

Symposium on conscience education

Date and time: November 14, 2013 (Thu.) 17: 30 - 19: 30

Place: Doshisha University Imadegawa Campus Ryoshinkan 107

(Host) Good evening ladies and gentlemen. Thank you very much for coming today. Since it's now time, we would therefore like to start this symposium on conscience education. I am Makoto Hara, Director of the Doshisha University Center for Christian Culture and today's moderator. Thank you very much. Please note that today's symposium will be recorded on video for subsequent distribution, which means all participants, including the guest seat layout and your faces, may be filmed.

First of all, on behalf of the organizer, Minoru Oya, Doshisha Chancellor, would like to offer his greetings.

Greetings

Minoru Oya (Chancellor)

Good evening everyone. Before opening, may I just say a few words by way of greeting representing the organizer side? Today we are holding a symposium on conscience education and having guests attend in such numbers, despite it being late on a weekday when people must be tired, we would like to thank you very much and express our sincere gratitude at your attendance.

Today, amid a rapidly declining birthrate and significant change in the educational system of national and public schools, the competitive environment surrounding private schools is further intensifying each year. This is why every school is striving with its PR for survival by emphasizing the originality and identity of their education and learning. Fortunately, Doshisha has developed to date with "conscience education" and with the Christian doctrine, liberalism (liberal arts) and internationalism underpinning our educational and academic philosophy. It is also said that this tradition of conscience education endured countless hardships and molded the Doshisha of today. Personally, since my appointment as Doshisha Chancellor, I have advocated that conscience education to nurture individuals brim-full of conscience, as described by Nijijima, must be at the core of the Doshisha educational and academic philosophy, and also reflect its spirit. Moreover, I have said that Doshisha must aim to nurture those who are "the nation's conscience," and conscience education is the Doshisha brand.

However, unfortunately, concerning conscience education, which could be termed the brand of Doshisha, no positive argumentation has been established. Even worse, no coherent bonds to unite the educational and academic philosophy based on the Christian doctrine, liberalism and internationalism, and conscience education have emerged for consideration. Furthermore, another argument seems to suggest that conscience education is no more than paraphrasing the Christian doctrine, and it makes little sense to

discuss conscience education uniquely.

Therefore, we consulted with those involved in the Doshisha Committee of Education for Christianity, obtained their cooperation, and reflecting the need to try and reconsider current circumstances and issues related to conscience education, organized today's event. This is a good opportunity. We would greatly appreciate it if you could consider the contents of conscience education, which have not been clarified by the whole academy to date, and examine the present situation of Doshisha's conscience education and the nature of conscience education suitable for the modern era.

We are very sorry to burden Chairperson of the Board of Trustees Mizutani, University President Mr. Murata, President of the Women's College of Liberal Arts Mr. Kaga, and Junior & Senior High School Principal Mr. Kimura with these important roles, but thank you very much. In concluding my greetings, although it's very simple, it is my earnest hope that the audience will also have a productive and fruitful time. Thank you very much again for coming (applause).

(Host) Now, we will proceed with the program to the keynote speech. Beforehand, I would like to briefly outline the personal history of today's speaker, Professor Makoto Mizutani, Chairperson of the Board of Trustees of the Doshisha.

Chairperson of the Board of Trustees of the Doshisha Makoto Mizutani was born in 1951 and graduated from the Faculty of Theology of Doshisha University in 1974. In 1977, he completed his master's degree in the Doshisha University Graduate School of Theology. Later, in 1991, he joined us as a full-time lecturer in the Faculty of Theology of Doshisha University, and currently serves as professor in the same faculty, as well as Dean of the Faculty of Theology and Chairperson of the Board of Trustees of the Doshisha. For details, please see the reverse side of the leaflet.

The subject of the keynote speech is "What is conscience education?" Chairperson of the Board Makoto Mizutani, the floor is yours (applause).

Keynote speech "What is conscience education?"

Mr. Makoto Mizutani (Chairperson of the Board of Trustees/Dean of the Faculty of Theology)

Today, I would like to request some time to let me introduce conscience in Doshisha from my perspective. Although it's quite difficult to explain well in 40 minutes or so, I will do my best.

#### 1. Three major sects of Christianity

A short while ago I was in the university council, and had the opportunity to engage in a short informal discussion on conscience. A certain professor recently said that some Doshisha students consider Doshisha is a Catholic School, or some students do not

understand the difference between Catholic and Protestant forms of Christianity. Please allow me to start by saying that Doshisha is a Christian university of Protestantism, which Jo Nijima encountered in America.

The other day, I attended the centenary celebration of Sophia University in Tokyo. That is a university centered on the Society of Jesus, which is an order of the Catholic Church. I feel a considerable difference in the presence of Catholic Christianity and Protestant Christianity. During a ceremony held in a big hall which could accommodate 2,000 or so people, many privileged guests were invited in addition to those involved in the incorporated educational institution. There were people at the rank of Cardinal and Archbishops from the Vatican of Rome, while I also think Sophia University is connected with Belgium, but the Prince and Princess of Belgium were present as well as the Emperor and Empress seated at the front of the stage.

Doshisha probably lacks such custom. I thought Christianity is very varied. Moreover Doshisha values the term "conscience." Of course this term is normal for us as Japanese and we tend to consider it in individual terms, by imagining a "good heart" and "conscience." However, conscience in our Doshisha differs somewhat from the implication held by these characters.

Just now I cited the difference between Catholics and Protestants, but before I introduce the position of Doshisha's Christianity among the many other varieties, historically, until the first half of the 20th century or so, the world of Christianity was basically classified into three trends.

Over a history spanning two millennia, Christianity developed in Europe in particular, but also spread to Eastern Europe, particularly areas such as Russia and Greece, where it is generally called the Eastern Church. In Japan, the groups of Christianity are known as the Greek Orthodox Church and Russian Orthodox Church, to which great Russian authors such as Dostoyevsky and Tolstoy, etc. also belonged.

The other is western Christianity, or Christianity which spread to Western Europe, which is generally called the Roman Catholic Church or Catholic Church. The churches in the east and west branched out due to differences in mindsets from ancient to medieval times.

Meanwhile, in the 16th century, further groups splintered from the Christianity of the west. In the 16th century, particularly in Europe and centering on Germany and Switzerland, the Reformation began. There was a famous monk at the time, named Martin Luther, but triggered by his activity, Protestant Christianity was developed by branching out from the Catholic Church of the west.

Doshisha's Christianity, namely that encountered by our founder, Jo Nijima, was part of Protestant Christianity, particularly that which appeared in Anglo-Saxon culture, the English-speaking world, and proliferated after reaching New England of America from the UK. It is generally called the Christian Church of Congregationalism.

Christianity, over two millennia of history, experienced various changes over different periods. It's quite complicated but Nijima remained in America in the late 19th century.

Although the Reformation was a 16th century event, after some more time had elapsed, in around the late 19th century, a person called Jo Niiijima encountered the Christianity of Congregationalism, which was Protestant Christianity in New England, America and returned to Japan full of the Christian spirit.

Doshisha claims liberalism and internationalism as well as the expression of the Christian doctrine, and values the spirit of freedom, self-government, and independence. Such a mindset is considered closely related to Doshisha's conscience education, which is underpinned by this spirit of Protestant Christianity.

I am a member of the teaching staff of the Faculty of Theology, so my talk will inevitably be somewhat intrusive. However, given Doshisha's background based on Christianity, I would like to request your patience.

## 2. Protestant and "conscience"

One deeply impressive event was an episode concerning the relationship between Protestant Christianity and the concept of conscience. In the 16th century, Martin Luther of Germany, who was a monk of the Catholic Church and a scholar at the time, developed unease and doubts at the then view of the Catholic Church, and started the Reformation movement. Luther called on powerful Catholic theologians at the time to engage in various forms of discussion and put forward themes. He displayed the "Ninety-Five Theses" at a spired church in an East German town called Wittenberg.

However, the Catholic Church could not accept the contents of the discussion and Luther's opinion. Over three years later, Martin Luther was consequently excommunicated by the Catholic Church, and faced with a verdict that described his teaching as contrary to Christianity.

A large empire prevailed throughout Germany and Austria, which was known as the "Holy Roman Empire of the German people," and the House of Habsburg in Austria provided generations of Emperors, while the family of empire accepted the Catholic Christian faith. Luther, after being excommunicated from the Catholic Church, was summoned by the Imperial Diet (parliament) of the Holy Roman Empire to undergo numerous interrogations. Consequently, about a month later, he was convicted by the empire and his legal protection under the law of the empire was removed, which meant anyone harming Martin Luther would not be penalized by the law. Amid such gravely dangerous circumstances, one of the Territorium monarchs at the time, who was secretly supporting him, gave him shelter so that he could spend his life.

Luther's testimony to the questions in the Imperial Diet (parliament) is documented and I would like to share some of it with you. "I will continue to yield to the word of God and the verses I mentioned and my conscience, unless refuted by Bible testimony, or an obvious truth. I cannot withdraw, and shall not do so. Going against my conscience is very difficult, useless and dangerous. O God, help me! Amen." These words are recorded.

For Protestant Christianity, which started in this manner, this perspective called conscience

is an important and constant underlying element. It may be strongly stressed at times and muted at others, but the term "conscience" is a view that continues to flow in the spirit of Protestant Christianity. There is a similar expression in the New Testament, namely the words of Paul in "Acts of the Apostles," where he says "Brothers, I have lived to this day before God, persistently in accordance with my conscience."

Now, I would like to introduce the brief results of my research into the nature of the meaning of the term conscience. "Conscience" in Japanese, according to the Daijirin Japanese language dictionary, is used in "Chinese books," and Mencius wrote that "conscience is a moral sense inherently possessed by humans." Moreover, Nihon Kokugo Daijiten explains that it is "the feeling of trying to act according to what one believes is good."

In other words, we understand, and feel that "an attempt to behave based on moral sense" should suffice. I basically agree, but "conscience" in Japanese derived from Chinese books and the concept of "conscience" from a Christian or possibly European or Greek perspectives, have different nuances, despite being ultimately very similar, and I will touch on that point a little.

Conscience is originally English. I think the term conscience was first translated into Japanese in 1871 to 1872, but when Masanao Nakamura translated a book by Smiles, a British writer, titled "Self-Help" into Japanese, he used "conscience (ryoshin)" to translate the term conscience. However, revisiting the alphabet reveals that the term conscience does not carry the meaning of "good." It can be traced back to the Latin word "conscientia", but if we reconsider it by splitting up the word "conscience" into the prefix "con" and science, science originally refers to the meaning of "know," while the meaning of "con" is "together." Namely, the original meaning of the Latin word conscientia is "know together." Although the "New Testament" was written in Greek, the Greek word syneidesis also has the meaning of "know together."

Therefore, in the alphabet world, expressions such as "good conscience" or "bad conscience" are used. "Good conscience" is a redundant word from the Japanese language perspective, while "bad conscience" represents a contradiction in terms. However, the term conscience does not carry the meaning of "good," but rather than meaning of "together." Since early times, in the history of philosophy, Christian concept and theology, various discussions on what on earth "together" may refer to have ensued. Before delving into the content, I would like to explain to you something concerning a premise and related to the terms "conscience" and Christian conscience. We often use the term "conscience" in expressions such as "pangs of conscience" and "being tortured by conscience." "Pangs of conscience" is generally used under circumstances when we feel a twinge and regret the fact that what we have done might not have been good. Therefore, when hearing the term "conscience," we sometimes feel uncomfortable, or feel less than positive when reviewing our own behavior up to the present.

However, as I mentioned words from the Bible, for example, when Paul explained "I have

lived to this day before God, persistently in accordance with my conscience,” the emphasis was on the kind of life he follows today or he would follow in future, and the kind of course he would choose to take, rather than conscience facing up what he had done previously. The term “conscience” in the Bible or the original western language is often used in such circumstances. In other words, there is side of personal reflection which involves delving into one’s own conscience positively rather than negatively. With that in mind, I would like to consider.

### 3. What is “conscience” (know together)?

I understand the terms conscientia and conscience, and the term “know together” based on the following two points. Although there are various interpretations, one is a form of pondering how I should behave. My own self and my other self collectively correspond to “together.” When tinged with an urge to do something impulsively, my reason restrains such urge and tries to limit it in one way or another. Such pondering can be considered crucial for humans as they live their everyday lives, and matured them in the process. Secondly, I understand “know together” from a biblical and Christian perspective. Pondering is simply introspection, which inevitably remains within the confines of our individual framework. Understanding Christian conscience involves each of us having concern, or being resolved to decide and attempting to decide something in relation to a supreme being expressed as “God” in Christianity, which exceeds and transcends this world, or could even be described as out of this world. The characteristics of understanding Christian conscience are said to be based on such things.

Have you all attended services at a Christian Church? Even if not, you will have experienced the activity of prayer in various Doshisha events. For those who are unaware, it involves a single individual, eyes closed and talking to him/herself as if calling on someone. Prayers reflect the personal wish to try and talk with God by conversing, calling out to Him, asking, or reporting on personal events, which is basically at the core of prayer. In so doing, we ask God about our current concerns and expect or request an answer, which is how prayers work.

You might think you would be able to hear the answer audibly but I have never had such experience. Although not heard directly, the spirit of prayer is based on an attitude of seeking the answer by asking. That is not a view limited to our own thinking but something that transcends it. The act of prayer reflects an attitude to seek out an answer from a supreme being.

Basically, the view of Christianity constitutes character bonds, or perhaps I could compare it to forms of dialog such as you and someone else discussing, myself talking with you, where the “you” could be God. In the Bible, mythical expressions appear here and there, for example, Adam and Eve talking with God and a snake and a human talking with each other in the story of creation. This indicates that interactivity is a major characteristic of Christianity.

One of my friends is a Buddhist priest of the Soto school and actually entered the Faculty of Theology a year later than I. He studied Christian theology in the undergraduate course, entered the first stage of graduate school, and also attended the final stage of graduate school. This meant he studied the Old Testament in particular for around a decade, but his conclusion after this time was that Christianity was somehow unsuitable and something different for him, whereupon he joined a Zen (Buddhism) temple and shaved his head. I still remember but after shaving his head in a temple in Nagoya, for a week or so, he came and visited me at my home in Kyoto, explaining that he was on vacation. He said he would have to engage in ascetic training, never leaving the premises at Eihei-ji in Fukui prefecture for half a year or a whole year, while before that, for two to three days, he stayed in my apartment at the time. Meanwhile, all day was spent in ascetic training, but one of forms of such training meant he had to reshave his head again some days had passed since he first did so. He went to the front of the washbasin mirror and started shaving by himself, but was not yet used to it. He shaved with a razor, but he was not very good at it, and I once shaved the back of his head.

He then went for the ascetic training at Eihei-ji to engage in zazen (seated Zen meditation, usually cross-legged) for hours and hours day after day, but I once asked him something trivial, namely whether “you could really attain enlightenment in Soto school?,” which was a trivial and impolite thing to do, as his friend. At the time, he said “I don’t know.” He said “However, during zazen, I can understand the actual nature of human existence. I can understand that humans live constantly obsessed with the thoughts of the moment.”

To explain this, when engaging in zazen day after day and not allowed to go out, in a casual moment, the desire to eat manju (a bun with a bean-jam filling) of Toraya of Kyoto comes to mind and then becomes inescapable. You think you want to eat because you are not allowed to eat, but you want to eat, eat, eat... That continues all day, not only lasting one day but also the second day and you can’t get rid of the feeling. Likewise the third day. Eventually, at a certain time, you become obsessed with a different thought.

Humans are beings living, bound to and obsessed with impulsive desires, appearances, eagerness for fame and all other kinds of their own thoughts day after day. That applies not only in the teachings of the Soto school, but also identically in Christianity. Humans can be said to live with an obsession of what they want to do on each occasion. Christian conscience, the view of trying to decide things in dialog with God, moves slightly away from various things which attract humans in this world, requests guidance from a supreme being and tries to recall guiding principles for life. I think that concerns understanding of Christian conscience.

Certainly when facing some challenge in everyday life for example, we ask the opinions of our friends or ask the opinions of and consult with our family/parents or teacher. We eventually decide on a conclusion which should approximate and take reasonable note of the opinions by ourselves, and follow the judgment. I think this is natural behavior as matured humans, or rather an important approach for our lives in society. However,

Christian conscience, aside from the relationship with others around you, simultaneously and additionally involves seeking guidance from a supreme over-worldly being. Moreover, while seeking the answer, one decides alone while worrying and I think that point is the key concept to understanding the conscience of Christianity or Doshisha.

What I have now discussed is actually an explanation of formal conscience and is completely unrelated to content. For example, when two people are worrying about similar themes, they ask, seek the answers by worrying about them and make some decisions, but one person proceeds in this direction and the other person may proceed elsewhere following their consideration of the same theme. There is no black and white answer in such cases and the crux of the matter is the attempt to think sincerely and faithfully at that point. Although various standards and measures for judgment exist, they include the attitude of attempting to engage a supreme other-worldly being in dialog to try to determine one's own stance and position, which is the meaning of the term "conscience."

#### 4. Christian conscience and the spirit of "freedom," "independence," and "self-government" of Doshisha

Consequently, in the case of Doshisha, for example, I described the importance of the terms freedom, independence, and self-government, but when asking God for the answer, say from another perspective, decisions are made by oneself. It can be said that when you make up your mind that a particular option would be most appropriate or suitable, and try to follow through, you govern or control yourself, which is "self-government," strive to become independent, which is "independence" and engage in a freer way of life, unconstrained with various other things. Try to engage a Christian being above this world in dialog, and in so doing, govern oneself freely and live independently. Conscience and freedom, self-government, and independence are inter-related concepts.

As I said, the concept of conscience is extremely formal. Accordingly, understanding the need to think sincerely and faithfully is quite right, but from this perspective, when considering a benchmark example of how to proceed, the way of life of Jo Nijima comes to mind. A streamer at the funeral service of Jo Nijima included the words "Warera wa yo ni ataen to hossu (We want to give to the world)" written by Kaishu Katsu. There were the words from the Bible which Nijima liked, namely "It is more blessed to give than to receive." Thanks to his faithful consideration and understanding of Christian conscience, he pursued such concrete way of life.

I rushed my talk a little, sorry, but the panel discussion will follow later, so if need be, I think I could introduce things in more detail. Thank you very much (applause).

(Host) Chairperson of the Board Makoto Mizutani, thank you very much for your lecture titled "What is conscience education?." Now, we will have a five-minute break.



Panel discussion "Doshisha's conscience education"

Coordinator: Mr. Hiroo Kaga (President of Women's College of Liberal Arts)

Panelists: Mr. Makoto Mizutani (Chairperson of the Board of Trustees/Dean of the Faculty of Theology of University)

Mr. Koji Murata (University President)

Mr. Yoshimi Kimura (Junior & Senior High School Principal)

(Host) Next, comes the panel discussion. Beforehand, I would like to introduce four distinguished academics who will serve as lecturers today. The coordinator is President of the Women's College of Liberal Arts, Mr. Hiroo Kaga and the panelists are Chairperson of the Board of Trustees/Dean of the Faculty of Theology of University, Mr. Makoto Mizutani, University President Mr. Koji Murata and Principal of Doshisha Junior & Senior High School Mr. Yoshimi Kimura. For their career summary, please see the back of the leaflet. The theme of the panel discussion is "Doshisha's conscience education." Distinguished guests, thank you very much.

(Kaga) Now, I would like to begin the panel discussion. My name is Kaga, President of the Women's College of Liberal Arts, and I am going to serve as coordinator. Thank you very much (applause).

Without further ado, I would like to get straight into the content. Just now, the Chairperson of the Board gave a lecture on the concepts of Doshisha's conscience or the Christian doctrine conscience very explicitly and clearly; particularly from the perspective of "conscience (know together)." First, I would like the Doshisha University President and High School Principal Mr. Kimura to discuss what you felt about the lecture now, or comment, then Mr. Mizutani to respond, including anything which you felt was not discussed enough.

(Murata) Good evening. I am University President Murata. We've just heard a very concise but in-depth talk from Mr. Mizutani concerning conscience. We learned that conscience is, as its etymology indicates, having a conversation, albeit one with a transcendent being. It's pretty risky to discuss about a theologian when other theologians are present, but there was one theologian I respect in America named Reinhold Niebuhr. It may not be a good time to bring this up with two theologians in front of me, but one of the key concepts of Reinhold Niebuhr is "incongruity." Man is good, and also bad. Man is mortal, and the spirit is eternal. Niebuhr argued prayers arise from such incongruity. Listening to today's speech, similar thoughts came to mind, but if we take the example of our own Doshisha University, I think one of its charms is the very fact that such a wide range of people gather here. Moreover, I think one significant perspective for the further globalization of Doshisha in future is sensitivity toward diversity and toward different values.

However, conversely, if we simply state that there are diverse values and cultures and a range of views, people succumb to relativism and fail to make judgments. Despite the diversity, given the fact they are humans after all, there might be common values as well as truth, goodness and beauty collectively held by humans. Although these may remain elusive, despite striving throughout our lives, I see the need for an inquiring mind pondering whether truth, goodness, and beauty universal to humans exist.

On the one hand there is sensitivity toward different things and diversity. On the other, there is a spirit of inquiry and a wish to pursue universality. I think that is basically the incongruity referred to by Niebuhr. Given this incongruity, in relation to the speech by Mr. Mizutani, we must pray, whereupon a conversation with God will ensue. That is what I felt while listening to the speech now.

(Kimura) I am Kimura, Principal of Doshisha Junior & Senior High School. Concerning the conversation, something crossed my mind. Previously, there was a man named Jeff Berglund in Doshisha High School, and when he left, I asked him "Why are you leaving?" in a consultation. At the time, I was only in my 30s but he described how "I prayed" at the time. Moreover, he said "Prayers by Japanese people are too serious, particularly ministers" to me, as a minister. He said "For me, prayers are a conversation – one that you have with God."

I think this overlaps with the issue Mr. Mizutani theologically supported today. Generally speaking, for example, suppose you lose your way when the path forks to the right and left. When you hesitate which way to go, you pray, engaging God in conversation like "God, which way should I go?," and then decide how to proceed based on the vague issue and what you feel was suggested. In correspondence with him, I felt that prayers when pressed to make a decision of some kind are a very common practice.

In Japanese society, prayers are linked to very exaggerated behavior, such as desperately praying when encountering trouble or being driven into a corner, but I felt prayers in this context are a little calmer. In connection with the conversation today, the expression calm does not mean irresponsible but I empathized that it was reminiscent of a conversation with a familiar God.

One more thing came to mind today, but we must reaffirm that Niijima was a Christian. Namely, all other things notwithstanding, Niijima lived by making various judgments and decisions and consequently established a school. Every judgment was made while grounded in prayer and Christianity. In short, I felt that it might have been a chance to reaffirm in Doshisha too that as well as creating a school, his dream and ideal or the school motto concealed a Protestant congregational Christian mindset, which he spearheaded. Thank you very much.

(Kaga) Thank you very much. After hearing comments from these two gentlemen concerning the lecture. Mr. Murata discussed Reinhold Niebuhr. Actually, one of my topics

of study is John Dewey, and Niebuhr and Dewey were opponents in a debate. Despite living during the same era and viewing the same basic things, but their methods might have differed slightly. In his comment, he said that although a sense of diversity was necessary, there was also a need for another view, which is universality to overcome, using an example of Niebuhr.

Mr. Kimura suggested understanding prayers as a somewhat more common concept, and commented that Jo Nijima was a Christian and may have had such a dream. It would be greatly appreciated, Mr. Chairperson of the Board, if you could comment on their dialog just now, or express your own views again.

(Mizutani) First, concerning the comment by Mr. Kimura, I was concerned about citing a reference to Martin Luther in today's speech. This is a very serious story, and he discussed the term conscience within the context of a life-threatening situation for Luther. We only discuss conscience under such circumstances rarely or not at all, but I frankly also feel that Luther was overly serious. In short, I think the key to the term "conscience" is how we make judgments when making decisions in our daily lives.

Secondly, concerning what Mr. Murata said, from a Christian perspective, people are imperfect. All views center on the fact that the items people create, however good, can never be absolute and perfect. Under such circumstances, we try to enhance quality as far as possible. The concept of "a traveler" exists in the Bible, but it means we are proceeding toward a certain purpose as travelers.

I think perhaps the existence of the process of this school, which was established as an association of like-minded people, aiming to live up to the words of the school motto, and proceeding toward the aim in various forms, reflects us living in Doshisha, and also Doshisha itself.

(Murata) It just occurred to me but the other day I was given the opportunity to quote at the Spring semester graduation ceremony, but there was a German aesthete named Adorno. Incidentally, do not fall into the trap of thinking that "this teacher is intelligent" simply because you hear quotes from Niebuhr or Adorno. Those who really are learned do not really use quotations, and half-hearted people quote from others like this, but Adorno said "Love is the power to find items with similarities among those with differences." I think this is akin to the incongruity of Niebuhr we just mentioned.

Mr. Kimura also reaffirmed his view that Nijima was a Christian after all, but with reference to Nijima and Doshisha, I think the appealing aspect of him was the fact that he continued to worry, despite having his conviction. When he established a school in Doshisha, although he wanted to be independent, he worried and suffered constantly due to the relationship with the American Board. I think that encapsulated Nijima, and in creating a school here in Kyoto, Nijima always worried about the tug of war among various forces; despite his own strong convictions.

I can't possibly go to America, violating a national interdict, but I can sympathize with Niijima, who worried under various circumstances as a similar being with empathy, as well as feeding off and longing for the determination and conviction of Niijima. I think that is his key charm, and likewise, concerning the progress of the Doshisha school, I feel a sense of amplitude. It has not always been an easy ride, but amid numerous happenings, including setbacks and failures, to have established its presence in Kyoto for 138 years as a school based on Christianity is relatively attractive.

(Kimura) Right about now, NHK's year-long historical Taiga drama series, "Yae-no-Sakura" is plunging into that scene. I have had opportunities to discuss Jo Niijima in my class, but his image is merely someone cool. However, as in the scene described in "Yae-no-Sakura" right now, the progression of Doshisha was not cool, but included times of stone-throwing and forced closure of the school. Worse still, in the period during and after World War II, the hardships never ceased. I think Christianity is a religion that teaches us how to accept "weakness" in some way. I think if we take on board the fact that Niijima apparently exhibited a sense of "weakness" and continued worrying, it is not at all uncool but natural as a human and a matter which must also be valued in Doshisha education.

The modern era is characterized by the pursuit of "strength." As animals, we may instinctively pursue such "strength," but as finite beings in the presence of God, humans also live with "weakness." Based on that premise, how do those with "weaknesses" interrelate and use their "weakness" to bond them together? I thought the starting point, namely the Doshisha venue, might be there.

One more thing. Speaking of conscience, we have an impression that it remains in the depths of our heart, or is somehow stored away, but I think the way we express it is rather important. Niijima used expressions such as "people who operate with conscience and skill" and "people brim-full of conscience throughout their bodies," but I think the question pondered by Niijima as to where Doshisha education ends up cannot simply be dismissed based on having conscience. How we utilize such conscience and how we can appropriate it while alive represents an assignment for all of us in facing up to our own conscience.

(Kaga) Thank you very much. That was a very valuable indication, and made me realize that conscience also includes an active aspect, which emerges rather than remaining in the depths of our hearts.

May I personally ask Mr. Mizutani a question? Just now you explained that the definition of conscience was formal and the content was no object. However, someone like Kierkegaard for example was also a person who conversed with God, and I think the truth in that case was individuality. Another thing is, how should I perceive such content, substantive and universal, in relation to Christianity?

(Mizutani) It's getting increasingly difficult now the name of Kierkegaard has emerged

(laugh). Just now, as a case example, I discussed a Zen (Buddhist) monk. To tell you the truth, Mr. Kimura and I are ministers of Christianity. This means I talked from a Christian perspective, but Christianity is a minority religion in Japan, and most of those who work as teaching staff or staff members of Doshisha, and its students live in a world other than Christianity.

Concerning the Christian aspect of Mr. Kaga's question, Jo Nijima's view "it is more blessed to give than to receive" is reflected in the Bible. From a Christian perspective, I think the core of the content is to ensure your idea gradually approximates what the Bible is saying and the Bible stories while you acquaint yourself with such things. The Christian color then intensifies, which is fine, but for most people, who consider Christianity something alien or unfamiliar, it might be a good idea to allow them to conceptualize the idea of interacting with a transcendental being in their own way.

For example, some people naturally follow Buddhism. Adopting a broad definition of conscience, I think the way forward is to strive, sincerely and faithfully, for the answer. Speaking from a Christian perspective, that is also something echoed in an old book called the Bible. Although the content of Bible is also very diversified and contains many mutually conflicting notions, people living in Christianity are familiar with some of its words or views, accept them and use them as guiding principles for their lives. I think Christian people can fill in the details concerning the concept of conscience in such form, and similarly elsewhere, I think they can find their own way of populating the content of the circumstances of conscience.

Basically such view spawns diversity. The term "conscience" does not impose a single definition which must be like this or compel you to have a specific view. As a word, however, it is a crucial component of the decision-making process, rather than the end result. Accordingly, many people have different opinions. However, I feel those with different opinions can also respect each other in the sense that they, too, underwent the process.

(Kaga) Thank you very much. Mr. Murata was nodding a lot but do you have any additional comments?

(Murata) Just then, Mr. Mizutani used the term "process," and I was thinking of mentioning it when my turn to talk came. However, I think the reason why a symposium like this one was held at all is the fact that, as already mentioned in the Chancellor's greeting, when we set out conscience education, there were actually no opportunities to engage in positive argumentation on the nature of conscience and how Doshisha's conscience education should be, which is crucial.

Conversely, I don't think there should be a fixed definition of conscience, imposing an approach whereby Doshisha's conscience education should be like this or Doshisha University considers conscience like this, or such summary definition applied to Doshisha's conscience education. I feel that the fact nothing like that actually applies really typifies

Doshisha. Although perhaps a little loose, I think it is typical of Doshisha that no-one need follow a fixed definition and although it might not be put into words, everyone cares about it somewhere and keeps it constantly in mind, which is the original meaning of conscience. In that sense, I think conscience, rather than having a fixed answer, is the actual process itself of constantly worrying or all parties engaging in thought. Moreover, I think it applies to educational activity too. While the Doshisha school also lacks a fixed image of Doshisha University, I still sense we are in the process of Doshisha, which will continue forever.

(Kaga) Thank you very much. I think we are getting to the heart of the concept of conscience. Initially, Mr. Mizutani commented when discussing conscience that in Japan, there is a nuance of regretting past actions and instead, for actions now underway or imminent, the mental action of reviewing the whole thing from a slightly more universal and different perspective without being in an ego-state and doing so, should involve a conversation with God according to Christianity. Subsequently, I think this triggered the view that rather than ultimately obtaining an answer via the process described, pursuing things collaboratively, despite any mutual uncertainty, should be important or very Doshisha.

So I think rather than defining the content of conscience, keeping in mind the importance of such thing and valuing a process of mutual and constant evolution should be elements underpinning Doshisha-like conscience education, but have I summed it up correctly? We will pursue this discussion in further depth later on, but I would like to tentatively summarize it like that and move onto the next topic otherwise we will be out of time.

What kind of efforts has been made in each Doshisha school concerning conscience education to date? First, Doshisha as a whole, I would like Chairperson of the Board Mizutani to give his views, followed by Mr. Murata of Doshisha University, then Mr. Kimura of Doshisha Junior & Senior High school, and finally I would like to discuss the efforts in the Women's College.

(Mizutani) In my personal view, the term conscience is pretty difficult to say. For example, it's similar to the term "love," something you feel embarrassed to say openly, and I feel there is an atmosphere of thinking that such a thing need not be said openly.

As a member of the teaching staff in the Faculty of Theology, if you go on too much about Christianity...Christianity, in Doshisha, they would respond in a way like "rapping your knuckles" and tell you that you don't have to push it that hard. In that sense, in a school which has grown to its present size, I think we may have come too far away from the time when Doshisha Eigakko (English Academy) started with ten people or so, centering on conscience and where each individual was valued.

Current private schools act by targeting good-quality students anyway, as seen by schools which have a high ranking and send their students on to better jobs, attracting examinees, in various ways, while ignoring their own individualities and school mottos. That is like

being stamped out like cookies, and no matter which private school you attend, the management is conducted similarly. Ultimately, however, they would eventually be subject to a ranking order with the national schools, so-called former imperial universities, at the top.

However, our schools have a very individual and dignified school motto. Just now I used the expression "a traveler" but I think it would be necessary to continually enlighten people on this school motto, however gradually, to increase those capable of understanding the view. Looking back, I think many people have continuously striven while bearing that in mind. However, as for whether the efforts have been successful or not, I think a great deal of consideration on that view will be required.

(Kaga) Thank you very much. First, the Chairperson of the Board gave us his views, discussing Doshisha overall, including the future outlook. Next, University President Murata, if you don't mind.

(Murata) Now again, there were many words which struck the right chord in what Mr. Mizutani said. He mentioned embarrassment, and also ranking order. Given my own lack of prowess, I would again like to turn to quoting from a great scholar, but a famous scholar of English literature, Samuel Johnson, said "Patriotism is the last refuge of the scoundrel." Although we are now discussing conscience, I feel it resembles patriotism, and I feel those who say patriotism... patriotism too often are untrustworthy. I feel that real patriots do not say the word itself so often. The term "patriotism," likewise the mentality, has to be associated with something like embarrassment. I feel that as well feeling love toward the country where you were brought up, there has to be some reservation too, such as embarrassment to say such things openly, otherwise it does not feel real.

The same also applies to conscience, and refraining from saying conscience, conscience too often, otherwise it feels embarrassing and I think we would be in danger of falling into fundamentalism. I think Doshisha has such embarrassment, for better or worse.

Conversely, that also means that although conscience education could be conducted slightly more systematically, it is not working well, but I attribute that to something like the valued feeling of embarrassment.

Now, universities are exposed to various competitions domestically and internationally and naturally, the toils of a ranking order, e.g. in the form of exams on deviation scores, employment at leading companies, passing of various exams, etc. are inescapable. As a social entity, we have no choice but to struggle along under such circumstances, but I think the people of Doshisha, commenting on the deviation score, employment at leading companies, bar examination and "I did slightly worse this year," are somehow laughing at it. Seemingly concerned about the ranking order, but as to whether they are really concerned from their heart, I think they are thinking instead "Maybe it's okay." I think such feelings of doubt or laughter at the global ranking order may be crucial.

As for the efforts by the University, of course we have done numerous things to date including Chapel Hour and Assembly Hour. Personally, I also remember that when I was a student, despite limited experiences, I listened to talks by renowned scholars and critics in Doshisha's Chapel Hour and Assembly Hour, otherwise I would not have had the opportunities to see them. There are some projects involving visiting Kumamoto, Annaka, and Aizu, places related to Doshisha in Doshisha's Spirit Week and Spirit Tour. Alternatively, there is an activity called Meditation Hour; mainly organized by the Center for Christian Culture, and abundant so-called Doshisha-related courses are provided. However, at the time, it doesn't always equate to success if Chapel Hour attracts many people or the Doshisha-related courses attract many students, and it is not something numerically quantifiable. Among these various campus projects, although the number of participants might be limited, or there might be many participants, just because they want to earn university credits at first, between such various small projects and trials, synergy would eventually result. I think that is a good thing about Doshisha, and I would like to hope so.

(Kaga) Thank you very much. Mr. Kimura, please continue.

(Kimura) It seems that Niijima was shocked when he saw a Dutch battleship at Edo Bay at the age of around 17, but that is the so-called high school generation. He escaped from the country when he was 21, and that is a university generation that says now. The different circumstances of the times mean the awareness was also different, but exposed to such shock at a so-called susceptible high school/university age, he acted boldly in escaping from the nation. Imagining the life of Niijima as such, I relate to students of the same age as when he was moved.

During junior and high school periods, a certain degree of kinship is required for school worship, which is also reflected when we take attendance. However, I think starting school life every day with worship helps us nurture and secure a nice time which is unique to Doshisha. Personally, I would like to value time that calmly takes us into the silence of school worship, which is important for those of us who naturally live our lives in today's society, where we hear noise of some goods anyway.

During the school worship, the teaching staff of the religious section, who host the sessions, pray with words such as "God, thank you very much for forgiving our lives today." At the moment I always think that despite the fact we take our living for granted, the apparently normal scene whereby students gather there in the morning, is still some kind of miraculous event for me. Although some students may occasionally be absent or skip the class, to have everyone being given a life and getting together is a joy for me and I think we have to value the fact that school life starts from such precious time.

School starts from worship, including the four junior and high schools, elementary school, and kindergarten. Moreover, it might be a matter of course for Christian schools but we



have classes in "Christian Studies" as a compulsory subject. Universities also have classes in religious studies but I think this is a nice time which public schools do not provide. In addition, the school entrance and graduation ceremonies are conducted in a Christian manner. Each message given there is a precious opportunity to ask the conscience of each student.

Allow me to talk while discussing Christianity, but the students in the inaugural class of Doshisha Elementary School, which opened in 2006, have become first-year high school students this year. The other day, a first-year high school student from Doshisha Elementary School said "Doshisha is in pieces" during a class. I too, also feel sometimes that Doshisha is in pieces, I asked, "What is in pieces?," to which he replied "When at Doshisha Elementary School, it was a time of "religion." When I entered the Junior High School, it was the time of the "Bible." When I came to High School, it became time for "Christian Studies." That is in pieces!"

It might seem inconsequential but an hour of time is set aside for Christianity as a compulsory subject each week. Under circumstances where time is set aside for a comprehensive learning period and with the introduction of moral education as an official subject, Doshisha will, after all, value time from its own perspective, and this matter is related to the founding inalienable conscience education.

Furthermore, what we must be aware of not only concerns the subject of "Christian Studies," but also the kind of education which teaching staff of other subjects will assume, while facing the conscience set out by Doshisha. I think this is even more important. For example, how should we apply educational guidance to a student who has done something tiresome? It would be easy just to say "See your conscience!" self-importantly, but I think the time when we face up to such tiresome behavior is also an opportunity to optimally exploit Doshisha's conscience education. It is a key moment where the teaching staff member him/herself is confronted with the question of how the school should handle the student and what the school should learn from the failure the student has made, rather than simply sending the student home to his/her family. The situation where conscience education comes into its own, most effectively may be Bible class or worship, but I think more importantly, it depends how each teaching staff member, who is forced to face them, proceeds when students have erred.

In that sense, I am not overly keen on the expression "At Doshisha, Christianity is the signposted agenda." If we compare it to cooked rice, I feel the need for an image of something like "takikomi gohan" (rice seasoned and cooked with various ingredients) rather than rice sprinkled with furikake (dried food sprinkled over rice). In Doshisha terms, it's conscience but in Bible terms, it's "the salt of the Earth" as the Chancellor often says. If a salty taste comes to the fore too often, it becomes excessively briny instead of having a well-balanced flavor as seasoning. In that sense, the conscience education Doshisha provides is not like "rice sprinkled with furikake" but rather "takikomi gohan," namely richly flavored. I am someone who sympathizes with the fact that it casually pervades not only

Bible classes and worships as a selling-point but also every other facet of our educational activities, while not being over-emphasized.

(Mizutani) As I listen to Messrs. Murata and Kimura now, my student days come to mind. I did not graduate from Junior and High schools. I came to Doshisha from University, but I am from the student movement generation and did not want to establish any relations with Jo Nijima and Nijima Nationalism at the time. However after being invited as an employee, I thought I should properly read up on Jo Nijima as my assignment, and investigated him little by little to find out the nature of his excellence I should admire.

Jo Nijima left the term "Tekitou fuki (倮不羈)" in his will. As both Messrs. Kimura and Murata commented, while many people think "humph," to even accept them, or perhaps I should say, to avoid getting sucked into a single view such as labeling, that is exactly why Doshisha might have to be always entrusted to our care.

(Kaga) Thank you very much. We have now listened to the words of the three distinguished guests. From my own understanding, as a common feature, when discussing Doshisha's conscience education, for one thing, it probably should not be overly dogmatic. There was an expression, somehow embarrassing, but which I can summarize in my own way whereby flexible conscience education, which is reserved just like mixing rice, is not set out dogmatically, but rather permeates through all corners of life? Or breadth was mentioned by the Chairperson of the Board, I think this term is also related.

Allow me to add a little more concerning the Women's College - as described in our English name DWCLA (Doshisha Women's College of Liberal Arts), we are a college based on liberal arts, and in my understanding, although various employment rates and studies are good, key for me is to foster women as self-governing and independent individuals as the salt of the Earth and the light of the world, and have such people make Japan and the world better in future. My daily heart's desire is to raise as many of such people as possible.

Of course, because universities have to survive in society, as this information was provided in a certain meeting yesterday or the day before yesterday, the pass rate of elementary school teachers was 71.2%, which was a record high, or the pass rate of dietitians was 100% this year, and such aspects are doubtless important but even more so, I have been working as an educator, hoping to raise women who can exploit such weapons in some form in society or their lives.

Speaking from this perspective, so-called liberal arts (although it is known as liberalism in Doshisha as a whole, it is called liberal arts in Women's College) and the Christian doctrine. These two represent the cornerstones of conscience education for me. Because both are very difficult terms, I can't possibly understand them, but I think liberal arts, in my view, means above all "freedom from," namely freedom from prejudice and necessity. The other one is "freedom to," whereby humans are released from certain prejudice through studies.

Based on what Mr. Mizutani said just now, I think conscience education is to release perspective once from where it is bound to oneself and linked to self-obsession. This is something often repeated in ethics too, but retaining a view of both aspects. Kant often expressed things in that way. The terms experimental and transcendental are often used in philosophy, but adopting such view helps make you free. One of the key triggers is liberal arts, and at the same time, when discussing a means of liberation, I think the Christian doctrine emerges, and is something I value greatly.

At the Women's College, for a long time, daily worship has been observed on days when classes are offered. Although it only lasts 30 minutes, I think worships on both campuses are important periods, and although it's impossible to attend all of them, I try to do so at least once a week, and did so this week as well. I think it is a very key opportunity to reconsider myself by doing so.

Actually the Women's College do many things - I also tried searching, and there are curricular courses, extracurricular courses, curricular courses including the "Bible" as a mandatory component, and other subjects such as "History of Christianity," "Christian Cultural Theory," "Quest for the Christian world" and "Modern Japan and Doshisha." Concerning Doshisha subjects, among them, D means lecture and practice, and there is also a subject including a tour to Boston, Andover, Amherst and Rutland, which seems akin to Nijima fetishism.

As extracurricular activities, as I said just now, we conduct worship every day, basically on all days when classes are provided. Furthermore, as well as specific Christians, all teaching staff are supposed to be involved, and all non-Christian teachers and students are supposed to be part of morning assembly, etc. as well if asked. I do so too. We have such a time of worship.

And the Medita Hour, which includes a meeting to listen to the pipe organ once a month, and a prayer meeting. I think this has already been done 60 to 70 times, particularly since the Great East Japan Earthquake, in the oratory. Moreover, twice-yearly in Spring and Autumn, a retreat is conducted at the Retreat Center, and special camping and a work camp hosted by the Faculty of Religions are also provided. During this camping, the students go to the "Shinseikai" Community for Seniors in Haruna of Gunma prefecture for a week or so to live with old people, but through this range of approaches, they become aware of human suffering and human weakness, and co-habitate with such people. We conduct many such activities with the aim of developing such people.

However, as mentioned before, although this era is one of declining participants in worship, I think it's more important to continue rather than focus on numbers. That is my belief and I think that even if the number decreases, generations with many worries in life will definitely come. In such cases, I believe that they will look back one day and remember "There was worship like that at the time" and open their Bible and review such things. Keeping to this, in my view, is a cornerstone of the Women's College education. Although I cannot confidently say to what extent it is effective, I think it has at least some value.

I have talked pointlessly, but once again, as Mr. Murata said in the discussion previously, it is a crucial indication that the worst thing is to be overly dogmatic, and I think the three gentlemen would more or less concur on that point? I understood that although the slogan of conscience is set out, it is important to tackle it as far as possible on a daily basis and in diversified ways concerning the meaning, methods and situations which come from mutual learning. Is my summary okay?

We have discussed the efforts made to date. Now, however, I would like you to explain the kind of outlook with which you would like to develop conscience education in future, from each responsible position.

(Mizutani) I think penetrating Doshisha's school motto is enlightenment. Whether to a greater or lesser extent, I think it should be a movement aiming to nurture people who can accept it toward enlightenment. For that, as Mr. Kaga discussed, many things are required and as Messrs. Murata and Kimura also said, I think many devices are necessary while always confirming the school motto.

In general terms, that means not just Christianity or images of conscience, salt of the Earth and the light of the world but also various other devices, whereby young people today can value this learning period overall and grow there, must be established by schools and corporations. If the first step for that could penetrate to teaching or other staff by not opposing such view or being able to understand it, even if it may not be possible to accept it 100%, I think that would be of some benefit to students too.

(Murata) First of all, concerning the Doshisha overall, we at Doshisha University have an attached elementary school and international academy. The principles of both schools are here today, but there is a phrase in the school song of the attached elementary school - "Rather than becoming a great person, I want to become a good person." The song was written by Mr. Shuntaro Tanikawa, but I think it correctly embodies the essence of Doshisha's education.

I think the reason is simple, because it is more difficult to become a good person than a great person and this is why we aim to become good people. You can answer whether or not someone can become a great person, but never whether he or she could become a good person. This could be described as an eternal process. Also, so-called socially great people will fall from grace once they leave the positions. Alternatively, when the organization or culture changes, they lose their greatness. However, a good person remains universally good, anywhere and anytime, and being a good person is more difficult. I think we are targeting such education.

Concerning the efforts and future challenges as University, just now Mr. Kaga mentioned liberal arts when discussing Women's College. This is also a very difficult thing for us but Doshisha was founded from liberal arts. Jo Nijima and the Amherst College of Japan. Amherst College is one of the most typical and famous liberal arts colleges in America, with

around 1700 students in total I think.

Doshisha originally started by targeting liberal arts, but has now become a big academy and university. Here again, a sort of incongruity emerges. Although originally focusing on liberal arts, in reality, it has now become a very large-scale academy. While this may be true, we cannot revert to a school of 1,000 or 500 people. On this scale, and with the incongruity whereby we lack an answer when pondering the extent to which we should pursue the spirit of liberal arts, on which our education was founded, I think we have to keep engaging in dialog.

In that sense, as was also mentioned just now, although we originally started as a school with 10 people or so, and this academy started from close human relations, it has now become a very large organization. Under such circumstances, I consider it crucial to build close conversations and human relations at various levels as much as possible. I think this scope includes conversations between teachers and students, students among themselves, and teaching staff among themselves. I think conversations between staff and students are also included. I think it is important that the university or corporation creates or considers such occasions in various forms.

Some time ago, I gave a little talk during the managerial training for the staff, to which participants subsequently gave written feedback. I read all of them, but several staff had expressed views such as "We staff do not know about Christianity and the history of Doshisha very much, and would like more opportunities to learn about such matters." Therefore, as well as training sessions for staff, I think teaching staff should also learn more, then discuss with each other. I think such opportunities have to be provided often.

Conversely, as a university, we also have a research function. Accordingly, although our personal struggle with and discussions concerning conscience are naturally important, I think academic research of conscience and how conscience has been discussed during the intellectual history of mankind, must also be conducted as part of the university mission after all. Since Doshisha professes conscience education, I am hoping to develop a project of academically pursuing conscience from various perspectives, including theology, philosophy, political science and bioethics in future.

(Kimura) "Rather than becoming a great person, I want to become a good person." It amazes me that every year I have attended the school entrance and graduation ceremonies of Doshisha Elementary School, the song has become deeply ingrained in my mind. However, I consider such retention crucial and could be described as like sharing space. During school entrance ceremonies, graduation ceremonies and sports festivals, I have sat there, breathed the same air and sung the school song, and although I was not desperate to remember it, while I was singing it and looking at the song lyrics, almost six to seven years had already elapsed, and I find it sticks in my mind like "I feel, I dream a dream, I ask.." despite it being the school song for the elementary school.

What I am going to say is that, when asked what to value as a junior and high school, I

would like to cite the importance of the air floating there. The hardware aspect is now pretty much improved within the Doshisha. Although they are just tangible objects, there must be something ingrained in the walls or floors, which could be the tradition, or atmosphere of the school. Students attend school past eight in the morning, take classes for six hours, and if club activities are included, etc., until six in the evening, so they spend most of their day in the school environment. In that sense, I don't think you can trivialize the atmosphere floating in the school. How the school can provide the atmosphere felt by the students. I think this is what teaching staff should focus on.

Indeed, knowledge and technologies are important and I think they can be taught. However, it's almost impossible to teach life, mind and conscience. They are more things which can be felt in their own right. With such thought, I am joining you here today.

In that sense, concerning the future outlook, I would like to firmly maintain the floating atmosphere. However, my thoughts concerning the atmosphere ingrained in the hardware aspect we have accumulated to date, and the atmosphere floating in the software aspect are positive. Students spending most of their time in this space might just spend their school life and graduate from the school, despite not being taught, but eventually at some point in their life span of 10, 20 or 70 or 80 years, they will bloom. These are my expectations as I conduct daily educational activities.

Although a matter of course, Doshisha may need to maintain the so-called deviation score high, but studying for exams is not simply to enter a university. Since we are given our lives to live after all, each subject should provide learning which would benefit humankind. I am confident that if everyone could focus on this matter and this aim, students brought up there would feel it by themselves, breathe in such atmosphere, retain a conscience, and eventually establish their own presence, which is something I would bet.

(Kaga) Thank you very much. Although there were some keywords mentioned, I think "a good person rather than a great person" is very Doshisha. What flashed across my mind on hearing it was that several years ago, if I remember rightly, it was when a joint branch meeting of the Doshisha Alumni Association and graduate's association was held in Gunma prefecture. I remember Mr. Masayasu Hosaka, who is a critic who studied in Doshisha, said in his lecture that, mentioning some key persons who made Japan since before World War II, such as Hideki Tojo before World War II, Kakuei Tanaka after World War II, and so on, he was proud of the fact that there was no shadow of Doshisha around them, namely, there was no Doshisha graduate around those who made Japan. Because people from Doshisha were devoted to being good people rather than great people, they were not around, and he said Doshisha has developed people who adopt such ways, and I thought this was a key moment in Doshisha's education.

Another thing, although I think this is a common concern, Doshisha Girls' School also started with ten people or so, but now has 6500 students, Doshisha University has 28,000 people, so in total over 40,000 students, so it is completely impossible to practically

implement things similarly to before, and there is an unspecified large number of students with various thoughts. I thought it would also be a major issue for the Chairperson of the Board, to devise an approach to tackling such situation. It was also pointed out that devices are necessary for this.

Also, how should teaching staff and clerks be involved? Concerning the opportunity to learn, the Women's College also provides worship from 10:30, particularly for the clerks, but that time frame is when best get into gear. They find it quite difficult to participate in it. Likewise for the teaching staff, this timeframe fits in between the 1st and 2nd school periods, and it was also quite difficult for them to participate in it. Another big thing is that, using this as the catalyst, including Doshisha University and the Women's College as well, we should study what conscience is academically and investigate it a little more thoroughly. Although I think it is also important to understand things based on atmosphere, it was pointed out that at the same time making things reasonable is also important.

Although there are still more things to discuss, the allotted time has been passed, and I would be scolded if I did not make time for questions and answers from the floor, so I would like to pass the baton to the host.

#### Questions and Answers

(Host) Thank you very much lecturers. Today, we had them provide a panel discussion under the theme of Doshisha's conscience education. It was scheduled to run up to 7:20, and it's already past the time. Although we have overrun, and although time is short and limited, I would like to proceed to questions and answers. If you have any questions, please raise your hand.

(Floor 1) Thank you very much for today. I am a student of the Graduate School of Business. I am from Kori Junior High School, from where I went to High School and University and am now in the Graduate School of Business, so I've already spent 12 years here. So if I had taken the classes properly, I would probably be full of conscience, but the reality is otherwise. Having learned about conscience through classes and life, I think conscience education can easily penetrate into those who are originally good and with conscience. However, now that Doshisha has become a very large university, with an increased number of students, I think it has become difficult to penetrate.

For example, last year, or perhaps this one, I forgot, there was news that in USJ, Doshisha's students behaved violently. This is not unique to Doshisha's students only but I think maybe if they really had conscience, they surely would not do such things. In that vein, I think that for conscience education, it is important to penetrate those who hardly turn their heads around at it, or to make such people reconsider. I think those who usually turn back relatively honestly accept conscience education, but concerning how best to inculcate the education to those others, I would like to hear your thoughts if you have any.

(Kaga) Who should answer? Well, first, Chairperson of the Board, please.

(Mizutani) I would also like advice (laughs). I believe those involved in the USJ incident had qualms of conscience later. I agree it's very difficult on a daily basis. Also, the term "freedom" is also accepted as meaning permission to do anything, so they have to overcome such thought otherwise it is quite hard to reach the level of conscience as cited by Nijima. I would appreciate it if students could feel this for some reason while at school, and when becoming members of society, reconfigure their views. However, what I actually realize is, it is difficult. I am sorry.

(Murata) I would like to say two things, but now the affair at USJ was cited as an example. Concerning how we should respond to various affairs and scandals related to the university, we should teach the actions from which they must refrain, apart from conscience itself. This is to educate them on the fact if they took this action, it would become socially problematic, or they would be subject to punishment, regardless of whether or not they experienced their conscience. This is a matter of behavior. I think this can be taught relatively evenly, by standardizing to some extent. Universities are backward in terms of standardization here, and Doshisha University might also be backward. I think some sort of effort might be required here and this is like symptomatic treatment.

Therefore, as seen in affairs which have recently proliferated, casually taking pictures, which are then uploaded on personal Twitter accounts to trigger unexpected aftereffects, social punishment is handed out. I think it is something possible and we must proceed by ensuring sound educational guidance is provided on the handling of such social networks. That is my first answer.

Conversely, it is important not to over-generalize, but I think this can also be applied to the USJ affair. There were students from several universities who caused trouble, but they gather in groups of close friends or something, always playing together in groups and I think the affair happened because of their mindset, akin to "If we do it in a group, there's nothing to be afraid of." What is lacking there, I think, is diversity, or a conversation with different people. They misunderstand that what have become common practices and norms among their own peer groups are also the norms of the general public, and they reveal some risks in innocent people in some sense, namely those who have yet to encounter different or alien sense of values.

In that sense, although it is important to ensure universities inculcate the same to each student, I think it might be possible to create opportunities where people with value systems, cultures and views meet, and become aware of the fact that what they consider "fine" within their own groups is not accepted at all by different students.

(Kaga) Was this fine? One more question, if it's short, anyone?



(Floor 2) Although this is not a question, I would like to give my feedback. First of all, on the topic of conscience education, which is the key concept of Doshisha's school motto, we received very valuable words from our distinguished academics who are currently leading Doshisha's education. Thank you very much.

Just two or three days ago, a Homecoming Day was held, on which graduates came back to their old school from all over the country. I talked with them, some of whom studied in Doshisha at the time of university disputes, and there were many old students. However, for example, I met a person who is a probation officer. Just now "salt of the Earth" was mentioned, but in such form, they breathed in the campus of Doshisha while in the school, and although they did not notice any special taste, some years after their actual graduation, they are engaged in jobs such as probation officer, that could be described as the "salt of the Earth." Remembering them 30 or 40 years ago, I thought that Doshisha's education is living in such aspect after all.

Now that Doshisha has become this large, providing a panel discussion on this theme is crucial. Although the constitution of Doshisha does not include being forced into dogmatism, I think it is ultimately good to have this kind of event once every several years. Given that having criticisms, cooperation and various opinions in response to the words of our distinguished guests would stimulate Doshisha's education, I think today's trial was very good. Thank you very much (applause).

(Host) Messrs. Kaga, Mizutani, Murata, and Kimura, thank you very much. Once again, we would like to give applause to show our gratitude (applause). Thank you very much.

Now I would like to close today's "Symposium on conscience education." Thank you very much for coming today (applause).