

NG: Shake hands casually when being introduced.

OK: Look into the eyes of the other person and shake hands purposefully.

NG: Respond with “OK” to “What’s new?”

OK: Say, “I’m working on an exciting project.”

I myself have encountered this situation many times, but when you cannot find the right timing to jump into a discussion due to the other participants’ non-stop talk:

NG: Wait until the discussion settles.

OK: Shout “Question” to stop the discussion and present your opinion at your pace.

Well, I hope you have something meaningful to say that is worth stopping the discussion.

Next to Kang’s book, there was a book titled, “*A New Textbook for Global Business*.” The author, Eiji Yamada, is a professor at the Kanazawa Institute of Technology. He defines globalization as “an expansion of trade and division of labor.” He claims that globalization ultimately leads to human happiness. A bit too naive, I think. But, he has some interesting observations. Globalization involves communication over a large area, beyond country boundaries. Most Japanese people lack experience in such type of communication. They need an “immune system” to deal with communication among people with different assumptions, the author says.

There was another book related to globalization, titled “*Edo in the Globalization*.” Yuko Tanaka, Chancellor of Hosei University, wrote this book. Her main message is: The Japanese people of the Edo period maintained their own cultural elements during the time of globalization. Globalization took place in the Edo period, too. People, commodities and information came into Japan from other Asian and European countries. But, Edo people selectively adopted these new elements while maintaining their Japanese identity. This book is for young adults. She invites young Japanese people to think seriously about the effects of globalization.

Doshisha Joint Workshop 2015

“Globalization and Integration of the Educational Program at Doshisha”

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What is “Globalization”?

Today, for the next 30 minutes or so, I would like to talk about the integration of the educational program at Doshisha during this time of rapid globalization. My message today is: We do not need to worry so much about globalization at Doshisha. Instead, let us take this occasion as a good chance for us to further advance our already-integrated educational program.

There is not a single day in which we do not hear the word “globalization.” The storm of globalization is all over. And, Doshisha is in the middle of the storm, too. In the Doshisha Annual Report 2014, Chancellor Ohya appears first and he talks about the recent efforts at Doshisha in light of globalization. Chairperson Mizutani, too, refers to globalization at the time of a shrinking young population in Japan. Presidents Murata and Kaga follow and also mention of globalization. Some of the four High School Heads speak of globalization, and some do not. Nevertheless, they are also conscious of the trend. If I were to give a subtitle to the report, it would be: Doshisha and Globalization.

I went to the Doshisha Book Store and found that there are many books published with the key word “globalization.” One book, titled “*Skills of Expression Beyond Cultural Differences*” drew my attention. The author, T. W. Kang is from Tokyo. He earned a BA at MIT and an MBA at Harvard, and now is a business consultant. He begins his book with 10 tips on business negotiation.

next April. Some of them will soon have spent a total of 24 years at Doshisha.

Under the leadership of Chancellor Ohya, *Hojin-bu* (The Doshisha) has enhanced the Doshisha *Ikkkan* publicity campaign. This, for example, is its website. As you all know, there are 14 schools at Doshisha including two universities, four middle-high schools, two elementary schools, one kindergarten and one international school. While each school holds its unique identity, all Doshisha schools strive to foster young people with intellectual, moral and physical strength, the top page reads. Currently, we are working on a path from Doshisha International School, Kyoto to Doshisha University. When it is established, we will have a complete system of *Suisen* Admission (admission by recommendation).

Its Q&A page talks about the objectives of the *Ikkkan* System.

- Neesima founded Doshisha in 1875 aiming to foster young adults who can exercise “good conscience.”
- Doshisha has inherited Neesima’s will and transformed it into Doshisha’s own educational philosophy.
- Doshisha will continue to educate people who can contribute to future society.

To do this as a group of 14 schools, each being responsible of particular age groups, is the objective of the Doshisha *Ikkkan* System. The founding philosophy of “conscience education” and the educational philosophy of “Christianity,” “liberalism” and “internationalism” have now been recognized as the central components of Doshisha Education.

The same Q&A page also highlights the merits of the *Ikkkan* System. Because Doshisha is an integrated group of schools and because different levels of schools are connected by the *Suisen* Admission system:

- Each school can develop its own unique curriculum being freed from the concerns/constraints of the entrance exam system.
- Not being distracted by the entrance exams, students can enjoy their school life developing their own intellectual and cultural interests.

There are still some issues to be addressed about our *Suisen* Admission

MEXT’s Recent Initiatives for Integration

This chart, taken from the MEXT (Ministry of Education) webpage, shows a growing number of “*chu-ko ikkan*” high schools in Japan, schools with middle and high school programs combined together. After 14 years since the introduction of the program, some 450 schools adopted some kind of combined model. Is it a large number or a small number? As there are some 5,000 high schools in Japan, I am not quite sure.

A new law recently passed in the Upper House, and it deals with “*ikkkan*” between elementary and middle schools. MEXT’s attention is now focused on a younger generation. Here is yet another MEXT document. This came out in December 2014, and it talks about linkages between universities and high schools. MEXT’s next target is the higher age groups.

Education takes time. If one chooses to go to a graduate school, he/she can be at school for 24 years. MEXT thinks that there are too many divisions or layers in these 24 years. Any high school program or middle school program, for example, must be completed in 3 years. MEXT wants to simplify the system by combining some of the schools, so that each program can operate over a longer time span.

MEXT also is concerned with the negative effects of the current entrance exam system. As soon as students advance to a higher level of education, they worry about the next entrance exams that will come in three years. MEXT believes that the current entrance exam system destructs the learning process that is already fragmented.

What can we do about this problem? Let’s combine a school level with the one that follows it. A longer time span will permit schools to design their curriculums with more flexibility than now. Students will not need to face entrance exams as frequently as they do now. So the question is where we “combine” the schools, middle/high, elementary/middle, or high school/university.

The Doshisha Educational System

Doshisha Elementary School opened in 2006. The first graduating class will advance to Doshisha University or Doshisha Women’s College

They need to “customize” their presentation for this unique occasion. We need some coordination to effectively highlight the diverse nature of our *Ikkkan* program.

Another important program is this Workshop. It began in 2008. It is always good for us to be able to meet and discuss common issues together. This Doshisha Schools Joint Workshop first made this possible. The teachers at the Doshisha schools have been working hard to develop educational programs of their own. So far, most of those efforts and outcomes stay within each school. It would be wonderful if we can work together and share such valuable assets among Doshisha colleagues. At the reception tonight, the tables will be arranged by subjects; an English table, a Math table and so on. Please enjoy meeting teachers from other schools who teach the same subject. It would be ideal, if some future collaborations develop from these tables. It would be wonderful, if we could join together as one big force.

Our *Ikkkan* System webpage stresses that the Doshisha schools are different. We respect each other and the uniqueness of the other schools. If we can work together, the possibilities are infinite. A mere collection of different groups is far from a collaborated group of diversity. An *Ikkkan*, in its true sense, must be integrated. It requires some coordination. When our individual efforts are integrated and coordinated, we can accomplish what is not possible individually.

I served as Head of Doshisha International Academy (DIA) for two years since April 2013. I must confess that I am not sure if I was any assistance to DIA. I certainly had many occasions when I had to think about the Doshisha *Ikkkan* System. I would like to share with you some of my thoughts based on my experience at DIA.

Some of them are administrative issues. Some are issues related to everyday practices in classrooms. The administrative issues include: IT infrastructure; public relations activities; government related activities; recruitment of staff with special skills; English translation of documents. With these issues, it would be more cost effective if we could handle the situation as a group rather than each school handling them individually. The classroom related issues include: Caring for students with special educational needs; establishing student assessment standards and sharing the image of the students' achievements at their

system. We have nevertheless developed a solid foundation of the linkage between/among schools within Doshisha. We are in an advantageous position, compared with many other schools that MEXT is trying to reorganize under the banner of “*ikkkan kyoiku* (integrated education).” We should not be satisfied with what we have when we know that we will have a smaller number of students each year. To remain viable, we need to keep strengthening and build upon what we have accomplished so far.

Specific Programs to enhance *Ikkkan* System at Doshisha

The Doshisha has initiated several programs to enhance the Doshisha *Ikkkan* System. One of them is the Doshisha Joint Admission Conference. It is an occasion to appeal to prospective students and parents about our strength as a group. It is impressive to be able to show that we have this many schools with unique programs within Doshisha.

We should not be satisfied with what we have. Let me suggest one thing. Can we take advantage of this occasion to explain not of the shared identity of the Doshisha schools but the differences of its schools? That is perhaps what the parents want to hear. That is perhaps what the students are interested in.

At the Conference, we can stress that we foster young adults who can strive in a globalizing society. That, however, is not enough. We should be demonstrating to the parents what concrete skills and talents their child will gain when they complete their education at each Doshisha school. How are the educational programs designed to meet the needs of different age groups? What kinds of care are provided so that their children can adapt to the new environment when they advance to the next school level within Doshisha? That is what they want to hear. Within the Doshisha family, there are four middle/high schools as well as an international school. There are two elementary schools. There are two universities, too. Each has unique programs. Its diversity is the strength of Doshisha. That is what we should emphasize at the Conference.

For that purpose, it is not perhaps enough for each Doshisha school to bring their PR presentations that they deliver at their own PR sessions.

with some of these international students. By doing so, the students will deepen their understanding of Japanese culture, from a global perspective. The Japanese students will have a chance to reconsider their own society. Participants in this program, both Japanese and international, will learn how to work together among individuals with diverse backgrounds. That is one response by Doshisha University to meet a pressing demand of globalization. And, it will begin in 2016.

Every year at the university, we welcome over 6,000 new students. We anticipate that about 300 first-year students are ready for and will be able to appreciate this program. I hope, as a member of the Doshisha family, that many of the graduates from Doshisha high schools form a core of beneficiaries of the program.

We will perhaps find out what level of English proficiency is required to appreciate this program. If all of the Doshisha schools share such a target together and develop a program towards that goal, it would be a great opportunity for us to enhance the advantage of the *Ikkān* System at Doshisha. By “together” I mean that Doshisha University will work with the high schools. We do not mean to leave it up to the high school teachers only.

“Doshisha Week of Putting Good Conscience into Practice”

I propose to you today that we establish a “Doshisha Week of Putting Good Conscience into Practice (DWPGCP)” program. At the university, during each semester, we have a “Doshisha Spirit Week.” We have a series of events for the students to learn and think about Doshisha. I welcome these initiatives. They are, however, passive in their nature. So I propose to move on to a new stage and to engage in concrete actions of good conscience.

What would we do? We would choose a week during the year and designate that week for us to do the following:

- To think about what you can do to make your neighbors happy, and
- To put one of those things into practice.

It's as simple as that. But we would do that as a group. Perhaps, we

graduation; defining the uniqueness of school educational programs. For these issues, too, it would be much more effective, if we could establish shared standards and practices for all Doshisha schools.

Center for Global Education

Let me talk a little in detail on one of them in light of my presentation title. The issue is: “Establishing student assessment standards and sharing the image of the students' achievements at their graduation.” As I mentioned at the outset, we are in the middle of the Globalization wave. To address this issue, what we need to do is to share a common, concrete image of “global talents.”

Another MEXT document came out in 2012 and is titled “Strategy to Train Global Resources.” It claims that a “global person” must possess three elements: Element 1: Language skills and communication skills; Element 2: a sense of independence and aggressiveness, a spirit for challenge, a sense of cooperation and flexibility, a sense of responsibility and of mission; and Element 3: an ability to understand cultural differences with a solid Japanese identity. I cannot imagine a person who holds all of these characteristics.

What do we mean by “global talent” at Doshisha? Abstractly, we already have an answer: Someone who can exercise “good conscience.” Such a wonderful phrase! It has a Doshisha like fragrance. But, this is not perhaps enough. We need to begin a serious discussion and reach a common understanding of “global talent,” in concrete terms. Especially in terms of the Doshisha *Ikkān* System, we need to establish images of “global talent” at the time of graduation from each Doshisha school. What do we mean by a global talent who can exercise “good conscience” at age 12 when they graduate from Doshisha Elementary School, at age 15 when they graduate from Doshisha Junior High School and so on?

Doshisha University is planning to establish a Center for Global Education. The center will offer a minor-major of “Global Liberal Arts.” It will offer a cluster of liberal arts type subjects. All subjects in the cluster will be taught in English. We will have over 2,000 international students on campus. Japanese students will study

our schools and go out into the field, they will face the big waves of globalization. As a member of the Doshisha *Ikkān* System, we need to work together to foster young adults who are capable of striving through the waves of globalization.

My interpretation of “*ikkān*” is “to work together.” According to Professor Motoi, Doshisha translates this into English as “One Purpose Company.” I hope my talk today will help, even if by a small step forward, to enhance the *Ikkān* System of “One Purpose Company” that works together. Thank you very much.

can ask the Doshisha Alumni Association get involved and invite all of the alumni around the world to join us.

It can be anything. Any voluntary action will be fine. Doshisha Kindergarten students can help their classmates. Middle school students may get involved with some activities in their local community. Some of the older students may think of a project that involves international implications. What is important is that we do that together during that one week.

At Doshisha, all schools, except for Doshisha University, have been engaged in similar activities. The recent events related to “Flower Day” are good examples. It is time for the University to join the rest. Let us begin to learn how we can actually exercise “good conscience.”

At Doshisha there have been a series of symposiums on “good conscience.” The University has started a lecture series on the “Study of Good Conscience.” Through these occasions, students are encouraged to think about Doshisha’s educational foundations.

I listened to a recording of last year’s symposium. Five panelists each presented their interpretation of “good conscience” relative to their research interest. It would be wonderful if all teachers at the Doshisha schools could do the same during DWPGCP. We would all give lectures on how we interpret the meaning of “good conscience” from our own field of expertise. This must have a great impact on our students.

The Doshisha *Ikkān* Committee contacted me about a month ago about this lecture. I regret having accepted the job. I had a hard time reaching the main message of this presentation. I quickly realized that there is nothing fancy or dramatic about the message I can draw out of this topic. In the end, I realized that as far as globalization is concerned, Doshisha does not need to worry too much about it. For the past 140 years, and if we were to go back to the year Neesima decided to go to the US, for the past 150 years, Doshisha has been struggling with globalization. We have a solid history of globalization.

We should not remain content with our history. We cannot ignore the recent waves of globalization. Our students, once they graduate from