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“Christian Cross-Border Education”**

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1. Education at a Cross-Roads

It is indeed a pleasure and an honor for me to be able to speak to you today. I hope that none of you got up on the wrong side of the bed this morning. I give a lecture every day at the university, but most students are absent-minded during lectures but they never miss funny stories. So I would like to begin my lecture with a story.

I recall a young man fresh out of Catholic Seminary who was sent to a local parish for internship. One morning this young seminary graduate dashed into a Monsignor's office and said, "Monsignor, come see, come see: I saw Jesus Christ standing on the altar, making an invitation to come forward. I did not know what to do, so I came to see you to seek your advice." Monsignor looked at this young man and thought that the young man had seen a ghost or something and did not take him seriously and told him to go into his room to pray. The following morning the same young man came steaming with a red face and said again, "Monsignor, come see, I am not telling you a story: Jesus Christ is really on the altar with open hands, gesturing me to come forward." By this time Monsignor sensed that something was in the air. So he decided to follow this young man into the sanctuary and he too saw Jesus Christ standing up on the altar with open hands, making invitational gestures. The young man did not know what to do or what to say, so he said, "Monsignor, what are we supposed to do now?" Then Monsignor stood straight and said, "Well, just look busy."

We are really busy every day with institutional, social, family and private business. Our business is truly our busy-ness, for often times we just keep busy in order to satisfy our ego and think that we are doing something significant. So sometimes we need to stop to think if what we are doing busily every day has any meaning at all. Upon returning to Japan, I will go to Vietnam with my students who are involved in a special research seminar on American Studies. After that, I am going to take a ten-day trip to the States, hand-delivering \$5,000 we have raised to help in the recovery of Dillard University in New Orleans, which was severely damaged by Hurricane Katrina two years ago. Dillard University has hosted my students in the last five years. Then I will be going to Indonesia with twenty university students to participate in a Habitat for Humanity International project in which we help build houses for those who have no decent housing. I have been in Cebu and Dumaguete, Philippines, twice a year in the last ten years, working on the same project. I don't think I am alone in being busy every day having to teach, and administer in our institutions of higher education. Being a university professor I must do research, write papers and publish books. I have done quite a bit of that, but my first and foremost priority is the students. Without students our institutions do not exist. And I truly enjoy working with students in class room situations as well as relating to them in

extra-curricular activities. The task of education is manifold: we teach, chide, challenge, and stimulate our students as well as learn from them. Sometimes we forget that we are only in the position to teach and not to learn, but students can teach us a lot. In my own teaching I seek a different perspective by listening to my students. When you really listen to them, they share much of what they are really thinking and feeling. Thus teaching, indeed, is a learning experience. This mutual sharing and interaction with students gives education a real meaning. The Latin root for education is 'educare' which simply means to draw out potential in each individual. Contrary to the original meaning we have placed so much stress upon memorization and packed our students with math formulas, scientific analysis and bits and pieces of knowledge. So, many of our students feel insecure about the lack of prescribed knowledge and fearful of expressing themselves. We have not done a good job in encouraging our students to express themselves in education: we have been doing just the opposite of what education really means.

The theme of this year's General Assembly is Christian Cross-Border Education. In order to tackle this, I would rather begin with what I have actually been doing in my own situation, hoping that it will give you some idea of my philosophy of education and how that relates to cross-border education.

Kwansei Gakuin University where I have been teaching in the last twelve years, is a Christian-related institution of higher education. There are eight Schools within the university: School of Theology, School of Humanities, School of Economics, School of Business Administration, School of Law, School of Sociology, School of Science and Technology and School of Policy Studies where I have taught in the last eleven years. The total enrollment of students is in the neighborhood of 22,000, which includes Junior High & Senior High School. In April, 2009, we will have an Elementary School division at Kwansei Gakuin. There are quite a few cram schools in the area targeted at those who wish to enter Kwansei Gakuin Elementary School in 2009. Kwansei Gakuin was founded by the Southern Methodist bishop Walter Lambuth more than 115 years ago. It is a Christian institution, but in Japan we dare not call our Christian Schools Christian: we call them Christian-related schools. In some parts of Asia such as the Philippines and Korea, Christianity can be taken for granted because of the large Christian population and because Christianity is largely accepted in each society. But in Japan the Christian population is less than one percent of the entire population: slightly less than one million. The Christian Church and its pastors are not common household words: if you try to locate a Christian church and ask someone its location, you may end up at a co-op, because the church and the co-op have the same phonetic sound of 'kyokai'. A Christian-related school is supposed to be based upon Biblical principles at its core of educational philosophy, but at its best we have chapel services and at each level there is a chaplain. We offer Christian Studies to all freshmen. Ninety-nine percent of incoming students have never had contact with Christianity or the Christian Church: out of about one thousand faculty and staff perhaps less than ten percent are Christian. It is generally acknowledged that Kwansei Gakuin is a Christian-related institution of higher education, but in the actual running of the institution it is quite doubtful if the institution is truly based upon Biblical mandates. Many Christian-related institutions of higher education, including Kwansei Gakuin place so much emphasis upon academic achievement, which, naturally is important to institutions of higher education, but of little importance to the spiritual nourishment and growth of our students, faculty and staff. Quite a few students attend chapel services but not the faculty or staff. Christian Studies is a requirement of all freshmen, so you can imagine what class rooms are like: when you walk in, some students are quiet from taking an early morning cat-nap, but most students are like bumble bees buzzing around the entire class room. I used to yell and scream and tell them to be quiet or suffer the consequences. I soon learned, however, that this kind of threatening tactic would never work. So these days I ask my students to engage themselves with me in a few

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minutes of silent meditation to quiet them down. At first they were surprised at this, but soon they learned that it would be good for them as well. I have my students read the Bible with me and give certain interpretations of the Scripture we select for class. I divide the entire class of 630 (last year) into thirty groups and give them specific assignments for presentations which students give in class on Scriptural lessons and also on two or three books they must read. We spend quite a bit of time going over presentations which students offer in class and I give them my criticism. We learn from each other this way. The last two years one of the books students had to read was Dr. Won Sul Lee's book, Writing the Vision, which I translated into Japanese a few years ago. As you well know, Dr. Lee is the honorary chairman of the Federation and has done so much for the good of cross-border education. I hear that his health is in poor condition and so I ask you to keep him in your prayers. Surprisingly, my students were very impressed with his book, his personal experience with Japanese Imperialism during WWII, his encounter with the Chinese Communists and his struggle to find his niche in society - his progress as well as his failures. He had his head almost blown away by the Communists, but managed to survive. He was compelled to look toward Tokyo to bow his head down to worship the Emperor. My students were able to identify themselves with his life situations. This past year my students had to read a book, People, God and the gods in which there is a comparison between Christianity and Islam. My students also were happy with the book. So many of them gave very positive evaluations of the contents of the book. So even though most students are non-Christian, they at least are able to pick up some basic Christian thinking and values. Some internalize them and others reject them, but hopefully they will someday recall what they have learned in school, when the going gets tough for them in life later on and draw some spiritual strength from their school days. With that bit of hope I continue to teach Christian Studies.

The other thing I do is to work with fifteen students in a special research seminar group: students pick their own research professors at the end of the second year. I offer research on interpretations of American history in ethnic minority perspectives. I give my students my own interpretations of what racism is all about. It is extremely difficult to 'teach' racism. The general public in Japan do not comprehend racism. They think racism only exists in America, but not in Japan. We do have all kinds of racial problems in Japan: the 'Ainu' (natives to Japan), the Buraku people, Koreans in Japan, and so-called 'laborers' from South America, who have not been treated equal to the Japanese. History has always been written by the victor and the powerful and not by the oppressed or the conquered. American history has been colored with white heroes who, we have been taught, are supposed to have built up the American Republic. But on closer examination there have been contributions made by various ethnic minority people for the building of the American Republic: Native Americans who gave us many loan words in the English language which has helped shape American English; Chinese laborers in the construction of the railroad in California; planting and harvesting of cotton in the South by African-Americans, whose ancestors were slaves and supported the economy of the entire South; grapes and lettuce grown in Central and Northern California by Latinos; work of Puerto Ricans and Mexican-Americans; Italians and Chinese in New York, Los Angeles and San Francisco. There are many others I have not mentioned here, but they have all contributed to America in their own ways. I have my students read books on African-Americans' struggles for human rights; books by M.L. King and Cornel West. Being born and raised as the majority in Japanese society, my students find these books and the views presented in them so exhilarating and refreshing. They feel encouraged to read more. During the summer recess I take about fifteen students to Atlanta, Georgia where we stay with African-American families, my close friends, for nine days. We learn a great deal from African-Americans by living with them and seeing them in interaction with whites and other ethnic minority people in the community. Then we go visit New York and the Immigration Processing Center on Ellis Island, which now is the Immigration

Museum. My students pick up a number of data on the history of Immigration and issues and problems related to it. We then go to Dillard University in New Orleans to attend classes and stay with African-American students for a week and go to class together and listen to lectures on the Civil Rights Movement. They learn what has changed and what should have changed, but has not yet changed in American society. Lastly, we go to San Francisco for a week to talk with Japanese-American civic leaders. Japanese Americans have been labeled as the 'model' minority in America, but they do have their problems. By listening to them my students learn much about the struggles they had during WWII. The Nisei were American citizens who were forcibly evacuated from the West Coast to War Relocation Centers for as long as a year and a half and upon returning to their homes and found that their houses had been sold and were left with nothing to live on. So my students' awareness is raised. Having been of Japanese ancestry, the Nisei were treated differently from other U.S. citizens. The U.S. was at war with Italy as well as Germany, but citizens of Italian and German descent were not held in detention camps like the Nisei. My students came to have a better idea of what racism is through the first hand experiences of Japanese-Americans.

Last year we went to Washington, D.C. and were able to go to the Senate Building to actually observe a Senate session for about thirty minutes. In San Francisco, we went to the City Hall to talk with a man in charge of ethnic minority empowerment programs in the city. Upon returning to school, my students lost no time in getting ready for making a presentation in the Research Fair to be held each year in our university. In the fourth year my students are engaged in studies of Japanese society; making use of their experience in America. They focus their studies on the racist aspects of Japanese society, ethnic minority issues within Japan, their problems with other Asian countries and how they can overcome them. My students come back from the States each year experiencing a great deal of change after having acquired a perspective they had never thought of before, especially finding a new way to look at Japanese society from within and its relationships with neighboring countries. My students' views of Japanese society has changed and they show an enormous interest in ethnic minority issues in Japan and also in developing different and meaningful relationships with neighboring countries and their people. I take my students to Asian countries in their fourth year and they talk with people there on a number of mutual issues and concerns, which can present them with another challenge. This to me is cross-border education in a real sense.

2. Japanese Religiosity

The first contact with Christianity (Catholicism) for the Japanese people was in the 16th century, when Francisco Xavier came to Japan. According to the Western missionary-sending countries, Japan had been considered to be a land of golden opportunity for sowing the seeds of Christian religion. With the missionaries came western thoughts.

Japan was in the midst of warring times and the farmers and villagers were the victims of constant warfare among the warring fiefs. Missionaries who were permitted to land in Japan went straight to those farmers and villagers and taught them that they were the children of God and of irreplaceable worth. This strange idea somehow was brought home to many farmers and villagers who had thought little of themselves under the feudal system. The under-dogs, the lower class people were taught they were worthy of God's mercy and blessing. This truly was good news to them, but then it became a threat to hegemony. Until Christian missionaries came to Japan to teach the Gospels, the country's religious code was basically the Confucian ethic, which demanded the governed to pay absolute loyalty to the elder and the powerful authority. Thus 'Bushido' was a by-product and combination of the Confucian ethic and warriors' fighting spirit. (It was later on exemplified by the 'Kamikaze' pilots (suicide bombers) who attacked Pearl Harbor

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under the direct order of the Emperor Hirohito.) When missionaries first came to Japan, Christianity was accepted among the weak and the powerless. But then the power-holders decided to ban Christianity altogether, because it got in the way of governing the commoners. Following the collapse of the Tokugawa Shogunate in the 19th century, this ban was finally dissolved in 1891.

At the advent of the Meiji Restoration, a great deal of Western thought were introduced into Japan and with it came the Christian religion once again, but in a different form this time. It was not the common people who adhered to Christianity, but those intellectuals who helped to topple the feudal system. They also showed an exceptional curiosity and interest in Western thought, Western theology in particular, and thus Christianity in Japan, gradually became foreign to the lower, uneducated class of Japanese people. Rather Christians became equated with intellectuals. They were so busy taking in Western theology that they gave little attention to whether or not it had any meaning to the common people of Japan. In due course, however, the idea of indigenization came springing up in other non-Christian countries in an effort to become authentically Christian. Christianity, therefore, could not be taken for granted: Japanese Christians were hard-pressed to delve into the relativity, usefulness and meaningfulness of Christianity in Japan. They were also expected to work with other dominant religious groups such as Shinto and Buddhism. In particular, Christians have come into conflict with Shinto, because Shinto was closely tied in with Imperialism. During WWII, Christians were oppressed and persecuted by the Imperial Army and quite a few gave in to their demand of Imperial worship. Only after a number of years since the end of WWII, the body of major Protestant denominations called the United Church of Christ in Japan finally issued the statement of the "Confessions of Christians During the War Period." Japanese Christians did not fight against Imperialism: they even succumbed to Imperial worship. If Christians in Japan had heard about someone like Dietrich Bonhoeffer, they could have held him as their own ideal model to fight against the tyrannical monster of Imperialism. This is a sad part of Christian history in Japan.

What were Christian institutions doing all that time? They were in line with the Christian Church in giving in to Imperial Worship. So along with the Christian Church, Christian-related schools should have come up with their own statement of war time Confessions in which to offer apologies for having given in to the demand of the Imperial Army to deny the Almighty God and succumbed to Imperial worship. Most Christian-related schools resembled Martin Heidegger who encouraged his students to become Nazis, in sending their students, as the Imperial Army did, to many battlefields. Ever since the end of WWII, Christian-related schools have been looking deep within to recognize the innate sinfulness of not having followed the path Jesus laid out for them: resisting the evil.

Bonhoeffer's words come to us like a thunder: "The more I try to be faithful to the power of this world, the less I become faithful to the will of God." If our institutions remain truly Christian, we should hold fast to these words and stand firm, when the worldly demands require us to become faithful to the power of evil once again. This is partly why we dare not call our institutions Christian institutions, but Christian-related institutions. I challenge you also to look inside to see whether Christian institutions in the Philippines, Korea or the United States are truly Christian institutions. The crucial question before us all is what will truly make us and our institutions Christian. In the daily routine of our educational endeavors, we should remind ourselves of this crucible.

3. Japan - Playing Musical Chairs in Politics

Earlier I have given you a background of my educational endeavors. We have about one hundred students from Korea as well as China studying in our school: on the main campus there are students from the States as well as from Europe, but in the School of Policy Studies we only accept students from Asia. These students, being ethnic minority

people in Japan, can give Japanese students a different perspective with which to view Japanese society. Next year our university will have two refugee students from Indo-China and they too will be able to share their views and understanding of Japanese society and the world. Japan is a racist society, believe it or not, and holds fast to blood relations and family lineage. A Japanese saying goes, "Blood is thicker than water." Japanese make a clear distinction between the insider and the outsider. Those who come from outside find it extremely difficult to go into the core of Japanese society. Japanese are very friendly on the outside, but when 'outsiders' try to get to the center stage of social life, they are met with fierce resistance. Foreigners are foreigners, whoever they are and however capable they may be. There may even be scholars who are well-versed in Japanese classical literature: their scholarship far exceeds that of many other Japanese counterparts, and yet they are rarely considered equals to their counterparts. Human relationships in Japan are basically vertical and so horizontal relations are hard to develop. Japan was forced to open its door to the outside by foreign pressure- the Black Steam Boat at the end of the Tokugawa Shogunate. Ever since then Japan has been compelled to change only when foreign pressure was applied to it. This is true not only with political institutions but also with educational structures.

Just recently there has been change in political leadership. Koizumi's term ended and Abe took over the Japanese government. In his inaugural address Abe talked about the creation of 'beautiful Japan.' In his concept of beautiful Japan there seems to be a hidden agenda to do away with the ugly and the cumbersome. There is a Japanese saying, "Put a lid on the dirty and the ugly." He is hard-pressed to have to deal with Japan's top priority issue: North Korea's abduction of Japanese citizens. When he was Secretary General of the Liberal-Democratic Party (even though the party is not liberal and democratic, it is called liberal-democratic) under Koizumi, he vowed to bring a solution to this issue in a short period of time, but there seems to be no way out yet. On top of that there are a number of pressing issues in Japan: youth crimes; a high unemployment rate; abandoned Japanese children in China during WWII, now returning to Japan to seek normal living standards and many others. Abe seems to think that all these problems can be solved by reforming educational laws. So the issue facing Japan is the 'legal reform on education.' In this reform it is stated that Japanese should be proud of their heritage as well as their own beautiful country-its culture and tradition. They should take pride in their own hometown. The utmost priority placed upon this reform in education is that the government wants to instill in each child a love of country: loyalty and patriotism. To many government officials what is lacking among young people today is precisely this idea of loyalty and patriotism, and this lack of love of country spawns crimes and other cumbersome problems. But what proponents of patriotism fail to understand is that this very idea of loyalty and patriotism was precisely what drove Japan to become aggressive and invade Manchuria, the Philippines and also Korea. Japan's relationships with China and Korea even to this day have been twisted. Even though the then U.S. President Ronald Reagan, in behalf of his country, made an official apology to all Japanese Americans for what America did to them during WWII and compensated them for \$20,000 each, it never was enough. At least the head of the state made it public that the U.S. government was wrong in sending Japanese and Japanese Americans (U.S. citizens) to detention camps as criminals without due process of the law. Prior to that, German President Weizsacker also acknowledged what Germany did during WWII and apologized to the entire world. The Japanese government, however, has not formally made any official apology to any invaded Asian countries for what they did during World War II. Some government officials have publicly denounced the historical facts of Japan's invasion, occupation and atrocities. More than that, in a sense, the Showa Emperor, chief commander of the Imperial Army, should have stepped down and made an apology to the Japanese people. But no one held him responsible for his prime role as the chief commander of the Imperial Army. The GHQ took him off the hook, but someone should have had the courage to say who was

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responsible for the war and what the Japanese did to their Asian neighbors. Since 1945, an age of irresponsibility began when no one was held responsible for what took place during WWII. In this context, Koizumi's persistent official visits to the Yasukuni Shrine have provoked a torrent of criticism at home as well as abroad. And I am afraid that Abe will follow suit in treading the same path as Koizumi did.

My students were in Washington D.C. last year with me and went to the War Memorial there. They went around the walls and read all the writings of the 'war heroes' of World War II and made comparative studies upon returning to Japan. The issue is clear: even though the U.S. makes such a big thing out of war heroes, they are never considered to be divine. They are simply human heroes. In case of Japan, however, those enshrined in Yasukuni are considered divine, or demi-gods. And this way of thinking is a continuation of the pre-war Imperial system in which the Japanese people were forced to believe that the Emperor was divine. Finally at the end of World War II, the Showa Emperor renounced his divinity. Despite that, however, the Japanese government decided that all those who died for their country under the Imperial order should be enshrined and considered divine. Japanese place such an importance upon ancestral worship and this too is closely related to the Imperial worship, because Japanese were taught to be direct subordinates of the Emperor.

James W. Loewen states in his controversial book, Lies My Teacher Told Me (Simon & Schuster, 1995, New York) that most American history textbooks tell lies about America. He argues that textbooks leave out anything that might reflect badly upon national character (P.13). To Loewen, nationalism is the culprit for not teaching American students truths about real American history. Textbooks zero in on white heroes, thus leaving ethnic minorities out of the picture. All that students learn in American history are the hyperbolic phrases (history textbooks) such as Christopher Columbus Discovering the New Continent, The Great Republic, The American Way, Land of Promise, Rise of the American Nation (P.14). If I may add to those phrases, freedom and democracy are the favorite words Bush and others love to use. A large segment of the American public are unaware that so many American heroes, even the so-called great Founding Fathers, owned slaves. One of Thomas Jefferson's slave women gave birth to his child. So one of the biggest problems in American history textbooks is the question of 'heroification.' While the textbooks talk about the great American heroes, they never talk about what happened to the native dwellers, when Columbus invaded the new Continent. Loewen is right in that all countries try to exempt themselves from any wrongdoings, because it then reflects badly upon their national character: they want to keep the image of their national character clean and pristine. So the United States and Japan share something in common: the U.S. dwells on 'heroification', while Japan dwells on 'heroification' as well as 'deification'. So Prime Minister Abe's favorite phrase, 'Beautiful Japan,' and the very idea of 'love of country' through the legal reform on education, is a conscious attempt to make Japan seem exempt from its past shame and wrongdoings. "Put the lid over it so that no one can touch it any more." There is another Japanese saying, "Let everything be washed away." Well, certain things can be washed away, but blood-stained history can not be so easily washed away. It is not 'heroification' and 'deification' that we need to teach our youth in history education, but truths about Japanese history. 'Historical facts are interpretations of past events, and depending upon one's perspective, they can be interpreted in so many ways. But history has not been recorded from the perspective of working-class people or the under-trodden. So it is extremely important to gain a different interpretation of the historical perspective.

Japanese youth in general are very naïve about the issue of patriotism or the love of country, so we have a lot to do in our educational institutions. We need to challenge our students in higher education to make a definite distinction between the love of country and imperialism, heroes and true characters, fictitious history and true history. Love of country comes in many colors and shapes and the government should never stipulate what it is supposed to be. Some years back a certain principal of a Senior High School

in Hiroshima Prefecture committed suicide, because he refused to force his staff to fly a Japanese flag and sing the national anthem during the graduation ceremony. The National Commission of Education sent guidelines to all public schools to fly the national flag and sing the national anthem during ceremonies. They were supposed to have been mere guidelines, but in actuality they were more than guidelines: principals felt compelled to follow the 'order' of the Commission on Education lest they be sent away or lest some of their staff be reprimanded for not following the order of the Commission on Education. It is quite natural for Americans or Filipinos to fly the national flag and sing the national anthem every morning before classes begin in school. But the Japanese flag with its rising sun, is the symbol of military expansion and the national anthem refers to the thousands' years of the Imperial reign. Both should have been changed at the end of the war, but remain the same. So we still have the pre-war national flag stained with the blood of those who died for the Emperor and those who were killed by serving in the Japanese Imperial Army. I am hoping to see if someone in the near future will come up with a Constitutional Amendment to change the national flag and the national anthem. So this legal reform on education must be watched with hawkish eyes. No one can instill the idea of the love of country intentionally: if the country is run in such a manner in which children are respected for what they are and encouraged to express their feelings and concerns, love of country is bound to be born naturally. True love of country is to see it as it is with its strengths as well as its weaknesses, its beauty and ugliness, and allowing people the freedom to express how they feel about their country. This should be encouraged and not suppressed in schools. Another pressing issue confronting Japanese society today is children's suicide. Quite a few elementary school as well as junior high school youth have committed suicide lately due to 'Ijime'(bullying). This has so much to do with the aforementioned distinction Japanese make between the inside and outside. Every child needs a sense of belonging and so she/he is compelled to find a group to belong to. As long as they belong to some group, they feel secure because group members will take care of each other's needs. But once they leave the group, they are left with the sense of insecurity and feel lost. There are all kinds of groups and they tend to protect their own turf and not let other groups come near. Thus they create their own factions or ghettos. Factionalism exists not only in political institutions but in educational institutions as well. Sometimes groups pick one individual child or someone in a competing group to pick on: they focus on bullying this child with all effort until the child is pushed to a corner from which there is no way out. The child finds it difficult to consult with anyone, not even his/her own teacher. Unfortunately, teachers under pressure sometimes foster this sense of bullying in focusing on a particular child's behavior or lack of response. I wonder if you have experienced something like this in your school? It is a serious problem in Japan and teachers, parents, the Education Commission and above all students must work together to bring about some change in this kind of educational climate. 'Ijime (bullying)' exists at all levels of social life in Japan: Japanese are fond of exclusiveness, factionalism, despotism and nepotism. I work with my students to try to figure out a way to alleviate this kind of social malice.

Today we have an influx of immigrants or laborers from South America, third and fourth generations of South Americans of Japanese descent. Their children run into 'Ijime' at school and their parents can only have menial jobs which no Japanese want. Twenty years from now, however, Japan will be faced with great shortage of labor. Japan is an aging society with a dwindling population. The average birth rate per family is 1.3 percent: parents pour everything into one child and the child feels suffocated with all kinds of material goods, but children lack spiritual depth, because their parents do not place much emphasis upon the spiritual needs of children. That's one drawback of being an affluent society. Children's and parents' main concern is for the children to enter the 'best' school so that they can enter the 'best' corporation. So they go to cram schools after regular school hours: in fact kids take cram schools more seriously than regular

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schools, because it is there they can pick up the know-how of getting into the best school. So school education has become spineless in many ways and some teachers themselves do not take schooling seriously. It is indeed a vicious cycle. I wish that Christian schools could be different from regular schools, but even many Christian-related schools place so much emphasis upon academic excellence. You take in students who have not necessarily excelled in school performance but have potentials: then we educate, foster and raise them to a higher level not only academically but spiritually as well. Isn't it a responsibility of Christian or Christian-related schools? If Christian-related schools are doing what other schools are doing, what difference is there between Christian-related schools and other so-called secular schools? I teach all kinds of students every day, and they all reflect the 'Imago Dei.' We should never forget that in our educational endeavor.

4. Cross-Border Education

We invited some top officials from the United Nations in 1995, when the School of Policy Studies, Kwansei Gakuin was inaugurated. Since then we have started a United Nations Seminar in which we send about twenty-five students to the United Nations in NYC to be engaged in a mini-UN conference. They learn a great deal and come back and make a presentation to the student body. It is a good way for my students to get to know the workings of the United Nations. But I have been of the opinion that the UN headquarters should be moved from NYC to some place in Asia. You see, the United Nations has been centering upon the USA and Europe and not Asia or other non-Western countries. We need a stronger solidarity within Asia which can counter the U.S. and Europe-based United Nations. We have the ASEAN organization, but it should be stronger politically. If we cannot move the UN headquarters, then we should create our own organization within Asia which the UN will have to take seriously.

When it comes to education, the same thing is true: as mentioned earlier in my presentation there are about one hundred students from Korea and China in our School of Policy Studies. One of the graduate students I am presently advising has just finished her Master's Thesis: her theme is 'How to make use of Chinese students' resources in Japanese society.' The top ten percent, the cream of the crop from China, go to the United States and students at the next level go to Europe and then students who cannot make it to the States or Europe come to Japan. We have excellent students in our school, but when they graduate, they have a hard time finding good jobs in Japan. Some students do get into top corporations but the number is very limited. I am working with some corporations in Japan to encourage them to hire our graduates from Asia. Eventually Japanese corporations will learn that they will have to hire them when there is a serious labor shortage.

In your own country, you probably encourage good students to go to the States or to Europe for graduate studies. That is good, but at the same time in terms of cross-border educational linkage, we need to encourage our students to go to Asian universities to challenge and stimulate their scholarship. Globalization is not Americanization, and global standards are not American standards. Yet every year university ranking system almost always list American and British universities as top universities of the world. So this gives the world an idea that American standards are the best standards and all should follow suit. Thus American standards have become world standards. But this is grossly wrong, for not all universities can be judged by American standards. The ranking system itself has its own flaws, but nonetheless we cannot ignore American universities. We need to create top universities in Asia, however, where our students can come and go, exchanging academic units and upgrading their academic scholarship. I want to see such universities in Asia: then students from the States and Europe will want to come to those universities in Asia. We do need to upgrade the quality of education among students as well as the faculty. We will need to do more research, write papers and do publications. Americans in general are very ignorant of or not well-informed about Asia. So we have a lot of work

to do in educating the American public about Asian resources and academic potentials. I encourage my students to go to Yonsei University or University of Beijing rather than American universities. I am not saying that we should ignore American universities: there are, no doubt, good universities in America, but there are universities just as good or better in Asia. We should switch our mentality: globalization is not Americanization. We need to emphasize 'glocalization': it means that we must dig up excellent resources heretofore unknown or hidden somewhere in Asia and bring them to a higher level of academic standards. Then America and Europe will look to us for academic excellence and guidance. Please encourage your top students to come to Japanese universities just as I will encourage our excellent students to go to your universities. Together we can upgrade the academic and spiritual standards of our own universities in Asia. I want to see more of this kind of cross-border education within Asia. That is my hope and aspiration and with this idea I want to continue teaching. Thank you very much.

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