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Some Thoughts on The International Dimension of A Liberal Arts Education

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What can the presence of an international dimension — however one may define it — contribute to a liberal education? Having agreed to try to write something for this issue of *FD News*, this is the question I find myself grappling with as I try to offer some observations worthy of reading by my ICU colleagues. No doubt this issue will be filled with other definitions of liberal arts, and so it is with some trepidation that I pass along one that I came across recently, and happen to like. I think it is succinct and stands as a powerful statement of why a liberal arts education is important. Perhaps unsurprisingly, the quote is from a fundraising letter for a small U.S. liberal arts college. The letter was written by Warren Christopher, former U.S. Secretary of State during the Clinton Administration, and a man who long ago spent a year at The University of Redlands, before the U.S. Navy had other plans for him.

A liberal arts education must be preserved in our society for four reasons. First, a liberal arts education makes us aware of the vast diversity of beliefs, traditions, cultures and values on our planet. Second, it leaves students with an understanding that great issues usually cannot be boiled down to a choice between good and evil; that we should not oversimplify those choices by trying to resolve them on the basis of rigid ideology or concrete doctrine. Third, a liberal education teaches us to communicate lucidly. What better way to learn to write and speak well than to study what the great writers and speakers have said over the centuries which, of course, is the core of a liberal education? Finally, a liberal education can help orient each of us to our place in society and the universe that surround us. (November 2004)

In direct and indirect ways, the international dimensions of the undergraduate experience at ICU can

contribute to each of the four reasons listed by Christopher. ICU offers a variety of opportunities — both here on campus, and through its numerous overseas programs — for students to encounter people from other parts of the world who may not share commonly held Japanese beliefs, traditions, cultures or values. Participation in one of ICU's international programs or on-campus activities increases the chances that our students will become less inclined toward oversimplification as they are exposed to different ways of looking at the complex issues of our times. Encountering those who do not share the same native language forces students to hone their communication skills and extend their ability to interact with others. Only by leaving home can one fully begin to understand the fit of one's home country in the wider family of nations.

I believe our efforts to bring the world to ICU and to take ICU students out into the world help them mature and grow. It is inherently good to learn how to live and work together with people from other lands and other cultures. It is beyond a cliché to say that the world has grown smaller; but saying is true. We are all affected by the things that happen around the world.

The science fiction writer, Ray Bradbury wrote the following in the introduction to the 1975 edition of his 1957 "coming-of-age" novel, *Dandelion Wine*: ["A]fter all, isn't that what life is all about, the ability to go around back and come up inside other people's heads to look out at the damned fool miracle and say: oh, so that's how you see it!?" (1975, xii).

Over the last few years, I have been working with some ICU colleagues on a research agenda that involves studying the behavior of young children around the ages of 3 and 4 as they first come to grips with the notion that other human beings have desires, beliefs, and thoughts which not only can help explain to the behavior they

exhibit, but which also may differ from the desires, beliefs and thoughts that oneself holds. Through this work, I have come to marvel at how essential this basic human insight is in the realms of communication and social interaction. Not everyone else thinks or believes what I do. We don't come into the world with this insight; it develops over time and must be nurtured. In order to survive, some sort of dance of minds must transpire and lead to cooperative efforts.

It is my hope that through the experiences our students have getting ready for, participating in, and reflecting on ICU's international programs, or simply by spending time in late night discussions with students from other parts of the world, the flash of Ray Bradbury's insight goes off inside their heads and they marvel at the essential importance of understanding how others see things.

Liberal Arts, Critical Thinking, and the Spring Term in the ELP

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One of the most important missions of ICU, as a liberal arts university, is to instill and develop in the each student the characteristics of a liberally educated person. The English Language Program is charged with laying the essential groundwork for this education.

But what does it mean to be a liberally educated person? The American Academy for Liberal Education (AALE) specializes in evaluating academic requirements, practices, and learning outcomes in institutions of higher learning around the world. It presents institutions which apply for its approval with a demanding set of standards, which taken collectively provide a definition of the attributes of a liberally educated person. Viewed from another standpoint, these standards also define critical thinking.

The first standard mentioned by the AALE is effective reasoning: "An education in the liberal arts always seeks to develop students' abilities to recognize and to think clearly about important issues and questions."

Other standards include:

- The ability to frame reasonable arguments, support them with relevant evidence, and anticipate likely counter-arguments, along with the complementary ability to analyze arguments rationally, evaluate the evidence supporting them, and frame reasonable and persuasive counter-arguments.
- The ability to engage in reasoned and sustained discussion of important issues or questions. The ability to elucidate orally and in writing different or opposing perspectives evenhandedly and dispassionately.
- The development of a reflective and inquisitive turn of mind, one that actively weighs the judgments and information put to it by authorities, by peer groups, by conventional wisdom, or by the habit of its own convictions.
- The ability to bring to bear the knowledge and skills

acquired in academic pursuits to important issues, questions, and endeavors outside the academy and the disposition to seek out new knowledge and skills in and beyond the classroom.

- The development of a personally significant and continually examined perspective on historically and philosophically important answers to the questions, "What is the good life?" "What is the common good?" and "What is the best social order?"

How can the ELP teach such reasoning? And how can we recognize or assess a student's attainment of these standards? I strongly believe the answer to both these questions is the academic essay.

Any serious survey of American college writing textbooks or review of university websites will show essay writing as the centerpiece of a liberal arts education. The thoughts of Michael Harvey, author of *The Nuts and Bolts of College Writing*, are typical:

The college essay plays a special role in American higher education. The American system, more so than higher education in most countries, encourages a student's self-directed development. Writing essays in which you say what you think and why is crucial to that development. Writing an essay means working within a rigid framework of formats and conventions, but it requires much more than technique; in a college essay, the personal qualities of its author, passionate as well as rational, take center stage.

As essay, like a personality, hangs together through a delicate balance of forces; it should be clear but not empty, thoughtful but down-to-earth, strong-minded but fair-minded. The writer must be adept at making arguments and synthesizing and analyzing others' ideas, but original and honest. A good essay is a small piece of one's better self — more rational, more critical, and more cogent than

one is in everyday speech or idle thought, yet also more spirited. When you write an essay you enter into the most challenging yet rewarding of the liberal arts: shaping your ideas, questions, and convictions to share with others. (ix)

For many years the argumentative essay has been the main type of academic writing in the ELP because it most effectively prepares students for future classes and best develops the thinking skills needed for a liberal arts education. John Bean in his book *Engaging Ideas* states: “A perusal of scholarly journals will show that most academic articles follow a thesis-driven statement in the introduction of the essay. Essential to this structure is the presence of a guiding question or problem that usually precedes the thesis” (45).

The benefit of teaching argumentative writing to ELP students is that, as Bean notes, “it reflects the ‘deep structure’ of academic thinking, which is rooted in questioning and problem posing. The presence of a true problem is at the heart of academic writing; it is what drives critical thinking and sends the writer through multiple drafts in search of conceptual clarity” (45).

Essay writing is important for another reason — learning academic writing cannot be divorced from learning critical reading. They are two sides of the same academic coin. As Doug Brent, author of *Reading as Rhetorical Invention: Knowledge, Persuasion, and the Teaching of Research-Based Writing* says,

[To read] is not simply to absorb another person’s meanings. It is also to participate in the creation of new knowledge [through writing]. Rhetoric is the art of discourse seen from the producer’s point of view, its function is to show a speaker or writer how to develop and manage arguments, arrangement, and style in order to persuade an audience. Reading, on the other hand, is the art of discourse seen from the consumer’s point of view (xii).

Becoming a critical reader and a critical writer involves making connections — connections between texts and ideas and between authors’ opinions and the students’ own thoughts and experiences. The content readings in the ELP Reader are carefully chosen and ordered to introduce key concepts of critical thinking in the Spring term, to provide stimulating, challenging topics for discussion and writing term by term, and to encourage students to make such connections.

As critical readers, students need to identify an author’s main points, overall argument, support, evidence, and conclusion. Analyzing the ELP content readings in this way mirrors the process the students must undergo as authors themselves — stating a clear opinion, developing an argument, and supporting it with good reasons. Thus, learning how to write an academic essay reinforces the learning of critical

thinking and critical reading skills. As Bean says, “Quite simply, writing [an essay] is both a process of doing critical thinking and a product of communicating the results of critical thinking” (3).

Traditionally, the ELP teaches the essay from the Spring. This timing is essential because students in their first term present the ELP with a window of opportunity that opens but once. Those ten weeks are the best chance to introduce students to critical thinking and the importance of argumentative writing.

Why is this so? As Robert Leamnson notes in his book *Thinking about Teaching and Learning*, new college students “have lost their reference group” (33). Such students, he says, who now find themselves in a completely new environment, will for a brief period “behave differently than they did a few months back in their friendly high school” (33). But Leamnson cautions that these same students, because of years of classroom conditioning, will soon return to old patterns of classroom behavior (34).

Teaching in the ELP for 18 years, I have seen this change many times. In the Spring term students are remarkably receptive to new ways of thinking. They are less so in the Fall, and even less in the Winter. Spring is when our students expect to encounter something powerfully different at ICU, and the ELP must take advantage of this chance. “Recently transplanted students,” Leamnson stresses, “afford a teacher a wonderful opportunity to provide a fresh start. It’s a good time to inculcate new habits before the old ones resurface” (34).

A further reason for teaching the essay in the Spring term is that the first impression the ELP makes on new students — and the impression students make on themselves — will be the most lasting one. Starting with an essay in the Spring requires students to engage in complex thought, have good reasons for their beliefs, recognize and acknowledge other points of view, make an extended argument, and organize and write their opinions clearly. Even if their first essay is “simple” in content, it lays a foundation that can be successfully built on in the Fall and Winter terms. This type of intellectual work sends a very powerful message about the purpose of the ELP, the purpose of a liberal arts education, and sets the tone for the rest of the academic year in the ELP, and their subsequent CLA classes.

By writing argumentative essays, students also learn that they are members of a larger discourse community. An essential part of a liberal arts education is the ability to recognize, acknowledge, and assimilate the opinions of others. Students must learn to look at issues from wider perspectives. As John Gage, author of *The Shape of Reason: Argumentative Writing in College*, states:

As college students, you are invited to join a community

of inquiring minds. As learners, you are expected to do more than receive information passively. Like all other members of this discourse community, you are expected to participate actively in the open questioning of that information, listen to all sides, make judgements, and present those judgements to others coherently. The activities you are asked to go through in college — reading, discussion, writing, research, experiments, and so on — have a purpose beyond the acquisition of information in each class. They are meant to help you become better able to cope with the intellectual demands of a complex world, a world in which you will frequently be called upon to make independent decisions among competing ideas in the interest of one or another community to which you belong (4).

Our students need to recognize they are entering an ongoing conversation which is carried on by authors. In the ELP, students learn that they enter this conversation by reading, by annotating their texts, and by presenting their own thoughts in writing. Their awareness of other opinions and “competing ideas” is nurtured and developed by argumentative essay writing.

Students, however, cannot learn to write a thesis-driven essay and internalize the type of thinking required for a persuasive or argumentative essay by going through the process once, twice, or even three times. The writing curriculum of the ELP was founded on the notion that the process approach to writing produces the best results. Revision is at the heart of this process. A writer needs to go through several stages of revision before his or her thoughts gel, clarify, and organize themselves. The process approach to writing entails not only multiple revisions of one particular essay, but multiple attempts at the entire process of thinking and writing. Thus, the ELP traditionally requires the students to go through this process as often as possible — through all three terms.

Of course, learning how to think and how to write does not happen easily or all at once. The critical thinking required for the Academy’s abovementioned goals of a liberal arts university cannot be acquired in just one ten-week term or learned by writing one or two essays in the Spring. Leamnson points out that “Unhappily, critical thinking cannot be acquired in a once and for all manner”(29). He argues that “What can be developed, given good teaching, energy, and some luck, is not so much a *skill* in thinking, but the *habit* of

thinking. The distinction is critical for someone about to teach” (29).

ICU is now in the process of applying for accreditation from the AALE as part of the university’s efforts to be measured against a global standard. In order for ICU to be accredited by this organization, the university needs to provide evidence that it does indeed develop in its students the characteristics of a liberally educated person.

I firmly believe this transformational process begins with and revolves around academic essay writing. By the end of the Spring term, an ELP student should be able to summarize a piece of writing, discern a writer’s argument, identify and evaluate a writer’s evidence and support. Most importantly, though, an ELP student should be able to communicate his or her own thoughts in a reasonable, well-supported, well-organized persuasive essay. Term by term, these skills should grow and deepen and the student should gain both proficiency and confidence in his or her abilities. To this end, the various classes and activities of the ELP, especially ARW and RCA, must continue to cooperate and support each other. With a little luck, good teaching, and energy, the ELP can develop the *habit* of critical thinking and writing — and lay the foundation for a liberal arts education in each student.

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Liberal Arts Education at Multicultural ICU from an Intercultural Relations Perspective

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In being asked to write this article on “Bilingual Liberal Arts Education from an Intercultural Communication Perspective,” I have “translated” this title to read, “Liberal Arts Education at Multicultural ICU from an Intercultural Relations Perspective.” My focus is not on the issue of language per se in our ICU environment, but rather on how ICU can be a cutting edge global model of a positive, productive, creative multicultural educational environment for the 21st century. And I want to take a step beyond simple “communication” to a focus on the construction of authentic intercultural relationships.

The influences on my thinking on this topic at this time come from four sources. 1) I am presently working on the task force dealing with ICU’s vision statement as part of the AALE accreditation process. 2) Thirty years ago I was involved with an experimental international college, Dag Hammarskjöld College in Columbia, Maryland, in the United States, with an expressed mission similar to that of ICU. 3) Twenty years ago I made some contributions with H. Ned Seelye to a book, *Multicultural Education from a Cross-Cultural Training Approach* edited by Margaret Pusch (1979), the then editor of the Intercultural Press. Finally, 4) I am actually writing this article in the Post-Indian OceanTsunami context.

What Kind of Graduates Do We Want to Produce?

Writing this article has given me a chance to review my thoughts over the past thirty years on how a multilingual, multicultural faculty and staff can best educate multilingual, multicultural students, with a focus on the tertiary level of education. The Post-Tsunami context has given me a vivid image of the kind of graduates I would like ICU to produce. That is, I would like our graduates to be the kind of people who could jump quickly into the work of a multinational relief effort. They could work smoothly with teams of people from all over the world to take care of pressing human needs and do so in concert with the local people whose needs they are trying to meet. These would be graduates with disciplined minds, educated hearts and a strong sense of personal agency, that is, the personal capacity to take action to improve the world, but to do so in concert with others.

We actually already do this to some degree. What are the statistics? Aren’t at least one third of all the Japanese who work within the UN system ICU graduates? And we have many ICU graduates involved in grassroots assistance efforts all over the world, particularly in the NGO sector. However, how can we

do this education for global responsibility even better?

Appreciative Inquiry

I would like to proceed by engaging in a kind of Appreciative Inquiry that will raise our awareness of what we are actually doing. What do we do well? How can we do it even better? How can we transfer our understanding of our best practices to improve the areas where we need improvement?

Over the years my students have from time to time worked on the issue of how to improve interaction between our three communities of students, Aprils, Septembers and OYRs. One of the most consistent student criticisms of ICU is our failure to maximize the “I” in ICU. We need more “spaces” like the Religious Center’s once a month Wednesday night Kokusai Cafe. One group of students articulated this need by saying that what we needed was an on campus izakaya and/or sento — because traditionally those are spaces in which Japanese people regularly talk with each other heart to heart. Symbolically, this suggestion indicates that what we need are more places in which we can authentically meet each other.

We have spaces in which segments of our community can get to know each other (in the Church, in ELP and JLP classrooms, in dorms, clubs, Divisions, Departments, etc.). But even after 50 years of experience we do not consistently provide spaces where all the members of our community — faculty, staff and students, not to mention trustees — can really and truly get to know one another and really and truly come to understand what each of us contributes to the overall community.

We need more common rooms (for faculty, as well as students), dining arrangements and occasions which bring us all together, along with the time to spend in these spaces of interaction.

The Campus Culture

In Robert L. McCan’s (1972) proposal for the Dag Hammarskjöld College there is a whole section on The Campus As Culture. In that section he considers the following issues:

- The Campus as Educator
- The Type of Institution and the Cultural Limits
- Developing a Meaningful Culture
- Cultural Order Within the College
- Cultural Processes on the Campus
- Rites of Intensification.

This campus culture includes the school's location, buildings, personnel, policies, curriculum, students, and all of the interactions. It results from the level of expectation, the types of motivation, and the extent of communication among those with varying roles. It is that dynamic total configuration of place, persons, and events in which the whole is greater than the sum of its parts. ... To achieve this kind of culture the participants will be more than a collection of individuals living in close proximity; they will be a community of people bound together by friendships, values, and loyalties resulting in a common lifestyle. These students and faculty freely choose this culture and want to participate in it. (35)

Edward Sapir (cited in McCan, 1972) describes a good culture as one in which there is freedom, integrity, and wholeness in the meaning of life. There is harmony between ideals and practices. Individuals find emotional strength and balanced support from the group, and there is a "richly varied and yet somehow unified and consistent attitude toward life — in which nothing is spiritually meaningless." (36)

In discussing *The Campus as Educator* McCan warns that

the conscious planning of a campus culture based on a philosophy of education is both a difficult and dangerous task. When the college defines a stance and states values, it exposes itself to its shortcomings and even to potential hypocrisy. The student will learn in both conscious and unconscious ways the real values of the college as opposed to the stated ideals. He may become cynical about the shortcomings. Conversely, he may be vastly strengthened when the college seeks to live by its philosophy, deal with its inadequacies, and judge its progress. (36)

A philosophy of education is manifested in many daily details. How important are students as persons in terms of the priorities of professors? Does the college give lip service to democracy but teach autocracy through the way it is administered?

Cultural Processes on the Campus

Related to this last point, one of my personal "culture shocks" coming to ICU fifteen years ago and which still remains with me is that there is no visible student government here. There are various committees and consultation groups (the D-kan Lighting Committee and the Dorm Councils, etc.), but these do not include all our student constituencies, especially the majority of students who commute and those who are here for only one year. So, often, it is very difficult for a student to know how to put an idea or a suggestion forward.

A significant aspect of a wholesome culture is to have well-established and well-known channels

through which decisions can be made as they relate to campus changes. One part of such a campus process is a system of student government. Students learn the meaning of democracy when they practice it. When the forms of democracy are taught as worthy theory in political science, but are not implemented in everyday life, democracy is not being taught effectively. Democracy cannot be a form without substance.

How can we expect our students to be able to function in the 21st century world of multicentered democracies predicted by Japanese engineer/futurist Yoneji Masuda in his seminal work, *The Information Society As Post-Industrial Society* (1981), if they do not have an opportunity to practice democratic functioning during their university life?

Students need to be able to create inclusive, public and transparent mechanisms for deciding on appropriate rules of conduct and many other features of their common life. They especially need these mechanisms within the framework of a free and responsible community whose commonly held and publicly articulated values promote lifetime commitments to lofty social purposes such as justice in the social order, racial equality, opportunity for the poor, aid to developing nations and peace in the world.

That being said, students also need clear understandings of the areas in which students have the major vote, such as student activities and policies. In other areas, they should have representation, such as on committees of faculty, administrators and trustees. Such representation provides avenues for student voices to be heard and for those in other roles to have lines of communication with them.

Rites of Intensification

Another issue that we need to discuss here at ICU is Rites of Intensification. These are the rituals, ceremonies and common practices which weld a group of people together with strong bonds. We have some of these, for example, matriculation, the New Student Retreats, ICU Festival, I-Week, C-Week, graduation — even administering the Entrance Examination. But there are not enough of these to create a common community.

A couple of weeks ago I had a very interesting conversation with Hatta-sensei. When he was a student at ICU in the 1960s there was a weekly Convocation that all students attended. These sessions often featured a lecture by a well-known scholar or public figure. When you go back and look at who spoke at these convocations, the list is quite impressive. These presentations did much to articulate ICU's basic philosophy to all members of the community.

Now we do not even have a space big enough to hold all of our students, much less our entire community of students, faculty and staff. However, as Hatta-sensei

suggested, perhaps we could do a 21st century version of the Convocation. In this form the Convocation would be required for first year students but recorded on video tape and made available to all students, faculty and staff on the web. Or maybe we actually need to construct one physical space that is capable of holding us all.

Education in Multicultural Contexts

My fundamental orientation to education in multicultural contexts was captured 30 years ago by Kurt Vonnegut .

I've often thought there ought to be a manual to hand to little kids, telling them what kind of planet they're on, why they don't fall off it, how much time they've probably got here, how to avoid poison ivy, and so on — And one thing I would really like to tell them about is cultural relativity. I didn't learn until I was in college about all the other cultures, and I should have learned that in the first grade. A first grader should understand that his or her culture isn't a rational invention; that there are thousands of other cultures, and they all work pretty well; that all cultures function on faith rather than truth; that there are lots of alternatives to our own society. Cultural relativity is defensible and attractive. It's also a source of hope. It means we don't have to continue this way if we don't like it." (1974, 139)

In this concept the essential aspect is creating educational environments in which we can share the various wisdoms generated by our different lines of history with each other.

Ned Seelye, then Director of Bilingual Education for the State of Illinois and I (1979a) wrote about one modest, but shining, example of such an educational environment in New Zealand. Forty years ago

... in Oruaiti School, a square wooden room built in 1889, roofed with red-painted corrugated iron, gable-ended, weather-boarded, and with three windows, Elwyn Richardson was creating a community of artists and scientists out of rural Maori and European school children whose only "academic" resource at home was the Bible. They set about collecting specimens -- words, sea shells, different spellings, new thoughts-- gradually sorting out observations, discarding stock responses, testing generalizations, and evaluating their inventions over long periods. (78)

As Richardson (1964) said the primary demand on the student in this environment was that he or she should think through exactly what he or she observed, felt, or believed and do so in an atmosphere which respected what others observed, felt and believed. This echoes the thinking of Ralph Barton Perry (1938) on the nature

of Liberal Education, that "whatever is conducive to freedom is worthy of study." (4) The natural and social sciences may be taught liberally so that students see their methods, understand the choices which confront mankind in relation to these disciplines, and "produce persons who can make enlightened choices." (4)

In a multicultural environment this ability to make enlightened choices involves a heightened sensitivity to the manifestations of culture in all aspects of human endeavor as an important factor in being able to adequately analyze and effectively respond to the dynamics that are present in intercultural relations. In fact, being able to recognize when the cultural dynamics are not being understood is nearly as important as being able to analyze them correctly. (Pusch, Seelye & Wasilewski, 1979, 98)

Another issue is that after having learned what is expected in another culture, one must decide whether one actually wants to adjust one's behavior to meet those expectations. "It is often necessary to search for ways to respond that are acceptable, but personally comfortable, ways that do not require changes people are unable or unwilling to make in themselves." (98)

This last point is crucial in the ability self-consciously to create multicultural spaces in which we can all be ourselves together. These are dynamic places of mutual accommodation where through continuous interaction multiple constituencies create a space that is supportive of everyone.

The Future

The key is in our ability to enable trustees, administrators, professors, and students to interact effectively so they can create, articulate, continuously revise and internalize the vision of ICU. In other words we need to be able to continuously create a commonly held vision of ourselves as a total system.

We have many people with ideas on how to accomplish this at ICU, but as yet no institutionalized occasions where we all get together and freely brainstorm about how to do it. Not only are there the students' ideas and Hatta-sensei's ideas mentioned above, but there are, for instance, Hongo-sensei's ideas on "intermediation" as a step beyond conventional interpretation and my work on the "boundary-spanning dialogue approach" to problem solving. And there are many other ideas out there, but, as stated above, no place where all this wisdom can be gathered and coordinated.

However, as a campus-centered educational institution, we are small enough to be personal. Also, we have a history of being creative in philosophy and methods. Therefore, there is no reason why we cannot organize the necessary spaces of interaction so that mutually we can create a world class 21st century multicultural space for the education of global citizens.

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From Classrooms

Bilingual Education at Liberal Arts Colleges

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"Bilingualism is a singular noun for a plural experience."
(Baker & Jones 1988 95)

The realities of bilingualism/multilingualism¹ are exceptionally of great variety. In the first chapter of *Foundation of Bilingual Education and Bilingualism* published in 2001, known as a canonical textbook in this field, C. Baker argues just how difficult it is to define bilingualism. This is because the apprehension of bilingualism greatly varies among individuals.

Upon hearing, "OOO is bilingual in X and Y," what kind of image would you have of that person? Someone able to use both X and Y as fluently as monolinguals of these two languages? How about someone who is a native X speaker and has acquired Y mainly in classroom from secondary education? Wouldn't someone be called bilingual unless he or she has the equivalent abilities in all of the four language skills-speaking, listening, writing and reading ("thinking" is also added to these skills sometimes)? In any language, abilities needed for day-to-day communication and for those of academic activities are greatly different. Therefore, the definition of bilingualism, of course, varies according to which ability level is aimed at.

ICU offers the English Language Program and the Japanese Language Program (JLP) as part of introductory education. The JLP is classified broadly into two categories; the Intensive/ Japanese series for non-native students of Japanese (the difference of these two courses is the degree of progress) and the Special Japanese (the

so-called *spejapa*) series for those who speak Japanese as one of their mother tongues. Both of the series aim to foster skills expected in academic activities performed in Japanese.

Most of the learners enrolled in the Intensive/Japanese series are students who started their Japanese studies mainly in overseas institutes after the so-called language-forming period. Quite a lot of them have never been exposed to Japanese studies until they come to ICU. Some, becoming a full-time ICU student with no knowledge of Japanese whatsoever, acquire Japanese well enough to write their senior thesis in Japanese in four years. There are only a few cases of such students nowadays, though... For students learning in this category, it is an important challenge to acquire the language spoken on a daily basis so as to make their lives in Japan a success, let alone to acquire Japanese needed for their studies and research activities. The most efficient way enabling this is to increase one's hands-on experiences outside of the classroom. College students can best experience this by cohabiting with Japanese students their own age in dormitories or having a homestay with Japanese families. I think it would be great if all students are given either one of such opportunities.

Correspondingly, those who belong to the Special series are ones who are native Japanese speakers. They have been traditionally referred to as returnees. They have grown up in households where at least one of the languages spoken is Japanese. Yet, one step out of their homes, they have lived in a language space defined by the regions they live in. If one goes to a local school, a language they learn is, of course, that of the region. Recently, however, the ratio of international school graduates within Japan, or those who have not "returned

to Japan,” is increasing gradually. This is a group of students whose language spoken at home and in a day-to-day life space is Japanese, and yet the language that most of them have studied at school until they start going to college is English, sometimes other. While they do not need to study Japanese as an ordinary language, they have to brush up their Japanese as a learning language. Starting with the training of Kanji characters and vocabulary, the program emphasizes the importance of promoting letter-based skills, reading and writing. It also focuses on voice-based skills and speech skills, especially the acquisition of Japanese that is appropriate for formal occasions such as presentations.

I have briefly introduced our efforts in the JLP at ICU that claims to uphold bilingual education. As I mentioned at the outset of my article, bilingualism

stands so rich in diversity that in reality, its definition varies from person to person. The results of bilingual education would not be promised unless it is equipped with educational programs responding to individual cases with careful consideration.

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1 Hereinafter, bilingualism/bilingual will include multilingualism/multilingual in this article.

(translation provided by the FD office)

New Teaching Staff

Rashila Ramli (Division of International Studies)

I arrived in Tokyo on a stormy night, Dec. 4, 2004 to be exact. At Narita International Airport, I was met by Norris, a Ph.D student at the International Christian University. Then, we took a two hour train ride to Mushasakei Station, and a taxi before reaching the Maple Grove Guest House. Upon arrival, I realized that I had been traveling for at least 16 hours. But more importantly, I realized that that was just a beginning of a much longer journey, the continuous search for knowledge and friendship. What did it take to get me where I am now? It must be the love for reading story books and many other factors such as a conducive household environment, understanding parents, and availability of scholarships that allowed me to pursue my education to the doctoral level. In 1980, at the age of seventeen, I entered Western Illinois University. Four years later, I graduated with the B. Sc. in Chemistry. But my heart was not completely fulfilled, thus, at the Masters level, I pursued the field of Business Administration specializing in Management at Northern Arizona University. Then, I was able to realize my dream when I was given the opportunity to continue my studies at the doctoral level in Political Science with a focus on International Relations, Gender Studies and Public Policies. Finally, in 1994 I made the journey home, and started my career as a lecturer at Universiti Kebangsaan Malaysia.

The past 12 years at UKM has been a fulfilling one. I taught courses that I was trained for as well as others,

both at the undergraduate and graduate levels. In 1999 and 2003, I went to Sodertorn Hogskola and Stockholm University as Visiting Lecturer. I embarked on a number of research projects at the local, national and international levels. At the national level, the national elections (1995, 1999, and 2004) presented opportunities to study women's participation in the electoral process. In 2003, my research team was commissioned by the Ministry for Women and Family Development to study emerging problems faced by rural women in Malaysia. At the international level, through a research project entitled "Discourses and Practises in Southeast Asia" funded by Swedish International Development Agency (SIDA), I was able to establish research networks in the Nordic states especially Sweden (1996-2001). At the regional level, I work closely with the Asia-Pacific Forum on Women, Law and Development (APWLD), a non-profit organization based in Chiangmai, Thailand.

It is indeed an honor to be selected as the Visiting Professor of International Relations at International Christian University for the duration of three terms (Dec 2004-Nov 2005). This sojourn to Japan is timely for the purpose of career development as well as personal growth. While in ICU, I hope to accomplish three things. First, through interaction with students, I hope to assist them in the development of their personality, beliefs and thinking skills in a more holistic manner in line with the liberal arts approach upheld at ICU. Second, through interaction with the academic community, I hope to strengthen my research competency and knowledge especially in the area of Gender and Security studies. Third, through the interaction with the community at

large, I hope to better understand the diversity of cultural and human values associated with the Japanese society, thus allowing for the development of my personal growth. All three forms of interaction will occur in a dialectic manner. While I do realize that I have may have more to gain in this exchange, it is my sincere hope that my

presence will also leave a positive impact regarding Malaysia, the academes from Malaysia, and our wish to enhance further cooperation.

By the way, I also love to swim, take a walk in the woods, dance and play the guitar...

Editor's Postscript

This issue of FD News-N-Things takes up “bilingual liberal arts” as a theme. In many of the Japanese universities and departments that endorse “internationality,” all the courses are taught only in English. Even in the United States, a home of liberal arts, there don't seem any universities that advocate bilingual liberal arts. Now that ICU is preparing to seek accreditation by the American Academy for Liberal Education, we have chosen this theme, one of the keywords that feature our liberal arts education, in the hope of having the opportunity to put our heads together. I think that the articles that the writers have contributed have earned this issue high-quality content.

As Professor McCagg argues, liberal arts education is important because, I assume, there lies universal value in “understanding how others see things.” In other words, the education implemented at ICU both in English and Japanese serves as a device that stretches the range of “others,” challenges our values and opens us to interactions with others on a profound level. As is mentioned in the article by Professor Hibiya, obviously because of this device aspect, ICU simultaneously undertakes complicated issues and hardships.

Professor Kleindl details the importance of teaching academic essays in the ELP as a place to train critical thinking, part of the core forming our liberal arts education. Let us all ask ourselves if we all guide our students sharing this kind of understanding in our classes as well.

The university is currently considering the campus-wide reform including the reorganization of the existing divisions. In the discussions of the reform, what is most expected of us is that, I think, first to understand the ideas and viewpoints of our colleagues who belong to other divisions than yours and have educational and teaching experiences in environments different from yours. Furthermore, this attitude applies to understanding the views shared by students as well

as the staff. This is probably because some issues cannot come down to a choice between good and evil or of relative merits, which makes it all more important to steadfastly perceive how others perceive things. Unable to use two languages freely, I believe that we can still all share the value of “understanding how others see things.” In order to promote this sharing and other matters, we need to share a place that Professor Wasilewski introduces in her article that invites everyone of the ICU community to active interactions.

I have served as FD Director for two years. I feel that I have learned for the last two years much more than I did in the previous several decades. In the workshops held for the new faculty members, I was called upon to specify what the core would be that the whole university should share with them. As a result of reading the TES student comments collected in all the courses, I fundamentally reviewed and began radically changing my teaching, which I had long considered aesthetic. Invited to other universities as a lecturer many times and gaining valuable experience in questioning anew ICU from the respects of those universities, I began collecting numerous data and analyzed them. In the seminars inviting the lecturers from abroad, I was overwhelmed by the difference and profoundness of faculty development activities implemented in their universities. A support team of faculty development trusted by the faculty and the Teaching Effectiveness Survey as a reliable source—two things that I upheld upon my appointment as Director, do not seem to have made positive progress. Yet, under the guidance of the next Director, I would like you all to be engaged in FD activities continually both on the team and individual levels for the enhancement of our education at ICU.

I would like to thank you for all the support and understanding I have received during my time.

Hiroshi Suzuki
FD Director