

# **The Challenges of English Education for Global Communication -A Reflection of 44 years' Teaching as an EIL Educator-**

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## **要旨**

本論文では、筆者が44年間携わってきた英語教育と国際理解教育の有効性について振り返る。主たる学生は、甲南大生と北米・ヨーロッパの提携大学からの留学生である。本論は学習者が国際言語としての英語 (EIL) を使用する時の緊張や不安を最小限に留め、言語習得のためのコミュニカティブで双方向な授業における実証的研究である。グローバルコミュニケーションのための EIL 教育に関する本稿での議論や提案が、我が国の外国語教育に従事する若い教員の心に生き続けることを切望する。教育者の使命は私達の愛する学生達が人間性を高め、目標言語で世界の人々とコミュニケーションができる能力の伸長をいかに支援できるかである。学生の成果は我々教育者自身の教育成果を映し出す鏡である。人類共存のための言語教育は互いに共有し、実証すべきものである。

## **Abstract**

This paper is a reflection of the challenges and bliss of English as an International Language (EIL) and international education at Konan University, Kobe Japan. Most students that I have taught and made friends with at the tertiary level are Konan students along with exchange students from Konan's affiliated universities in the UK, France, Germany, Canada, Australia and the US. This is an empirical study practiced in communicative and interactive classrooms as "a language home" with a low affective filter where learners are free from the fear and anxiety of using the target language. Hopefully, some discussions and suggestions in this paper will be alive in the heart of the young and promising EFL educators and professors as a testament of English and international education for global and cross-cultural communication. Wishing to share some of the empirical studies with the next generations, I would like to reflect over what I have learned

together with my Japanese and international students for the purpose of human solidarity in this divided world. The self-development and the progressive growth among our shared students in cultivating their humanity and skills for global communication in the target language can be a tangible mirror to reflect our own educational challenges, and it should be shared and the subject to be proved.

**“Education is a progressive discovery of our own ignorance.”**

(Will Durant, 1926)

**Key Words:** EIL, Language Home, Global Communication, Humanity and Peace

## 1. Introduction

Born in Kobe, Japan in 1949 right after World War II, I have loved Kobe city, embraced by the Rokko mountain ranges and the peaceful Inland Sea. Kobe city has been revitalized and rebuilt three times in its history with the continued resilience of the citizens since the Meiji Restoration in 1868, at the end of Asian Pacific War in 1945 and the Great Hanshin Earthquake in 1995. As Kobe city is my hometown and a point of departure for a romantic voyage, I have been infatuated by the natural beauty and a sense of enterprise to adopt and adapt in terms of ‘Wa Kon Yo Sai’ 和魂洋才 (Japanese spirits combined with Western knowledge). As a result, I have found myself as a genuine Kobeite to the core to become a global citizen without losing my cultural identities. However, through my serendipitous encounters with people of the world through meaningful communication in English as an International Language (EIL), I have come to reach a strong conviction that I have ‘several homes,’ such as North Yorkshire and Oxford in the UK, and Seattle, Washington in the USA within the framework of ‘imaginary homes’ in Said’s context (2003). Consequently, I have made friends with many good local people, ‘the salt of the earth,’ who have made their country homes as what they are today.

Over reflecting upon 44 years’ teaching life after graduating from Waseda University, Tokyo in 1972, professionally I had worked at Kobe Municipal Fukiai High School in Kobe for 22 years, including the challenging five years as department head of English where its English and International education are renowned in Japan today. After two years at the graduate school of National Hyogo University of Education (1993-1995) under the excellent supervision of Professor Hiroyuki Yamasaki, the emeritus professor of literature and the authority on Edward Said, I began teaching at Konan University in 1996. I have been

inspired by the dedicated education for cultivating students' humanity and academic achievements by the professor Takao Saijo, the emeritus professor of English literature and the authority of Charles Dickens in Japan. I have been working for The Institute for Language and Culture, Konan University for 22 years.

Having been involved in EIL and international education together with many professors of EFL/ESL from the US, Canada and the UK and professors of German, French, Chinese and Korean, I have been educated and incredibly trained to develop my own cross-cultural literacy and sensitivity along with my own communicative competence in the target language.

Without my innate love for communication in English as well as my deep respect for Japanese language and culture, I might have been a frog in the well, pleased with chauvinistic tribalism and nationalistic inclination which could turn myself inward. I have been born again and again as a new person through the multiple human interactions, meaningful criticism towards me and continued learning in Seattle Public High Schools in Seattle, Washington as an exchange teacher (1982-1983), and at the University of Leeds in the UK as a visiting professor (2004-2005). In addition, I have also been involved in my series of lectures on "History and Culture" and "Education" in English at Japan International Cooperation (JICA) as an invited lecturer for promising participants from mainly developing countries in Africa, Central and South America, South, East and Central Asia and the Middle East for more than 24 years since 1993.

Professionally I have visited more than 12 countries in order to make paper and oral presentations at the international conferences for TESOL (Teaching English for the Speakers of Other Languages) in 1998(Seattle) and 2001(St. Louis), The Oxford International Conference on Education and Development 1999(Oxford), World Congress of Comparative Education Society (WCCES) in 1996(Sydney), 1998(Cape Town), 2001(Seoul), and 2007(Sarajevo), Comparative and International Education Society (CIES) in 2003(New Orleans), 2005(Stanford) and 2006(Hawaii), Comparative Education in Europe (CESE) in 2004(Copenhagen), 2006(Granada), and 2014(Freiburg) and Peace Conferences in Oxford (Oxpeace) at Saint Jones College 2013(Oxford), 2016(Oxford) and 2017(Oxford). I have learned and refreshed myself through interdisciplinary expertise for global communication and peace-building together with transcultural and transnational scholars. My ideal in today's divided world for people is to become transnational and supra-national citizens without losing several layers of

our own cultural identities for the purpose of human solidarity, coexistence, altruism and sustainable life.

Over reflecting upon my professional experiences, I have been given opportune opportunities and was educated by others rather than studying by myself. I was given the chance to learn how to coordinate faculty meetings in our Institute as Dean of the Institute for Language and Culture (2001-2002) and how to work together with our colleagues as the representative of the English Division in our Institute.

In Konan University, I have been teaching “Global Topics,” “Speech Communication” and “Writing” for advanced students and “Cross-Cultural Communication” as ‘College English for Reading and Writing’ for the top stream freshmen along with “TEFL” as a Course of Study for Teaching Profession in English. I have also taught “International Society and Japan” in English at CUBE campus and “Kokusai Rikai International Peace Education,” and “Global Seminar” for student teachers in Japanese. I have also taught “Japan Studies” for exchange students, such as “Japanese Culture and Literature,” “International Education” and “Joint Seminar for Japanese Culture in Globalization” in EIL mainly for exchange students from Europe, North America and Australia together with Konan students.

Through these relevant and content-based classes, I have been very much inspired by the growth of our students and I myself learned and was transformed into a better teacher from being a mediocre one. Our students are in a sense a reflection of our own teaching and education and are like a tangible mirror. It is not too much to say that I owe what I have been and what I am to our Konan students and Konan exchange students as an infinite serendipity of life. To me our students are nothing but a crystal reason to be living personally, professionally and academically.

As an educator, I believe that “Education is a progressive discovery of our own ignorance,” advocated by Will Durant, an American writer, historian and philosopher. Also, my pet theory in education is as follows:

**“A mediocre teacher can talk about the facts. A good teacher can explain the facts. A superb teacher can demonstrate the knowledge. A great teacher can inspire our students to learn by themselves for the rest of their lives.”**

## **2. College English I (Reading and Writing) for Freshmen**

### **The Goal of College English I (Reading and Writing)**

In this course, university freshmen read a variety of essays and articles along with a variety of expository texts which have cause-effect, comparison/contrast, pro/con structures. This course also identifies the main idea, the most important information of a passage and learn the techniques of skimming by quickly identifying the main idea and gist of a passage, and scanning by quickly finding specific information and facts. We encourage our students to learn basic reading skills such as predicting, making inferences, and using the context to understand unknown vocabularies. Also, students are expected to learn how to outline and summarize a passage in English. And finally they are encouraged to express their own opinions in English on the passage they have just summarized in terms of their own originality and critical thinking, which, I believe, is the ultimate goal of this class.

As this course aims at developing the integrated skills of reading and writing involved in the reading-writing connection, students are also required to write more than five coherent and connected paragraphs regarding the long essays, articles and literary works they have read. Students are encouraged to be familiar with the main paragraph components such as a topic sentence, a thesis statement, controlling ideas, supports to the thesis statement, transition devices for paragraph coherence, a graceful conclusion and an effective clincher along with sentence structures and grammatical knowledge and idiomatic expressions. Students are required to revise and rewrite their first draft through peer editing and teacher's proofreading with necessary corrections for global errors. Reading students' final drafts, evaluating them and writing encouraging comments on them are quite thrilling as this teacher's efforts reflect our education and how much we have inspired our students to give the pleasure of expressing themselves in the written and the oral forms. By evaluating our students' final drafts, our EFL education both inside and outside of our classrooms are automatically tested in terms of reflective teaching.

### **The Procedure of Class for College English I (Reading and Writing)**

- 1. Pair conferences as a series of communicative activities to start the class.**
- 2. Reviewing key concepts, technical terms and vocabularies by spaced rehearsal.**

3. **Mini lectures on cross-cultural concepts, such as cultural relativism, cross-cultural conflicts and adjustment, Orientalism, tribalism, racism and xenophobia from the textbook *Beyond Language*.**
4. **Assigned students' Oral Presentations: First, reading aloud each assigned paragraph, summarizing it, making comments on it in English in front of the class.**
5. **Teacher's feedback on each student's presentation in terms of the new concepts, vocabularies, paraphrasing and rephrasing and structures.**
6. **Discussion on the issues of the paragraph, if necessary.**
7. **Sharing some good examples of essays written by the freshmen last year in order to visualize and conceptualize their ultimate goals in this course (This can also be one of the objectives of the class, too).**
8. **Essay writing on the passages involved in global and cross-cultural issues.**
9. **Examining students' essays (from 5 to 7 paragraphs) with feedback based on the paragraph writing criteria and grammatical checks mainly focusing on global errors. Local errors can be accepted as an inter-language for communicability rather than finding fault with grammatical errors to discourage learners' motivation.**
10. **Sharing some good essays written by the students for further discussion.**

### **Analytical Paragraph Writing Criteria**

Throughout our College English (Reading-Writing Class) it is very important for college freshmen to read quickly some coherent and connected long passages or articles involved in relevant topics, such as cross-cultural and global issues by means of the reading strategies of skimming, scanning and summarizing. Also, it is equally important for them to write more than five coherent and connected paragraphs regarding the passages they have just read in terms of the "Reading and Writing Connection." Reading and writing are synergistic and have multiple effects and they should go hand in hand for the purpose of language acquisition. However, the instructor should clarify and visualize the essential paragraph components and make every effort to familiarize our students with them. The following is an analytical paragraph writing evaluation criteria.

Analytical Paragraph Writing Evaluation Criteria								
INTRODUCTION:	Clear Topic Sentence <input type="checkbox"/>			Clear Thesis Statement <input type="checkbox"/>				
SUPPORT:	Clear Examples <input type="checkbox"/>			Support to Thesis <input type="checkbox"/>				
ORGANIZATION:	Paragraph Coherence <input type="checkbox"/>			Transition Devices <input type="checkbox"/>				
STYLE:	Sentence Structure/Grammar <input type="checkbox"/>			Vocabulary/Idioms <input type="checkbox"/>				
CONCLUSION:	Clear Concluding Sentence <input type="checkbox"/>			Clincher <input type="checkbox"/>				
ORIGINALITY:	Originality <input type="checkbox"/>			Critical Thinking <input type="checkbox"/>				
GRADE:	AAA	AA	A	B++	B+	B	C	D
Instructor's Comment								

The following is an example of a student's essay on criticism on the instructor's academic paper "Compatibility of British National Identities and European Citizenship" (2008) published by Comparative Education Society in Europe (CESE) as an assignment of the 5<sup>th</sup> essay writing in my class in July, 2017.

**Name:** Karen, Freshman, Major in English

**Subject:** National Identity after Reading "Compatibility of British National Identities and European Citizenship" by Koji Nakamura.

**My Topic:** A Lesson for the Japanese

**What can the Japanese learn from other countries? As Japan is an island country and has its own original culture, we should enlarge the scope of visions by learning British national identities of an inland nation which can be compatible with European citizenship.**

**First, I was surprised at the comparison of national identity. I quoted from the article, "Identity is conditioned by one's own culture and influenced, modified or transformed by other cultures." For the British and German students responded, ethnic diversity is an important factor, but only Japanese students didn't answer to it. Japan is a homogeneous country where predominantly Japanese live. That's why Japanese students are not used to ethnic diversity. It means that one of the Japanese serious social issues is how international people are treated and regarded as a minority. Thus, we should educate young people that there are various racial and ethnic people in the world.**

**Second, it was interesting to know the comparison of national pride among students. Many students of UK, Germany and Thailand selected**

**multiculturalism as the national pride, but Japanese people didn't choose it. This way of thinking was formed by some reasons including respectful attitude towards the multicultural EU. Now the UK is leaving EU, what is called "Brexit" but this splendid orientation will be succeeded to the future generation. And I want it to be permeated in Japan in the future too.**

**Third, I considered the geopolitical context where a country belongs to. Britain and German are in Europe and Japan is in the East Asia. People in Europe identify themselves to be European citizens. But do we identify ourselves to be Asian? I do not think it has been so with us yet. From the graph, I understand that European citizenship is based on multiculturalism. As I mentioned before, multiculturalism interrelates the feeling of being conscious of the solidarity of each country. Most Japanese don't strongly think multiculturalism is a Japanese pride. So I think it makes us feel that we don't feel ourselves as an Asian.**

**Finally, in the age of globalization and interdependence, Japan competes fiercely in scientific technology with other countries. But what about the issue of immigrants and refugees? Japan should learn more generous immigration policy from Europe, especially from Germany in this field. Also, Japan had better cooperate with each country in South and Central Asia through JICA more as the EU is doing for less wealthy countries in Africa.**

**In conclusion, Japan is different from other countries in many fields. After reading Koji's paper, I came to be aware of being a Japanese. And I think that people cannot live without cooperating with each other in the world in the age of interdependence. So, Japan should open the door as a multicultural country without losing our traditional values. Also, we should protect our own original culture and language and so on. But Japan might take in good things from overseas whatever Japan has not done yet. Then, I wish the day when the world is unified in a true meaning of a peaceful coexistence would come.**

(Karen, Freshman, July 2017)

The following is another example of a student's essay on "Fostering Awareness of the Significance of Hiroshima and Nagasaki among Exchange Students from North American and Europe" as an assignment of essay writing as the 6<sup>th</sup> essays in my class for College English I (Reading and Writing) in September, 2107.



**Name:** Hinata, Freshman, Major in Sociology

**Subject:** My opinion on “Fostering Awareness of the Significance of Hiroshima and Nagasaki among Exchange Students from North America and Europe” by Koji Nakamura.

**My Topic:** A Peaceful Morning Light

“When we close our eyes toward the darkness of modern human history, we cannot see a peaceful morning light at the end of the long tunnel of nuclear races.” This sentence from the paper caught my eyes and I agree with this attitude towards peace.

Japan is a country that has feared the nuclear weapons and a country protected by the nuclear umbrella by the US. Recently, we have a serious geopolitical problem. That is a series of missiles from North Korea. The US president Trump and our prime minister Abe agreed upon that, “We will put pressure on North Korea to solve the threatening crisis in East Asia.” I think this is a problematic attitude towards regional security and peace. As I was interested in Korea when I was high school student, I made a research on North and South Korea. I watched a video of North Korean political refugees who ran away from North Korea. This video really shocked me. In North Korea, there are many people who want to run away from North Korea, and try to be free from the tyranny, dictatorship and despotism now. There is a song that sung by The Folk Crusaders, “Imjin-gang River” The song touched my heart and I felt like crying with tears. The song goes like this;

“From the North land to the South sky,  
Birds are flying from the North to the South  
You are the messenger of freedom  
Who divided our home country?  
Who separated our home?”

Who separated the Korea? It was divided as the result of the Korean War, starting the 25<sup>th</sup> of June 1950 and ending the 27<sup>th</sup> of July 1953. Japan had colonized Korean Peninsular from 1910 to 1945. It is not too much to say that Japan and the US have political responsibility for this national tragedy after the Asian Pacific War.

Nevertheless, US president Trump and Japanese Prime Minister Abe are

going to give a pressure to North Korea. Have they learned the lesson from our tragic history? It seems that we will repeat the same mistake again. We should remember the causes and effects of the World War II, especially in Asia and Pacific, with the acute attack to Pearl Harbor by the Japanese Air Force in 1941.

We must remember the threatening fear of the highly developed nuclear weapons. The Atomic Bomb Dome is our sorrowful memory but, it is also our historical lesson, and the peaceful symbol for the legacy of all humanity. The Atomic Bomb Dome isn't the Dome for the criticism against the US. The Atomic Bomb Dome has wished the promising and peaceful future without nuclear wars.

Last winter Barack Obama came to Hiroshima, and Prime Minister Abe went to Pearl Harbor. I was very much moved by their speeches. I can see the peaceful future without any misgiving. This spring I went to Pearl Harbor. I saw the oil splitting out and flowing out even now. I think there is no one who wants to start war. It is easy to start a war but it is more difficult to end the war. This is what we have learned from history. Don't be captured by immediate problem controlled by extreme nationalism and xenophobia. Never use nuclear weapons recklessly. We have to work out a peaceful solution even if it takes a long time. There is more we can gain in peace than we lose in war. Human life can't be exchanged with money and weapons. As John F. Kennedy said in 1961 in his inaugural address, "Let us not negotiate out of fear but let us not fear to negotiate." Also he insisted that "United there is little we cannot do in a host of cooperative ventures. Divided there is little we can do"(Kennedy, 1961). We have to heed this message even today.

In conclusion, I would like to share the following peace message with many people regardless of nations and cultures. "When we naively close our eyes toward the darkness of modern human history, we cannot see peaceful morning light in the long tunnel of nuclear races." The choice of peaceful East Asia with direct talk and preventable diplomacy or the unrepairable tragedy of nuclear war lies in our consistent voices of citizens for regional and global peace. We are born to love with each other not to kill with each other.

(Hinata, freshman, September 2017)

The following is an example of student's essay with a critical view on an article from Time Magazine.

**Name:** Mamina, freshman, Major in Japanese and Japanese Literature.

**Subject:** Critical Writing on the article from Time Magazine

**My Topic:** Losing Japanese Culture and Identities

**Imitation of a foreign culture is a suicide. Japanese people should respect themselves without copying North American values. We establish good relationships with people from different cultures of the world. Japanese people tend to pretend to be someone else due to a sense of inferiority complex as Japanese. In the age of globalization, we need to be proud of being Japanese and contribute to the world, representing Japanese cultural identity.**

**First, Japanese people tend to copy North American values as if they were carbon copies. Many young Japanese try to be a person who looks like a North American. For example, some of them dye their hair brown or fairness. Others like Western food better than Japanese ones. As a result, we have forgotten traditional Japanese values which have been fitted in Japanese way of thinking and living. Even if we tried to be a North American, we could not become them culturally and linguistically. What Japanese people need today is to restore Japanese cultural identity and independence through cross-cultural experiences and exploration of the heart of Japanese culture.**

**Second, there is a gap about the way of imagining Japanese between American and Japanese. I heard that American men tend to like a Japanese woman who has black hair. It means that women who have traditional style are their preference than Americanized women. Therefore, we ought not to pretend someone. Japanese ladies are very beautiful by nature and we do not have to pretend to be someone else. However, some young people don't understand the natural beauty of ourselves.**

**Third, some Japanese have a sense of inferiority. For example, some people who have strong stereotypes about human race insist that there are three races in the world. White people are great, yellow people are so-so and black people are different. In reality, when they have to imagine a foreigner, they think of only white people. That's too bad! How can we explain the great influence of American Dream by Dr. Martin Luther King and Barack Obama, presidential candidate on today's world? We need to change this kind of stereotypes into cultural relativism. Namely, there is neither superior culture nor inferior culture in our cross-cultural understanding.**

**Finally, we need to discuss the issue of Westernization and Globalization. Copying and pretending does not mean that one accepts other cultures. Then, how should we do to keep up with our cultural identities in the age of globalization? First, we should learn and respect our own culture. If we don't have the backbone of our own culture, we can't have our own identities. Second, we need to learn other cultures to get along with the rest of the world. It's important for us to respect each culture equally. We should not criticize others but respect them because the best culture does not exist in this world.**

**History shows us that civilization has been born where many cultures encountered, learned and accepted with each other. Based on this thought, we need to learn Japanese cultures and traditional values as well as the culture of the world. As the first step, young Japanese need to succeed to these traditions and pass them on to the future generations. The real global citizen is a person who has his/her own cultural identity and pride while respecting other people and their cultures. Don't let ourselves be overwhelmed by just superficial trends in westernization and globalization. Be yourself and identify what you are by learning from other cultures and others.**

(Mamina, Freshman, 2010, November)

Reading these expository essays written by freshmen, I have become more certain that a reading and writing connection has conjured up a magical power to express themselves in the target language. Although, there are still many things to be desired and to be improved in terms of grammar and structures, we can see some examples of coherent and cohesive paragraphs. I could see a tangible development in writing in English among university freshmen who are using English as an International Language, albeit our university climate is not a target language (English) community, except classrooms and the Language Loft where we are supposed to speak the target language in the global zone on our campus.

It is quite a challenge to read academic papers regarding Japanese identities and European citizenships, albeit we have studied in cross-cultural communication and traditional values in American society through the textbook, *Beyond Language-Cross Cultural Communication*, which is based on the philosophy of cultural relativism and multicultural orientation.

It seems quite interesting and challenging to compare American cultural identities in North America with Japanese cultural identities along with British identities within the framework of European citizenship. My students are not in

the English Intensive Program which encourages students to study abroad, however, the top stream students of sociology, history and culture, human science, Japanese literature and English/American literature seem to find it quite meaningful to read, discuss and write their own opinions on global and cross-cultural issues. Consequently, not a few students seem to be interested in building a cohesive, multicultural society for the purpose of equitable human coexistence in this cross-cultural century.

Reading, analyzing and writing about the well-known inaugural address by John F. Kennedy in 1961, Dr. King's inspirational full speech, "I Have a Dream" in 1963, Obama's historical speech in Hiroshima in 2016 and also his speech in Pearl Harbor in 2016 gave our students continued academic and interdisciplinary incentives to look at today's world and to be a peace-loving global citizen without losing Japanese habits of the heart.

Through my empirical and practical teaching in College English for the past 22 years, I came to be very certain that what is called "reading-writing connection" can be activated in this college English (Reading and Writing course) to the best advantages in terms of language acquisition. That is to say, reading a lot of coherent and cohesive paragraphs and writing coherent and connected paragraphs are quite relevant and symbiotic with each other. Keeping this relevant relationship between reading and writing in students' minds, our students tend to be aware of this symbiotic relationship of reading and writing in terms of paragraph components.

Namely, students have become familiar with the topic sentence (the main idea of the passage), the thesis statement (the writer's major contention or message), explaining and discussing controlling ideas to clarify the thesis statement, finding enough examples, statistics and authorities' quotations to support the thesis statement, the skillful and tactful use of transition devices to have paragraph coherence and the consistency of the flow of the passage, and a graceful concluding sentence by restating or clarifying the thesis statement again and, hopefully, an effective clincher to impress the global audience.

I am very certain that these writing and reading skills can be applied to advanced writing and even writing some speech drafts for global topics and presentation classes for advanced students in our four-year English language programs. "Good writing is rewriting" for everyone indeed.

In conclusion, I am firmly convinced that encouraging and assigning our students to read many passages and academic articles is a prerequisite for critical

thinking. When students prepare for their oral presentations, articulating and enouncing clearly, summarizing and making critical comments in the target language. Consequently, assigning an essay on the relevant topics will reveal a clear reflection of active learning and language acquisition of the target language. This process will give a bright direction of our EIL education at the university level in Japan. Encouraging our students to develop their test taking skills for examinations and qualifications, which I have had a jungle of suspicions in EFL education in Japan for nearly half a century, is not a royal road to language acquisition for global communication. Sharing the positive joy of using the target language, both in spoken and written forms, with our promising students for the purpose of local and global communication for a peaceful world must be the mission of EIL educators.

I believe that communication means sharing information and the wonder of all humanity. EIL education should be human education and global education, which can conjure up a sense of human solidarity for building a more peaceful, cohesive and sustainable society in today's world divided by tribal nationalism.

**“In a time of dangerously increasing division, we must listen. Good writing and good reading will break down barriers. We may even find a new idea, a great humane vision, around which to rally.”** (Kazuo Ishiguro, 2017)

### **3. Global Topics for Advanced Students**

#### **(Content-Based Process Writing for Oral Presentation)**

This is an empirical study of content-based process writing for oral presentation in the communicative and interactive classroom, and it explores the need for proper assessment in the teaching of English as a Foreign Language at the tertiary level in Japan. “Content-Based Process Writing for Oral Presentation” (CBPWOP) is an integrated program that takes into account the goals of self-expression on issue-oriented topics, both in written and oral form, and favors a content-based process approach. This program covers such topics as ‘the infringement of human rights,’ ‘civil wars and refugees,’ ‘nuclear issues,’ ‘wars and conflict resolutions,’ ‘the lessons of the Asian Pacific War,’ ‘hunger in Africa,’ the plight of child labour,’ ‘love and marriage,’ ‘feminist studies,’ ‘educational values,’ ‘human love

and philanthropy,' 'today's significance of Soseki's Kokoro' and 'conflicted souls in Soseki's Kokoro and Shakespeare.' The aim of this advanced class is to motivate students' desire to express their own ideas with broader global and social perspectives in an increasingly complex and divided world. Namely cultural sensitivity and the skill to express his or her ideas in written and oral forms will be of enormous importance for the cross-cultural century we are now living in.

To meet Japan's goals for internationalization and to be able to live in a cross-cultural context, *Monbusho* (The Ministry of Education and Science) presented new guidelines on English as a Foreign Language which emphasize the necessity of oral communication for cross-cultural understanding and paragraph reading/writing in senior high schools. As a result, Communicative Language Teaching (CLT) at the tertiary level, specifically, productive competence in a communicative classroom with the aim of fostering in the students a broader cultural outlook and greater self-confidence in self-expression in the target language, has been an urgent common concern for EFL educators in Japan.

A challenge to EFL education in Japanese universities is to address the students' need to acquire the skills for writing coherent, connected paragraphs and presenting them orally using public-skills often lacking in what has been called "Japan's verbally impoverished culture" (Said:1994). To encourage students to participate in this program, one of the requirements has been that each oral presentation should be evaluated by the students and the teacher, which helps to create cooperative language learning in an atmosphere of mutual trust.

This study, completed after the program had been taught for more than 12 years at the tertiary level, revealed that a majority of the students exposed to content-based process writing felt that they had developed greater freedom and joy of self-expression compared with the more traditional method of direct translation from Japanese into English. Also another positive outcome found in the study is that most students in this program had developed social and global awareness as well as greater sensitivity toward other cultures and people. They have been willing to recognize other cultures on their own terms and view what is really happening in other countries as being equally important as events in their own. This attitude is rooted in cultural relativism, based on transcultural and transnational perspectives which foster better cross-cultural human communication.

Consequently, there is little doubt that clear articulation of the complexities of the world in the classroom certainly helped students engender their strong urge to communicate in the target language, consequently leading to an improvement in

their communicative competence for self-expression.

### **Process Writing**

Students are encouraged to write their final drafts for oral presentation based on process writing. Process writing is a productive and interactive writing strategy between students and teachers, or among students. White and Arndt (1991) state that writing is far from being a simple matter of transcribing language into written symbols. Therefore, writing in this way can be an interactive and creative means of communication and is evidently far from translating one's native language into a target language.

Process writing is an enabling strategy which involves students in a series of coherent stages such as discussion, brainstorming, interviewing, gathering information, clustering ideas, sharing/peer evaluation, outlining, rough drafting, first drafting, peer editing, rewriting, having supervision by the instructor, writing the final drafting, teacher evaluation and marking, oral presentation and, hopefully publication, if possible. Through these coherent writing processes students go through a variety of communicative experiences. White and Arndt (1991) define process writing as a form of problem-solving which involves such processes as generating ideas, discovering a 'voice' with which to write, planning, goal-setting, monitoring and evaluating what is going to be written as well as what has been written, and searching for language with which to express exact meanings. In other words, process writing is a process of thinking, sharing and creating through a series of collaborative and communicative tasks in a learner-centered classroom.

Feedback is also a prerequisite of process writing. Keh (1990) discusses three types of feedback: peer evaluation, conferences (i.e. teacher-student interaction) and written comments (by the teacher). As an effective approach to academic writing, process writing has the advantage of drawing attention to the constant need to draft and revise; in other words, as Jordan (1997) states, this approach encourages students to be responsible for making improvements themselves.

### **Class Procedure**

- 1. Watching BBC World News and having a discussion on the global topic today.**
- 2. A series of mini lectures on global issues in terms of peace education, human solidarity and global interdependence by the instructor.**



**The main topics are as follows:**

- Globalization and Global Disparity (Economic and Educational Disparity)
- Civil Wars and Refugees
- Causes/Effects of World War II and the Lessons from the Asian Pacific War
- Nuclear Issues: Nuclear Weapons and Nuclear Power Plants
- Obama's Historical Speeches in Hiroshima and Pearl Harbor in 2016.
- Today's Significance of The Inaugural Address by John F. Kennedy in 1961
- The Heart of Japanese Culture (Mujokan and Bushido) in Globalization
- The Heart of Japanese (Soseki, Murakami and Miyazaki) in Globalization
- Today's Significance of Soseki's Kokoro
- Love Triangle and Jealousy in Conflict Souls in Soseki's Kokoro in Comparison with those of Shakespearean Othello and The Phantom of the Opera
- The Power of Confession, Soliloquy and Dramatic Irony in the World of Shakespeare and Soseki
- Orientalism in Edward Said and Cultural Relativism in Ruth Benedict
- Human Love and Philanthropy

**Problem-Solving Discussion based on John Dewey's Reflective Thinking**

- (1) Identifying and Defining the problem
- (2) Analyzing the status-quo of the problem  
Analyzing the causes and effects of the problem with historical backgrounds
- (3) Suggesting possible and workable solutions  
Brainstorming with several clusters of possible solution
- (4) Selecting the best or integrated solutions
- (5) Implementing the best solution  
Examining the practicability of the best solution with clear examples

After students gather necessary information and do some research on-line regarding each controversial global topic, they are encouraged to go through problem-solving discussion as a discussant or a chairperson, clarifying the nature of each opinion. This experience will effectively work in the future in their local and global society. The chairperson is supposed to observe the order of the following.

### **The Order of Chairpersonship in Problem-Solving Discussion**

New Opinion

Question to the new opinion

Addition to the new opinion

Objecting to the new opinion

Suggestion to the stream of discussion, when it gets off the track

New Opinion

### **Writing a Draft of Coherent and Cohesive Paragraphs for Oral Presentations.**

#### **Students are supposed to hand in the final draft on line.**

As Global Topics is a class for advanced students that aims at developing students' four macro skills of reading, writing, speaking and listening, it is a must for students to research their topics and write a refined draft for their oral presentations.

#### **Making Oral Presentation**

For each topic students are supposed to give oral presentations with their power-point slides. By making an oral presentation on his or her favorite topic relevant to global issues, students are inspired and enlightened to become an expert of the topics they choose. This activates students' intrinsic motivation to prepare at home or outside of classrooms before our class in terms of 'active learning.' Needless to say, students are encouraged to have enough spaced rehearsal on their drafts that have been sharpened through process writing.

The following is an example of coherent and cohesive multiple paragraphs as the final draft on "Globalization" for an oral presentation in my class for Global Topics for Advanced Students in 2013. This student graduated from the graduate school of Konan University in 2016 and he is now working for a public junior high school as a teacher of English in Hyogo Prefecture. He studied paragraph writing in my College English I (Reading and Writing) class when he was a freshman. He came back to my Global Topics class when he was a junior student and he took Japan Studies (Japanese Culture in Globalization, Joint Seminar with exchange students) when he was a graduate student. He has progressively developed his communicative competence in written and oral English through his continued efforts and active participation in many English classes. As a matter of fact he was honored by being given the Foreign Language Award (French and

English with the highest score) from The Institute for Language and Culture in 2013.

**NAME:** Kohei, Junior, English Major

**SUBJECT:** Globalization

**MY TOPIC:** Lessons from Globalization

**Today, in our world, many people are closely connected with the small electrical devices without national borders. Thus, we can communicate with someone whenever you want even if your partners are quite far away from you. It means that I can connect quickly with people all over the world, though I now live in a so small city. Historically, many people have tried to invade and colonize other countries since the coming of the Age of Discovery. To take a concrete example, Columbus found “the New World” and many people started to sail to this continent for pursuing the better life and expanding their territory, even though conflicts between different races constantly occurred, for instance, colonists from Europe treated Native Americans as obstacles and persecuted them terribly. As a history book says, numerous native Americans were killed simply because they were aliens. Like this, People repeated invasion frequently from this time, but it finally came to an end after World WarII. Once, Japan fought against the major highly militarized and developed countries like United States, United Kingdom and Soviet Union which is today’s Russia. As everyone knows, Japan was completely defeated and most of its land became desolate. However, Japanese learned a lesson and we’ve enacted a “no-war” article in the Constitution. With traditional Japanese spirits and steady efforts, Japan has developed greatly and our country now becomes a highly developed one. Some companies from Japan have got worldwide reputation. At present, I can see many foreign people who live in Japan while many Japanese live overseas. Thus, we can say the Age of Globalization is coming. It means that we have to expand our horizons in global scale to survive in the new age. Now, I’d like to show some advantages and disadvantages of globalization.**

**First, let’s look at the advantages. Many companies from developed countries have tried to establish their factories and offices in developing countries, where wages and prices are low, because they can save their cost and work effectively. If they made their factories in Southeast Asian**

countries, they can cut both labor and production costs. Thus, they can set product prices low and it leads to improve their ability to sell products. Another merit is the understanding of other cultures. In globalized world, we can go abroad easily. It means that we can get more opportunities to learn and experience other cultures. It's really important not to assume our own culture is the best. This concept is called as a cultural relativism. Each culture has their interesting points that we should respect. As for me, I went to Australia and met students who came from many different countries like Chili, Saudi Arabia, Korea, China, Indonesia and Spain. I found they have different religions, habits and customs. I was surprised many times especially about the customs of Saudi Arabia. Their customs are quite different from ours and they inspired and helped me greatly to get other perspectives. Moreover, using the internet, we can search the condition of today's world. If we get the information, we can go to the next step; taking an action.

Second, although it's true that the globalization brings about many profits, I hit upon some disadvantages of it. While developed countries got the benefits of overseas expansion, many developing countries can't compete with high level companies equally. Developing countries are basically lack of money, so they can't get enough technologies and experience to improve their companies' ability. Then, the economic disparity between developed and developing countries expands more. In addition, some companies from developed countries sometimes abuse the overseas expansion. Take NIKE for example. NIKE is a worldwide popular American company and is famous for its sporting shoes. However, it was revealed that NIKE's shoes were made by children in Southeast Asia and this company forced children work really hard with quite little wages. In 1997, NGOs got anger about NIKE's way to produce goods and started not to buy movement. Now, it has been solved but we should know that evil acts might be happening behind our eyes. Another demerit is spreading epidemic disease easily. Now, many foods are transported, and of course, it has become a natural way to get food. However, it means there's a possibility that we import unwanted dangerous food from foreign countries. Let's look at today's issue in East Asia. If chicken which has the virus of avian influenza are imported to Japan from China, some people live in Japan might be dead. Recently, I've often heard that chicken in fast-food restaurants in Japan are imported from China, so you should not eat them because it may have the dangerous virus. To get food on cheap price

is good but we should consider the safety of food primarily.

I think that the world today has been globalized and became almost one, but there're many global issues like child labors, child soldiers, civil wars and so forth. I was really shocked to watch some videos in a global understanding class, but it's actually happening today, so I must not look away from these terrible issues. I really think I want to do something for them but I haven't found what I should do yet. To study globalization, I found that the globalization seen from developed and developing countries are quite different. I am ashamed of knowing the idea of globalization only seen from developed countries before taking professor Nakamura's class. This summer, I would like to go to a developing country to help something as a volunteer and want to contribute to the world. (Kohei, Junior, English Major, 2014)

The following is an examples of a student's final draft for her oral presentation on Nuclear Issues involved in Obama's historical speech in Hiroshima in 2016.

**NAME:**Satoko, Senior, Major in Japanese and Japanese Literature

**SUBJECT:**My opinion on Obama's Historical Speech in Hiroshima

**MY TOPIC:**The Universality of Obama's Historical Visit to Hiroshima

**Why did Obama come to Hiroshima?** The former U.S. President Barack Obama payed a historical visit to Hiroshima on May 27 in 2016. Seventy-two years have passed since the end of Asian Pacific War. Obama has become the first sitting president who visited Hiroshima. Despite the fact that there were tons of controversial and opposed opinions in White House, the Congress, and among nations, he bravely decided to come to Hiroshima. "Why do we come to this place? To Hiroshima?" Obama asked us these questions through his speech. All humanity has a shared responsibility to answer his question in order to create a peaceful world.

Obama's historical speech has three significant points. The first significant point is that Obama was brave enough to meet the victims of the atomic bombs and directly talked with them in person. He even used the Japanese word "*hibakusya*" when he called them. He shook hands with them and gave a big hug to one "*hibakusya*." According to Ministry of Health and Welfare, there are 183,519 atomic bomb victims in Japan in 2015. Asahi News Paper (2016) stated that 90% of the atomic bomb victims appreciated Obama's

**speech and his brave action.**

**The second point is that Obama has consistently insisted on nuclear free world. Nuclear disarmament and nonproliferation are his ideal goals. Nevertheless, there has been a big argument on the balance of nuclear deterrent power and nuclear disarmament and nonproliferation. Therefore, Obama emphasized that we should establish cooperation and friendship. Obama (2016) stated that “we are part of a single family”, or “as members of one human race.” He wants to prevent war not by depending on nuclear deterrent power but by preventable diplomacy, such as nation’s friendship and dialogue.**

**The third point is that Obama focused on children in Hiroshima. He used the word “children” or “child” seven times in his speech in order to universalize the tragedy of war and the importance of peace. Obama (2016) stated, “We force ourselves to imagine the moment the bomb fell.” “We force ourselves to feel the dread of children confused by what they see.” “We listen to a silent cry.” He also mentioned, “We might think of people we love, the first smile from our children in the morning, the comforting embrace of a parent.” Obama seemed to try to do his best for children that imply next generations and hope to pass his baton to them.**

**Consequently, Obama brought four paper cranes that were made by himself to the peace museum. According to the Japan Times (2016), “Two of them were given to a local middle school student and an elementary school student who welcomed Obama at the peace museum. He also left another two on the museum’s guest book with a message. In Japan, paper cranes are considered as a symbol of peace in memory of a girl named Sadako Sasaki, who folded 1,000 of them while she was in hospital suffering from leukemia linked to radiation exposure. Sasaki Sadako was a very fast runner, and her dream was to become a PE teacher. When she was eleven, she suddenly became leukemia. She folded thousand paper cranes while she was in hospital. Because she believed if she makes 1000 paper cranes, her illness will cure. She however died aged 12 in 1955. Ironically, Obama heard Sadako’s story from Clifton Truman Daniel, the grandson of the president Truman, a president who decided to drop atomic bombs to Hiroshima and Nagasaki. Clifton also heard Sadako’s story from his little son. He learned about Sadako’s story in his elementary school’s class. This story showed the power of education. In addition, Obama’s paper cranes gave a great hope to all**

**children and adults who have courage to spread peace, and pursue a world without nuclear.**

**It is true that a great number of people welcomed Obama's visit to Hiroshima, however there were some criticisms toward it. Some people said, "Obama's speech was too poetic. He never apologized nor admitted the responsibility of the United States in terms of dropping the atomic bombs." The other Republicans in the United States said, "Obama's speech did not reflect their belief that the atomic bombs saved a huge number of lives of both American soldiers and Japanese citizens.**

**In conclusion, Obama never justified the fact that US dropped the atomic bombs. He did not apologize directly. However, he referred to "silent cry", "past mistake" and "history", which implicitly and honestly imply his regret and remorse of the use of the nuclear weapons. He at least universalized the tragedy of Hiroshima and Nagasaki as the shared human sufferings. He also admitted the Atomic bombs destroyed a great number of innocent people's lives. In addition, he insisted the responsibility of the nation and its leaders in their political choice, which could change human history. Obama (2016) states that "when the choice is made by leaders, reflect this simple wisdom, then the lesson of Hiroshima is done." He also said, "We have a shared responsibility to look into the eye of history and ask what we must do differently to curve such suffering again." There must be a universal message to all humanity just like Dr. King's speech in 1963. Despite the difficulty of today and tomorrow in eliminating nuclear weapons, what is vital is that Obama came to Hiroshima in order to universalize the pain and suffering of Hiroshima and Nagasaki as a tragedy of all humanity. This must be another step to pursue his long cherished dream to build a nuclear free world in the future.**

(Satoko, senior, Japanese Literature, 2016)

Through this class I can say that cultivating global literacy through English as an International Language (EIL) education in Japan would be a new paradigm for creating a global person advocated by the Ministry of Education and Science. I have repeatedly discussed the significance of my 15-year empirical study of integrating global human issues into university-level EFL programmes in Japan, highlighting the role of English as an International Language (EIL) in international conferences of TESOL and JALT.

The study explores the need for raising students' global literacy which includes

inter/cross-cultural competence with transcultural and transnational perspectives. It also sees communicative competence in EIL as necessary in order to have a global and peaceful dialogue with people of the world. As Ishiguro (2017) states that “Good writing and reading will break down barriers,” the educational process of good reading and good writing can transform the illusion of our xenophobia, tribalism and extreme nationalism into the high moral ground of reconciliation and coexistence for human solidarity even in this divided world. The point is as Said (1994, p.44) emphasizes that “the task should be explicitly to universalize the crisis, to give greater human scope to what a particular race or nation suffered, and to associate that experience with the sufferings of others.” In other words, what is really vital in peace studies and global studies, is to universalize the tragedies of other races and nations as our own lessons for the purpose of cultivating our altruistic humanity and share the pains of others with us. The examples of students’ papers and oral presentations at Konan University in Kobe, Japan, involving more than 250 Japanese university students for these 22 years, provide evidence for the merits of the acquisition of cognitive, affective, social and linguistic skills, and the knowledge leading to local and global actions with global perspectives. The integration of global human issues into EIL education is an invitation to be challenged and enlightened for all the promising language/culture instructors and students at the tertiary level.

#### **4 Japan Studies XIII (Japanese Culture in Globalization)**

**for Konan Students and Exchange Students from EU and North America)  
Syllabus 2017-2018**

**<http://www.kilc.konan-u.ac.jp/~koji/> (Koji Nakamura's Online Desk)**

The purpose of Japan Studies XIII is to discuss Japanese culture in globalization in order to develop Japanese cultural literacy, cross-cultural literacy and global literacy for human solidarity. Oxford Network of peace Studies (Oxpeace)2013, the International Conference for Peace at Oxford University in which I have been involved as a guest speaker will be discussed in class. The key words of this course are Japanese cultural identity in globalization, cultural relativism, transnational/transcultural identities and human solidarity and security.

First, we will discuss the kernel of Japanese culture in globalization as the core of this joint seminar, as the participants of the class are both international students and Konan students who are interested in Japanese culture and literature in the



global world. We will explore the depth of Japanese ‘habits of the heart’ through Soseki’s inner conflicts between traditional Japanese values and the influences of modernization and westernization. Along with Soseki’s *Kokoro* we will also discuss the pendulum between fantasy and reality in the works *Norwegian Wood* by Haruki Murakami. We will also look into the significance for today of Hayao Miyazaki’s animated films which express clear messages to contemporary people.

Next, we will do a brief overview of Japanese modern history from the perspective of peace studies. As history is a dialogue between the past and the present which predicts the future, it is worth examining the issue of Japan’s modernization as influenced by Western powers, the Asia-Pacific War (1931-1945), the events in Hiroshima and Nagasaki, as well as Japan’s recovery from the ashes of its unconditional surrender in 1945. Has Japan learned from her history to be a true peace activist in the 21<sup>st</sup> century?

We will also examine the power of transnational NGOs in terms of “**partnership**” and “**empowerment**” in the midst of global poverty and economic disparity. In addition, we will analyze the issue of national identity and pride in globalization from a comparative perspective.

As I have been a guest lecturer at JICA for 23 years, we will study Japan’s contribution to developing countries in terms of international cooperation which Japan declared at the San Francisco Peace Conference in 1951. As a field work we will visit JICA Hyogo in December. JICA Hyogo will show us the scope and the significance of Japan’s Official Development Aid program (ODA) and how Japanese young overseas volunteers are working in developing countries for the purpose of “education for all.”

**Texts:** Natsume, Soseki (2007). *Kokoro*, Translated by Meredith Mckinney, Peter Owen London.

#### **Related articles:**

- “Soseki’s *Kokoro* as Cross-Cultural Significance for Exchange Students”: *The Journal of the Institute for Language and Culture, Konan University*. Vol.16, (pp.1-56). 2012
- “The Representation of Miyazaki’s Whisper of the Heart-Japanese Identities Combined with Western Individualism”: *The Journal of the Institute for Language and Culture, Konan University*. Vol.18, (pp.13-24). 2014
- “Fostering Awareness of Hiroshima and Nagasaki among Exchange Students

from North America and Europe”: *The Journal of the Institute for Language and Culture, Konan University*. Vol.17, (pp.15-59). 2013

### **Related Papers:**

The following papers are available from Koji Nakamura’s Online Desk

<http://www.kilc.konan-u.ac.jp/~koji/>

Nakamura, Koji. (2008). International Education for Peace for Student Teachers in Japan: Promoting Cultures of Peace. *Transforming Education for Peace*, ed. By Edward Brantmeier & Jing Lin: *Transforming Education for Peace: Information Age Publishing*, New York. pp.113-128. 2008.

Nakamura, Koji (2006). The compatibility of British Identities with European Citizenship: Qualitative and Quantitative Research: *Identity, Education and Citizenship-Multiple Interrelations*. (Ed) by Jonas Sprogøe & Thyge Winther-Jensen, Frankfurt: Peter Lang, pp. 65-90. 2006.

Nakamura, Koji (2010). Exploring the Possibility of an Asian Union through the Voices of JICA Participants from Asia. *The Journal of the Institute for Language and Culture, Konan University*. Vol. 14. (pp.1-34). 2010

Nakamura, Koji (2018). *Dreams of Serendipity*(Cambridge. Melrose Books. pp.1-224)

### **Recommended Books:**

Benedict, Ruth (1946). *The Chrysanthemum and the Sword: Patterns of Japanese Culture*. Houghton Mifflin Company, 1946. Vermont: Tuttle, 1972

Said, Edward (1978). *Orientalism-Western Conceptions of the Orient* (1978). New York. Random House.

**Class Schedule – Japan Studies XIII (Japanese Culture in Globalization)  
Autumn 2017-2018**

Week	Friday – 3 <sup>rd</sup> Period 13:00-14:30	Friday – 3 <sup>rd</sup> Period 13:00-14:30
September 15, 22	<b>The Heart of Japanese Culture,</b> The beauty of Japanese Poetry (Haiku and Tanka) <b>Bushido; The Soul of Japan</b> by Inazo Nitobe: The Harmony of Shintoism, Zen Buddhism and Confucianism	Soseki's <b>Kokoro</b> : The exploration of the depth of the Japanese human heart <b>Confession, Love Triangle and Dramatic Irony</b> (Novel, Movies and Discussion)
September 29 October 13	Soseki's <b>Kokoro</b> : Confession, Love Triangle and Dramatic Irony as universal human agony <b>Movies and Discussion</b>	Soseki's <b>Kokoro</b> : Today's significance of Soseki's works; The issue of human loneliness in modernization <b>Movies and Discussion</b>
October 20, 27	Soseki's <b>Kokoro</b> : Today's Significance of Soseki's works; The issue of human loneliness and the <b>hidden</b> secrets in the novel. <b>Movies and Discussion</b>	The World of <b>Haruki Murakami</b> :the harmony between fantasy and reality <b>Norwegian Wood and Murakami's</b> works have been loved by people of the world. Why? (DVD)
November 10, 17	Today's Significance of <b>Hayao Miyazaki: Whisper of the Heart (DVD)</b> Japanese Identities combined with Western Individualism, And independence. The message from Hayao Miyazaki	<b>Asian Pacific War Causes and Effects The Entity of the War DVD: Japan's War Diplomat Sugihara</b>
November 24 December 1 ① and ② (1:00-4:10)	<b>Today's Significance of Hiroshima and Nagasaki, The living witness of Atomic Bombing and Poetries</b> written by the victims <b>Hiroshima, Nagasaki and Okinawa as 70th anniversary</b>	① <b>1:00-2:30</b> <b>Discussion on Hiroshima, Nagasaki</b> <b>Obama's speech in Hiroshima and our future</b> ② <b>2:40-4:10</b> <b>Japan's Rebirth</b> <b>The Chrysanthemum and the Sword: Patterns of Japanese Culture.</b> Benedict's Cultural Relativism, Demilitarization, Democratization with <b>Article 9 of the Japanese Constitution</b>

December 8 December 15	<p>①<b>1:00-2:30</b> <b>(Class on ODA&amp;JICA)</b> <b>What are the roles of JICA,</b> Japan International Cooperation Agency)?</p> <p>② <b>Field Trip 2:30-5:30</b> <b>JICA Kansai</b> <b>Orientation of JICA</b> Lectures by JICA officers, diplomats along with Japan Overseas Cooperation Volunteers (JOCV): <b>(3:30-5:30)</b></p>	<p>The feedback of JICA The Voices from Asia among JICA participants from Asia developing countries <b>Globalization, global disparity and poverty. Partnership of Global NGOs/Empowerment MSF and Oxfam</b> <b>Deadline of your final Research Paper</b> <b>Oral presentations based on your final research</b></p>
December 22	<p><b>National and Cultural Identities with Transnational views.</b> <b>Speech by Said 2003.</b> <b>Oral presentations based on your final research papers</b></p>	

### Teaching Styles

In this course we will explore the possibility of creating a communicative and interactive learning community for Japanese culture in globalization together with exchange students and Japanese students.

The class will be taught in a lecture/presentation/discussion/fieldwork format. Students will be expected to give oral presentations (based on their research papers) on some aspects of Japanese culture/literature in globalization from comparative and interdisciplinary perspectives.

### Course Evaluation and Course Credit

You will be expected to discuss the heart of Japanese culture by exploring the depth of Soseki's *Kokoro* in modernization. This should be developed further into a research paper with at least three sources other than purely web-site based research. The paper may be longer if you like, but I expect it to be clear and direct. It will be due (electronically or paper-based) by November 10, 2017. You will also be expected to make a final paper (critical remarks) on *Dreams of Serendipity* by Koji by January 10<sup>th</sup>. Class participation in the readings and discussion are of course expected. Grading will be: research paper on Soseki's *Kokoro* a critical remark on *Dreams of Serendipity* 40%, Oral Presentation (including PowerPoint slides) 30%, and Class Participation including attendance 30%.

### **Attendance Policy**

The Year-in-Japan program has adopted a uniform attendance policy for the afternoon Japan Studies courses. You are allowed only two unexcused absences during the semester without penalty. A third unexcused absence will reduce your grade in the course by 10 points. A fourth unexcused absence will reduce your grade by another 10 points. More than four unexcused absences will result automatically in a failing grade for the course. Legitimate excuses for absence are normally limited to illnesses or accidents that require medical attention. Please consult with KIEC in advance if you believe that you have some other legitimate reason for your absence. Students must document all legitimate excuses.

### **The procedure:**

- 1. Introducing and reviewing several key technical terms and key concepts regarding Japanese culture, literature and global topics. Students are encouraged to explain in English every time at the beginning of the class.**

**The technical terms and key concepts are as follows:**

**“mono no aware,” sensitivity to the transience of nature, “mujokan,” philosophy of mortality and transience of human attitude, “Zen Buddhism,” “Bushido,” Haiku moment, compassion for the ephemeral, dramatic irony, cultural relativism, Orientalism, etc.**

- 2. Brief lecture on the related topics through PowerPoint slides by the instructor.**

**Questions, answers, objections and discussion are always encouraged for all the students.**

- 3. Reading the relevant and related articles or academic papers in order to conceptualize the main theme and issues.**
- 4. Watching the related BBC news, DVDs or movies in order to visualize the issues.**
- 5. Discussion in groups regarding what they have seen on the screen.**
- 6. Writing an essay to express their opinions on the topics in English at home**
- 7. Oral presentation based on each prepared paper, (final draft).**
- 8. Questions to the presenters and answers and discussion.**
- 9. Instructor’s final comments or message on the related topics.**

**Haiku and Tanka:**

The following are some Haiku and Tanaka written by the students and orally presented with their Haiku moment in class in September and October, 2016 and 2017.

**Blossom petals sway,** 桜舞い

**Dancing and skipping softly,** 踊り明かそう

**To my open arms.** 僕の手

**(William, 2016, University of Leeds, UK)**

**Red leaves falling** 紅葉舞い (もみじまい)

**A leap into the unknown** 未知への飛翔 (みちへのひしょう)

**A quest for answers** 道求め (みちもとめ)

**(Nathan, 2016, Univ. of Lyon 3, France)**

**A pale moon ascends-** 月昇る

**Ambling through a darkest night** 真っ暗闇に

**Longing for someone** 人恋し

**(Mike, 2016, Univ. of Illinois, USA)**

吾恋は 闇夜に似たる 月夜かな (Soseki Natsume, 1891, 24 years old )

**A little autumn flower** 秋桜 (あきざくら)

**Making a wish** 願い届けよ

**Upon the cosmos** 宇宙 (そら)

彼方 (かなた) (cosmos=harmony and peace)

**(Satoko, 2016 Konan Univ.)**

故郷 (ふるさと) を **Away from**

遠く離れて **Your country homes**

学ぶ君 **Learning the heart of Japanese**

夢に向かいて **Pursuing each goal**

幸多からむ **May your dreams come true**

**(Satoko, 2016 Konan Univ.)**

**Fragrant olives,** 懐かしき (なつかしき)

**Carrying memories,** 思ひ出運ぶ (おもいではこぶ)

**Nostalgia** 金木犀 (きんもくせい)

(Mana, 2016 Konan Univ.)

### **Soseki's Kokoro (October and November)**

The purpose of this course is to explore the possibility of Soseki's *Kokoro* as a means of cross-cultural study for exchange students from North America, Hawaii, the UK, France, and Germany. *Kokoro*, written in 1914, has been loved by Japanese citizens for nearly a century and it is considered a great masterpiece of Soseki Natsume, one of Japan's most notable authors of the 20th century.

In my course for international students on Japanese Culture and Literature, I emphasized the current significance of Soseki's *Kokoro*. The class lectures also focused on such topics as “mujokan,” philosophy of mortality and transience of human attitude, “Zen Buddhism” and “Bushido.” We spent 5 weeks (90 minutes' lecture, twice a week) on the study of Soseki's *Kokoro* during the fall semester in 2017. We discussed the issue of human loneliness and the anachronism of the protagonists influenced by the modernization of Japan.

Through the analysis of the protagonists' discrepancy affected by modernization and the transition of value systems from the spirit of Meiji to Taisho's modernity, the exchange students seemed to learn the kernel of the Japanese traditional heart and its implication for cross-cultural studies. Through this novel they also found the phantom of human loneliness grief and jealousy in time of crisis in Japan in comparison with shakespearean tragic heroes.

Soseki's warnings to his contemporaries in terms of an identity crisis of the transitional Japan from the spirit of Meiji to individualism in modernization can be reflected to Japanese people today who are losing their cultural identities in the midst of globalization in the 21<sup>st</sup> century. This class has discussed and examined today's significance of Soseki's *Kokoro* through the positive and critical reactions by the exchange students and Konan students (2009-2017).

**Key words:** modernization, loneliness, love triangle, confession and Mujokan

*“You see, loneliness is the price we have to pay for being born in this modern age, so full of freedom, independence, and our own egotistical selves.”*

(*Kokoro* p. 30)

The following are some assigned papers written and presented by exchange students.

**Caitlin Barnett, Carleton University, Canada.**

**Professor Koji Nakamura, Japan Studies XIII, November 17<sup>th</sup>**

**Thoughts and Feelings of Soseki's Kokoro – Analysis**

**The two themes within this novel that are necessary to acknowledge to further understand my opinions and feelings are the major theme cyclical theme of selfishness and betrayal and the destructive tendencies it has on the characters, and the secondary theme of guilt. Both themes play heavily into each other but depending on the characters morality, and personal strength of character.**

**While reading Soseki's Kokoro I reluctantly boarded an emotional rollercoaster conducted by the weak-in-morality Sensei and bore witness to the carnage he lay about him. While reading this novel it immediately struck me that the character of Sensei was deeply troubled and I sympathetically wondered if his depression was due to something terrible done unto him in his youth, however, as the story progressed and I was further subjected to Sensei's self-produced misery it became very apparent that his character was not at all worthy of sympathy. Admittedly, Sensei's youthful happiness and ignorance was given a severe blow when his parents died (acting as the initial betrayal), only to have his estate in the care of his uncle who rather than acting as caregiver, acted in selfishness and further betrayed Sensei by stealing his inheritance. Understandably his character should have been hurt and perhaps temporarily losing faith in those he should trust, but rather than maturing and moving on, these feelings were dwelled on thus creating the toxic character we know.**

**Before I continue down the depressing path I currently am on I would like to touch on the brief moment in time where Sensei was almost saved. Sensei moved into a room that a widow and her daughter were renting and it seemed as though he was changing for the better. No longer distrustful of people. And with his newfound outlook on life, he attempted to reach out to a friend in need. However, this attempt to help a friend truly reflected how selfish and entitled Sensei was as it went against the initial wishes of his host family, and so began the downward spiral of Sensei's entire confession.**

**It should also be acknowledged that the friend who he tried to help he already set up for failure by trying to help prior. K, Sensei's unnamed friend**



was betrayed by his blood family via being given up to be a ward of a wealthy family. This wealthy family further betrayed K by not allowing him to follow his dreams of becoming a scholar in religious studies to be a monk. K then went to Sensei for guidance and Sensei encouraged him to be selfish and use the money his adoptive family gave to him to become a doctor and spend it studying to be a monk. This then resulted in immense guilt that caused K to eventually confess his deception and consequently have his blood family humiliated and driven to disown him and then to further have his adoptive family to do the same. Effectively, K was now alone in the world like Sensei. Because of their similar situations now, the two men only have their friendship as a connection to the world... this is a connection that K holds much more dearly than Sensei in the unfolding scenes.

When Sensei brought K into his rented home as a selfish way to make himself feel better about K's life situation he betrayed his host family. Eventually the host family warms to K, and once again, Sensei begins to feel like he is losing family and trust in those he desperately wants to be cared for by. This brings in the unfortunate character of Shizu, whose whole existence seems to be to function as collateral damage. Of all the characters in this novel Shizu is perhaps the most betrayed- and yet so free of guilt. Sensei selfishly lays claim over Shizu, and sensing that perhaps Shizu and K are growing close he begins to enact a selfish plot to use his damaged friend's morals against him. K perhaps sensing tension and perhaps wanting to show Sensei trust and thankfulness for being taken in, reaches out and confesses his conflict over falling in love with a woman when he should only have heart for Buddhism. Sensei then at K's weakest twists his friend's confession of perceived guilt and mocks him by using religious ideals against him, and then ultimately betrays K by asking Shizu's mother to wed her daughter. The final betrayal of K finally occurred when the engagement was not revealed by Sensei to K, but rather from Shizu's mother to K. At this point, K no longer feels as though he has a place on earth as not only was he betrayed by three families, but his best friend and perhaps even himself- so he commits suicide.

At this point Sensei realizes the severity of his actions and can no longer savor his win over gaining Shizu's hand in marriage as he forever associates her with his deceased friend. So upon marriage he again betrays Shizu and her mother by not living up to the standards a husband should due to his overwhelming self-guilt. By this point in time Sensei alludes to the beginning

of meeting Watashi and how he felt he finally found a vessel into which he could pour his guilt into a release himself from the pain and suffering he created.

Before we continue it is also important to remember how we met Sensei's character and how we too became ensnared in the circle of betrayal. Watashi as a character is not entirely innocent in this novel as it was his own selfish infatuation and determination to know Sensei that caused all of this to come to a head, as Sensei himself had acknowledged. Had Watashi not been so selfish in his hunger to know all about Sensei, we as readers would not have had to endure this modern tragedy via Sensei's long winded and poetic suicide note. Regardless, in Watashi's determination to befriend Sensei, he succeeded in allowing himself to be the final person in which he freshly betrays. Sensei's ultimate betrayal to Watashi is through unloading all his pent up guilt from decades past unto a youth with who is already burdened with a dying father.

The story ends with Watashi now committing his first act of betrayal—abandoning his dying father and grieving family to go back to Tokyo for a dead friend...however, perhaps this act of betrayal isn't as selfish as the rest as he may well be going to comfort Shizu who is entirely alone, betrayed by her husband's abandonment.

We readers are left reading a novel that in its entirety is very much like Sensei's confession at the end. We are left wondering, what happened to Watashi. We don't truly know if he went to comfort Shizu, if he went back home to comfort his grieving family. We don't know if this novel was perhaps his own suicide note, where we have become Watashi, where we have become the vessel into which he poured his guilt into. As readers, perhaps we too were betrayed into not ever knowing a satisfying conclusion. (Caitlin, 2017)

As one of the main themes of Soseki's *Kokoro* is 'the conflicted soul' affected by domestic and marital betrayals influenced by Shakespearean conflicted soul of Hamlet and Othello, it is quite a refreshing insight for Caitlin to conclude that "As readers, perhaps we too were betrayed into not ever knowing a satisfying conclusion." I think presumably it must have been Soseki's intention to leave the rest of the story to the imagination of the readers who have already participated in Sensei's confession, his Testament, while reading as Watashi.

The following is another critical writing on Soseki's *Kokoro* from different angles by a Konan exchange student from France.

**Di Bartolo, Esther (University Jean Moulin Lyon 3, France)**

**Professor Koji Nakamura, Japan Studies XIII, November 17<sup>th</sup>**

**My Reflection of Soseki's *Kokoro***

There are books that make you have a good time and make you smile briefly with a good memory. And then there are books that enter your heart, shake it, torment you, make you some questions yourself and do not leave from your heart once you have finished reading. For me *Kokoro* is one of those books. At first, I did not understand what was so special, then came to the last chapter, Sensei's testament, which made the characters and their stories penetrate my heart. This chapter made me love the first chapter and the second chapter and it pushed me to re-examine elements that had escaped me.

This book is overwhelming for the complexity of the human feelings and it evokes through the main characters to whom we attach, for whom we cannot help hoping, even if we know that it will be impossible and in vain. Indeed, before loving these young characters with all life for them in the third chapter, the author gave me a chance to meet them in the first page, their lives already drawn, giving an air of tragedy to this novel. We know from the beginning that these characters we are about to love have already saddled their fate, and if we do not know what will happen, we guess gradually an inevitable tragedy that emerges especially when we learn the death of K, a friend of Sensei, who then pushed him to transform. And this feeling of attachment and the willingness of the reader that the lines change and that these characters do not have a tragic end is one of the reasons why this book is so striking. Even after finishing it, we are still shocked by the errors, betrayals and human silences that led to this tragedy.

The most fascinating character, although he was not my favorite, was that of Sensei. Initially I did not find it extraordinary, I did not understand why the character "watashi" was so infatuated by him. But it is only after reading the chapter three, last part that the first chapter and the second chapter make sense. Sensei's life was filled only with redemption, overwhelmed by the weight of guilt, he seemed as if he had lived his life as a dead man. He stands back from the world and no longer believes in humanity. K's death affected

**Sensei as if he had cut himself off from the world. He cuts himself off from any affectionate relationship with his wife who has no child. His wife is the face of the betrayal he committed. This permanent mourning that sensei display is fascinating, and only his painful confession allows him to free himself from it. And even if it leads him to suicide, it can also be seen as the beginning of a new life for him, after a life of atonement and redemption for his sin. For these reasons we feel his character is fascinating.**

**Confession holds a very important place in this book. There is the confession of K to Sensei and that of Sensei to Watashi. And both end in silence. Indeed, that of K was only welcomed by the silence of Sensei and that of Sensei ends at the end of the novel. Watashi who was so present at the beginning of the novel and so close to Sensei offers us no comment on the testament of sensei. Faced with two confessions we therefore have only two answers that is “silence.” But for me there is a third confession, I think that with the last silence of Watashi, that offers us, readers, this story as a confession. And it is perhaps the most important because the rest of the story after Sensei’s death is not written and it is up to our imagination and prediction. It does not end on a silence. This ultimate confession is offered as a life lesson to the readers who have gone through the lives of the characters and the mistakes comes out grown. Throughout the book we wanted to avoid the tragedies of the main characters those who have lived, but through their misfortune, it offers us a clearer vision of human feelings and emotions. Soseki seems to encourage us to avoid making the same mistakes as them in our individual lives. And maybe that was the message Sensei wanted to give to Watashi by giving him his long confession. So I really liked this book because of the themes it covers, its characters and for the reflections it addresses.**

(Esther, 2017)

### **Today’s Significance of Soseki’s *Kokoro***

Soseki’s warning to the Japanese people, especially intellectuals who read the Asahi newspapers in the Meiji era, also implies the warning to Japanese people today who are suffering from a cultural identity crisis in this highly advanced society due to globalization in the 2010s. Where have traditional Japanese morals and spirit gone over the century, influenced by our highly advanced and affluent society? By exploring the heart of Soseki through the protagonists of *Kokoro*, we might find a key to open the heavy door of culturally devastated Japan today. This

must be today's significance of Soseki's *Kokoro*.

By wondering around a psychological labyrinth full of traps and the closed doors of the protagonists' hearts in *Kokoro*, we can see the difficulty of overcoming egocentricity and the fatal link between the nature of man and human destiny. The readers of *Kokoro* can reconfirm Soseki's philosophical ideal, "Soku Ten Kyo Shi", "則天去私," which means "to model oneself after Heaven and depart from the self" through the tragic destiny of the principal characters. This is what Soseki's intended to represent himself through the artistic expressions of each character, and especially Sensei's final confession heard in the form of Sensei's testimony, the last chapter of *Kokoro*. Sensei fails to confess his real genuine feelings to K and Ojosan, which brings K, Ojosan and even Sensei himself tragically unhappy. The truth of Sensei is being kept from other characters, albeit all the readers know it, which activates the dramatic irony of *Kokoro* in the Soseki's theater of human hearts. However, all of us are astounded by the dramatic confession of the major protagonist to Watashi, that is Sensei's Testament, the whole last chapter through the cycles of human trust and betrayal. It seems that we readers have been betrayed by the writer's imaginative intension. This is really a great theater of Soseki's exploration of human hearts.

The universality of *Kokoro* beyond nations is that it deals with human discrepancy, weakness, and karma which could affect our lives. We cannot live without human relationships and connections involved in love and friendship. The Testament is not only for Watashi but also for all the readers at that time as a lesson in life and a warning for the issue of modernization.

The story of *Kokoro* is not over with the dual death of K and Sensei shadowed by the irreparable human loneliness and sense of guilt. What makes the story of *Kokoro* more compelling to us is that Soseki leaves the future of Shizu and Watashi to the imagination of the readers. We could imagine that Sensei entrusted Shizu, his wife to Watashi, his trustful and promising student by taking his life for the name of 'Junshi,' dying a martyr, following the end of the spirit of Meiji. This is why the story of *Kokoro* seems to end up with peace and hope, albeit the story has been tragically destined by the discrepancy of human hearts, such as love, trust, faithfulness, sincerity, integrity, jealousy, betrayal, deception, revenge, retribution and self-delusion. We can see some conflicted souls in Soseki's *Kokoro* as tragic heroes influenced by the conflicted souls of Shakespearean *Hamlet* and *Othello*. It must be coincidence or Soseki's intention that the title of *Kokoro* implies "conflicted souls" in English. This is why, as Oliver (2017) points out, the

title of this book is “Kokoro” “こころ,” as it is, in Japanese unlike many English titles of Soseki’s works.

Human hearts may get hurt, but the pursuit of love never die. *Kokoro* has gone beyond time and space since 1914, and as long as human beings are human beings, Soseki’s main characters are still alive deep in our hearts even today.

It is quite a challenge to request my Japanese and exchange students to discuss Soseki’s real intention and subjectivity in *Kokoro* as an author and write their own opinions and criticism in English. I have found not a few significant findings and sharp insights into the depth of human hearts among the students who have been involved in ‘confession,’ ‘love triangle’ and ‘dramatic irony’ in their private lives or in their imagination. This writing assignments with critical thinking have given me an unfailing encouragement and enough reason to work with my students as an educator of EIL. Because some of them modestly declare that they will write their stories or even their novels during university days.

Karen, our junior student concluded her final essay on Soseki’s *Kokoro* as follows:

**“The death of K and Sensei implied the predicted result of Soseki’s impossible love. But I was not disgusted with it after reading this work. I think I have similar feelings or experiences to the protagonists in *Kokoro* and have sympathy and compassion for them. The great novel always enables me to put myself in place of the tragic protagonists.”** (Karen, 2017).

The following are examples of exchange students’ impressions on this Japan Studies (Joint Seminar) after going back to their countries.

**Michael Carpenter, 2016 exchange student from University of Illinois, USA**

*“As I am soon to return to school for my final year of college, I have been thinking back on all of the time I spent in Japan, and of course, the seminar I took with you is a fond memory for me. I have to admit that I am wishing I could return to Kobe- even if only for a week or two. I just wanted to let you know that I was thinking of you and the joint seminar you led during my first semester in Japan. At that point in time I was still learning the ropes about Japanese culture and figuring out how I fit in, so that class provided a very helpful atmosphere. I think many of us study abroad students felt that way.”* (Michael Carpenter, 2017)

### Mike Adams, 2016 exchange student from University of Illinois, USA

*“Dear Koji-Sensei,*

*Hello and long time no see!*

*I hope everything is well at Konan University and that the students are enjoying your seminar. Lately, I have been reading a lot of Japanese literature and I can't help but think back to this class and the many fun opportunities that we had. With the autumn weather, I also felt the need to write a haiku recently, which I thought you might like to read:*

赤落ち葉 心が不動 秋深し

*In any case, I hope you are well. I am currently applying for JET and hoping to be placed near Hyogo-ken. When I return to Japan, I will be sure to write you once more.”*

(Mike Adams, 2017)

It is quite challenging for Japanese university students to study the heart of Japanese culture in globalization together with exchange students from France, Germany, the UK, Canada, the US and Australia. The language used in this class is English as an International Language (EIL) and it is amazing to see French and German students bravely discussing and making oral presentations before some native speakers of English, which stimulates and inspires Japanese students. It is meaningful for Japanese students to discuss Japanese culture, Japanese literature and global topics with international students using English as an International language. This is an ideal context where Japanese university students (non-native speakers of English) participate in practical communication and discussion together with exchange students. It is no exaggeration to say that this must be a real world context in terms of international and global society and I believe that Japanese universities should guarantee this multicultural climate within the campus, rather than developing some test-taking skills which can be applied only to the conforming and school-career oriented society in Japan. I hope the Japanese central and local governments make every effort to financially support the creation of such multicultural learning environments in public schools and universities as a national policy in order to nurture, what is called, “global human resources.”

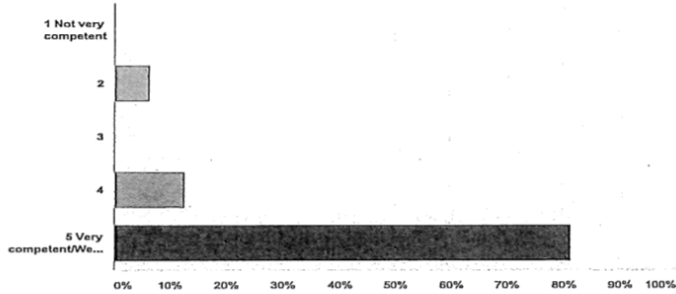
## Evaluation on Japan Studies XIII(Japanese Culture in Globalization) by the Exchange Students

Fall2016 Year-in-Japan Program Evaluation

SurveyMonkey

### Q88 How do you rate the competence and qualifications of the instructor?

回答: 16 スキップ: 13



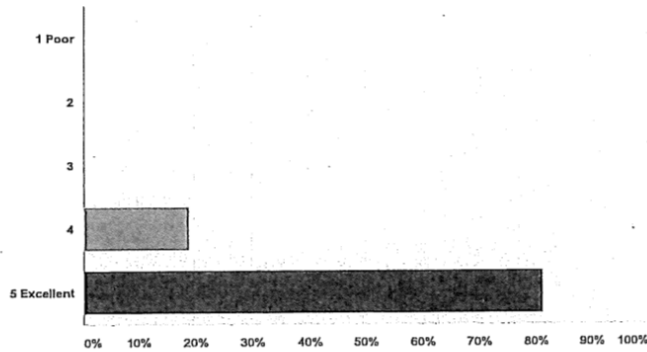
回答の選択肢	回答数	割合
1 Not very competent	0	0.00%
2	1	6.25%
3	0	0.00%
4	2	12.50%
5 Very competent/Well qualified	13	81.25%
合計	16	

Fall2016 Year-in-Japan Program Evaluation

SurveyMonkey

### Q93 Instructor rating overall.

回答: 16 スキップ: 13



回答の選択肢	回答数	割合
1 Poor	0	0.00%
2	0	0.00%
3	0	0.00%
4	3	18.75%
5 Excellent	13	81.25%
合計	16	



Fall2016 Year-in-Japan Program Evaluation

SurveyMonkey

### Q94 Please comment on any other aspect of this course.

回答: 13 スキップ: 16

#	回答数	日付
1	A wonderful class and an amazing instructor.	2017/01/15 17:07
2	Great class. Very interactive and interesting. Instructor is very engaging	2017/01/15 10:00
3	I liked being in a class with Japanese students and hearing their opinions. However sometimes the course felt disorganized or repetitive.	2017/01/13 11:42
4	Excellent professor	2017/01/13 11:41
5	Koji is a great teacher. He has a very insightful perspective on his topics, and is very fun to speak to.	2017/01/13 11:38
6	Koji Sensei was awesome! Very easy to talk to. He was really understanding of our busy schedule. Very interesting content and I enjoyed our freedom of discussion.	2017/01/13 11:37
7	Really awesome class would really recommend it. The teacher was awesome and really fun being in his class, learnt a lot about the Japanese culture and global issues from his lectures.	2017/01/13 11:35
8	For me, the course contained materials I was already familiar with. The field trip was enjoyable but likewise there was not much for me to learn. I could see that the other students were seeing it all for the first time so I really like that the class is offered and taught in the manner that it is.	2017/01/13 11:34
9	Was a very global and engaging classroom. The teacher valued everyone's opinions and created an environment open to all.	2017/01/13 11:31
10	An interesting and engaging look into Japanese culture through a variety of media. The class was sometimes disorganized, but never stressful. I was never worried about assignments or duties I hadn't done; it was a great break from more stressful classes.	2017/01/13 11:30
11	LOVED the class. The format and the atmosphere was warm, interesting and really encouraged students to discuss with each other. It was laid back and relaxed making learning much easier and a lot of fun.	2017/01/13 11:28
12	Koji sensei holds an absolutely amazing atmosphere, and I'm glad that he gave everyone the chance to take a class together with Japanese students and make friends while maintaining an overall casual, stress-free, but very interesting course.	2017/01/13 11:28
13	Koji-sensei is a great teacher, and very engaging; however, I found the class's content to be slightly lacking. While I was able to meet many Konan students and have some interesting discussions, the latter half of the course was not very valuable.	2017/01/13 11:27

## 5. Conclusion

Over reflecting on 44 years' working experiences as an EIL teacher, 22 years at a college bound public high school and another 22 years at a private university, I have found myself to be more an educator using English than an EFL professional or scholar.

When I was in my 20s, I found myself trying to encourage my students to use English as a young and powerful, mediocre teacher. When I was in my 30s, I found myself trying to become a good teacher to explain a series of communicative tasks and demonstrate myself through communicative activities in English. When I was in my 40s I found myself trying to become a relatively superb teacher to facilitate English classes as 'a language home' with a lower affective filter where without fear or anxiety students feel comfortable to use a foreign language for the purpose of communication and language acquisition.

When I was in my 50s, I found myself trying to become an educator to encourage our students to discover their own ignorance of their social, historical and global awareness based on a more content-based instruction in English.

Then, when I was in my 60s, I found it more important to be nice and to listen to my students. I have come to realize that what is really vital as an EIL educator is to inspire my students to help them help themselves in EIL. In other word, to help them form the habit of studying by themselves in and out of classrooms in order to be able to write and speak their own opinions on relevant topics. Also, I found myself with a new argent intensity trying to raise students' underlying motivation to be able to discuss the heart of Japanese culture, literature and our own identities in English in order to work together with people of the world as a local and global citizen. And I found myself firmly convinced that I owe what I am to my beloved students and my colleagues, which turn out to be a serendipity of my professional and personal encounters through English as an International English.

Forty-four years have passed so quickly and it has been just like a wink. I do not know if my life is just a dream or my dream is just a life. What I have written in this final paper is neither a soliloquy nor a confession. It is my sincere testament for the promising young educators and my students who will be good citizens, good democrats and good activists to make our world more relevant and peaceful through communicative competence both in Japanese and English. As John F. Kennedy declared in 1961, "Divided, there is little we can do, but united there is

little we cannot do.”

Finally, I could say again that yesterday is our own history in which we managed to go through the time of crisis. Tomorrow is quite a mystery in the age of uncertainty and a divided world. However, as today is a gift of God, called ‘the present,’ let us make the most of today to make our society and the world better through the solemn activities of human education, transcending the limits of the walls of individual cultures and tribal nationalism today.

Last of all I could see the mission of education in the following gospel in the Bible.

**“The end of all things is near. Therefore be clear minded and self-controlled so that you can pray. Above all, love each other deeply, because love covers over a multitude of sins. Offer hospitality to one another without grumbling. Each one should use whatever gift he has received to serve others, faithfully administering God’s grace in its various forms.”**

(1 PETER 4:19, New Testament, New International Version, 1984)

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### **Students' Final Papers or Research Papers on Soseki's *Kokoro* (unpublished)**

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