

Pathways to the Future:

Living and Studying at Ritsumeikan University

Prologue: A message to readers

This volume, *Pathways to the Future: Living and Studying in Ritsumeikan University*, was produced with the aim of providing you, our newly-enrolled students, with an understanding of the basic principles and features of learning at our university, prompting you to think about your own development as university students, and thereby helping you to make the most of your learning and student life at Ritsumeikan University (RU).

The preliminary section of this volume contains the Ritsumeikan Charter (adopted in 2006), which sets out the ideals of the Ritsumeikan Academy as a whole, which includes affiliated elementary, junior high and senior high schools and Ritsumeikan Asia Pacific University, and the Ritsumeikan University Educational Mission and Vision (adopted in 2018), which defines the intellectual and behavioral abilities that RU students are expected to acquire by the time they graduate. The Charter and Educational Mission and Vision are the foundation of curricular and extracurricular education at RU. All readers are urged to read through these documents before proceeding to the main section of the volume.

Pathways to the Future is composed of two parts. Part 1, Learning at Ritsumeikan University, has four chapters. Issues covered in the first chapter include approaches to learning at university and especially the significance of learning at RU, the differences between learning at university and the learning undertaken up to senior high school, and the characteristics of different academic disciplines. Chapter 2 explains some of the features of learning at RU: peer support (mutual learning among students), diverse extracurricular activities in academic, artistic and sporting fields, programs connected with volunteering in the community, and learning at graduate school and the research activities that underpin it. Chapter 3 traces the history of RU from its founding to the present day, as well as profiling the Kyoto Museum for World Peace. Chapter 4 explains the distinctive learning themes and approaches of each one of the sixteen undergraduate colleges that make RU a comprehensive university.

There are three chapters in Part 2, Knowing Yourself, Understanding Others, Contributing to Society. Chapter 1 explores the distinctive self-searching and trial-and-error processes of personal development in youth from the standpoints of autonomy/independence and mental/physical health. Chapter 2 sheds light on a variety of issues in interpersonal relationships, including communication, love and gender, intercultural understanding, social violence, and identifying dangerous situations. Chapter 3 deals with some of the challenges students face as they grow into fully-fledged members of society, including rules and morals, diversity and inclusion, smart use of information networks, choosing work and life styles, and participating as an enfranchised member of society.

Each article provides further reading and discussion points (called “Thinking Further” in Part 1 and “Discussion Topics to Try” in Part 2). Some articles in Part 2 also provide topics for group work with peers (available at <http://www.ritsumei.ac.jp/pathways-future/eng/>)

University students are expected to make their own plans for learning, and to work alone or in groups to investigate and present their findings on a wide range of topics. The specific methods for doing so vary between the humanities/social sciences and natural sciences, and across different disciplines within these fields, but what is essential regardless of the discipline is to transform the learning style you

followed up to senior high school with one more appropriate to university, and to establish yourself as a self-directed learner, including in extra-curricular settings. In order to raise your motivation for learning, it is also extremely important to gain stimulus from interaction and co-learning, both within and outside the classroom, with peers in the same class, year level, and college, and beyond those categories as well. RU has established spaces for group learning (Learning Commons) on each campus.

We sincerely hope that *Pathways to the Future* will be of some help to you in your learning and growth at RU, as you develop your own vision and take your first steps toward learning independently and in collaboration with your peers.

The Editorial Committee

立命館憲章

立命館は、西園寺公望を学祖とし、1900年、中川小十郎によって京都法政学校として創設された。「立命」の名は、『孟子』の「尽心章句」に由来し、立命館は「学問を通じて、自らの人生を切り拓く修養の場」を意味する。

立命館は、建学の精神を「自由と清新」とし、第二次世界大戦後、戦争の痛苦の体験を踏まえて、教学理念を「平和と民主主義」とした。

立命館は、時代と社会に真摯に向き合い、自主性を貫き、幾多の困難を乗り越えながら、広く内外の協力と支援を得て私立総合学園への道を歩んできた。

立命館は、アジア太平洋地域に位置する日本の学園として、歴史を誠実に見つめ、国際相互理解を通じた多文化共生の学園を確立する。

立命館は、教育・研究および文化・スポーツ活動を通じて信頼と連帯を育み、地域に根ざし、国際社会に開かれた学園づくりを進める。

立命館は、学園運営にあたって、私立の学園であることの特性を活かし、自主、民主、公正、公開、非暴力の原則を貫き、教職員と学生の参加、校友と父母の協力のもとに、社会連携を強め、学園の発展に努める。

立命館は、人類の未来を切り拓くために、学問研究の自由に基づき普遍的な価値の創造と人類的諸課題の解明に邁進する。その教育にあたっては、建学の精神と教学理念に基づき、「未来を信じ、未来に生きる」の精神をもって、確かな学力の上に、豊かな個性を花開かせ、正義と倫理をもった地球市民として活躍できる人間の育成に努める。

立命館は、この憲章の本旨を踏まえ、教育・研究機関として世界と日本の平和的・民主的・持続的発展に貢献する。

2006年7月21日 学校法人 立命館

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.

2006年7月21日 学校法人立命馆

立命馆宪章

立命馆由学祖西园寺公望创始，一九〇〇年中川小十郎创建京都法政学校。

“立命”出自《孟子·尽心章》，立命馆意为“钻研学问，开拓人生之修养的场所”。

立命馆以“自由和清新”为建学精神，第二次世界大战后，痛鉴于战争苦难经历，确立“和平与民主主义”的教学理念。

立命馆坚持贯彻自主性原则，努力克服重重困难，以真挚的态度面对时代和社会，赢得了校内外各界人士的广泛支持和援助，发展成为一所私立综合性学园。

地处亚太地区的日本学园—立命馆，以诚实的态度面对历史，努力确立具有国际间相互理解的多元化共生的学园。

我们通过教育，研究及文化和体育活动增强相互间的互动意识，扎根于所在地区，努力将学园建设为面向国际的开放性学园。

学校的教学管理充分发挥私立学园特色，贯彻自主，民主，公正，公开和非暴力原则，让教职员和学生参与学校建设，以校友和学生父母相互协作为基础，加强与社会的合作，致力于学园的进一步发展。

立命馆为了开拓人类的未来，遵循学问自由之原则，为开创普及性价值和探索人类所面临的诸多课题迈进。在教育上，遵循建学精神和教学理念，为培养“有理想，并为理想而奋斗”之精神为基础，以坚实学力为底蕴，让丰富多彩的个性特色得到充分展现。为培养具有正义感和伦理观，适应社会需求的国际型，复合型高级人才而努力。

立命馆将恪守本宪章的宗旨，作为教育—研究机构，为世界与日本的和平，民主及持续性发展贡献微薄之力。

立命館大学学生育成目標

立命館大学は、「自由と清新」の建学の精神と「平和と民主主義」の教学理念に基づき、「未来を信じ、未来に生きる」の精神をもって、確かな学力の上に、豊かな個性を花開かせ、正義と倫理をもった地球市民として活躍できる人間の育成に努めることを教育的使命としています。

立命館大学は、多様なバックグラウンドや個性を持つ学生達が、「Creating a Future Beyond Borders 自分を超える、未来をつくる」ことができる主体として学び成長していくことを、様々な部署が連携することによって教職協働で支援しています。正課・課外など学生生活全体を通じて、「学びのコミュニティ」の中で相互に学び合い、切磋琢磨し、学部卒業時に次のようなことができる学生の育成を目指しています。

- (1) 多様な価値を尊重し、他者との対話と協働を重視し、「平和と民主主義」の価値観に裏打ちされた自律的な思考と行動ができる
- (2) 幅広い教養と専門性を有し、グローバルとローカルの視点を備え、既存の枠組みや境界を超えた「自由」で「清新」な思考と行動で問題発見・解決ができる
- (3) 自己を理解し、自らの役割や課題を踏まえた責任ある思考と行動ができる
- (4) 「未来を信じ、未来に生きる」高い志を持ち、生涯にわたって学び、行動し続けることができる

2018年3月2日制定

The Ritsumeikan University Undergraduate Educational Mission and Vision

Ritsumeikan University seeks to promote both rigorous scholarship and individual insights while nurturing just and ethical global citizens. Based upon the university's founding ideals of Freedom and Innovation and its core educational philosophy of Peace and Democracy, this educational mission furthers our core commitment to, in the words of the great Ritsumeikan postwar chancellor Hiroshi Suekawa, encouraging students to "believe in the future, live for the future."

Faculty and staff within the various offices and departments of Ritsumeikan University work closely together to support the individualized learning and development of its many students from a diverse array of backgrounds, empowering those students who are the agents in the process of "Creating a Future Beyond Borders."

Ritsumeikan University is committed to establishing an inclusive learning community. Its members are to learn together and to push one another to excel while they enjoy a comprehensive student experience that encompasses both academic and extracurricular activities. Bachelor's degree program graduates are expected to demonstrate the following four key skills:

- (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.

March 2, 2018

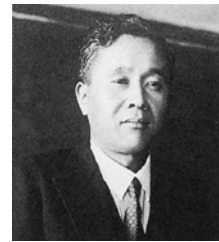
History of Ritsumeikan



Founding Father:
SAIONJI Kinmochi
1849-1940



Founder of Ritsumeikan University:
NAKAGAWA Kojuro
1866-1944



Honorary Chancellor:
SUEKAWA Hiroshi
1892-1977

- 1869 Prince SAIONJI Kinmochi opens his private academy, Ritsumeikan
- 1900 NAKAGAWA Kojuro, former secretary of Prince Saionji, establishes the Kyoto Hosei School
- 1903 Under the Professional Schools Decree, the school name changes to Kyoto Professional School of Law
- 1904 Name changes to Kyoto College of Law & Politics; University Division (law department, economics department, preparatory course) and Professional School Division (departments of law, public administration, economics, and higher research) are established
- 1905 College adopts the name "Ritsumeikan," with permission of Prince Saionji; Seiwa Normal School is established
- 1913 Government approves establishment of the Ritsumeikan Foundation. Kyoto College of Law & Politics changes name to Ritsumeikan University; Seiwa Normal School changes name to Ritsumeikan Middle School
- 1917 University establishes special graduate division for Bar Exam candidates
- 1922 Ritsumeikan University is re-established as an official university under the University Decree
University establishes College of Law (departments of law and economics), graduate school, and two-year preparatory course
- 1923 Professional School Division establishes specialist departments (Department of Law, Department of Economics)
- 1927 Professional School Division establishes Department of Letters
- 1931 University begins offering evening classes
- 1933 University accepts 18 faculty members resigned from Kyoto University
- 1938 Ritsumeikan Higher College of Engineering is established
- 1939 Ritsumeikan Higher College of Engineering is renamed Ritsumeikan Japan-Manchuria Higher College of Engineering
- 1942 Ritsumeikan Japan-Manchuria Higher College of Engineering is elevated to status of Engineering Department, Ritsumeikan University Professional College; Science Department is established
- 1944 University Professional Division is re-organized as Ritsumeikan Professional School
- 1945 SUEKAWA Hiroshi becomes Chancellor of Ritsumeikan University
- 1946 Ritsumeikan Saturday Lecture Series begins
- 1947 Junior High School is re-established under new school system
- 1948 Ritsumeikan University is re-established under School Education Law to include Colleges of Law, Economics and Letters
- 1949 College of Science & Engineering is established under new university system
- 1950 Graduate School is established under new university system
- 1951 Ritsumeikan Foundation is re-organized as Ritsumeikan Trust
- 1952 Ritsumeikan Koyama Junior High School, Ritsumeikan Koyama Senior High School, Ritsumeikan Evening Senior High School amalgamated into Ritsumeikan Junior and Senior High Schools
- 1953 Wadatsumi Statue is erected
- 1962 College of Business Administration is established
- 1963 University re-organizes Second Division (evening classes) into College of Law, College of Economics, and College of Letters (Department of Humanities established)
- 1964 University establishes Second Division College of Business Administration, re-organizes Second Division College of Science & Engineering, establishes Department of Engineering Science
- 1965 University establishes College of Sciences; relocates First Division Colleges of Economics and Business Administration from Hirokoji to Kinugasa
- 1969 Wadatsumi Statue is destroyed
- 1970 University relocates College of Social Sciences from Hirokoji to Kinugasa; Wadatsumi Statue is rebuilt
- 1976 Wadatsumi Statue is re-erected (in Kinugasa Library)

- 1978 University relocates College of Letters and all Second Division colleges from Hirokoji to Kinugasa
- 1981 University relocates College of Law from Hirokoji to Kinugasa; all colleges now located on Kinugasa Campus
- 1987 College of Science & Engineering establishes Department of Information Engineering
- 1988 University establishes College of International Relations; Ritsumeikan Junior and Senior High Schools relocate from Kitaoji to Fukakusa and expand into co-educational schools; Kyoto United Nations Depository Library is established (re-located)
- 1991 Ritsumeikan University launches Joint Program with UBC
- 1992 Graduate School of International Relations is established; Wadatsumi Statue is moved from Kinugasa Library to newly-opened Kyoto Museum for World Peace
- 1994 Biwako Kusatsu Campus (BKC) is opened; College of Science & Engineering re-locates to BKC, establishes Departments of Biotechnology and Environmental Systems Engineering, re-organizes and expands Department of Information Engineering, and establishes Department of Information Science; university establishes College of Policy Science
- 1995 Ritsumeikan amalgamates with Uji Gakuen to establish Ritsumeikan Uji Senior High School
- 1996 Ritsumeikan amalgamates with Keisho Gakuen to establish Ritsumeikan University Keisho Senior High School; College of Science & Engineering establishes Departments of Optical Engineering and Robotics; university establishes Interdisciplinary Institute; implements day and evening course system
- 1997 Graduate School of Policy Science is established
- 1998 Colleges of Economics and Business Administration relocate to BKC and launch new initiatives; Integrated Institute of Arts & Science is established
- 2000 Ritsumeikan Asia Pacific University is established; Ritsumeikan University Keisho Senior High School is renamed Ritsumeikan Keisho Senior High School; Inter-Faculty Institute for International Studies is established; College of Science & Engineering re-organizes Department of Mathematics & Physics into Departments of Mathematical Sciences and Physical Sciences
- 2001 Graduate School of Science for Human Services is established; College of Social Sciences establishes Department of Human Welfare; College of Letters establishes Department of Psychology; College of Letters Department of Philosophy establishes Educational Anthropology Major; Graduate School of Science & Engineering establishes Department of Frontier Science & Engineering
- 2002 Center for Language Acquisition (CLA) is established; Graduate School of Business Administration establishes Professional Course
- 2003 Graduate School of Language Education & Information Science and Graduate School of Core Ethics & Frontier Sciences are established; Ritsumeikan Asia Pacific University Graduate Schools of Asia Pacific Studies and Management are established; Ritsumeikan Uji Junior High School is established
- 2004 College of Information Science & Engineering is established; Ritsumeikan University Law School is established; College of Science & Engineering establishes Departments of VLSI System Design, Micro System Technology, and Architecture & Urban Design; College of Letters is re-organized into Departments of Humanities and Psychology
- 2005 Graduate School of Technology Management (MOT) is established; Ritsumeikan Confucius Institute is established
- 2006 Ritsumeikan Elementary School and Ritsumeikan Moriyama Senior High School are established; Graduate School of Management is established; College of Economics establishes Department of International Economics; College of Business Administration establishes Department of International Business Administration; College of Letters is re-organized/amalgamated into a single department; The Ritsumeikan Charter is instituted; Suzaku Campus is opened
- 2007 College of Image Arts & Sciences is established; Ritsumeikan Moriyama Junior High School is established; Graduate School of Public Policy School is established; College of Social Sciences amalgamates departments into Department of Social Sciences
- 2008 Colleges of Life Sciences and Pharmaceutical Sciences are established
- 2010 College and Graduate School of Sport & Health Science are established
- 2011 College of International Relations establishes Global Studies Major; Graduate School of Image Arts & Sciences is established
- 2012 Graduate School of Information Science & Engineering is established; Graduate School of Life Sciences is established; College of Science & Engineering Departments of Electrical & Electronic Engineering and Photonics are amalgamated into Department of Electrical & Electronic Engineering; Departments of Mechanical Engineering and Micro System Technology are amalgamated into Department of Mechanical Engineering; 14 Majors and Programs in the College of Letters are restructured into 8 Divisions and 18 Majors
- 2013 College of Policy Science establishes Community & Regional Policy Studies Major; Ritsumeikan University establishes International School of Information Science & Engineering in partnership with Dalian University of Technology
- 2014 Graduate School of Pharmaceutical Sciences is established
- 2015 Osaka Ibaraki Campus (OIC) is opened; Colleges of Business Administration and Policy Science and Graduate Schools of Management, Policy Science, Technology Management and Business Administration are relocated to OIC; College of Pharmaceutical Sciences establishes Department of Pharmaceutical Sciences
- 2016 College of Comprehensive Psychology is established
- 2017 Graduate School of Professional Teacher Education (Teacher Training School) is established
- 2018 College of Gastronomy Management is established American University- Ritsumeikan University Joint Degree Program is established in the College of International Relations Graduate School of Human Science established
- 2019 College of Global Liberal Arts is established

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Part 1

Learning at Ritsumeikan University

Chapter 1

An introduction to learning at university

Learning at University

At university, learning is the process of uncovering questions that are fundamental to the world around you and seeking answers to those questions by yourself. Experiencing the joy and wonder of this process generates the sensibilities required to find new meanings and identify new possibilities. You will study liberal arts to cultivate the fundamental ability to ask the right questions, learn to appreciate the ethics of research, and gain a wealth of inspirational experiences as you tackle various challenges. Get ready to depart on an intellectual journey in which you can discover your own answers.

President, Ritsumeikan University **NAKATANI Yoshio**



■ University as a place of knowledge creation

Driven by ICT, the information society has evolved to the point that people cannot spend even a single day without computers or smartphones. Just ahead lies what is being called Society 5.0, the era of the Internet of Things (IoT; technology for connecting all kinds of things to the internet), in which information is shared through direct or indirect interconnections between different objects, human bodies included.

These advancements have the potential to transform the very foundations of knowledge. Knowledge is changing in subject matter as new themes and contents emerge, but there are also dramatic shifts underway in knowledge modes: the ways knowledge is acquired, the ways it is transmitted, and the ways it is recorded. We could even say that our thought processes themselves are being reshaped. You are learning at university at a time when a world is taking shape that has never before been seen or heard.

The basic approach to learning at university is closely connected to fundamental questions about our world. How does the universe work? What's happening to our planet? Where did life come from? What does it mean to be human? What kind of society should we have? At university, these are the kinds of questions people ask and seek to answer for themselves. The questions are diverse, and in order to explore them in depth, different specializations have developed, which today form the colleges and graduate schools which make up the university. These colleges and graduate schools each have their own set of questions, and use their own distinctive research methods to get closer to fundamental truths.

People say that we are living in the era of diversity. But it is also an era of growing exclusion and conflict. Problems such as poverty and disparity also abound. The United Nations has established the Sustainable Development Goals (SDGs) as a set of shared challenges for the whole world. It is important to have respect for others, understand and accept one another's differences, communicate proactively, and work together to tackle problems. In order to develop such approaches, it's essential to have the sensitivity to search for new meanings in the world, and accumulate your own rich collection of inspirational experiences to underpin that search. Out of experiences of joy and wonder come new

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possibilities that will bring you closer to answering your questions.

What is important is that individuals are free to formulate their own questions; or in other words, that academic freedom is guaranteed. Universities and graduate schools need to protect this freedom at all costs. Academic activity is a search for fundamental truths, and must contribute to human peace and democracy. It should not be appropriated by any particular person or group. Moreover, there are research ethics that must be observed in order to ensure that research can be conducted freely. These include not using other people's research outputs without permission, not fabricating or altering research content, using research funds appropriately, and upholding the rules for conducting research on humans and animals. I want you to be fully aware of these obligations.

■ Learning at university

You need to keep research ethics in mind as you engage in your research, but before you do so, there are some other important things to learn. These are known as “liberal arts.” In Japanese liberal arts are generally referred to as *kyōyō* or general/broad education, but I prefer to think of them as “classes that cultivate your ability to ask questions.” Research begins with questions about fundamental truths. In order to find the correct answers, you need to begin with the correct questions. There is no point in asking questions that have no answers, or ones that lead to mistaken answers. Liberal arts subjects give you the fundamental skills needed to ask proper questions. At Ritsumeikan University, these subjects are found in the general education curriculum and in foundation-level subjects within each college. Most complex social problems have no single correct answer. You need to hone your own awareness of problems, discover them from your own perspective, and think and act for yourself to obtain answers. These fundamental academic skills are essential. And when you find an answer, look at it in relation to others, comparing it with a variety of alternative ways of thinking. You may find a different way of looking at the same issue. You could go to the library and find resources written from different perspectives; you could talk the issue over with your friends. At Ritsumeikan University, we are undertaking a reform of general education to enhance our liberal arts content. I hope that all of you will take a liberal arts approach to developing your fundamental academic skills. I also hope that you will find many inspirational experiences through participation in internships, study abroad, travel, reading, and numerous other activities.

■ From learning to research

Once you have acquired fundamental skills, you can embark on research. Most of you will gain your first experiences of research in seminar classes and in senior thesis or senior seminar projects. These will demand new perspectives and approaches from you. Rather than simply following directions, you will apply your own awareness to produce new interpretations of important problems, and propose new solutions to them. Of course, in most cases it's not easy to achieve this goal. There will be times when you struggle to pull your ideas together, when you can't come up with anything new, and when things don't turn out as you expected. These and many other hurdles await you. What is important, however, is that you identify the limitations that you've imposed on yourself, be conscious of them, and seek to loosen or remove them. This is easy to say, but difficult to put into practice. For example, to identify assumptions you'd taken for granted and start to question them, you may need to change your values and way of thinking. That's not an easy task. But it's an essential task to undertake if you want to come up

with truly novel outlooks and approaches. Look at yourself closely and ask yourself what you've been taking for granted, and what might be holding you back from new challenges. This is a tough and lonely process, and sometimes you only become aware of things when others point them out to you or when you make mistakes. Hone your sensibilities and press ahead with your research, and you're sure to produce wonderful findings.

■ Conclusion

Be bold and try your hand at many different things, and new doors are sure to open. The Ritsumeikan Academy has adopted the phrase “Challenge your Mind, Change our Future” as its vision going forward to 2030. Precisely because we live in an era where the future is difficult to predict, I encourage you to take on challenges, build up your stock of inspirational experiences, and deepen your engagement with learning.

● Thinking Further

- Find out more about “Society 5.0.”
- Write down the things you'd like to learn at university.
- Think about what general education is, and what liberal arts is.

Creating a “learning community” for learning independently and learning with others

In a university setting, students are the primary actors of learning and the university is a “learning community”. Let’s take a look at how learning at a university is different from learning in high school, and how high school students can become university students and make the most of the time they spend in this new learning community.

Professor, College of Law **TAKAHASHI Naoto**



■ Becoming university students: the meaning of “freedom” at a university

All of you now enrolled at Ritsumeikan University have left your high school careers behind and have begun your university studies. However, becoming a university student is not something that just happens; a smooth transition to university life requires changes in the way you think and approach your studies. In essence, becoming a university student involves actively taking steps to learn in line with your own academic interests and future goals, becoming an “independent learner”. More importantly, you need to make proactive efforts to meet others and learn together with them in the learning community that is the university. One important point to keep in mind is, “Learning at a university does not begin or end in the classroom; it occurs when a wide variety of students proactively participate in the activities of the learning community, which includes students’ independent learning activities outside of the classroom and extracurricular activities held both on and off the university campus.” (From the 2011 Plenary Council Memorandum)

What this means is that it is essential that students learn independently while also learning with others as part of a learning community. This kind of learning is derived from the special qualities of the university itself. So, what are these special qualities? First, to make things easier to understand, let’s take a look at the learning that takes place up through high school, and see how it differs from learning at a university. Most likely, up to now you felt that in your school studies, you had little freedom to choose what courses to take. Perhaps you also felt that some of your classes were boring. Now that you have enrolled at Ritsumeikan University, how have these feelings changed? Do you feel happier now that you have the freedom that university studies provide? Perhaps you feel a little unsure when faced with the large number and broad range of choices put before you. Actually, thinking about what this high level of freedom means can shed light on what makes university learning special. From enrollment through to graduation, each student earns credits through their own distinctive mix of courses, making each student’s

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learning experience different. You can see for yourself that even your weekly schedule varies from those of your peers. Take a moment and look through the university course catalog or the online syllabus. You will find a large number of classes and breadth of knowledge available to choose from. Don't forget that there is also a wide variety of extracurricular programs and club activities aside from your regular classes that provide other opportunities for growing and learning. All in all, over the next four years, you will be able to create your own menu of learning from these abundant choices.

Why is it, then, that the degree of freedom is so much higher here than at high school? Take a moment to think about the purposes of learning at high school and at universities. In outlining the purpose of senior high school education, Article 50 of the School Education Act states, "Senior high schools shall build upon the foundation of education established in junior high schools and provide advanced standard education or specialized education in line with students' personal development and future plans", with the objectives of "cultivating the necessary skills as a citizen and member of society" (Article 51, clause 1) and "cultivating well-rounded critical skills, a wide-ranging and deep understanding of society, and a desire to contribute to the development of society" (Article 51, clause 3). As for the actual curriculum to be taught with these goals in mind, the Ministry of Education has compiled a nationwide, unified standard known as the Senior High School National Curriculum Standards. In other words, the learning conducted in senior high school further develops what was learned in compulsory education (up to junior high school) while focusing on the study of common fundamental skills required for daily life as a citizen in society. At the same time, senior high school students are also expected to develop the fundamental study skills required to undertake study at university level. In this way they acquire a basic level of knowledge in various academic fields while developing the general abilities and attitudes necessary for a wide range of social situations. They do this by "learning from" or "being taught by" their teachers through the provision of set "examples" and "answers". I think you would all agree this has been your experience, particularly as far as your college entrance examinations were concerned.

In contrast, at university, "the academic focus is the acquisition of a wide breadth of knowledge along with study and research in focused, specialized fields towards the development of intellectual, moral, and applied abilities" (School Education Act, Article 83). This purpose differs significantly from the standard education provided in high school, as students are given their own choice in what kind of learning they will pursue. The generalized, common foundation of knowledge acquired in the learning up through senior high school is the starting point for students to select their university classes in line with their likes, interests, and future plans, as well as to decide which extracurricular pursuits and independent activities they wish to participate in. In this way, university students actively select their own learning opportunities from a wide range of choices. The university system affords students a large degree of freedom to do so with a view to providing a diverse range of learning experiences accessed by students based on their individual volition.

■ How to approach university studies: Persuasion through independent judgment and logic

While learning at a university presumes familiarity with the fundamental knowledge learned up through high school, often there is no longer one right answer for any given problem. Students will often be required to take part in discussions on topics where even experts have differing views. For example, for one problem, you will have answers "A", "B", and "C", each grounded in a different academic tradition. Supporters of different viewpoints may even strongly disagree with others in what may seem

like a heated argument. In the academic world, there are cases where a prevailing view exists that most agree upon; in many cases a certain view is also held as common sense by general society. However, at universities, such assumptions are constantly criticized and re-evaluated in light of changing social movements or trends in research. As a university student, you often cannot take a position based just on the fact that it has been deemed the “correct” one by someone else. When there are multiple differing arguments on one topic, each student must judge for themselves, independently of others, which argument they ought to support. In other words, the purpose of university study is not to follow someone else’s example and reach one certain answer.

What is important is whether your opinion is persuasive enough to stand as a valid argument for your peers, professors, and others who may hold a view differing from your own. Each one of you will have to persuade others of the validity of your own arguments, the validity of the evidence behind your argument, and the line of logic that led to your conclusion. If you were to accept someone else’s idea wholly without putting any thought into it, and then repeat it as if it were your own thought, you wouldn’t be able to explain how you came to your conclusion. It wouldn’t stand up as an answer. You must establish your own thought process regarding the issue at hand, and then use your own consideration and judgment to express in your own words the evidence and logic that back your own conclusions. When preparing presentations or writing reports, evidence that supports your ideas needs to be collected and then used effectively in your work. The sources and excerpts you use and how you use them will depend on aspects such as the issue at hand and your conclusions, how you want to argue your point, and your research methods. You also need to gather the information by yourself; you cannot depend on the work of others. This is the key to becoming an independent thinker, and it holds true whether you are answering a question in class, taking an exam, or writing your graduation thesis or a report.

■ Learning the Ritsumeikan way: Mutual learning among various communities

Keep in mind that you will not be able to complete your university simply by studying on your own. As explained earlier, a problem can have multiple, differing solutions. Even among individuals who share the same view, their background information and the ways they came to their conclusion may differ. Because of this, it is important to pay attention to and learn from others whose perspectives differ from your own. By holding discussions with others on a common theme, you can notice the different approaches each person takes, and all participants can discover new ways of looking at the issue, gaining some information that is new to them. The result is much more than one person’s view; it is a deeper, multi-faceted and layered understanding. Explaining your ideas to others forces you to organize your thoughts, and in some cases you may reconsider your own understanding if you notice a fault in your reasoning you hadn’t seen until then. This approach applies to any group setting, whether it is an informal study group, group work in class, or even a scholarly gathering or international symposium. In your university studies, discussion is an essential addition to thinking on your own. As you new students engage in small group discussions or debates in your introductory courses, you may be able to experience for yourself the pleasure and effectiveness of learning through interaction with others.

At Ritsumeikan University, you will have many opportunities to learn with others (we call this “peer learning”). For your regular studies, such opportunities will mainly be in the small group classes that have students from differing class years. “Seminar” classes provide a representative example of a university learning community at work. Generally, the seminars include many third- and fourth-year

students, and provide many opportunities for learning in the course of preparing graduation theses and seminar reports. (Student distribution varies by subject and college. For example, in the College of Law, such courses are held for third-year students in the “Specialized Practicum I/II” courses, and for fourth-year students in the “Graduation Research” course.) While most regular classes have students from a single class year only, in small group classes for first-year students, you will find that older students join the class as orientation assistants and help you to transition smoothly into your university studies. You may also find yourself studying alongside senior students in other seminar classes. There are also college-wide seminar conventions and seminar exchange events with other universities. While these events fall outside your regular classes, they are closely related to studies and participation in them provides community-based learning beyond the confines of the classroom or university campus.

On a wider scale, at Ritsumeikan we believe that regular classes are complemented by extracurricular independent learning and activities such as clubs; extracurricular activities operate together with regular classes as a pair not unlike the two wheels of a bicycle. They broaden the meaning of learning and promote personal growth. Extracurricular activities also provide many opportunities to cultivate skills crucial for daily life in society, such leadership and cooperative skills, adaptability, and planning skills. You should also know that there have been developments towards establishing “learning commons”, group learning spaces for extracurricular activities and class work. (One such example is “Piara”, which located is in the Ritsumeikan University library.) In recent years, we have also strengthened our partnerships with universities in other countries, and the number of international students has increased. These developments have brought more opportunities for participating in international, cross-cultural learning communities. In our increasingly globalized society, such initial international exchange experiences can set the stage for realizing your dreams on a worldwide scale.

■ Getting to know the basis of modern university education: making use of the “Humboldt Principles”

The university system, with its concepts of students as the “actors in learning” and the university as the “learning community” as described above has historical, international origins. These origins are also evident on the Ritsumeikan University campus, and I would like to conclude this article by sharing with you your part in this story. First, let’s take a look at the “Humboldt Principles”, upon which modern universities were established, starting with the founding of the University of Berlin in Germany in 1810. The principle architect of the university education system was Wilhelm von Humboldt (1767-1835). Humboldt’s concepts of the university and higher education influenced not only Europe and the Western world, but other countries worldwide. It was one of the major models for the universities developed in Japan from the Meiji Era onwards. In contrast to the today’s education system, where higher education is nearly universal and those who desire to enroll in a university can do so, university education in the early 19th century was designed for the cultivation of an elite few. Some of Humboldt’s ideas would therefore be hard to implement in 21st century universities, but when you look back at the history of the university from the origins of classical learning through to the higher education system of today, you can see Humboldt’s ideas continue to provide great inspiration and stimulation.

According to Humboldt, schooling up to the pre-university level is for “practice of general skills and the acquisition of knowledge which requires academic understanding and development”, with students “learning” focused on “completely understood knowledge”. In contrast to this, he felt that university study should cover “studies of problems which are not yet completely solved”. In a university setting,

“problems that are not yet solved” are not only the domain of professors in their pursuit of greater truths. Guided by their professors, students can also come into contact with the frontiers of knowledge, come to terms with those frontiers on their own, and play an active role in advancing them. In other words, according to Humboldt, students are not only learners but also researchers; faculty members provide guidance and support for this research. To borrow Humboldt’s own words, both students and professors come to university for the sake of their academic discipline.

This is Humboldt’s fundamental concept of the university, a place where students tirelessly pursue their studies and new knowledge is created through dynamic learning that occurs between students and their professors. This unification of research and education was seen as novel in contrast to the existing concepts of higher education, where the focus was on the preservation and perpetuation of traditional knowledge. Humboldt’s ideas also became the core for the concept of today’s university system with its high degree of academic freedom and autonomy. However, at the same time as assert that the overriding principles of a university should be independence and freedom, and placing importance on each individual’s free pursuit of their own studies, Humboldt also believed that learning is an activity to be carried out among relationships and in communication with others. He argued that “the mental activities of humanity can only advance through shared effort”, and described a “close-knit community of those with the same mindset and age.” In other words, each individual is an independent learner that freely carries out their own research, and moreover, the mutual learning of these active and autonomous individuals is the basis of Humboldt’s concept of a university. Interestingly enough, among the attempts at that time to realize these kinds of learning communities, the concept of the “seminar” was born in 19th century Germany. This concept has been integrated into the learning programs of Japanese universities and is the key component of many courses of study. In this way, Humboldt’s principles continue to exercise substantial influence on university life today.

Now that we have looked at the origins of the modern university system, I invite you to consider how to further improve contemporary universities and learning in Japan and throughout our global society. You are the key actors in our university, and thus the responsibility falls upon you. Please share with us your thoughts on what the ideal university should be. We can think about this together as members of the same learning community.

Thinking Further

- What do you think are the differences between learning at a high school and learning at a university? What should new students keep in mind to help smooth their transition to university life?
- Try to find specific examples of the various “learning communities” at Ritsumeikan for both regular classes and extracurricular activities.
- What did you think about Humboldt’s views? What do you think would be the ideal university, and what kind of learning would take place there?

Why does university seem so different from high school?

Many of our new students will be thinking: “I heard that there is a big difference between studying at high school and studying at university; will I be OK?” In this section we look at why university study seems so different from what you did at high school.



Professor, College of Economics **OKAWA Takao**

■ What makes university study different from what you did at high school?

I would like to pose five statements about your experiences from elementary through senior high school. Please answer yes or no, honestly.

1. I was interested in many things, and if I found something I didn't understand, I'd go and look it up right away.
2. I tried to understand what I was taught in an organized, logical way, rather than just memorizing it.
3. I thought in depth about difficult points, and felt a sense of satisfaction when I finally came to understand them.
4. When studying a new point, I sometimes thought, “this is just like that other thing we learned before.”
5. In my self-directed projects over the summer vacation, I used to choose my own theme and work on it pro-actively.

How did you go? I suspect that not many people would respond “yes” to all five questions. Let's think about how these experiences are connected to study at university.

In order to get interested in classes at university, you need to start out with a strong sense of intellectual curiosity. You'll find that university lectures are kind of like recipes for cooking. To taste the full depth and interest, you need to “make” things for yourself, even if you're not used to doing so. To put it another way, it is important to put in some work of your own, for example by taking the material you learn in class and applying it to real-life problems, or by going to the library to research the material in more depth. So that's how question 1 above is connected to university study.

At university you don't just learn a series of facts. You won't understand what you're studying unless you can take a broader view and consider the causes and effects behind the issue in question, and the framework in which it is being explained. Some people think they can get away just with memorizing the material covered in class. At university, however, you often need to produce essays and assignments that require you to understand the logic behind the facts. Simple memorization is never enough. The experiences in question 2 are therefore very important.

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University study is about thinking deeply and formulating answers independently. Even if you make mistakes along the way, you will be exhilarated by coming up with something on your own, and this exhilaration will motivate you to continue your studies. So the kinds of experiences described in question 3 are also essential to your success as a university student.

One of the goals of learning is to broaden your horizons. This applies all the way through from elementary school to university. For example, you calculate the area of a rectangle by multiplying the length by the width. And distance is calculated by multiplying time by speed. Therefore, it's possible to represent distance as the area of a rectangle where the length is time and the width is speed. When I first discovered this, I was really excited. As you make discoveries like this one, you'll learn to find connections between things that at first glance seem unrelated. The experiences in question 4 above are extremely effective in broadening your outlook, and that's what makes them a crucial part of university study.

As I mentioned above, at university you will sometimes need to decide your own topic and write an essay or report on in within a given time frame. Summer vacation projects at school also require you to produce a piece of writing on a certain topic. In this sense, an essay at university is similar to a school vacation project. Experience in choosing your own topic and coming up with a finished product despite the obstacles, particularly by a set deadline—the kind of experience in question 5 above—is invaluable. Essays and theses are the culmination of your studies at university.

In summary, if you have had solid study experiences from elementary through senior high school, you have no reason to be concerned about studying at university. The reason people feel a major difference between high school and university is because of a lack of experience. They haven't acquired the "know-how" to deal independently with gaps in their own knowledge and understanding.

■ How should I approach life as a university student?

What if you haven't developed the kind of "know-how" I described above? Don't worry! Here are some ideas about how to develop it while you're at university. Be patient and work steadily towards your goals.

In class, think about cause-and-effect relationships in the material being covered, and pay attention to the framework in which it is being analysed. This kind of attention is more important at this stage than whether or not you actually understand the material. Next, revise. Work out which parts of the material you understood readily and which parts were easy to follow in class but don't seem to make sense in retrospect. For the moment, ignore the parts that you couldn't follow even in class: start with what did seem to make sense. This requires you to identify the reasons why they made sense to you. Once these reasons become clear, you will be able to eliminate the feeling that "it seemed to make sense at the time." And don't go and ask the instructor for clarification right away. Instead, try to work things out for yourself, even if you don't end up with the correct answer. The thinking process itself is what matters. Try to have identified at least some kind of answer before you ask the instructor for help.

There are also things you can do in your daily life. Try to question everything around you. Why do you get a discount on books purchased at the university co-op but not at regular bookstores? Why do classes run for 90 minutes? What does the word "Ritsumei" mean? There are many things to question in your life as a university student. Choose those questions that interest you and look pro-actively for answers. Think about problems on your own. If this kind of thinking becomes as much of a habit as

brushing your teeth, you'll be well prepared for your studies at university.

Secondly, try to place the stories you find in novels, comics, movies, dramas and so on into categories, and summarize each of them in one sentence. Stories tend to fall into one of four patterns: Going from A to B (stories about growing), returning to A from B (stories about adults reclaiming a sense of childhood), going from A to B and back again (in the style of the Japanese folk tale Urashima Taro), and going from B to A and back again (in the style of Kaguya Hime). When you are working out what category different texts belong to and summarizing them in short sentences, you are learning how to identify the essential features of any issue. Don't worry about the quality of the sentences you come up with; that's not the point. If you think you'll find it hard to continue this kind of practice very long, I suggest you participate in the Co-op's Reading Marathon and submit one-line comments about the texts you read.

As you try out these kinds of techniques, you will naturally develop the kind of "know-how" I described earlier. And once you do, you rediscover the same excitement and joy of learning that you probably felt back in elementary school.

Thinking Further

- Read *Mirai-gata no dokusho-jutsu* and write one-sentence summaries about some of the books and stories you've read.
- Read *Sensei wa erai* and think about what it means to "learn."
- Read *Anata no benkyōhō wa doko ga ikenai no ka?* and think about what kind of study methods you should use.

What it means to study at Ritsumeikan

Ritsumei means to fulfil one's destiny: it expresses the idea that if you put your whole heart and soul into your studies, a new and exciting future will open up before you. Now that you have earned the opportunity to study here at *Ritsumei-kan*, a place to fulfil one's destiny, one of your core missions is to confront the concept of "peace" and think seriously about how you can engage with this concept in practice. I hope that you will use your time here to build your intellectual capacity to contribute to the task of building a more peaceful world.

Professor, College of Social Sciences **MAEDA Nobuhiko**



■ Beginning your life as a university student

So you've finally made it to university. I am sure that most of you chose Ritsumeikan as your first preference for university entrance. Others may have been unable to enroll in your first preference and come here as a second preference instead. Whatever the case, you have all made the choice to step through our gates and into a new life here at Ritsumeikan University (RU). First and foremost, I want you to be proud of making that choice.

There are many other students who desperately wanted to get admitted to RU but were unable to do so. Others abandoned the opportunity to come here due to financial hardship in their households. You are one of the select few accorded the opportunity to fulfil your ambition to study here. This in itself may seem entirely accidental, but you could also see it as one of your many "threads of fate": your fate, you might say, has affirmed your wish to study here at RU. This is surely a wonderful thing. I trust you will begin your university student career with a firm belief that coming to RU was a definite "yes" in your life.⁽¹⁾

■ *Tenmei, Chimei, and Ritsumei*⁽²⁾

The idea of a "thread of fate" that I used above is expressed in Eastern philosophy as *Tenmei*.

References

- (1) Hammar skjöld, Dag (translated Auden and Fitzgerald Sjöberg), *Markings*, Vintage, 2006.
Dag Hammar skjöld, former Secretary-General of the United Nations, wrote: "For all that has been — Thanks. For all that shall be — Yes." Quoting from *Psalms* in the Old Testament of the Bible, Hammar skjöld frequently invoked this idea of affirming one's own life with a "yes".
- (2) Yuan Liao Fan, *Wago inshitsuroku*, Azusa Shoin, 2007.
The word *Ritsumei* is derived from a passage in the Jinxin chapter of the Discourses of Mencius a Chinese philosopher. It means "a place to establish one's destiny through cultivating one's mind." In this article I employ the work of Yuan Liao Fan, a Ming-period Chinese scholar, to explain the meaning of *Ritsumei* in a little more detail. Yuan's work has been translated into Japanese in the 2007 volume *Wago inshitsuroku*. It is particularly worth looking at the first chapter, "*Ritsumei no gaku*". Meanwhile, the concept of *Tenmei* is one of the basic tenets of ancient Chinese philosophy. It differs from simple "fate" or "destiny" in that it places emphasis on the role played by each individual's approach to life.
- (3) Mogami Toshiki, *Kokkyō naki heiwa ni*, Misuzu Shobō, 2005.
This volume, authored by a scholar of international law, includes a detailed account of the life and peace-related work of Dag Hammar skjöld, mentioned above.

University entrance is just one example of how outcomes that appear to be of your own doing are in fact the result of some power beyond your own control.

Does this mean, then, that your career, your age, and other aspects of your life path are all determined by an outside force called *Tenmei*? It may seem paradoxical, but the answer to this question is “not completely”. This answer is embodied in the concept of *Ritsumei*, as I shall now explain. Firstly, we must recognize that humans have been granted the capacity to acquire knowledge and understanding, and to change the world in which they live. This capability-focused idea of fate is known as *Chimei*, or knowledge of fate. Thus *Tenmei* can be seen as the path set out for us, and *Chimei* as the capacity to change direction or blaze a new trail ahead. At some points in your life, you are sure to find that things don’t go the way you hoped. It is at such times that you can keep in mind that the turn of events is part of *Tenmei*, and that you can make your own way forward with *Chimei*. The combination of these outlooks on life is the essence of *Ritsumei*.

■ Learning at Ritsumeikan

Let us take an example from the world of job-hunting and employment. One common aim is to find and secure employment in the job that is best suited to you personally. In practice, however, most people don’t end up in their ideal job. Job-hunting rarely ends up exactly as you planned. If things don’t go your way, you can say that your path was predetermined by *Tenmei*. After all, did you choose your parents? The house you were born in? Which part of the world you are from? Such things can only be understood as *Tenmei*.

However, regardless of what unfortunate circumstances you were born into, or what hardships you faced in your childhood, you can open up a brighter future if you devote yourself to learning rather than brooding on your troubles. This is the essence of *Ritsumei* and the core idea behind the name of the institution where you are now studying: Ritsumeikan, a place to master your own destiny.

Ritsumeikan University used to run a night school, with many students working to build themselves a brighter future by studying diligently while at the same time holding down regular jobs in the daytime. The night school is now a thing of the past, but situation for students today is similar in the sense that we are living in uncertain times, and nothing can be taken for granted. I encourage you all to muster every ounce of your intellectual potential—your *Chimei*—as you work to build a better future for yourselves. Surely this is what it means to study at Ritsumeikan.

■ Thinking about “peace”

Studying at Ritsumeikan also holds significance in another sense: it is an opportunity to engage proactively with the theme of “peace”. I use the term here not in the negative sense of absence of war, but rather refer to the idea of building a “positive peace”: a world untroubled by gaps between rich and poor, discrimination on grounds such as gender and race, conflict between different religious and ethnic groups, and the many other social problems that now confront us. Studying at Ritsumeikan means developing your intellectual capacity to contribute actively to positive peace. International legal scholar Mogami Toshiki has written about the “intellectual attitude” to be developed through a liberal arts education as a means of building peace (see Mogami, 2005). The first is an “un-hasty attitude”: the intellectual tenacity to cope with complexity and make one’s way through it. On the outbreak of

war, people with this attitude do not present a simple anti-war stance from the outset; rather, they look carefully at the situation and think deeply about the underlying problems. The other key attitude is a resistance to intoxication; an ability not to get swept up in fanaticism. Becoming infatuated with a certain cause is actually a form of self-infatuation, which can lead to one forcing one's own sense of justice on others, even if violence is required to do so. Developing an intellectual resistance to such behavior is one of the most important aims of the education you will receive at university.⁽³⁾

Just as you have been granted the opportunity to study here at Ritsumeikan, you have also been entrusted with the mission of confronting the issue of peace and thinking about how you can engage with this issue in practice. The other side of this mission is to become a peaceful person yourself. I hope that you will use your time here to build your intellectual capacity to contribute to the task of building a more peaceful world.

Thinking Further

- Mogami's *Kokkyō naki heiwa ni* (in the reference list above) espouses the idea of “not becoming infatuated with yourself” and “controlling your own sense of justice”. Using this idea and the insights in Hammar skjöld's book *Markings*, think about what type of “mindset” is required to achieve peace.

Developing appropriate judgment and behavioral standards

As a society, we are required to make judgments about the acceptability of various aspects of science and technological development, such as regenerative medicine and nuclear power. Issues such as these cannot be resolved through logic alone; it is important that we approach them with proper standards for judgment and behavior. How can you develop these standards through your university studies?



Professor, College of Pharmaceutical Sciences **KITAHARA Ryo**

■ Scientific ethics and the role of universities in wider society

In this section we examine the ethics of the academic disciplines you will study at university, with special emphasis on science-based disciplines. Let's consider this issue in light of the university's role in wider society. According to the Management Ethics Guidelines for Private Universities issued by the Federation of Japanese Private Colleges and Universities Associations, a university is "an institution that investigates profound truths and shares its findings with wider society," and is expected to "contribute to the personal growth of students through education and research" and "sustain the scholarly and cultural heritage of humanity for future generations". These are the kinds of lofty public missions with which universities are charged.

Investigating profound truths means, in the case of science and engineering disciplines, research into science and technology. A university's mission is not to generate profits but to contribute to the advancement of scholarship and the benefit of society through research findings generated through the free and creative initiative of their researchers. By researchers I mainly mean university faculty members, but because research is also undertaken through graduation research projects and in graduate school, students, including you, are also implicated to at least some degree in the university's mission. Research findings are disseminated internationally as academic papers; these advance scholarly knowledge and influence beyond academia, for example through the development of new medical treatments and the creation of new products for use in our everyday lives. We must be conscious of these influence on a society, engage seriously in our research activities, and remain faithful to our findings.

The university also contributes to wider society through the training and personal development of you, the students, in education and research activities on campus. Each College sets its own educational ideals (policies) and human resource development goals to guide this process of personal development. In the College of Pharmaceutical Sciences, for example, our human resource development goal is "to cultivate global individuals who have a sense of mission and an ethical outlook to be responsible for human life and health through research in drugs and medicine, and to contribute to the health and happiness of mankind." In the syllabi for each course we offer, the specific kinds of skills to be acquired

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are presented with the student as the subject. No matter how hard the university works on training and personal development, nothing will be achieved unless students themselves take responsibility for their own learning. It is essential for our students to take the initiative and have clear objectives for their study, and to learn systematically, beginning with the basics and then moving on to applied courses. Through this kind of self-initiated learning our students acquire broad academic capabilities and in-depth expertise. We expect you not to accumulate knowledge alone, but to develop a scientific way of looking at things and a sense of engagement with the academic discipline and wider society.

■ Problems in science and technology can't be solved by logic alone

Let's look more closely at these ideas of "a scientific way of looking at things" and "engagement with the academic discipline and wider society." Science and technology has an immense impact on our society and lifestyle. For example, nuclear power generation can provide a stable supply of electricity; our lives are enriched by innovations such as airplanes, cars, the internet and mobile telephones; advancements in healthcare and the development of new medicines enable us to live longer, healthier lives. Occasionally, however, science and technology can cause profound impact on, and even hazards to, the global environment and living things. For this reason, scientific research in Japan and other countries is subject to legal regulation intended to protect society. In the field of life sciences, for example, Japan has enacted a law called the *Act on the Conservation and Sustainable Use of Biological Diversity through Regulations on the Use of Living Modified Organisms*. Research involving genetic engineering must be conducted in compliance with this law.

In some cases, however, detrimental effects not envisaged by the science and technology available at a certain time can become apparent later on. Medication-related health problems illustrate this problem well. In the field of regenerative medicine, on the other hand, legal regulation and social attitudes to bioethics are lagging behind the advancements made in science and technology. There are also cases, such as nuclear power, but there is a conflict between benefits in economic terms and detriments in terms of potential for harm, even where the technology is employed appropriately according to law. It is difficult to judge whether or not we need nuclear power plants simply by weighing the cost and stability of power supply against the risks of nuclear accident. In this way, there are many contemporary problems related to science and technology for which logical analysis cannot easily provide an answer. The importance of logic to scientific inquiry is obvious, but there are some problems which we cannot address with logic and rationality alone.

■ Pride and emotion

How, then, can we go about solving these problems? In his book *Nihonjin no hinkaku* (The Dignity of the Japanese People), Watanabe Shōichi suggests that after World War II, Japan's distinctive warrior ethics so called "Bushido" and culture became a source of "pride" that led Japan to recover so dramatically from the war and grow into a world leader in science and technology. Meanwhile, mathematician Fujiwara Masahiko's volume *Kokka no hinkaku* (The Dignity of the Nation) argues that it is crucial for Japanese people to use "logic" in their judgments and actions, and also to retain their emotional intelligence so called "Jocho". Japanese culture and traditions, such as the great literature of the *Manyōshū* and *Tale of Genji*, grew out of this distinctive emotional intelligence, and have now become "universal values" appreciated across the world. The Meiji Restoration and postwar recovery and

growth into a science and technology superpower were similarly founded on Japanese people's sense of respect for and pride in their country's superb traditions. These attributes of pride and emotion may have informed the development of strong judgment and behavioral standards in Japan.

If we see science and technology as the scholarly and cultural heritage of humankind, and recognize the importance of sharing this heritage with generations to come, it is you, as custodians of the future, who must apply your pride and emotional intelligence to the task of addressing the kinds of problems I have noted above. We faculty members take pride in the fact that we play a role in discharging the university's social missions and, through education and research, in aiding the personal development of our students. I hope that you will take similar pride in contributing to the progress of humankind through scholarly research and work to deepen your knowledge, develop a robust emotional intelligence, and cultivate appropriate standards for behavior and judgment. These are precisely the things that you should be doing during your time as a university student.

My comments are intended not only for Japanese students, but for international students as well. When the criteria of judgment and behavior cultivated through "pride" and "emotion" transcend individual differences and become universally applicable, science and technology will also gain universal value, and we will be well on the way to solving many of the problems that currently confront us.

Thinking Further

- Find out what the educational ideals of your College are. What will you be learning, and what skills and qualities will you have acquired by the time you graduate?
- What does it mean to take initiative for your learning? Think about it in concrete terms.
- What can you do to develop appropriate judgment and behavioral standards? Come up with some concrete ideas.

Create your future in science and engineering colleges

To all students who have chosen to study in science and engineering colleges: have you tried thinking about your ideal future from the standpoint of career design? By designing and following a study plan in your field of specialization that will bring you closer to that ideal, you can create your own future in science and engineering.



Professor, College of Science and Engineering **NAGAI Kiyoshi**

■ Pathways to your future in science and engineering

Can you imagine yourself in five years' time? Or ten, or twenty?

You might have found a job you love and be working enthusiastically. You might be in graduate school, pursuing an interesting research project. You might be travelling around the world, working to build a successful company of your own. The future is sure to bring new developments in science and technology, providing us with more pleasant lives, more efficient ways to work, and more extensive leisure opportunities. At the same time, there may also be larger gaps between rich and poor, both internationally and in Japan, and more insecurity in our lives. It is difficult for any of us to imagine where we might be and what we might be doing in such a future.

However, you have all lived from the past into the present. If you look back on the past, you will see that you have always been creating your own future, even if you could not actually imagine it. I would like you to think about how to create your future at university. I hope that those of you who have chosen to study in colleges of science and engineering will make use of what you learn in your specialized fields to take active roles in wider society or to find the kind of job that you want.

■ Be self-motivated

At university, you should start by making some friends. You will grow as a person greatly during your time at university, and the friends you spend this time with are important colleagues experiencing the same era, the same place, and the same specialized learning as you are. You will treasure them for life. It is up to you whether or not to make the most of the classes offered in your department. I hope you will take to heart the idea of thinking and acting for yourself in order to create your own future.

In concrete terms, this means coming up with an ideal for your own future, thinking about what you can do to bring yourself closer to that ideal, and actually putting it into practice. This process is often called "career design" or "career development." In order to help you with your career design the university offers classes in areas such as "career education" as well as support systems such as the career path development support program, but the most important thing is for you to take a self-motivated approach.

■ Plan and implement your future in science and engineering

Can we put this in even more concrete terms? Some of you may already be interested in something related to your field of specialization at university. Even if you do, it might be difficult to see how that

interest is connected to what you are learning in your department. If that is the case, try talking with your friends. You may get some hints. And by all means, ask a professor in your department. Most university professors have chosen to work at university because they enjoy researching and teaching in their specialized fields. They should be happy to talk with you about many things.

To create your own future, you need to think not only about the content of each individual class you're taking, but also about how to use university classes as a whole to develop your knowledge, abilities, and skills. Think about whether mastering these things will enable you to do what you want to do and obtain the type of job you hope to find in the future. If you want to work internationally, you need to think about mastering foreign languages and studying at universities overseas. If you want to do research and development in your specialized field, you should plan to go on to graduate school and acquire cutting-edge research and development capabilities. As you progress towards your goals your horizons will broaden, and you will be motivated to take on new challenges. Formulating and putting into practice a plan for learning in your science and engineering college will help you create your own career and build pathways to the future.

Chapter 2

The features of learning at Ritsumeikan University

Learning activities in universities (extracurricular/independent activities and student life)

In Part 1 of this volume, we provide some background on how Ritsumeikan University has been and continues to be a university designed to promote various forms of learning for its students. Part 2 then offers some helpful advice for students as they begin their university studies.

Professor, College of Social Sciences **NAGASAWA Katsushige**



■ “Study” and “learning”

New students: when you think of learning at university, what comes to mind? You may well be more familiar with the idea of “study” rather than “learning.” The word “study” brings to mind the process of memorizing content (correct answers) in your textbooks in preparation for exams. The courses you studied and the content you learned in high school was determined in advance, and you were expected to “study” it. University, however, is a place where you learn independently, pursuing your own goals for the future. I hope that as university students, each of you will shift to a “learning” approach, acquiring knowledge and experience as you explore things independently for the sake of your own growth; and that you expand your horizons of “learning” to encompass not only the acquisition of specialized knowledge and skills, but also your development as a human being.

■ Curricular learning

Basically, university classes are held in a lecture format involving transmission of knowledge in a classroom setting. In lectures, you are instructed systematically in the frameworks of knowledge discovered and created over the long history of humankind. However, formats such as lectures in which students learn while seated in class, are insufficient to foster in-depth understanding and retention of specialized knowledge: more hands-on approaches are also required. These approaches include seminars, practicums, study abroad, internships, and service learning. This kind of practical learning is sometimes referred to as “active learning.” You will get more out of the curriculum if you pro-actively engage in classes that involve such practical, active learning in addition to conventional lecture subjects.

One of the features of learning at Ritsumeikan University is the emphasis on co-learning among students. In our education for first-year undergraduate students, including introductory seminars, higher-year students are appointed as Oritors (Orientation Coordinators), ESs (Educational Supporters), and TAs (Teaching Assistants), enabling co-learning between junior and senior students, and among students at the same year level. This educational style is known as “peer learning” (“peer” = classmate or colleague), and the reason we have adopted it is because we anticipate that as students teach and learn from one another, their learning will become deeper and more firmly established.

■ Learning in extra-curricular and independent activities

Learning at university does not only happen in the classroom. There is also an important place for the kind of learning that takes place in student clubs, volunteer groups, and other forms of extra-curricular and independent activities. This learning offers experiences that cannot be found in the classroom. Each time you participate in extra-curricular and independent activities, you can gain deeper understanding of the specialized knowledge and skills you learned in class, apply and extend them to real-life problems, and thereby advance your learning to a higher level.

For example, many of our students participate in volunteer activities in order to assist in the reconstruction of areas affected by earthquakes, floods, and other disasters in Japan and abroad. These

activities allow them to compare the academic knowledge in humanities, social sciences, and natural sciences that they have learned in the classroom with realities on the ground, prompting them to realize the need not only to deepen their understandings but also to apply and extend these understandings in practice. Students involved in study groups on topics such as robots, automobiles, and software can expect to develop applied skills that enable more in-depth, practice-based understanding and real-life application of specialized knowledge covered in science and engineering programs.

In addition to extracurricular and independent activities that are closely related to the university's curricular programs, there are also many cultural, artistic, and athletic activities that are pursued by students at an extremely high standard. Students set lofty targets for themselves at both domestic and international level, and experience deep learning through their activities in extra-curricular and independent activity groups. Exceptional levels of effort and ingenuity are required to raise individual skill levels in these activities. In fields involving group activities, there is also a need to cultivate a solidarity as a team or squad, and work together to achieve group goals. Smooth management of clubs and other students groups requires operational skills, as well as the ability to negotiate and coordinate with other universities and student groups, and sometimes with local authorities, companies, and other actors in wider society. Through these experiences, students hone their communicative abilities and their overall capacity to build, maintain and develop interpersonal and social relationships. Extra-curricular and independent activities are thus opportunities to develop essential capabilities for the real world, and this is why Ritsumeikan University provides so much emphasis and encouragement for them.

You can elevate your learning at university to a higher level through a combination of curricular learning and extra-curricular activities, but only if you maintain a balance between the two. Even if you are performing at high levels in your extracurricular and independent activities, your studies remain your primary responsibility. It is especially important for students with busy extracurricular schedules to manage those schedules in balance with their curricular learning. This requires a strong commitment to achieving balance at all costs, and the endurance and fortitude to overcome difficulties along the way. There are times, however, when such mental toughness alone is not enough without good time management skills. Ritsumeikan University operates the Student Success Program (SSP) to assist students struggling to manage their time and achieve a balance between curricular and extracurricular activities. To find out how to access the SSP, visit the Office of Student Affairs on your campus.

■ Comprehensive study support

Ritsumeikan University's aim is to enable each student to learn and grow across their entire student life and establish themselves as independent learners, with broad-ranging knowledge and expertise acquired through their curricular learning and a capacity to learn independently beyond borders cultivated in extracurricular and independent activities. We call the education system designed for this kind of learning the "Ritsumeikan model of learning." The university offers many forms of support to help students pursue their learning individually and collectively on an independent basis and across both curricular and extra-curricular spheres. Details of the institutional and financial support available can be found in the booklets on student life distributed to newly-enrolling students, and on the university's website.

Furthermore, students facing difficulties in their life at university and those in need of assistance to address a range of other problems can access support in places such as the Student Support Room and Disability Resource Center.

This comprehensive learning support is described in detail in Part 2 of this volume. Students must recognize their own abilities while working with others to learn and grow, but they will have to overcome many difficulties and obstacles in that process. Part 2 provides some hints on how to clear such hurdles.

I hope that this volume provides material that will prove useful to all new enrollees as they begin their lives as students of Ritsumeikan University.

Find out more about the SSP!

Website: <http://www.ritsumeik.ac.jp/ssp>



Learning systems and peer support at Ritsumeikan University

Learning at university is centered on formal classes, but it also encompasses a “learning community” that extends both within and beyond the campus. This community is an evolving collection of relationships between people learning interactively and gaining a better awareness of the challenges that face society. In this section we look at how we foster the small-group education and peer support activities that underpin this community.



Graduate School of Professional Teacher Education **KASUGAI Toshiyuki**

■ What learning means at Ritsumeikan University: The idea of a “learning community”

The meaning of learning at Ritsumeikan is outlined in the Ritsumeikan Charter, adopted in 2006, which states that educational endeavors should be based on Ritsumeikan’s “founding spirit and educational ideals, keeping in mind the need to believe in the future, to live for the future;” and that Ritsumeikan “will foster learning and the development of individual talents in order to nurture just and ethical global citizens.” The university’s founding spirit is “freedom and innovation,” and its educational ideals are “peace and democracy.” Ritsumeikan therefore makes it clear that education and research with in each of its colleges and graduate schools is founded on the freedom of academic inquiry, employing a critical and creative approach; and will address fundamental challenges facing humankind, in fields such as peace, human rights, poverty, the environment, energy, and education.

To embody these ideals in practice, the entire university community engages in ongoing discussions directed toward the renovation and improvement of student life and the structures and content of education and research. The primary forum for such discussion is the Plenary Council. This Council was established to facilitate consultation and active engagement by all members of the “learning community” - undergraduate students (the Student Union), graduate students (Council of Graduate Students Associations), faculty and staff members (the Faculty and Staff Union), and the university’s Executive Board of Trustees - in the processes of renovation and improvement of the conditions of education, research and student life at Ritsumeikan. The outcomes of the most recent Plenary Council, held in the 2018 academic year, were recorded in the Plenary Council Memorandum. A Plenary Council was held scheduled for the 2019 academic year, and will include discussion of tuition and fee issues.

Ritsumeikan University (RU) enrolls students from all over Japan with a diverse range of skills and individual attributes. It also welcomes many highly motivated international students from all corners of the world. While focusing primarily on their curricular studies and research, these students acquire a wide range of experiences while they are at RU, including volunteer activities and other extracurricular pursuits, internships, and Study Abroad programs. According to the 2010 survey of newly enrolling

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students by RU's student representative association, the Student Union, the four main things that new enrollees aspire to at university are advanced, specialized studies (29%), broad-based liberal arts studies (17%), collaborative learning with other students (16%), and development of one's own life and career (13%). These results make it clear that new students hope to make the most of RU's advantages as a comprehensive university and to engage in both wide-ranging general learning and in-depth specialist learning. Students also anticipate that their learning will be enriched by interactions with faculty, staff, and other students both within and outside classes. They are also thinking seriously about how to connect these experiences to their future life paths.

In some cases, however, students lose sight of their goals and motivations to learn, and instead withdraw into themselves. There are many possible causes of this problem, including lack of aptitude for the kind of study chosen, academic ability issues, and poor relationships with peers. In tough economic times, some students are forced to do part-time work to cover their tuition and living expenses, and find it hard to keep their lives on an even keel. At RU, we have worked to address these problems by designing systems that enable students to get to know each other in "learning communities" in a variety of curricular and extracurricular fields and to grow both individually and collectively through "learning, engagement and mutual understanding." This approach has been manifested in the ongoing development of "student-centered learning" facilities, including Learning Commons (study libraries and group work spaces), Student Commons (interactive spaces), and Individual Study Rooms (individual study spaces) at both college level and across the campus.

■ Drawing on RU's strengths to advance your learning

You need to think about how to develop your learning over the course of four years (or six years at the Department of Pharmacy in the College of Pharmaceutical Sciences) in a way that makes use of these "learning communities" and steers you away from the problems mentioned above. In this regard, RU has three distinct strengths: (1) collective educational capacity and personal growth fostered through small-group education across the entire curriculum (introductory seminars, practicums, reading classes, seminars, etc.); (2) potential for mutual development through a range of peer support activities such as the Oritor (Orientation Coordinator) student volunteer program; and (3) opportunities to acquire practical capabilities, as demonstrated by high participation rates in extracurricular pursuits and active learning programs that connect students to the wider world beyond the framework of curricular and extracurricular activities. According to a survey conducted by the Student Affairs Division, for example, the rate of participation in extracurricular activities through clubs and circles within the university was a high 61.4% in the 2018 academic year, and appears to be growing. Many students are also affiliated with clubs, non-profit organizations and other groups outside campus.

To discharge its responsibilities to wider society, the university must work to maximize the personal growth of each member of its diverse student body. Students, faculty and staff members are engaged in ongoing discussions across the university that focus on this challenge. These discussions have confirmed that the following three approaches are crucial. Firstly, first-year education should be directed towards the transition from high school to university and to foster a "learning shift" towards self-directed learning. Secondly, systems should be established to support "learning advancement" across the whole four years, with small-group education leading the development of in-depth expertise. Thirdly, students should approach their studies as "learning connected to society," homing in on what gives their own

learning its fundamental meaning, and connecting it to graduate research or post-graduation plans. It is essential that students be aware of how they will engage with society at large after graduation, and that they regard their graduation projects (research, thesis, production, etc.) as the culmination of their learning at RU.

Currently, the completion of a graduation thesis or research project is compulsory in RU's science and engineering colleges, as well as in the College of Letters, the College of Image Arts and Sciences, the College of Sports and Health Science, the College of Comprehensive Psychology, and the College of Social Sciences. We are now looking at ways to introduce this compulsory element in the other colleges as well, or to develop alternative methods of assessing students' overall learning achievements.

Those of you who have just entered RU may not yet have a clear picture of your learning goals or future career plans, or may not be aware of how your studies up to high school can be linked to the types of academic abilities demanded at university level. It may be hard to imagine how your learning will unfold over the four (or six) years of your degree. To help you, RU offers programs such as Remedial Education, which revises and supplements material that you may not have covered fully at high school; and academic literacy courses, for example, Academic Writing, to equip you with the methods and techniques essential for success in your studies at university. There are also courses that will help you link your learning to a wider social context. These include Service Learning, which involves field experience in the local community, and Careers Education and Internships, to help you envisage your life and work after graduation and actually experience it in practice. These individual and collaborative learning opportunities make full use of RU's strengths as a comprehensive university.

We are also working to enhance our facilities and services to enable students with disabilities and developmental problems to learn successfully at RU. In the 2011 academic year, for example, we established a Special Needs Student Support Office to assist students facing difficulties in their studies and interpersonal relationships at university. By promoting mutual understanding among our diverse student, staff and faculty bodies and providing support where it is most needed, we can create a richer learning community at RU. In 2016, the Special Needs Student Support Office was amalgamated with the Disability Support Office, mentioned below, to enable a more unified approach to service provision. However, one major challenge remaining in the future is the development of a peer support program for students with special developmental needs.

■ Peer support and the ability to connect with others

Each one of us grows through the support offered by our families, teachers, friends, and other people around us. During this process, we also develop the instinctive desire to offer assistance and make ourselves useful to others if we can. People often assert the importance of connecting effectively with others, but in practical terms, these connections are made through helping others, accepting help from others, and spending time with other people doing what we enjoy and want to do. This is the basic idea behind peer support. Adolescence/youth is sometimes called a “time of rebirth,” since it is when people start seeking to take control of their own lives and engage with society on their own terms. The sense of wanting to help others and make ourselves useful takes concrete form through the themes of “work (vocational choice),” “love (sex and reproduction),” and “participation (social engagement outside work).”

The concept of “peer support” was first formulated by Rey Carr in the 1970s in Canada, a country

which at the time was absorbing large numbers of immigrants. It was then developed in training manuals for elementary, junior and senior high schools by Trevor Cole and his colleagues. Peer support programs were subsequently adopted in the United States, Australia, and other multicultural societies, and are now being introduced throughout Europe, Asia and other parts of the world. These programs are implemented not only in schools, but also in a wide range of other contexts, including universities, communities, companies, and for the elderly and those with disabilities. The actual content of programs offered in schools has included organizing peer supporters, training in support skills such as understanding oneself and others, active listening, communication, problem-solving and conflict resolution, implementation of concrete support initiatives and assistance and counseling activities, and reflective practices (exchange and evaluation).

Trevor Cole suggests that peer supporters can take a variety of roles, including as a tutor (learning assistant), as a special friend, in a drop-in center (a special classroom or other space), in group counseling (working together with a school counselor), as a problem-solver and intermediary in disputes, and in orientations for new students. These examples demonstrate the diverse potential of peer support in a school context.

■ Peer support at Ritsumeikan University

Across all colleges at RU, we operate Introductory Seminars: small-group classes of around 30 students that focus on skills for first-year students. Two or three students in their second or third year of study, known as Oritors, are assigned to provide peer support in each of these classes. Oritors play a vital role in class activities. There are also other systems to enable lower-year students to learn methods and approaches to study from peer supporters. These include the Teaching Assistant (TA) program in which graduate students provide in-class support, and the Educational Supporter (ES) program in which senior students offer assistance based on their own learning experiences. Recruitment and training of Oritors take place from December through March, and entail a total of five or six training sessions, including an intensive camp, operated collaboratively by student associations, Oritors themselves, and faculty and staff from the Student Affairs Division and the various colleges.

We have around 7,500 new enrollments in the 2019 academic year, and 619 students have signed up to work as Oritors. This is a ratio of around one Oritor to every twelve new students. Students, faculty and staff are working together to build a culture in which students who benefited from peer support in the previous year are motivated to be Oritors themselves in the following year. We have been developing this system since 1992, and now have a diverse range of peer support activities in operation. These include class-based discussion meetings and course registration counseling for new students during the April orientation period, in-class support in the Introductory Seminars as noted above, counseling on study and careers, advice on student life issues, welcome events for new students, class parties and camps, and assistance with the seminar class convention. In addition to the Introductory Seminar, one class period per week is set aside as a sub-seminar hour that is operated autonomously by students themselves. Oritors also participate in these seminars, which provide an arena for interacting with classmates, preparing reports for the Introductory Seminar, and planning new student welcome events. In May every year, Oritors at each college organize a Freshman Leaders Camp, which is attended by the Oritors themselves, new students, and faculty and staff members. Since 2007, we have been offering a practice-based subject entitled “Peer Support” to students at all colleges. These activities are used not

only for training support staff, but to expand the reach of peer support as a part of RU's academic culture.

Furthermore, in 2006 we established a Disability Support Office for students with visual, aural, and physical disabilities. This office works with college administrative offices and other branches of the university to deliver learning support within the regular curriculum as requested by the students themselves. Since student-to-student support has a positive impact on the development of both recipient and provider, we have placed peer support and peer education as the central pillar of these support activities. This approach is embodied in a practical support delivery model comprising core input from the student with the disability, core input from the student support staff, and backup from university staff in the Disability Support Office. One of the office's most prominent achievements has been to formally commit to ensuring diversity on the part of its student support staff, appointing experienced students to coordination roles and building positive connections among student support staff members and between these members and the disabled students accessing such support.

As of the 2019 academic year, we have 46 students registered as support staff to provide services to students with disabilities. Support staff work in teams to provide support such as note-taking and wheelchair assistance, with one student acting as a coordinator for each team. Staff members and senior support students offer support students with training programs to meet the needs of students with disabilities each academic year. The office can, in this way, assist both the provider and recipient of the support to develop personally and take control of their own lives as a student. (Excerpted from *Gakusei no chikara—pia edukêshon no shiten kara miru shôgai gakusei shien*, edited by Ritsumeikan University Disability Support Office, 2011.)

Finally, I would like to share with you some comments from our Oritors, in which they reflect on their own growth as peer supporters and provide some advice for those following in their footsteps. (Taken from Ritsumeikan daigaku oritor katsudô – gakusei piâ sapôto entâ soshiki katsudo syôkai, edited by the Student Government Board, Ritsumeikan University Student Affairs Division, 2015.)

▶ The Oritor experience lives on after graduation

- I first became involved in Oritor activities in my third year of undergraduate studies. As a member of the Oritor group within my College, I helped to plan and implement events and gained a sense of fulfillment at achieving things together with my peers. That was my first year as an Oritor. In the second year, as an executive officer in the group, I learned how difficult it can be to solve problems within an organization. In my third year as an Oritor I took a central role university-wide, and learned how enjoyable it can be to imagine about new possibilities and work toward them. Over these three years I grew immensely as an individual and made many precious acquaintances.

Today I work for an insurance firm, and my duties include performance management and planning. I often handle personal information, and my work affects literally tens of thousands of staff and clients. The responsibilities are heavy, but it's very rewarding. It's similar in some way to Oritor activities, which have an impact on so many new students. Every day I reflect on what I have done and what I might do better. There are also numerous opportunities for communication with superiors of many different ages, and for friendly competition with colleagues. My experience as an Oritor lives on in my work today.

In my opinion, the greatest merit of Oritor activities is “diversity.” To all those who are just starting out as Oritors: I am sure you will clash occasionally with those around you, but you will also

encounter some wonderful senior students, and be a role model for newly-enrolled students. All of these experiences will help you to grow immensely as an individual. Do things that only you can do as an Oritor. (Graduate of the College of Business Administration, March 2016)

Thinking Further

- What kinds of things do you regard as the strengths and assets of students at Ritsumeikan?
- Your senior students work as Oritors to support your life as a new student. What issues would you most like to consult them on?
- What does it mean to “live true to yourself and connected with society”?

Extracurricular learning, community activities, and service learning

Students at Ritsumeikan University have many opportunities for learning outside of the classroom, in and around the community they live in. “Service learning” is a social, hands-on approach where students can give back to their communities and also learn from them.



Professor, College of Business Administration **KINOSHITA Akihiro**

■ Extracurricular learning at Ritsumeikan University

“Extracurricular learning” refers to learning activities that aren’t directly related to earning credits for graduation or formal qualifications. It is part of the learning process for earning a college degree, as confirmed at the 2011 Plenary Council as follows: “Students should set their own goals for their study, and upon graduation, have acquired the knowledge and ability to contribute actively to society.” An essential element of learning at a university is the earning of credits through regular classes, but such learning also encompasses self-directed, active learning activities in curricular, co-curricular, and extra-curricular spheres (as confirmed by the 2016 Plenary Council).

Classes and study related to your classroom learning become the foundation for extracurricular learning. Without that base, learning outside of the classroom can’t really be considered a part of your university education. The knowledge, theories, abstract thinking, and applied skills learned in the classroom can be applied towards extracurricular learning. Conversely, learning experiences gained outside of the classroom can motivate your studies further by giving you new social insights and a deeper and broader understanding of issues. Learning that occurs both inside and outside of the classroom develops independence and social skills.

Let’s take a look at the programs in place for extracurricular learning at Ritsumeikan University. For academic activities, there are 32 official organizations, 7 clubs, and 7 voluntary groups; for cultural activities there are 22, 7, and 19 respectively (Ritsumeikan University website, viewed July 31, 2017). Each group takes part in related off-campus activities, such as presentations of academic findings at national conferences, fieldwork related to their studies, or volunteer activities. On-campus activities include joining regular study groups in preparation for academic presentations and other forms of group-based, social learning experiences. However, it must be kept in mind that group study sessions do not replace the need for focused, individual study.

Extracurricular activities are operated by a variety of groups, all of which provide opportunities for learning outside of the classroom. There are official organizations, interest groups, and self-organized societies in the areas of culture/arts and academic activities;; official clubs and interest groups engaged in sports; central activity organizations such as the Ritsumeikan University Cheerleading Squad;

■ References

- Christensen, Allworth, and Dillon, *How Will You Measure Your Life?* HarperBusiness, 2012.
 Sakurai Masanari, Tsudome Masatoshi, *Borantia kyōiku no shinchihei: sābisu rāningu no genri to jissen*, Minerva Shobo, 2009.
 Kadowaki Atsushi, *Shakairyoku wo sodateru: atarashii manabi no kōsō*, Iwanami Shinsho, 2010.

central entities such as self-governing bodies and student committees for each College; and registered autonomous extracurricular associations. Around 20% of students participate in extra-curricular and voluntary activities known to the university (Ritsumeikan University website, viewed July 31, 2017).

Other examples of extracurricular learning experiences are volunteer activities sponsored by the Service Learning Center and coordinating activities for other student volunteers. (For details, refer to the following web page: <http://www.ritsumei.ac.jp/s/c/>.) For example, in 2016 a volunteer hands-on experience program was implemented as shown by way of example in Sample 1 below. The participating students gave feedback about their experiences such as: “I became aware that the beautiful bamboo forests of Arashiyama are conserved thanks to the efforts of many people. I also appreciated the words of thanks and encouragement from passers-by: it made me realize how important it is to reach out to others.”

Sample 1: Examples of Service Learning Center-sponsored Volunteer Activities

▶ 1. Volunteer hands-on experience program: (Collaborative organization: NPO Satoyama-Net Ayabe)

Dates held: September 22-24 / 3 days and 2 nights

Location: Kajiya Town, Ayabe City, Kyoto

Activities: (1) Building steps on a path; (2) Pulling up weeds around shrubbery on the road; (3) Sowing buckwheat seeds, planting lettuce seedlings, removing gravel from rice paddy drains; (4) Performance on FM radio.

■ Learning activities within the local community

University students learn in many ways, such as through independent study, study with others in groups, or through discussions with their professors. Activities within the local community provide hands-on learning that is mutually beneficial for both students and community members. Students gain much from these activities in terms of personal growth.

One of the extracurricular programs coordinated by the university's Service Learning Center was “The 2015 Sanriku Ofunato Summer Festival and Sakaricho Star Festival Support Projects”, a summer program where a busload of volunteers provide reconstruction assistance with a focus on providing assistance for the festivals as well as reinvigorating the area. Twenty-seven Ritsumeikan University students volunteered for six days in the summer of 2015 in Ofunato Sakaricho, Iwate. The program began with an orientation so that participants were fully prepared. Daily reviews were conducted along with a final review which provided insights into their accomplishments. Learning activities were also held before and after the volunteer work.

Students were able to gain knowledge and deeper awareness of disaster recovery efforts, such as an understanding of the nature of disasters, the handling of recovery activities, and the communication skills needed for working with disaster victims. It was important for the students that they made specific proposals and plans, and then carried them out on their own. This made for a meaningful social learning experience. However, there were some instances where the volunteers' offers for assistance were rejected by local residents, and there were some aspects in dealing with disaster victims that were difficult for the students to take in. All these experiences were reflected upon and written down by students.

We need to think about what students might learn from volunteer activities embedded in the daily

lives of local residents, remembering that community activities are pursued in a diverse range of social contexts, including relationships with: (1) other student participants, (2) Ritsumeikan faculty and staff that support student volunteer efforts, (3) the organizers and planners of the volunteer activities, and (4) local residents and community leaders.

The students in this program experienced what people living in the area are still going through after the earthquake, gained knowledge of the low birth rate issues there and efforts for the resolution of the aging manpower for the town's festivals, and learned about the true meaning of reconstruction assistance and regional development. However, there are times when things do not go as expected.

When students can experience planning for volunteer activities and see organizations at work for themselves, they can learn how best to help communities through volunteering and how to support the organizations and planning behind such activities. There are also logistical issues that need to be addressed, such as securing accommodation for volunteer participants. There are also fixed costs for round-trip travel and injury insurance. Through their experiences, participants can learn about the staffing, logistics, and resources necessary for volunteer activities.

The university, too, acted in order to support the recovery effort after the Great East Japan Earthquake in March 2011 by establishing the Office for the Support of Post-Disaster Recovery and dispatching over 1,000 volunteers (as of March 2015) by bus and other means to assist in rebuilding and recovery through programs such as “Logistical Support Staff” and “Student Volunteer Activities” (For details, see the office's website: <http://www.ritsumeikai.ac.jp/rs/20110311/>)

By reviewing and summarizing their volunteer team's activities, students can contextualize what was learned as well as any issues that come up. Through their interactions and activities with their fellow students, faculty and staff, local residents, and those in volunteer organizations, students can offer a contribution to society while learning from their own experiences, others' experiences and the experiences of the group as a whole. Learning from being in the community is meaningful because the various kinds of social interaction are mutual, which allows all participants to help one another and learn from each other.

■ Service learning

In recent years, “service learning” has been adopted by many universities as a new kind of learning. Service learning gives students opportunities that enhance their learning and experiences in a social context through activities that contribute to communities. According to Reference 2 (*Borantia kyōiku no shinchihai*, pp. 10-11), the two features of service learning are (1) having some form of real-world impact on society, and (2) having a structured educational theme, rather than just a simple hands-on activity. With these ideas in mind, let's think about the following three points: activities that contribute to communities, methods to enhance student learning and experiences, and learning and experiencing within a social context.

Firstly, activities that contribute to communities are essential to the concept of service learning. The two projects mentioned above, the volunteer hands-on experience program and “The Sanriku Ofunato Summer Festival and Sakaricho Star Festival Support Projects”. The first project included sowing and planting crops, and removing gravel from drains. The second project was assisting the management of the Sakaricho Star Festival, engaging in reconstruction assistance in Ofunato and interacting with local residents. These were all tangible contributions to local societies. In this way service learning

differs from normal university classes, internships, and fieldwork, which do not necessarily involve contributions to local societies (See Reference 2, p. 11).

Secondly, service learning has measures in place to help students learn. Preparatory studies provide information for students about the local communities they will be working with, and participating students make efforts to understand what they will be doing and set specific goals for what they plan to achieve through their activities. Immediately after the volunteer activities are completed, the students share their reflections on the activities in their own words to express the new things they learned through their experiences, whether or not they were successful in achieving their goals, and whether they unexpectedly learned anything or received thanks from those they worked with. This reflection helps contextualize what they learned from their experiences. A follow-up learning session is held about one week after the activity. Students then write a report about how they felt they grew through their volunteer activities, or about social and community issues they became aware of. These reflective activities make volunteering a more deep and meaningful learning experience for students.

Thirdly, service learning provides an educational experience in a social context. Students work to help the people of a community, and at the same time the students can learn from those people. These community members are not merely recipients of students' volunteer actions. Community members give back to students, sharing their wisdom and courage and inspiring them, planting the seeds of community spirit and social awareness. Service providers and service receivers can learn from one another in an elevated mutual state of reciprocity. This is an essential aspect of service learning.

Education and study through service learning is being undertaken by several colleges at Ritsumeikan University. In 2015 curriculum group C of the Liberal Arts program (self-actualization through community learning) offers 27 classes in 6 subjects, including "Introduction to Community Engagement". Apart from classes, the Service Learning Center offers a variety of learning opportunities, such as short-term volunteer programs (See the Ritsumeikan University Service Learning Center web site: <http://www.ritsumei.ac.jp/slc/>.) Also, there is nothing to say that service learning activities should be limited to within Japan. Through mutually beneficial, hands-on experiences with communities throughout the world, students can actively advance their learning.

■ Towards richer learning experiences

In closing, let's take a look at extracurricular learning from a different angle. Ask yourself, why did you decide to enroll at Ritsumeikan University? To put the university's name on your resume and get a job? Did you just assume that enrolling in a university was a natural stage in your life? The book *How Will You Measure Your Life?* (reference 1), which was written by famous American business school professor Clayton Christensen, and two others, applies theories of business management to an individual's life path. In the final lesson of his business school class, Christensen asked his students the following three questions:

- How will you find happiness and a successful career?
- Can you make your relationships with your companions, family, and friends the unshakeable foundation of your happiness?
- How can you live a sincere life and not become a bad person?

According to Christensen, at first glance these questions seem to be simple, but they are questions his own friends had never once considered. Your time as a student is an important time to think about

your purpose in life. How would you answer these questions?

Continuing, Christensen questions: Why are students going to school? What kinds of problems are solved by going to school? He elaborates further that we cannot motivate students to learn just by trying to persuade them to study harder. They need to feel a sense of accomplishment and engage in activities together with their peers and be provided with experiences where they help others. Let's think about this as it concerns university students as independent learners. It seems clear that learning at a university, both inside and outside of the classroom, can provide experiences through which you can challenge yourself academically and gain a sense of achievement from your successes, as well as working with others in true mutual cooperation to overcome challenges and build friendships.

Christensen also writes about how leaders are not necessarily born with the qualities of leadership within them, and that such abilities are mostly developed and formed through life experiences. With this in mind, I would like to ask all students to work towards developing the skills necessary to contribute to society in the future through learning alongside local communities, fellow students, and teachers. The answers to the questions posed above can probably also be found in a classroom, but if you combine your classroom studies with learning through a wide variety of activities out in wider society, you are much more likely to find the answers you seek. Going forward, I hope you can experience learning that is both wide in scope and deeply profound, both in and out of the classroom.

Thinking Further

- Read *How Will You Measure Your Life?* and write out your own answers for the 3 questions posed above. Then, hold a group discussion with other students who also tried answering these questions.
- Refer to *Borantia kyōiku no shinchihai: sābisu rāningu no genri to jissen* and think about what are the positive aspects of service learning as a kind of study, and discuss your findings with others in a group. Also, think about what students can do to get the most out of service learning activities.
- Read *Shakairyoku wo sodateru: atarashii manabi no kōsō* and think about what "learning" means to you as a university student. Then, share your thoughts with others in a group discussion.

Achieving your dreams with scholarships for the “Ritsumeikan model of learning”

Professor, College of Sport and Health Science **SANADA Kiyoshi**



One of Ritsumeikan University’s major strengths in comparison with other universities is its extensive range of scholarships to help students achieve their dreams. There are a number of different types of scholarship programs, but all of them are designed to support students applying themselves to learning at university in pursuit of their dreams. By applying for a scholarship, you too can move one step closer to making your dream a reality.

■ Pursue your own dream with the +R Alumni Association Future Human Resources Development Scholarship

This scholarship was established under the Alumni Association’s Future Human Resources Development Fund, which brings together the individual aspirations of alumni to help shape the future of Ritsumeikan and delivers support to current students, on the basis that their growth will lead to the advancement of the Ritsumeikan alma mater. The undergraduate and graduate students supported by this scholarship are those who embody Ritsumeikan’s goal of Creating A Future Beyond Borders, overcoming the barriers and limitations to the resolution of problems, and generating new forms of value.

■ Group Subsidy for Learning Community Development (extra-curricular activities): Turning shared dreams into reality

This program offers subsidies to support the development of diverse learning communities in extra-curricular pursuits both on and off campus. Its aim is to support an increase in the number of distinctive learning communities at Ritsumeikan, including group learning activities within a single college, across different colleges, and outside the university campus.

■ +R Challenge Scholarship: Take your studies out of the classroom and into the wider world

Designed for students with outstanding academic performance in each college, the +R Challenge Scholarship supports the learning process for students who wish to pursue academic studies on a particular problem or theme through specialized learning in their college, university-wide education, study abroad, or other international learning experiences, thereby providing their peers with a role model for learning and growth. Those aspiring to become international researchers are also encouraged to apply for this scholarship.

References

Ritsumeikan University Student Growth Scholarships and Subsidies website: <http://www.ritsumei.ac.jp/scholarship>
Inquiries: Student Office on each campus



There are many other kinds of scholarships available, including the Extracurricular Activities Advancement Subsidy, Athletes and Creators Scholarship, and the Special Scholarship in Arts and Sports. For more information, you are encouraged to attend reporting sessions with scholarship recipients, ask senior students, or consult with staff at the Student Office on your campus. We look forward to seeing how your dreams grow and evolve through your life as a student of Ritsumeikan University.

= Activities of scholarship recipients =

■ Group Subsidy for Learning Community Development (extra-curricular activities)

In the 2018 academic year, we implemented the SDGs Practical Program in Laos with the aim of promoting extra-curricular learning by subsidizing some of the costs of participation in not-for-credit activities. Targeting rural lowland crop farming regions of Laos, this program enables students to learn about on-ground realities relating to different SDG themes. Through observation and interaction, students were encouraged to think in groups about what actions they could take to help achieve the SDGs, and to design an ideal future that they would like to make into reality. Many undergraduate students of Ritsumeikan University participated from across different year levels and both humanities/ social science and natural science disciplines. They visited and interacted with people at universities, elementary schools, companies, and other organizations connected with the themes of education and environment, brought home a number of problems they had identified, and engaged in lively discussion and reporting of their findings on how to work toward achieving the SDGs.



■ +R Alumni Association Future Human Resources Development Scholarship

Kusatsu City, where BKC is located, has a number of old-style and abandoned houses that have come to be used for storage purposes. I established a platform for utilizing these houses as shared spaces and thereby helping to solve community problems. I'm working to make more people aware of these community-building spaces by holding workshops and events, as well as involving designers and freelancers so that the spaces can be developed in new directions.



TOKUDA Daisuke, 4th year student (2019), College of Science and Engineering (recipient of First Steps Support)

I am working to build disaster-resilient communities in Ibaraki City, where OIC is located. A number of major disasters including earthquakes and typhoons occurred in the 2018 academic year,

and people became more aware of the importance of disaster preparedness in Ibaraki City. Through my activities I hope to generate more opportunities for students to become involved in disaster preparedness activities, and contribute to the development of communities in which all residents have peace of mind. With this aim, I have worked together with Ritsumeikan University's Community Liaison Office to submit a proposal to the risk management division of Ibaraki City Government, and will be conducting meal preparation training using Iwakura Park and producing a manual on how to respond in times of disaster.

MIYATA Shiori, 2nd year student (2019), College of Policy Science (recipient of Sophistication Support)

■ Scholarship for Athletes and Creators

In the 87th All Japan Intercollegiate Athletic Championships I took fourth place (second among Japanese nationals) in the men's 10,000 meter race. In the 30th Izumo All Japan Intercollegiate Ekiden (road relay), the Ritsumeikan team finished seventh, the first time in nine years that a university from Kansai has done so. Then in the 31st Izumo All Japan Intercollegiate Ekiden in 2019, we improved our ranking by one place in three legs of the relay to record an overall time of 2 hours 13 minutes and 11 seconds, which placed us sixth, our best result yet. In future I'd like to join a corporate club and work toward a berth in the Olympics.

IMAI Takato, 4th year student (2019), College of Sport and Health Science (recipient in the sports activities division)

I took out first place in the senior high/open division of the flash calculation contest at Tanabata Abacus World 2018, and in the 2018 All Japan Abacus Championships my team was runner-up and I placed fourth in the individual competition. Then at the 2018 All Japan Computation Championships I came first in the mental division competition, and I also took first place in the individual competition at the 2019 Champions' Cup. I hope to continue challenging myself even after I graduate, and do my best to help the children I meet at competitions to improve their skills.

SUZUKI Hitomi, 4th year student (2019), College of Comprehensive Psychology (recipient in the culture and arts activities division)



Service learning in collaboration with others

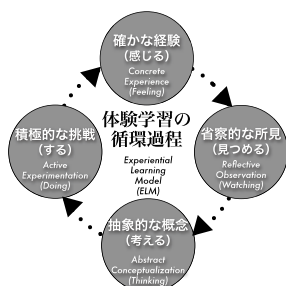
Professor, Institute for General Education **YAMAGUCHI Hironori**



Service learning: Moving between field and desk

When the Great Hanshin Earthquake struck in January 1995, I was a first-year student in the environmental systems engineering department of the College of Science and Engineering. One of the first cohort to study at BKC, I joined other members of the same cohort from the College of Policy Science to establish the Ritsumeikan University Volunteer Information Exchange Center. I was young and fit, so I rushed to the affected areas thinking I could do something to help. Seeing the cityscape transformed by the earthquake, however, I found myself lost for words.

I learned through my own experience that when volunteering in disaster situations, it is important to keep a balance between “thoughts” and “actions.” Act first, but then stop and think, then act again, reflect on what you have done, and plan the next action. This is the cycle that I experienced. Looking back, as I moved frequently between my own desk and the disaster site, I encountered “others” both in the sense of people I met in person, and others within myself of which I had not been aware previously. I learned things that I could never learn from a textbook, and really felt myself growing as a person.



The experiential learning cycle that includes service learning: An educational philosophy developed by David Kolb based on the ideas of scholars such as John Dewey and Kurt Lewin.

This type of learning that connects what you study at university with learning experiences outside the university is known as “service learning.” It is garnering attention not only in formal curricular contexts, but also in the extracurricular field. Service learning is different from activities such as volunteering and internships in that it involves group learning, whereby you learn together with others, and form communities to explore issues in more depth. Ritsumeikan University actively promotes service learning as part of its general education programs, which are designed to cultivate students’ capacity to make their own way in our world today.

From self-contained to inter-connected learning

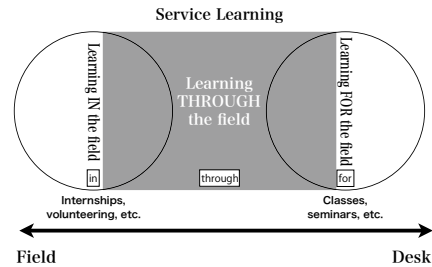
I was in the tennis team at junior and senior high school, so I often explain service learning by reference to tennis. If you do not launch your service into the other person’s side of the court, you cannot proceed. Combining this with the abovementioned idea of moving back and forth between desk and field, service learning is a process whereby you serve the ideas you formulated at your desk out into the field, they bounce back to you from the field, you return them again, and so on.

However, learning through practice is not a competition where you try to defeat an opponent in the field. You do of course engage in heated desktop debates to hone and refine your ideas, and intense discussions in the field to coordinate and share different value outlooks. In these debates and

discussions, however, and especially in practical field sites, it is difficult to generate, nurture, and sustain mutually beneficial relationships if you simply impose your own sense of what is correct on others. In tennis terms, if you are always looking to score an ace, it is more likely that your serves will go wide (be a fault), and your opponent will eventually lose their will to return the ball. On the other hand, if you are too hesitant and are always questioning whether or not you have the right answer and worried about reading the situation correctly, you will not be able to return the balls coming to you from your opponent, and the rally will not continue.



An example of service learning in Kyoto: Jidai Matsuri Support Project (participating in the Ishin Kinnou branch's Edo-era women's parade through the eighth Heian Kosha civic organization): Launched in 1895 to celebrate the "birthday of Kyoto," the Jidai Matsuri (festival of the ages) is one of Kyoto's three major festivals alongside the Aoi and Gion festivals. Since 2006, students have been involved in the airing of costumes, assisting in the operation of musical performance and parade practice, festival day operations, and post-festival clean-up.



Conceptual diagram of the service learning method: Service learning is an approach that connects field-based learning (learning in the field) to desk-based learning (learning for the field).

Research on the service learning method is most advanced in English-speaking countries. Especially well-known in Japan is the concept, developed by Barbara Jacoby of the University of Maryland, of "reflection" and "reciprocity" as the keys to learning. Approaches that involve learning together with others have gradually garnered more attention in Japan, and universities have been pursuing both research and practice in this field since the Higher Education Bureau of the then-Ministry of Education, Science and Culture released a report on the advancement of volunteer activities in university education in March 1999. In Ritsumeikan University, a variety of projects have been developed from around the time the university was selected for funding under the ministry's Contemporary Education Needs Initiative Support Program in 2005.

▶ Developing a citizen's perspective to support the transition from school student to university student

Ritsumeikan University promotes service learning as a way of achieving student-centered learning. Service learning is the polar opposite of the lecture format that places the instructor at the center of the learning process. One example of service learning at Ritsumeikan is where students become involved in local community activities and build teamwork within them, for example in the Jidai Matsuri (festival of the ages) in the case of Kinugasa campus students, the Machi-Akari illumination of the old Kusatsu River for BKC, and activities related to utilization of *satoyama* (a hilly wooded area surrounding village communities) for OIC. Students involved in these activities spend around half a year moving back and forth between field and desk, creating a variety of interpersonal

connections, and improving themselves.

In senior high school, you probably had something like a student handbook, and were placed in an environment where you were taught according to a pre-determined timetable. In tennis terms, this is like practicing your receiving game. You need to decide what kind of response to make to the questions posed to you. Self-study activities such as reading and organizing your notes, on the other hand are closest to hitting a tennis ball against a wall on your own.

“Receiving”-style education at high school, “serving”-style learning at university, and “wall-bouncing” self-study activities that link the two: when each of these three styles works together, learners take on the features of full-fledged citizens. This is because, when they pose questions concerning what and how to learn in the field, the field responds with its own questions about the purposes and objectives of life. In other words, the learning spaces you find in the community do not involve fixed relationships between teacher and learner. As students develop a diversity of interpersonal relationships and work together to make a better future for a place they consider to be important, they develop a citizen’s standpoint and are able to present other people in the field with ideas that only someone from the outside can discern. I hope that through the diverse relationships they develop in the course of service learning, more and more Ritsumeikan University students will take a practice-oriented approach to their studies.



An example of service learning in Kusatsu: Kusatsu Machi-Akari Hana-Akari Yume-Akari Illumination Event Project (participation in the event organizing committee through the Commerce and Tourism Division of Kusatsu City Hall): Kusatsu River was once known nationwide as one of the “ceiling rivers” where the river bed is higher than street level. The river itself was decommissioned 2002, but from 2004 an event was launched to illuminate the river channel with candlelight. Students began by participating in the event as volunteers as part of their regular classes, and this became a year-round project from 2010.

Education and research in a globalized society

Globalization breaks down the traditional dividing lines between different societies. But it also facilitates new kinds of connections through expanded transportation networks and helps to foster greater diversity in the world. Universities have an important role to play in globalized society as a provider of opportunities for learners to encounter others.

Professor, College of Global Liberal Arts **YAMASHITA Norihisa**



■ Defining “globalization”

Most newly-enrolling students will have grown up hearing the term “globalization” all around them. In the academic sphere, globalization first attracted significant attention in the mid-1990s. It is difficult to define the term in a way that does justice to all disciplinary perspectives, but in general terms we can see it as the tendency for people, things and information to transcend national borders and barriers of physical distance and to circulate in greater volumes, and more rapidly, on a global scale. Globalization has been propelled especially by advances in information and communications technology.

Globalization clearly has an impact on the nature of politics and economics on a global level, but it also affects our everyday lives in many ways. For example, if one of your instructors recommends that you read a book from overseas, you can easily obtain it from an online bookstore (although essential texts are, of course, available in the library as well). We take this kind of accessibility for granted nowadays, but nobody could even have imagined it when I first entered university in 1990.

In those days, we bought books in “real” bookstores. Japanese bookstores, however, only stocked a very limited range of foreign-language books. To purchase a foreign book not stocked by the store, you needed to place an order through an import specialist store and wait several months for it to be delivered. Information on new foreign-language publications was very limited. To find out about new releases you had to go and browse the publisher’s catalogs delivered to your library. To make matters worse, the books were far more expensive than the actual Japanese yen equivalent of the original price, because importers would set prices to hedge against the risk of exchange rate fluctuation.

Today, it is difficult to imagine any publisher not advertising their new releases online. And once you’ve made one purchase through an online bookstore, you’re likely to receive regular (and often unsolicited) email messages from the store with “suggestions” for other purchases matching your interests. It is even possible preview many books online before purchase. Exchange rates are more realistic, too, and your purchases can be delivered in as little as a few days.

The bookstore is just one example of how product distribution has been globalized. Think of the clothes you wear and the food you eat, and you’ll realize that it’s actually more difficult to find things that

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are made entirely within the country you live in. In this sense, globalization is almost taken for granted these days; it has become second nature to us all.

■ The impact of globalization on universities

In the case of education and research in universities, perhaps more significant than the global movement of products is the globalization of people and information. This is because the role of universities is to enhance intellectual creativity.

With globalization has come increased human mobility. If we look at society as a whole, it is clear that the degree to which people are mobile is greater now than ever before. This is true across all scales of movement: from the day-to-day, short-term scale of commuting and travel, to movements of significant but limited duration such as study abroad and work away from home, and even movements affecting one's entire life path such as marriage and permanent migration with no intention of returning to one's original country of residence. It goes without saying that this intensity of movement has been made possible by advances in transportation and communication technology. Technology is not the sole factor, however. We must also acknowledge the value choices made by society. Take, for example, modern human rights such as the freedom of marriage based on the assent of both parties or the freedom to choose one's own vocation. It is difficult to give substance to these rights if limits are placed on human mobility. As a society, therefore, we have come to embrace the idea that life is enriched by individual choice, and a variety of social systems have developed to apply this idea in practice. Technological advancements have provided the infrastructure to support the exercise of individual choice.

In a higher education context, the globalization of human mobility is demonstrated most clearly by the growth in study abroad. At Ritsumeikan University (RU), for example, we operate a diverse range of study abroad programs, from short courses running for a few weeks, to fully-fledged study abroad for much longer terms. Of particular note is the Dual Undergraduate Degree Program (DUDP) operated with American University and Suffolk University in which students study for two years at Ritsumeikan and two years at the partners' campuses, earning two Bachelor's degrees in as little as four years. Moreover, the College of International Relations established a new Joint Degree Program with American University in the 2018 academic year, and 2019 was established of the College of Global Liberal Arts, offering a college-wide dual degree program with the Australian National University. The barriers to study abroad have been reduced dramatically, not only thanks to cheaper airfares and simpler online application procedures, but also as a product of the systematic support provided by the university.

What can you gain from a study abroad experience? Most of you probably think first of improving your foreign language skills. More and more emphasis is placed on practical English language proficiency in the real world these days, so many students approach study abroad with a view to boosting their employability upon graduation. This approach is certainly valid, but I think that if you take a slightly more long-term view, you will see that the real benefit of study abroad lies in exposure to other cultures.

When living in the culture in which we were born and raised, we tend to take many things for granted—often without even noticing that we are even doing so. When you live in a different culture, you constantly encounter people that do not take those same things for granted; in philosophy, we call those people “the Other.” Encounters with the Other are not always smooth sailing, but they undoubtedly help you learn that the world is not built on a single, uniform set of ideas. Your horizons broaden, and

you develop the ability to deal flexibly and creatively with all the Others that you encounter in the course of your life subsequently. Language proficiency is certainly a prerequisite to this kind of creative engagement across cultures, but it is no use being fluent in a language if you always remain within your own cultural comfort zone.

Study abroad is not the only way to experience encounters with the Other. As of May 1, 2019, almost 2600 international students, from more than 70 different countries and regions, were enrolled at RU. RU has many students from within and beyond Japan studying in programs offered entirely in English: in addition to the abovementioned Joint Degree Program and College of Global Liberal Arts, there are the Major in Global Studies in the College of International Relations, Community and Regional Policy Studies major in the College of Policy Science, and the Information Systems Science and Engineering program in the College of Information Science and Engineering. Other colleges also offer many individual classes taught in English. From the 2016 Academic Year, “Group B Liberal Arts Courses” will be expanded and improved to offer first-year students a chance to study liberal arts and international exchange courses in English. These changes further expand the opportunities for learning related to globalization for students from the time they first enter the university. Through these kinds of international initiatives, extra-curricular activities such as study-abroad, and daily interactions with international students on an increasingly globalized campus, students can hopefully develop a future-orientated mindset and acquire the capability to live in a globalized world.

We now turn to look at the globalization of information. Information flows require a medium. Common media include television and the internet, but information is also spread as a byproduct of the movement of people and goods. Earlier I gave the example of foreign books in Japan; books are a medium of information transmission, but they are also physical goods themselves. Thus, in addition to the book’s actual content, information (such as the cultures, traditions, and economic conditions in the country of publication) can be gained from its binding, paper quality, and other physical attributes. We also access new information through everyday experiences. For example, you may look at the label of an item of clothing you have just bought and discover it was made in a country you don’t know much about; or you may go to dinner at a nearby Nepalese restaurant and be surprised to find that they put butter in their tea. In order to extract meaningful information from goods, however, you need to have some degree of knowledge of the item’s production, distribution, and history. This is similar in a certain sense to being unable to gain information from a foreign newspaper because you can’t read the language it is printed in. The flipside of this limitation, however, is that if you undergo the proper intellectual training—which is what universities are there to provide—you will be able to find meaningful information in virtually everything around you.

Let’s get back to the topic of information flows. Humans can also be the medium for such flows. While studying abroad, for example, you can discover a lot through simple everyday experiences. Here at RU, too, you can encounter many prominent researchers visiting from overseas on both short and long-term bases. Sometimes these researchers teach classes; other times they give special lectures and seminars. Opportunities such as these demonstrate in concrete terms that the flow of information expands through human mobility under globalization. Beyond the campus, too there are numerous opportunities to gain information from people; I am sure that many of you, for example, have learned about different customs by observing the behavior of foreign tourists. In this way, humans themselves can function as a medium for information transmission.

It is thus not really accurate to talk of the globalization of information in exclusive terms. Nevertheless, the social impact of recent advancements in information technology should not be underestimated. At university, you get a sense of this impact when you use library databases. The RU library has an extensive collection of databases you can access online, including databases through which you can search newspaper articles or laws and patents. The ones that I use most frequently are the databases of academic journal articles published outside Japan. I apologize for using another example from the olden days of university life, but I remember when the only way to get hold of a foreign journal article was to go to a card-based catalog in a dim corner of the library, look up the journal's shelving location, find the location somewhere in a dusty backroom, pull out the heavy bound volume, and photocopy the required article one page at a time. If you were unlucky it could sometimes take a whole day to find and copy two or three articles. Today, however, provided you are on a computer connected to the university's network, you can search and download most academic journal articles in an instant. (And the library even holds regular training sessions on how to use its databases effectively.) If they feel the need, even undergraduate students can easily access the very latest research on the topics they are interested in.

■ A flat world and the value of diversity

It is physically possible to access journal databases from anywhere in the world, provided you are connected to the internet. Advancements in information technology like this have the effect of eroding the barriers of physical distance. Put another way, you can now gain direct access—at least in terms of receiving and transmitting information—to other parts of the world, wherever you may be located physically. The American journalist Thomas Friedman has dubbed this phenomenon “flattening of the world.”

Information flows in today's world are not, of course, completely flat. There are innumerable things that can only be accessed if you have the necessary qualifications or capabilities. In addition, the fact that access is possible from across the globe means that competition will also increase. Young people such as you may find yourselves struggling alone in a highly competitive world before you have even had a chance to decide what you want out of life. As university educators, it is our job to prepare you for these realities. We cannot do so, however, simply through strict discipline, nor through excessive pampering.

In a flat world, there is a lack of clarity around the route which one must take to reach any given goal. Education is often discussed in terms of guiding learners towards their goals, but the actual role of education today is not so much to guide you to your goals as to provide opportunities for you to gain a clearer idea of what goal you should aim for in the first place. We need to approach education as if we are sending you out on an expedition after explaining how to use a map and compass. At the same time you, as learners, need to develop some kind of idea of where you are headed, and to improve your ability to communicate those ideas to your instructors and other people. Students who rely solely on digesting the information provided to them and displaying their knowledge through words borrowed from others will not be able to make the most of their time at university.

The term globalization is sometimes used in a critical sense to express apprehension about cultures and societies becoming more uniform and standardized. In the field of education, globalization is often associated with the rise of competition based on simplistic, one-dimensional measures of ability such as TOEFL scores and international academic proficiency test results. Language proficiency is certainly

an important consideration in the multicultural societies that globalization creates, and there is also no doubt about the value of measuring scholastic achievement objectively, but this does not mean that globalization will simply drive the world into a state of one-dimensional competition. Most sociologists agree that globalization actually has dual effects: standardization and diversification. Expanding flows of people, goods and information can sometimes lead to the obliteration of one culture by another, but there is just as much potential for diverse cultural elements to become linked and new cultures to be generated.

Building on this sociological interpretation, economist Tyler Cowen suggests that globalization does indeed reduce the cultural distance between societies, but at the same time increases the cultural diversity within any one society. In other words, the platform of open competition enables new interconnections that transcend the barriers between societies, resulting in new opportunities for cultural interaction and communication. This in turn increases the cultural diversity within each society.

Cowen thus envisages standardization *across* societies and diversification *within society*, but his emphasis is clearly on the latter. That is to be expected. If you think about it, if globalization resulted only in standardization, the whole process would gradually slow down and eventually come to a complete halt. There is no incentive to communicate if everyone else is exactly the same as you. Globalization can only advance properly if there is an ongoing process of new encounters among a diverse and plentiful range of Others.

As university students in the global era, you need to avoid getting caught up in competition based on uniform standards; instead, you must see encounters with the Other as a way to know yourself better and gain a stronger sense of where you stand in the world. Think about what you want to do from the standpoint you have, or where else you want to get to. Once you have thought about these things, you will find much more meaning in pursuits such as learning a language and obtaining formal qualifications.

Finally, I would like to point out the concern that information technology, which has supported globalization so far, is now approaching a major turning point. Advancements in IT over the past 20 years, such as the spread of e-mail, have dramatically reduced the difficulty of communicating with others, and access to information has burgeoned with the advent of the World Wide Web. However, recent advancements such as cloud computing and social networking have focused on creating information spaces customized for individual users. For example, the Twitter timeline that I see is likely to be completely different from the one you see; they may not intersect at all. This kind of technology is nothing more than a communication space pre-edited to suit one's own personal preferences. Therefore, as we become increasingly reliant on communication facilitated by information technology, we may actually be becoming more inward-looking without even intending to be. In that sense, a university is one of the few places where there is ample scope to interact with Others without having to concern yourself with personal interests and agendas. What is most important in such a place is not to try to get along well with these Others at a superficial level, but rather to be motivated to transform the sense of discomfort that you will inevitably feel in your interactions with them into a resource for creativity.

Thinking Further

- Find some examples of “flattening” in fields such as politics and economics.
- Globalization entails the dual trends of standardization and diversification. Do you think these trends will make individual identity more important, or less? Or will “identity” itself take on a new meaning?
- Is the rise of the internet-based communication making it easier for us to understand each other, or more difficult?

Global Encounters: Contributions to Cross-Cultural Interaction on Campus

Associate Professor, Ritsumeikan International **HAGAI Saori**



Established in 1900 with Saionji Kinmochi as its founding father, Ritsumeikan University has pursuing internationalization since the opening of the College of International Relations in 1988. The idea of a society in which groups with different races, religions, and languages live together peacefully is known as “multicultural coexistence.” I believe that the mission of Ritsumeikan University is to nurture students who can work together with people of many different cultural backgrounds and generate new forms of value in a multicultural society. Based on this mission, in recent years Ritsumeikan University has been offering new types of classes based on multicultural co-learning.

The class I would like to introduce here is Cross Cultural Encounters. This is classified as an intercultural exchange subject within the Type B Liberal Arts Courses. It has been developed as a university-wide liberal arts subject that goes beyond the boundaries of any single undergraduate College, so students from all Colleges can take it. The major feature of Cross Cultural Encounters is that it aims to have international and domestic students learning from one another. The number of international students who come to study at Ritsumeikan University’s campuses from overseas is not insignificant. As of May 2019, 2,416 degree-seeking international students and 257 short-term study abroad students were part of the Ritsumeikan University community. These international students come together with domestic students to participate in the Cross Cultural Encounters class, sometimes using English and sometimes using Japanese: it doesn’t matter which. They can also use Chinese, Spanish and other languages they’re good at as supplementary resources to make communication more effective. The important thing is the process by which students make use of their various language abilities – in other words, how they flexibly adapt and devise ways of communicating as they engage with the topics set for each class.

Having students from different backgrounds participating in discussion, group work, and presentations together is not always fun. Sometimes in the course of class activities students experience dissatisfaction, friction, conflict, and trouble with their classmates. After class activities, we give students some reflection time, as an opportunity to reassess their negative impressions of the situation or of other students and to comprehend different contexts. This kind of “blended education” (*mazeru kyoiku*) is actually going on at APU too, and is proving highly effective in educational terms. Learning creatively through encounters with others could be seen as an important educational goal shared across the whole of the Ritsumeikan Academy.

■ Providing experience in multicultural environments, training people to tackle problems with a healthy respect for diversity

One place where students can experience “blended education” outside the classroom is at Beyond Borders Plaza (BBP), a global commons that promotes learning beyond differences in language, culture, specialization, year level, and the like. As well as being a place where students can gather

informally, BBP can also be used by students and faculty/staff for self-motivated activities. Events held at BBP in the 2019 academic year, for instance, included “Aiming for an LGBTQ-friendly Campus” (November 28, 2019) and “Thinking About Organic Agriculture” (December 3, 2019). These and other events were opportunities to think more about such things as diverse value outlooks on sexuality and lifestyle. The range of events hosted is very broad, from language learning to seminars led by invited speakers with distinctive backgrounds, exchange between international students learning Japanese and domestic students, cultural experiences such as Tanabata and Halloween, and Japanese language speech contests for international students. All this activity is designed to create opportunities for students, on campus, to develop connections beyond all kinds of borders – value borders, national borders, cultural borders, linguistic borders, and so on – and ultimately to collaborate in a multicultural environment.

Finally, I would like to touch on the significance of study abroad. In the 2018 academic year, 2,693 students from Ritsumeikan University studied at universities outside Japan. By 2023, we want that figure to be 3,200. In recent years, a considerable number of students are looking to destinations such as Finland, Sweden, Norway, and other parts of Northern Europe, Poland, Romania, Hungary, and other parts of Eastern Europe, and Asian countries such as Singapore, Indonesia and Thailand. In these destinations there are opportunities to study not only English but also languages such as Chinese, Spanish, French, German, Italian, and Korean. Why do students want to study abroad? Surely the answer is to experience different value outlooks. Contact with the outside world allows you to encounter a wide variety of values, develop your critical thinking, and pursue self-reflection. It is also a process of re-assessing your own biases, assumptions, and values. The experience of failure and trial-and-error when you can’t communicate smoothly during study abroad is also a kind of integrated learning. One of the most valuable things about study abroad is learning to accept the experience of things not going as you hoped, and elevating that experience into a new learning opportunity. Precisely because you have struggled in this way, the language proficiency you gain in the end is sure to be of great value to you in your graduate job search after returning to Japan.



Learning in graduate school

Graduate school is a place for practical learning that deepens your intelligence and creativity and prepares you to excel in society. It is through this learning experience that you will become a researcher or highly-skilled professional well-equipped to take your place in the world.

Professor, College of Science and Engineering **ICHIKI Atsushi**



■ The definition of a graduate school

Article 99 of Japan's School Education Act states, "Graduate schools shall contribute to the advancement of culture through in-depth education and research on academic theories and applications, and cultivate the deep scholarship and superior capabilities required for attaining the advanced, specialized skills demanded of professionals." The Act goes on to define a person that can enter a graduate school as a graduate of a university or someone that possesses academic abilities equivalent or greater thereto. In this way, those who pursue the activities defined above at a graduate school following their specialized undergraduate education are launching themselves into society as researchers and highly-skilled professionals. They will find themselves excelling at the forefronts of their academic pursuits and professions.

However, the number of students continuing their studies in graduate school is relatively low in Japan when compared to other developed countries. It has been pointed out that this lack of higher education is likely contributing to a diminishment of Japan's international competitiveness. In response to this, in 1991 Japan's University Council recommended guidelines for policies to improve the number and quality of graduate schools, which resulted in an increase in graduate student numbers. At the same time, a stronger distinction was drawn between the levels of education offered in undergraduate and graduate programs. The number of students matriculating to graduate schools increased, and the primary focus of higher education shifted to graduate studies, to the point where students in science fields naturally assume they will continue their studies at graduate level. One can see how this trend will progress by looking at other countries, where many who serve in leadership roles throughout society possess doctoral degrees.

■ Why study in a graduate school?

Do you remember what led to your decision to study at a university? A similar choice is made when deciding to advance your undergraduate studies at a graduate school. Imagine two different types of players in a professional baseball team: one is a young rookie, fresh out of high school, and the other is a rookie with experience playing in a university or a company team. Except for the select few who are

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gifted with the ability to take such a path without hesitation, that high school rookie stepping out onto the field had better train hard and accumulate a wealth of experience that will allow him to make his debut on a professional team and hold his own, ready for the challenges that lie ahead. If you are that high school baseball player, you must make the decision to debut at a professional level right now or to go on to university to train more. Which will you choose?

While a large part of study in graduate school involves research into specific topics, you may find that once to complete your studies and enter society at large, there will be few situations where your research is directly applicable. Another important objective of graduate school study in addition to carrying out research is the personal development of applied skills. While the practical relevance of your research may be limited, through your studies in graduate school you will acquire universally-applicable and versatile knowledge and capabilities, such as strategies for approaching problems and methodologies for developing and implementing solutions.

■ Notable characteristics of the Ritsumeikan University Graduate Schools

The Ritsumeikan University Graduate Schools were established as a modern graduate program in 1950, and since then have undergone many changes and developments. Today they rank as one of the largest and most diverse private university graduate school programs. The undergraduate programs at Ritsumeikan University are organized into 14 Colleges, and for each College there is a corresponding Graduate School. There are also an additional six Graduate Schools with their own unique academic programs. Combined, these 20 Graduate Schools have approximately 3,200 graduate students engaged in learning and research. Many Ritsumeikan graduates have gone on to excel on the world stage as researchers and engineers, and currently Ritsumeikan University ranks as one of the top class private universities in the nation in terms of the number of Master's degrees, professional degrees, and Doctoral degrees it confers on a yearly basis.

Ritsumeikan University's Graduate Student Career Path Support Center offers programs such as seminars, consultations, and lectures to prepare graduate students with the advanced professional knowledge and abilities required to excel in various situations in society. The Center also provides financial support for students to participate in international research, international conferences, and academic presentations. This career path and academic support not only helps graduate students learn and grow, but also strengthens the standard of research carried out at Ritsumeikan University, and these effects are then shared with the world at large. Results of our academic and research programs have been recognized around the world, and international students make up approximately 30% of the graduate student body. Study and research are carried out in English as a matter of course, and it is not rare for graduation thesis papers to be written in English, by both Japanese and international students. Ritsumeikan's Graduate Schools offer a wide variety of study abroad and overseas research programs, and related international exchange is occurring both on and off campus.

■ Learning in the Graduate Schools

Learning in Ritsumeikan University's Graduate Schools primarily comprises classroom work and research into specific topics. This practical learning involves the pursuit of knowledge that builds upon your undergraduate studies to deepen your knowledge and creativity so that you will be able to take your place out in the world. You will carry out research into various, unique topics according to your field of

study, perform field surveys, experiments, and analysis that will keep you occupied both day and night. On some campuses, you can see the lights staying on in laboratory windows deep into the night, like bastions of learning illuminated from within. Ritsumeikan graduate students are also assigned to support undergraduate teaching as TAs (teaching assistants), and this helps them become more aware of their studies firsthand in both direct and indirect ways.

There are also many opportunities to work on joint research projects together with companies and various public and private institutions. For example, you may be given a problem to be solved by a company, for which you can propose your own ideas and solutions. Meetings are held regularly as part of the project's planning and execution, and you will be able to present your findings directly with the company or institute supporting the joint research. You will be able to gain the necessary knowledge to prepare for these meetings by researching academic texts and at times confirming your ideas through experimentation. Through this process you will be able to acquire specialized knowledge in a systematic fashion as well as develop problem-solving skills, the creativity to come up with new ideas, and the ability to share your findings with others.

■ Looking towards your future

Even if you take a narrow view and consider your job to be the defining element of your role in society, you will find that there are some aspects of the working world in which graduate students have unique advantages. For example, the exams for joining public government service differ depending on whether the applicant has an undergraduate or graduate degree. Also, in the private sector, certain jobs require applicants to have completed a graduate school program, and such applicants are also highly favored for positions in planning and development. Those that have earned their master's or doctoral degrees will find their career opportunities not limited to teaching or research positions: they will be presented with chances to make their mark in a wide range of advanced, professional roles in the manufacturing industry and other fields. When you are a graduate student, your possibilities for the future are limitless.

■ Thinking Further

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- As someone about to graduate from university, how do you imagine you will be able to contribute to society?
 - How do you think your future would change if you built on your graduate studies and acquired advanced expertise in your field?
 - What exactly do you think is meant by “expertise”?
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Research at Ritsumeikan University

Ritsumeikan University aims to be a global research university. In terms of research capability, our university has numerous top-class researchers, and is a leader in many fields of research. We also have cutting-edge research facilities and environments that are equal to any in the world.



Professor, College of Life Sciences **OKADA Yutaka**

■ Research capabilities at Ritsumeikan University

The graph below shows the number and value of Grants-in-Aid for Scientific Research awarded to Ritsumeikan University. The Grants-in-Aid for Scientific Research system, known as *kakenhi* in Japanese, is a research support system operated by the Ministry of Education, Culture, Sports, Science and Technology and Japan Society for the Promotion of Science for the purpose of significantly advancing research based on the free creativity of academic researchers. The number and value of Grants-in-Aid awarded are widely used as yardsticks of research capability in universities.

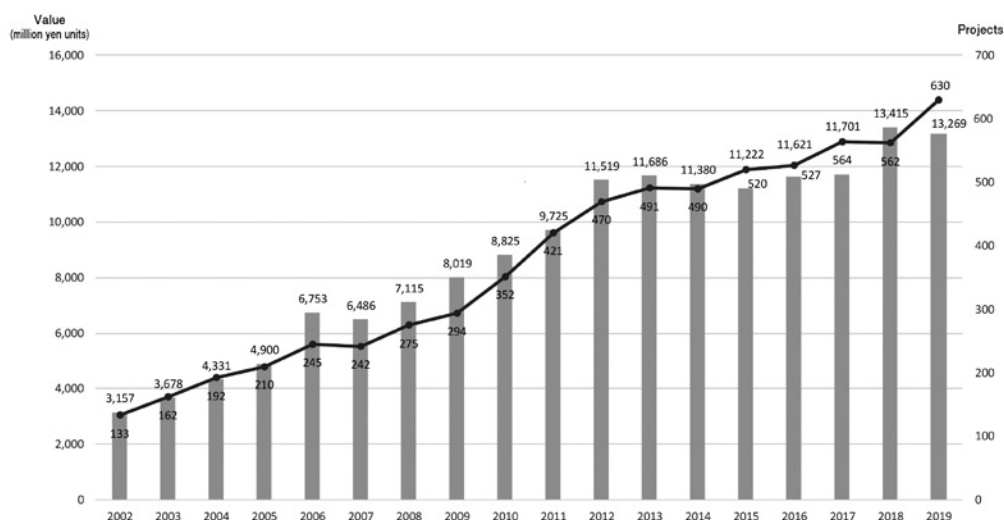


Figure 1. Change over time in number and value of projects funded by Grants-in-Aid for Scientific Research at RU

As the graph shows, both the number and value of Grants-in-Aid have been growing from year to year at Ritsumeikan University. In the 2019 academic year, as was the case in the previous year, we vigorously advanced our cutting-edge research activities using around 1.3 billion yen in research funds from the Grants-in-Aid program. In the 2019 academic year our university was ranked 23rd nationwide

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- Ritsumeikan University researcher database: <http://research-db.ritsumeik.ac.jp/scripts/websearch/index.htm/>

in terms of both number and overall value of Grants-in-Aid. This ranking includes national and public universities; if we look at the ranking for private universities alone, we are number 3 behind Keio and Waseda Universities in terms of grant value, and number 4 after Keio, Waseda and Nihon Universities in terms of grant numbers. This is an indication of the fact RU is recognized as a research university both in Japan and internationally. Furthermore, RU achieved a top-ten national ranking in terms of number of grants awarded in nine of the 65 different review sections.

Another feature of research at Ritsumeikan University is the active program of collaboration with industry. The table below shows how the number of joint research and commissioned research projects with external bodies such as companies has changed over the years from 2006 to 2016. It is clear that the number of projects has grown consistently, and in the 2016 academic year, these industry-academia collaborations provided a total of around 800 million yen in research funds for us to pursue research that contributes to wider society. The academic years 2012, 2014, and 2015 were especially notable, as we were proud to attain the top position in the national ranking of industry-academia collaborations. Naturally, graduate and undergraduate students play important roles in these research activities with external partners.

Table 1. Research Activities through Industry-Academia Collaboration

Academic Year	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016	2017
No. of Partnerships	285	345	346	373	451	483	483	529	581	615	684	697

The photographs below show some of the research facilities available at Ritsumeikan University. There is no room here for detailed descriptions of each facility, but suffice it to say that the lineup includes the very latest research devices and equipment, which are used by many graduate and undergraduate students to pursue cutting-edge research.



Figure 2. Synchrotron Radiation Facility



Figure 3. MRI (Magnetic Resonance Imaging) Scanner

■ Ritsumeikan University's research priorities

What sort of research is undertaken at Ritsumeikan University? In addition to the research conducted by individual faculty members, in seminar classes, and in research laboratories, research is also advanced on an organizational basis. The environment that supports such organizational research comprises 6 research organizations, 14 research institutes, and 32 research centers (as of December 2019). These organs bring together researchers from across different Colleges and Graduate Schools to undertake distinctive research activities. One notable initiative is the Ritsumeikan Global Innovation Research Organization (R-GIRO), headed by the President which supports research projects in fields

identified by the university as research priorities. R-GIRO was founded in 2008 with the aim of “the pursuit of a flourishing and sustainable society.” There is now a pressing need to address industrial, political, and economic problems arising from the trend to lower birthrate and aging in Japanese society, and R-GIRO has adopted a new medium-term objective of developing models for symbiotic societies full of dynamism and creativity, that will address the problems of low birthrate and aging. The organization is now working to create new fields of research, develop new technologies, and share the fruits of this work with wider society.

Naturally, many young and aspiring researchers, including graduate students in doctoral and master’s programs and senior researcher (post-docs), are working tirelessly on these projects. I am sure that all of you reading this article will be able to find a research topic that interests you. As I have shown, at Ritsumeikan University there are many opportunities to pursue research at the frontiers of society, including trailblazing research for the future of humankind, and joint research with industry partners. We also have numerous systems designed to nurture young researchers working at the front lines of new research.

Thinking Further

- Find out more about what kinds of research faculty members in your College/Graduate School are doing. Use resources such as your College/Graduate School website and researcher information databases, and refer to outputs such as books, articles, research funding, and the activities of academic societies.
- Find out more about what kinds of research RU’s research institutes and centers are doing. Find a research theme that interests you, and explore it in detail by reference to the websites of research organizations, institutes and centers.
- With your own future career (after graduation from your Bachelor’s degree program or completion of a graduate program) in mind, think about what kinds of people and attributes are required and the kinds of learning and research fields in which they are developed. In addition, find out about the environments and systems designed to enable such learning and research at RU.

Chapter 3

History and development of the Ritsumeikan Academy

A history of Ritsumeikan in Prewar Japan

What are the relationships between Ritsumeikan today and Saionji Kinmochi—our academy’s founding father—and Nakagawa Kojuro, the founder of Ritsumeikan University? What role did Ritsumeikan University play in Japan’s rapid growth and transformation in the modern era? And what is the legacy of these events? Let’s take a look back at the tumultuous history of Ritsumeikan.

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■ Saionji Kinmochi, (1849–1940) and Nakagawa Kojuro (1866–1944)

I would like to take this opportunity to share with you the early history of Ritsumeikan, from its founding up until the beginning of World War II. The direct predecessor of Ritsumeikan University, Kyoto Hosei School, was established in 1900 by Nakagawa Kojuro, but there is also some history predating 1900. The first part of this history has to do with the relationship between Saionji Kinmochi, the founder of Ritsumeikan, and Nakagawa Kojuro, who established Ritsumeikan University itself. The second part of this history has to do with the unique aspects of the region Kyoto following the Meiji Restoration (the period of rapid modernization and reform in Japan that began in the second half of the 19th century).

As new students of Ritsumeikan University, perhaps you were surprised to know that the founder of Ritsumeikan was Saionji Kinmochi. Most Japanese high school students have studied Saionji’s political career, first as Minister of Education and Prime Minister in the Meiji period, and then as an influential elder statesman up until just before the World War II conflict with the United States. Here I must explain why exactly Saionji is considered the “founder” of Ritsumeikan.

When he was still in his teens, Saionji Kinmochi took his first steps into the pages of history through his participation in the Meiji Restoration. Just before the battle of Toba-Fushimi, while serving the newly re-established imperial household, he was given the title of *San’indo Chinbu Sōtoku*, which roughly translates as “Peacemaker of the San’in District”. In the beginning of this campaign, he was staying at what is now Kameoka City, and this is where he met the both the father and adoptive father of Nakagawa Kojuro, the future founder of Ritsumeikan University. Nakagawa’s father, Rokuzaemon, and his adoptive father, Nakagawa Buheita, were both members of the local militia who had applied to serve under Saionji for his pacification campaign. Saionji would go on to campaign in the Tohoku region, and the Nakagawa clan would join him there as well. This was the beginning of Saionji’s connection to Ritsumeikan.

After the conclusion of the Boshin War, Saionji resigned from his post and settled in Kyoto. In

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September of 1869, Saionji opened a private academy called “Ritsumeikan” within the grounds of the Imperial Palace. In April the following year, however, the Kyoto municipal government ordered the academy to close. While the academy’s activities were cut short, faculty had included notable Chinese classical scholars and Western-style painters such as Hirose Seison, Tomioka Tessai, and Ema Tenko, and it was renowned as a private educational institution with a scope beyond that of the public schools of the time. This brief venture is how Saionji acquired the title of “founder” of Ritsumeikan.

Saionji went on to study in France for the next 10 years. After returning, he became acquainted with Ito Hirobumi, who held Saionji’s knowledge of the world outside Japan in high regard. Saionji dedicated himself to helping Ito with his work in drafting Japan’s constitution, and they became close friends. When Ito became Prime Minister, Saionji joined his cabinet, serving as Minister of Education, Minister of Foreign Affairs, and Minister of Finance. He ultimately served two terms as Prime Minister beginning in 1906 and in 1911. He also was a founding member of Ito’s *Rikken Seiyukai* political party, and would later follow in Ito’s footsteps and become chairman of the party.

And how exactly does our university’s founder, Nakagawa Kojuro, fit into this story? As previously mentioned, When Saionji was taking up arms with Nakagawa’s father and foster father in Kameoka, Nakagawa himself was only 2 years old, and likely Saionji paid little mind to him then. Much later, when Nakagawa was studying at Tokyo Imperial University, he was introduced to Saionji by his uncle, and they gradually came to know one another. Upon graduating Nakagawa began working in the Ministry of Education, and in the following year, 1894, Saionji was appointed Minister of Education, and Nakagawa assigned as his secretary. It was unusual for a bureaucrat like Nakagawa to rise so fast in the ranks of the Ministry, but it is thought that Saionji’s close associations with the Nakagawa family influenced this rapid promotion to the post of ministerial secretary.

Saionji’s tenure as Minister of Education was relatively brief, but one notable achievement during that time was the founding of Kyoto Imperial University, which would later have a great influence on Ritsumeikan University. Here we have another reason Saionji is considered the founder of Ritsumeikan. However, here is where Saionji’s protégé Nakagawa began to play his part in this story. As Saionji’s secretary, Nakagawa was in charge of planning for the establishment of Kyoto Imperial University, a key part of the government’s project to expand higher education in Japan. Upon the establishment of the university in Saionji’s second term as Minister of Education, Nakagawa was appointed as its secretary-general, and took charge of the university’s operations. One can say Kyoto Imperial University was built on the shoulders of these two men, Saionji and Nakagawa. The founding of Kyoto Imperial University also held great meaning for the city of Kyoto itself.

■ The revival of Kyoto and Kyoto Hosei School

In the Edo era preceding the Meiji Restoration, there were the so-called “Three Cities” in Japan. Edo (now called Tokyo) was the seat of government, Osaka was the heart of commerce, and Kyoto, home to many educational and cultural luminaries, thrived as the capital of culture. However, during the Meiji Restoration, Kyoto largely faded from prominence as Tokyo was established as the national capital. Many politicians, religious figures, and soldiers left Kyoto for Tokyo, and as a result surrounding industries and the city’s infrastructure collapsed.

In the wake of these developments, the Kyoto city government and local leaders organized trade exhibitions, established primary schools, and pursued various other initiatives to revive the region. One issue that was held these efforts back, however, was the lack of secondary education; there was nowhere around Kyoto for primary school students to continue their studies once they graduated. The new Meiji government made some efforts to develop Kyoto's culture and education, and established *Kogakusho* and *Kangakusho*, two centers for higher learning, but ultimately policies shifted towards supporting education in the capital of Tokyo. Because of this shift, for 30 years following the Meiji Restoration, Tokyo Imperial University remained the only top-level school established in Japan.

When plans starting going forward for the establishment of Kyoto Imperial University, there was a great deal of hope that the university's presence would aid Kyoto's revival. This was a time when rates of education were on the rise in Japan. In 1890, there was on average a 50% enrollment rate for primary schools, but this had shot up to more than 80% by 1900, and then over 90% by 1902. Kyoto far exceeded the national average, with 90% enrollment in 1900 and almost 100% by 1902. As there was a growing demand for all these primary school graduates to continue their studies, there were calls for establishing secondary and higher education institutions in Kyoto.

At the same time, an industrial revolution was underway in Japan. Light industry, such as in textiles, had become the focus of Japan's economic development, and Kyoto found itself in close proximity to thriving textile centers such as Muromachi and Nishijin. There were many opportunities for international trade, and the work required specialized knowledge that a basic primary education could not provide. There was a strong demand from these industries for the establishment of secondary and higher education institutions in Kyoto. While Kyoto Imperial University was established, this did not mean that it could take in all the primary school graduates of Kyoto. There was a need for intermediate educational institutions that provided education between the primary school and university levels. However, there was one large issue to address; most youth at the time entered into the workforce directly following graduation from primary school, creating a demand for night schools that offered evening classes.

In response to these needs, in 1900 Nakagawa Kojuro established the direct predecessor of Ritsumeikan University: Kyoto Hosei School. Saionji had left the world of politics temporarily to pursue other interests, and Nakagawa took the opportunity to launch a career for himself in the private sector. He served as Chairman of Kashima Bank, and then as Vice President of the Asahi Life Insurance Company. He became keenly aware of the need to make higher education available to youths who had not had the opportunity to participate in the traditional schooling system. Through the support and cooperation of Kyoto Imperial University, he established Kyoto Hosei School. Nakagawa used the inspiration he drew from his work with Saionji, and made the most of his connections. He was able to secure financing from Kashima Bank and Asahi Life Insurance, and even contributed his own personal wealth to realize this project.

Kyoto Hosei School offered classes in law from 6 p.m. to 9 p.m., after students had completed their daytime work. It was well-received by the young adults who attended. The classes were so popular, in fact, that it was said that in the early evening a second rush hour would occur as workers made their way to the school. It was as one time home to 60% of Kyoto's private school students, a very large share by any measure.

One of the reasons why Kyoto Hosei School, later to become Ritsumeikan University, was able to

attract so many students at its founding was that there were few other schools of the same level operating in the Kyoto area. There are other reasons as well, though. First and foremost, it had a large and diverse faculty. At the time of its opening, there were no full-time staff; all the lecturers were faculty of Kyoto Imperial University's College of Law. The region's top professors pursued their academic activities in the daytime, and then gave lectures at Kyoto Hosei at night. This arrangement was possible through Nakagawa Kojuro's connections and close relationship with Kyoto Imperial University. It also made sense financially. Kyoto Hosei School was able to keep operation costs down as the lecturers worked part-time while maintaining their full-time positions at Kyoto Imperial University. This allowed it to maintain relatively low tuition fees. This is the key behind the university's success, as many young adults were able to pursue their dreams while still maintaining their day jobs.

In those days, however, continuing one's studies and graduating was apparently much more difficult than it is today. The graduation rate at that time was around 1 in 8 students. The advancement system was brutally strict; a student failing just one credit in the year-end exams was automatically forced to repeat a whole year of studies, taking all the same classes again. This was in addition to the stress of keeping up with top-level professors from Kyoto Imperial University, not to mention having to take classes after a day of often strenuous work. Passing final exams in those conditions must have been extremely challenging, to say the least. Nonetheless, those that did graduate despite these hurdles found many auspicious careers in law, government, and finance.

As the university was finding success in its approach to meeting society's needs, Saionji Kinmochi permitted the usage of the name "Ritsumeikan" for the institution. In 1906, the Ritsumeikan Trust was established, and in 1913, the name of the university was officially changed to "Ritsumeikan Private University".

■ The birth of Ritsumeikan Private University and its role in changing times

While Ritsumeikan had experienced initial successes, trying times were on the horizon. Government policy for higher education institutions underwent a major change, and in 1918, a law was established to regulate expansion in the higher education sector. The law stated that institutions that were recognized as meeting a strict set of educational criteria could be granted the status of "University"—a title previously reserved only for Imperial Universities. Institutions that failed to meet these criteria, however, would be barred from using the word "University" in their names. The criteria set down in this new University Law were: (a) lodgment of a monetary deposit with the ministry of education, (b) offering of classes in the daytime, and (c) employing full-time faculty members. These three conditions were an enormous challenge for Ritsumeikan to fulfill. Because of its low operating and tuition costs, it could not make a sizable deposit with the ministry. Classes were taught at night, and the current campus was used as a middle school in the daytime, so providing daytime lectures would be difficult. The largest issue was the lack of dedicated faculty, as almost all its lecturers belonged to the Kyoto Imperial University College of Law. Ritsumeikan and Nakagawa Kojuro were facing a dilemma. In order to satisfy the law's requirements, Ritsumeikan's academic and financial systems would have to be completely overhauled. Nakagawa pondered whether Ritsumeikan would be better off as a technical school, rather than a university.

The answer to this dilemma came from a small but passionate group of Ritsumeikan's graduates. They established an alumni association, and were able to acquire the necessary deposit money through collections. They provided these funds to Nakagawa, and became the driving force behind Ritsumeikan's accreditation as a university. Nakagawa, who up until then had been unmotivated to act, was inspired by the passion of the alumni. He took action to acquire additional land for a campus, moved the middle school, and established a program of daytime lectures. However, the problem of how to establish a full-time faculty remained. The number of suitable candidates to hire as university faculty was limited, and hiring them full-time would be costly. It was here that Nakagawa came up with a novel idea.

Nakagawa's plan was to provide funds for graduate students of Kyoto Imperial University's College of Law to study overseas, with the condition that upon their return they would teach as faculty of Ritsumeikan University. The study of law in Japan at the time was based on the German system, and so those well-versed in German legal studies would certainly qualify to become university faculty members. In this way Nakagawa send many young graduate students to Germany, and was able to develop an excellent faculty in a very short time frame. This satisfied the requirements set by the University Law, and in 1922, the school achieved its certification and officially became Ritsumeikan University.

In later years Ritsumeikan would face and overcome many other obstacles, but Nakagawa guided the university's operations with a firm hand. As Japan entered the Showa era and the clouds of war loomed overhead, Nakagawa adopted a philosophy in line with the nationalistic mood of the times, and applied that to his management of Ritsumeikan. An example of this can be seen in the formation of the *Kin'ei Tai*. Before the Kinugasa campus was established, Ritsumeikan was located rather close to the Imperial Palace, and on the occasion of the enthronement of the Showa Emperor, Nakagawa established the *Kin'ei Tai*, which was assembled using forced conscription. Later, in 1941, university activities reflected the national mood when Ishihara Kanji, a key player in the Manchurian Incident, was named head of the newly-established Defense Studies Institute at Ritsumeikan.

During the war years, many students lost their lives in combat. In 1943, conscription deferment for university students was abolished, and approximately 3,000 students from Ritsumeikan were sent to the battlefield. As many as 1,000 of them lost their lives. While this was a national policy, the active wartime cooperation of Ritsumeikan as an educational institution is something that must be reflected upon seriously and never forgotten.

■ University reform: towards “Ritsumeikan Democracy”

Following its role played in accommodating national wartime policies, Ritsumeikan faced the risk of disbandment along with other nationalistic institutions after the end of the war. However, the task of managing Ritsumeikan was taken up by Ishihara Hiroichiro, following Nakagawa Kojuro's sudden shift in ideology in the last months of the war. After the end of the war, Ishihara quickly acted to establish a more democratic university management system, and deftly avoided any danger of the university being disbanded. The appointment of Suekawa Hiroshi as university President is a symbol of this reform. Faculty members appointed before the war were replaced, and the faculty system was reformed. A faculty and staff union was established, as well as a representative student council. The university took many sweeping measures to enact genuine reform.

In this way, Ritsumeikan University was able to re-open in 1948 under the new university system. This new, rapidly-developed Ritsumeikan Democracy faced many other trials in the subsequent decades before reaching its current form. And now, the future of this Ritsumeikan story lies in your hands.

Thinking Further

- How did Ritsumeikan University react to the demands of society as it moved through the modern era?
- How is “Ritsumeikan Democracy” built on the events of the university’s past?

Student exchange with Japan's former colonies: the baseball team tours

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■ The Empire of Japan and its colonies

Prior to 1945, Japan was an empire with several colonies. The word “empire”, which derives from the Latin *imperium*, refers to a country with a large territory that encompasses several smaller nations and ethnic groups. Those areas that are located outside the original or core country in the empire and are accorded a different legal status thereto, are known as “colonies”. In Japan’s case, the acquisition of colonies began in 1895 with the cession of Taiwan by the Qing Dynasty as a result of the Sino-Japanese War; this was followed by the Russia’s cession of the southern part of Sakhalin after the Russo-Japanese war in 1905, and then the annexation of the Korean peninsula in 1910. Moreover, Japan controlled many other areas apart from its actual colonies. These included the state of Guangdong in China, taken in 1906 after the Russo-Japanese War, the Nanyō Shotō or South Sea Islands of Micronesia placed under Japanese mandate in 1919 following World War One, and the state of Manchukuo established under the direction of the Japanese Imperial Army in 1932 following the Manchurian Incident. In formal terms Manchukuo was an independent state, but in reality it was a vassal state of Japan.

It is difficult for Japanese people today to grasp the reality that Japan was an “empire” until 1945. Many different ethnic groups coexisted within the Empire of Japan, but the empire was controlled by people from the original territory of Japan, called *naichi-jin* under the imperial regime, who had a privileged status among the peoples of the empire. They could visit and work in the colonies without any immigration procedures, for example, while those originally from the overseas territories (*gaichi-jin*) were in some cases accorded Japanese citizenship, and in others not. Although the rules were complex and varied, the *gaichi-jin*’s rights were certainly more heavily restricted than the *naichi-jin*.

Ritsumeikan University was part of the higher education system in this pre-war period, and thus engaged in exchanges with counterparts in other parts of the empire and welcomed students who can come from the colonies to study in Kyoto. Below are several examples of Ritsumeikan’s interaction with the colonies in Taiwan and Korea.

■ Baseball team tours of Taiwan

A baseball club was inaugurated at Ritsumeikan University in 1923, the year after Ritsumeikan was accorded the official status of “university”. In 1926 it joined with clubs from Otani University, Ryukoku University, Kyoto Prefectural University of Dentistry, and Kyoto Pharmaceutical College to form the Kyoto Universities and Colleges Baseball Federation, which organized tournaments twice

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annually. When Ritsumeikan won the fourth tournament in fall 1927, the team members, who were also in their final year before graduation, decided to organize a celebratory tour overseas.

The destination chosen for the tour was Taiwan, the place where Ritsumeikan Chancellor Nakagawa Kojuro had built his own “imperial” career, serving as Vice President and then President of the Bank of Taiwan from 1912 to 1925. This bank, established by the Japanese authorities for the purpose of facilitating colonial rule, engaged in activities including investment in Taiwanese industry, and finance for trade with China and South Sea territories. Nakagawa had developed an extensive network of contacts in both government and industry circles in Taiwan, and in preparation for the baseball team’s tour he took it upon himself to contact, among others, the Governor of Taiwan Kamiyama Mannoshin, the Industry Bureau, the Internal Affairs Bureau, the Bank of Taiwan, and the Taiwan Nichi-Nichi Shimpō newspaper.

The tour was held in December 1927, with matches organized against teams composed of Japanese people working in various governmental organs and private enterprises in the colony. These opponents included the CB Team (CB standing for “Correspondence Boys”; the members were from the correspondence bureau of the colonial government), the all-Kaohsiung Team (a combined team of working adults in Kaohsiung city), and the Rail Gang (a team from the railways bureau of the colonial government). A total of 500 yen was raised from these matches, and once expenses had been deducted, there was still a profit of 400 yen. The Ritsumeikan team went on to tour Shanghai in 1932. Unlike teams from institutions such as Waseda University and Keio University, which went to Hawaii and mainland U.S. to master the latest baseball skills, Ritsumeikan tended to interact with teams in the colonies. In 1932, in celebration of its victory in the the all-Japan Kosen Baseball Championship, the Ritsumeikan University baseball team made a trip to Shanghai. A central role in the planning of this trip was taken by a participant in the 1927 trip to Taiwan, who after graduation had found work in an import/export firm in Osaka and was posted to the firm's Shanghai office at the time. During its tour of Shanghai, the baseball team played teams including Shanghai Club (a team from the foreign expatriates’ club), Marines (a US Navy team), and All Japan (a team of expatriates from Japan), finishing with four wins and three losses.

The performance of star team member Ken’ichi Aoshiba during the Shanghai tour gained the attention of the Yomiuri Shimbun, which organized invitational matches in Japan featuring American Major League baseballers. Aoshiba was drafted to the new Tokyo Giants (now Yomiuri Giants) team which was established in 1934. A total of nine members of the Shanghai touring team, including Yukinobu Matsukawa, Takeo Kimata, and Tokuhisa Kawamura as well as Aoshiba, were drafted to seven teams in the newly-formed Japanese pro baseball league. However, Aoshiba, Kawamura, and another alumnus of the Ritsumeikan baseball team, Masashi Goto, lost their lives in the war. These three have their names inscribed on a monument adjacent to Tokyo Dome, along with other baseball stars such as the legendary Eiji Sawamura from the Giants. Surely this fact deserves renewed prominence in the history of Ritsumeikan University.

■ Welcoming “study abroad” students from Korea and China

The numbers of Korean students going “abroad” to study at schools and universities in Japan grew rapidly in the 1930s. By 1940, some 20,000 were making this trip each year, compared to just

5,000-odd annually during the 1920s. Only around five Korean students graduated from Ritsumeikan University each year in the 1930s, but in 1941 the number was close to 130. It seems that most of these students had already been in the working world for some time, and came to Ritsumeikan for advanced studies, particularly in law, to advance their careers to a new level.

Tracing the career paths of Korean graduates of Ritsumeikan at that time reveals that some ended up in government jobs, including in the social affairs division of the Kyoto Municipal Government, the public works division of the Osaka Municipal Government, and even in the Consulate-General of Brazil in Kobe. Such graduates were small in number, however; the majority who stayed in Japan went on to work in the private sector, notably in Kyoto's traditional textile industries. Among those who returned to Korea, many found work in divisions of the colonial government such as labor affairs, taxation, and social education, as well as in libraries. There were also some notable examples of Ritsumeikan graduates achieving success in major mass media outlets, including Korea Pyongyang Broadcasting Station, Korean Broadcasting System, and the Dong-a Ilbo newspaper.

The situation for Taiwanese students at Ritsumeikan University was very different. Korean graduates went on to work in Japan and Korea in approximately equal numbers, but almost all the Taiwanese graduate ended up back in Taiwan. Common career paths included public service, small business, and medical practice.

■ Expulsion and honorary reinstatement of Korean and Taiwanese students

Several articles in this volume mention the “student mobilization” under which university students in humanities and social sciences were conscripted into the Japanese armed forces in the last years and months of World War Two. At the time the mobilization was first initiated in October 1943, Korean and Taiwanese students were not subject to conscription, but a system was established to enable such students to apply to join up voluntarily. The government soon sought the assistance of the colonial administrations in Korea and Taiwan, along with the police, university officials and the private sector, to “encourage” these voluntary applications. Furthermore, in December of 1943, the education ministry ordered universities to put non-volunteering students on leave of absence from their studies. Ritsumeikan University went one step further; on December 7 the Chancellor ordered the expulsion of 32 of the university's students who had refused to join up. According to surveys conducted by the university, at least 51 students volunteered overall.

50 years after the student mobilization, in 1993, the presidents of private universities all over Japan issued a joint statement expressing their remorse at sending so many young people out to battle and affirming their commitment to peace. Ritsumeikan looked into ways to restore the honor of those Korean and Taiwanese students who had been expelled, and eventually determined to revoke the expulsions and issue special graduation certificates as an act of contrition. On March 20, 1993, the graduation certificates were presented to the one Taiwanese and nine Korean students who could be located. The certificate, issued in the President's name, states: “We hereby award you this special graduation certificate as apology for the erroneous action taken against you by our university during World War Two, and as a symbol of our commitment to peace.” This action also inspired further investigation into the Korean and Taiwanese students expelled during the war from other universities in Japan.

The “Kyōdai Incident” and Ritsumeikan

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■ University autonomy

Article 23 of the Constitution of Japan stipulates that “academic freedom is guaranteed.” In the Japanese original, this text has the same syllabic structure as traditional Japanese poetry, so should be easy for Japanese speakers to remember. On May 22, 1963, Grand Bench (full panel of 15 Justices) in Japan’s Supreme Court construed the effect of this constitutional provision, ruling that “the autonomy of universities has traditionally been recognized in order to guarantee academic freedom,” and that “such autonomy is recognized especially in regards to the appointment of university professors and other researchers; the selection of university presidents, professors and other researchers is based on the university’s independent judgment” (17 (4) Supreme Court Criminal Case Records, 370, p.372).

This “tradition” of university autonomy began in Japan a bit more than a century ago. It has not, however, been nurtured consistently ever since. In the Constitution, which is the supreme law of the nation, Article 97 states that “the fundamental rights by this Constitution guaranteed to the people of Japan are fruits of the age-old struggle of man to be free; they have survived the many exacting tests for durability and are conferred upon this and future generations in trust, to be held for all time inviolate.” One of these “fundamental human rights,” academic freedom, survived a certain “exacting test” at one time in Japan’s history. The “test” I am referring to is the Takigawa Incident of 1933, which, paradoxically, took place in the same university that provided the starting point for the tradition of university autonomy back in 1914: the institution then known as Kyoto Imperial University.

The events of 1914 are known as the Sawayanagi Incident after Sawayanagi Masatarō, a former bureaucrat from the Ministry of Education and inaugural President of Tohoku Imperial University. Shortly after moving from Tohoku to become president of Kyoto Imperial University (known as Kyōdai for short), Sawayanagi attempted to dismiss seven faculty members in Kyōdai’s undergraduate divisions of science and engineering, medicine, and letters. In protest at this unilateral act, the entire faculty council of the Kyōdai law school submitted their resignations, and the student assembly announced its intention to stage a mass withdrawal of all student enrollments. The law school at Tokyo Imperial University expressed its sympathy for these actions of protest. The Minister of Education at the time, Okuda Yoshihito, took these developments very seriously and moved to confirm that the appointment and dismissal of faculty members required the assent of the faculty council. Sawayanagi took responsibility and resigned from his position as Kyōdai president. Tokyo Imperial University president Yamakawa Kenjirō took over presidential duties temporarily, until the election of Araki Torasaburō, head of Kyōdai’s medical school, as the new president. In his autobiography *Kare no Ayunda Michi* (Iwanami Shinsho, 1965), Kyōdai graduate and later Chancellor of Ritsumeikan Suckawa Hiroshi writes that Yamakawa subsequently became president of Tokyo Imperial University “with the unanimous assent of all faculty councils—the university’s first elected president,” and also notes with pride that his own graduation

certificate includes the name of Araki, “the first case of an elected university president in Japan” (p. 165).

■ The Kyōdai Incident (1933)

Thus the tradition of university autonomy in Japan was born. This tradition, however, was actually little more than a customary practice, and soon came to be challenged. I refer to the Kyōdai Incident, sometimes known as the Takigawa Incident, of 1933. Accounts of this incident include the exhaustive record *Takigawa Jiken: Kiroku to Shiryō* (Sekai Shisōsha, 2001), and the detailed coverage in Matsuo Takayoshi’s book *Takigawa Jiken* (Iwanami Gendai Bunko, 2005). Chapter three of Ritsumeikan’s official centennial history, *Ritsumeikan Hyakunenshi*, vol.1 (1999), which covers the early Showa period (1929-), has a section on Ritsumeikan’s connection with the Kyōdai incident, suggesting that the academy was “caught between fascism and liberalism.” The fact that this record refers to the incident as “the Kyōdai Incident” rather than “the Takigawa Incident” also reflects Ritsumeikan’s stake the matter, as will be revealed below. Suekawa Hiroshi’s autobiography also contains an account of the incident, extracted from an article originally written for the *Mainichi Shimbun* newspaper. Suekawa describes the wider social context in which the incident took place, saying that “the storm of nationalistic, militaristic fascism in Japan, whipped up by the Manchurian Incident [that led to the Japanese invasion of northeastern China], raged with growing intensity; finally, Kyoto Imperial University’s law school was drawn into the maelstrom.” Suekawa goes on to describe how, “in the same spring that Hitler and his Nazis took power in Germany, my colleague Takigawa Yukitoki was asked by the Japanese Ministry of Education to resign on the basis that he was not fit to serve as a professor of Kyōdai. This action prompted those associated with the law school to launch a movement to protect academic freedom and maintain the autonomy of the university” (p.213).

The origins of the Kyōdai Incident lie in a lecture that Takigawa, who was also a commissioner of the National Bar Examination, gave at a gathering of the Chuo University Law Society on October 28, 1932. The lecture was entitled “Tolstoy’s outlook on criminal law as seen in *Resurrection*.” In his autobiography *Gekiryū* (Kawade Shobō Shinsha, 1963), Takigawa recalls that his aim in the lecture was simply to interpret the work of the great literary figure, explaining that Tolstoy’s message was that “criminal punishment was the most fearful of all crimes, one wrought by society upon the criminal” and that “*Resurrection* is founded on the idea that evil should not be resisted” because “humans, whether individually or as a society, are not qualified to punish others” (p.18).

It was in the Budget Committee of the Imperial House of Representatives, on February 1 of the following year, that Takigawa was first accused of using his lecture to espouse the pernicious notion of anarchy. In response to a denunciation speech delivered by parliamentarian Miyazawa Yutaka, the Minister of Education Hatoyama Ichirō promised to take disciplinary action against Takigawa. Notably, on the 24th of the same month the League of Nations Committee, acting on the findings of the Lytton Commission’s inquiry into the Manchurian Incident, ordered the Japanese Imperial Army to withdraw from Manchuria; it turns out that the report containing the Commission’s findings, which labeled the newly-established state of Manchukuo a “puppet state” of Japan, had been released just before Takigawa’s lecture. In addition, a wider eradication of potential communist elements in

academia, known as a “red purge,” had already been put into place in the wake of the attempted coup d’état of May 15, 1932. Three professors of Tokyo Imperial University had also originally been singled out for this purge, but in the end it was Takigawa who became the only target.

Article 29 of the Constitution of the Empire of Japan, the constitution in force at the time of the incident, stipulated that “Japanese subjects shall, within the limits of law, enjoy the liberty of speech, writing, publication, public meetings and associations.” One of the laws that imposed “limits” on that constitutional “liberty” was the Publications Act, Article 19 of which prescribed that the Minister of Internal Affairs had the power to ban the publication and distribution of materials thought likely to disturb public order or corrupt morals. On April 10, 1933, two of Takigawa’s books on criminal law were banned pursuant to this provision, and on the 22nd of the same month, the Minister of Education demanded that Takigawa be removed from his professorial post. The faculty council of the Kyōdai law school protested, citing the Sawayanagi Incident of 1914, but on the 26th of May Takigawa’s dismissal was formalized by a decision of cabinet, and put into force by imperial assent. Upon receiving notification of the dismissal by telegram, the entire faculty of the law school determined to resign and called a general assembly of students to announce their decision.

■ Ritsumeikan’s development

In the end, eight out of Kyōdai law school’s 15 professors, and 13 out of 18 assistant professors, went through with their resignations. Of these 21, 18 were invited to take up posts at Ritsumeikan University. It had a financial shortage and thus Suekawa, later elected as its chancellor, was then a former Kyōdai professor turned lecturer. Ritsumeikan’s College of Law and Economics, which had previously only had six law specialists on its faculty, added new curricular subjects in Jurisprudence, Social Law, Political Science, History of Political Science, and History of Diplomacy. The college started running daytime classes, launched the journal *Hō to Keizai* (Law and Economics), and actively fostered a spirit of academic freedom.

The official history of Ritsumeikan points out that “there are many theories regarding why Ritsumeikan’s Chancellor at the time, the relatively conservative Nakagawa Kojūrō, may have made the decision to accept so many of the resignees from Kyōdai” (vol.1 p.472). It turns out that before founding Ritsumeikan, Nakagawa had worked on the establishment of Kyōdai, and been its inaugural Chief Secretary. The original Act of Endowment of the Ritsumeikan Trust stated that “the founder of the Trust, Nakagawa Kojūrō, hereby donates to the Trust the real estate and personal property listed in an attachment to this Act” (Article 4), and that “in the event that the Trust is dissolved, its property will be donated to Kyoto Imperial University” (Article 19). These provisions give some insight into the special relationship that existed between Ritsumeikan and Kyōdai at the time.

In addition to these connections, we can also speculate that Nakagawa had the broad-mindedness and foresight to comprehend the resignees’ position as distinct from the communism that had been the main target of the Red Purge, and instead associate it with the liberalism he had learned from his mentor, Saionji Kinmochi. Furthermore, the Chancellor Emeritus of Ritsumeikan at the time was Oda Yorozu, who had been a classmate of Nakagawa in his days as a student of Tokyo Imperial University and had also served as an inaugural Professor of Law at Kyōdai, a Vice President of Ritsumeikan

University, President of Kansai University, and a judge of the Permanent International Court of Justice. It is therefore possible that Oda's personal connections were at work; one of the resignees, Sasaki Sōichi, had been among the first cohort of students to be taught by Oda at Kyōdai, and was invited to become President of Ritsumeikan University in 1934.

In any case, there is no doubt that the influx of Kyōdai professors was a direct cause of Ritsumeikan's spectacular development subsequently. Perhaps it was Nakagawa's anticipation of this outcome that motivated him more than anything to extend a welcome to the professors.

The development of Ritsumeikan University in the postwar period with student, faculty, and staff participation

This article reviews the history of Ritsumeikan University in the post-World War Two period, beginning with the university's transformation from a collaborator in Japan's wartime regime into an institution with peace and democracy as its core values. We then look at the student unrest of the 1960s and 70s, and the unification of the university on a single campus in Kinugasa in the 1980s. This phase of Ritsumeikan's history was full of trials and tribulations, but it was also highly constructive, with the university recreating itself as a player in the rebuilding of Japan and the development of a liberal society. It is also the phase in which the foundations were laid for Ritsumeikan's emergence in the 1990s as a frontrunner in university reform in Japan.

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■ Introduction

After the end of World War Two, a new Constitution of Japan was enacted. Of direct relevance to universities is Article 23 of this Constitution, which stipulates that “academic freedom is guaranteed.” It is not difficult to imagine what an impact this provision had on Japanese universities, which only a few years earlier had been rocked by the Kyōdai (Takigawa) Incident, in which the state had intervened directly in university operations. The concept of university autonomy was embraced as a means to safeguard the new constitutional guarantee of academic freedom. In this way, universities were part of the sweeping changes that occurred in Japanese society following the country's defeat in World War Two.

Particularly important for Ritsumeikan was the transformation from a position of collusion in Japan's wartime regime into an institution with peace and democracy as its core values. This was followed by a period of major student unrest before the university emerged in the 1980s on a single campus in Kinugasa with a fresh resolve to build a better institution. This whole transformative phase, in which Ritsumeikan played its part in the rebuilding and liberalization of Japanese society, can be summarized as a time of “constructive tribulations”. Below we look in a little more detail at this era and how it laid the foundations for Ritsumeikan's emergence in the 1990s as a frontrunner in university reform in Japan.

■ A new start for Ritsumeikan University: “The era of private universities”

It is August 15, 1945. Japan has lost the war. University students have either been conscripted and sent off to the battlefield, or enlisted to work in military factories. They are in no position to recommence their studies right away. The recommencement of classes at Ritsumeikan University (RU) was announced on September 6, but the scars of war ran deep, and it would take more than this announcement to get the university community back on its feet. The first task was to face up to the university's role in

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Japan's wartime activities. During the war RU had been a nationalistic institution, and was home to the Ritsumeikan Kin'etai, an organization modeled on the military unit charged with defending the imperial palace.

Remorse for wartime actions prompted the decision to transform RU from its very core, into an institution that could contribute to the process of building a peaceful society and helping democracy take root in Japan. With this in mind, the university authorities resolved to appoint Suekawa Hiroshi as the new President. It was thought that there was no person more fitting than Suekawa to oversee a thoroughgoing process of atonement for wartime acts.

Suekawa believed that "private universities are in the best position to develop research approaches true to academic conscience" (*Kyoto Shimbun* November 7, 1945), and that "the postwar era will be the era of private universities". He was appointed President of RU in November 1945, and soon installed "peace and democracy" as the university's core principles, in line with the newly-enacted Constitution of Japan and Basic Law on Education. It was thus that RU made a new start in 1948 as one of the first twelve universities to officially conform to Japan's new postwar university system.

■ Plenary Council dialogue, consensus-building, and popular election of the Chancellor

Many ordeals were in store for the new RU. The first of these was a dispute over university management and academic affairs. At the time, academic conditions at RU were far from adequate. The main campus was a small plot of land in Hirokoji, on Kawaramachi-dori between Imadegawa and Marutamachi. There was a pressing need to deal with the obvious shortcomings in terms of learning environment by enhancing both campus facilities and faculty personnel. But rather than addressing these challenges, university management resolved instead to build a new sports ground on the Kinugasa campus. President Suekawa strongly opposed this move, and ended up resigning from his position in December 1948 when it became clear that a compromise could not be reached.

This was a momentous turn of events for RU. The whole university community's attention was focused on the task of convincing Suekawa to stay, installing a new management team, and developing more democratic processes for running the university. There was strong pressure to create a consultative body that would empower students themselves to put forward their ideas on how to enhance the university's academic programs, discuss these ideas, and build a consensus. This led to the creation of the Plenary Council of the University, an organization that brought together university management, faculty councils, the faculty and staff union, and the student and alumni association. Another outcome was the development of a system of popular election of a Chancellor, in which students were also granted voting rights. In the first election Suekawa was chosen as Chancellor, and ended up serving five terms in this role over a period of two decades.

It was during the Suekawa years that the principles and systems of democratic university management were established. In addition to the Plenary Council and popular election system, a University Senate was created separately from the Board of Trustees to function as the ultimate decision-making authority in matters of university education and research. The Deans of each College were also granted membership of the Board of Trustees in a system that is still rare among universities in Japan. In this way, a new fundamental principle was developed to guide the management of RU. This is the principle that university development is synonymous with academic development; that running a university requires not only the administration of physical infrastructure such as land and buildings,

but also a prioritization of academic needs, a sensitivity to educational demand, and a responsiveness to social expectations.

In order to develop these ideas in practice, the so-called “Ritsumeikan method” was established whereby committees were made responsible for academic enhancement and long-term planning. This method was applied to the management of each college as well as the university as a whole. Student participation was encouraged in a variety of ways, including College-level Five-Way Conferences, made up of three College officials (such as Deans) and two student representatives (such as student association leaders).

Regulations were also enacted to govern the election of College Deans. These stipulated student involvement in the election process through the use of a veto. When one considers that the national education ministry at the time was opposed to the idea of student participation in university management, this move was nothing short of revolutionary. It is clear that RU’s approach to student involvement was far more progressive than that of the Japanese government, which still treated students as mere users of university facilities bound to conform to their universities’ rules and directions.

Work also began in earnest to make RU more open to wider society. A weekly public lecture series, the Ritsumeikan Saturday Lectures, was established in 1946, and still continues to this day. In 1953, RU’s Hirokoji campus became home to the Wadatsumi-zō, a statue of peace that was originally destined for the University of Tokyo but rejected after opposition from within the university. The statue is now located in the World Peace Museum on the Kinugasa campus, and is the venue for a peace vigil held every year on December 8, the anniversary of the start of the Asia-Pacific War.

All of the ideas and systems mentioned above are still in place today, more than half a century after they were initiated. They are living proof of Ritsumeikan’s commitment to principle of democracy.

■ Student unrest at RU: Resolute opposition to campus violence

The progress of Japanese society in the postwar period was far from smooth. World affairs had changed rapidly after World War Two, and the Cold War had come to dominate international relations. Nations became embroiled in the struggle between the proponents of Western democracy led by the United States on one hand, and the Soviet Union on the other. In Japan, by the early 1950s the United States had altered its approach to the occupation of Japan and begun to pursue the rebuilding of Japan into a fully-fledged member of the Western bloc.

High economic growth policies were put into place as Japan became focused on economic strengthening. Universities were given an important role to play in producing the human resources essential to support economic development. Entrance rates rose, and university education changed from an elite pursuit to a mass activity. University learning facilities and conditions, however, did not keep up with this growth, and student dissatisfaction soon boiled over.

This was also the era in which people became aware that the excessive focus on economic development was producing serious problems in Japanese society, such as environmental pollution. In addition, anti-war movements, particularly those opposing the Vietnam War, were burgeoning across the globe. The young people of the world were joining to raise their voices against high growth and social controls, and in many cases their frustration and anger became directed at the “old university regime”.

In Japan, the movement reached its zenith in the student unrest on campuses across Japan in 1968 and 1969. This unrest, which had begun in the mid-1960s, developed into a standoff in which student

strikes were held at 165 universities nationwide—some 80% of the total at the time. At 70 of these (around 40%), the campuses were sealed with barricades.

Mass student and youth uprisings were also taking place in other parts of the world, in what became known as the “student power” movement. Especially prominent was the May Revolution in Paris, an uprising that began as a gathering of students of the Sorbonne protesting against their university’s handling of anti-Vietnam War demonstrations. In Germany, anti-war movements led by students were widespread enough to cause a change of government. In the United States, student movements merged with other causes such as anti-war campaigns, the black rights movement, and women’s liberation.

At the heart of this student unrest was the sense of disenchantment felt by so many students who had entered university in the hope of growing as an individual and making a meaningful contribution to society, only to find that university education meant lecture-style classes often taught by faculty members with no passion for teaching. Student numbers had grown tenfold in the space of a decade, and universities hadn’t changed quickly enough to keep up. Many students were also burdened by high tuition fees.

It was against this backdrop that the Ritsumeikan Gakuen Shimbunsha Incident of 1968 occurred. The Ritsumeikan Gakuen Shimbunsha was the publisher of Ritsumeikan’s campus newspaper, and the incident was primarily a dispute with the university authorities over some material reported in the paper. Tension between students and the administration grew as other disputes emerged, such as autonomy of the student dormitories and responsibility for dormitory fees. Eventually, RU’s headquarters, the Nakagawa Kaikan in Hirokoji, was blockaded and occupied by the Ritsumeikan branch of Zenkyōtō, an organization instrumental to the student movement nationwide. Many students, faculty and staff saw this unilateral exercise of power as a form of violence and rose up against it, calling for a campus-wide debate and launching a movement to oppose the occupation. This did not quell Zenkyōtō, however; the violence escalated and the Zonshinkan building in the College of Law was also occupied.

The faculty and staff body was also in disarray, with prominent faculty members resigning in protest over the handling of the dispute. Graduation ceremonies in the Colleges of Law and Letters were cancelled, and chaos reigned right across the university. Eventually the Kyoto police contacted Chancellor Suekawa to demand his cooperation with a raid on the occupied buildings. This resulted in a police team entering the campus and forcibly removing the barricades around the Nakagawa Kaikan. Although this action was intended to bring an end to the violence on campus, it was notable as the first time, either before or after the war, that police had interfered in university operations. (An additional note: Around 200 student members of Zenkyōtō also occupied the Koshinkan building on Kawaramachidori street, then home to the College of Social Sciences, throwing objects from the rooftop and windows. Witnesses reported that they soon ceased these actions, however, and allowed police to enter the building.)

The Zenkyōtō movement was nothing more than a series of violent, destructive acts totally incompatible with the aims of university reform. Problems at an academic institution such as a university are best solved autonomously, through dialogue among constituents of the university itself. This point was brought home to all concerned by an incident that took place on May 20, 1969. This was when student members of the Zenkyōtō, acting in the name of “university reform”, defaced the Wadatsumi-zō statue, a symbol of peace and anti-war sentiment. The left arm was severed, a large hole was made in the head, and the statue was left lying on the ground in Hirokoji.

Students, faculty, and staff joined in protest against this act of vandalism. Zenkyōtō was labelled an organization of violence and destruction, and its position on campus became more and more isolated. It gradually moved its activity base outside the university and continued its program of violence, but at every turn, the university responded with strident criticism and denunciation. Eventually, in December 1977, following a determination by the student association, the Central Conference on Campus Development issued a “resolution to stamp out violence on campus”. Today, you can find a monument to the “Ritsumeikan Charter” on campus. This Charter, which was enacted in 2006, declares the core principles of autonomy, democracy, transparency, and non-violence. Now that you are aware of the history outlined above, I encourage you to go back and read the Charter once more for yourself.

■ Initiatives for university development at Kinugasa campus

The postwar recovery, the struggle to improve educational conditions, and the experience of student unrest had cultivated a verve for autonomous development at Ritsumeikan. This energy was carried over into the next stage of major reform.

In 1981, the College of Law was moved to Kinugasa campus, closing the curtain on the long history of Ritsumeikan’s Hirokoji campus. The project to bring all university organs together on a single campus in Kinugasa, which spanned 18 years in total, resulted in an expanded campus area, the introduction of small-group classes (including the introductory research classes and seminars operated for first-year students today), reforms to the night class system, systematization of major education and general education programs, enhancement of graduate school programs, structured augmentation of the faculty body, formulation of basic principles governing undergraduate student numbers, and development of extracurricular facilities and services.

From its founding right through to the completion of this project for a single campus in Kinugasa, Ritsumeikan University had operated across two campuses: Hirokoji and Kinugasa. In 1949, when the College of Science and Engineering was opened on the Kinugasa campus, the total student population, including both university and vocational school divisions, was around 10,000. Around 8,000 of these studied at the Colleges of Law, Economics, and Letters at Hirokoji. The total area of that campus was 7,138 square meters, making a population density of just under one square meter per student. This extremely crowded campus was also home to a library, gymnasium, and cafeteria, meaning that the actual space devoted to learning was even more limited than the figures suggest. This overcrowding problem had certainly become RU’s greatest challenge, but the prospects for an immediate resolution were slim. As a private university, RU had nothing but its own financial resources to work with. This predicament prompted the start of long-term planning for reforming all aspects of university operation, including tuition fee structure.

The new “era of academy development” began with the Plenary Council of 1979 resolving to “engage in campus-wide discussion of tuition reform with a view to addressing the long-term, across-the-board challenges in developing Ritsumeikan’s strengths as a comprehensive university going forward through the 1980s and 90s.” The 1970s, following the period of student unrest, had been characterized by financial strengthening to support long-term development plans. Efforts focused particularly on tuition reforms and access to public subsidies. The background here is the unique funding arrangements in higher education in Japan. Close to 80% of the university students in Japan study at private universities, meaning that the entire system is dependent on private institutions with tuition and fees as the main

source of revenue, and individual families as the primary bearers of educational costs. There is a fundamental contradiction here between the nature of university education as a public good—producing human resources of use in wider society—and the fact that the system is largely funded privately. The solution is to increase public funding for higher education.

Public awareness of this problem grew in the 1970s, and a movement developed calling for public funding of private universities. This movement resulted in the enactment of the Private Schools Development Subsidies Act. Meanwhile, within Ritsumeikan, the Board of Trustees, Faculty Councils, student associations and labor unions began to work together to formulate a strategy for accessing various other sources of public funding. This was a shrewd initiative, aimed at achieving university reform through broad-based partnerships with wider society, rather than relying solely on tuition income. It became important, therefore, that RU approached education in a way that was open to stakeholders beyond the campus and could gain the support of the wider community. It was also around this time that RU developed its distinctive approach to tuition fees, known as “relatively low-cost tuition”: maintaining tuition at levels that do not exceed tuition levels charged at other major private universities.

Thinking Further

- Read the Ritsumeikan Charter carefully, and think in concrete terms about the concepts of “autonomy, democracy, transparency, and non-violence” in light of Ritsumeikan University’s history.
- Think about the distinctive features of private university education in Japan, and investigate trends in higher education policy, the roles currently played by private universities, and possibilities for the future of private education in Japan.

The Plenary Council and student, faculty and staff involvement

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■ The significance of student involvement in academy development

We expect students to participate in development of the Ritsumeikan Academy as full members of the university community. There are three key ideas behind this expectation. The first is that students have the primary right to learn, and are entitled to express their opinions and participate in order to protect and extend that right. Secondly, the involvement of students, as the principal actors in learning, is essential in order to improve the university's education and research and advance the academy as a whole. Thirdly, involvement in academy development offers students invaluable practical training that develops their overall ability to participate in civil society.

Our graduates become members of civil society, responsible for developing local communities, Japanese society, and global society. The Ritsumeikan Charter undertakes to “foster learning and the development of individual talents in order to nurture just and ethical global citizens.” Central to this mission is the idea that we can start the task of building a better world through local activities, by developing a university that nurtures individuals capable of playing an active part in society.

■ The importance of autonomous student organizations

The task of building a better academy demands organized action to comprehend student needs and demands and to communicate them to the Faculty Council and Board of Trustees. A crucial role in this process is to be played by autonomous student organizations such as the Student Union and Council of Graduate Students Associations.

Just as they enroll in introductory seminars and other classes in their first year at RU, students also join extracurricular activity organizations such as clubs and circles. Curricular classes and extracurricular organizations form the basic units of the student associations at RU. These units democratically elect representatives that listen to students' needs and demands, negotiate with university authorities on behalf of the entire student body, and ensure that students' interests are reflected in improvements to formal academic programs and self-directed extracurricular activities.

At RU, all students are members of the Student Union or Council of Graduate Students Associations. The Student Union is composed of student representative associations from each College and campus, and clubs, circles and other student bodies. It is operated autonomously by students themselves. The Student Union's purposes are stipulated as follows in its official rules:

- (1) To work for the advancement and improvement of all aspects of student life and to contribute to the development of the Ritsumeikan Academy, through the various self-directed activities of its members;
- (2) To establish academic freedom and university autonomy and contribute to social progress, founded on the ideals of peace and democracy.

These two provisions encapsulate the true significance of student autonomy.

■ The importance of campus-wide involvement in university autonomy

It has always been important to maintain university autonomy for the purpose of safeguarding academic freedom. “Autonomy” means making and implementing one’s own decisions for oneself. University autonomy is where decisions regarding the university are made by constituents of the university themselves. All constituents must be involved in university development: (1) the Board of Trustees, (2) the Faculty Council, (3) the Student Union and Council of Graduate Students Associations, and (4) the Faculty and Staff Union. These can be seen as the four wheels that drive university autonomy. If all four work together properly, great things can be achieved. If the single wheel of the Board of Trustees spins on alone, things can quickly get out of control. Governance by the Board of Trustees and Faculty Council is like two-wheel drive; it is fine when everything goes smoothly, but liable to falter at some point unless the needs and ideas of students, faculty and staff are taken into account. University development must therefore be undertaken in four-wheel drive. Faculty and staff are represented not just by the university authorities, but through the faculty and staff union; students are not mere “customers” but rather the core players in higher education, demanding representation through the involvement of student organizations in university autonomy.

The proper functioning of this four-wheel drive system of involvement in university autonomy will help overcome the limitations of top-down management and ensure that all constituents’ opinions and ideas are reflected in how the academy develops. Many scandals have come to light in universities in recent years; often the causes have been found in overly top-down management systems dominated by the Chairman of the Board and/or President. RU is not immune to such problems. The Special Transfer Issue of 2008(*1) is one case in point. The Ritsumeikan Executive Board of Trustees(*2) expressed remorse for what happened at that time, noting an “absence of internal consensus”, and resolving to place greater emphasis on debate and consensus across the entire Ritsumeikan community. A crucial role in engagement and action to address the problem was played by Ritsumeikan’s student associations.

For each of the four wheels of university autonomy to function effectively, effort must be made to achieve consensus among constituents. Faculty, staff, and students are all constituents in university autonomy. It is important for each one of us to engage in ongoing debate and study, advancing our capacity to reach consensus on how to develop Ritsumeikan and our ability to put that consensus into practice.

■ The Plenary Council and student involvement

The two major pillars of democracy and autonomy at Ritsumeikan are the system of popular election of the Chancellor, and the organization known as Plenary Council. Student involvement is central to both of these. Firstly, the Chancellor, who is charged with ultimate responsibility for academic affairs in the Ritsumeikan Academy, is elected not only by members of the Faculty Council, but also by representatives of teachers at Ritsumeikan’s affiliated schools, administrative staff, undergraduate students, graduate students, and affiliated school students. There are also systems in each College whereby students can state their opinions on the issue of election of a new Dean.

The second pillar is the Plenary Council, the organization that embodies the idea of autonomy

involving all members of the Ritsumeikan community. Representative members of the Council meet annually for discussions between students and university authorities (the most recent one was in October 2019). When the Plenary Council meets at the time of revision to student tuition and fee levels, in principle once every four years, there is an academy-wide discussion of the key issues facing Ritsumeikan. Once a consensus has been reached, the key points are confirmed and recorded in a document known as the Plenary Council Memorandum, produced jointly by the Board of Trustees, the Student Union, the Graduate Students Associations, the Faculty and Staff Union, and the university Co-op (as an observer). This document guides the pursuit of improvements to academic activity and student life over the next four years, with reviews conducted every year. Furthermore, issues related to academic enhancement within each College are discussed in round-table conferences that bring together representatives from the College's Faculty Council and student associations.

■ System for popular election of the Chancellor

For many years, the Chancellor of Ritsumeikan was chosen through a system of popular election, involving all members of the Ritsumeikan community. In 2005 this system was replaced a new election system that did not accord with the principle of universal involvement in the election. However, students, faculty and staff soon initiated a movement asserting the right of all members of the Ritsumeikan community to select the academy's top official. Following debate in the Faculty Councils, student associations, and Faculty and Staff Union, the current Ritsumeikan Academy Chancellor Election Regulations were enacted. Under this new system, students participate in a ballot in their respective Colleges and Graduate Schools to select "electors" to vote in the actual direct election of the Chancellor. A student representative and a graduate student representative also joins the Nomination Committee that nominates candidates for the election.

This system is certainly not a perfect means to fully reflect the will of each sector of the university community in selecting the Chancellor. It is important to remain committed to formulating further improvements that will protect and advance the principle of a popularly elected Chancellor.

This article has introduced the systems designed to support autonomy in line with Ritsumeikan's educational principles. By participating in these systems actively, students can certainly gain much valuable experience. But with autonomy comes responsibility. I trust that each one of you will work to discharge that responsibility by taking the initiative to become involved in university and academy development activities, and connecting those activities with your own personal growth.

Notes

*1 This was a case in which new enrolments in one particular College at RU greatly exceeded capacity, and an unorthodox system was instituted to invite some enrollees to transfer to other Colleges to reduce the surplus. The Ministry of Education, Culture, Sports, Science and technology in Japan admonished Ritsumeikan for these actions and temporarily reduced its subsidies.

*2 The Ritsumeikan Executive Board of Trustees is composed of the Chancellor, the College Deans, and representatives of various organs within the academy. It deliberates on a range of internal matters relating to the academy's future direction, financial affairs, education, research, and student life.

A Pathway to the Future by taking initiative and living in the moment

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■ What is the Student Union?

New students! Welcome to Ritsumeikan University. And thank you for reading this volume. The Student Union is an organization constituted by all undergraduate students at Ritsumeikan University (RU). It is governed by and for students, and operates under the ideal of “giving shape to your ambitions.” Each one of you is a member of the Student Union. As the title suggests, I would like to use this column as a kind of welcome message to you all, with the aim of helping you to make the most of every moment and have a rewarding time as an RU student.

■ Living in the moment

How are you feeling right now? Probably most of you have some concerns, like whether or not you’ll be able to make friends in class, how well you’ll keep up with your studies, and whether or not you’ll find good student clubs to join and opportunities for part-time work. But you’ll also have goals and wishes, like achieving a balance between curricular activities (studies and research in your college) and extracurricular activities (student clubs and other pursuits outside class), or finding something that you can really get absorbed in.

But you shouldn’t be keeping these worries and hopes to yourself. Doing so will make it hard to lead a fulfilling student life. Spending four years at university with no sense of purpose, simply following what others do, would be an immeasurable loss. Student life does not come cheaply. Do you know how much your tuition fees are? At least 900,000 yen per year. It’s a real waste to spend your time here full of worries, without giving shape to your aspirations.

So, what can you do to ease your concerns, and what is required to realize your goals? I think the answer lies in “acting with initiative.” “Initiative” is different from “independence.” Acting “independently” is where a task is clearly laid out in advance, and you go ahead and do it of your own accord. For example, if a room needs cleaning up, you might clean it for yourself. That’s independence. “Initiative,” on the other hand, is where you first work out what needs to be done, then do it of your own accord. University students aren’t told what to do in advance. They need to think and make decisions for themselves. What university students are expected to have is the “initiative” to take action based on their own judgment of what needs to be done at any given time. Taking initiative in your life also opens up a pathway from the present moment into the future.

■ What makes Ritsumeikan University special?

I have explained that university students are expected to “act with initiative,” and how that means living in the moment and connects with a pathway to the future. But to tell the truth, it’s hard to take action when you don’t know where to start. So I would like to tell you more about what makes our university special. I hope that there is something here that makes you excited to be an RU student.

(1) Diverse student body

Do you know how many undergraduate students RU has? There were 32,300 as of 2019. RU is a large-scale comprehensive institution with the fourth highest student population of any university in Japan. Few other large universities have just three main campuses. It's easy to get a sense of RU's size from the scale of the campuses and the large number of colleges. Another attraction is the fact that around 1,420 students, or 4% of the total, are international students from Asia and other parts of the world.

A great variety of undergraduate students are enrolled here at RU. You may well meet people that end up having a great influence on your life. I hope you can make the most of this environment and engage pro-actively with all kinds of students.

(2) Learning outside the classroom

When you hear the word “learning,” many of you will probably think immediately of “studying,” in the sense of going to class, studying in the library, and so on. In reality, however, “learning” includes things like student clubs and self-motivated seminars. Of course the “knowledge” you gain from curricular classes is important. But I believe that the “experiences” that extracurricular activities give you are just as important. I hope you can acquire a wealth of experiences through both curricular and extracurricular learning.

(3) Orientation Conductors and first-year education

Ritsumeikan University offers small-group classes, and in most colleges, senior students known as Orientation Conductors are assigned to these classes. Orientation Conductors are there to help new students make a smooth start to their life at university. They can also provide you with a wide variety of opportunities. I encourage you to make the most of them.

Finally, I want to remind you that the future is a continuation of the present moment. Take the initiative and live in the moment. By doing so, you will forge a pathway to the future. I sincerely hope that each and every one of you has a fulfilling life as an RU students. Thank you for reading all the way to the end!

Find out more about the Student Union!

Student Union official website: <http://www.ritsumei.club>



Campus development, campus creation, and the opening of APU

Following the centralization of university functions in Kinugasa, the Ritsumeikan Academy made great advancements from the 1980s to the 2010s, growing into a comprehensive institution encompassing two universities across four campuses: Kinugasa, BKC, OIC, and APU. Let's take a look at how these achievements were realized in practice.



Professor, School of Law **YAKUSHIJI Kimio**

■ Ritsumeikan University in the 1980s and fundamental environmental changes in university education

▶ Centralization at Kinugasa and academic renewal

As described in earlier sections of this volume, efforts to integrate and centralize all operations of Ritsumeikan University (RU) in Kinugasa campus in the 1970s enabled RU gradually to establish a distinctive style of campus development. This style was based on the idea that the improvement of RU, which as a private university did not yet possess abundant financial resources, should be implemented according to a long term strategic plan aimed at providing a higher quality of education as well as a stable revenue base, including access to public funding, in order to support such education. From the viewpoint of private university management, which relies strongly on tuition fee revenue, one vital consideration was the trend in the population of 18-year olds (the standard university entrance age in Japan). The Japanese government at the time strictly regulated the enrollment capacity of private universities in urban areas so that RU could not increase its enrollments easily. From the latter half of the 1980s onwards, however, much of university planning came to be driven by the need to deal with large shifts in the population of 18-year olds.

As described in more detail below, the 1980s and 90s were also an era of major structural changes in the external environment in which universities operated. In line with government policies on higher education, universities were required to become more responsive to social needs in their academic development.

These trends served as a backdrop for the development of the academy's 3rd Long-term Plan, which was to cover most of the 1980s. In order to meet the demands of the community and general public while at the same time remaining attuned to government policies on higher education, RU needed an ambitious and bold plan. The democratic principles and governance structures that were established from the tenure of President Suekawa onwards would be put to use. This democratic energy became a driving force behind the discussions and consensus-building efforts that took place as reforms were formulated and implemented.

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In addition, in order to secure the resources necessary for implementing the reforms, the academy revised its tuition and fee structure and embarked on a program of private fundraising. The goal of these changes was to establish RU as an urban university with a student population of 20,000.

The 3rd Long-term Plan, which was initiated in 1984, built the foundation for the RU we know today. The Ministry of Education (now MEXT) had temporarily raised enrollment capacity limits for universities in response to the rapid increase in population of 18-year olds. RU determined to make use of this opportunity to increase enrollment capacity in order to achieve advantages of scale and secure the quality of its academic programs, thereby fulfilling its mandate as a private university. It established summer intensive courses, joint lectures, and improvements to inter-college course offerings. These changes ultimately led to improvements in the university's course offerings that are available today. Laboratory research facilities were further developed, academic buildings were relocated, and the capacity of the cafeteria and library were expanded, all at a rapid pace. As we will see in more detail in a moment, a key point of the 3rd Long-term Plan was the establishment of RU's first new college and course in 23 years.

The approach to reform formulated under the 3rd Long-term Plan of the 1980s was further developed in the 1990s as the concept that "academic reform is essence of fiscal reform". In this decade, RU began to gain prominence as a standard-bearer for university reform by leveraging what came to be called the Ritsumeikan University Method. We will now take a look at the circumstances at that time and the specific approaches taken by the university.

From the 1980s and throughout the 1990s, many fundamental changes took place in Japanese society and in Japan's universities. The major driving force behind academic reforms was the rapid globalization underway at that time, especially in the economic sector. There was a need for internationalization of university research and education. This was an era of high demand for faculty and student exchanges with universities in other countries, and universities moved to align themselves with global trends and standards for higher education. Secondly, there was the arrival of the information technology revolution which brought about the so-called information age. It goes without saying that the spread of personal computers, mobile phones, and the internet worldwide ushered in fundamental changes to academic research methods and tools. Thirdly, there was fierce international competition and a reorganization of higher education for the acquisition of knowledge. With globalization and advancements in the emerging information society, there was a great race worldwide to unearth new knowledge. Universities were required to work together with businesses, communities, public entities, and governmental and international institutions in new ways in their efforts to produce knowledge. One could say that societal needs brought about the integration of industry, academia, and government. It was in this environment that RU tackled new challenges just after completion of its centralization at Kinugasa. An era of academic growth and development lay ahead.

▶ The search for a new university identity in trying times

In 1985, Ritsumeikan adopted an Academy Basic Plan with three pillars: advancing internationalization, developing information infrastructure, and creating an academy more open to wider society.

The developmental undertakings of the Ritsumeikan Academy from the 1980s onwards are best understood in the context of shifts in the Japanese government's higher education policy. At the end of the 1970s, Japan had lost much of its international competitive edge, which until then had been driven by

technological innovations and industrial capacity. Following the Oil Shock of the early 70s, government intervention propped up Japan's industries at a great financial cost. The shift towards deregulation and privatization in the policies of the United Kingdom's Thatcher administration and the Reagan administration in the U.S. had an influence in Japan as well, and the Second Ad Hoc Commission on Administrative Reform led to a strengthening of private enterprise. Initially, the three major public business entities were privatized (Japan Rail, Nippon Telegraph and Telephone, and Japan Tobacco and Salt), and various forms of deregulation were carried out as well. Privatization and deregulation also influenced higher education, and in 2004 national universities became independent administrative entities. Regular subsidies for private universities were scaled back, shifting focus from general assistance towards auxiliary assistance for specific purposes.

Student enrollment capacity at private universities had previously been strictly regulated by the education ministry, and until 1981 a policy was maintained whereby no private universities could establish new colleges and courses that would lead to increased enrollment. However, under the Special Council for Education established in 1984, and its successor, the University Council, three new pillars of higher education policy were established: individualization of higher education, improvement in the quality of education and research, and a more active role for organizational management. The charter for the Standards for Establishment of Universities drafted by the University Council in 1991 created a framework in which universities could create their own educational programs without restrictions on course categories (technical courses, general courses, etc.). From this point on, universities were empowered to create educational programs that extended beyond traditional college and course offerings, off-campus courses in association with extra-university entities, and mutual credit transfer programs. These changes led to the redesign of many university academic programs.

Furthermore, demand for improvements in educational quality led to the implementation of stricter grading standards. In graduate schools, social education and professional education were emphasized, and in 1999 plans were put in place to double the number of graduate students and undertake institutional reforms for professional education. Additionally, accreditation by third-party institutions became legally required. Through the reforms in this period, Japan's higher education institutions shifted from being under government oversight to operating under a more free and self-determinate model.

RU took these changes in its stride. Moving away from policies focused solely on improving educational conditions for shrinking numbers of undergraduate students, the university reoriented itself towards diversification by providing a high-quality overall education through the development of various academic programs.

At the same time, educational policies shifted towards learning based on student growth. The 1983 University Plenary Council set out broad guidelines for university education that emphasized the integration of life skills and learning skills. The 1987 University Plenary Council agreed to pursue student growth by focusing on learning that fostered true independence.

When looking at the development RU's campuses, it is important to understand the changes occurring in higher education both in Japan and around the world, but it is also important to see how the university-wide, participatory nature of the Plenary Council held every 4 years brought about democratic progress through discussions of key issues surrounding the university and its academic programs.

■ Internationalization, information technology, and openness: Establishment of the Department of Computer Science and Systems Engineering and the College of International Relations

The establishment of the College of Science and Engineering's Department of Computer Science and Systems Engineering in 1987 and the establishment of the College of International Relations at Kinugasa in 1988 were ambitious initial undertakings that led to RU being known as a front-runner in university reform. The new department in the College of Science and Engineering was the first new program since the college was established in 1949 after RU's post-war reorganization under the School Education Law. The College of International Relations was the first new college to be established in 23 years, following the establishment of the College of Social Sciences in 1965. The College of Science and Engineering at RU was one of the few large privately-run science colleges in western Japan, but because it followed a traditional department organization and management structure, is lagged behind in supporting new fields of study, as well as in terms of research facilities and electronic equipment. The new Department of Computer Science and Systems Engineering was designed to educate information scientists who could apply a broad range of information engineering knowledge towards academic research that would actively contribute to the development and application of new information technologies. While the establishment of this department was a first step towards answering the needs of an advanced information age, it also was a clear indicator of the need for sweeping reform within the College of Science and Engineering as a whole if RU were to fulfill its role in contemporary society.

The College of International Relations was the first undergraduate international relations degree program to be established in western Japan. It was designed to create human resources that could contribute to the furthering of international cooperation and mutual understanding. The Curriculum featured three types of courses in interdisciplinary studies building on the intensive study of foreign languages. Foundation classes were kept small, at 25 students per class, by taking advantage of the staffing standards applied to a college of liberal arts (the number of the faculty members required for a college of liberal arts is higher than that of a college of social science). A unique educational platform was provided through the appointment of foreign faculty and guest lecturers. Computer learning laboratories, audio/visual rooms, and other facilities were established at Saionji Memorial Hall. These aspects of the program were implemented to realize an international learning environment, and attracted considerable attention from the public. The program also had an influence on other colleges' programs, and paved the way for the establishment of the Inter-Faculty Institute for International Studies.

Through the establishment of the Department of Computer Science and Systems Engineering and the College of International Relations, the Ritsumeikan Academy addressed the challenges of university development towards meeting society's needs while gaining valuable experiences in adding a new college and department and in growing its social infrastructure. The addition of these new programs was also a chance to advance internationalization and the development of information infrastructure throughout the university. For example, international exchange was traditionally limited to the research-related exchanges of faculty members. However, in 1985, the establishment of the International Center and International Exchange Committee shifted the focus of international exchange to students, and soon after many exchange agreements were established with universities around the world. In the 1990s, a variety of short-term and long-term overseas research and study programs were introduced, including a joint program with the University of British Columbia in Canada and a dual-degree program with American University, both of which were pioneering programs in that era. The establishment of the

Department of Computer Science and Systems Engineering prompted discussion of how to introduce information processing education in other parts of the university, with initial steps taken in humanities and sociology curriculums to promote information technology literacy. By the 1990s, information technology was being used actively in specialized education. However, because these initial approaches did not lead to an overall enlargement in the scale of the university, RU could not secure the stable revenue structure it needed in order to respond fully to the demands of society.

■ Campus development through large-scale public-private cooperation: Creation of the Biwako-Kusatsu Campus (BKC) and establishment of the College of Policy Science

In the 1990s, RU applied the experiences from carrying out the 3rd Long-term Plan towards new projects. Several large-scale reforms were realized in this period. The largest projects of the 4th Long-term Plan in the first half of the 1990s were the opening of the Biwako-Kusatsu Campus (BKC), expansion and relocation of the College of Science and Engineering, and establishment of the College of Policy Science at the Kinugasa Campus. The largest projects of the 5th Long-Term Plan in the latter half of the 1990s were the new development of the Colleges of Economics and Business Administration at BKC along with the development of the Kinugasa campus, and the opening of Ritsumeikan Asia Pacific University (APU) in 2000. Let's now take a look at RU's new campus developments before going on to examine APU.

RU's College of Science and Engineering faced the inescapable reality that it must drastically expand if it were to make inroads into fields such as life sciences, material sciences, and information sciences. At the end of the 1980s, the Vision for the New Millennium Committee was established. The bold proposal that came from that committee was an overhaul of the College of Science and Engineering through the establishment of innovative new departments, with costs controlled by doubling the number of science and engineering undergraduate student enrollments to 5,000. Because this vision could not be realized at the Kinugasa campus due to its limited space and the strict legal controls that were in place, the College of Science and Engineering would be moved to a new campus, and new humanities programs would be established at the Kinugasa campus. These changes were made possible through a public-private partnership between Ritsumeikan and Shiga Prefecture. In 1989, Shiga Prefecture provided 560,000 square meters of land located in Kusatsu City at no cost to the Ritsumeikan Trust. This level of public-private cooperation was unprecedented in Japan.

Through the full cooperation of Shiga Prefecture and Kusatsu City, the Biwako-Kusatsu Campus was opened in 1994, and expansions to the College of Science and Engineering in 1994 and 1996 increased the number of departments from the original six to a total of 10 (Departments of Mathematics and Physics, Chemistry, Biotechnology, Electrical and Electronic Engineering, Optical Engineering, Mechanical Engineering, Robotics, Civil Engineering, Environmental Systems, and Information Sciences), bringing the college to the forefront of science and engineering education in Japan. Furthermore, the master's program was redesigned from its original seven programs into four disciplines aligned with developments in science and technology, and the doctoral program was redesigned and expanded from its original seven programs into a single comprehensive program. Other new academic programs were also introduced; undergraduate foundation courses were re-designed, language education was revised with internationalization in mind, and a six-year integrated program was designed to bring together undergraduate and master's programs into a single curriculum. Research programs were also

greatly enhanced through the Research Organization of Science and Engineering, which was begun as part of the campus relocation project. Through close cooperation between Ritsumeikan, industry, and government, research centers were established to contribute to regional economies through the application of leading-edge technologies. The Synchrotron Radiation Center was also established, and contract research and joint research was also pursued through these new tie-ups.

After the relocation of the College of Science and Engineering, the College of Policy Science was established at the Kinugasa Campus. Through the synthesis of existing sociological disciplines, this college pursued a new type of social science that explored goal-oriented and holistic approaches to problem-solving. Students in the college were not expected simply to acquire knowledge and understanding, but to be able to apply their acquired knowledge and skills to identify real-life issues and then work towards solving them. All students in the program were provided with portable notebook computers capable of network communication; this was a pioneering implementation of information literacy education for humanities and social science students. The computers were also used for foreign language study. The educational program was designed so that students could use their computers to hold discussions related to their studies. The creation of the College of Policy Science brought about a renewal of the university's information infrastructure. In 1994, the university-wide e-mail and information management system, RAINBOW (Ritsumeikan Academic Information Network Bridging Our World) was implemented and an open-access computer room was established in the College of Policy Science. These developments eventually brought about changes in the information infrastructure of other Colleges in the university.

In the preparations for the opening of BKC and the relocation and expansion of the College of Science and Engineering, as well as the establishment of the College of Policy Science, it was essential that Ritsumeikan strengthened its connections with government and industry. To that end, in 1992 RU moved ahead of other universities to draft a set of guidelines for RU external relations. The guidelines were based on principles of independence, democracy, transparency, and peaceful usage. In 1995 a research center was established at BKC, liaison offices were opened at both campuses, and an office was established under the direction of the Standing Committee of the Board of Trustees for the promotion of exchange between Ritsumeikan, government, and industry. These organizational efforts contributed to the rapid development of ties with government and industry bodies.

With the two major projects of the 4th Long-term Plan completed, the 5th Long-term Plan was devised with one major goal: The relocation and renewal of the Colleges of Economics and Business Administration at BKC along with improvement of the Kinugasa campus. BKC was chosen as the campus for the new colleges under the concept of “integrated arts and sciences”, which was formulated in response to society's needs as well as to complement to the existing seven colleges in the humanities and social sciences. In 1998, the opening of two colleges at BKC led to over 7,000 students relocating there, bringing the total student population at BKC up to 14,000. The curriculum of both the College of Economics and College of Business Administration were redesigned into a system of three courses tailored to social needs and featuring participatory, interactive teaching formats and foreign language education focused on applied proficiency. To these ends, new information technology laboratories and classrooms designed to promote open communication were built, and the two new colleges were able to carry out education and research under vastly improved conditions.

■ New developments and improvements at the Kinugasa campus

Along with the establishment of the Colleges of Economics and Business Administration at BKC, a plan for the reorganization of the Kinugasa campus was implemented with the goal of reforming education systems to further promote learning and growth. The plan centered on reforms of Kinugasa's institute structures, colleges, and graduate schools with a focus on advancing humanity, culture, and policy. In the 1996 academic year, the Institute of Human Science was established in the College of Letters to broaden academic research into new fields (humans and information, language and culture, human expression, Asia in the contemporary world, and culture and society). Kinugasa's other institutes were conceived based on those experiences. Initially, four institutes were considered, focusing on internationalization, information technology, humanities, and culture. The first step was the 2000 establishment of the Inter-Faculty Institute for International Studies, which spanned five colleges and focused on international business, international sociology, and international public service. In 2001, in the field of humanities and social sciences, the College of Social Sciences' Department of Social Welfare, the College of Letters' Departments of Psychology and Philosophy (Education and Human Sciences major), and the Graduate School of Science for Human Services were established. In the field of information, a Regional Information Research Center was established in 1999, and in the field of culture, an Art Research Center was established in 1998.

Through these two long-term plans in 1990s, RU was able to create a unique, interdisciplinary educational environment spanning two renewed campuses. These developments prepared Ritsumeikan to address university-wide issues as a cohesive single entity.

RU strategically implemented reforms in line with successive four to six year plans and taking into account societal trends. As we have seen, the 3rd Long-term Plan carried out from 1984 to 1990 resulted in the establishment of the College of International Relations in anticipation of the globalization of society. The 4th Long-term Plan carried out from 1991 to 1995 resulted in the creation of the Biwako-Kusatsu Campus and the expansion of education and research in the sciences. The 5th Long-term Plan carried out from 1996 to 2000 resulted in the opening of Ritsumeikan Asia Pacific University as a new type of international university. Furthermore, between 2001 and 2007, as part of Ritsumeikan's Vision for the New Millennium, the College of Information Science and Engineering and stand-alone graduate schools were opened in response to the need for additional higher education opportunities. Then, as part of the mid-term plan carried out from 2007 to 2010, Ritsumeikan launched several new undergraduate programs aligned with public demand, including the College of Image Arts and Sciences, the College of Life Sciences, the College of Pharmaceutical Sciences, and the College of Sport and Health Science. Furthermore, as an additional step in efforts towards internationalization, in 2011 the College of International Relations established a Global Studies major where English is the primary language of instruction. In September 2013, the College of Policy Science also established a new major, Community and Regional Policy Studies (CRPS). These new developments are part of Ritsumeikan's mission, as described in its charter, to foster the education of individuals imbued with principles of justice and ethics and capable of excelling as global citizens.

■ APU: A new campus leading the way into the Asia-Pacific Era

Ritsumeikan Asia Pacific University (APU) was opened in Beppu City, Oita Prefecture in April 2000. With around half of the student body hailing from countries other than Japan, and particularly the

Asia-Pacific region, APU is a groundbreaking international university with no parallel in Japan. As of November 2019, there were 2,727 international students (49% of the student body) from 92 countries across the world. Within this multi-cultural campus, international undergraduate and graduate students live and study alongside Japanese students. The opening of APU was one of the largest projects of the 5th Long-term Plan, and was the result of a major public-private partnership between Ritsumeikan, Oita Prefecture, and Beppu City.

After long discussions in the Vision for the New Millennium Committee and the 5th Long-term Plan Committee, the Ritsumeikan Trust finally decided to establish APU to achieve two goals: The first of these goals was to create a focal point for the nurturing of young human resources to guide the world into a new era as leaders of the emerging Asia-Pacific region. Secondly, the opening of APU was planned as a breakthrough development in internationalization efforts for higher education in Japan, which lagged behind other countries in this respect. APU was founded on the principles of freedom, peace, humanism, international understanding, and the creation of the future of the Asia-Pacific region. The concept is different from Ritsumeikan University, but both universities share the aim of nurturing individuals who think globally and act locally for the benefit of all humanity. APU's notable traits include (1) admitting enough international students to make up half of each freshman class of 660, divided between two colleges, (2) admitting students through entrance examinations in either English or Japanese, (3) employing a diverse faculty human resource model to support APU's two-language education system and bilingual campus, and (4) operating AP House, a student dormitory where international students can live for at least one year after entering the university. Graduate school programs are conducted entirely in English.

One goal major goal for APU was to create a campus environment where students of various religions, races, gender, and ancestry, and coming from countries with differing political systems and economies, could come together to learn and deepen their understanding of other countries and cultures. Land for the APU campus, often referred to by students as a “campus in the sky” because of its scenic hilltop location, was provided by Oita Prefecture and Beppu City at no cost, and construction of buildings and access infrastructure was subsidized heavily as well. This scale of this public-private cooperative effort exceeded that of the establishment of BKC. APU is also supported by a wide variety of entities, including an Advisory Committee composed of former and current world leaders, diplomats, and other prominent officials both in Japan and abroad, and a supporting group that provides international student scholarship funds.

Many of APU's features, such as half of the student body being international students, dual language education, and admissions on an English language basis, transcended the scope of the regular standards for university establishment in Japan, and the initial application for governmental approval ran into many difficulties. In the pre-approval phase it was particularly difficult to recruit international students for a university that had not yet even received official permission to operate. However, a groundswell of support that included RU's faculty and students eventually brought about the opening of APU in 2000. Entering its third decade of existence, APU is now an acknowledged leader in the internationalization of Japan's university sector.

■ Opening of Osaka Ibaraki Campus and creation of new learning opportunities

The Osaka Ibaraki Campus (OIC) opened in April 2015 under the concepts of “urban co-creation,”

“regional and social collaboration,” and “Asia’s gateway.” The College and Graduate School of Business Administration, College and Graduate School of Policy Science, Graduate School of Technology Management, and Graduate School of Management relocated to OIC at the time of its opening, and the College of Comprehensive Psychology was newly established there in April 2016, and College of Global Liberal Arts in April 2019.

One of the key concepts, “urban co-creation,” expresses the aim of creating new urban value by leveraging the campus’s location in Ibaraki City, within the economic sphere of the business metropolis of Osaka and at the mid-point between Osaka, Kobe, and Kyoto. “Regional and social collaboration” is the aspiration to pursue and expand collaborative activity involving people with a wide range of value outlooks, companies, municipal authorities, educational institutions, and the like. It takes into account the campus’s location in Ibaraki City, one of the few municipalities in Japan’s low-birth rate/ageing society where natural population growth is expected, and in the Hokusetsu region, which boasts great diversity including mountainous districts as well as being positioned in a major urban area. The diversity and dynamism of this area will produce collaborative motivation for the university and local community to make progress together. Osaka is also the face of Asia, and OIC is positioned to become a true “Asia’s gateway,” linking Asia with the region encompassing Osaka, Kyoto, and Kobe.

In order to give shape to these academic concepts, we have prepared a number of “commons,” spaces on campus where students, faculty/staff members, local residents, and people from around the world can interact and collaborate. In these spaces we provide support in relation to learning, collaboration, and exchange activities, and they also function as “open commons” to promote interaction and collaboration among students themselves. With the addition of an extensive information technology environment, we treat the whole campus as a place of learning. There is also the Ritsumeikan Ibaraki Future Plaza, a space open to the local community and the world.

In this way, OIC pursues campus development and academic advancement grounded on the three core academic concepts and capitalizing on the distinctive attributes of its city location and the features of its commons and other facilities.

Thinking Further

- What do you think were the goals and circumstances surrounding the development of new campuses at BKC and APU in the 1980s and 1990s, the period following the centralization of Ritsumeikan University from the Hirokoji Campus to the Kinugasa Campus?
- What role do you think you as students play in Ritsumeikan University’s efforts to improve education to meet the demands of our new era?

Campus development under the Academy Vision R2020

Professor, College of Science and Engineering **TATEYAMA Kazuyoshi**



Year after year, our world is changing in diverse and dramatic ways. Universities are expected to play a role in comprehending these changes, and where necessary, to change themselves. Most university reforms, however, do not yield immediate outcomes; it takes time before the full effects are felt. Thus universities must not react merely to short term trends, but rather anticipate future changes and institute reforms designed to address those changes by the time they actually arise. It is with this goal in mind that Ritsumeikan formulates its visions and plans for the future.

The many reforms currently underway at Ritsumeikan are being pursued in accordance with the Academy Vision R2020. This is a document that lays out a vision for what kind of place Ritsumeikan will be in the year 2020, as well as plans for realizing that ideal. It covers not only Ritsumeikan University (RU), but also Ritsumeikan Asia Pacific University (APU), and the academy's various affiliated schools.

In the process of formulating R2020, we endeavored to involve a very wide range of people, including both direct constituents—current students, faculty and staff of Ritsumeikan's schools and universities, students' parents and guardians, and alumni—and others associated in some way with Ritsumeikan. We thought it important that everybody be given the opportunity to think about the future of our academy and to work concretely towards creating that future. R2020 was therefore drafted through a process of discussion and consultation spanning one and one half years beginning in 2009.

The key message of R2020 is “creating a future beyond borders”. Borders tend to dominate our thinking, both as individuals (students, faculty, staff, alumni, and so on), and as organizations (such as colleges, universities, schools, and the academy as a whole). However, if we take a step forward, we will be able to enhance our strengths and potential and as a result be able to contribute to our society at a much higher level.

Our academic vision is supported by three pillars. The first pillar is the development of independent learning in a diverse community. If we are to look beyond the traditionalized linear transfer of knowledge and build a place where students can truly take the lead in their studies and growth, we need to transcend all kinds of borders, including those of age, discipline, and nationality, and build a learner-centered community in which each individual complements and enriches those around them.

R2020's second pillar is the development of a research orientation that maximizes Ritsumeikan's distinctive strengths to contribute to humanity, society, and the natural environment. This involves bringing together people from both within and beyond the university community to do research that crosses between different disciplines, organizational affiliations, ages, times, nationalities, and all the other borders that exist in the world of research. The vision here is to develop Ritsumeikan through research that is both productive and enriching to all those involved.

The third pillar is the cultivation of an academic environment where everyone can experience the joys of learning. We want to build an academy where people can come together across borders such as age, gender, nationality, and academic discipline, and experience the joy of learning with and from one another.

■ Campus development under R2020

Among those that have been addressed are overcrowding on the Kinugasa Campus and the challenge of reorganizing facilities and functions at BKC following the rapid development of research, teaching and learning activities there. All the work done so far is an essential part of creating an enhanced research, teaching, and learning environment by the year 2020.

At Kinugasa Campus, in addition to the new gymnasium, Kyurinkan Hall graduate school facility, and dormitory for international students, a long-awaited new library has been completed. Major renovations have been made to the Zonshinkan and Kogakukan buildings, and renovations are also underway in the Seishinkan and Keimeikan. Meanwhile at BKC, a new science and engineering complex was completed alongside the continual development of sports facilities and a variety of “commons” that students can use for both curricular and extracurricular activities. At Osaka Ibaraki Campus (OIC), which opened in April 2015, an innovative campus was established with the aim of creating a new role for the university within the local community and through feedback regarding education and research. Through collaborations with industry and the local community, OIC is expected to create new learning styles and coordination opportunities in the fields of education and research.

A unit called the Campus Planning Office has been established to coordinate these various campus development activities. Faculty members specializing in architecture and design have been assigned to the office, and a system where planning takes place with input from the wider student, faculty, and staff community has been devised. Discussions regarding campus utilization are informed by a clear understanding of the future vision for each campus, facilitated by the campus master plans on display at the office.

Active input by students is an important part of campus development. The Campus Planning Office invites many of the university’s architecture students to contribute ideas to the planning process. Each of these ideas is discussed and evaluated at the design stage, and many have actually been put into practice. In the areas of cafeteria development and campus greening, too, numerous improvements are being made based on ideas put forward by students volunteering as “Campus Staff”. We hope to expand these opportunities for student input in the future, ensuring that both student groups and individuals can participate fully in the process of creating better campus environments.



Osaka Ibaraki Campus, open to the local community

■ R2020's second stage and the R2030 discussions

The next stage of R2020 involves developing new learning styles that make best use of the campuses developed in the first stage. In response to rapid globalization, universities are expected to cultivate individuals who take initiative, becoming leaders in global society and contributing to resolve various societal issues. Reflecting on such demands and the previously mentioned three pillars of Ritsumeikan's academic vision, R2020's

second stage consists of the following two objectives: 1) To send students out into society who have the will and capability to develop global society, cooperate with others, and resolve issues, and 2) To make efforts to advance research that contributes to the resolution and improvement of issues in Asia and global society. In terms of globalization, measures to promote the globalization of Ritsumeikan University from the perspectives of international acceptance, openness, and interactivity have been put into motion. In addition, taking advantage of being a comprehensive university, Ritsumeikan strives to promote research that deals with increasing complicated social issues that must be tackled through collaboration with researchers across various fields, as well as to further the development of research fields that are representative of Ritsumeikan University.

R2020 is a plan for the period up to and including the 2020 academic year, meaning that it is now 90% complete. As we enter the final years of R2020, discussions on the R2030 Academy Vision and next medium-term plan are already beginning. The R2030 discussions are focused on advancing the Beyond Borders concept and pro-actively formulating a vision for the academy going forward, as well as approaching the realization of this vision in a more flexible and free-thinking manner. The spirit of R2020 is being carried forward into R2030.



BKC Sport and Health Commons

A place where not only RU students and faculty/staff but also local residents come together to enjoy sports.

Exploring human rights and Ritsumeikan's history: Walks in Kyoto

There are numerous historical landmarks around Kyoto. Each one seems to share a message from the past with us. Kyoto's historical legacy in the field of human rights surely contributes to the city's unique atmosphere.

Takaragaike International Conference Center: COP III



The Kyoto Conference of Parties to the UN Framework Convention on Climate Change (COP III) in 1997 produced the Kyoto Protocol, which obligated parties to reduce greenhouse gas emissions by 5 percent of 1990 levels by 2012—6 percent in the case of Japan. "Do you Kyoto?" became a way of asking "are you doing something good for the environment?"

Extra 1

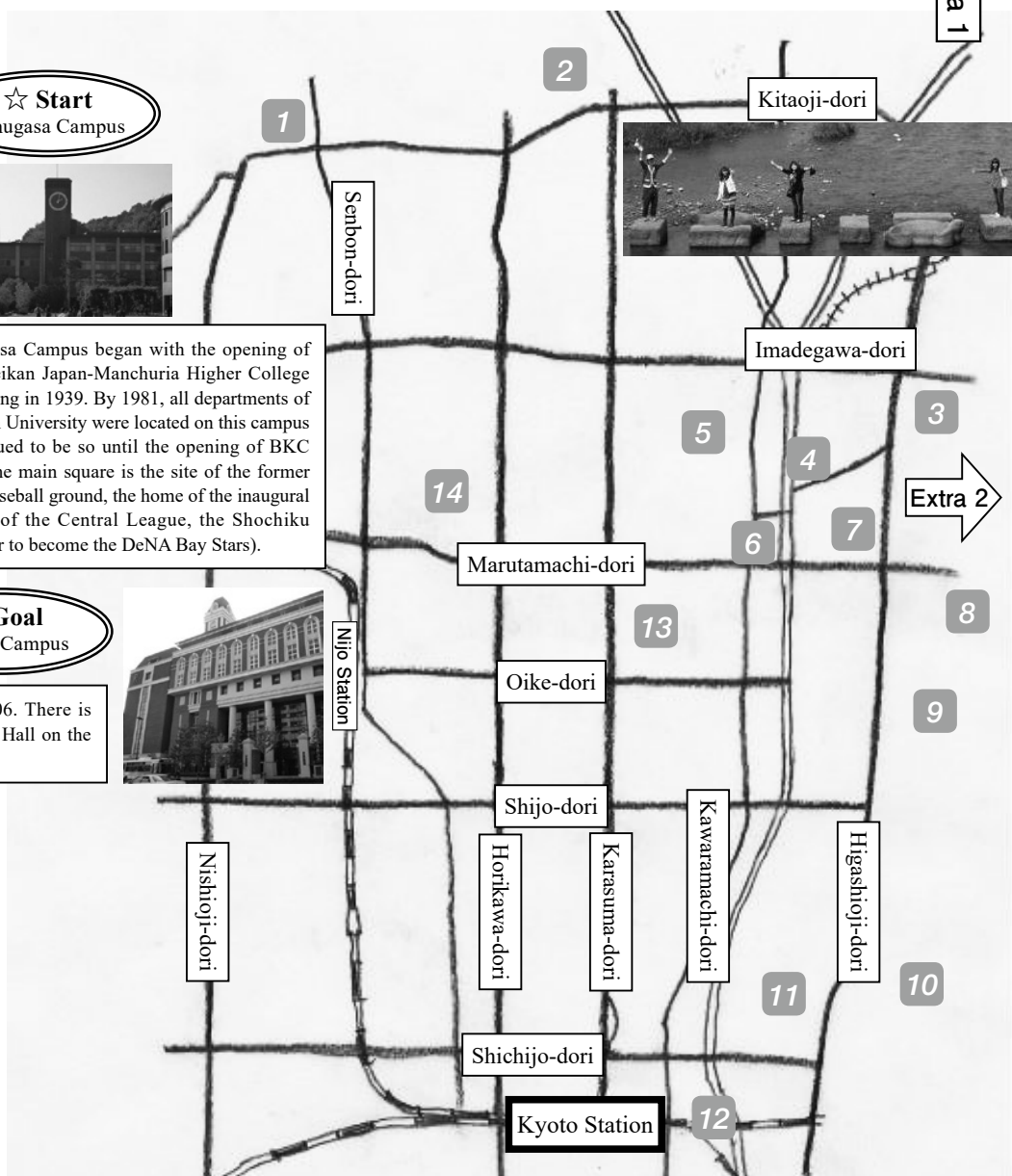
☆ Start Kinugasa Campus



The Kinugasa Campus began with the opening of the Ritsumeikan Japan-Manchuria Higher College of Engineering in 1939. By 1981, all departments of Ritsumeikan University were located on this campus (and continued to be so until the opening of BKC in 1994). The main square is the site of the former Kinugasa baseball ground, the home of the inaugural champions of the Central League, the Shochiku Robins (later to become the DeNA Bay Stars).

☆ Goal Suzaku Campus

Opened 2006. There is a Memorial Hall on the first floor.



* Historical sites related to freedom of beliefs are not included here, because all Buddhist temples and Shinto shrines are involved, and there are also many sites related to Christianity. Sites related to the Emperor system have also been omitted: problems related to the Emperor are encompassed in many ways by the sites which are shown here. Readers are encouraged to investigate further for themselves.

1 Tsuratti Senbon

This archive showcases the efforts made by the Masui family since the late Edo period to improve the lives of discriminated Buraku people, the inaugural head of Zenkoku Suiheisha (a nationwide Buraku rights organization) Minami Umekichi, and community development activities since the latter half of the 1950s. (Located on the Senbon Kitaoji-dori corner; open 10:00-16:30 except Sundays, Mondays and national holidays; free admission)

3 The Kyodai (Takigawa) Incident

In 1933, the Ministry of the Interior banned a criminal law textbook written by Professor Takigawa Yukitoki, and the Ministry of Education suspended Takigawa from his work duties at Kyoto Imperial University (Kyodai). In response to this attack on university autonomy and academic freedom, a total of 33 professors and other faculty members of the Kyodai College of Law submitted letters of resignation, and 21 ended up resigning. This incident is symbolic of the shift in Japan from Taisho-era democracy to militarist government. 18 of the resigned faculty members moved to Ritsumeikan University, and two of them, Sasaki Soichi and Suckawa Hiroshi, later served as Chancellors.



5 Hirokoji Campus

This campus was used by Ritsumeikan University from 1901 to 1981.



7 Kyoto World Children's Peace Monument

This monument was built by children to express their resolve to create a 21st century free from nuclear weapons and war. It combines a folded crane, the symbol of peace, and a folded tortoise, an East Asian symbol of longevity. The monument was originally located on a temporary basis in the Kyoto Museum for World Peace, and later moved to its current location.



9 Liberation Movement Monument

Erected in 1958. The letters on the monument were penned by Suckawa Hiroshi.



11 Mimizuka (Hanazuka)

In the late 16th century, Toyotomi Hideyoshi launched an invasion of the Korean Peninsula in the hope of extending his rule into mainland Asia. As trophies of their military successes, his army brought back noses and ears of Korean soldiers and civilians preserved in salt. This monument enshrines these items; more than 126,000 noses and ears are buried here. The names of Kabuki actors who donated to the monument are listed.



2 Ritsumeikan Elementary School

This was the site of Ritsumeikan Junior and Senior High School between 1922 and 1988. The famous poet Nakahara Chuya attended the school. The current Ritsumeikan Elementary School was opened in 2006. The motto shown in this picture expresses the importance of nourishing the roots in order to grow successful scholars.



4 The Kojinbashi Incident

The Wadatsumi Statue arrived at the Hirokoji Campus in 1953. When a group of Kyoto University students attempted to cross Kojinbashi bridge in order to join the welcome ceremony for the statue, they were stopped by Kyoto City police for holding an illegal demonstration. Fifteen of the students fell into the Kamogawa river, and seven of these sustained serious injuries. Students who resisted were confronted by police officers, and some 70 of them were injured. This incident was part of the "reverse course" away from postwar democracy.

6 Seikiro: Ritsumeikan Foundation Memorial

Ritsumeikan University was founded on this spot in 1900. Its inaugural head was Dr Tomii Masaakira, a pioneering force behind Japan's Civil Code. Tomii's deputy was Dr Inoue Hisoka, who later became Mayor of Kyoto City.



8 Zenkoku Suiheisha Foundation Spot

Zenkoku Suiheisha, an organization for the respect of human rights for discriminated Buraku people, was established in the former Okazaki Hall here in 1922. The word "Suihei" in the organization's name means "level," and was taken from the Levellers movement in the English Puritan Revolution. Suiheisha's human rights motto was "let there be warmth in humanity and light among people."



10 Grave of Suckawa Hiroshi (in the Otani Honbyo Mausoleum)

Suckawa Hiroshi was a leading civil law scholar and also an active social campaigner for human rights. He served as Chancellor and President of Ritsumeikan University for 25 years beginning in 1945, establishing Ritsumeikan's educational ideal of "peace and democracy" and building democracy within Ritsumeikan through systems such as Chancellor elections and the Plenary Council.



12 Bank of Yanagihara Memorial Museum

This was a bank for discriminated Buraku people. (Open 10:00-16:30; free admission)



13 Yanaike Elementary School

Japan's first elementary school.



14 Nishijin Bombing Site (Yamada Oil Store, Tatsumi Park)

Kyoto did not suffer large-scale conventional bombing during World War II as it was intended to be a target for the atomic bomb. The city was bombed several times, however, and more than 50 people were killed in the Nishijin bombings of June 1945.



Extra 2

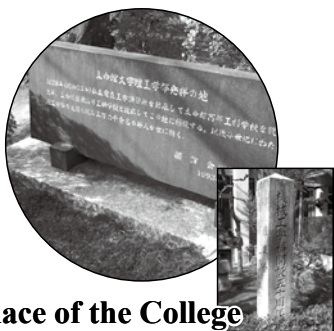
Grave of Kawakami Hajime (Hozen-in)

Kawakami, the author of *Binbo Monogatari* (Tale of Poverty), was the brother in law of Suckawa Hiroshi.

A Tour of Historical Sites within Ritsumeikan University

There are numerous historical spots all around the Kinugasa Campus.

Why not do some fieldwork with this book in hand? You may find something surprising . . .



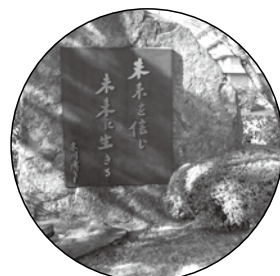
Birthplace of the College of Science and Engineering

This stone monument reveals the origins of the Kinugasa Campus. It is a little difficult to find, but is located in the planted area on the northeast side of Shugakukan. The Kinugasa Campus site was purchased in 1939 with a donation from the Japanese imperial state of Manchukuo, and the Ritsumeikan Japan-Manchuria Higher College of Engineering, was built here in order to train engineers to work on the Chinese mainland. This school is the precursor of today's College of Science and Engineering. Other facilities constructed here include a Japanese swordsmith, giving a sense of the strong militarist flavor of the era. It is said that some of the benches still used in the College of Science and Engineering in BKC today are engraved with the name "Ritsumeikan Japan-Manchuria Higher College of Engineering."



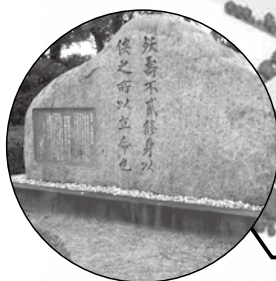
The Ritsumeikan Charter

The Ritsumeikan Charter was established by the Ritsumeikan Trust on July 21, 2006. The Charter touches on the history of Ritsumeikan and reiterates the founding spirit of "freedom and innovation" and the post-war educational ideals of "peace and democracy." It expresses a commitment to building an academic institution grounded in the local community and open to the world, respecting the principles of autonomy, democracy, transparency, non-violence and justice, and contributing to the peaceful, democratic, and sustainable development of Japan and the world as a whole.



Believe in the Future, Live for the Future

This monument presents Honorary Chancellor Suekawa Hiroshi's famous words "to believe in the future, to live in the future." Suekawa came to Ritsumeikan after resigning from his post at Kyoto University in protest against the restrictions on academic freedom in the pre-war period (in the so-called Kyodai Incident). As the first Chancellor in the postwar period, he worked tirelessly to democratize Ritsumeikan University. His words express his own continued belief in the future, even during dark times. This monument was built to commemorate the 80th anniversary of Ritsumeikan University and the relocation to the Kinugasa Campus. The title of this book, *Pathways to the Future*, was inspired by Suekawa's words.



Monument to the Origin of Ritsumeikan

This stone monument explains the origin of the name "Ritsumeikan." Did you know that the name is taken from a line in the Book of Mencius? It expresses the importance of devoting oneself to study throughout one's life. Our university inherited the name from a private academy opened by Saionji Kinmochi in 1869. In 2005, upon learning of these origins, the government of China donated a statue of Mencius which is now displayed on the Suzaku campus. If you have the opportunity, by all means go and see it for yourself.

Kyoto Museum for World Peace

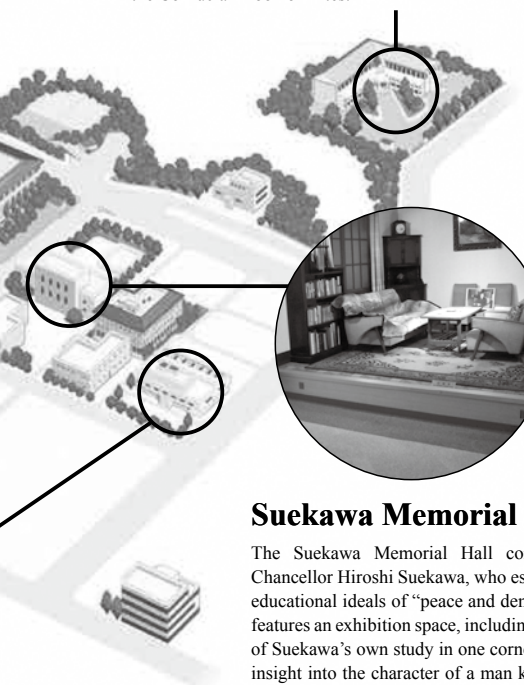
The Kyoto Museum for World Peace is prominent symbol of Ritsumeikan's commitment to "peace and democracy." Entry is free for Ritsumeikan students, so be sure pay a visit sometime. There is plenty to see here, including the Wadatsumi Statue (pictured to the right) which was at one stage destroyed during the postwar unrest on university campuses. More details are provided in a feature elsewhere in this book.



Kinugasa Campus

“Learning reveals one’s shortcomings”

These words are displayed in the lobby on the first floor of the Saionji Memorial Hall. They were handwritten by Saionji Kinmochi, Ritsumeikan’s founding father, during his visit to Suma in 1915. They were unveiled together with a relief portrait of Saionji himself when the College of International Relations was opened in the Saionji Memorial Hall in 1988. Saionji was a richly cosmopolitan intellectual, and had a deep respect for freedom of thought and social justice. The words here, which are read *manabite shikaru nochi ni tarazaru o shiri* in Japanese, literally mean that you only become aware of your own shortcomings through learning. This phrase emphasizes the depth of learning for those who aspire to be scholars. It is a quote from the Confucian Book of Rites.



Suekawa Memorial Hall

The Suekawa Memorial Hall commemorates Honorary Chancellor Hiroshi Suekawa, who established Ritsumeikan’s educational ideals of “peace and democracy.” The first floor features an exhibition space, including a faithful reproduction of Suekawa’s own study in one corner, that offers visitors an insight into the character of a man known as one of Japan’s most prominent liberalist legal scholars. There are also rare videos of lectures Suekawa gave. This building is also the venue for the Ritsumeikan Saturday Lectures, an ongoing tradition that began immediately after World War II as a way to open the university up to wider society.

Suzaku Campus



Ritsumeikan Memorial Hall

If you have the opportunity, please pay a visit to the Suzaku Campus. The circular chamber immediately in front of the entrance facing Senbon-dori is known as Ritsumeikan Memorial Hall. The 100-year history of Ritsumeikan is displayed all around the walls of the chamber. There are many historical artefacts here, including a bust of the founding father Saionji Kinmochi, and a plaque reading “Ritsumeikan” that Saionji donated when bestowing the name upon our university in 1905. There is also an audiovisual display focusing on the advancements Ritsumeikan has made in recent years. It is certainly worth a visit.

Establishment and development of the Biwako Kusatsu Campus

The Biwako Kusatsu Campus (BKC) was opened in 1994 as a new center of education and research for Ritsumeikan University. The College and Graduate School of Science and Engineering were relocated to BKC from Kinugasa in the same year.

BKC was established with large-scale cooperation from Shiga Prefectural Government and Kusatsu City Government, including a donation of 560,000 square meters of land from the prefecture (the campus area today is around 675,000 square meters.). It is important to remember that BKC was made possible only thanks to the help of Shiga Prefecture, Kusatsu City, and local residents.

Earthworks prior to the opening of the campus uncovered the site of an iron foundry dating from the late 7th to early 8th century AD. In light of the significance of this finding, a decision was made to preserve the foundry intact (it is now known as the Bokewara historical site). Relics of a pottery and temple bell forge were also discovered in the area from Union Square to Quince Stadium, suggesting that the area was a large industrial complex centered on the iron foundry.

In 1998, the College and Graduate School of Economics and the College and Graduate School of Business Administration also moved to BKC from Kinugasa. By this stage there were around 14,500 students on the campus.

In 2004 the College of Information Science and Technology was established, followed by the Colleges of Life Sciences and Pharmaceutical Science in 2008, the College and Graduate School of Sport and Health Science in 2010, and the College of Gastronomy Management in 2018. Today, even after the relocation of the College of Business Administration to the Osaka Ibaraki Campus, there are still around 14,000 students studying at BKC. Moreover, in 2016, the campus became home to a new Sports and Health Commons, complete with Ritsumeikan University's only swimming pool facilities. This Commons is located close to the main campus entrance and is designed both to serve as a visible “face” for the campus, and to enable students, faculty/staff, alumni, and local residents to interact and collaborate in sports and healthy lifestyle activities.

At the time of the campus opening and relocation of colleges and graduate schools, building names were determined based on suggestions from students and in discussion with both students and faculty/staff members. Here we introduce the origins of the names of several BKC buildings.



BKC in July 1994



BKC in September 1998



BKC in March 2008



BKC in 2010

Tricea

"Tri-" comes from the word "trinity," indicating the unity of faculty members, administrative staff, and students, as well as partnership across industry, government and academia, while "-cea" comes from the first letters of "communication" (interaction and empathy among people, and the pleasure gained therefrom), "experiment" (taking up challenges and experimenting with new things), and "acquisition" (obtaining knowledge and scholarly insight).

SR Center

This is the home of the Aurora synchrotron radiation facility, the only one of its kind in any private university in Japan. It is one of the world's most compact high-intensity radiation devices.



Statue of Mother and Children in the Storm

This statue was crafted by Hongo Arata (the sculptor responsible for the Wadatsumi Statue), and expresses the hardships experienced by mothers and children in Japan immediately after World War II. It is identical to the statue in the Hiroshima Peace Park, and in 1997 was relocated to BKC from the Kyoto Museum for World Peace.



Science Core

This is a hub of education and research in the life sciences, and its name encapsulates its function as a core that brings together the Colleges of Life Sciences and Pharmaceutical Science.

Co-Learning House I

This name expresses the concept of people learning together in collaboration.

Rarcadia

This name combines the "R" of Ritsumeikan with the word "arcadia," an idyllic vision of harmony with nature.

Union Square

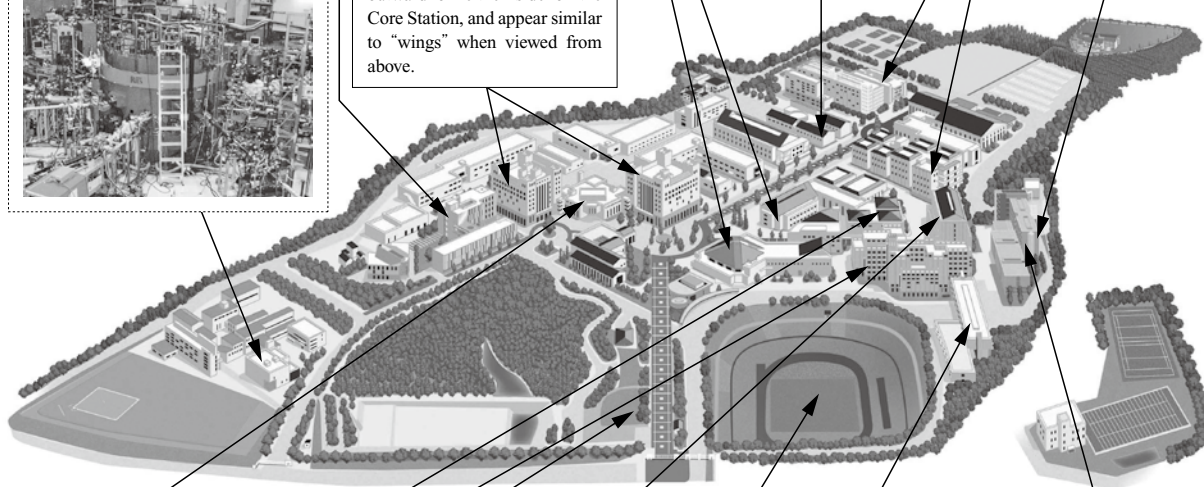
This name was inspired by the Student Union in Ritsumeikan University's partner institution, the University of British Columbia (UBC) in Canada.

Link Square

This space was named to express its function as a "link" between people, and its relationship to the pre-existing Union Square.

East Wing / West Wing

These buildings are extend outward on either side of the Core Station, and appear similar to "wings" when viewed from above.



Core Station

This building was named as the "core" of the campus. (When BKC was first opened, most buildings were on the east side of campus, giving Core Station a central location.)

Prism House

The name of this building was taken from the idea of a prism dispersing the light of hope.

Ad-Seminario

This name is a combination of the English word "administration" and the Portuguese term for school, *seminario*.

EPOCH Ritsumei 21

EPOCH is an acronym created from the words Exchange, Personality, Oasis, Co-Learning, and Humanity.

Integration Core

This name expresses the building's function as a comprehensive academic core for education and research that integrates the arts and sciences.

Across Wing

This name is a combination of the words "academic" and "cross" to express the idea of a point where ideas and information intersect, and the word "wing" to express an image of flying out into the future. The clock tower on the roof of this building has become a symbol of BKC.

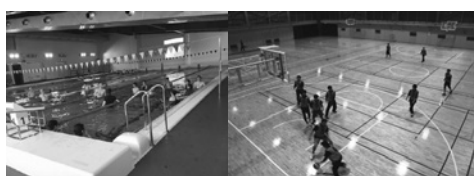
Quince Stadium

This stadium stands on top of the Bokewara historical site. The first half of this place name, boke, is the Japanese word for the flowering quince tree, and thus the name "Quince Stadium" was chosen. The underground section of the stadium can also function as a balancing reservoir in the event of a once-a-century flood.



Sport and Health Commons

This space is designed as a hub for the sports and health community, which promotes physical and mental wellbeing and enables exchange and collaboration with the local community.



Single solid line
= Constructed in 1994
(when the campus first opened)

Dashed line
= Constructed up to 1998
(when the Colleges of
Economics and Business
Administration relocated)

Double line
= Constructed in 1999 or thereafter

Making the entire campus into a place of learning

Learning and co-learning – anytime, anywhere, anyone

Opened in 2015 as a venue for both research and practice, the Osaka Ibaraki Campus (OIC) operates under the three core academic concepts of Asia's Gateway, Urban Co-Creation, and Regional Cooperation. There are no walls separating the campus from the adjoining Iwakura Park (a designated disaster-prevention park) and it welcomes a wide variety of visitors from the local community and wider society, with facilities such as a library open to the general public, an auditorium, restaurant, and the first ever Chamber of Commerce on a university campus in Japan. OIC has a number of commons—spaces where people can learn together outside class—and work is underway in areas such as developing disaster-resilient communities, collaborating with local citizens, and academia-industry partnership. These activities generate learning in diverse communities that transcend the borders of status, age, and nationality, making the entire campus a place of learning.



Learning Studio (Building C)

Distinctive classroom spaces cater for a diversity of learning and teaching styles. Flexibility in the physical layout allows the learning environment to be tailored to users' needs.



Learning Theater (Building C)



Colloquium (Building B)



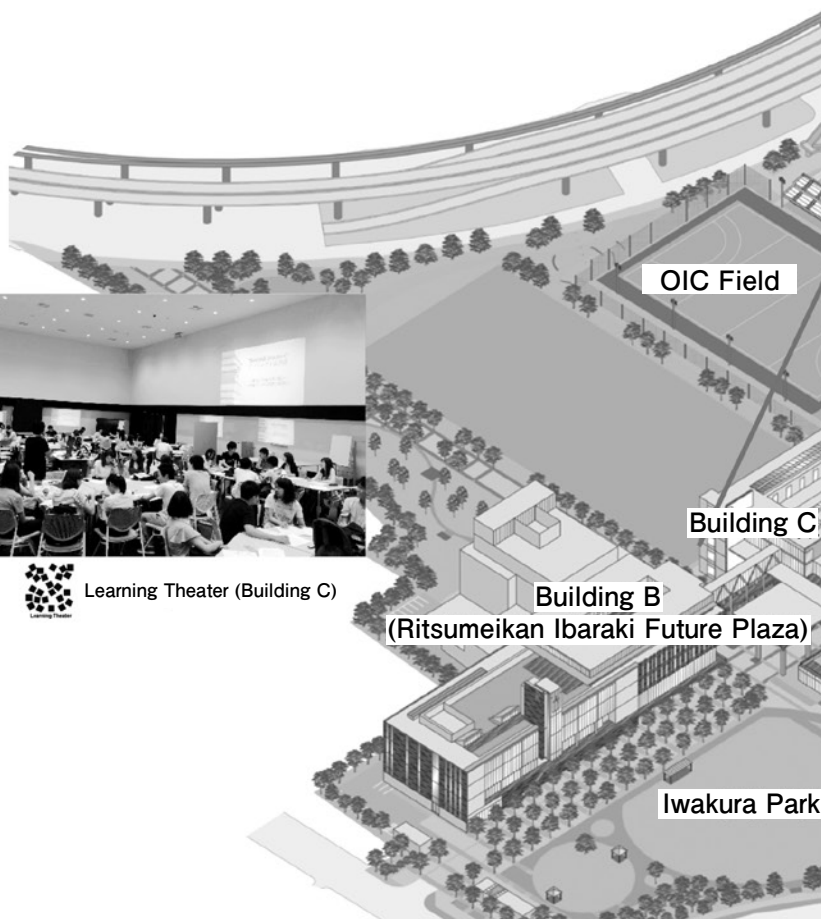
Center of Concourse (Building A)



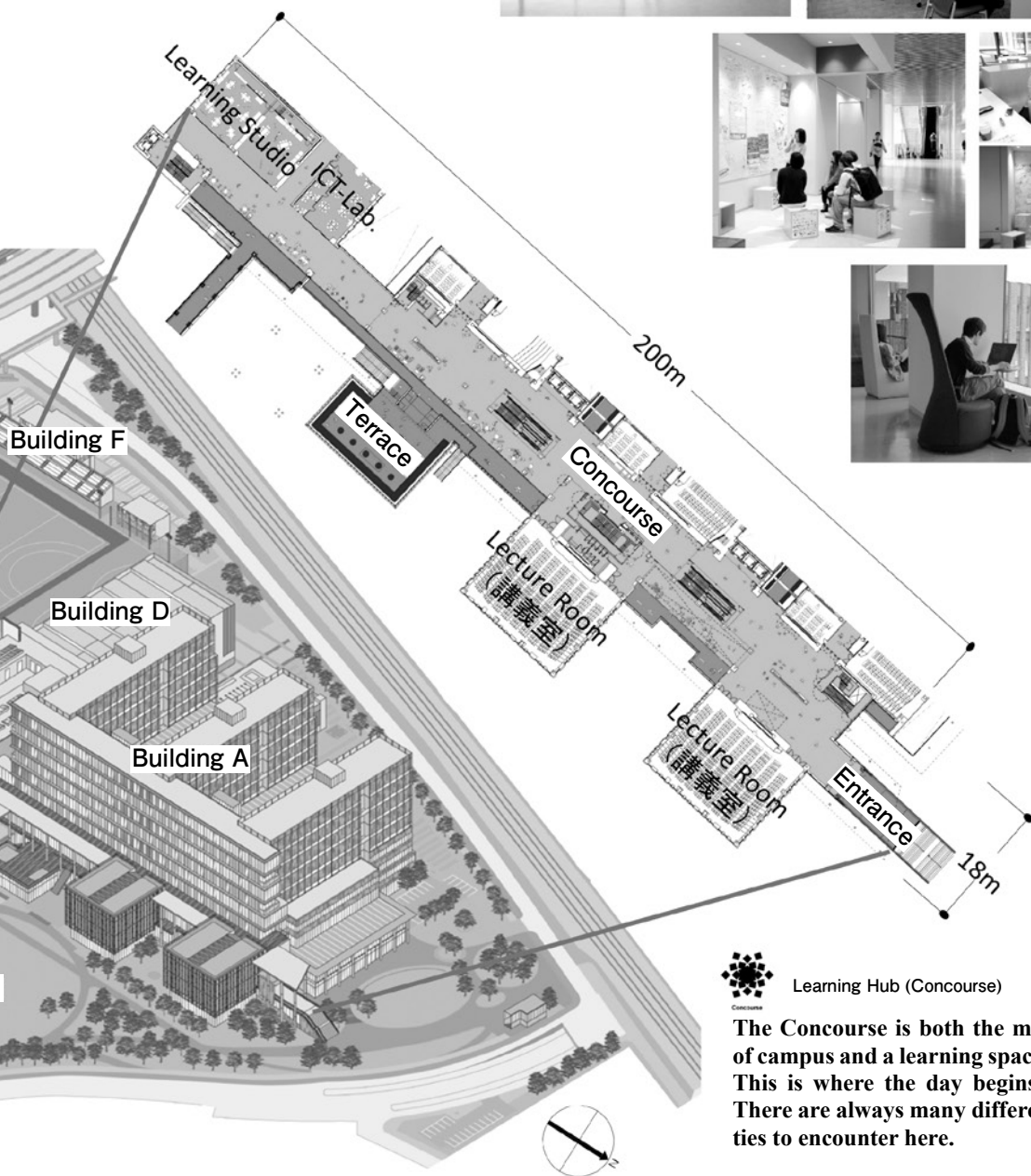
Peer BOX & Express-PC



PIARA (Peer Learning Room)



Throughout OIC you will find shared spaces known as “commons” which can be used for a variety of activities. You can change the layout to create your own original space, and many items are supplied to help you do so. There is endless potential here for generating new ideas.



Learning Hub (Concourse)

The Concourse is both the main street of campus and a learning space in itself. This is where the day begins at OIC. There are always many different activities to encounter here.

In recent years, university study is said to have shifted from the idea of “being taught” to that of “learning for yourself.” On this campus you will find many spaces for self-directed learning by students, often known as “commons” or “active learning” spaces, that enable networks to be formed and transform the entire campus into a place of learning. We hope that our campus will be filled with students sharing in open-ended learning processes and thereby growing more aware of a variety of changes taking place around them, negotiating those changes successfully, and creating their own futures.

Discover. Be aware. Be inspired.
A campus to encounter the “new”.



Global society and peace: The Wadatsumi-zo and the role of museums

“Peace and democracy” are the educational ideals of Ritsumeikan University. These ideals are embodied in the Kyoto Museum for World Peace and the Wadatsumi-zo that stands within the museum. In this article we consider the role of these symbols, their association with the peace movement, peace museums overseas, and constructive peace.

Professor, School of Law **YAKUSHIJI Kimio**



■ The role of Ritsumeikan University's peace museum

▶ Why did Ritsumeikan establish a peace museum?

The Kyoto Museum for World Peace, established by the Ritsumeikan Trust, opened its doors at Ritsumeikan University (RU) on May 19, 1992. This was the first time in Japan that a comprehensive peace museum had been established in affiliation with a university. It was an innovative project worthy of international attention. The reason that RU came to open a peace museum relates to contrition for the actions of Japanese higher education institutions in the so-called “Fifteen Years’ War” (the war waged by Japan over the 15-year period from the Manchurian Incident in 1931 to the end of the Pacific War in 1945). The museum is an acknowledgment of and acceptance of responsibility for RU’s heavy involvement in the militaristic education system operated in Japan during the war. Remorse over RU’s wartime actions led to the post-war adoption of “peace and democracy” as the university’s educational principles. These principles are today embodied in the Kyoto Museum for World Peace and the Wadatsumi-zo (Wadatsumi statue) that stands at the entrance of the museum.

▶ The light and shadow of education at RU before 1945

Through the late 19th and early 20th centuries, RU developed in a climate of liberalism and innovation. From the late 1920s, however, it gradually came under the influence of nationalist forces and then more deeply involved in Japan’s war effort. In 1928, the year that Japan signed the General Treaty for Renunciation of War as an Instrument of National Policy (Pact of Paris), a militaristic entity called the Ritsumeikan Kin’ei Tai was formed to defend the Kyoto Imperial Palace. Then, following Japan’s instigation of the “Manchurian Incident” (Mukden Incident) in 1931, the university adopted educational policies of “full commitment to the national polity” and “cultivation of reverence for the emperor”.

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Japan's invasion of China came into full swing after the Lugouqiao Incident (Marco Polo Bridge Incident) of 1937, and in 1939, using funds received from the Kangde Emperor Aishin-Gioro Puyi of Japanese imperial puppet state of “Manchukuo”, Ritsumeikan reorganized its Higher Technical School and opened the Ritsumeikan Nichiman (Japan-Manchukuo) Higher Technical School (now the College of Science and Engineering). This was followed in 1941 by the establishment of the Ritsumeikan University Research Center for National Defence under the directorship of Ishiwara Kanji, a lieutenant-general in the Imperial Japanese Army.

In 1943 the government abolished the moratorium on student conscription and the student mobilization began, with RU sending around 3,000 students sent out to battle. Most never returned. Korean students were also drafted, and those that failed to sign up were expelled from the university. Under mass mobilizations mandated by the National General Mobilization Law and other laws and regulations, Ritsumeikan sent almost 3,000 students to work in more than 30 different factories, including the Toyokawa Naval Plant and the Maizuru No. 3 Naval Explosives Factory. We know for sure that at least seven of those working at the Toyokawa plant were killed in air raids.

It is these painful wartime experiences that lie behind the annual anti-war gatherings on December 8 and the constant messages of peace and opposition to war that flow from Ritsumeikan today. In 1993, 50 years after the student mobilization, RU hosted the Asia Pacific University Presidents' Forum, and in the same year joined with Chancellors and Presidents of private universities across Japan to issue a statement “On the 50th Anniversary of the Student Mobilization”. Furthermore, RU repealed the expulsion of non-drafted students and conducted a belated graduation ceremony for them on December 6, 1995.

In November 1945, under the direction of President Suekawa Hiroshi, RU formulated the Guidelines for Academy Renewal, which included provisions on the establishment of academic rights and the autonomy of the faculty council of each college. These guidelines, together with the academic principles of “peace and democracy” adopted in the spirit of the 1947 Constitution of Japan and Fundamental Law on Education, guided the launch of Ritsumeikan into a new era.

▶ *The Kyoto Museum for World Peace as a university-operated peace museum*

The lessons learned through the history outlined above are an important part of RU's decision to establish the Kyoto Museum for World Peace, but they do not provide a complete explanation. Later in this article we will touch on RU's post-war development under the principles of “peace and democracy”, and particularly the installation of the Wadatsumi-zo, the anti-war gatherings, and the Kyoto War Exhibition for Peace. The museum's establishment is also significant in that it is a case of a higher education institution applying its educational and research capacity to collect and study materials related to the Fifteen Years' War and collaborating with international partners—especially in Asia—to advance research and education in the field of peace studies. In order to further develop the Kyoto Museum for World Peace as a learner-oriented museum and as a center of peace studies research, in December 2016 we established the Peace Education and Research Institute.

■ **Building an international network of peace museums and resource centers**

It is said that there are around 250 museums for peace worldwide, and more than 70 in Japan alone. What distinguishes these peace museums from war museums and military museums? And how are peace

museums networked outside Japan? To answer these questions we look below at the role played by the Kyoto Museum for World Peace internationally.

▶ *War museums and peace museums*

Military and war museums can be found around the world. They display weaponry and uniforms in a way that tends to glorify war and legitimize future military conflicts. Peace museums, on the other hand, take a critical stance towards war, promoting education for the purposes of peace-building and encouraging visitors to consider and discuss what they can do to contribute as individuals. They are also venues for citizens to engage in research on peace studies and pursue various peace-related activities. In Japan, visitor numbers at war museums and peace museums are said to be roughly equal. Just because you visit a war museum doesn't mean that you will immediately start being positive about war; indeed, some war museums, such as the Imperial War Museum in London even promote peace education. The circumstances surrounding war and peace museums are thus not clear-cut. Below, we focus on peace museums, and the steps taken to build networks of such museums across the world.

▶ *International networks of peace museums and peace resource centers*

The International Network of Museums for Peace (INMP) is an organization that coordinates the exchange of information and exhibits among peace museums. It was formed in 1992, at the inaugural conference of peace museums held at University of Bradford in the United Kingdom.

Museums for peace are educational organizations, promoting a culture of peace through collection and exhibition of peace-related materials. By introducing visitors to individual and collective peace activities, peace movements, and historical events, they advance the ideals of peace and non-violence. INMP promotes peace culture across the world through its network of museums, and since 1998 has worked in partnership with the United Nations Department of Public Information. In order to make a tangible contribution to world peace, INMP organizes interchange among museums for peace in different countries, hosts international conferences, issues publications and communications, and coordinates information-sharing and exchange of exhibits.

Within Japan, there is also an organization called the Association of Japanese Museums for Peace. Formed in 1994, this organization's members include the Hiroshima Peace Memorial Museum, the Okinawa Prefectural Peace Memorial Museum, and other relatively large public and private peace museums, all of which are dedicated to communicating the horrors of war and contributing to the creation of a peaceful world. An annual conference is held to advance various forms of collaborative activity and the advancement of peace. Furthermore, at the third International Conference of Museums for Peace, held in Japan in 1998, a new networking organization for peace museums and resource centers in Japan was launched: the Japanese Citizens' Network of Museums for Peace. The Kyoto Museum for World Peace plays a major role not only internationally, but also in these domestic museum networks.

■ **Involvement in the peace movement**

▶ *Wadatsumi-zo and the anti-war gathering*

The old Japanese word "Wadatsumi" means god of the ocean. The Wadatsumi-zo was crafted by sculptor Hongo Shin in response to the publication in October 1949 of *Kike wadatsumi no koe* (Hear the Voice of Wadatsumi), a collection of letters and diary entries by university students who perished in the

war. The statue symbolizes the distress, anger, and grief of those young people sent out to the battlefield, never to return. It was originally destined for the University of Tokyo, but just before the unveiling ceremony, it was vetoed by the university senate. Universities at this time were highly sensitive to domestic and international political conditions, including the onset of the Korean War, the San Francisco Treaty and US-Japan Security Treaty, the enactment of the Subversive Activities Prevention Act, and the establishment of the National Police Reserve. It was on December 8, 1951, at an All-Ritsumeikan Commemorative Ceremony for Fallen Student Soldiers, that the Ritsumeikan community resolved to ask for the Wadatsumi-zo to come to Ritsumeikan, and on the same date two years later the statue was unveiled at the Hirokoji campus in front of some 2,000 students, faculty, staff, and local residents. Inscribed on the statue's base was a passage written by Chancellor Suekawa Hiroshi, which reads: "Believe in the future, live for the future: that is the essence of life for the young. This statue is a symbol of the distress and anger of the young students whose precious lives and futures were taken from them in the name of holy war. Its creator is Hongo Shin. 'Can you feel grief, can you feel anger, and can you stay silent? Listen to the eternal voices from Wadatsumi.' (verse written in the opening page of Kike wadatsumi no koe) This statue, memorial to the student soldiers fallen in battle, is known to the world as the Wadatsumi-zo."

To commemorate the first anniversary of the Wadatsumi-zo's installation at RU, the university organized an anti-war gathering in front of the statue on December 8, 1954. This gathering has since been held on December 8 every single year over the subsequent six decades, and attended by individuals from all parts of the Ritsumeikan community. Together with the statue itself, the gathering has come to symbolize RU's educational principles of peace and democracy.

In the latter half of the 1950s Japan achieved a rapid economic recovery. The 1960s began with an intense nationwide dispute over the renewal of the US-Japan Security Treaty. Then high economic growth initiatives were put into place under the "income-doubling plan", and while Japan became more affluent, its citizens' attention also turned to problems such as environmental pollution, workplace accidents, and US military presence in the country, as well as international issues such as the Vietnam War and nuclear weapons. The student movement escalated. On the morning of May 20, 1969, at the height of student unrest on the RU campus, the Wadatsumi-zo was defaced by a violent group claiming to be part of the Zengaku Kyōtō Kaigi (All-Campus Joint Struggle Council) or Zenkyōtō for short. This incident came as a great shock to the wider public, and voices of anger and calls for reconstruction of the statue came from all over Japan. A committee for the restoration of Wadatsumi-zo was established at RU, and worked together with a nationwide restoration committee to oversee the production of a new Wadatsumi-zo by the original sculptor Hongo Shin. On December 8, 1970, the 17th annual anti-war gathering was held in front of two statues: the new one, and the one defaced a year earlier.

In order to avoid further damage, the statue was put into storage for several years in the library on the Kinugasa campus of RU. Finally a RU Committee to Erect the Wadatsumi-zo was formed in November 1975, and in 1976, the 35th anniversary of the start of the Pacific War, the statue was once again put on proper display within the Kinugasa library. On May 20, 1976, three thousand students and local residents gathered in the gymnasium on the Kinugasa campus for a ceremony to celebrate this reinstatement. It was seven years to the day since the statue had originally been defaced.

From then on the new statue was housed in a bulletproof glass display case and made available for public viewing within the library. In 1992 it was moved from the library to the newly-completed

Academia Ritsumei 21 building, where an unveiling ceremony was held on February 14. Then on May 19, the anniversary of the foundation of the Ritsumeikan Academy, the Kyoto Museum for World Peace opened its doors on the first basement level of Academia 21, with the Wadatsumi-zo taking pride of place in the museum's entrance hall. From that year on, the annual anti-war gatherings on December 8 have been held in the museum, in front of the statue.

▶ *The Kyoto War Exhibition for Peace*

To establish a museum for peace, it is necessary to amass a vast collection of materials relating to war and peace, and to assess each of those materials properly. The museum also needs facilities and equipment to enable the materials to be displayed in a user-friendly way. Finally, systems must be put into place for preservation of the materials, research, and dissemination of findings. These tasks cannot be undertaken by a university alone. In Kyoto, a citizen-led initiative called the Kyoto War Exhibition for Peace had been held each year since 1981, bringing together numerous materials, handmade display panels and interpretive texts in exhibitions which sometimes attracted more than 100,000 visitors. Over the years, pressure mounted among the exhibition's organizers and other local groups for the establishment of a permanent exhibition in Kyoto to communicate the realities of the Fifteen Years' War and the importance of fostering peace. At exactly the same time, RU had adopted a policy of social engagement as a major pillar of its development policy, and was looking at options for building a community-use facility adjacent to the new Seminar House planned to replace the ageing RU Student Dormitories. It was these opportune circumstances, together with the leadership and financial contribution of Kyoto medical practitioner Nakano Nobuo, that led to the creation of the Kyoto Museum for World Peace.

The museum's permanent collection covers the Fifteen Years' War from the Manchurian Incident in 1931 through to the end of the Pacific War in 1945, conflicts subsequent to World War Two, and movements for peace and disarmament. To date it has also held more than 70 special exhibitions on a wide variety of themes, as well as hosting lectures, symposia, film screenings, and other special events. In 2005 the permanent exhibitions were renewed and a new exhibit on "Building Peace" opened on the second floor. Also added at this time were The Studio of Life—the Kyoto annex to Mugonkan, an art museum in Nagano prefecture dedicated to students fallen in battle—and a Mini Exhibit Room for work by students and local residents. These exhibits and events benefit from the support of peace-oriented museums, groups and individuals across the world.

■ **The pursuit of constructive peace**

The second floor of the Kyoto Museum for World Peace is themed "Building Peace". This floor includes a corner designed for contemplation on how each one of us can contribute to peace as individuals. Displays encourage visitors to think about the meaning of peace and how it can be achieved.

"Peace" does not simply mean the absence of war; it means a freedom from violence. Each one of us hopes to make the most of his or her capabilities and to lead a vital and fulfilling life; but how can these hopes be realized? There are three elements to the concept of "violence": direct violence, structural violence, and cultural violence. Direct violence covers cases where the cause of the violence is manifest, such as armed conflict and bullying. Structural violence refers to conditions that impede humans' ability to maximize their capabilities: conditions such as hunger, poverty, discrimination, environmental

degradation, and limited education and medical treatment. The cultural conditions that extend or justify such violence are known as cultural violence.

There are many different types of violence in the world, but there are also many citizen movements to eradicate such violence and build a more peaceful world. For example there is the World Social Forum, a gathering of social movements and non-governmental organizations (NGOs) established in response to the World Economic Forum that brings together key players in world political and economic affairs. In 1999 we saw the Hague Appeal for Peace, a conference held in the Netherlands that addressed not only the issue of disarmament, but challenges related to the achievement of peace across the board. There was also a World Court Movement aimed at the non-proliferation and elimination of nuclear weapons; this movement is included in the Kyoto Museum for World Peace's exhibit dealing with the role of the UN and NGOs in global citizenship. Visitors could learn that citizens can exert their full powers if they exchange ideas with other citizens in the world and work for peace jointly. As a university student, you will benefit greatly from using the museum's displays, and the Media Library for International Peace, as you think about how you can contribute to the process of building peace.

Thinking Further

- Which exhibit at the Kyoto Museum for World Peace left the strongest impression on you?
- If you were to plan a special exhibition at the museum, what theme would you choose?
- What can university students do to help build peace?



Exterior of the museum



Wadatsumi Statue

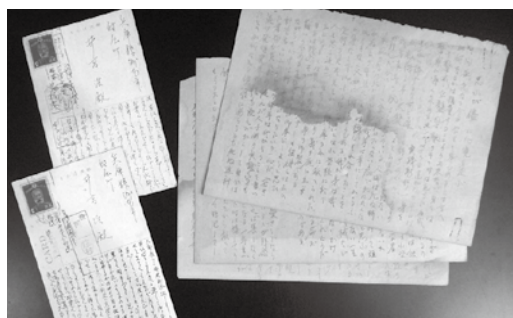
The Wadatsumi Statue is located at the entrance of the museum's permanent exhibition.

B1 Focus on Peace



Basement The Fifteen-Year War

In 1931, Japan began a fully-fledged war of aggression in Asia. This exhibit communicates historical truths that cannot be forgotten in Japan's relations with its Asian neighbors today.



Basement The Fifteen-Year War

As part of Japan's all-out war effort, even students were sent to battle fronts and military factories. What were their hopes and fear?



プロフィール

岩井達康 (いわい ただくま)

1922年、熊本生まれ。京都大学文学部史学科卒。1949年より立命館大学の講師、助教授、教授、文学部長、副学長などをつとめ、1988年退職。

Basement Physical memories of the Fifteen-Year War

Under the student mobilization, even university students were drafted into the armed forces. Visitors can use iPads to view video footage of Iwai Tadakuma (an honorary professor of our university) recounting his experiences and images of diaries he wrote at the time.



Basement Modern Warfare

Visitors can learn about the backgrounds and causes of the wars and civil conflicts taking place today.

What is peace? What can we do to bring peace to the world?

The Kyoto Museum for World Peace is a place where you can search for answers.

- Free entry for Ritsumeikan University students, faculty and staff!
- Closed on Sundays and the day following national holidays.
Opening hours are 9:30 a.m. to 4:30 p.m. (last entry at 4:00 p.m.).

2F Building Peace

Ritsumeikan University student staffs are explaining the exhibits.



2nd Floor Thoughts on Violence and Peace-Seeking

Why does the world still have wars and poverty? Photographs and display cubes are used to explain the various types of violence.



2nd Floor The Power of Ordinary People Working for Peace

This exhibit gives visitors ideas for possible peace initiatives by showing activities of twelve NGO/NPO groups involved in dealing with various types of violence. Visitors are encouraged to find something they can do to help.



2nd Floor The Studio of Life: Kyoto Annex to the Mugon-kan

Art students were forced to abandon their dreams of painting when they were sent off to war. The pictures and personal belongings left behind speaks to us silently.



2nd Floor Mini Exhibition Room

This space is for exhibition planned in response to a wide range of peace activities by students and citizens. Inquiries are welcome.

1F Investigating Peace



1st Floor Media Library for International Peace

With a wide selection of books and audio visual materials, this room is convenient for research and study. Valuable historical materials can also be viewed upon application in advance.



1st Floor Special Exhibit

Special exhibitions are held three times a year, including The World Press Photo Exhibition, (held in fall semester, 2018; also held at BKC and APU).



Wadatsumi Statue Unveiling Ceremony (December 8, 1953)
Hirokoji Campus

Wadatsumi Statue: A monument to fallen student soldiers

The old Japanese word *Wadatsumi* means god of the ocean. The first part of the word, *wada*, comes from the Korean word for sea, *bada*.

On October 20, 1949, the University of Tokyo Student Cooperative Publishing Division issued a collection of writings by students who had lost their lives during the war. This widely-disseminated publication was titled *Kike wadatsumi no koe* (Hear the Voice of Wadatsumi). The proceeds from the sale of the publication were used by the Japan Association of Fallen Student Soldiers (commonly known as the Wadatsumi-kai) to commission sculptor Hongo Shin to produce the Wadatsumi Statue. The original plan was to display the statue in the University of Tokyo, but on December 4, 1950, at the height of the Korean War, the university senate vetoed the plan, a move said to have been influenced by the Occupation Forces that were still in Japan at the time. A gathering to protest this veto was held at the University of Tokyo, but a suitable location for the statue could not be found, and it ended up being kept in sculptor Hongo's studio.

In 1951, Ritsumeikan University's Chancellor Suekawa Hiroshi expressed a wish to take charge of the statue. 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. Beginning in the year following this ceremony, an anti-war gathering has been held in front of the statue around December 8 every year—a tradition that continues to be observed at Ritsumeikan even today.

(Extract from the Kyoto Museum for World Peace website)

Chapter 4

Approaches to learning at a comprehensive university

It is also law that limits legislations

We must never abandon the idea of democracy, but like even Homer sometimes nods, even our elected representatives sometimes make an error when they deliberate on behalf of people at large in order to enact or amend a legislation. Let's take a couple of recent examples here.

Professor, School of Law **KURATA Akira**



■ Limits on a legislative classification of children

As a recent example on September 4, 2013, the Grand Bench of the Supreme Court of Japan struck down a section of the legislation known as the Civil Code as unconstitutional. The Constitution of Japan, as you well know, provides at Article 98, Section 1 that “this Constitution shall be the supreme law of the nation and no law . . . or part thereof, contrary to the provisions hereof, shall have legal force or validity,” and at Article 81 that “the Supreme Court is the court of last resort with power to determine the constitutionality of any law, order, regulation or official act.” The 2013 ruling was just the ninth time that the Court has exercised its power as constitutional guardian to render the legislative provision invalid.

What the Court ruled unconstitutional on this occasion was a part of Section 900, Item 4 of the Civil Code. There was provided the basic rule that upon the death of a parent, each child’s “share in the inheritance . . . shall be divided equally,” with the exception that “the share in inheritance of a child out of wedlock shall be one half of the share of a child in wedlock.” A “child in wedlock” in this section referred to a child of a legally married couple, while a child born outside a legal marriage, such as those whose parents are in a so-called *de facto* relationship, has sometimes been called as a child “out of wedlock.” Inheritance arrangements are straightforward if the deceased parent has left a “will” under Section 902, Clause 1, but this is often not the case. The Civil Code thus has the back-up provision to govern how to divide the inheritance, which “shall commence upon the death of the decedent” under Section 882.

The Court decided in this case that entitling a child out of wedlock to only half the statutory inheritance of a child in wedlock constituted unreasonable discrimination, in violation of Article 14, Section 1 of the Constitution, which reads that “all of the people are equal under the law and there shall be no discrimination.” For children to suffer a disadvantage which they could never have brought upon themselves, and to be subjected to the discriminatory mindset generated by the existence of such a legislative provision, is also surely contrary to Article 13, which provides that “all of the people shall be respected as individuals.”

The Court then ruled in contrast with its Grand Bench decision on July 5, 1995, which had upheld the same provision. Acknowledging the need for ongoing review, the Court undertook a detailed

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investigation into developments both domestically and internationally for 18 years since the precedent, and decided to change it. However, the Court was also conscious of the uncertainty that might arise if a settled case could be disputed again following this new case, so it clearly stated that there would be no effect on another case that had already been settled, even if the settlement had been commenced after July 2001 when the unconstitutional division of inheritance in the new case was happened to initiate.

The decision was the topic of editorials in major national newspapers on the following day. The *Yomiuri Shimbun* welcomed the decision, calling it “a historical judgment of unconstitutionality that takes into account changes in Japanese peoples’ ideas of family.” The *Sankei Shimbun*, however, warned that “decisions of the Supreme Court should not have an erroneous impact on people’s views of marriage and family.” The *Mainichi Shimbun* argued that “it is valuable that the Supreme Court honestly listened to the voices of minority.” The *Asahi Shimbun* observed that the Court’s decision not to apply its ruling retrospectively to a settled case must have been “a painful choice.” The diverse opinions expressed in these newspaper editorials clearly demonstrate that there is no simple and clear “right answer” to this kind of contemporary social issue.

■ Limits on a legislation which distorts democracy

Here is another real case. On March 14, 2013, the Tokyo District Court ruled that Section 11, Clause 1, Item 1 of the Public Offices Election Act which states that “adults under guardianship” do “not have the right to vote in elections or stand for election,” was unconstitutional. Section 7 of the Civil Code provides that “with respect to any person who constantly lacks the capacity to discern right and wrong due to mental disability, the family court may order the commencement of guardianship.” Once such guardianship has commenced, the basic rule is that the person in question cannot enter a contract nor engage in any other action that causes legal obligations, with the exception in Section 9 of “any act relating to daily life, such as the purchase of daily household items.” In its decision, the Tokyo District Court held that these provisions did not provide an excuse for depriving such people of the right to vote in elections, and that to do so was unconstitutional.

In its reason, the court explained, “The Constitution enshrines the right of people to vote as the backbone of parliamentary democracy based upon the fundamental principle of popular sovereignty, and its guarantee of opportunities for people to participate in government is protected as an inherent right of people. In order to realize the fundamental democratic ideal of government by the people, of the people, it should be possible for people in a wide variety of circumstances to form opinions, even if not based on lofty political ideals, on matters such as how they want their country to be and what kinds of policies would make them happy, and to make these opinions known to the national government through the exercise of voting rights. This is surely both the backbone and the lifeline of parliamentary democracy” (2178 *Hanrei jihō* 3, at 12). In the official English translation of Article 15, Section 3 of the Constitution, we can find that “Universal adult suffrage is guaranteed.” Not only the suffrage but fundamental human rights at large should be designed for universal access by all and guaranteed “barrier-free” regardless of handicaps.

Suffrage is of course limited to adults. In its judgment, the Court stated that “if the objective is to exclude from elections those who are incapable of exercising a right to vote, it is possible to do so by establishing and implementing original provisions customized for that objective rather than borrowing from other systems established for different purposes” (at 13). The official response to this judgment,

however, was neither customized to adults under guardianship to any degree that would avoid criticism as a case of “borrowing” nor did it involve formulating “original” provisions. With the Lower House General Election of July 21 looming, a legislation called as An Act to Amend Part of the Public Offices Election Act to Restore the Suffrage of Adults under Guardianship and for Other Purposes was passed on May 27 and came into effect on June 30, but Section 1 of the Amendment Act made it clear that the amendment was a simple measure designed merely to “delete” Item 1 of Section 11, Clause 1 of the Public Offices Election Act. In this way, an example of outmoded regulation was eliminated.

Even though a legislation which shall be enacted in “the sole law-making organ of the State” under Article 41 of the Constitution and by “elected members, representative of all the people” under Article 43, Section 1, reflect the overall will of the people to the letter, it shall not be almighty or, as the above two examples show, eternal. Section 7 of the Basic Act on Education states “Universities, as the core of scholarly activities, are to contribute to the development of society by cultivating advanced knowledge and specialized skills, inquiring deeply into the truth to create new knowledge, and broadly offering the fruits of these endeavors to society.” You cannot learn about a world of dynamic rules simply by memorizing static truths. In reality, a trade-off is sometimes necessary between the pursuit of justice and the maintenance of order, and thinking about how to achieve balance between the two is itself an academic endeavor that can create new knowledge.

Thinking Further

- In the last part of *Hōritsu* (Iwanami Shinsho, 1961), Suekawa Hiroshi writes: “If law is something like the atmosphere that surrounds us, and one of its components, oxygen, we should make an effort to keep this atmosphere clean and containing an appropriate proportion of oxygen. It might be a natural effort for humans as inhabitants of the atmosphere to fight to eliminate a polluter of the atmosphere and a robber of oxygen.” (at 189). What meaning is there in such action as voting in election and filing a suit to court?
- What meaning is there in the moves to amend the Constitution of Japan to make it easier to amend subsequently?

When the “normal” is anything but normal—Anniversaries as a window to the sociology of “common sense”

We are surrounded by an abundance of “common-sense” ideas. These ideas seem so natural that nobody needs to question them. Once you think about them a little more, however, many of these ideas start to look more unusual. In this article, which may seem at first glance to be a history lesson, we use a sociological approach to examine the “common sense” behind the anniversary of the end of World War II.

Professor, College of Social Sciences **FUKUMA Yoshiaki**



■ Is August 15 “the day the war ended”?

Most people would know that in Japan, August 15 marks the anniversary of the end of World War II. But if you think about it a little, you may notice something strange. The date the war ended might be well-known, but how many people can name the date the war started? History buffs probably know that the “Pacific War” began on December 8 (1941) with the Japanese landing on the Malay Peninsula and bombing of Pearl Harbor. But this would surely be a much smaller number of people than those who know the date the war ended. I am sure that even fewer people could immediately recall July 7 (1937), the date that Japan’s war with China (Sino-Japanese War) began, or September 18 (1931), the start of the Manchurian Incident which led to that war. My intention is not to question people’s general knowledge. What I am interested in is why the end of the war is well known but the start of the war is not. Isn’t this odd when you think about it?

There is even room to doubt whether it is accurate to say that August 15 was the date the war ended. It was on August 14 that Japan accepted the Potsdam Declaration and thereby announced its unconditional surrender to the rest of the world, while the official document of surrender (the diplomatic “contract” on the war’s end) was signed on September 2. August 15 is simply the date of the Emperor’s radio broadcast (the so-called *gyokuon hōsō* or “Jewel Voice Broadcast”) announcing that Japan had already accepted the Potsdam Declaration. If this is the case, why then is August 15 the date on which we mark the anniversary? Wouldn’t August 14 or September 2 have been just as appropriate? In reality, in the early post-war period, dates such as August 14 and September 2 were often used to commemorate the end of the war (surrender), and few people spoke of August 15 as the anniversary. So when, and why, was it that August 15 was “discovered” to be the true anniversary?

■ The invention of the “war-end anniversary” and the function of radio

Newspaper articles and broadcast schedules show that the August 15 anniversary came into common use more than a decade after the war ended. For the first seven years after the war, Japan was occupied by the Allied Powers through GHQ. A democratic system was put into place in this period, but GHQ still controlled public debate, and discussions related to nationalism and criticism of the occupation

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forces were suppressed. This was achieved not simply through censorship, but also by the Japanese media itself developing a tendency to self-censorship of debate. This was because if a media outlet was caught out by GHQ and subjected to a publishing ban, its commercial activities would be severely curtailed. It was perhaps for these reasons that during the Occupation, the “anniversary” tended to be observed on dates such as the Postdam Declaration agreement (August 14) and the surrender document signing (September 2)—dates related to Japan’s “loss” or “surrender” (or, from the American perspective, “victory”). The end of the Occupation naturally brought changes to the nature of public debate, and it was around this time that the “discovery” of August 15 occurred.

But why was it that August 15 was selected? One major factor was the effect of radio as a form of media. At noon on August 15, 1945, the Japanese public was informed of the end of the war through a radio broadcast by the Emperor. This was the first time that the Emperor’s own voice had been broadcast officially, so many people stood to attention as they listened. This created a feeling that the Japanese public were participating virtually, albeit mediated by the radio, in a “war-ending ritual” presided over by the Emperor. On the same day, the text of the “Imperial Edict to End the War” that the Emperor had read out in the broadcast was also published in newspapers. However, even if the content is the same, reading a newspaper article while sipping a cup of tea does not give people the same sense of participation in a “ritual.” Radio is different from print media in that exactly the same content can be transmitted simultaneously throughout the country. This is what fueled people’s sense that “surely it was not just me who was part of the ritual to end the war, but everyone in Japan.”

Several years after the end of the Occupation, people began to recall their experience of shedding tears as they listened to the Emperor speak. When compared to occasions such as the signing of the surrender document, people did not associate this experience so directly with “being defeated by the enemy.” They “discovered” their sense of having participated in a ritual to end the war in the course of the social changes (shifting conditions of public debate) that occurred after the Occupation, and August 15 was thereby “invented” as the anniversary of the end of the war.

■ What “common sense” misses out

Many of the documentaries screened in summer each year make use of images of people crying while listening to the Emperor’s broadcast in order to symbolize the war’s end. These images are often thought to represent an experience shared by all Japanese people at the time, but this is not necessarily the case.

In Okinawa, for example, it was basically impossible even to listen to the broadcast. A land war was underway in Okinawa, and broadcast and printing facilities had been destroyed, so no mass media outlets existed in the final wartime phase. Mainland Japan, where the broadcast was possible at the end of the war, must have seemed extremely fortunate when seen from the Okinawan perspective. Subsequently, Okinawa was placed under the control of the US military for 27 years. Okinawa thus followed a course completely different from that of mainland Japan where the postwar Occupation ended after just seven years, and August 15 was thus imbued with different meanings from those of mainland Japan. Discussion of August 15 in Okinawa often revealed a desire to re-assess the situation whereby Okinawans fought together with Japan, but were also seemingly cut off from the mainland.

In this way, the “knowledge” that we acquire through news, documentaries and the like (and sometimes even textbooks) is often, on closer inspection, a little odd. Surely it is possible to find even

more bizarre things amongst the “common sense” assumptions of everyday life. It is in a sense easy to criticize a common-sense idea as “incorrect,” but there is usually some reason or background as to why it became so widely accepted. Questioning these things enable us to think about the underlying distortions and problems (and potentials) of society.

In many cases, “common sense” is something that is manufactured socially. Shed light on the mechanisms and causes, and think about how “common sense” is supported by the actions of people and society. In sociology, the core of the College of Social Sciences, you will find unexpected ways to challenge common sense and delight in deciphering paradoxes.

Thinking Further

- Think about the kinds of “common sense” ideas that surround you.
- What kinds of “odd” things are there in those ideas?
- Why are those ideas considered “natural” in society?

International Relations: Combatting the “violence” of indifference

Under rapid globalization, a whole range of problems are becoming more acute and intertwined in complex ways. The true value of the discipline of international relations lies in uncovering, discussing, and disseminating approaches to the resolution of these problems.



Professor, College of International Relations **HONNA Jun**

■ Globalization and our everyday lives

“A journey across the US—that’s just ordinary.” I overheard this statement in a conversation at a neighboring table while I was eating lunch at the campus cafeteria the other day. For an instant, I was shocked: “A journey across the US is just ‘ordinary’? You need a lot of money and time to do it. Students these days are amazing. . .” But when I recovered my composure and thought about it a little more, I realized that international travel, even if not a trans-American journey, probably is part of everyday existence for many students these days.

There are many other things that have become commonplace these days apart from international travel. Buying tuna onigiri rice balls at the convenience store (they never used to have them!); seeing a new variety of cup noodles in the store every month; buying trendy brand-name T-shirts at sale prices; “upgrading” to a new smartphone now and then: these are just a few of the things that now seem “ordinary” to us.

All of these things are products of globalization. Advancements in information and communications technology and the global expansion of transport infrastructure have made our economy more interdependent on the economies of other countries, and enabled us to acquire convenient, tasty, and high-quality goods efficiently and cheaply. Thanks to the spread of technologies such as the internet and cable television, news and trends from all parts of the world are transmitted instantaneously, and we can access them easily wherever we are, be it in the classroom, on the train, or even in the bathroom. As become more integrated with the rest of the world, our lifestyles become more convenient, we grow more well-fed, and we connect more easily with other countries. It could be said that we enjoy the blessings of the global era as a routine part of our daily lives.

■ The “invisible voices” and the “bad guys”

What are our responsibilities as people living in this global era? The academic discipline of international relations plays an important role in identifying these responsibilities. This is because international relations provides an outlook on the day-to-day existence of the ordinary people that

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sustain the globalized world at its foundations. The term “interdependence with other nations” may sound very neutral, but in many cases, “interdependence” actually means that the prosperity of one country is founded on huge sacrifices made by the people of another country. Things may be convenient, cheap, and tasty, but if we noticed that there are people suffering and crying out in the shadows, we would surely try to re-think our current lifestyles. Such “invisible voices” exist all across the world. It is the discipline of international relations that lends an ear to those voices.

The ease with which people can travel abroad these days has resulted in many pedophiles even from Japan rushing to Southeast Asia for child prostitution. Business is flourishing for the “bad guys” who entice children out of orphanages and sell them off to brothels. From these children’s point of view, globalization is surely nothing other than the coming of the devil.

The canned tuna used in those tuna onigiri at the convenience store is another example. Canned tuna has often been produced and imported in bulk from outside Japan. A certain seafood processing company in Thailand, seeking to gain an advantage in the international canned tuna price war, decided that it could achieve major savings by cutting its labor costs. The company consulted with an employment agency, which came up with a plan for bringing in refugees and illegal immigrants from Myanmar to do the company’s heavy work. Some of the people employed in this scheme experienced hell on earth as they were forced into brutal slave labor at sea for months on end and threatened with being thrown to the sharks if they tried to escape. Their cry for help is reflected in the cost of a cheap can of tuna.

In regard to cup noodles, there are few countries where the product line-up changes as frequently as Japan. These products all use palm oil manufactured from the *Elaeis guineensis* or oil palm tree. Palm oil is experiencing a boom at present, accounting for 70% of the world’s vegetable oil trade. Cost is the major reason for this boom. The leading producers of palm oil are Indonesia and Malaysia. In Indonesia, huge swathes of tropical rainforest are being cleared to create palm plantations. Unregulated clearing and smuggling of timber has become rampant among dishonest operators working at the plantation sites, and wildlife such as orangutans and elephants are being robbed of their habitats and slaughtered indiscriminately. Here again there is a cry for help from the local communities that suffer from the secret maneuvers of the “bad guy” operators.

The same can be said for T-shirts. Certain T-shirt brands outsource their manufacturing to sewing factories in Cambodia in order to cut costs, because labor is cheap there. The growth of the sewing industry in Cambodia is attracting attention throughout the world, but many cases of women working in terrible conditions have also come to light. Hearing of opportunities to earn good money, young women come from the provinces to work in sewing factories in the city, only to find the exhausting factory labor too much to handle. There are reports of these women escaping but being unable to return to their home towns, and instead taking up work at brothels in the vicinity of the factory. Here again we see the system whereby our everyday lives are underpinned by “invisible voices” at the margins of globalization.

The popularization of smartphones has also supported the emergence of “bad guys” on the other side of the world. The issue here is the development of the lithium ion battery, which has contributed greatly to the miniaturization of smartphones and tablets. Also used in hybrid cars, the manufacture of lithium ion batteries requires a metal called cobalt. The world’s major producer of cobalt is the central African nation of Congo. A long-running armed conflict in Congo has weakened the functions of the state, and unlawful practices are rife among mining companies. An especially severe example is the use of children to work long hours mining by hand, and it is reported that around 40,000 children are forced

to undertake hard labor in conditions akin to slavery. The cobalt extracted in these mines is used to make the batteries found in the products of many smartphone and automobile manufacturers we know well.

■ The violence of indifference

The world seems full of unreasonable things. This is nothing new, and the world will not change right away just because we raise our voices in protest. But is it therefore meaningless to concern ourselves with these problems, or to study why they occur and what can be done to resolve them? Certainly not. By paying attention to the invisible voices of “the people over the other side” with whom we have become connected with in this global era, we can signal our intention not to add to the violence against them. As more people begin to think in this way, a brighter “pathway to the future” of hope will appear. Indifference is a form of violence that encourages things to stay the same. International relations is a tool to combat this violence. We look forward to sharing it with you.

■ Thinking Further

- Many imported goods have become available to us cheaply. Investigate the routes by which these products reach our stores and the mechanisms by which their prices are kept low. Think about the positive and negative aspects of this.
- Globalization has caused great shocks to the politics, economics, society and culture of every country. What have these shocks produced? Focus on examples in specific settings, consider the impact on people's lives, and think about what course we should take into the future.

What it means to admire the flowers

“Humanities” is the term used to describe what we study in the College of Letters. Study of the humanities involves pursuing dialogue with people, empathizing with people, and understanding people with a view to continuous, future-oriented questioning of what it means to be human.



Professor, College of Letters **INOUE Mitsuyuki**

■ Why do we find flowers so beautiful?

“The long rains have ended, and the autumnal sky is broad and clear. The orchids on the water’s edge are in bloom again, and their pure aroma wafts by subtly but unceasingly. I invited the blind old woman next door along, and she brought along her harp, which she is so good at playing. Together we savored the perfume and enjoyed the graceful music.” I found this innocuous passage in the diary of a poet who lived some 400 years ago in the town of Jiaying in Zhejiang province, China. When I first read it, I was for some reason deeply touched. It reminded me of a certain author’s account of shedding unexpected tears upon watching an old woman with a white cane, guided by her husband, quietly sampling the scent of the roses in the Parc de Bagatelle in Paris. I believe that admiring flowers is a feeling that is the same all across the world, both now and in olden times. I also think that the beauty of flowers is enriched more than anything else by sharing them with those close to us and enjoying them together.

Admiring flowers surely involves not only being moved by the beauty of the flowers themselves, but also turning our minds to the feelings of others who also find the flowers beautiful. If so, I thought, it should be possible for me to sense the beauty of a flower even if I cannot actually see it. Through their words, writers do not simply encapsulate their own feelings but reach out to me, the reader, and my own capacity to empathize with them. The humble moment that led me to realization was a priceless experience for me.

■ Listening to the voices of the past

I believe that historical research is a dialogue with the people of the past. For this reason, the approach we take to engaging with these people should be basically no different from that taken when dealing with living people. For example, we should not judge the words of others based on our own one-sided assumptions or self-centered yearnings for how things should be. I was reminded of this once when I discovered a poem by the same author as the diary quoted above, in which he described a newly-arrived merchant as a “a friend in calligraphy and painting.” Read literally, this description suggested

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that there existed a fine friendship between two people of different social status, scholar-bureaucrat and merchant, which was fostered through their shared appreciation of and dealings in works of calligraphy and painting. I used this interpretation in an academic paper I wrote. However, a Chinese scholar later pointed out to me that the Chinese character for “friend” could also have the meaning of a secretary or assistant. This interpretation creates a completely different picture, in which the relationship between the two individuals is no more than one of master and servant. We should also question, therefore, what the poet’s real attitude was toward the old woman in the passage quoted at the start of this article. It appears necessary to re-think our assumptions a little. Humans are complicated beings, and when dealing with them as subjects of research, it is important to distinguish the agendas that might be hidden from view, and even what kinds of lies and evil intentions they may weave, in order to draw out the genuine motives.

In some cases it is necessary not only to read texts from the library, but to undertake research in the field to verify whether or not your hypotheses are accurate. Once when I was doing a study on irrigation agriculture in northwest China, I found a book that said “horizontal holes were dug in a cliff face with a sheer drop of 100 meters, and water was drawn up from the river below.” I puzzled over what this could possibly mean. From a geography scholar I obtained a satellite image of the area in question which clearly showed vertical holes indicating the presence of a *karez* system of irrigation tunnels. However, if the holes were horizontal as stated clearly in the book, they could surely not be seen from above. When I visited the actual site to clarify the issue, I found that there were both horizontal holes dug 300 years ago, and vertical ones 50 years ago, and that both were remnants of a system of underground channels, constructed using a special technique, in order to draw water from a point further upstream beyond the mountains. It was a very precious experience for me to stand in a spot where people had risked their lives to work on such a difficult project in the past. What is most important when listening to the voices of the past is a quiet dedication to checking up on what your subjects say, taking into account the opinions of other experts, and enriching your own experience as listener.

■ Learning in the College of Letters

You will find a diverse range of studies in the College of Letters, but I believe that what they all have in common fundamentally is an ongoing concern, pursued through dialogue with people, with the question of what it means to be human. This is precisely what the study of the humanities is all about. “To hear someone’s story is to be given a part of their lives”—this is how a cultural anthropologist I respect described the feeling they gained as they got closer to the minds of each person they encountered during fieldwork. On this basis we could see historical research, too, as a process of listening to the voices of people from the past and gaining a vicarious experience of some part of their lives. In any case, I believe that the aim of the humanities is to share our own experiences and the experiences of those who have come before us with the people of the future.

Some people may question why we choose to take such a roundabout approach. I think it is because of a wish to communicate all the realizations we have gained through our own experience of the unreasonable and unpredictable parts of human existence—in other words, all the wonder of living. Naturally, there are countless things that are discarded in the course of organizing data in order to produce research outputs. These things are certainly all, in a general sense, useless, or at least do not lead immediately and directly to useful outcomes. But it is also certain that the real joy of the humanities lies

in maintaining an unceasing interest in the wonders that can only be found in these small details.

It may be seen as “unscientific” to cherish all those small things even as we seek to quantify and organize all kinds of phenomena systematically in line with uniform values. Nonetheless, I like to think that it is precisely within those things that we can entrust our hopes for the future. Cultivate your love for flowers, sow the seeds, and pray that one day they will bloom. I believe that in this idea lies the true meaning of studying the humanities in the College of Letters.

Thinking Further

- What do you think is the most important thing to do when engaging in dialogue with other people?
- How would you respond to the question: “How is what you learn in the College of Letters useful?”

Japanese pop culture diplomacy and competitiveness of visual industries

In this era of globalization, Japan's competitiveness increasingly complex diplomatic engagements have become issues of concern. One approach that has attracted attention here is "pop culture diplomacy." Japan's visual industries has played a core role in the development of this approach. Film, animation, games and other content produced with the spirit of *monozukuri* (creative manufacturing) and virtuoso techniques fascinate people the world over, and provide shared experience that connects Japan and the rest of the world beyond the barriers of language.



Professor, College of Image Arts and Sciences **NAKAMURA Akinori**

■ Challenges to "Japan as economic superpower" and the growing complexity of Japan's diplomacy

In the past, Japan's national capability was measured in terms of the international competitiveness of its manufacturing industries, especially automobiles, semiconductors, and electronic goods. "Made in Japan" products took the world by storm, and a 1979 book by Harvard University Professor Ezra Vogel titled *Japan as Number One* became a best-seller. Around the same time, Western scholars also set their sights on Japanese management, with publications such as *The Japanese Corporation* by James Abegglen and *Theory Z* by William Ouchi. However, following the collapse of Japan's economic bubble and the subsequent economic downturn, together with the rise of Korean chaebol conglomerates such as the Samsung Group and Chinese corporations such as Haier, the international competitiveness of Japanese manufacturing and Japan's leadership as an economic superpower were called into question. Diplomacy has also become more difficult as it entails a variety of complex issues with shifting interpretations related to factors such as ideology and historical consciousness.

In this context, greater attention than ever before is being paid to "pop culture diplomacy": diplomatic engagement through the medium of "Japanese culture" and popular culture in particular. Visual content in forms such as films, games, and animation have a highly important role to play in this form of diplomacy. The influence of Japanese soft power even extends to China, despite the ongoing political antagonism between that country and Japan. There is a ban on the broadcast of foreign animation programs on Chinese television between the hours of 5 and 10 p.m., but one Japanese anime title still managed to be selected as one of the top ten search terms on Baidu, China's largest internet search engine, in 2012.

The "global gaze" on Japanese subcultures is not something that came about overnight. In the background to these developments is the *monozukuri* (creative manufacturing) approach taken by Japanese creators, who continued to produce products that were viable as commercial entertainment while remaining faithful to the spirit of the author.

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Kitano (2005) names 1952 as the year that Japanese film became widely appreciated in the United States. This was the year that Akira Kurosawa's *Rashomon* was shown in cinemas across the U.S. Previously, Japanese film had been consumed only by the small circle of people with an interest in Asia, but *Rashomon* garnered great attention after being shown at the 1951 Venice Film Festival and winning the Golden Lion there in the same year. The film was so influential that the narrative technique of depicting events from the subjective standpoint of different characters became known as the "Rashomon Style" or "Rashomon Effect." Subsequently, the work of directors such as Kenji Mizoguchi, Yasujiro Ozu, Nagisa Oshima, and Takeshi Kitano also earned high praise, and Japanese film became a significant presence in the international film world.

Meanwhile, the film *Gojira*, which had been screened domestically in Japan in 1954, was re-made in 1956 in a documentary style with an American journalist as the major protagonist, and released in the U.S. as *Godzilla the King of Monsters* to great acclaim. Many later films in the *Godzilla* series were also shown in the U.S., and by the 1970s, even a stand-alone animated television show was produced and broadcast. *Godzilla* was also the subject of a Hollywood re-make at the end of the 1990s, and continues to be broadcast on television throughout the world and maintains a considerable global fan base. Numerous people worldwide were surely fascinated by the dynamic and distinctively Japanese cinematic effect created by an actor in a full body suit energetically playing his part on a miniature set meticulously constructed at a scale of 50:1.

■ Fan communities as the cornerstone of Japanese pop culture success

Meanwhile, Japanese animation (anime) was also rolled internationally from the mid-1960s. Kusanagi (2003) writes that from 1961, anime produced for cinema by the Toei company such as *The Tale of the White Serpent*, *Magic Boy*, and *Alakazan the Great* came to be shown in the U.S., and when *Astro Boy* was broadcast on U.S. television in 1963, it recorded high ratings and gained great popularity across the country. In Europe, meanwhile, robot-themed anime became popular together with toys imported from Japan, and Japanese-produced animation gained market penetration with a different pattern in each country. At this stage, however, many challenges still remained. One was modification. Titles and names of major characters were altered when anime were released in North America, and there were even cases where multiple works were edited together into a single title and broadcast in a format entirely different from the original. Another issue was the circulation of pirated versions. Only a small percentage of anime were distributed through legitimate routes, while the remainder were passed around on copied video tapes, especially within fan communities. Leonard (2005), however, that copying activities generated interaction within these fan communities which functioned effectively to Japanese anime by word of mouth, so that by the time the era of multi-channel distribution arrived in earnest in the mid-1990s, the foundations for the positive reception of Japanese anime overseas were already in place.

■ Shared experiences connecting Japan and the rest of the world beyond language

What brought the business potential of Japanese content to the forefront, however, was the global deployment of the Nintendo Entertainment System. What caused such a sensation when this device was released in North America in 1985 and Europe in 1987 was not just the hardware, but the software as well. The content of this software, which was greatly influenced by anime, manga, and other forms of

Japanese popular culture, further enthralled users already captivated by the hardware. In other words, the Nintendo game device itself functioned as a platform for “Cool Japan.” This is one of the reasons why game devices continue to be a major foreign exchange earner within the Japanese popular culture industry even to this day. It is clear, however, that film, anime, and other media have also had a great impact internationally, as evidenced by the fact that exhibitions of Japanese popular culture are now held in many countries across the world. A leading example is the Japan Expo in France, which attracts 200,000 visitors. Japanese visual content could be said to generate shared experiences that connect Japan to the world. And it was produced through the tireless efforts of creators with a passion for *monozukuri* and the spirit of the artisan.

The threshold for international exchange through popular culture was lowered greatly by the rise of broadband internet. Not only has there been a decline in the practice of making major modifications to works in line with local conditions, but it has become common for works to be disseminated across the world within a few days of their original broadcast in Japan. The problem of unlawful online distribution remains, but there are many cases of parodies of famous scenes from popular works being posted on video sharing sites, and being circulated with bewildering speed if viewers identify with them. It has become easy for people to interact across borders at the grass-roots level tailored to one’s individual style, rather than having to think about such interaction in the more formal terms of “cultural exchange.”

Japan as a country has already entered a phase of maturity, and the question from now on will be how best to convert the above kinds of “cultural resources” into “media” for international exchange.

Thinking Further

- Why Japan’s international competitiveness come into the global spotlight in the 1970s and 80s?
- What role did Japanese “pop culture” play in the visual industries?
- Why did Japanese “pop culture” attract attention as a tool for diplomacy?

What can we understand through the study of economics?

Economics does not involve thinking of methods for people to control their cost and benefit effectively. It is about exploring the laws that are developed unconsciously in the real world as people behave in that way. Problems such as welfare funding and the opposition between wages and profits can be examined not simply in terms of a scramble for money, but also as problems in the unconscious allocation of labor across society as a whole.

Professor, College of Economics **MATSUO Tadasu**



■ A question highlighting the difference between economics and business administration studies

At one university I used to work at, there was a system of repeat examination for failed students whose graduation was at stake. Each year when I was in charge of the course in microeconomics, I would put this question in the repeat examination: “What would you think if everyone sought to purchase an item from the store that sold it a little more cheaply, even if that store was a little far away?”

At events such as open campus, some prospective students ask me what the difference between economics and business administration studies is. The question above is designed to test whether or not students have gained an understanding of that difference over the course of their four years in the College of Economics.

Some students answer: “just because the item can be bought a little more cheaply from a store further away, it is not rational to incur unnecessary expense in terms of time, gasoline, and so on to go to that store.” But those students are thinking in business administration terms. The correct answer that I expect is something like: “if everyone did so, the other stores would compete and lower their prices, so price levels overall would drop.”

In other words, the study of business administration is concerned with formulating effective methods for persons to intentionally control their costs and benefits. Fields such as political science and military studies are probably the same in this sense. In contrast, economics is about exploring the outcomes generated unintentionally across the entire society as a result of people engaging in such intentional conduct. Often, these outcomes are ones that nobody intended.

One of these outcomes is called the “paradox of thrift.” In times such as recession when incomes are not secure, people may seek to increase their savings by cutting back on consumption. However, if everybody does so, goods stop being sold and the economic situation becomes worse; people’s incomes drop, and they end up having to deplete their savings rather than increasing them.

We have seen the following patterns in reality in recent times. Individual firms move to secure their profits by shedding staff, lowering wages, and introducing other austerity measures, and together these actions diminish purchasing power across society as a whole. The recession gets worse, and firms’ profits

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end up going down.

■ What is the “burden” of the ageing society?

I believe that the significance of studying economics lies in acquiring the “thinking capacity” to comprehend these kinds of connections across society as a whole in terms of laws and principles. This capacity is essential in order both to gain a future outlook on the economy directly linked with our daily lives, and to select the correct economic policies in elections and formation of public opinion.

For example, there is currently a debate over how to source funding for welfare in Japan’s ageing, low-birthrate society. Usually, people think only about where and who to tax. This choice is a method of controlling something intentionally, like in the study of business administration. Those who study economics, however, develop ways of understanding this problem at more profound level.

In economic terms, the real problem is how to secure manpower for the aged care and medical fields in an ageing society as the pool of working-age people diminishes with lower birthrates, and also how to secure the manpower needed to produce commodities for those workers, and elderly people themselves, to consume.

Arguments about financial sources and other methods (superficial discussion)	How to procure manpower for welfare services, etc. (substantive discussion)	Process by which manpower is offset
Raise consumption tax	Manpower previously engaged directly/indirectly in producing consumption goods*	Drop in consumption expenditure → Drop in production of consumption goods
Expand commodity taxes	Manpower previously engaged in industries such as luxury goods and gambling*	Drop in expenditure in such industries → Drop in production of such goods and services
Raise corporate tax or borrow from private sector through public bonds	Manpower previously engaged directly/indirectly in production of machinery, factories, etc.*	Drop in firm profits and rise in interest rates → Drop in capital investment expenditure → Drop in production of machinery and factories
Reduce public construction projects	Manpower previously engaged in the construction industry, etc.	Direct offset through drop in expenditure
Enhance productivity through deregulation	Manpower previously engaged in production of goods of enhanced productivity	Drop in prices → Containment of demand through taxation → Expenditure on welfare using tax revenue

* Includes manpower previously engaged in the production of export goods, the trade-off for importing goods.

What is notable here is that the question of how to use limited manpower is predicated on the idea of full employment. If many people are unemployed, these people can simply be mobilized (directly or indirectly) as the manpower required in the ageing society, and there is no need to reduce labor capacity in any other area. In concrete terms, if we use the money made out of nothing by the Bank of Japan for this expenditure on welfare, the situation could be addressed without placing an extra burden on anyone.

Seen in this way, it becomes clear that the problem of the ageing society is actually a question of which and whose goods to reduce expenditure on, and how we should allocate production resources such as labor across different sectors. This shows us that in essence, what we really need to discuss are issues such as what amount of national products should be needed for capital equipment investment from now on, and whether or not mass consumption needs to be cut back.

■ Marxian economics has the same ideas

There have been two major streams in the study of economics in postwar Japan: so-called “modern economics” including microeconomics and macroeconomics, and “Marxian economics” (known as “social economics” in our university’s College of Economics). These two streams have long been in opposition to one another and are said to be as incompatible as oil and water. However, the approach I have just outlined is common across both of them.

Marx wrote about what would happen if the workers’ wages increased and the capitalists’ profits decreased. He said that the sector of necessity goods bought with wages would expand, and the sector of luxury goods bought with profits would contract. The term “exploitation” often used in Marxian economics does not simply mean that certain capitalists overuse the workers under their control at low wages. It means that labor is distributed directly and indirectly throughout the whole society for the purpose of producing the goods that are bought with profits, such as machinery, factories, and luxury goods. Using the concept of “exploitation” we recognize that all workers share in this labor.

In this way, the distribution and re-distribution (through taxation, etc.) of people’s various forms of income, the production of various final goods, and the allocation of labor and other production resources to various sectors stand back to back with one another in a coherent inter-relationship. Problems which in common-sense terms could only be understood at the level of taking money or having it taken away can therefore be comprehended in terms of the unconscious inter-relationships formed between people across society as a whole: this is what makes our study of economics significant.

■ Thinking Further

- What impact do you think the liberalization of imports would have on the allocation of labor across different sectors?
- Why does the United States, with its broad land mass, produces crops, while Japan, with its plentiful capital, produces automobiles, and these products of each country come to be exchangeable with one another? Answer in different ways: the way of economics and the way of business administration studies.
- If the Tokyo Olympics have a major effect in terms of generating greater demand, what kinds of economic impacts will there be in terms of labor allocation? What is the difference between a situation where there is a manpower shortage across the economy as a whole, and one where unemployment is high?

The science of health and sports

Sport and health science delivers cutting-edge scientific insights necessary for us to live healthy, enriching lives, and for athletes to achieve optimum performance in sporting competition. Students in our college undertake integrated, interdisciplinary studies in four programs related to sports and health. Through these programs we aim to cultivate practical capabilities informed by theory in various spheres of activity, and produce individuals who can help create a society in which people can enjoy interacting with one another.

Professor, College of Sport and Health Science **YAMAURA Kazuho**



■ Connecting with society through sport and health science

It is important for all of us to consider how we can lead more healthy and enriched lives. Health problems related to lifestyle habits are attracting attention not only in developed countries, but developing ones as well. They are also important here in Japan, and society's expectations for the field of sport and health science are growing.

Meanwhile, establishing and enhancing the latest scientific methods has become essential in order to enable athletes to achieve top performance in sporting competition that takes human capability to its limits. Another crucial task is to cultivate and sustain habits of sports and exercise at community level, through initiatives such as the advancement of integrated community sports clubs. To engage practically with these challenges in health and sport, it will be important to foster leaders in these fields and pursue education and management of organizations from specialist perspectives.

The College of Sport and Health Science is positioned to respond to these contemporary needs while giving shape to the founding spirit of Ritsumeikan (freedom and innovation), its educational ideals (peace and democracy) and the Ritsumeikan Charter's commitment to "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." Under the keywords of "sports," "health," "global" and "leadership," the College operates four programs: Sport Science, Health and Exercise Science, Sport Pedagogy and Sport Management. To produce individuals with capacity to contribute to social advancement informed by in-depth understanding of their fields: that is the educational mission of the College of Sport and Health Science.

■ Learning in the College of Sport and Health Science

Society expects us to enhance the competitive abilities of athletes, to pursue scientific exercise guidance useful in the maintenance and promotion of health, and to advance ways of engaging with sport that rejuvenate both body and mind as well as demonstrating the excitement and enjoyment that can be

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gained thereby. In order to respond to these social expectations, the College of Sport and Health Science is working toward the resolution of a broad range of challenges in relation to sports and health, based on the conventional disciplinary approach of physical education while collaborating with a variety of other related academic disciplines. These disciplines span a broad spectrum, including medicine, exercise physiology and biochemistry, public health and hygiene, nutrition, physical therapy, engineering, management, education, and psychology.

For example, we are exploring scientific approaches to supporting the enhancement of athlete competitiveness, i.e. sports performance, through analysis of movement, nutritional guidance, and other activities conducted in a world-class learning and research environment equipped with cutting-edge facilities and equipment, including motion analyzers and MRI. We also develop and extend this research to explore training methods and mechanisms applicable to the general population. In the 2020 fiscal year, the Ministry of Health, Labour and Welfare introduced “frailty health checkups” for elderly aged people of 75 and over. It has become even more important to respond to the needs of society by formulating exercise and nutrition programs to maintain the health of elderly people and prevent the need for long-term care. It is also important to promote the health of middle-aged and older people at the peak of their working life, through analysis of genetic factors and exercise effects and formulation of scientific support programs based on the insights of such analysis, with a view to preventing obesity and metabolic syndrome.

These activities in relation to sports and health are the essence of human life itself. It is vital to raise individual awareness, impart and share effective information, and cultivate mindsets and practical capacities to contribute to sports and health across the whole of society. To do so will require the cooperation of educators, fitness clubs and children’s sports organizations, integrated community sports clubs and other community-level sporting activities, as well as corporations, professional sporting bodies, and government. We need to think about what kinds of educational approaches will be effective in convincing exercise-averse children and adults of how enjoyable exercise can be, or encouraging people to continue exercising in order to maintain their physical health into old age. Furthermore, there are many ways in which people can engage in sport and health-related activities not only by “doing” but also by “watching,” “supporting,” and so on. Practice-oriented learning can be enhanced by addressing topics such as what kinds of strategies to employ and human resources to develop with a view to cultivating more fans, users, and other consumers.

In this way, sport and health science is a field intimately connected to our lifestyles and society, and our students advance their learning as they move back and forth between theory and practice. The practical realm includes forums such as the Olympics and the WHO (World Health Organization). Students have opportunities to communicate their ideas and research to the world, and can also take a program offered by our College in partnership with two graduate schools in the US (at East Stroudsburg University and Spalding University) which allows you to earn academic degrees from our College and from the graduate schools in a minimum of five years, as well as qualifying to take the US Certified Athletic Trainer (ATC) examination. This program is the first of its kind not only in Japan but any non-English-speaking country, and allows our students to challenge themselves with a global learning experience.

■ Advance the field of sport and health science and create a better society

I hope that students graduating from our College are able to objectively identify the problems in our complex society and think “logically” about what is needed to solve them. A broad perspective is essential to the ability to ascertain the essential nature of social phenomena and occurrences. The integrated, multi-disciplinary exchange and learning across a range of specializations in the College of Sport and Health Science is sure to equip you with these fundamental skills.

Such learning and fundamental skills can be applied to unlock high-level performance as an Olympic athlete, convey the enjoyment and attraction of sports as an educator, certified health and fitness professional, or practical health and exercise instructor, contribute to the development of sports industries, work at the front lines of marketing or research and development in food manufacturing, pharmaceuticals, general trading companies and the like, or even delve into other hitherto-unknown fields of practice. I anticipate that our College will produce many graduates with broad-ranging theory-based learning and the capacity to apply their learning globally, and that these graduates will help create the society of the future.

■ Thinking Further

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- In what ways is exercise good for you?
 - Come up with some ideas for attracting more fans to J-League soccer matches
 - Think about what kinds of qualities are essential for working as a teacher of health and physical education, or as a sports instructor.
-

Learning at the College of Gastronomy Management

Eating well is one of life's great enjoyments. When, where, with whom, and how can you eat to savor and enjoy the experience even more? Think about this question from your own perspective. That is the first step in studying gastronomy.

Professor, College of Gastronomy Management ASAKURA Toshio



Eating is an essential behavior for the survival and maintenance of the human species. The history of food in human times is a history of inter-group conflicts over resources and land, and the creation of new technologies and systems to resolve those conflicts. Today, human society faces many major food-related problems, including global food supply, the environmental impact of food transportation and storage, famine and over-consumption, food safety and security, solitary eating and eating disorders, and the decline of traditional food cultures. Universities need to pursue research and education toward resolution of these problems.

■ The academic study of food

The idea of “food culture” is familiar to us all, but for a long time the idea of food as a subject of academic study was associated mainly with colleges of agriculture and domestic science. In the 1980s, however, Naomichi Ishige proposed the concept of “interdisciplinary food culture research” which approached the study of food as the study of culture. The subject matter of food culture research can be anything related to food, from growing and preparing to storing, processing, transporting, selling, buying, cooking, presenting, eating, tasting, and digesting. A huge range of academic disciplines can thus be involved, from natural sciences such as agriculture, food manufacturing, nutrition, and cooking science to logistics, economics, management, and other social sciences, and humanities including cultural anthropology, history, and geography. The social sciences enable systematic, empirical analysis of food in the social environment; the humanities seek to comprehend food as part of human livelihood and cultural practice; the natural sciences shed light on the scientific processes ranging from food production to its intake into the human body, and even the cognitive level. “Gastronomic Arts and Sciences” is the term that we have adopted to describe the integrated learning system that encompasses research from all the above areas and enables them to be applied in practical settings for the advancement of society. We have divided this integrated learning system into the three fields of Food Management & Economics, Food Culture & Humanities, and Food Science & Technology, and made the aim of our new College of

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Gastronomy Management the cultivation of individuals with a strong grounding in economics and management, deep insight into food culture, advanced managerial skills and practical capabilities, and the capacity to contribute to the resolution of major food-related challenges facing humankind.

■ Gastronomy Management

The term “gastronomy,” most commonly translated into Japanese as *bishoku*, derives from the Greek word for the digestive organs, *gastro*, combined with the suffix *-nomy* which denotes usage, customs, and laws. The term was established in an academic sense by Jean Anthelme Brillat-Savarin. In *The Physiology of Taste*, originally published in 1825, Brillat-Savarin states that gastronomy is “a scientific definition of all that relates to man as a feeding animal.” This book has been translated into Japanese as *Bimi Raisan* and published by Iwanami Bunko. Next time you take a trip somewhere, you might like to bring it with you to read as a break from using your smartphone. Recently, Toyoo Tamamura has published an abridged translation of the book with some rather radical edits; this is also worth reading in parallel with the original translation. Brillat-Savarin wrote that gastronomy is connected with natural history, physics, chemistry, commerce, and economics, as well as with medicine and sociology. In our college, we approach gastronomy with a focus on economics and management, while incorporating a diverse range of other academic disciplines including cultural anthropology, history, geography, nutrition, cooking science, and psychology.

The other word in the college’s name is “management” – usually known as *keiei* in Japanese. The verb form of this word, “manage,” includes the sense of coping with difficulties and somehow making it through. For example, imagine you are a baseball player, and come up to bat with one runner on first base. There are many tactics that can be adopted in baseball depending on the situation; the coach makes a decision and gives you a sign. As a baseball player, you need to practice your batting technique from day to day in order to respond properly to your coach’s directions. In wider society however, especially in the workplace, there is no coach to give you a sign: you need to make decisions for yourself. You need to develop your own ability to make these decisions and carry them through to success. In the College of Gastronomy Management, I hope that you will gain all sorts of knowledge about food, and grow into individuals equipped with the knowledge, judgment and skills needed to “manage” solutions to food-related problems. And for those who really want to play in the major league, we also have a joint program with Le Cordon Bleu.

■ Making the world more interesting—and more tasty

In order to help you develop the ability to make your own problem-solving decisions and carry them through to success, the curriculum in our college teaches you to gather data, analyze it, think about it logically, and communicate it accurately to others. To gather data you need to read, conduct fieldwork, and do experiments. Data analysis requires knowledge of statistics and computer skills. In order to read works from other countries and communicate with people there, you also need to develop proficiency in other languages. Some of you may

be reluctant to make an effort in some of these areas, thinking for example that you will be no good at statistics because it involves math, or that studying another language is just too much work. But remember: in order to truly appreciate good food, you first need to know what it is to taste the bitter, spicy, and sour. You will find that mathematics and foreign languages here are different from high school. You will be learning them in order to learn gastronomy. Think of them as the tools that are necessary for you to know what you really want to know.

Life is not all “sweet.” Part of becoming an adult is getting to know all the different tastes of life. In the course of reading literature related to food, and through your fieldwork and laboratory activities, you will surely come to appreciate the joy of discovering new knowledge. Encounters with new knowledge and people will help you find new depths of interest and enjoyment.

Let’s all work together to learn more about food and from food, and making the world more interesting and tasty place. I hope you get a real taste for the joy of learning and grow into an adult with good taste of your own.

Thinking Further

- What does “eating” mean to humans?
- What is the difference between “what you eat” and “what is edible”?
- What kinds of problems related to food are there? Think about your own life as well as global-scale issues.

Learning in the College of Science and Engineering—Toward the creation of a sustainable future

In the midst of rapid advancements in science and technology, we are faced with the problem of how to achieve a sustainable society. The College of Science and Engineering vigorously pursues education and research to foster individuals who can tackle this problem head-on and fulfill core roles in global society.



Professor, College of Science and Engineering **KASAHARA Ken'ichi**

■ From a faraway time and space

When you are young, it is important to have an interest in and learn about a variety of things, including science and technology, history, and literature. Intellectual curiosity is the starting point for creativity, and the encounters you have in different fields will enrich and broaden your horizons later on. Let us look back 7,200 years. A massive burst of energy was released from a point in the cosmos close to the Taurus constellation. This was long before the ancient civilization of Mesopotamia, which was established around 3,500 BC. Subsequently, the Minoan and Mycenae civilizations flourished in Greece between 2,000 and 1,200 BC. At that stage, however, nobody was aware of the celestial show that had taken place near Taurus, as information had not yet reached the planet earth. The constellation of Taurus, which can be seen directly overhead in the night sky in winter, takes the shape of a white bull which the Greek god Zeus changed himself into in order to abduct the princess Europa. Zeus gave the princess' s name to the faraway land that could be seen in from the island of Crete, and this provided the origin of the word "Europe." The constellations of the Zodiac are named after gods and creatures from Greek myths. The origins of the Greek myths themselves can be traced back to around the fifteenth century BC, when the Hittite people of the Anatolian Peninsula invented a process for refining iron, but it was the poet Hesiod in the eighth century BC who produced the first written collection of the myths, which had previously been passed down orally. Incidentally, the word *ritsume* used in our university's name comes from a passage in the *analects* of Mencius, a Confucian scholar born around 370 BC, during the early part of China's Warring States period, in a small state in what is now southern Shandong Province. Disorder reigned during this so-called Spring and Autumn Warring States period, and new ideas and people were needed to keep order in the various states. Mencius provided one of the "Hundred Schools of Thought" that became influential in this period.

Fast-forward to 1054 AD, the late Heian era in Japan, a time at which *mappō shisō* or belief in the final Buddhist age of degeneration, was prevalent. It was on July 4 of this year that the energy released so long ago from Taurus finally reached the earth as a "guest star," causing widespread amazement. This was the supernova SN 1054, the remains of which can still be seen today as the Crab Nebula. This supernova could be seen with the naked eye even in the daytime, and was recorded in the *Meigetsuki*

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diary of Fujiwara Sadaie, who is also famous for his works in the *Shin Kokin Wakashū* and *Ogura Hyakunin Isshu* poetry anthologies. The universe is thought to have been born out of a huge explosion known as the Big Bang some 13.7 billion years ago. The stars that were formed from accumulation of cosmic dust after the Big Bang have immense energy generated by nuclear fusion of H (Hydrogen) to form He (Helium) at temperatures of more than ten million degrees Celsius. In stars with large mass, the fusion continues from the outside inward, creating other elements of C, O, Ne, Mg, Si, and Fe. The binding energy per nuclear particle is at its lowest for Fe (iron), so atoms heavier than Fe are not part of the nuclear fusion chain. Stars with mass more than ten times greater than our sun undergo gravitational collapse when they are burned out internally, making the electrons and protons combine to form neutrons in the core of the star in an effort to reduce the coulomb force, a process that continues until degeneracy pressure and equilibrium is achieved. When the core reaches a radius of around 10 km and an extreme density of $1,011 \text{ kg/cm}^3$, the outside of the star goes into free-fall toward the core, resulting in a huge explosion on impact. The neutron star at the center of the Crab Nebula emits powerful radio waves and X-rays in pulse cycles of 33 milliseconds. In the atomic nuclei blown out by the explosion of a star, immense energy causes neutrons to undergo beta decay and turn into electrons and protons. This process yields small quantities of the elements heavier than Fe. It is for this reason that the elements with lower atomic numbers (mass) tend to be more plentiful in our universe, and this is largely reflected in the elements of which our own bodies are composed.

■ And today . . .

Let us travel further ahead to the early 20th century and the establishment of quantum mechanics, one of the greatest-ever advancements in science. Quantum mechanics was born out of the discovery of a phenomenon that was impossible to explain using earlier theories such as Newtonian mechanics and Maxwell's theory of electromagnetics. The discovery started with a smelting furnace. The invention of the smelting furnace at the start of the 19th century had led to a major increase in iron production, but at the time there was no means to measure the temperature inside the furnace, so the temperature was estimated based on the color of the melted iron. However, this was highly imprecise. Attempts were made to gain a more accurate idea of temperatures from the emission spectrum, but it was impossible to explain the actual spectrum by treating light as either electromagnetic waves or as simple energy particles. It was Max Planck who came up with the idea that the energy of light could be proportional to the frequency. The mid-20th century saw inventions such as transistors and lasers, and great progress was made in science and technology subsequently. We now live in an era in which information is transmitted across the world instantaneously via the internet, and people and goods can also move freely across national borders thanks to the development of mass transportation systems. However, these advancements have also led to problems across the world. The global population currently stands at seven billion, but is expected to increase to nine billion by 2050. Resources, energy, and food are all in limited supply, so the question is how to achieve a sustainable society while conserving the environment. This is a new global-scale problem.

■ Toward a sustainable society

Our College of Science and Engineering boasts the longest history of any comprehensive university in the Kansai region. It is composed of nine departments across four fields: Mathematics and Physics,

Electronic Systems, Mechanical Systems, and Urban Systems. In each of these departments we are working toward the resolution of numerous global-scale, intertwined problems, including combatting global warming, using energy efficiently and conserving/recycling resources, creating more sophisticated information and communication networks, making revolutionary and highly reliable new machines and materials, and creating buildings, cities, and transportation systems that can coexist with the natural environment. In order to respond flexibly to the constantly evolving needs of the market, you will require a solid foundation of basic academic ability. Skills such as logical thinking, initiative, and communication complement this basic academic ability and enhance your integrative capacity. It also goes without saying that as globalization progresses, proficiency in languages such as English grows more and more important. It is by developing skills like these that you will learn to identify social and technological changes, comprehend their essential nature, and create new types of value. In light of the growing variety of academic ability levels at the point of university admission, the College of Science and Engineering has been building a tailor-made education system to suit each individual. We are also undertaking curricular reforms such as fostering close collaboration between lecture classes and laboratory classes from the lower years of the undergraduate program, and ensuring that laboratory classes hone foundational skills. The curriculum also allows students to study English not only in their first year but on an ongoing basis. We are also strengthening our partnerships with wider society and pro-actively pursuing joint research with government and industry, as it is through such partnerships that students are exposed directly to the frontiers of technological development. With these and other initiatives, we are working to produce many individuals with confidence in themselves and the capacity to play key roles in achieving industrial paradigm shifts such as green innovation.

Thinking Further

- Find out what impact Kepler's discovery in relation to the planetary motion in the early 17th century had on Newtonian dynamics. Newtonian dynamics developed into mathematically sophisticated analytical dynamics: investigate its history and the era in which it developed.
- Objects emit electromagnetic waves determined by their temperature. Investigate what frequency dependence they have. Find out the maximum frequency (or wavelength) of the electromagnetic waves emitted by humans, the sun, and in space, and compare them to the radio waves used for mobile telephones.
- Think about what kinds of technologies and social systems are needed in order to achieve a sustainable society.

Become an information technologist capable of making a difference in society

Rapid advancements are being made in information and communication technology, as evidenced in such things as Computer Go, self-drive cars, and smartphone games. The mission of the College of Information Science and Engineering is to cultivate people capable of using this technology to solve problems in society.



Professor, College of Information Science and Engineering **YAMASHITA Yoichi**

■ Focus on information and communication technology

Since 2016, interest in information and communication technology (ICT) has grown rapidly in Japanese society, and ICT has become a prominent topic in the mass media and elsewhere. In this article we think about what students should learn in relation to ICT through three examples: (1) Computer Go, (2) self-drive functions in cars, and (3) computer games.

The field of Computer Go is concerned with creating a computer program that plays the traditional board game of Go (*igo* in Japanese). Recently, a program employing an artificial neural network (ANN) technology known as Deep Learning has taken on and defeated the top Go players in the world. The idea of ANN itself was proposed in the 1980s, but in recent years the learning of large-scale computing networks using big data has become possible, and ANN is garnering new attention for its extremely high performance. What is different this time is the markedly improved capacity for learning. ANN itself has the capacity to discover patterns unnoticed by humans. There are high hopes for application of this technology in many fields, but it is difficult for humans to find out what the ANN has been learning, and to make corrections when the learning is erroneous. Despite these challenges, it is important for us to think about the relationships between humans and ICT as it moves closer to having human capabilities. Computers have also defeated human opponents in the traditional Japanese game of *shogi*.

Turning to self-driving cars, it is well known that a global search engine firm, the same one that stunned the world with Computer Go, has been a major player, but what is often overlooked is that Japan moved early to pursue research and led the world in this field. One of the major challenges as we move toward a general rollout of self-driving cars is the attribution of responsibility in case of accidents. It will be necessary to achieve a consensus on this point through a major discussion across society. A car with self-driving functions for use only on expressways went on sale in Japan in 2016, and there are plans to have self-driving taxis running on ordinary roads by 2020. Advancements such as these call into question the speed at which society can react. Self-driving vehicles use a type of technology called CPS (Cyber Physical Systems), in which sensors are placed on all possible objects to collect data, which is then used to function without the need for human control.

In the field of computer games, we can point to the recent global popularity of the made-in-Japan

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game in which users search for anime characters in their surroundings using location services on their smartphones. This game uses a technology called Augmented Reality (AR). The technology of AR connects the real world and the virtual world. It is worth noting that AR is a particular area of strength in Japan, and in our College of Information Science and Engineering. I want you to keep in mind that technologies like this do not appear overnight. Research into Virtual Reality, on which AR is based, began in the latter part of the 1960, and the term AR itself was first used in 1994. Today's AR technology is therefore the culmination of a long-held passion of many researchers.

■ ICT and Society

As explained above, the impact of ICT on society is growing rapidly. In fact, our daily lives would not function without ICT. On a large scale, we can point to such things as control of power generation systems, monitoring of transportation systems like railways, expressways, and airlines, and the operation of water and sewage services, none of which would be possible without ICT. On a more personal level, there are the well-known ICT applications such as LINE, facebook, Twitter, Skype and Instagram, known collectively as social networking services (SNS). People working in ICT research and development detected the needs of society early on, and delivered these pioneering applications to the world. Conversely, these ICT applications have also cause rapid changes in society. They have enabled developments such as sharing of individually-owned property, such as the services allowing you to call up an unused privately-owned vehicle on your smartphone and hire it in the same way as a taxi, and uses combining diverse services in complex ways tailored to individual users, such as services enabling consumers to combine different electricity suppliers in order to access cheaper usage charges following the deregulation of the retail power industry.

In ways such as these ICT has the power to transform society, but it is also increasingly important to have technologists who are capable of advancing these transformations by presenting society with various kinds of services that utilize ICT to the full. Society is undergoing rapid globalization, and new, previously unheard-of problems are emerging in quick succession. There is growing demand in society for technologists capable of employing ICT in pro-active and self-directed ways to propose solutions to these problems. The technologists of the future will be required to formulate, evaluate, and propose effective solutions informed by an understanding social trends and exchange of opinions with related parties. What is important here is for technologists to have a full understanding of the characteristics, problems, and limitations of a wide variety of technologies. Especially important recently is the emergence of the Internet of Things (IoT), in which massive volumes of data ("big data") collected through CPS are stored and utilized through the Internet. A solid technological grounding is required in order to understand and clarify the relationships of mutual influence among different technologies. Technology provides the basis, and awareness of social issues the driving force toward solutions.

■ Technologists to play active roles in society

In the College of Information Science and Engineering, we are pursuing the following initiatives in order to foster the kinds of technologists outlined above.

(1) Cultivating people equipped with both solid expertise and creativity

In the first year of the undergraduate program, students gain a firm grasp of the fundamental

knowledge essential for mastering ICT. They divide into different courses in the fall semester of first year, and take lectures and seminar classes for step-by-step acquisition of specialist knowledge and technical skills in line with their individual interests. It is also possible to take classes offered in other courses as necessary. Each student brings together the outcomes of these studies in a graduation research project undertaken in a research lab to which they are assigned in the second half of third year. This project requires both specialized knowledge and the creative formulation and application of technology. In this way, students can gradually and reliably acquire expertise from their first year right through to graduation.

(2) Cultivating people able to perform on the international stage

ICT is essentially world-standard, global technology that connects the world beyond national borders. It allows new ideas to be communicated, appreciated, and spread worldwide. ICT engineers, therefore, need to have a global outlook on communicating with people across the world, as well as the energy and enterprise to disseminate information pro-actively. In order to cultivate these kinds of people, we offer a systematic English language curriculum aligned to students' abilities, as well as an extensive range of short-term study abroad programs unique to our College. By studying ICT in English in countries such as Australia, the United States, and India, you can acquire the foundational skills required to perform active roles in international society. Furthermore, there are many international students in our College and Graduate School, and opportunities for Japanese and international students to interact are provided both within and beyond the formal curriculum.

(3) Cultivating people with elevated career consciousness

By actively incorporating career education into the curriculum in forms such as special lectures, problem-based learning, and sponsored classes, we give our students opportunities to gain an awareness of the specialized skills they need to acquire while at university, and to take the initiative to explore and think about how best to develop them.

In these ways, the College of Information Science and Engineering takes a structured approach to the cultivation of students equipped with expertise and creativity, who can perform well in international society and have a high career consciousness. We expect our graduates to play active roles as professionals able to make appropriate use of advanced ICT.

Thinking Further

- It is predicted that by around 2045, we will reach a point of “singularity” in which the ability of computers surpasses that of humans. Think about what roles humans and computers will take at that point.
- Think about things that computers are good at and those they are not so good at.
- What would you like to achieve using computers?

Learning in the College of Life Sciences—molecules, materials and life

All materials is composed of molecules. Through chemical reactions, these molecules can be converted into other molecules. This basic principle is exactly the same regardless of whether the materials are living or not.



Professor, College of Life Sciences **OKADA Yutaka**

■ Introduction

In the 20th century, people's lives were greatly enriched through the accelerated development of engineering technologies based in physics. It is also true, however, that the rapid advancements in science and technology in that era generated a variety of problems, most notably those related to the global environment.

It goes without saying that resolving these problems will require inter-disciplinary cooperation across all fields of science. The discipline at the center of such cooperation is life sciences. Science and technology with a basis in life sciences is predicted to penetrate deeply into our society and lifestyles, to the extent that the 21st century is being called the “life science century.” Life sciences are also expected to make great contributions in the fields of environment, food supply, and biological resources, all of which are essential if society is to achieve sustainable development and coexistence with the natural world. What, then, do we mean by “life sciences” and “science and technology with a basis in life sciences”?

■ Breaking materials down into its components

This booklet which you are now reading is obviously made of paper, and ink was used for its printing. In other words, the materials currently in front of you are paper and ink. What happens if we break these materials down into smaller and smaller units? If we keep going, we can break all materials down into molecules, and molecules can be further divided into atoms. I will avoid entering into a detailed explanation here, but within both paper and ink, there are carbon atoms. The carbon atoms in paper are identical to those in ink: they are indistinguishable from one another. Put another way, if we break them down to the atomic level, both paper and ink no longer display their original characteristics as materials. Molecules, therefore, are the smallest unit we can use when thinking about the properties of the materials around us.

Let's turn our attention away from non-living things like paper and ink and toward living things. If you look out the window, you will probably see at least one tree. What would we find if we were to break down the trunk or leaves of that tree? Like paper and ink, they would be divided into molecules

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and then atoms. Both large living things like fully-grown trees and tiny organisms like amoebas, which can only be seen under a microscope, are the same in that they are composed of molecules and atoms. Every object around us, and even celestial bodies like the earth and the sun, can all be broken down into molecules. This is exactly the same for all things regardless of whether they are living or not.

■ Chemical reactions

I have already noted that molecules are the smallest unit of particles displaying the essential properties of the materials they constitute, but how then can we produce entirely new materials that are useful in society? We know that molecules can be broken down into atoms, but expressed in reverse, this also means that molecules come about through chemical bonding of atoms. In order to convert one kind of molecule to another, we need to break the existing bond and make a new one: in other words, to replace one bond with another. This is called a chemical reaction. Many of the materials around us have been formed through chemical reactions.

Plastics and chemical fibers are among the many materials made in chemical factories. Plastics are molded into different shapes for different purposes, and chemical fibers are made into fabrics used in clothing, curtains, and the like. Paint or dye is needed to add color to plastics and fabrics. These materials too are made in chemical factories. Let us think about the process of dyeing a fabric made from chemical fibers. What properties of the fiber and dye are important? Firstly, the aim is to add color, so the dye must be colored. Colored materials have the property of absorbing visible light. By altering some of the molecules in the dye through chemical reactions, we can change the kind of light it absorbs, and therefore change the color. In addition, in order to ensure that the color does not fade when the dyed fabric is washed, we need to make the dye attach strongly to the fabric (fibers). This also involves devising ways to alter the dye molecules, and the approach taken naturally varies depending on what kind of fiber is involved. In this way, we produce molecules with properties including the required color and the nature to bind strongly with the fabric used.

Let us turn again to living things. There are several differences between what is living and what is not—in other words, the conditions of life—but one of these is replication, the capacity for living things to reproduce themselves. The basis of self-reproduction is the use of information written into DNA to produce precisely the same DNA subsequently. What kind of information does DNA contain? DNA is a chain-shaped macromolecular compound formed by binding between molecules called nucleotides. There are only four kinds of nucleotides that make up DNA. In order to keep things straightforward, let us refer to these four types as A, T, G, and C. It should also be noted that DNA forms a double helix structure, but we will ignore this point for the sake of simplicity. The way in which the four types of nucleotides (A, T, G, and C) are lined up is the code used to write DNA information. When DNA is replicated, the T nucleotide pairs with the A portion of the DNA, and C with G. Conversely, A pairs with T and G with C. As these nucleotides (A, T, G, and C) bind with one another, a new macromolecular chain is formed. This is called information copying. The macromolecular chain thereby produced differs from the original chain in that A and T, and G and C have interchanged, but when copied once more, the chain becomes identical to the original one.

Why, then, is A attracted to T, and G to C? The reason lies in the same power that binds fiber and dye in the earlier example. Just as certain fibers bind strongly with certain dyes, nucleotide A has properties that bind strongly with T, and G with C, and these combinations enable copying to take place.

■ Life sciences and science and technology based thereon

All forms of materials, including living creatures, are composed of molecules. Through chemical reactions like the ones taking place within our own bodies, these molecules can be converted into other molecules that prove useful for humans and society. There is no space for a full explanation here, but in order to determine which molecules to target, we need to understand the movements and mechanisms of life, and design materials such as plastics with more advanced functions. Life Sciences is the academic discipline that integrates these tasks. Furthermore, there is great demand for the development of science and technology based on life sciences, both in order to share the research findings in this field with wider society, and to contribute to the realization of more healthy, enriching lives.

■ Thinking Further

- When dying fabric, the dye must be binded strongly with the fibers in the fabric. Think about what kinds of forces are involved in creating these strong bonds. Additionally, think about the forces working between the nucleotides A and T, and between G and C.
- The self-reproduction ability was mentioned in this article as one important characteristic of living things. Find out what other characteristics there are.

The place of pharmaceutical sciences in health care and the significance and features of learning in the College of Pharmaceutical Sciences

The College of Pharmaceutical Sciences deals with human health and public hygiene with a focus on medicinal drugs. Its six-year program produces pharmacists, who are professionals in medication, while the four-year program fosters researchers for the development of new medicinal drugs. This article explains the place of pharmaceutical sciences in the health care field, and introduces the significance and features of the College of Pharmaceutical Sciences.



Professor, College of Pharmaceutical Sciences **ASANO Shinji**

Pharmaceutical science is an academic discipline involving the integrated study of biological phenomena and human health with a focus on medicinal drugs. Its mission is to aid human health and happiness and contribute to the advancement of society through the discovery and creation of new drugs (something known as “drug discovery”) and the proper use of such drugs in medical practice. I begin this article by explaining what medicinal drugs are, and then look at the place of the pharmaceutical sciences in the field of health care, and introduce the significance and features of the six- and four-year programs offered in our College.

■ What are medicinal drugs?

What are medicinal drugs? Look up the Japanese equivalent, *kusuri*, in the Kojien dictionary and you will find it is defined as “something that is ingested, applied, or injected in order to treat illness or injury; something that provides nourishment or benefit to the human body or mind.” In ancient times, through their experiences in overcoming mortal risks and fighting illnesses, our ancestors identified substances that could be used for medicinal purposes in things such as grass stems, tree bark, animals, and minerals, and they passed their knowledge down to later generations. The divine farmer named in *Shennong Bencaojing* (The Divine Farmer’s Classic of Herbal Medicine), the oldest-known book on medication (herbalism) in China, is said to have tasted one hundred different grasses and assessed their benefits and whether or not they were poisonous. Each country has its own traditional medicines and folk medicines, many of which continue to be passed down from generation to generation. Toward the end of the 19th century, advancements in synthetic chemistry made it possible to combine a wide range of different chemical substances. One well-known milestone was in 1897, when the German Felix Hoffman created aspirin as an anti-inflammatory pain relief medicine. New medicinal drugs were also created as minute components of animal and human bodies were identified and their

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mechanisms explicated. Representative examples here include the blood pressure-raising hormone adrenaline, and the indispensable diabetes treatment insulin. The science of creating medicinal drugs from biological material has advanced rapidly since the late 20th century with the introduction of genetic manipulation technologies. Now there is even a field called “genome medicine” involving the creation of medicinal drugs based on genetic information. Today, treatment using medicinal drugs (medication) has an extremely important place in the field of health care, and in Japan there are close to 20,000 pharmaceutical products used for medical treatment.

■ Proper use of medicinal drugs and distinction between medical treatment and medication

People often think that medicine and poison are two different and opposing things, but they are in fact two sides of the same coin, in an inseparable relationship. Whether a certain chemical compound works as a medicinal drug or as a poison depends on the amount used (volume) and how you use it (method). In general, drugs work as medicine if taken in small volumes, but if the volume is increased they display toxic properties, to different degrees, of course. Undesirable effects (toxicity) outside the original purpose for which the drug was designed are called “side effects.” Some minor side effects can be tolerated, like the tendency for common cold drugs to make you sleepy, but serious side effects can sometimes be matters of life and death. The toxicity of medicinal drugs can become a major social concern when there are large-scale, wide-ranging health issues caused by serious side effects. Thalidomide, SMON, and many other “drug disasters” have brought home to us the hazards inherent in medicinal drugs, and the importance of collecting, managing, and administering medicines and the latest information on them. Pharmacists are required to be familiar with the most up-to-date knowledge on pharmaceutical products, as well as to maximize the advantages of drugs through appropriate use of such products while also taking all possible steps to avoid side-effects.

Recently, it has become common when visiting a clinic for a consultation with a doctor to receive a prescription after your consultation stating the type and volume of medicinal drugs you require. You take this prescription to the pharmacy to have your drugs dispensed. In this way, the roles of medical treatment and medication are kept separate: doctors examine and diagnose patients and prescribe drugs, while pharmacists check the prescription and dispense the drugs. Pharmacists manage all of a patient’s drugs together, and they are experts in understanding the potential interactions, both positive and negative between different types of drugs. In order to ensure the safety and efficacy of medication, pharmacists are obliged to check with a doctor if there is some problem with the prescription.

■ Significance and features of the six-year and four-year programs in the College of Pharmaceutical Sciences

Until recently, pharmaceutical science education in Japan was conducted under a four-year undergraduate curriculum with the dual aims of cultivating drug discovery researchers to produce new medicinal drugs and pharmacists to handle them. However, great advancements were made in health care technology, including medication, and it became necessary to produce more highly-specialized pharmacists to work on the front lines of health care. Following statutory amendments, from 2006 Japanese universities started offering two different types of programs: a six-year program to train pharmacists, and a four-year program to produce drug discovery researchers. As is the case for medical

practitioners, students are required to graduate from a six-year program at university in order to be eligible for the national examination that qualifies pharmacists. In 2008, Ritsumeikan University began offering the six-year program in the Department of Pharmacy, College of Pharmaceutical Sciences on the Biwako Kusatsu campus, then in 2015 established a four-year program in the Department of Pharmaceutical Science. Students graduating from the six-year program gain employment in a variety of workplaces including hospitals, pharmacies, drugstores, pharmaceutical companies, and health care administration, but regardless of where they end up, they all take the national examination for pharmacists. Graduates of the four-year program go on to graduate school or find work at pharmaceutical companies and research labs conducting basic research or clinical development on the discovery and manufacture of medicinal drugs.

The six-year program for aspiring pharmacists is designed to equip students with the capacity to engage directly with each patient and to understand their illnesses fully, and on this basis to select appropriate drugs and propose methods for their use. For this purpose we have adopted what is called the Pharmacy Education Model Core Curriculum, a standard educational model formulated to cultivate knowledge and skills in pharmacy as well as an outlook appropriate for a health care professional. Subjects in our program are offered in accordance with this Core Curriculum. Students are also required to participate in a practical training program across 11 weeks each at hospitals and pharmacies, developing their practical skills in clinical environments through pharmacy work and communication with patients under the guidance of a qualified pharmacist. The four-year program can be combined with a two-year Master's program at graduate school to provide a substantial six-year educational experience that produces individuals with advanced knowledge and research skills in relation to drug discovery and the capacity to play key roles in basic research and clinical development of medicinal drugs.

■ Changes in the health care environment and the pharmacists and researchers of the future

There is much talk of a crisis in Japan's health care system as we face an era of hyper-ageing even as health care becomes more advanced. As one strategy to help curb the growing national cost of health care, pharmacists are being called upon to manage medicinal drugs and to ensure that they are not used unnecessarily. "Team-based health care" is also being practiced, whereby doctors, nurses, pharmacists, and other medical professionals utilize their respective fields of expertise as they divide responsibilities and collaborate in order to achieve patient-centered health care. Furthermore, there are moves to transfer some aspects of medical practice, previously undertaken exclusively by doctors, to other professionals such as expert pharmacists. The range of medical tasks undertaken by pharmacists is expected to grow in the future, and this will require pharmacists to acquire more advanced skills in order to guarantee the quality of health care delivery. In order for our students to think ahead to their place in society in ten or twenty years from now and to be capable of responding to the needs of that society, we need them to build solid foundations for themselves over the six or four years of undergraduate studies. I hope that you will all make the most of the advantages Ritsumeikan University offers as a comprehensive institution, and embody the "+R" spirit through your learning and encounters with a variety of people both on and off campus. I expect that after graduating from the College of Pharmaceutical Sciences, you will go on to play active roles as pharmacists and drug discovery researchers with rich human qualities, the capacity

to devise creative ways of tackling difficult problems, and a commitment to continue learning throughout your lives.

Thinking Further

- What can pharmacists and students of pharmaceutical science do in order to prevent the recurrence of “drug disasters”?
- What specific merits are there in dividing responsibilities between doctors and pharmacists in terms of managing and using medical drugs safely?
- What kinds of outlooks are important when approaching the creation of new medical drugs?

New realities emerging through the study of business administration

The study of business administration is concerned both with the emergence of challenges beyond simple groupings of humans and goods, and with the efforts of people to overcome such challenges. One of the major features and attractions of business administration is that it uses interdisciplinary approaches to tackle complex realities.



Associate Professor, College of Business Administration **YOSHIDA Mari**

■ The interdisciplinary nature of business administration and the complexity of business phenomena

Business administration is the study of the activity of companies and organizations seeking to provide valuable products for society in the context of a market economy. Through analysis of real-life business activity, it aims to identify general laws and mechanisms and to generate knowledge that is generalizable and useful. Business administration addresses concrete topics such as companies and products that we are all familiar with, making it a field of study that many people can relate to. For example, even if we don't use the term "organization theory," many of us have experienced the challenges of leadership in some kind of organization, just as a high school class group or extracurricular club; and even if we know nothing of "marketing," our everyday lives as consumers are embedded in the value creation activities pursued by companies. But these are not the only attractions of business administration as a field of study.

When compared with other social science disciplines, one of the major features of business administration is that it takes an interdisciplinary approach, employing concepts and methods from a variety of disciplines including economics, sociology, and psychology. This indicates that the subjects of business administration, that is, business activity and the problems confronting business, are complex phenomena that can only be understood by combining multiple methods and approaches.

Why are business phenomena so complex? One reason is that the events and mechanisms dealt with in the study of business administration are of an "emergent" nature, produced through mutual influence among people, and between people and artificial subjects such as technology and systems. "Emergence" here refers to the materialization of qualities that are more than the sum of their individual elements. For this reason, business administration seeks to understand not only socially-established systems such as structure and order and the people, technologies, and institutions that operate under such systems, but also the emergent aspects whereby people transcend existing systems and orders. The mutual influences of human behavior have outcomes such as the development of revolutionary products that nobody had imagined ten years earlier and, conversely, the decline of companies and technologies thought to have a secure competitive edge. Dramatic processes such as these are part of the phenomena of business.

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■ Systems that once succeeded can later lead to failure

One famous example is the competition in the early 20th century between U.S. automobile manufacturers, Ford and General Motors. This was the era in which a huge market and mass production system were formed in the U.S., and also an era of great progress in the study of business administration. The Ford Motor Company was founded in 1903, and succeeded in significantly lowering the price of automobiles with the establishment of a single-model mass-production system for its Model T Touring Car, released in 1908. At the time, the Model T was priced at \$850 and six thousand were sold annually, but by 1916 the price had dropped to \$360. Once restricted to the wealthy echelons of society, automobile ownership became accessible to the general public, and sales of the Model T mushroomed to 580,000 cars annually. Furthermore, Ford's employment of large numbers of factory laborers itself expanded the buying power of consumers, and by 1921, the Model T had succeeded in gaining a market share of 55.7%. Ford's success could be said to lie in its system for supplying good quality automobiles cheaply, and thus realizing ordinary people's dreams of automobile ownership.

Ford's success, however, did not last long. General Motors (GM), established in 1908, was falling a long way behind Ford when the Model T was at the height of its popularity, but in 1921 it instituted reforms that enabled it rapidly to catch up with its rival. The main reforms were the introduction of a division-based structure and the reorganization of its disordered product line into six models in different price brackets, achieving a full line-up from ordinary to luxury models (while continuing to mass-produce all models). GM also offered a variety of colors and styles for each model, and updated models from year to year. While Ford had won support by lowering prices through single-model mass production, GM offered a range beginning with its cheapest model, the Chevrolet, at \$450-600, and extending to the top-end Cadillac, more than ten times the price of the Model T. But this approach yielded great success. The reason was that following Ford's success, automobile ownership itself was no longer a cherished dream for most people. Now that everyone could own an automobile, consumer demand had turned to owning an automobile that suited one's own needs and was different from those owned by others.

This example shows that the types of products that are effective in terms of features and pricing can change over time in line with what people are seeking. Moreover, we can understand from this example that the success of one method at a certain time (single-model mass-production leading to lower automobile prices) can have an impact on other people (consumer demand and the behavior of competitors), leading at the next stage to change in the market environment that underpinned the original success.

■ The significance of studying business administration

As we have seen, in the activities that are the subject of study in business administration, there is no ideal correct method that will work in all environments and all organizations. Nonetheless, there are two major points of significance in studying and researching business administration.

The first is that even if there is no such thing as a universally-effective method that will work in any environment, we can still shed light on the kinds of systems that function effectively under certain environmental conditions. The study of business administration employs knowledge from a variety of academic disciplines to develop useful new concepts and theories and explore complex phenomena.

Secondly, the example of Ford and GM showed us that in business, certain people's behavior or the

establishment of new systems can transform the behavior of others: the same kind of relationship also exists between the “knowledge” generated in the study of business administration and the “practice” of business management. In other words, for both people who work in business and all of you, who will one day find work, accessing new “products” in the form of business administration concepts and frameworks can make it possible to pursue new forms of behavior that were previously difficult. I believe that this is the crucial point. In business administration, a theory is considered effective not so much because it constitutes the “truth,” but more because it is “useful” in solving real-life business problems. In particular, there are many people these days who earn an MBA (Master of Business Administration) while working, and this has made the relationship between the study and practice of business administration more mutually influential than ever.

In order to create value through business activity, you need the capacity to engage with and solve problems in relation to a reality made up of people with diverse and differing interests, including personnel within organizations, customers, and investors. I hope that in the College of Business Administration you will find tools that are useful for this purpose.

Thinking Further

- Think of a brand and product that is familiar to you (e.g. smartphone, cup noodles, soap, etc.) and the consumer needs that it fills. List as many needs as you can think of.
- In addition, think about whether the needs you listed are the same as those addressed by other company's brands in the same product market.
- Investigate how consumer needs for your product have changed over time.

A Policy Science approach to Project-Based Learning: Spreading a new custom of young adults showing their thanks through gifts of sweets

This is a story about some students from the College of Policy Science who developed a strategy for boosting the popularity of *wagashi* (traditional Japanese sweets). The students faced many obstacles, but it ended up being a great experience for them. It is a story of how Project-Based Learning (PBL) can turn tears into diamonds.



Professor, College of Policy Science **HATTORI Toshiyuki**

From the outset, as part of its hands-on curriculum, the College of Policy Science has focused on the problem-solving education style known as PBL. There is a special emphasis on PBL in small-size classes. PBL can stand for Project-Based Learning or Problem-Based Learning. Here is an example that will help you understand the concept of PBL better. You can find a more thorough explanation of PBL on the college's web site. This example concerns the request of a young manager working in the *wagashi* (traditional Japanese sweets) industry in Kyoto, who was looking for approaches to further spread the popularity of his products. Seven second-year Policy Science students were assigned to this task. They adopted the name, "Team Wagashi".

■ So, you're making things . . . but this is not a cooking school!

First, the students interviewed the *wagashi* company's president and workers, and conducted an opinion survey of students. From these activities, they came up with a proposal for a more contemporary *wagashi* that would appeal to the sensibilities of younger generations. Their plan was to create a new kind of *wagashi* that up to then had not existed, using their original designs, flavors, and naming. How do you think this worked out? Of course, there is a thrill in seeing *wagashi* that you came up with on store shelves, complete with media coverage due to the product's novelty. However, let's take a closer look at the situation. Apart from those related to the project, exactly who would want to try out this student-created *wagashi*? The employees at the *wagashi* bakery work their hardest to satisfy their regular customers. These customers are not being served by the students' ideas. Attention from the media is not intended to spread the popularity of the new sweets, but instead only highlights how strange and different the product is. If there was a demand for the development of a new kind of *wagashi* the students' product may hold the answer, but it is plain to see that their ideas are not going to lead to a spread of the popularity of *wagashi* itself. Surely confectionary students studying at a cooking school, who have the necessary technical skills, would be better suited to this task. And if the point is to make a story out of collaboration between students and a bakery, perhaps high school students would create more of a splash.

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■ So, you're planning something . . . that's nice, but it's so small and simple!

Team Wagashi members had taken some criticism, but they persisted, turning their attention to the two kinds of *wagashi* sales methods used in Kyoto. There was the retail store sales method and the order-made production method. *Wagashi* is often presented at celebrations, funerals, memorial services, and tea ceremonies. Usually, the manufacturer takes the customer's requests, at times making test samples, and then produces the *wagashi* made-to-order. This method is still used for tea ceremonies and traditional tea parties. Team Wagashi decided they wanted to make this personalized production method accessible to the average customer. They proposed a system in which customers could easily order *wagashi* according to their tastes. They were hoping to grow the high-end market of expensive fresh *wagashi*. Instead of making a product themselves, they worked towards designing a system. When they looked into their plans more closely, they found several issues that needed to be addressed for both suppliers and customers. Average customers didn't know where to start when given the choice to custom-order *wagashi*, and the suppliers, who were accustomed to filling orders with their regular customers, were unsure how to fulfill the requests of new customers.

Team Wagashi thought that if there was a way to assist in the communication between customers and suppliers, the business could proceed more smoothly. They found it was hard to make customers' or suppliers' intentions clear from phrases such as "make it more red," or "add some seasonal touches," or "make this part more see-through." To bring the customers and suppliers to the same level of understanding, the students proposed the creation of a sample catalog, a standardized order form, and a database of past orders. This biggest issue with these proposals is that the students were unsure of what contents should go into the catalog, which items should be on the order form, or how to use simple, easy-to-understand phrases and vocabulary. It was difficult to take the specialized vocabulary used by top-level professional bakers and convert them into more accessible words for customers who have no experience in the field.

The resulting material was assembled very well, and several *wagashi* shops showed interest in trying out the students' system. I pointed out to them, however, that as a Policy Science project it seemed too small and simple. Team Wagashi could have given up at this point, but they were all optimistic and proactive students, and they continued, taking their project on to the next step. This was before the start of the second semester's classes, so the students held several intensive meetings over the summer vacation and were able to come with an alternative but equally suitable proposal.

■ So, you're making a bold new plan . . . but who will take over when you graduate?

The members of Team Wagashi set their sights on the custom of giving presents for occasions such as Valentine's Day or Mother's Day. They came up with a plan for promoting the giving of high-quality sweets on Coming-of-Age Day, an important ceremonial occasion in Japan for young adults. Young adults involved in the Coming-of-Age Ceremony, who may not themselves be particularly familiar with *wagashi*, could present the sweets to their parents and others (who are more familiar with them) as a show of thanks. They felt that the gifts would help make it easier for the young adults to express their thanks.

When presented with this proposal, *wagashi* makers resisted strongly. Normally at Coming-of-Age Ceremonies, it is the young adults who are given gifts, including sweets, to celebrate their new adulthood. Furthermore, the traditional thank-you gifts given in return by the young adults included

red and white steamed buns or red rice. These professional bakers of traditional goods deeply respected these customs. Without their approval, the team's plan could not proceed. However, if one well-known member of the industry used the team's proposal, others would likely follow suit. With this in mind, the team approached many veteran *wagashi* makers with their proposal. Their discussions came down to one point: Do today's young people really feel such strong gratitude that they would want to give a gift in place of just saying "thank you"? When the members shared the feelings of gratitude they had towards their parents to one veteran of *wagashi*-making, he recalled his own gratitude towards his mother, and finally he nodded and replied, "I'll give it a go." This is perhaps what you could consider PBL in the sense of "People-Based Learning".

The plan was put into action, and soon the team was notifying mass media outlets, asking other student organizations for assistance, and placing advertisements online. (At that time, social communication tools like LINE has not yet become popular.) By the Coming-of-Age Day in the second year of the project, the number of participating *wagashi* shops had increased, and there was a steady flow of orders. However, as you may well know, this activity did not develop into a full-blown movement. Unfortunately, momentum for the project could not be kept going. The main reason for this was that no plans had been put in place for staffing and continuing the project once the members of Team Wagashi had graduated. Such business continuation is an issue that many real companies often face.

Was the students' project a failure? While their problem-solving efforts did not yield a sustained solution, it was certainly a success as a learning activity. When looking at the projects that come out of the Policy Science, you will see that the students succeed in learning through the various failures, large and small, that they experience. Of course, there are many more instances of learning than stories of project successes. I encourage you all to apply yourselves through PBL without fear of failure, because both success and failure are part of a great learning experience.

Thinking Further

- Have you ever been able to make use of your own experiences in new situations?
- Do you think it is possible to make use of others' experiences for yourself?
- Write a list of ways you think you can access the experiences of others.
- What do you think you would do to try to grow the market for *wagashi*?
- What do you think could be done to make the giving of *wagashi* on Coming-of-Age Day a regular tradition?

Learning in the College of Comprehensive Psychology

The College of Comprehensive Psychology was opened on the Osaka Ibaraki Campus in April 2016. This new College envisages cultivating people capable of tackling a broad range of contemporary problems and performing in global contexts, informed by understandings of human nature from comprehensive, realistic and multidimensional standpoints.



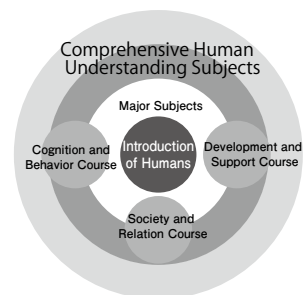
Associate Professor, College of Comprehensive Psychology **YASUDA Yuko**

■ The meaning of “comprehensive” in the College of Comprehensive Psychology

Learning in the College of Comprehensive Psychology aims to investigate and understand humans in a comprehensive manner. So, what does “comprehensive” actually mean in this context?

There are two key facets here. One is that students undertake “comprehensive” study of psychology. The curriculum is designed so that students can engage with psychology as broadly as possible and in a well-balanced manner, both through vertical progression from foundations through applications to clinical practice, and horizontally across fields of cognition, memory, development, pedagogy, and society, as well as in adjacent disciplines such as information science and neuroscience. From their second year, students are divided into three courses—‘Cognition and Behavior’, ‘Development and Support’, or ‘Society and Relation’—and pursue structured learning in major subjects in their respective courses. Another feature is that students acquire “comprehensive” human capabilities. ‘Comprehensive Human Understanding Subjects’, offered as common subjects across the whole College, provide broad-ranging learning in the humanities and social sciences, including sociology, economics, and political science. Supported by these two pillars of learning, the College of Comprehensive Psychology offers a complete grounding in psychology for living and applying in society, at home, at work, and throughout life.

Major subjects in the College are divided broadly into ‘College-Common Major Subjects’ and ‘Course-Specific Major Subjects’. Below I explain firstly the College-wide Major Subjects that entail specialized learning from across the whole College, and secondly the Course-Specific Major Subjects in which students pursue more in-depth learning in the specialization of their Course.



Comprehensive features of the College of Comprehensive Psychology

■ College-wide Major Subjects

‘College-wide Major Subjects’ comprise subjects that provide common foundations for the study of psychology, subjects for study across the different fields of psychology, and subjects for acquisition of research methods and skills shared across the discipline of psychology as a whole. ‘The Comprehensive Human Understanding

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Subjects' that constitute one pillar of comprehensive learning in the College of Comprehensive Psychology also fall under this 'College-wide Major Subjects' category. In Comprehensive Human Understanding Subjects, students cultivate the capacity to understand humans in a multi-faceted, comprehensive manner, and deepen their study of psychology while connecting it with a broader knowledge base. Through a subject titled 'Introduction to History of Human Studies', first-year students connect with philosophy, though, and political science to cultivate a foundation for comprehensive understanding. Subjects including Family and Human Studies, Organization and Human Studies, Politics and Human Studies, and Economics and Human Studies (Industrial/Organizational Psychology) in second year, and 'Contemporary Family', 'Organizational Behavior', 'Behavioral Economics' and 'Special lecture on Comprehensive Human Understanding' in third year equip students with broad-ranging knowledge and insight in the humanities and social sciences, together with understanding phenomena such as family, organization, and economy from a psychological perspective.

In addition to the Comprehensive Human Understanding Subjects, there are 'Common Major Subjects', 'Foreign Language Major Subjects', 'Seminar Subjects', and 'Laboratory and Practical Subjects'. Here let me introduce the 'Laboratory/Practicum Subject' titled 'Clinical and Practical Fieldwork (psychological practice)' offered in the one semester of fourth year. This is a practicum subject in which students undertake clinical and practical activities such as visits, inspections, observation and interviews at human service organizations. This fieldwork, which is conducted at places including hospitals, clinical psychology facilities, social welfare facilities, kindergartens, nursery schools, educational institutions, bar associations, companies, and NPOs, allows students to cultivate practical capabilities underpinned by direct realization and deep acceptance. 'Seminar Subjects' and 'Laboratory/Practicum Subjects' involve small-group learning with the aim of developing a broad range of applied capabilities including problem-solving, presentation, and communication.

■ Course-Specific Major Subjects

'Course-Specific Major Subjects' are another of the characteristic features of the "comprehensive" nature of the College of Comprehensive Psychology. Students split into two different Courses in their second year and begin to study Major Subjects. However, they can still take Course-Specific Major Subjects in the other Course. The Cognition and Behavior Course employs experimental methods to scientifically explore the workings of the human mind and behavioral systems, and to advance understanding of humans themselves. In the Development and Support Course, students study the mechanisms of development, acquiring a variety of knowledge from the biological to the cultural dimensions in relation to human development from infancy to old age. Those in the Society and Relation Course study problems in diverse human relations, from interpersonal relationships such as those between oneself and others through to conflicts arising in communities and global society. They seek solutions to these problems while unravelling the workings of the human mind and behavioral systems.

■ Project-based English Program

'Seminar Subjects' and 'Laboratory/Practicum Subjects' are not the only areas in which we pursue the project-based active learning style in which students identify problems themselves, formulate solutions thereto through surveys and research, and produce presentations, discussions and academic papers. In the mandatory 'Foreign Language Subjects', we have introduced a 'Project-based English

Program'. The learning style adopted in this program requires students to explore topics that interest and concern them personally, gathering information from across the world, conducting surveys, disseminating the findings thereof in English, and gaining experience of debating in English. The aim is to equip students with practical English proficiency for active use in international society, and also to foster skills of logical thinking and communication.

■ Systematic, incremental career education across four years

In the College of Comprehensive Psychology we advance human understanding and human-oriented education in a step-by-step, systematic manner across the four years of the curriculum. In the first year, students study a variety of foundational knowledge in psychology, the basics of interpersonal relations, and how to understand themselves and humans in general, while thinking broadly about the place of psychology and associated fields of study in wider society. In the second year, they study specialized and applied knowledge, techniques, and methodologies grounded in foundational theories of psychology and a broad-based understanding of human nature. Third year involves deeper applied learning in specialized psychology subjects and related fields, and the development of practical, applied abilities for use in wider society. Finally, in the four year, students work on a graduation research project and connect the capabilities they have acquired at university to life in society and the future. In this way, the College of Comprehensive Psychology enables you to pursue in-depth exploration of humanity and career development that will set you in good stead for the rest of your life.

● Thinking Further

- (1) What kinds of areas are there within the field of psychology. Name a few using the expression “_____ Psychology.”
- (2) In relation to each “_____ Psychology” fields you came up with in (1) above, discuss what kinds of psychological issues can be found in families, schools, wider society, or human life. For example, in relation to “Developmental Psychology”: cognitive ability of infants, learning at elementary school, self-exploration in adolescence, conflict and deepening of marital relationships, etc.
- (3) Discuss what kinds of related academic fields the issues you identified in (2) above could also be explored through. For example, in relation to “self-exploration in adolescence”: in addition to developmental psychology, this issue could be explored through such fields as adolescent psychology, family psychology, cultural psychology, sociology, and philosophy.

Global liberal arts and capacity for dialogue and communication: Key attributes in globalized society

Globalization is advancing at a rapid pace, and students are increasingly expected to acquire competency in global liberal arts, which includes a wide-ranging understanding of what is going on in the world, and an outlook on the future in the contexts of planetary and human history. Communication skills are an important part of this competency.



Professor, College of Global Liberal Arts **KANAYAMA Tsutomu**

■ Liberal arts competency and communication skills for a globalizing world

Today we live in an international society in which globalization is proceeding at a breathtaking pace. In order to establish yourself in this rapidly-changing global environment, it is essential to comprehend what goes on around you in broad theoretical and practical perspective, employing a variety of approaches from fields including literature, philosophy, history, law, political economy, sociology, and information studies. You need to be able to penetrate to the true essence of things in order to identify for yourself the problems confronting contemporary society, and elicit the questions that will ultimately lead to solutions. To do so, you need to engage with history and pursue wide-ranging dialogue with the people that inhabit the diverse social and cultural environments that make up the contemporary world. Also essential is an appropriate understanding of the technologies and innovations that are steadily transforming society. As members of this increasingly complex and sophisticated society, and as global citizens, each one of us must accept diverse value outlooks with rationality, conscience, and ethical sense, pursue democratic dialogue, collaborate, and take action together with all people of the world. It is only through such action that we can make a sustainable world a reality. Each one of us needs to consider not what we can do for ourselves, but what we can do for others, and together with others, to create, collaborate, and achieve a brighter future. It is only when we acquire the ability to do all this that we gain a “passport” to creating a better society. In this sense, we are now at a historical turning point where competency in global liberal arts takes on a crucial meaning and significance.

■ Communication techniques essential to imagine our planet’s future together

People cannot exist as isolated, individual entities. Even just by looking at the consumer goods and services we purchase, we can see a variety of conditions, whereby production and manufacturing may involve importing raw materials or components that have been assembled outside Japan. In the midst of the various transformations that globalization brings, the types of ideas and awareness that people develop are strongly dependent not only on conventional mass media, but also on the transmission of information through modern communication channels and the media and devices that constitute them.

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These channels are based on the internet, a media and communications network that developed at a rapid pace from the mid-1990s and has become indispensable to our lives today. The people of the world are dependent upon one another in their everyday existence, and it is no longer possible simply to be content with one's own surroundings or the conditions in one's own country or region to the exclusion of other people, countries and regions. In this sense, we need to take the initiative to think about what is happening in the world from day to day, what kinds of problems the world faces, and which ones need to be tackled first. It is for precisely this reason that it's important to maintain your own awareness and skepticism as you access information from the media about things that are happening not only in Japan, but across the world.

Being constantly attuned to what's happening in the world, both within and beyond Japan, is a basic technique for maintaining awareness of yourself, those around you, friends that live in various parts of the world, and those you will someday meet. I believe that as members of a modern democratic society, we should all see it as our responsibility to know what's going on in the world. This is because when it comes time to make a major decision in society we, as citizens of that society, cannot be overlooked on the basis of ignorance. It is only by knowing, and making evaluations and judgments on the basis of that knowledge, that we can make an impact on today's globalizing society.

Mobilizing liberal arts competency to consider the social problems arising around you from a range of perspectives is a basic prerequisite, but you also need to understand how media works today. When receiving information (news) from media channels, it's important to maintain a creative, critical stance, rather than relying on fixed stereotypes.

■ Assessing the reliability of information accessed through media

Newspapers, television, radio, and magazines are classified in the genre of “mass media,” but in today's world a whole range of media functions are integrated and incorporated in the online space, and these “mass media” are now sometimes referred to as “old media.” This label expresses the idea that they have passed their prime and can only decline from this point on. Many forms of text, sound, and video information are now transmitted in the online space, but we cannot expect this information to be of exactly the same quality as traditional mass media. Online information is a real mixed bag, and varies hugely in its reliability.

Among old media, there is one channel that in the 1980s and 90s provided information from the front lines of a rapidly changing world, and was used by world leaders as their number one information source and a reference point for foreign policy decisions. This is the U.S.-based 24-hour news channel, Cable News Network (CNN). At a pre-inauguration press conference for the newly-elected U.S. President on January 11, 2017, around 36 years and six months after CNN was founded, CNN was accused of distributing “fake news.” It is difficult to imagine that a channel once so trusted by world leaders could over time become an unreliable fake news outlet, but what this incident demonstrates is how difficult it has become to distinguish “truth” and “fact” clearly in society today. Information only becomes communication in a social context when there are both transmitters and recipients. Those transmitting information do all sorts of things to make the information interesting, while recipients tend to seek out information that matches their own interests and concerns. Information in the online space is not necessarily presented in a way that attracts the interest of the largest number of people. People who access this online space have the right to select among the information presented, and they tend to

gravitate toward information that suits their own individual tastes and ideas, deliberately setting aside and avoiding engagement with information that does not match their preferences.

It is thereby possible to encase yourself in a shell that shuts out new perspectives and knowledge: a phenomenon known as the “filter bubble.” All of us who live in the present era of globalization need to break out of this bubble and seek knowledge of what’s happening in the world pro-actively and purposefully. The hope is that we will judge the information we gain based on solid liberal arts competency, engage in discussions that address the true essence of problems in our society, and take action to resolve them. What is needed in these times is the kind of liberal arts competency that will show the way forward into the future. Let us all engage widely with the history and achievements of humankind to date, grasp the breadth of globalizing society, and equip ourselves with a capacity for self-directed dialogue and communication, undaunted by the speed of technological change or the accelerating information overload in media and social environments.

Thinking Further

- What kind of media do you use to access information about things that are happening in the world from day to day?
- Can you trust the “news” you access regarding things that are happening in the world?
- How does the way things are presented in the news lead you see the world in certain ways?

Part 2

Knowing Yourself, Understanding Others, Contributing to Society

Activities

In order to lead a fulfilling university student life, you need to be able to manage your own time, make plans, and carry them out, as well as build relationships with others and connections with society. Part 2 of this volume deals with these essential elements of your life as a university student. We hope that after reading this material, you will think more about what you hope to do while at Ritsumeikan University. Through the activities provided in Part 2, you will gain practical experience that will enhance your understanding of the content. Activity instructions and some worksheets are available on the university website (see URL below; available in Japanese only). Please use them in conjunction with this book.

 **URL** <http://www.ritsumei.ac.jp/pathways-future/work/>

Ritsumeikan University Top Page (Japanese)



在学生の方 [Current Students]



**(学部生) 学びのサポート 学び支援サイト
[Undergraduate Students Learning Support Site]**



未来を拓く＊ワーク [Pathways to the Future: Worksheets]

Chapter 1

Self-development

Knowing yourself: The meaning of “adulthood”

The years around the age of 20, which is the age of most university students, are known as “adolescence”. Adolescence is a time for developing relationships with many different kinds of people, encountering a wide variety of ideas and values, and discovering your true self. As you work through this ongoing process of trial and error and tackle many new challenges, take the opportunity to reflect and find your own answer to the question: “Who am I?”

Associate Professor, College of Letters **KAWANABE Takashi**



■ Is a university student a fully-fledged adult?

University students can make many decisions for themselves. As soon as they enroll, they need to think about what classes to take based on their own interests and concerns, and also make their own decisions regarding extracurricular activities, part-time work, and other aspects of their lives. Students are now allowed to vote in elections due to the voting age being recently reduced to 18 years of age, and with the majority of students turning 20 while they are at university, they become able to drink alcohol and get married of their own free will according to the laws of Japan. You can see that the scope of opportunities for you to make your own judgments expands greatly after you enter university.

On the other hand, you may sometimes hear people say things like, “university students today are so immature.” The mass media, for example, often reports on students getting up to no good in public places, or students who are unable to communicate effectively with those around them. The criticism directed at university students at such times is based on the idea that such students are no longer children. In this way, the more rights society entrusts to you as an adult, the more it expects you to behave responsibly in a manner considered appropriate to adulthood.

To date, many people have thought and written about the differences between childhood and adulthood, and the process whereby a child becomes an adult. The period of transition from childhood to adulthood is generally called adolescence. Adolescence can be seen as a time when you make choices about your future; what line of work you will pursue, for example, or who you will spend the rest of your life with. This life stage emerged late on the scene in human history: until relatively recently, people were not free to choose their own occupations and partners. Adolescence is therefore an important accomplishment for humanity, a time of our lives devoted to planning what we want to be and making use of the recently-acquired right to choose our own futures.

■ Knowing yourself

Many of you who have just entered university, however, will still have no clear picture of what you want to do with the rest of your lives. Now is a good time to look at your past, your present, and your near future, and think carefully about who you actually are. The way to do this is to identify the things that you enjoy doing and people you enjoy being with, and then find more of them. As the saying

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Kawai Hayao, *Otona ni naru koto no muzukashisa—seinenki no kadai*, Iwanami Shoten, 1996.

goes, “what one likes, one will do well”. Your own potential lies in the things that you enjoy. It is also important to try new things, though. When you are forced to try something that you assume you’re no good at, you often find it to be surprisingly rewarding. I hope that you will try out as many new things as you can, and find many new rewards in them.

Deciding your own future also means abandoning other possible futures. Everyone is forced to make difficult choices from among many scenarios. At such times you may find it depressing that as an adult you can only live out a limited number of scenarios. But is it really so bad? Abandoning one choice does not mean simply giving up; it means shedding light on something else and accepting it as your own. As you accumulate many different experiences, you will come to know yourself better: your interests, your strengths and weaknesses, your likes and dislikes. In other words, you come to know your limitations. But it is only when you know these limitations that the path forward becomes clear. Knowing your limitations also means that you know when to ask other people for help and how best to collaborate with them to overcome those limitations. Connecting with others expands your own potential, and this in turn is part of creating a better society for everyone.

■ Introducing Part 2

Part 2 of this volume tackles the theme of “adulthood” from a variety of angles. As I explained above, as you move into adulthood, it is important to try your hand at many things and discover more about yourself. There are limits, however, on how much time and money you can devote to this task. In Chapter 1, therefore, we look at how to plan your lifestyle effectively, and how to stay healthy both physically and mentally. Chapter 2 focuses on interpersonal relations. During your time at university you will meet, collaborate, and even clash with many people. Relating to others is an essential part of understanding yourself. This chapter will encourage you to think together about how to develop and maintain your relationships, and what you can learn from them. Finally, in Chapter 3, we look at the wider community and society beyond the campus. Society has many rules and conventions designed to ensure that everyone can live together comfortably. People who disregard these rules and conventions are not taken seriously and are not seen as adults. Adults are expected to be equipped with certain basic attitudes. And at the same time as being part of our present-day society, you also have a role to play in creating the society of the future. Imagine yourself in this society, and think of the kind of person you hope to be and the life you wish to live.



Chapter 1: Self-development

Exploring your own identity, pursuing independence and autonomy, keeping in good shape physically and mentally.

Chapter 2: Connecting with others

Meeting, collaborating, and clashing with others. Connecting with others and getting to know yourself better.

Chapter 3: Shaping your world

Learning at university with an awareness of yourself, an appreciation of others, and a commitment to society.



■ Discussion Topics to Try

Topic	Content and Purpose	Supplementary Online Materials
Getting to know “me”	Reflect on who you are, thinking about your past self, your present self, and your future self.	✓
Knowing your learning style	Understand your own learning style, and think about how you can take control of your learning.	

Becoming who you want to be: Achieving autonomy and independence

The core theme of part 2 of this book is “becoming an adult.” For all of you as university students, this is a crucial theme. I think that the key concepts here are “autonomy” and “independence.” You need to think about who you are, be conscious of it in your actions, reflect on it, and develop a deeper understanding. But why is this necessary, and why now? The answer is that you are now in charge of your own actions, choices, and decisions. Developing yourself: that is your mission from now on.

HUBERT Mayumi

Coordinator / Clinical Psychologist, Disability Resource Center, Office of Student Affairs (BKC)



■ Autonomy and independence: What’s the difference?

The dictionary definition of “autonomy” is “the state of existing or acting separately from others,” while “independence” is “freedom from outside control or support” (*Merriam-Webster Dictionary*, 2004). To achieve “autonomy” as an adult requires you to act and develop on the basis of your own values, beliefs, and objectives; in other words, it is a process or method of becoming who you want to be self-actualization. The outcome of this process is economic and emotional freedom—“independence.”

■ Autonomy and independence doesn’t mean never relying on others

To be autonomous and independent, it’s actually important to consult other people widely and listen to their opinions and advice. However, the aim of consulting others is to obtain information. Weigh up the information by referring to your own values and understanding of the situation; make your own decisions, put them into practice, and take responsibility for the outcomes. Other people will make many suggestions that you “should” put into practice, but it’s impossible to do them all. Deciding *not* to do something is often a wise judgment.

A university’s assets don’t lie only in wisdom or knowledge itself, but also in its diverse networks of students, faculty, administrative staff, researchers, experts, and local community members. It’s certainly important for you to maintain your existing relationships of trust with parents, friends, and so on, but it’s just as important to expose yourself to the ideas and values of people you haven’t interacted with before. There will be times when you are troubled by your encounters with ideas and values different from your own. You will also experience frustration and failure caused by actions that you decided to take, or not to take. All of these experiences will nourish your growth, making your ideas, values, and objectives stronger and clearer. Seeking out new encounters and experiences will add to your personal development year by year.

■ Let’s talk values!

There are not many chances in everyday life to talk about your own values. We all have different ideas about what’s important, and these ideas form the basis of the behavioral standards we each follow. Strangely, however, we tend not to talk to each other about this important aspect of ourselves, preferring instead to get along with others at a superficial level. Sometimes, however, understanding how you are different from others helps you rediscover what’s important to you and get a clearer idea of your own

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Iwakami Mami et al. (eds.), *Daigakusei no tame no kyaria dezaian nyumon*, Yuhikaku, 2014.

objectives and values. You realize that difference is not a bad thing; in fact, it is difference that makes each and every one of us unique.

There is a type of group work, called Value Work, that simulates this experience of understanding yourself and understanding others. The “Discussion Topics to Try” column below provides an outline of this kind of group work. Refer to the “User Guide” and “Work Activity Sheets” to try this Value Work out with your orientation conductors (Oritors) in classes and seminars.

■ Why do our actions sometimes go against our own values and objectives?

This is one of humanity’s deepest mysteries! You know you really want to delve deeper into your studies and get good grades in your final exams, but you just stay in bed and read comics, or take on extra shifts at your part-time workplace. Does that sound familiar to some of you? This kind of thing happens to adults all the time: it’s called “procrastination.” Sometimes, however, it can cause real problems. Procrastination is said to be the major cause of enrollment withdrawals (drop-outs) in colleges in the US, and many support services have been devised to address it. The point is not to dismiss procrastination as a result of weak motivation, faulty values, or as simple laziness, but rather to gain a scientific understanding of a person’s complex psychological makeup and behavior, and develop methods to overcome the problem.

■ Beating procrastination

Specialists in neuroscience and behavioral science say that people are more likely to take action if they have a concrete idea of what to do, or if they can imagine in concrete terms the kind of satisfaction they will feel after achieving it. It also seems to be true that it’s easier to get motivated once you’ve started on something, rather than waiting around for motivation to come before starting. The secret is to “visualize” the process ahead of you. The “Discussion Topics to Try” column below includes techniques for overcoming procrastination that you can do on your own or in a group. They may be useful when you have an essay or presentation coming up. Try them out with friends or in class, see what works for others, and help each other out. On the website, you will also find details of “time management to become the person you want to be,” which you can download and put to use immediately. I encourage you to try these as well.

■ Using the university’s support resources effectively

A new initiative for student support within the Student Office is the Student Success Program (SSP). This program is designed to help each individual student gain independence as an autonomous learner. SSP includes various activities through which students can develop: (1) self-awareness - understanding of one’s own strengths and weaknesses; (2) self-management - managing schedules and different tasks; and (3) self-determination - establishing priorities and making choices for oneself. I hope you will make use of these support resources provided by the university as you work toward self-actualization - being the person you really want to be. You can access the SSP website at: <http://www.ritsumeit.ac.jp/ssp> (Japanese only)

■ Discussion Topics to Try

Topic	Content and Purpose	Supplementary Online Materials
Value work	Choose a word that is important to you; discuss and develop awareness of how your values are different from others.	✓
Overcoming procrastination	Procrastination, a problem for everyone, can be overcome by visualizing your objective and activity schedule.	✓
Time management to become the person you want to be	Be conscious of your precious time, and start by writing out how you are going to use it.	✓

Mind and body in university life: Psychological problems in adolescence

Adolescence is a time when many people develop anxieties about themselves. To some extent, this is unavoidable. Personal growth requires interaction with others, so friendship is a very important part of student life at university. It is also useful to develop strategies for dealing with stress.

Professor, Graduate School of Human Science **TOKUDA Kanji**



■ Adolescence is a time to agonize over oneself

University students are in the latter part of adolescence. A key task at this time is how to establish oneself as an individual. We are all shaped in part through our interaction with others; it is therefore essential to experience such interaction in the process of self-establishment. This is a long process spanning many years, and adolescence is just one of the stages in it. You can expect at this stage to experience some doubts and concerns. Anxiety is certainly related to mental health, but that doesn't mean that agonizing is inherently unhealthy.

Young people still working to establish their identity often don't have a clear idea of who they are, and lack confidence in themselves. That leads to a certain sensitivity to the gaze of others and anxiety over what others think of oneself. People can get self-conscious not just about their behavior and personality, but also about their own bodies. That is why youths are more concerned with their facial features, body shape, and clothing than other age groups. They also tend to have a strong interest in the facial features, body shape, and clothing of others of similar age to themselves. Interest in others is closely connected to interest in oneself.

As noted above, it is normal to experience a certain degree of anxiety; it is not healthy, however, if the degree becomes excessive. Excessive anxiety includes things like avoiding meeting people because you are concerned about what they will think of you, or following inadequate eating habits because you are concerned about your body shape or weight. It is thought that problems such as acute social withdrawal (*hikikomori*) and eating disorders (anorexia and bulimia) originate in psychological tendencies that are part of adolescence.

■ The importance of connecting with others

The most important part of establishing yourself as an individual is to understand and accept yourself. This is called self-awareness and self-acceptance. It is not easy to do, and that is why everyone agonizes over themselves during adolescence. Thinking about things on your own will not lead to self-awareness and self-acceptance, however. It is important to connecting with other people. An especially effective approach is to share your experiences with others going through a similar phase. You gain reassurance that



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- Shirai Toshiaki (ed.), *Yoku wakaruru seinen shinrigaku*, Minerva Shobō, 2006.
Sugihara Yasushi and Takaishi Kyoko (eds.), *12nin no kaunserā ga kataru 12 no monogatari*, Minerva Shobō, 2010.

others have the same concerns as you do, and you also get a better understanding of yourself by noting how you are different from others. In this sense, relationships with people of the same age are a crucial part of adolescence. You can attach many different meanings to your life as a university student, but surely one of them is “making friends with people who can experience mutual understanding with you”.

One of the features of this self-conscious period called adolescence is a tendency to be emotionally unstable. For example, people quickly become highly motivated, and then just as suddenly grow depressed. They may appear over-confident, and then lose their confidence completely as a result of small things. It is normal to experience some self-denial during adolescence. If this becomes excessive, however, it may lead to self-harm and even in extreme cases to thoughts of suicide.

Emotional instability also leads to instability in relationships with others. For example, people may suddenly come to despise someone they have always respected, or lose interest completely in someone they were previously attracted to. Again, such instability is to a certain extent unavoidable during adolescence.

Another important thing in engaging with others during adolescence is the conflict between independence and dependence. This conflict sometimes leads to cases where individuals try to solve problems themselves rather than consulting with others and end up making the situation even worse, and other cases where they rely too heavily on others and miss the opportunity to achieve something on their own. The point is to maintain a balance between doing things for yourself and seeking help from others.

To summarize, we can say that there are three keys to maintaining a healthy mind: self-awareness, self-acceptance, and connecting with others.

■ The importance of hardship

Experience, whether it is experience of confronting oneself or engaging with others, can only be accumulated over time and through hard work. Proverbs such as “spare no effort while you are young” and “heavy work in youth is quiet rest in old age” are not used very often these days, but they certainly encapsulate the idea that you learn and grow by overcoming adversity, and that it is unwise to expect to grow without any hardships. A comfortable, trouble-free existence is meaningless in adolescence. All the hardships you experience at university should be seen as investments in your future. One of your key tasks as a university student is to grapple with problems, engage with others, and thereby develop yourself as an individual.

■ Developing strategies for dealing with stress

Even so, neither mind nor body can cope with constant struggles. It is important to develop your own capacity to alleviate any strong feelings of unease, tension, or anxiety. There are many methods of stress relief, but two of the most popular are physical exercise and diversion. With a change of scene and some distance from the source of your worries, it is easier to develop a fresh outlook. Many techniques for mental and physical relaxation have also been developed; if you learn some of these now, you'll find that they come in handy throughout your life.

■ Activities to Try

Activity	Content and Purpose	Supplementary Online Materials
Emotional health quiz	Use a quiz format to think about one essential element of human health: sleep.	✓
Mastering relaxation techniques	Experience and learn about the “muscle relaxation technique”, used to alleviate mental tension.	✓
Method of putting worries in order	Learn methods to sort out your emotions and make it easier to deal with problems when you feel your life at university has reached a dead end.	✓

Learning how to live a healthy student life

This article offers some ideas on how to live a healthy student life. By maintaining proper sleeping, eating, and exercise habits to manage your weight, as well as refraining from excess alcohol and avoiding smoking and other substances, you will be able to make the most not only of your university student life, but your future as well.



Professor, Medical Service Center **NAKAGAWA Katsumi**

■ Learning about healthy student lifestyles

What comes to mind when you think about living a healthy student life?

Dr. Breslow at the University of California, Los Angeles in the United States has identified “seven healthy habits” (Fig. 1-1). You may think, “Is that all it takes?”, but maintaining all these habits is actually quite difficult. Results of lifestyle surveys from regular health checkups show that the number of students following more than six habits among seven, which strongly correlated with longevity, drops from the first year to only about half of all students from their second year onwards (Fig. 1-2). This trend continues unchanged from year to year. Detailed results are posted on the Medical Service Center’s web page. Please think about how you should maintain your life style during your university days.



Fig. 1-1 Breslow's 7 healthy habits

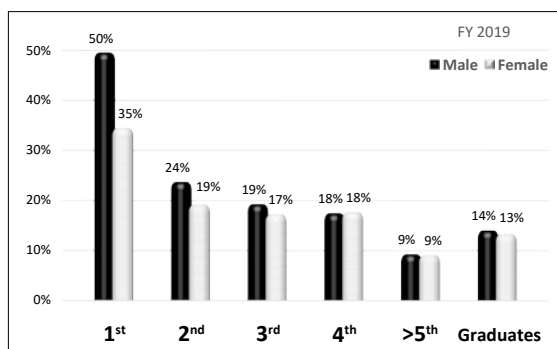


Fig. 1-2 Ratio of students practicing six or more of the healthy habits

■ Social awareness of the problem of smoking

Ritsumeikan University began to actively address the problem of smoking in 2008, and in April 2013, the entire campus was designated as smoke-free. Since July 2019, following an amendment of the Health Promotion Act, smoking is prohibited on campus except in designated outdoor smoking areas. The smoking rate among Ritsumeikan University students has dropped, but remained steady since around 2015 (Fig. 2). I am sure you all are aware of

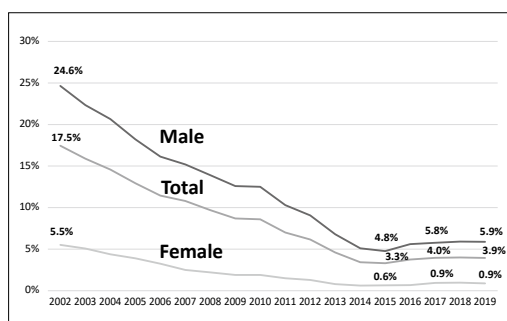


Fig. 2 Smoking rate among Ritsumeikan University students

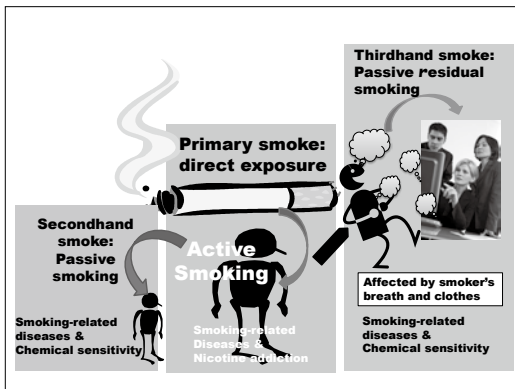


Fig. 3 The problem of passive smoking

of cancer and atherosclerosis (e.g. ischemic heart disease), just like for the smokers themselves. Have you ever noticed the strong odor of cigarettes around someone returning from a designated smoking area? A smoker's breath contains cigarette smoke particles for 30 to 60 minutes after smoking. Inhaling these particles is called a thirdhand smoking (passive residual smoking). Cigarette smoke particles also accumulate in great amounts on smokers' clothes.

While medication for treating nicotine addiction has been made available, quitting smoking still requires a great deal of effort. The best thing you can do is to not start smoking. Those of you who have never smoked before, I implore you never to start. I also hope that you encourage your friends, family members, and colleagues who do smoke to quit, and provide your support with love.

■ The truth about new forms of cigarettes and cannabis across the world

The existence of new types of tobacco products such as "e-cigarettes" and "electronic vaporizer cigarettes" is making the problem of smoking more complex. E-cigarettes do not contain tobacco leaves: instead, users inhale vapor produced by heating a liquid, which comes in a variety of flavors. In 2019, around 2,000 "e-cigarette, or vaping, product use associated lung injury (EVALI)" cases were reported in the United States, and 40 of these were fatal. The cause is suspected to be substances contained in the liquid such as glycerol, propylene glycerol, and cannabis-derived tetrahydrocannabinol (THC), but many details are still unclear.

Electronic vaporizer cigarettes have become widespread in Japan. These products involve inhaling vapor produced by heating tobacco leaves or processed tobacco products, and they are promoted as being safe because they do not involve burning, so the volume of harmful substances they produce other than nicotine is lower than conventional paper cigarettes. Both active and passive smoking of these products is expected to have the same kinds of negative health effects as conventional cigarettes, albeit to a lesser extent.

In recent years, countries such as the U.S. and Canada have moved to legalize "recreational" cannabis. In addition to dried cannabis leaves for smoking, cannabis is sold in forms such as energy drinks and candy, and there have been cases of death resulting from acute poisoning. These are also related to deaths from acute lung injury resulting from use of e-cigarettes.

In a 2015 survey on dangerous drug use among students at four universities in Kansai, 92.2% of respondents said that dangerous drugs "should never be used or tolerated." On the other hand, 6.0%

responded “drug use is a personal freedom as long as it does not bother others.” Is it right to think that you have nothing to be concerned about if you don't smoke or take these drugs? People similar to you, such as your friends, classmates, and roommates, are known as your “peers.” Placing yourself among a group of peers with high levels of awareness and skills promotes friendly competition that raises the abilities and performance of both yourself and the other members is known as the “Peer Effect”. There is a saying that good company breeds good ideas: I strongly hope you all work together as good peers to build a society that can solve the problems of smoking and cannabis.

Discussion Topics to Try

Topic	Content and Purpose	Supplementary Online Materials
Living habits awareness activity	Think about your own living habits and compare them to Dr. Breslow’s healthy habits. Think about which habits you are not currently practicing and how you can make it possible.	
Thinking about eating habits	What do you think you should eat? Let's think about nutrition. Write down the food you ate in the past week, and check if you are getting the nutrition you need.	
Smoking problems awareness activity	Think together about what problems there are with smoking, and what can be done to solve those problems.	
Legalization of cannabis	Find out about the social contexts for legalization of cannabis.	

Chapter 2

Engaging with others

Connecting with others through communication

At university, you are part of a much larger world than you have experienced before. There are many more opportunities to meet people with a variety of different outlooks on life. What kinds of people would you like to meet and connect with during your time as a university student?



Associate Professor, College of Sport and Health Science **YAMAURA Kazuho**

■ University: a great place to connect with people

When you first entered university, did you sense that there was something a little different about life as a university student? Many of you probably found yourself part of more different groups than ever before: not only your class groups, but also such groups as extracurricular clubs and circles, part-time workplaces, and community volunteer organizations. Compared with high school, you have much more freedom in terms of both time and space at university. It is up to you to determine whether you will develop shallow relationships over a broad area, or work on deepening relationships with a narrow scope. In either case, it is the relationships with others (friends) you develop at university that will make your life here satisfying and worthwhile. You will also find that these relationships evolve in unexpected and surprising ways in your life after university.

Interpersonal relationships are what make our lives interesting and give us the energy to go forward. That is precisely why, when entering a new environment, we worry about whether we'll be able to make friends, feel upset and anxious after we have a quarrel with someone, and feel such pleasure when we achieve something we have worked on in cooperation with others. At university you have ongoing opportunities to meet new people and develop friendships with people you trust with your innermost secrets. This can be a major turning point in your lives and lead to both intellectual stimulation and personal growth.

■ Are the people you interact with similar to you, or different?

The more active you are, the more chances you will have to learn and meet people. When talking with a person you meet, if you feel that they have similar ways of thinking, values, or approaches to dealing with things, you will probably want to get to know them better and become friends. The problem is what to do when you meet someone you feel is a little different from yourself—or completely different. It takes time and mental energy to try to communicate with and understand people different from oneself, so we often feel that it is a lot of trouble, and expect an eventual clash of opinions. This is why we tend to be reluctant to engage with people different from ourselves and try instead to keep them at a safe distance.

It is these others who you only know from a distance, however, that hold the key to solving your problems and pushing you on to greater things. The renowned sociologist Granovetter caused a sensation

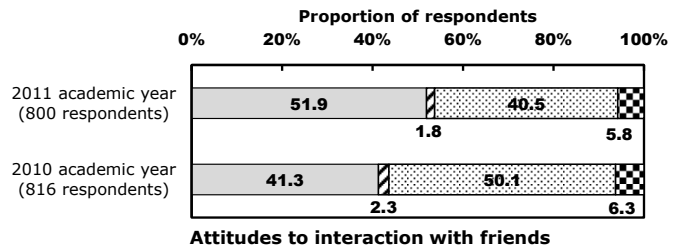
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 Yamagishi Toshio, *Shigarami o kagaku suru: kōkōsei kara no shakai shinrigaku nyūmon*, Chikuma Primer Shinsho, 2011.

when he came up with the theory that open networks and loose connections promised unexpected windows of opportunity. The data that Granovetter presented in support of his theory included studies of successful career changes, which tended to be generated by light-hearted introductions from people not closely connected, and information imparted casually. People with whom you interact regularly, such as friends and family, provide a sense of security because they tend to sympathize with your point of view. This idea is easy to grasp if you think of a loving couple that has been together for many years. In closed relationships like these, it is surprisingly difficult to maintain the kind of excitement and novelty that you felt when you first met.

On the other hand, people that are different from yourself or with whom you have little contact live in a different environment and have different values, and are thus capable of providing you with novel and useful information and personal connections. Social media, for example, where it is possible to connect with anyone, anywhere, anytime, many people have had the experience of learning something new and surprising from a response sent by someone they didn't know. In that sense, we can see social media popularity as a result of people today needing to interact with others different from themselves and being attracted by a tool that allows them to do so. Our lives are therefore enriched by both strong relationships with friends close to us, and by ongoing loose connections with acquaintances far away.

- Prefer narrow, deep interaction ■ Prefer narrow, shallow interaction
□ Prefer broad, deep interaction ■ Prefer broad, shallow interaction



Source: "Survey of attitudes toward post-3/11 Japan and one's own future", University Student Attitudes Project FUTURE 2011

Engaging with a diversity of acquaintances and friends

The rise of social media has made it easier than ever before to engage with a broad spectrum of people. On the other hand, as the range of acceptable value outlooks expands and greater importance is placed on each individual outlook, the potential for discord and interpersonal conflict also increases. In order to protect ourselves from these risks and lead fulfilling lives, we each need to have a capacity to make our own judgments and iron out problems for ourselves. In order to establish the most comfortable degree of distance to maintain in different circumstances, and to find the words that enable us to understand one another most effectively, we engage in communication. Ten people gathered in a room are likely to engage with each other in ten different ways. I hope that as you enter this new phase of your life and are exposed to a wider range of interpersonal relationships, you will work with those around you to develop a repertoire of effective communication styles.

Discussion Topics to Try

Topic	Content and Purpose	Supplementary Online Materials
Myself and others	Looking back at your life so far, which of the people you have encountered have left the deepest impression on you? What have you learned (or are still learning) from those encounters?	✓
On your own	What kind of solitary (on-your-own) activities have you engaged in? Did you approach those activities more positively or negatively than you would have if you were with friends? Why?	✓
Attitudes and interactions with friends	Imagine that you have been attending class every week and taking extensive notes. Close to exam time, a friend who has not attended class regularly approaches you and asks to borrow your notes. How would you feel, and what would you do? Try to come up with as many thoughts and ideas as possible.	

Diverse connections: Love and gender

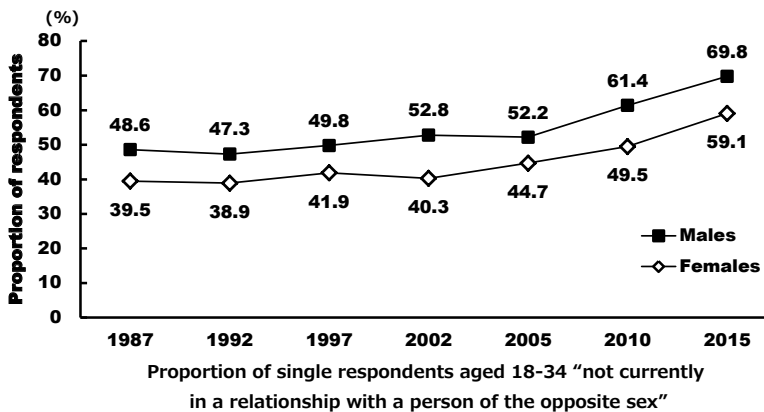
It seems to me that young people today are too bound up in the idea that “love is supreme”. What do we mean by “love” in the first place? In this section we look at love as one variety in a whole spectrum of human relations.



Professor, Graduate School of Human Science **MURAMOTO Kuniko**

■ Is love an essential item?

When I talk with students about love, I am often surprised. One of the things that surprises me most is the idea that it is somehow shameful not to be in love with someone, and that “any partner is better than none”. In the past, marriage was treated as a prerequisite to being identified as a fully-fledged adult; maybe the prerequisite now is no more marriage but having a lover, people have come to see love as the prerequisite. In fact, however, the number of young people without a partner is on the rise. A 2015 survey by the National Institute of Population and Social Security Research found that 70% of males and 60% of females between the ages of 18 and 34 were not in a relationship with a person of the opposite sex. The survey did not, however, ask about same-sex relationships.



Source: Survey by the National Institute of Population and Social Security Research, 2015

People often assume that love has always held the same meaning, but this is mistaken. In ancient Greece, for example, love was something that existed between males only, while among the nobility of medieval France, it referred to Platonic Love (an emotional connection not involving sexual relations). The linking of love, sex, and marriage, is known as Romantic Love Ideology. Based on mutual consent of the parties, an exclusive monogamous relationship, and a gender-based division of roles, this ideology might be now considered by many people to be outmoded. A growing number of people now believe in non-romantic friendships with members of the opposite sex, and that it is not essential for partners or married couples to be engaged in sexual relations. This raises a whole lot of questions. What exactly do we mean by “love”? Does a relationship between a man and woman have to involve sex? How is such a relationship different from a friendship? Is it distinct from marriage? And so the list goes on.

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■ Accepting diversity

Sigmund Freud said that “anatomy is destiny”, but in the 1970s, scholars began to distinguish between “sex” in the sense of anatomical/biological difference, and “gender” in the sense of socially/culturally constructed difference. Then in the late 1980s there was a realization that biological sex may not be completely binary, and that the distinction between sex and gender was itself uncertain. New ideas of sexual identity and sexual orientation also emerged, so that today, it is recognized that there are as many types of gender and sexuality as there are individuals in the world. Don’t you think it is silly to hold to the rigid idea the rigid idea that it’s better to be in love than not in love, no matter who you’re with or what kind of relationship it is? I’m sure such an idea hurts yourself as well as the other party.

Even if you happen to be in love with someone, there is nothing to say that that person will have the same ideas about love as you do. In the olden days, a woman was often assumed to have consented to sexual relations simply by entering a man’s room. Today, however, forcing someone into sex on the basis of such a unilateral assumption is considered a crime. Sometimes a person will like someone else and want to be with them, but not be interested in sexual relations; at other times a relationship with the person of the opposite sex will be seen simply as a friendship, without any sexual connotation. The sexual identity of the other party in your relationship may be quite different from what it seems at first, and their sexual orientation may also differ from your own.

If, rather than just falling in love, you want to get closer to someone you like and build an intimate relationship with them, the first step is to get to know them and help them to get to know you. What are your likes and dislikes? What are your values? What do you want to get out of the relationship? If you can’t agree with them on these points, you will be required to reach a compromise, or give up on something. The mass media likes to come up with simple step-by-step “manuals for love”, but you can’t build a successful relationship just on a few techniques for making the other party like you and getting them to fit in with your own idea of what love is. Such techniques are far removed from the really important process of learning to understand each other and developing a genuine two-way relationship.

■ Growing through loss

It is also important to learn how to break up successfully. Many young people these days think that they can’t end a relationship unless they have their partner’s permission. In essence, a relationship is based on the consent of both parties, so it will terminate when one party no longer wishes to be part of it. Marriage, a systematized form of relationship, is now shifting to a no-fault system, under which the marriage terminates when the relationship breaks down, regardless of who is to blame. No matter how much you love a person, they are not you; things will sometimes not work out like you want them to. Ernest Hemingway once said: “If two people love each other, there can be no happy end to it.” In other words, it is in the nature of love not to turn out as you planned.

Love may be an important element in life, but there are many other important elements. Regardless of whether or not you fall in love, or out of love, it is possible to open yourself up to relationships with others, engage in communication in order to understand others better, experience breakups and loss, and grow into a more complete human being. University student life is full of such opportunities; make the most of your relationships while you’re here.

■ Discussion Topics to Try

Topic	Content and Purpose	Supplementary Online Materials
The concept of gender differences	Take up a specific topic related to “gender” and then discuss your findings and thoughts. (Example: Are gender roles a problem?)	
Diverse views of love	With movies, novels, and comics, discuss diverse views of love and romantic relationships.	

Communication for intercultural understanding: Working toward a multicultural coexistence society

Each one of us has a part to play in creating a multicultural coexistence society where everyone is able to be themselves. In this article we look at approaches to communication that respect cultural diversity while enhancing our intercultural sensitivity.

Professor, Ritsumeikan International **HORIE Miki**



■ The multicultural coexistence society

In this article, I use the term “multicultural coexistence society” to refer to a society in which people with a variety of different cultural identities (including language, religion, ethnicity, occupation, gender, sexual preference, class, and place of origin) live together peacefully. This idea is premised on respect for the individuality and human rights of every member of society, and a positive outlook on cultural diversity within society.

A multicultural coexistence society is not something that comes about naturally. In the field of research on the development of intercultural sensitivity, Bennett (1998) has observed that a genuine openness to cultures other than one’s own is something that needs to be learned consciously. We all unconsciously acquire the common sense, values, and standards of judgment that exist in the societies in which we are born and raised. It is therefore natural to feel some discomfort when we encounter different modes of behavior and value judgments. When our sense of discomfort is especially strong, we can sometimes feel threatened by each other’s differences, leading us to discriminatory words and actions.

Overcoming this sense of discomfort towards other cultures and reflecting a respect for cultural diversity in our everyday behavior requires knowledge, skills, and attitudes based on a degree of experience. Made up of people with a wealth of diverse cultural attributes, including international students, universities are communities that aspire to the ideal of multicultural co-existence. The university campus is the perfect environment for you to extend your range of experiences and engage in a process of trial and error as you strive for multicultural coexistence.

■ Raising your intercultural awareness

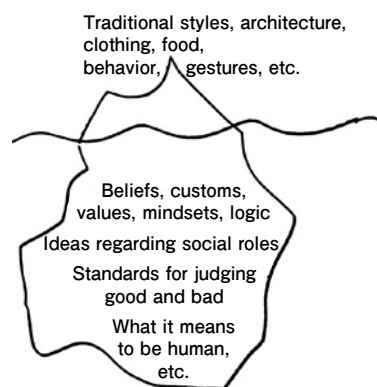
It is easy to say “let’s respect other cultures,” but what does that actually mean in practice? Here I will introduce the “cultural iceberg” model that is often used to understand the concept of cultural difference. The visible portion of the iceberg is just a small part of the whole, and is supported by a much larger portion hidden from view. “Culture” is made up of both the visible and invisible portions. The visible portion is the outward appearance of a culture: these are the elements that travelers tend to enjoy during a short stay in a different cultural setting. The invisible portion, on the other hand, is a deeper and

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more complex world, and contains elements that together provide the foundations for the visible portion.

Just being aware of this iceberg model can help us to analyze a variety of cross-cultural encounters objectively and become more receptive to diversity. In class, for example, we often observe situations where international students speak up actively, while the Japanese students remain silent (this is the “visible” portion). The international students can interpret this as Japanese students being uninterested in communicating with them, while the Japanese students can be dissatisfied, feeling that the international students are not giving them an opportunity to speak. This is not a positive scenario for either party.



The Cultural Iceberg Model

What about the “invisible” portion of this scenario? When we talked about it in one of my classes, the Japanese students said that they hadn’t experienced any discussion-based classes in their education up to senior high school, so they didn’t know how to express themselves, even though they do have opinions. This surprised the international students in my class. Some American students explained that they had always been required to speak up in class, and it had become such a habit that they found it difficult to stop. In other words, the different attitudes the students display in class derive not from differences in their motivation or consideration for others, but from differences in the school cultures they experienced previously. Our discussion on this topic expanded to include such issues as school education systems in different countries and the unspoken rules that apply to teachers and students. In other words, the students had progressed beyond arbitrary interpretation and criticism and gained insights into the invisible portion of culture, developing an understanding of each other’s behavior and communicating in a cooperative approach to learning.



Discussion in an intercultural exchange class

When we encounter a different culture, we tend to judge the visible portions arbitrarily based on our own standards. In a multicultural environment, however, we need to refrain from such judgments and try to uncover the values and outlooks hidden in the invisible portion of the other culture. Put your own accepted wisdom aside for a moment, and turn your attention to the invisible portion of the other person’s cultural iceberg.

■ Go beyond your comfort zone

Of course it is not easy to distance yourself from what you take for granted. The longer you live in one cultural environment (in other words, the more you grow up), the more difficult it becomes. In that sense, contact with other cultures is an opportunity to understand your own culture more objectively. Encountering different values and behaviors allows you to hold up a mirror to your own “common sense.” I encourage you to seek such opportunities actively during your university student life.

The most effective way to enhance your intercultural sensitivity is to get out of your “comfort zone” (the environment that you are familiar with and in which you feel comfortable). Make use of study abroad programs and other opportunities to venture overseas. When doing so, aim for an experience that

does not end simply with the tip of the iceberg, but instead enables you to deepen your understanding of the portion below the surface. Taking classes together with international students is also highly recommended.

It is not easy to build a community and achieve something together with people from other cultural backgrounds, but the experience, knowledge and skills you gain in the process will surely help you throughout your life. Whenever you are unsure which option to choose, go for the one that is outside your comfort zone. Even something as simple as this will make you a richer human being, and bring you a step closer to fulfilling your role as a member of our multicultural coexistence society.



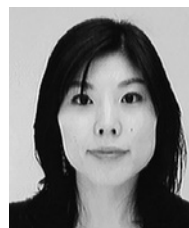
Together with guest speakers from the Emirate of Sharjah

Discussion Topics to Try

Title	Overview and Aims	Online Materials
Diversity in cultural value orientations	Thinking about cultural differences in value orientations with a focus on yourself.	Available
Your cultural identity	Cultural identity is about much more than nationality and language. Get to know your own cultural identity from a variety of angles.	Available

Is it fun to be in love? The joys and sorrows of relationships

“Dating” is a common experience for university students. How can you have a relationship that is enjoyable for both you and your partner? Let’s reflect on our own ideas about love and interaction with others.



Professor, College of Social Sciences **SAITO Mao**

■ Love can be a pressure

Love stories abound, in comics, movies, novels, magazines, and many other kinds of media. In the impressionable teenage years and twenties, many people feel particularly pressured to be in love. It is not uncommon for people to enter into relationships driven by vague concerns such as being behind the times if they don’t have a partner, or being considered immature if they don’t have sexual experience.

You get a great sense of happiness from being in love. Love reminds us of how wonderful it is to engage with others on deep level. Deep engagement, however, is also very difficult. People can lose sight of everything other than their relationship. They want to know everything about their partner and feel the need to put constraints on them; they keep quiet about certain things for fear of being disliked . . . love can sometimes dull your ability to make objective judgments, leading you to hurt your partner or yourself, and resulting in dramatic changes to your own life, future plans, and relationships with the people around you.

■ Understanding “Dating Violence”

Have you ever heard the term, “Dating Violence”? You may have heard of DV standing for Domestic Violence. Dating Violence is violence in an unmarried relationship regardless of whether or not the partners are living together. It is particularly common among young couples with no experience of marriage in the under-30 age bracket. It has been taken up recently in the news media and as a theme in TV drama shows. While there are some very serious cases involving stalking, assault and even murder, the truth is that Dating Violence is becoming more and more widespread. A recent survey found that 23.4% of women and 11.7% of men in their 20s with dating experience had been victims of some kind of violence. Another survey found a higher proportion of male victims than female.

When we hear the word “DV” we tend to think of punching, kicking, and other forms of physical violence. In reality, however, violence can take many other forms. These include emotional violence (sometimes called “moral harassment”) in which the aggressor uses words to harm their partner, and economic violence such as forcing a partner to purchase expensive gifts and pay for everything. The most noteworthy type of Dating Violence is social violence, involving monitoring and restricting a partner’s interpersonal relationships and behavior. Concrete cases include unilaterally deciding what

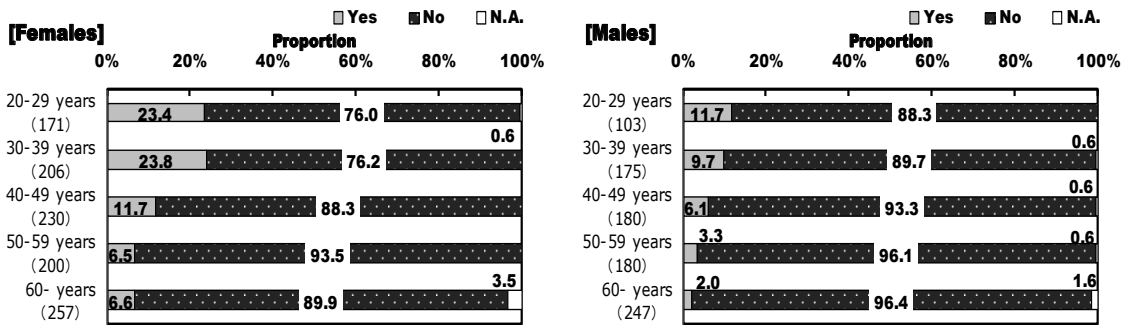
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activities you will engage in as a couple and when, forcing your partner to conform to your schedule all the time, checking your partner's smartphone history without permission, and limiting their contact with friends or involvement in club activities. Smartphones are especially susceptible to use as a means of monitoring partners and depriving them of their privacy.

For example, acts such as posting intimate images of an ex-partner on the Internet out of spite, known as revenge porn, have been cracked down on since last year under a law aimed at "preventing damage caused by the provision of private recordings such as sexual images". However, it seems to be difficult to completely delete images once they have been posted on the Internet. A smartphone is equipped with a lot of convenient functions, however it has drastically changed the way in which we can maintain a certain distance from partners. Smartphones have allowed people to connect with their partners 24 hours a day. Because of this, we are practically forced to stay connected and know everything about our partners.



Do you have any experience of violence inflicted by partner (by sex and age group)

Source: Office of Prime Minister and Cabinet, Danjokan ni okeru bōryoku ni kansuru chōsa, 2011.

■ The dangers of covert violence

Covert activity such as monitoring and controlling your partner is so dangerous because you can't determine exactly when it reaches a stage you can call "violence". When you first start seeing the person, you may be infatuated and spend long hours talking on the phone or texting. As time goes on, however, you may find yourself having to check how they feel or what they want to do all the time, and notice that it has become more difficult to find time to meet with friends or to schedule shifts at your part-time workplace. Your relationship thus becomes more and more dependent on your partner's convenience.

At such times your feelings for your partner may cloud your ability to confront the fact that you are no longer comfortable in the relationship. You may interpret the restrictions your partner places on you as an expression of "love", assume that love is always hard work, and underestimate or pretend not to notice that there is violence in your relationship. Does this kind of relationship actually make you and your partner happy?

■ Respecting yourself, respecting your partner

Of course, some people say that they are too busy with other things to bother with love. Everyone attaches a different degree of importance to love. What degree of "distance" do you find most comfortable? Is this degree also comfortable for your partner?

There is an old saying that "a hedge between keeps friendships green". You need to be careful not

to force your demands on others simply because you like them. Think about whether you might be using your emotions to justify closing off friendships and future possibilities for your partner, or, on the other hand, if you are trying too hard to please your partner and refraining from saying or doing what you really want. No matter how much you love your partner, you need to build a relationship in which both of you feel comfortable to say “no”.

When you're in love, it's perfectly natural to want to find out more about your partner and spend more time with them. In order to keep the relationship enjoyable for both of you, however, you need to pay attention to your own needs, not just your feelings for your partner. Having said that, it is vital to respect and come to accept differences in each other's opinions and ways of thinking.

These same principles apply not only to love, but to relationships with family and friends. Take the time to think a little time about your own concepts of love and interaction with others.

Discussion Topics to Try

Topic	Content and Purpose	Supplementary Online Materials
Love and “distance”	Smartphones now allow us to easily connect with our partner 24 hours a day even when far away from each other. However, everyone has their own comfortable “distance” to keep with their partner. Discuss how smartphones have changed the “distance” between partners (advantages and disadvantages) and what people could do to maintain a comfortable “distance” with their partner.	
Interacting with others	Based on the discussions above, discuss how you should appropriately interact with those close to you such as your partner, family, and friends.	

A “mature” approach to protecting yourself: Diverse opportunities in university life

A multitude of opportunities await you at university. Opportunities to learn, to enjoy yourself, to lose your direction, to take a break, and to make the occasional mistake . . . whatever they may be, all of these opportunities will help you grow as a person. Some, however, may also constitute threats to your mind and body. In this article we look at how new students, filled with excitement at the start of their university life, can develop a “mature” approach to distinguishing between different kinds of opportunities and protecting themselves from risks.



KATAYAMA Ai

Coordinator / Social Worker, Disability Resource Center, Office of Student Affairs (KIC)

■ Selecting from among diverse opportunities

Classes, part-time work, study abroad, volunteering, reading, student clubs, parties, internships, travel, simply “taking it easy” . . . just think of how many different kinds of opportunities await you at university. The opportunities you have encountered up to now may have been selected for you specially by adults who knew you well. Those days are behind you now. One of the greatest attractions of university student life is that you can “try out” different opportunities for yourself to see how they fit with your own ideals. Naturally, some of the opportunities you try out along the way will not suit you so well. Such experiences are still an important part of developing the capacity to choose the opportunities that suit you best. Even if you sometimes put a foot wrong, you can still discover the opportunities you need to bring you closer to the future you dream of.

■ Risky opportunities?

Among the countless opportunities laid out before you, there may be some that can endanger your physical or mental health. Many university students have already encountered such “risky opportunities”, ones that seemed to be exactly what they were looking for, but turned out to be a little more hazardous than expected. Here are some of the things I mean.

I want to make friends!
BUT
No matter how good the party is,
chugging drinks is going
a little too far . . .

I want to lose weight!
BUT
A drug that helps you
lose ten kilograms in
just two weeks sounds risky to me . . .

I need more money!
BUT
Should I really say yes to a job
that pays 20,000 yen per day
when I don't even know
for sure what it's about?

“Risky opportunities” like these tend to present themselves to you as if they are just what you need to make your student life worthwhile. But stop and think for a moment. How things are likely to turn out if you start chugging drinks just to keep the party going and impress new friends? Will a dubious lose-weight-quick diet really make you feel better about yourself? And yes, all students need money, but is the job you've been offered really a safe and proper way to earn it? If you fail to think about these

outcomes, the opportunities you choose may sometimes end up causing serious damage to your own mental or physical health, relationships with friends and family, and even your reputation long into the future.

■ Learning to tell “risky opportunities” from “essential opportunities”

Here are some hints on how to approach the opportunities around you in a way that ensures you distinguish correctly between the “risky” ones and those that are essential for your development.

(1) Common sense

Common sense is a combination of your own standards of what’s acceptable, the standards common among your friends and those close to you, and the wider social standards. A risky opportunity is one that seriously upsets the balance between these three elements. So you need to ask yourself three questions when evaluating an opportunity: “Am I OK with it?” “Would my parents and friends think it’s OK?” “Is it OK by regular community standards?”

(2) Self-control

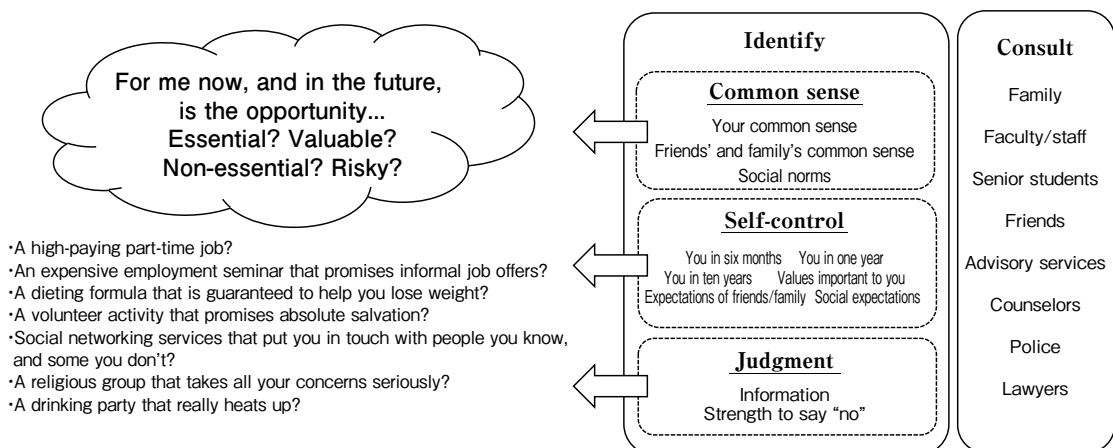
Self-control is a process or means of self-realization; in other words, a way to become the person you want to be. How do you assess the value of the opportunity presented to you against your own sense of values? How will the opportunity help you to make your ideal student life a reality, or get you to where you want to be in five or ten years? Try asking yourself these questions before you go ahead.

(3) Judgment

The ultimate means to distinguish between essential opportunities and risky opportunities is called “judgment”. Sources such as news media and the university authorities provide information about the risky opportunities that may confront you during your student life. It is important to develop a proper understanding of online dangers, inducements, pyramid schemes, and other risky opportunities in which you can easily become either a victim or a perpetrator. You also need to be able to say “no” to risky opportunities based on your own independent judgment and reasons.

■ Dealing with risky opportunities safely

No matter how careful you are, you may occasionally find yourself caught up in a risky situation. There is one thing that will help you get out of trouble if you reach this stage: consultation. What we



mean by “consultation” in this sense is finding people who can help you assess your situation objectively based on correct information, and work with you to improve the situation. Talking about things with someone close to you is an important opportunity to clarify what your problem is and how you can express it. In order to take action to improve the situation, it is important to access multiple consultation channels, including family and friends, university faculty/staff, and experts who have a good knowledge of the risky opportunities out there.

■ Contemplating “mature” approaches

The passage below outlines a risky situation involving several students. Discuss what “mature” decision-making steps could be taken by these students in order to protect themselves.

Discussion Topics to Try

The passage below outlines a risky situation involving several students. Discuss what mature decision-making steps could be taken by these students in order to protect themselves.

Student B wants to get along well with other students regardless of what year level they're in. He joins a tennis club whose members include students from other universities. Just as he is starting to feel comfortable in his new surroundings, he is invited to a drinking party with other club members. Of course Student B joins the party since he sees it as an opportunity to get to know the other members better. As the party heats up, several students start chugging their drinks. Student B knows that he shouldn't drink alcohol until he is 20*, so orders oolong tea instead. But Student A, who is older and always looks out for B, says, “Try an alcoholic drink instead! This one is just like fruit juice!” Everyone around him is knocking back alcoholic drinks and having a great time. Student B thinks that in this kind of atmosphere, the best thing to do would be to order an alcoholic drink in the next round.

*The legal age for alcohol consumption in Japan is 20.

Topic	Content and Purpose	Supplementary Online Materials
Try to find mature rules to protect your mind and body	<div>1) Think about the reason why Student A recommended Student B an alcoholic drink and imagine Student A's feelings. Share your opinions regarding these issues.</div> <div>2) Student B ordered an alcoholic drink. Think about Student B's reason and feelings, and imagine the reaction of Student A and his feelings. Share your opinions regarding these issues.</div> <div>3) Student B declined to order an alcoholic drink. Imagine Student B's reason and feelings, and imagine the reaction of Student A and his feelings. Share your opinions regarding these issues.</div> <div>4) Read the sections on “Common sense”, “Self-control”, and “Judgment” and consider what Student B can do to protect his mind and body in a mature manner.</div>	

Chapter 3

Shaping your world

Living with rules, developing morality

By the time they get to university, most students are tired of being constantly reminded about “rules” and “morals”. All societies have rules, and all individuals act on the basis of their own sense of morality. Ritsumeikan University has rules, too. This does not mean, however, that you should follow the rules unthinkingly. In the Ritsumeikan spirit of freedom and innovation, take a more mature approach and think about what we actually mean by “rules” and “morals”.



Professor, Graduate School of Professional Teacher Education **SHINTO Takaaki**

■ What do rules and morals actually mean?

Rules exist in all types of society, all the way from a group of young children at play through to the global community of nations. Some rules are set out explicitly, while others are more implicit. There is also something less tangible called morality (ethics, morals). We each have our own morality, and groups can also share a common morality. It can change over time, leading people to speak of things like a “decline in morals”. Rules and morals, developed progressively over time, are supposed to have been established in society so as to make it better and in our minds as well.

Think back to when you were small. Surely the rules of society and the morals of others helped you to grow. In early childhood, it is impossible to function independently: you must have been assisted by your family and acquaintances. And that is not all. Your continued existence is a direct result of other people, including complete strangers, obeying rules (such as traffic rules) and living in accordance with their sense of morality. In this light, we can see adulthood as the time when we start protecting and nurturing the next generation by obeying rules and applying our own morals.

We all feel like disobeying rules sometimes. We also question why we should follow rules that we didn’t make ourselves. Sometimes we may feel that a certain rule is strange. On such occasions, what we need to do is analyze the rule dispassionately, and if we still consider it strange, lobby in a rational way for some kind of change.

Disregarding rules means also disregarding other people. All rules, even those that are flawed, are in some way a product of other peoples’ experiences of problem-solving, trial and error. Of course, when rules are created in response to every instance of one person causing trouble to others, we end up with obscure and oppressive rule systems.

■ You’re a university student now!

So now you’re a university student. From this point on you need not to obey rules mechanically, but to act on the basis of your own set of morals, and to nurture and develop those morals (see “Did You Know?” below). The rapid rise of the internet society in recent years is an example of how new situations

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Takahashi Akira, “Dōtoku handan” in *Kiwādo shinrigaku shirīzu 5: hattatsu* (ed. Shigeno, Takahashi & Ando), Shinyōsha, 2011, pp. 108-113.

and conditions can evolve in ways that we never expected. Many other new experiences of this sort await us in the future. Under these conditions, a lighthearted word or deed can hurt someone else without you even knowing it. That is why it is important to cultivate your own moral code. You need to do this in dialogue with others, so that you don't become completely self-centered. It is useful to talk with others about what kinds of rules and morals you think are appropriate.

You may occasionally break a rule and regret your actions, or question your own moral sense. There is no such thing as a morally flawless human being; anyone who proclaims that they are is definitely suspect. The important thing is what you do after you break a rule; and, on the other hand, how you deal with somebody else who has broken a rule. This is another important part of developing a mature approach to rules.

■ Living with rules and developing morals as a university student

Let's think a little more practically about what you can do. Below are a few close-to-home situations. Think about whether you have considered any of them before.

- If you chat in class while the instructor is talking, what would someone with a hearing disability, who finds it difficult to make out what others are saying, do?
- If you cheat on an exam or plagiarize an essay, what effect does it have on fellow students who have worked honestly, or yourself, or those who have worked to raise and teach you?
- What would happen if you were running late for class, went too fast on your bicycle, and crashed into an elderly person, pregnant mother, or small child?
- If you smoke in the residential areas just outside the campus in order to avoid the campus no-smoking rule (and there are many other students doing the same thing), who is affected, and how?

How did you go? I am sure some of you have been in such situations without really thinking about them. Next, here are two workshop activities you can try.

► Workshop 1. "I'd never thought of that!"

Try to come up with some kind of behavior that you haven't really thought much about before, and examine it in light of your own morals and the rules that apply in your society and within your university. Reflect on areas where your behavior hasn't measured up to the standards you are applying. Think about "behavior" broadly, including online activities.

► Workshop 2. "My university student ideal"

Write down one word, or a set of words, that describes the moral standards that you want to apply in your time at university between now and when you graduate or complete your studies. Explain these words to other students. They can be in the form of a phrase, a single word, a slogan, or a poem; they can be concrete or abstract—it doesn't matter. Something simple and easy to remember is best.

It may sound a little excessive to say so, but these words should form the basic ideal that you will put into practice while you are at university. Just as the university has "educational ideals", you can create your own ideal. Maybe you would prefer to call it a catchphrase. Take it seriously, and apply it to inspire you in all areas of your university life. Of course, you're welcome to alter it along the way if you choose. After all, you're a university student now.

Did you know?

Psychologist Lawrence Kohlberg, who formulated a theory of the stages of moral development, described the state of thinking and acting on the basis of one's own morals as the "post-conventional level". Do some research of your own using texts in fields such as psychology and education. For example, Takahashi (2011), which is in the reference list for this article, offers straightforward explanations of each stage of moral development by reference to well-known moral dilemmas.

Discussion Topics to Try

Topic	Content and Purpose	Remarks	Supplementary Online Materials
1. I'd never thought of that!	Think of something related to rules and morals that you'd never been aware of before. Share it with a group or class.	You can extend your learning by: (a) Using books and online resources on psychology to research the development of moral judgment through the key terms, "Kohlberg" and "moral dilemma" (b) Identifying the rules that apply within the university	
2. Myself as a university student	Think of a word(s) that encapsulates the approach you wish to take during your time at university. Share it with a group or class.	You can extend your learning by: (a) Referring to Ritsumeikan's founding spirit, educational ideals, and the Ritsumeikan Charter (b) Think about what distinguishes university students from high school students, and adults from children.	

Diversity, inclusion, engagement: Living with differences

We are all different in some way from others, whether in terms of place of origin, religion, gender, physical abilities, values, beliefs, or other attributes. We need to think about how to come to terms with this diversity, and how we can accept each other's differences and live together with them.



Professor, College of Letters **YONEYAMA Hiroshi**

■ The concept of “us” and “them”

We live with a range of different value systems and beliefs, some of which are acquired through personal experience, and some of which are shaped by our specific social and historical context and held in common with others who share the same context. Here, I would like to consider how concepts such as nation, ethnicity, and religion are used to foster strong identification (a sense that you belong to a certain group). It is clear that such identification is founded on a view of those outside one's own group (foreigners, strangers, followers of other religions, etc.) as “the enemy.” People have been prepared to go to war and sacrifice themselves and their families in order to fight the enemy. This phenomenon was reflected in the new “nation-state” structures that emerged in the late 18th century, in which the idea of “nation” was founded on a strong, exclusive patriotic sentiment. The nation-state model spread through Europe and North and South America in the 19th century, and by the latter half of the 20th century it extended across virtually the entire globe. The impact can be seen in the history of increasing armed conflict through the 19th century and the two World Wars in the 20th century, which were said to have resulted in the loss of between 60 and 80 million lives (including civilians who died of illnesses related to war and forced labor).

Humanity has still not managed to break free from this chain of hatred. One example from recent years is the Yugoslavian civil war that raged for more than 10 years from the 1990s as the former multi-ethnic state of Yugoslavia was dismantled. This conflict involved “ethnic cleansing” across the country, including massacres, forced migration, and organized rape. Ethnic cleansing is a policy of eliminating certain ethnic groups from an area inhabited by multiple ethnicities, by means of killing and/or driving them out. Another example is the inter-ethnic conflict in Rwanda in 1994, in which between 10 and 20 percent of the entire country's population was wiped out. The term given to this kind of murder and destruction of livelihood, carried out with the aim of eradicating a specific ethnic group, is *genocide*.^(*)

■ Multicultural coexistence and human rights

Even those of us who enjoy peaceful lives are closely connected with the acts outlined above. Making distinctions between “us” and “them” is thought to be an essential trait of humans as group-

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oriented animals, but it can also be the origin of many types of problems within our society. In sports, for example, competitors are expected to have a strong desire to beat their opponents, but this often sometimes spills over into violent conduct (words or actions) by both competitors and spectators. The Fédération Internationale de Football Association (FIFA) confirmed its policy of zero tolerance for racist conduct by either players or supporters, and since 2006 has been running a “Say No to Racism” campaign. In the world of the internet, there are countless individuals and groups producing hateful comments and harassment directed at certain groups and individuals. The ease with which one can disseminate information anonymously online has resulted in frequent cases of university students becoming either victims or perpetrators of online posts that violate dignity, exacerbate discrimination, and damage the lives of individuals.

It is unlikely that national, ethnic, religious, and other types of groups will ever disappear from human society. In the 21st century, however, people and goods move across national borders with ease, and information can be exchanged around the world in an instant, making it essential for many different types of groups to co-exist with one another. Humanity must strive to realize the ideal of multicultural co-existence. I recommend that you read the column in Chapter 2 of Part 1 titled “Ritsumeikan University’s Internationalization at a Glance”, and Chapter 2 of Part 2 titled “Communication for Cross-Cultural Understanding”. While accepting that there will always be differences of opinion and perspective, we need to think about how we can respect one another and live together as members of a multicultural coexistence society.

How can we enrich our own lives by interacting with people with different values and ideas and encountering new ways of looking at things? Humanity has learned something through the experience of losing hundreds of millions of lives in wars and civil conflicts. The lesson we have learned is to respect human rights. It is essential to put into practice, both at an individual level and across society as a whole, the simple moral principles of acknowledging each other’s existence, remembering that all humans are equal, and never hating others or using hateful words.

- Are you acknowledging other people as individuals with their own characteristics, emotions, and lives? Be careful that you do not fall into an “us” and “them” pattern of thinking.
- Might you be causing harm to another by refusing to accept their way of doing things? Try to build positive relationships.
- Is it a bad thing that other people are different from you? Try to imagine yourself as someone who tolerates a broad range of value outlooks and ways of living.

■ Diversity, inclusion, engagement

Let us think a little more deeply about the perspectives and feelings that a member of a multicultural coexistence society should have. If you were asked to choose a university or a company to work at after graduation, which do you think would be more interesting: one made up of people similar to yourself who all understood each other well, or one made up of a diverse range of people with different values, genders, physical capabilities, and linguistic and cultural backgrounds, requiring you to constantly negotiate your own position? Which of these two organizations presents more opportunities for becoming active internationally? Which one would help you grow more as a person?

In organizations with a diversity of members, it takes time and effort to reconcile different ideas and

customs. However, such organizations have a high capacity for creativity, and are now actively promoted through keywords such as “diversity” and “inclusion.” Sometimes another keyword—either “equality” or “engagement”—is added to make a three-word catchphrase. The global population is now estimated to have exceeded 7 billion. A crucial challenge for humanity in the 21st century will be to accept and utilize the diversity found in these 7 billion people.

The university is responsible both for analyzing and explaining these changes in academic terms, and for ensuring that students grow in to members of a multicultural coexistence society (“global citizens”) through education, research, and student life on our increasingly international campuses. I hope that you will each value one another’s rights and dignity, and develop skills of creativity and judgment grounded in reality.

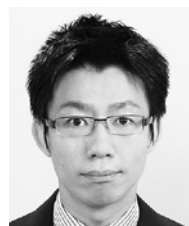
*1 Well-known instances of major genocide in human history include the genocide of Armenians in the final years of the Ottoman Empire, and the genocide perpetrated by the Nazis against the Jews, the Romani, disabled persons, homosexuals, and other groups.

Discussion Topics to Try

Topic	Content and Purpose	Supplementary Online Materials
Thinking about diversity	Develop a concrete image of people with different standpoints and backgrounds from your own. Think about the problems you may encounter when working together with those people in classes and extracurricular activities, and how you would deal with the problems.	
Confronting hatred	Using the Triangle of Hate diagram, think about the various kinds of hatred that could lead from everyday quarrels to genocide.	✓
Thinking about antidiscrimination	Read about the International Convention on the Elimination of All Forms of Racial Discrimination, other international human rights laws, and antidiscrimination initiatives taken in various countries. Think about how these apply to universities and our own society.	

Living in a networked society

The idea of a “networked society”, in which we are connected with many people we have never met, now pervades our everyday lives. Information and communication networks enable us to search and obtain information easily, and to communicate with almost anyone. On the other hand, the use of networks can also lead to all kinds of trouble, including unintended leakage of personal information and harm to the reputation of others as a result of information being shared inadvertently. How can we make more effective use of the information networks available to us?



Professor, College of Information Science and Engineering **NISHIURA Takanobu**

■ What is a networked society?

As a result of rapid advancements in ICT (information and communication technology), we now engage in a whole range of networked activities that were not part of everyday life a decade or two ago. These include searching for information and browsing videos on smartphones, and shopping for products online. In this new networked society, we can exchange information freely with people we have never met and form new communities that only exist online, such as those in social networking services. Information networks have enabled the creation of many new industries and employment opportunities, and grown to be an indispensable part of our everyday lives.

Information networks have also brought great changes to campus life. For example, students required to read a foreign language text for class, who in the past would have had to go to the library and consult a dictionary, can now ascertain the meaning of the text in just a few moments by using a translation app on their smartphones or computers. Outside the classroom, students can easily make video recordings of their extracurricular activities and share them online with any number of people across the barriers of time and distance. They can book and purchase rail and air tickets for travel quickly and easily online, without having to visit a travel agent or train station.

There are countless ways to utilize information networks to your benefit, but surely the greatest attraction lies in the potential to communicate with others. With social networking and other tools, it is possible to keep in touch regardless of where you are, so these days students rarely find themselves unable to get in touch with friends, even on a campus populated by tens of thousands of people. What's more, the capacity for easy communication with people you have never even met dramatically expands the possibilities for developing new friendships and engaging with a variety of new communities.

■ The real world and the online world

Information networks certainly offer great convenience, and their active use can greatly enhance the quality of our lives. If used incorrectly, however, information networks can also be highly detrimental. It is particularly important to take care in cases where our online worlds overlap with our real-life worlds. How do we manage our own personal information? Many social networking services encourage users

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to register using their real names, but do we really understand the risks involved in doing so, and the degree to which our information will be made publicly available? Online communities are many times larger than our real communities, and in them it is much easier to access information pertaining to other community members; even information sent anonymously can often be traced to a specific individual based on its content. There is ample scope for real-world misuse of personal information obtained online.

If you are one of those people who assumes that your information is safe online because you only communicate with your friends, I advise you to check the conditions regarding public access to your communications. It is possible that the information you have sent so far has already been shared with countless others, and traced back to you. One of the most common types of trouble that university students find themselves in online is defamation or damage to another person's reputation, often unintentional, resulting from a failure to realize that what they write is openly available or accessible by third parties. Online social networking spaces are rarely confined to a limited number of acquaintances within the same community. Unintended defamation can often be avoided simply by being aware that what you write may be viewed by someone other than the intended audience, and assessing it objectively before you send or post it online. It is categorically impossible to retract something once it is on the network. Even if you delete it in its original context, it may already have been copied and disseminated elsewhere. I urge you to understand the responsibilities that come with sharing information online, and to be aware that in some circumstances there may be legal consequences for your actions.

■ Using information networks effectively

In a networked society, everyone can disseminate information freely. It is therefore essential that each one of us is able to judge the accuracy and value of the information that we access. There can be severe consequences if actions are taken in the real world based on a belief in information accessed online from an unknown source. Before you act, try to develop a solid understanding of the accuracy and value of the information you have accessed.

Finally, please remember that if you understand and utilize information networks correctly, they can help you in all areas of your life both on campus and beyond it. Keep the five principles of SNS use in mind, and take pride in your status as a Ritsumeikan University student, both online and in real life.

Five points to remember when using social networking services (SNS)

1. The information you find on SNS is not necessarily correct.
2. Regular social rules still apply on SNS.
3. The information you post on SNS spreads all around the world.
4. You are responsible for the information you post on SNS, even if you post it anonymously.
5. Irresponsible posts on SNS can cause harm not only to you, but to your friends and family as well.

■ Discussion Topics to Try

Topic	Content and Purpose	Reference	Supplementary Online Materials
Experiencing the links between the online world and the real world	Consider how different rules for access to information online can have different effects on the real world.	Discuss the following topics in a group to get a better understanding. 1) Learn about problems with social networks from latest news or web articles, and examine how you can prevent those problems before they occur. 2) Check the on-campus SNS-related website, make a list of pros and cons of SNS, and discuss what is needed to use SNS safely and properly. http://www.ritsumeikan.ac.jp/rs/sns	

Preparing for your future career

Deciding on a career does not just mean choosing a job; it is a choice of what kind of life you will live and work in. This milestone in your life, as you transition from high school to university to study in a new environment, is also a time to think about preparing for your future career.



Professor, Ritsumeikan University Institute for General Education **NAKAGAWA Yoko**

■ What is a career?

What does the word “career” mean to you? Some of you may associate it with phrases related to ability or status, such as the necessity of “career development” or the appealing title of “career-track professional.” Others of you may have no specific impression yet as new university students, and all you can associate with the word “career” are the typical job-hunting activities that await you later in your university student life.

The word “career” has its roots in a Latin term for a wheeled cart or vehicle. The tracks left behind by the wheels show the path taken by the cart, just as your professional knowledge and experiences lead up to your current career standing. That is how the word gained its meaning in modern usage. A career is often defined in this way as just a professional history, but in career psychology, the concept is slightly broader. The reason for this is that in addition to their roles in the working world, through their interactions with others in society, people also fulfil various roles as members of families and communities throughout their lives. Your career is like a road with the entirety of where you have been and what you have done behind you, with the choices of your future lying ahead.

In life, sometimes things don’t go according to plan, and unexpected events can force you to change your plans as well. Even so, your career, as your path through life from the past to the future, is not something that can be defined as a success or failure. This road of yours is but a path with major milestones where you make choices of which direction you (i.e., your career) will take from there. For example, there is the path you took from high school to university. Four or six years from now, you will be faced with another choice of paths, this time from the university out into wider society. When making these choices, you also have to leave other paths behind, and confronting such choices often brings feelings of doubt or confusion. In order to face this upcoming major milestone in your lives and succeed, take a moment to look back on your path up to here, and think about how you plan to move forward into the future.

■ Thinking about the transition from university to society: Understanding the needs of society

The transition from university to society is also the transition of a person into full adult life as they engage more actively with the society around them. With this in mind, you should not only consider how

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you want to live your life, but what society will demand from you as a professional.

There are many examples of basic social traits that are expected of university students, such initiative, how to think things through, and how to work in a team. While knowledge and talent are certainly important in realizing these traits, the general consensus is that in order to apply these abilities and work together with various kinds of people, the aforementioned general purpose-skills (the basic skills needed to function in society) are also necessary. Are special experiences or study opportunities needed to acquire these abilities? I believe that the answer is no: the study and research opportunities available to you in your regular university courses are more than sufficient for developing these skills.

When assigned to write a report for a class, you have to identify a problem and conduct research (using academic texts and other sources), and then you share your ideas in a clear way that others can understand. This activity corresponds to the acquisition of the ability to think things through. In group work, you learn how to combine your ideas and opinions with others who hold diverse views, and how to delegate and manage discussions so that they can proceed smoothly. This activity corresponds to the acquisition of the ability to work in a team. Finally, through practical study such as internships and PBL (problem-based learning), you can cultivate the ability to handle tasks and follow them through to completion, which corresponds to the acquisition of initiative.

In this way, you will find many opportunities to learn and grow through your university studies. However, the questions of when and what to study are up to you. If you do not understand what knowledge you still lack, or what skills you must acquire, you may not be able to make the most of the opportunities available to you. In order to establish a study plan that answers the questions of when and what to study, try thinking about the kind of person you want to be in the future. And of course, just trying something does not automatically mean you will learn something new. It is said that in order to make the most of your experiences, a positive attitude towards learning is very important. More specifically, one thing you can do to make the most of an experience is to take an active approach and challenge yourself; reflect on your experiences, show interest, curiosity, and awareness, set the goal of elevating your abilities in the process, and value the input of others.

When you set out to hunt for a job, you will often be asked about your experiences and efforts while you were a university student. These kinds of questions are not just about what kinds of experiences you had and what you learned from them, but also about the perspectives you gained in regard to the process of learning through experience. This is because how you approach learning is thought of as an indicator of your potential for future growth.

Your upcoming university life is an opportunity to acquire the skills that will be demanded by your future career, but only if you approach your studies in a pro-active manner. This is why it is important to make the most of your time studying at Ritsumeikan University.

■ Thinking about the transition from university to society: Looking back on your past experiences

To think more about the direction you are headed for your career, let's use an activity where we look back at choices you have made regarding your past experiences and personal milestones. By looking back at the paths you have chosen in life, we may gain some insight into where your future path will lead you.

First, think about why you chose the College that you are enrolled in at Ritsumeikan University. Consider why you chose a university in Kyoto (or Shiga or Osaka), and which colleges you didn't

consider enrolling in. Think about who you consulted with, your worries or concerns at that time, who made the final decision, and when that decision was made. **[Topic 1]**

The judgment criteria you use and priorities you assign at this time, as well as your attitude regarding the choices you made, can in some ways predict the choices you will make and the processes you will use when selecting your future career.

Next, think about the roles you enjoy taking on, and the value of those roles. Imagine you are working in a group organizing an event. What kind of role do you think you would take on in this group? Think back through your student life up to now. What kind of roles were you good at? Why did you choose to take those roles? What did you enjoy when you were carrying out those roles? **[Topic 2]**

The common roles and situations that arise from these activities can be considered your “career anchor.” Your career anchor can show you what kind of work you would like to do and what kinds of roles you value as you choose your future career.

In this way, looking back at your past experiences (i.e., the path you have taken up to now) will help you find your way forward, but you needn’t concern yourself too much with these findings. A university is a place to build new relationships, to make new choices, and to challenge yourself in new ways. You may well discover new aspects of yourself in the process. University life is a chance to open new paths that lead into your future.

Discussion Topics to Try

Topic	Content and Purpose	Supplementary Online Materials
Thinking about career selection criteria	Discuss with your classmates why you chose your college (major) at Ritsumeikan University. List some criteria you used to make your choice, and then rank them according to “satisfaction” and “importance.” Then, use this information to help find your own career path.	✓
Thinking about your ideal roles	Make up an event that will be held at the welcome festival for new students. What kind of roles are there for organizing this event? Which role will you take on? As in the first activity, discuss these points with each other.	

Pathways to the future as enfranchised citizens

Those of you who are aged 18 or over and have the right to vote now share a responsibility for building our society into the future. If that idea does not really make sense to you, read on for hints on developing skills as enfranchised citizens while you are at university.



Professor, College of Law UEMATSU Ken'ichi

■ 18 years of age: The entry point to full citizenship

Most of you who have reached the age of 18 now have the opportunity to participate in public elections and polls almost every year. This includes not only upper and lower house elections for the National Diet, but also elections for prefectural governors, municipal mayors, and local assemblies. In recent years we have also seen more and more resident polls conducted at local government level to gauge support for specific policies (a well-known example is the poll concerning the Osaka Metropolis Plan in 2015). In addition, any amendment to the Constitution of Japan would also require a national referendum. Now that you are eligible to participate in these elections and polls, you have joined the ranks of enfranchised citizens of Japan. Enfranchised citizens are **people collectively responsible for creating the society in which they live**. The direct impact of your single vote on the outcome of an election is, of course, no more than one in several tens of thousands. However, the outcome of the election as a whole will return, like a boomerang, in the form of binding policy decisions that affect all of our lives. Taxation, social welfare, and national security are all problems for the entire Japanese public, but viewed in the long term, they are also issues that will have the greatest impact on the younger generation, including you. This means that participating in elections is especially important for younger citizens, and that you should be aware of your position when you make decisions at voting time.

The lowering of the voting age is something to be welcomed in the sense that it expands the scope of **people collectively responsible for creating the society in which they live**. (18 is the voting age in most other countries; in some, it is as low as 16.) In light of the heavy responsibility that enfranchised citizens have for the outcomes of the decisions they make when voting, careful consideration is essential. We need to know how to behave as enfranchised citizens. At election time, some political parties will say things like “Japan is in dire economic trouble, and we need to raise the consumption tax rate in order to maintain our social welfare system,” while others will respond by saying “consumption tax is unfair on lower income earners and drives consumption down.” Some will argue that “exercising a right of collective self-defense is essential for Japan’s security”; others that “if Japan follows the United States and becomes a military superpower, international tensions will only grow.” Each of these positions seems in itself to be reasonable, and it is difficult to know which one is the most valid. The important thing when you encounter these issues is not to be swayed by election candidates’ outward image or by

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the content of online reports of questionable truth, but instead to decide your vote on your own, taking into account a wide range of opinions. You need to behave as a well-informed citizen.

Most of you who were in high school until recently will probably feel inadequately prepared for your new roles as “well-informed citizens.” You may have gained some knowledge of fields such as politics and economics as you studied for university entrance examinations, although there may be some difference depending on whether you are in the humanities/social sciences or science/engineering areas. In order to be a well-informed citizen, however, there are two things that are more important than such knowledge. The first is to acquire the attitudes and skills to develop and assert your own logical position on controversial issues and, where necessary, to seek a resolution that opposing sides can agree on (or, at times, to stick to your own convictions rather than make unnecessary compromises). The second is to develop the conceptual ability to understand the reasons why different stakeholders in a range of social issues have chosen to voice their opinions. This especially involves the capacity to comprehend the discomfort, anger, and dissatisfaction of people in minority positions within society. Elementary and secondary education in Japan has not provided enough opportunities to develop such attitudes and skills. The government is apparently considering enhancing “citizenship education” in line with the lowering of the voting age, but it is difficult to see how this kind of top-down approach to citizenship education being successful. It is possible that an excessive emphasis on political neutrality will make teachers feel overly conscious of and restricted by the will of the education ministry and boards of education.

■ Elections are not your only role as citizens

Elections are not the only opportunity for you to discharge your role as enfranchised citizens. In theory, one of the rules of democracy is that the people will be bound by the outcomes of the elections in which they participate, but this is not always true in practice. There are many cases where elections do not function properly as reflections of the will of the people. There may, for example, be flaws in the electoral system itself (such as the “wasted vote” problem in single-seat electoral districts, or unequal value of individual votes), or the ruling party may not have presented an unpopular policy clearly to the public in its election manifesto (this is known as issue-screening). In such cases, asserting that the victorious side in the election has “the trust of the people” and completely ignoring opposing voices is an abuse of election results. Responding that “if you have a problem, you can always vote them out at the next election” is half correct, but also half mistaken. It is possible for people to express their opinions without waiting for the next election, and they certainly should do so. Surely one of our responsibilities as enfranchised citizens is to express any discomfort, anger, and dissatisfaction we feel in our everyday lives and to generate “public opinion” in relation to a wide range of social and political issues. There are many ways of expressing ourselves. There are public demonstrations and protests, letters to newspapers, petitions to the National Diet; even “whispers” on social media can be an effective voice for citizens.

■ Building your experience as citizens

In the above paragraphs I have been lecturing you in a somewhat superior manner, but that does not mean that my generation is fully equipped with the qualities of a “well-informed citizen” either. We still lose our way in an ongoing process of trial and error. Even if we will never be “perfect” citizens, it is important for all of us to try to become “better” citizens. What is needed in order to do so is not some tortuous system of citizenship education so much as the process of building our actual experience of

democracy at work. Here are three ways in which you can do so.

(1) Participate in democratic processes within Ritsumeikan: Ritsumeikan has a proud and ongoing history of democratic management, as symbolized by the Plenary Council system (see Chapter 3 in Part 1 of this book). Becoming involved in autonomous student bodies such as self-governing associations, the Student Union, and orientation conductor groups will in itself help you build experience as enfranchised citizens.

(2) Pursue learning to the full in your specialist fields: There are many different types of issues contested in elections: some have varied and complex causes such as international conflicts and global environmental problems; some, such as energy problems, require knowledge of science and technology; others, such as euthanasia, are connected to individual value outlooks and religious views. Unless you are a genius like Aristotle or Jeremy Bentham, it is impossible for any one person to be fully versed in all these different issues. However, by gaining mastery of your specialist field at university, you will be able to judge at least one of these issues from an expert standpoint, and develop the ability to express your judgment. Physics students have high capacity to express judgments on nuclear power issues, law students on debates over revisions to the Civil Code, and so on. Your learning at university is directly connected to building your experience as enfranchised citizens.

(3) Express yourself in society: As explained above, enfranchised citizens have the responsibility to share their discomfort and anger with wider society. It is true that when you become a working adult, it is often difficult to discharge this responsibility due to time limitations and a variety of other constraints. As a university student you have a relatively large amount of free time and fewer social constraints, so this is precisely the time that you should be discharging your responsibilities to society as enfranchised citizens. I am not saying that every single university student should start holding protests outside the National Diet Building. What is important is to find your own ways to resolve the discomforts that you may feel, and to put them into practice. Some students are involved in a non-profit organization that is renovating abandoned *machiya* townhouses in Kyoto. Others are working as volunteers to have meals together with children from households in poverty. Still others have succeeded in lobbying the electoral administration committee for an on-campus polling station, which has now been installed at BKC. It is important to start out by tackling these kinds of problems close to home.

Discussion Topics to Try

Title	Overview and Aims	Online Materials
Who is involved in creating our society?	At the start of this article, I said that “ most of you” can now vote in elections. I made this limitation because there are some domestic students at our university who are permanent foreign residents of Japan but do not have the right to vote under the current laws. If we define citizens as “people collectively responsible for creating the society in which they live,” is it acceptable to exclude permanent residents who have been born and raised in Japan and live their lives in the same way as Japanese nationals?	
What does it mean to “change society”?	Read chapter 7 of the reference text, and talk about what it means to “change society” and what you can do as individuals.	

Becoming a lay judge

Professor, College of Law **WATANABE Chihara**



■ What is the lay judge system?

Have you heard of the lay judge (*saiban-in*) system? It is a system whereby in criminal cases, ordinary citizens work as lay judges alongside professional judges not only to hear trials and judge guilt and innocence, but also to determine criminal penalties. This system does not operate in all criminal trial—just for serious crimes such as murder, robbery resulting in death, arson, violations of the Stimulants Control Act, and rape resulting in death. A lay judge candidates list is generated every year by random selection from the electoral roll; six lay judges are then selected randomly from this list for each case. These six work together with three professional judges as a nine-person panel to establish the facts of the case, to judge whether the accused is guilty or innocent, and, in cases of a guilty verdict, to determine sentencing, i.e., what penalty to impose. These decisions are made by majority vote, with both lay and professional judges having one equal vote each. Because serious crimes are involved, panels may sometimes need to decide the death penalty. Lay judges are only involved in first hearings; appeals and final appeals to the Supreme Court are still heard only by professional judges.

Upon reading the above, you might think: “Why go to the trouble of getting regular citizens involved in criminal trials? It would be safer just to use professional judges who can make expert decisions. What’s more, criminal trials are too much of a burden for ordinary people.” Such doubts have certainly be raised over the lay judge system. So, what is the point of having such a system?

■ Citizen participation in trials and its purpose

If we look beyond Japan, we see that in many countries ordinary citizens are involved somehow in trials for serious criminal matters. A well-known example is the jury system in the United States. In criminal trials in the U.S., usually a panel of 12 randomly-selected jurors determines whether or not a crime was in fact committed and issues a verdict of guilty or not guilty. A professional judge instructs the jury on the legal rules, but it is the jurors alone—randomly-selected ordinary citizens—who discuss and determine the guilt of the accused. In the U.S. it is believed that the judicial system should be democratic, and that it is more reliable to have cases determined by 12 ordinary people rather than by a single expert. The jury system is used widely not only in criminal cases, but in civil litigation such as where compensation is being sought for medical malpractice or product liability. In France, there is a system for nine ordinary citizens to work alongside three professional judges to determine

■ References

- Supreme Court of Japan website: http://www.saibanin.courts.go.jp/topics/saibanin_jissi_jyoukyou.html (in Japanese only)
 Hirano Tetsuro, *Kore de waku! Saiban-in seido*, Jitsugyo no Nihon Sha, 2008.
 Nishino Kiichi, *Saraba, saiban-in seido: Shiho no konran ga motarashita higeki*, Minerva Shobo, 2015.

verdicts and sentencing in serious criminal cases. This too is known as a “jury” system, but in the sense that it involves citizens and professional judges hearing cases together, it is more like Japan’s system. Systems such as this are usually referred to as “lay participation (sanshin)” systems. The lay judge system in Japan, therefore, is another example of a lay participation system. France has a history of revolution and high levels of distrust in state power. The lay participation system there is said to be designed to enable citizens to monitor and participate in exercises of state power such as the imposition of criminal penalties. These systems exist not only in Europe and North America: Japan’s neighbor, South Korea, has recently launched a similar initiative known as the Citizen Participation System. The involvement of ordinary citizens in judicial processes is a worldwide trend.

■ Aims and realities of the lay judge system

In Japan, many people seem to believe that judicial trials can be safely left up to experts who have passed the difficult Bar Examination. But isn’t this a rather simplistic assumption reflecting a lack of knowledge regarding the trial system? Cases of false conviction sometime grab the attention of the mass media; even just counting the number of cases that come to light, it should be clear that we cannot assume that all will go smoothly if we leave it up to the professionals.

However, the reason for the introduction of the lay judge system, undertaken as part of a series of reforms to Japan’s justice system as a whole, was not simply to prevent false convictions. The primary aim was to “establish a citizens’ basis” for the justice system, which had previously been considered the realm of experts alone. It was also considered important to “reflect the sound social common sense of ordinary citizens” in judicial proceedings. This idea is expressed in the court slogan which you have probably heard before: “participating with my own viewpoint, my own sense, my own language.” Article 1 of the Lay Judges Act states that the system’s aim is “to promote the understanding of the people and to enhance their trust in the justice system.” In any event, the system is designed to enable ordinary people, previously distanced from judicial trials, to participate in and understand such trials, as well as to better reflect general social norms, thereby raising public trust in the justice system.

In the ten years since the lay judge system was launched with the above aims, 13,389 people have been tried by lay judge panels, and a total of 70,526 people have participated in trials as lay judges (as of the end of September, 2019). The average trial length in the 2018 fiscal year was 10.8 days, which is longer than when the system commenced. The work of a lay judge is certainly not easy: in some murder cases, for example, lay judges have suffered psychological damage after viewing gruesome evidence photographs. Even so, it is surprising to learn that while the majority of people are unwilling to participate in the system, 96.7% of those who actually work as lay judges say that it was a good experience (from questionnaire survey of lay judge system participants up to 2018). In 2015 a lay judge panel handed down the death penalty for the murder of a female student of Chiba University, only to have its decision reversed on appeal. This outcome led some people to argue that the lay judge system is meaningless, but surely having citizens participate in the justice system has a wider meaning than this.

■ University students and the lay judge system

Lay judges are selected randomly from the electoral roll—currently, this means men and women aged 20 and over. The voting age has now been lowered to 18, but for the moment, the lay judge system will continue to operate with people aged 20 and over only. Being a lay judge is a good opportunity to learn about the justice system. Six ordinary people participate as lay judges in every trial; having a variety of people from different backgrounds, genders, and age groups is preferable, and it surely works to the benefit of the participants themselves, helping them achieve a good trial. If you have the opportunity to participate, I hope you will take it up actively.

In practice, however, the law provides conditions whereby people can withdraw from lay judge duty. Along with people aged 70 and over and those for whom participation is difficult due to illness, care or child-rearing duties, “students” are one group that is permitted to withdraw (Article 16 of the Lay Judge Act). The reason for this is simple: students are expected to focus exclusively on their studies. For working adults, withdrawal is difficult except in very special circumstances, but it is easy if you can say you are a student. I would like you all, as students, to reflect on the meaning of this exemption. It shows that society considers it important for you to concentrate on your studies. Even so, I hope that you will do your best to accept any invitation to participate in the lay judge system if circumstances permit. Work as a lay judge, facing up to the accused, participating fully in the operation of the trial, and engaging in exhaustive discussion, is a once-in-a-lifetime chance to grow as a person. Ritsumeikan University even has a system of official leave that can apply to absences for lay judge duty, so please apply if necessary. Lay judge duty is also one of the grounds for requesting a make-up examination. Genuine participation by every individual is the foundation that supports both the lay judge system and Japan’s justice system as a whole.

■ Thinking Further

- Research the types of occupations that cannot become lay judges, and the grounds on which you can withdraw from lay judge duty. Think about why such restrictions and exemptions exist. (Lay Judge Act Articles 14-16)
- Some people are of the opinion that in order to “reflect the proper social common sense of ordinary citizens,” it would be better to target minor offences rather than serious crimes. Discuss the validity of this opinion.
- Lay judges are obliged to maintain the confidentiality of matters such as the contents of their discussions with professional judges and other lay judges, the opinions voiced during such discussions, and the number of votes cast in favor and against a majority decision. This obligation of confidentiality, which lasts for the lay judges’ entire lives, is said to ensure that discussions can proceed freely. However, the obligation is also criticized for imposing too heavy a burden, preventing lay judges from sharing their experiences with others and impeding fulfilment of the goals of the system itself. Discuss what should be done about lay judges’ obligation of confidentiality in the future.

Appendix

Extract from the Constitution of Japan

We, the Japanese people, acting through our duly elected representatives in the National Diet, determined that we shall secure for ourselves and our posterity the fruits of peaceful cooperation with all nations and the blessings of liberty throughout this land, and resolved that never again shall we be visited with the horrors of war through the action of government, do proclaim that sovereign power resides with the people and do firmly establish this Constitution. Government is a sacred trust of the people, the authority for which is derived from the people, the powers of which are exercised by the representatives of the people, and the benefits of which are enjoyed by the people. This is a universal principle of mankind upon which this Constitution is founded. We reject and revoke all constitutions, laws, ordinances, and rescripts in conflict herewith.

We, the Japanese people, desire peace for all time and are deeply conscious of the high ideals controlling human relationship, and we have determined to preserve our security and existence, trusting in the justice and faith of the peace-loving peoples of the world. We desire to occupy an honored place in an international society striving for the preservation of peace, and the banishment of tyranny and slavery, oppression and intolerance for all time from the earth. We recognize that all peoples of the world have the right to live in peace, free from fear and want.

We believe that no nation is responsible to itself alone, but that laws of political morality are universal; and that obedience to such laws is incumbent upon all nations who would sustain their own sovereignty and justify their sovereign relationship with other nations.

We, the Japanese people, pledge our national honor to accomplish these high ideals and purposes with all our resources.

Article 9. Aspiring sincerely to an international peace based on justice and order, the Japanese people forever renounce war as a sovereign right of the nation and the threat or use of force as means of settling international disputes.

In order to accomplish the aim of the preceding paragraph, land, sea, and air forces, as well as other war potential, will never be maintained. The right of belligerency of the state will not be recognized.

Article 11. The people shall not be prevented from enjoying any of the fundamental human rights. These fundamental human rights guaranteed to the people by this Constitution shall be conferred upon the people of this and future generations as eternal and inviolate rights.

Article 12. The freedoms and rights guaranteed to the people by this Constitution shall be maintained by the constant endeavor of the people, who shall refrain from any abuse of these freedoms and rights and shall always be responsible for utilizing them for the public welfare.

Article 13. All of the people shall be respected as individuals. Their right to life, liberty, and the pursuit of happiness shall, to the extent that it does not interfere with the public welfare, be the supreme consideration in legislation and in other governmental affairs.

Article 14. All of the people are equal under the law and there shall be no discrimination in political, economic or social relations because of race, creed, sex, social status or family origin.

Peers and peerage shall not be recognized.

No privilege shall accompany any award of honor, decoration or any distinction, nor shall any such

award be valid beyond the lifetime of the individual who now holds or hereafter may receive it.

Article 19. Freedom of thought and conscience shall not be violated.

Article 21. Freedom of assembly and association as well as speech, press and all other forms of expression are guaranteed.

No censorship shall be maintained, nor shall the secrecy of any means of communication be violated.

Article 23. Academic freedom is guaranteed.

Article 24. Marriage shall be based only on the mutual consent of both sexes and it shall be maintained through mutual cooperation with the equal rights of husband and wife as a basis.

With regard to choice of spouse, property rights, inheritance, choice of domicile, divorce and other matters pertaining to marriage and the family, laws shall be enacted from the standpoint of individual dignity and the essential equality of the sexes.

Article 25. All people shall have the right to maintain the minimum standards of wholesome and cultured living.

In all spheres of life, the State shall use its endeavors for the promotion and extension of social welfare and security, and of public health.

Article 26. All people shall have the right to receive an equal education correspondent to their ability, as provided by law.

All people shall be obligated to have all boys and girls under their protection receive ordinary education as provided for by law. Such compulsory education shall be free.

Article 97. The fundamental human rights by this Constitution guaranteed to the people of Japan are fruits of the age-old struggle of man to be free; they have survived the many exacting tests for durability and are conferred upon this and future generations in trust, to be held for all time inviolate.

Article 98. This Constitution shall be the supreme law of the nation and no law, ordinance, imperial rescript or other act of government, or part thereof, contrary to the provisions hereof, shall have legal force or validity.

The treaties concluded by Japan and established laws of nations shall be faithfully observed.

Extract from the Basic Law on Education

We, the Japanese people, wishing to further develop the democratic and cultural state we have built through tireless efforts, also hope to contribute to world peace and to improving the welfare of humanity.

To realize these ideals, we will implement education that values the dignity of the individual, that endeavors to cultivate a people rich in humanity and creativity who long for truth and justice and who honor the public spirit, that passes on traditions, and that aims to create a new culture.

Chapter I Aims and Principles of Education

(Aims of Education)

Article 1 Education must be provided with the aim of fully developing the individual character, as we endeavor to cultivate a people that is sound in mind and body and imbued with the qualities that are

necessary in the people who make up a peaceful and democratic nation and society.

(Objectives of Education)

Article 2 To realize the aforementioned aims, education is to be provided in such a way as to achieve the following objectives, while respecting academic freedom:

- (i) having students acquire wide-ranging knowledge and culture, fostering the value of seeking the truth, and cultivating a rich sensibility and sense of morality as well as building the health of the body;
- (ii) developing individuals' abilities, cultivating creativity, and fostering a spirit of autonomy and independence by respecting the value of the individual, as well as emphasizing the relationship between one's career and one's everyday life and fostering the value of respect for hard work;
- (iii) fostering the values of respect for justice, responsibility, equality between men and women, and mutual respect and cooperation, as well as the value of actively participating in building our society and contributing to its development, in the public spirit;
- (iv) fostering the values of respecting life, caring about nature, and desiring to contribute to the preservation of the environment; and
- (v) fostering the value of respect for tradition and culture and love of the country and regions that have nurtured us, as well as the value of respect for other countries and the desire to contribute to world peace and the development of the international community.

(Concept of Lifelong Learning)

Article 3 A society must be brought into being in which the people can continue to learn throughout their lives, on all occasions and in all places, and in which they can suitably apply the outcomes of their lifelong learning to refine themselves and lead fulfilling lives.

(Equal Opportunity in Education)

Article 4 (1) The people must be given equal opportunities to receive an education suited to their abilities, and must not be subjected to discrimination in education on account of race, creed, sex, social status, economic position, or family origin.

(2) The national and local governments shall provide the necessary educational support to ensure that persons with disabilities receive an adequate education in accordance with their level of disability.

(3) The national and local governments shall take measures to provide financial assistance to those who, in spite of their abilities, encounter difficulties in receiving education for economic reasons.

Chapter II Fundamentals Concerning the Provision of Education

(Universities)

Article 7 (1) Universities, as the core of scholarly activities, are to contribute to the development of society by cultivating advanced knowledge and specialized skills, inquiring deeply into the truth to create new knowledge, and broadly offering the fruits of these endeavors to society.

(2) University autonomy, independence, and other unique characteristics of university education and research must be respected.

Extract from the Universal Declaration of Human Rights

Preamble

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas it is essential to promote the development of friendly relations between nations,

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States have pledged themselves to achieve, in cooperation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

Now, therefore,

The General Assembly,

Proclaims this Universal Declaration of Human Rights as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

Extract from the International Covenant on Human Rights

International Covenant on Economic, Social and Cultural Rights

Article 13

1. The States Parties to the present Covenant recognize the right of everyone to education. They agree that education shall be directed to the full development of the human personality and the sense of its dignity, and shall strengthen the respect for human rights and fundamental freedoms. They further agree that education shall enable all persons to participate effectively in a free society, promote understanding, tolerance and friendship among all nations and all racial, ethnic or religious groups, and further the activities of the United Nations for the maintenance of peace.

2. The States Parties to the present Covenant recognize that, with a view to achieving the full realization of this right:

- (a) Primary education shall be compulsory and available free to all;
 - (b) Secondary education in its different forms, including technical and vocational secondary education, shall be made generally available and accessible to all by every appropriate means, and in particular by the progressive introduction of free education;
 - (c) Higher education shall be made equally accessible to all, on the basis of capacity, by every appropriate means, and in particular by the progressive introduction of free education;
 - (d) Fundamental education shall be encouraged or intensified as far as possible for those persons who have not received or completed the whole period of their primary education;
 - (e) The development of a system of schools at all levels shall be actively pursued, an adequate fellowship system shall be established, and the material conditions of teaching staff shall be continuously improved.
3. The States Parties to the present Covenant undertake to have respect for the liberty of parents and, when applicable, legal guardians to choose for their children schools, other than those established by the public authorities, which conform to such minimum educational standards as may be laid down or approved by the State and to ensure the religious and moral education of their children in conformity with their own convictions.
4. No part of this article shall be construed so as to interfere with the liberty of individuals and bodies to establish and direct educational institutions, subject always to the observance of the principles set forth in paragraph I of this article and to the requirement that the education given in such institutions shall conform to such minimum standards as may be laid down by the State.

Article 15

1. The States Parties to the present Covenant recognize the right of everyone:
- (a) To take part in cultural life;
 - (b) To enjoy the benefits of scientific progress and its applications;
 - (c) To benefit from the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.
2. The steps to be taken by the States Parties to the present Covenant to achieve the full realization of this right shall include those necessary for the conservation, the development and the diffusion of science and culture.
3. The States Parties to the present Covenant undertake to respect the freedom indispensable for scientific research and creative activity.
4. The States Parties to the present Covenant recognize the benefits to be derived from the encouragement and development of international contacts and co-operation in the scientific and cultural fields.

The Ritsumeikan Declaration on Sports

The Ritsumeikan Trust

April 9, 2014

Ritsumeikan acknowledges the cultural significance and value of sports as common assets for all humankind, and considers the benefits thereof to be essential to both happiness of individual and the peace and prosperity of society. We recognize sports have a crucial role in the development of the Academy in accordance with the Ritsumeikan Charter.

Ritsumeikan, from the perspective of creating a variety of learning opportunities, considers sports as a part of “learning and growth” for all students, and has promoted and advanced sports at all levels of the Academy. We shall be committed to cultivating individuals attuned to the changing demands of society, and to reaffirming the role and potential of sports both within and beyond the Ritsumeikan community. This Ritsumeikan Declaration on Sports enhances this commitment, and we hereby undertake to work towards its realization.

- Ritsumeikan, in furtherance of its founding ideals and academic missions, shall cultivate individuals to engage in the promotion and advancement of sports with an ethos of “to believe in the future, to live for the future”.
- Ritsumeikan, in the continued spirits of liberalism and cosmopolitanism embraced by its founder Prince Kinmochi Saionji, believes that sports have the power to enable mutual understanding across barriers such as language, culture, race and nationality, and shall foster global citizens with a liberal and progressive spirit who are capable of contributing to international exchange and world peace through sports.
- Ritsumeikan, as a private comprehensive educational institution, shall practice liberal education through sports in its educational curricula, and work for the promotion and advancement of sports in student clubs, circles, and other extracurricular activities.
- Ritsumeikan shall guarantee the basic rights of all members of the Ritsumeikan community to participate in sports, regardless of disability, and shall encourage all members to make sports a part of their everyday lives and to enjoy sports throughout their life for the purposes of both personal health and physical refinement.
- Ritsumeikan profoundly appreciates the cultural value and educational significance of sports, and shall pursue education and research in various sports-related fields and, through developing infrastructure for sporting activities, become a leading presence in the promotion and advancement of sports in Japan.
- Ritsumeikan believes that sports have the capacity to give concrete form to the Academy’s ideals, and to serve as an important driving force for development by bringing together the Academy’s various

stakeholders, including alumni and parents. Ritsumeikan shall work for promotion and advancement of sports for these purposes.

- Ritsumeikan, as a member of role shoulders in the society, shall pursue the formation and development of inclusive local communities regardless of differences in age and gender, and contribute to community health and wellbeing through sports.

立命館大学校歌 (学園歌)

RITSUMEIKAN DAIGAKU KOUKA (School song)

作詞：明本 京静／作曲：近衛 秀磨／編曲：外山 雄三

あかき血潮 胸に満ちて
AKAKI CHISHIO MUNO NI MICHITE

若人 真理の泉を汲みつ
WAKOUDO MAKOTO NO IZUMI WO KUMITSU

仰げば比叡 千古のみどり
AOGEBA HIEI SENKO NO MIDORI

伏す目に清しや
FUSUME NI KIYOSHIYA

鴨の流れの
KAMO NO NAGARE NO

かがみもととし 天の明命
KAGAMI MO TOUTOSHI TEN NO MEIMEI

見よ わが母校
MIYO WAGA BOKOU

立命 立命
RITSUMEI RITSUMEI

Allegro marziale, energico (♩ = ca 100)

勢強く、行進の速度

A KA KICHISHI O MU NE NI MI CHI TE WA KO
U DO MA KO TO NO I ZU MI WO KU MI TSU A O
GE BAH I E - I SE N KO NO MI DO RI FU SU
ME NI KI YOSHI YA KA MO NO NA GA -RE NO KA GA
MI MO TO U TO SHI TE N NO ME I ME I MI YO
WA GA BO KO U RI TSU ME I

Pathways to the Future: Living and Studying at Ritsumeikan University

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Pathways to the Future: Living and Studying at Ritsumeikan University

Issued April 1, 2020

Publisher: Ritsumeikan University

Printer: Yamashiro Printing Co., Ltd.