

APU

Ritsumeikan
Asia Pacific University

Newsletter

立命館アジア太平洋大学 [ニューズレター]

Opening in April, 2000

設置認可申請中

vol.4
November 1998

CONTENTS

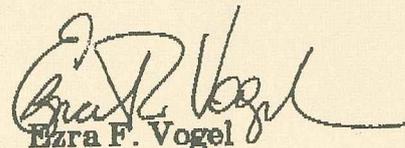
- p1 ● Message from Dr. Ezra F. Vogel
- p2 ● Interview with Professor Katsuhiro Ohashi "Global Society and Languages in the 21st Century"
- p4 ● Report on Intensive Summer Activities 1998
- p5 ● News from Overseas Offices
- p6 ● News from Oita/Beppu Office
- p7 ● Ritsumeikan Topics
- p8 ● Other news

A JOURNAL REPORTING PROGRESS OF RITSUMEIKAN ASIA PACIFIC UNIVERSITY

Message from Dr. Ezra F. Vogel



Despite economic difficulties, Japan will remain the economic power of Asia for at least several decades. It remains a model of modernization for many countries of Asia. New Ritsumeikan is located in Oita Prefecture, which has taken more initiatives to link Japan to Asia than any other prefecture. It is an ideal location to promote a new era for Japanese cooperation with Asia.


Ezra F. Vogel

profile Ezra F. Vogel

Known as a prominent U.S. researcher specializing in Japan and East Asia.

Currently holds a position as Henry Ford II Professor of the Social Sciences at Harvard University, as well as director posts at Harvard's Fairbank Center for East Asian Research and the Harvard University Asia Center. Also in charge of East Asian studies for many U.S. governmental agencies.

Born in 1930 in Ohio, U.S.A. Obtained a Ph.D. at Harvard University in 1958. Later came to Japan to conduct research interviews with middle-class families, and in 1963, compiled findings into a book entitled *Japan's New Middle Class: The Salaryman and His Family in a Tokyo Suburb*.

Became a professor at Harvard University in 1967. Appointed director of

Harvard's Fairbank Center for Asian Research in 1972.

Wrote *Japan as Number One: Lessons for America* in 1979. This book created a worldwide sensation by presenting Japanese society from a whole new angle.

Invited to China by the Guangdong Provincial Government in 1987 to survey the economic and social development of Guangdong Province since its designation as a special economic zone. Based on this survey, in 1989, wrote *One Step Ahead in China: Guangdong Under Reform*. Also authored *Four Little Dragons: The Spread of Industrialization in East Asia* in 1991 and *Living with China* in 1997.

Katsuhiro Ohashi

Member of the Planning Division for Ritsumeikan Asia Pacific University

Professor of Applied Linguistics, College of Law, Ritsumeikan University



Global Society and in the 21st Century

— We are pleased to have the presence of Professor Katsuhiro Ohashi. Professor Ohashi is a specialist in applied linguistics, but he has also been a keen observer of "language problems as political problems." We believe that the global society and languages in the 21st century is a pertinent topic.

OHASHI Before we start thinking creatively about what lies ahead, we need to realize where we now stand. It is important in connection with the topic given to realize that the number of languages has been on the decrease. Recent statistics disclose that 20% of the languages spoken today are spoken only from time to time rather than as a comprehensive means of daily social communication. Based on the track record of what happened to the languages in the past, Moisan (1992) predicts that 90% of the languages in use today will become either endangered or vanish completely within the first half of the next century and that people will be left with the languages of those cultures armed with massive military, political or economic power, powerful religions or advanced technology. Granted, this is a pessimistic prediction. But it is clear that we have been losing rather than gaining languages and that our loss of languages takes the form of elimination of weaker languages by stronger languages.

— I wonder how the elimination of weaker languages by powerful ones has come about.

OHASHI With a view to explaining at once the proliferation and disappearance of languages that human history has seen, J. A. Laponce, a political scientist affiliated with the University of British Columbia, speaks about the "Laws of Babel." First of all, he observes that multilingualism conflicts with *jus naturale*. Concentrated into a dense communication network, all the members of that "community" will develop, over time, a common language that will become their exclusive means of verbal and written communication. Such is the irresistibility of *jus naturale* that a closely-knit community will show an irrepressible

tendency towards unilingualism. We might call it the first Law of Babel after that chapter of Genesis where it is reported that the Lord dispersed the builders of the Tower of Babel in different directions. Laponce's reasoning is that in order to confuse their language God could not help but scatter the people and break up their community.

The other side of the coin formulates the second Law of Babel. The wisdom of the Lord confounded the builders' language by scattering them to all different parts of the earth. As implied here, when separated by distance, seas, mountains, hatred, or fear, people will cease to understand one another and a multiplicity of languages will eventually result. This is the logic behind the second Law of Babel. Human history until relatively recently had been mainly ruled by the second Law. Since the advent of modern transportation and communication facilities, however, it has been the first Law's turn to come into power, eclipsing the second. This, Laponce argues, explains the ongoing process of disappearance of one language after another. (Laponce, 1995).

It is no easy task to tell for sure in which specific chapter of world history a phenomenal disappearance of languages began to take place. We could safely limit our scope to modern ages and think of such developments as the emergence of nation-states in the wake of the French Revolution and the transplantation of European languages in the colonized parts of the world as responsible for what happened to the languages.

Decolonization in the latter half of the present century should be held as also accountable. You may go on, if you wish, and count globalization, technological innovation and the ensuing homogenization of cultures as accelerators of this trend.

— So does this mean that it is closely related to the flow of modern world history?

OHASHI Absolutely. A cursory look at these pages of modern history seems to confirm the validity of another statement

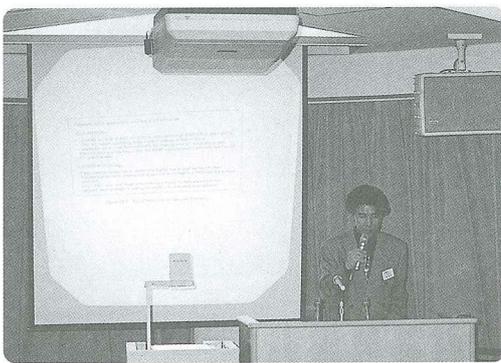
Laponce makes. He says: "Multilingualism is the norm in pre-industrial civilizations; unilingualism is the norm in industrial civilizations." (Laponce, 1987) Examples of early modern France and Britain as the very first civilizations to adopt the policy of official unilingualism come to mind. Modern Japan provides another example since in an effort to establish herself as a nation-state she too implemented official unilingualism based on the model of those civilizations of the West. So did the ex-colonies of Asia and Africa after independence, recognizing one language—usually a European language—officially. All these examples of modern nation-building could easily lead one to generalize that unilingualism is superior to multilingualism in terms of modernizing and developing countries.

— I understand that lately you have become particularly interested in the language policy of Canada. Is that because Canada uses both English and French as official languages when most advanced countries give official recognition to only one language?

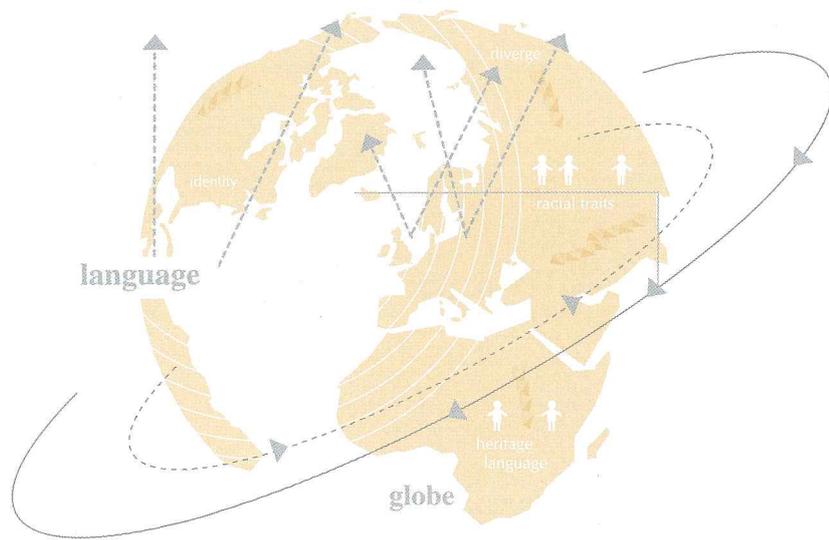
OHASHI The federal government of Canada recognized both English and French as equal official languages of the country in 1969. Within the framework of the bilingualism thus established, the same government proclaimed the policy of Canadian Multiculturalism in 1971. This is the policy of multiculturalism within the framework of bilingualism characterizing present-day Canada. I find it is a unique policy in the sense that it makes Canada a rare officially bilingual country with an advanced economy and technology. Canada is, in fact, the only officially bilingual member of the Group of Seven. At the least, we could refer to Canada as the spearhead of the countries challenging that somewhat sweeping generalization made by Laponce: "Unilingualism is the norm in industrial civilizations."

Another thing about Canada's policy is that the ideological underpinning of it departs radically from past ideologies for ruling a country. Whenever I think of fruitful coexistence among peoples in the centuries ahead, it is this Canadian model that pops up in my mind. So attracted am I to it as a theoretical and ideological framework for making a global ensemble a reality.

— How would you say that Canadian



Languages



ideology is a distinct departure from that of other countries?

OHASHI There are any number of examples of nations that have dissolved along lines of linguistic cleavages. Look at the Austro-Hungarian empire, the Ottoman empire, the Soviet Union, Czechoslovakia, and Yugoslavia, to name but a few. One could be inclined to conclude that unilingualism is a superior ruling principle to multilingualism. We can hear the first Law of Babel reverberate in our eardrums. In a manner of speaking, Canada has adopted a policy that runs counter to both common sense and *jus naturale*. She has to pay the cost of contradicting them. The so-called Quebec problem is the political cost Canadians have to bear. Economically, they have to pay for putting a bilingual label on every domestic product and for teaching the two official languages as well as the heritage languages extensively. Protection and promotion of the heritage languages — domestic languages other than official languages and aboriginal languages — is part of the stipulation of the multiculturalist policy. Undaunted by these considerable costs and difficulties, Canada seems committed to the espousal of its own policy. This is indicative of the way Canada's linguistic and cultural policy is not premised on governance efficiency alone, but designed at a certain distance from functionalist assumptions.

— Why do you think the Canadian model is important as an ideological framework for the coexistence of peoples in the 21st century and beyond?

OHASHI It goes without saying that the functionalist view of language has been largely responsible for our loss of great many languages. Currently, 75% of the approximately 200 sovereign states have only one language with official status, and that single official language usually belongs to the majority group of each country. From the perspective of the politics of language, a nation-state, as we generally know it, could be defined as a political system for safeguarding the rights of the majority and denying the minorities access to political, economic and social equality. What will happen if such functionalism prevails? Far from being a hypothetical question, that has been a real issue facing us for decades now.

Since the 1960s, we have witnessed the emergence of minority struggles for recognition. At some important level, what we have been seeing is the wave of struggles by the deprived for recognition of the significance of their own languages. This is bespoken by the fact that most of the minority groups, when they cry for secession or autonomy, stress their ownership and use of a language unique to them. The minority problems, therefore, are minority language problems. The inescapable conclusion must be drawn that the strong revival of nationalism in the contemporary world points to serious limits to what the functionalist approach to language can attain.

The beauty of Canada's linguistic and cultural policy lies in the juxtaposition, if not



integration, of the functionalist with the non-functional views of language. It is more functionalist than otherwise when it speaks to the principle of official bilingualism; at the same time, it stands on a clearly different value when it comes to the protection and promotion of minority languages — a value that makes language essential to individual and collective identities. It is this combination of two oxymoronic ideas that remains attractive, as we prepare for the 21st century. I should keep interested in the prospect of the experience of Canada carrying us towards a deeper working model of peaceful coexistence of humanity at large.

— How are the academic activities at APU related to this multilingual, multicultural way of thinking?

OHASHI Philip Resnick, another political scientist at the University of British Columbia, stresses the need for all the inhabitants of the globe to bear a dual identity, weaving their cultural and global selves together. We live in a world and era in which many questions need to be addressed in global terms:

environmental conservation, overpopulation, the depletion of natural resources — the list could go on and on. The existence of such global issues for us to tackle and resolve is already transforming the very way we think about ourselves. Whether we are Japanese or Canadians, it is time that we should forge a new identity as members of the global community. However, we have to be careful, in the process, not to destroy our traditional forms of identity, precisely because we can only enjoy our sense of significance in the immediate cultural society in which we are rooted. Instead of threatening them, the new identity should go hand-in-hand with long-established cultural identities. This is the heart of Professor Resnick's argument. (Resnick, 1998)

On the strength of Professor Resnick's theorization on identity, we may advance into the coming century the following discussion pertaining to our attitude towards language as it should be. Let me put it simply: a dual identity will entail a dual linguistic life. Functional global languages will be in greater demand as we assume a new identity as global citizens and behave in that newly-defined capacity. Simultaneously, we will need to express our cultural individuality through the medium of the language with which our heart identifies. APU will teach the Chinese, Korean, Malay/Indonesian, Spanish, Thai and Vietnamese languages as essential components of cultural identities as well as communication media. In addition to these Pacific-Rim languages, English and Japanese will be taught and used generally for academic purposes. That is to say, English and Japanese will be offered as functional common languages. It may be that the APU campus will look like a miniaturized version of the planetary society in the new millennium where reliance on multiple means of communication will be the norm.

— I think you have painted us a very clear picture of what APU's role will be in building the new century. Thank you very much for sharing your ideas.

OHASHI The pleasure has been mine.

170 Institutions Sign Student Recommendation Agreements, 500 Students to be Recommended.

Reaching Out To International Students: Report on Intensive Summer Activities 1998

Yuji Jido, Ph.D.

*Executive Trustee for Academic Affairs, The Ritsumeikan Trust;
Vice President Designate, Ritsumeikan Asia Pacific University*



This is the second summer that we have carried out promotional activities at overseas institutions to attract international students. Our report follows.

Last summer, the purpose of our activities was to inform various institutions, including educational organizations in the Asia Pacific region, of APU's philosophy and future plans, and to ask for their cooperation and support in recommending students. Our efforts bore fruit result with approximately 220 institutions stating in writing their intention to cooperate in recommending a total of 600 students.



▲ Students participate together in sports.

This summer, we took the next step and contacted both institutions that we visited last year and others that we did not to ask them to consider signing an agreement for recommending students. So far, 170 institutions have signed agreements to recommend a total of 500 students. We will continue these efforts to increase the number of such institutions. I would like to express my sincere appreciation to all those in the countries and areas we visited who gave us warm support and cooperation.

Between this fall and the next, high school seniors will make a critical decision about their futures. In order to provide them with another choice, we are planning to hold APU informational sessions in many countries for high school students and their parents. At these sessions, we will



▲ High school students closely listen to an explanation about of Ritsumeikan APU.

present information on APU's curriculum, campus life, and scholarships to students and their parents in the hopes that they will consider APU as one of their potential choices.

Through these efforts, it is our goal to welcome many outstanding students from around the world to join us when APU opens its gates in the year 2000.



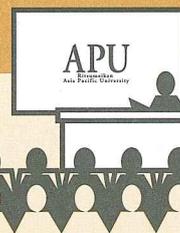
▲ A warm welcome by schools.



▲ Schools sign cooperative agreements with Ritsumeikan Asia Pacific University.



“기다리고 있어요” “Kami berharap kedatangan dari Indonesia.”
We're waiting for you!



First Step Toward APU Opening: APU Informational Session for High School Students



Indonesia

First Informational Session for High School Students



On September 18, 1998, we held an APU informational session on APU's future plans at Jakarta National 8th High School (SMU8). This was the first such session in Indonesia. SMU8 is one of the top national high schools in Indonesia with many students going on to universities after graduation. The school had already signed an agreement to recommend 10 students per year to Ritsumeikan APU.

A total of 125 students attended the session. We distributed an Indonesian version of the APU pamphlet and gave detailed explanations about the university. At a Q&A session, we received many concrete questions on such topic as admission requirements, scholarships, accommodations and job opportunities after graduation. Impressed with their eagerness and high qualifications, we thought the hour-long meeting was highly beneficial.

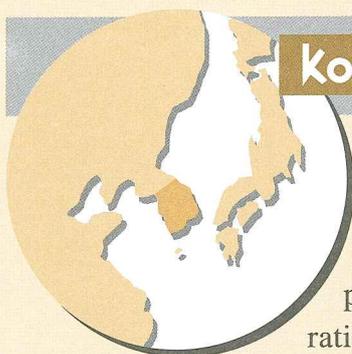
Similar meetings at other high schools will be held through the end of this year.



Prof. Kazuaki Kimura
Director, Jakarta Office; College of Letters, Ritsumeikan University

Korea

108 Students to be Recommended, 52 High Schools Sign Agreements



Almost six months have passed since the Korea Office was established in May, 1998. In June and July, we visited several Korean high schools, including those that had expressed interest in recommending students, in order to explain APU's plans and ask for closer cooperation and support. The schools we visited have a high ratio of students going on to prestigious universities within Korea after graduation.

Many high schools signed agreements for recommending students in the hope that APU can play a vital role in advancing Korean society in its quest for internationalization. The Korean people, like those in many other countries, are concerned with many problems of a global scale. APU aims to nurture human resources by training men and women who will contribute to lasting peace and coexistence in the Asia-Pacific by tackling those problems.

Some teachers voiced an opinion that APU could also help reform Korean higher education, which is currently hampered by excessive competition in university entrance examinations. Also, others in attendance were puzzled because they had never heard of APU. We received various questions regarding the APU academic system and student aid. To answer these questions, we are planning to hold other meetings for students, their parents and teachers. Based on questions raised at these sessions, we will improve our presentation of APU.

Prof. Kim Jung-Hyun
Director, Korea Office; Visiting Professor, Ritsumeikan Research Center for Asia Pacific Studies



Responding to the Interests of and Contemplating with the Local Community

The Ritsumeikan Oita Lecture Series is intended to deepen the relationship between the people of Oita and Ritsumeikan by satisfying the academic and cultural interests of the community. Two recent lectures received favorable results. Two more interesting lectures are scheduled before the end of the year.

Let's Start with Beppu City

Lecturer: Masakatsu Ogata, Director, Japan National Tourist Organization

2nd Lecture
"Tourism and the Asia Pacific Region in the 21st Century"



Mr. Ogata gave a lecture on July 18, 1998 entitled, "Tourism and the Asia Pacific Region in the 21st

Century."

Mr. Ogata presented his data-based analysis on the prospects of the global tourism market in the next century, on the recent trends of foreign visitors to Japan and on the importance of the Asian region in the travel industry. With his rich international experience, Mr. Ogata proposed an international promotion for tourism in Beppu in the 21st century.

After the lecture, one member of the audience said, "As a citizen of Beppu, a tourist city, I thought the lecture gave me a new perspective on tourism in the near future." Another audience member responded, "I learned that tourism can also contribute to peace. With this in mind, we in Beppu can develop a new strategy."

Is this a mystery?

Lecturer: Kei Kizugawa, Professor, College of Social Sciences, Ritsumeikan University

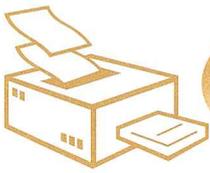
3rd Lecture
"Why the Shumi-jin Vanished?"

Who would be delivering such a lecture as this? Many people would probably wonder so. The lecture on October 3, 1998 was filled with the good-hearted atmosphere of Professor Kei Kizugawa because of his "Shumi-jin" spirit. "Shumi-jin" is a term used to describe people who have a favorite pursuit, enjoy the four seasons, and are calm. The term "Shumi-jin" is still widely used today; however, it can not be found in any Japanese dictionary. Professor Kizugawa offered a clue to this mystery by explaining the historical background of the post-Meiji era when people were preoccupied with being diligent and the post-World War II era in which people became part of a mass-consumerism movement. Professor Kizugawa humorously emphasized the importance of giving a new definition to the phrase "Shumi-jin" and of living a positive life.

One audience member said, "It questioned the meaning of life. I understood how "Shumi-jin" were chased away in the "Out of Asia, Into Europe" Policy in



the Meiji Era." Another audience member said, "It was a very interesting lecture. It questioned the way we Japanese live today."



TOPICS

Former Philippine President Ramos, Honorary Advisory Committee Member, Tours APU Site

Former Philippine President Fidel V. Ramos visited the APU construction site on September 9th, 1998. Dr. Sakamoto, President Designate of APU, expressed his appreciation for the continuous support of the former president. He also briefed the former

Philippine President on APU's current status and plans. Adding to the congenial atmosphere, Mr. Ramos humorously remarked: "Don't hurry the construction; I want my grandchildren to enroll here!"



▲ Former President Ramos speaks with Dr. Sakamoto.

APU Ground-breaking Ceremony Initiates Construction



The Ritsumeikan Asia Pacific University ground-breaking ceremony was held in Beppu City, Oita on August 21st, 1998. A total of 80 invited guests including Oita Governor Morihiko Hiramatsu, Beppu Mayor Nobuyuki Inoue, other local officials, President Masateru Ohnami, Chairman Hachiro Kawamoto, APU President Designate Kazuichi Sakamoto, other Ritsumeikan directors, and representatives from the construction companies joined in a prayer for accident-free construction.

At a reception after the ceremony and following Dr. Ohnami's brief speech, both the

Governor and Mayor spoke of their high expectations for accepting students and training them to become leaders who will play vital roles in the global society. An audience of approximately 500 listened to Dr. Sakamoto's explanation on APU's current status and his expectation for the opening.



Cultural Exchange Through Chorus: Männer Chor in Beppu



"Männer Chor," a Ritsumeikan University male chorus, went on a training retreat in Beppu City from September 7 to 14, 1998. Taking advantage of the APU development, we used the opportunity to deepen our relationship with

Report on "Joyful Exchange" with Beppu City

*Nobuyuki Kobayashi
Manager of "Maner Chor";
Senior, College of Law,
Ritsumeikan University*

Another dream come true! Ritsumeikan students participate in Beppu's "Dream Val."

The 2nd "Beppu Dream Val" dance festival was held on October 10 and 11, 1998, with the participation of a number of dance teams including some from Asian countries. Ritsumeikan students and other university students from Kyoto were teamed up with the "Yume-ohji" team in a prize-winning performance whose theme was fireworks. During the festival, relationships with residents of Beppu, other regional residents, and Asian team members were further strengthened by participating in a parade and concerts.



Application for Establishment of APU Submitted to Ministry of Education

The Ritsumeikan Trust has submitted to the Ministry of Education an application for authorization of establishing Ritsumeikan Asia Pacific University in April, 2000. The Ministry will review the application and issue a



preliminary judgment in February, 1999. Subsequently, the Trust will submit additional documents requested. The final approval (accreditation) will be expected in December, 1999. In Japan, all universities must be accredited by the Ministry of Education.

