

ISSN 1349-0206

The Journal of Engaged Pedagogy

『関係性の教育学』

Vol. 19

No. 2

Peace as a Global Language 2017
Bridges to Peace: Culture, Commerce, and Communication

『関係性の教育学会』
Engaged Pedagogy Association

『関係性の教育学』
第 19 卷 2 号 2020 年 8 月 31 日
関係性の教育学会
ISSN 1349-0206

The Journal of Engaged Pedagogy
Vol. 19, No.2, Aug. 31st, 2020
Engaged Pedagogy Association
ISSN 1349-0206

Copyright 2020 by Engaged Pedagogy Association

All rights reserved. No part of this book may be reproduced in any form without permission in writing from Engaged Pedagogy Association.

PRINTED IN JAPAN

『関係性の教育学』

第 19 卷 2 号

The Journal of Engaged Pedagogy

Vol. 19, No.2 (supplement)

CONTENTS

Introduction: PGL 2017 1-2

Alaska Native Oral Traditions and Their Educational Importance in Japan

Chieko Hayashi & Sandra Healy 3-12

Visions of Peaceful Commerce in Traditional Japan

Gerry Yokota 13-20

Solving Homelessness through Understanding Clients' Private Sphere

Brad Perks i 21-27

Decision Making in Higher Ed Ad Hoc Committees: Policy and Problems in Practice

Greg Rouault 29-38

To Honor Nelson Mandela: PGL2014 Plenary Address

Gerry Yokota 39-45

**Narrative Case Study of a Transformational Leadership Approach to Funding the
Grapesyard Soma Library in Korogocho, Kenya**

Richard Miller 47-57

Peace as a Global Language 2017 Bridges to Peace: Culture, Commerce, and Communication

The following section presents a small sample of papers presented at recent Peace as a Global Language events. Peace as a Global Language 2017 was an interdisciplinary, international gathering on the scenic campus of Kobe Gakuin University overlooking the Kobe waterfront. The conference theme for this year was *Bridges to Peace: Culture, Commerce, & Communication* and featured a wide range of presenters including diplomats, business and development experts, academics, students, and community activists. Highlights of the conference included plenaries by renowned scholars, a panel discussion by African diplomats, and student poster presentations. The first plenary was given by Mr. Koji Soma, Chairman of the Kobe Peace Research Institute. He spoke on his ongoing research into the historical connections between Japanese culture and ancient religious traditions of the Middle East emphasizing the commonalities to be found across cultures. The afternoon plenary was delivered by Professor Ben-Ami Shillony of the Hebrew University of Jerusalem on the theme of “What Africa can learn from Japan.” There was a panel discussion by diplomats from Ethiopia, Botswana, Zimbabwe, and Djibouti. Each representative gave a short overview of the culture and current political and economic environment of their respective countries. A new event for PGL was the addition of the Young Scholars Poster Presentation which gave undergraduate students the chance to show off their research into cultural and peace issues and improve their English presentation skills. The event included over 30 presentations. The conference ended with a viewing of the movie *An Inconvenient Sequel: Truth to Power* followed by a discussion on the impact of climate change led by Andrew Sowter, a Climate Reality Leader.

History and Activities of Peace of a Global Language

This year marked the 17th Peace as a Global Language (PGL) conference. The PGL conference was conceived in the anxious year following the terrorist attacks of September 11, 2001 by teacher activists in Japan. Wanting to emphasize peace, feeling very sad and worried,” they envisioned “a healing conference devoted entirely to social awareness and socially aware teaching”. PGL conferences have been attended by activists, aid professionals, academics and students, from inside and outside of Japan since 2002. PGL also organised a tour and conference at the Management University of Africa, in Nairobi, in March 2016, taking a group of ten teachers from across Japan, the first step on the way to making PGL truly global in nature. In 2017, PGL worked with Mount Kenya University to bring scholars and researchers from outside of Africa to the beautiful city of Kigali for the Emerging Issues in English Education and Language Conference (<https://sites.google.com/view/pglrw/rwanda-conference>) as part of an education tour to East Africa. In 2018 and 2019, PGL returned to the Kanto region at Josai University. The 2018 conference had the theme of protecting and promoting indigenous culture. The 2019 conference had a theme of promoting cultures of peace. PGL has also published several books, the latest being, *Peace as Global Language: Peace and Welfare in the Global and Local Community* and *Reflections on Peace as a Global Language*, both available on Amazon.

The future of Peace as a Global Language

Looking to the future, we have not decided on how to celebrate the 20th conference due to the disruption caused by current the COVID-19 crisis. However, the PGL team wanted to find a way to continue to foster a community of collaboration and learning to improve international understanding, leading inevitably to a better and more peaceful world. As a result, in coordination with Summit International Institute, Burundi, we created the Summit International Institute Seminar which will be held from August 10 September 11, 2020 (summitseminar.net). This seminar is a series of virtual, on-line international talks that will enable the creation of a study abroad international atmosphere for students in Japan and East Africa without travelling across borders. In addition to the classes there are also interactive discussions regarding thought-provoking questions that participants can work through together using Zoom and Google Classroom.

We hope this seminar will help relieve some of the feelings of isolation and despair as we finally get through the current crises.

There is much debate and rhetoric regarding developing and fostering peaceful relations through economic and social development, and in a world that has as many challenges as we currently face, this type of discourse is necessary as we work toward promoting and enhancing greater understanding between cultures and communities. To this end we have tried to maintain the legacy of PGL. We were helped greatly by volunteers such as Kazuya Asakawa, Michael Boyce, Michael Parrish, Andrew Sowter (Climate Reality Project), Mary Rose Ishiguro, as well as Yoshihiro Kobata and Mika Yoshi of Kobe Gakuin University and the staff of Josai University. To continue the legacy of PGL going forward, we need an active team of volunteers to promote and manage the event, if you are interested, please contact us. We look forward to seeing you at the next edition of the Peace as a Global Language conference, whenever, wherever and in whatever form it may be. If you want to keep up with PGL activities, visit our website: www.pgl-japan.org

Peace as a Global Language Conference Executive Committee

Richard Miller, Conference Coordinator
Zane Ritchie, Conference Coordinator
Michael Parrish, Publications Coordinator

Alaska Native Oral Traditions and Their Educational Importance in Japan

Chieko Hayashi
Kyoto Institute of Technology

Sandra Healy
Kyoto Institute of Technology

Abstract

The purpose of this paper is to clarify the educational importance of oral traditions or storytelling, based on Native American/First People's oral cultures and to discuss the possibility of using oral traditions to revitalize local communities in Japan. For Aboriginal people who had no written-language traditions, oral stories were the medium through which they transmitted their history, culture, worldview, and knowledge and skills for survival through successive generations. They regard storytelling as vital for learning essential knowledge and values. This study introduces the example of the oral traditions of the Tlingit, an Alaska Native tribe, along with their historical and social background and clarifies the educational effects of storytelling on young people based on the results of a project in British Columbia. We then discuss the possibility of using what we have learned and transplanting it to Japan using Japanese oral traditions to rejoin divided generations in local communities.

Introduction

Storytelling has recently become very popular among business people around the world. Many books about using storytelling techniques in business presentations have been published including, *Let the Story Do the Work: The Art of Storytelling for Business Success* (Choy, 2017) and *The Storytelling Edge: How to Transform Your Business, Stop Screaming into the Void, and Make People Love You* (Lazauskas & Snow, 2018). Those books' titles imply that storytelling is an effective presentation strategy which makes messages more meaningful.

However, for Native Americans, storytelling has never been considered to be a simple technique nor a form of entertainment. One of the most famous Native American writers, Leslie Marmon Silko (1986), who belongs to the Pueblo, says the oral narrative, or "story" was "the medium in which the complex of Pueblo knowledge and belief was maintained" (p.87). For aboriginal people who had no written-language traditions, stories were the medium in which they transmitted important information—history, culture, worldview, and the knowledge and skills for survival. They regard storytelling as a serious educational task in which the storyteller and the audience are engaged interactively. It

works as an important opportunity for people to learn essential knowledge and values.

This paper defines the characteristics of the oral narratives of Native Americans, following the example of Alaskan Indians, the Tlingit. It will then discuss the educational importance of oral traditions for young people and the possibility of practical applications to modern education, following a story-based curriculum project in British Columbia.

Who are the Tlingit?

Native American and Alaska Native

In the United States, indigenous people are generally called Native American(s) or American Indian(s), but in the United States Census, Native Americans are categorized as *American Indian and Alaska Native*. *Alaska Native* describes the people who are indigenous to the state of Alaska. According to the 2010 U.S. Census, 5.2 million people in the United States—1.7 percent of the federal population— identify as American Indian or Alaska Native, either alone or in combination with one or more races (The American Indian and Alaska Native Population: 2010. The United States Census Bureau Website).

Native people in Alaska can be differentiated from other Native Americans on the mainland in several aspects. As Sheri Buretta says, they are “the last remaining indigenous people in the U.S. to have never been forcibly removed” (in Roderick, 2010, p.1) from their homelands and settled in reservations, which helped many Alaska Native groups sustain their own traditions and cultures in their homelands. Not subject to forced migration or fierce fighting with the federal government, Alaska Natives faced less drastic depopulation than other aboriginal people on the mainland. They currently account for approximately 20% of the state’s population, which is a higher ratio than that of any other state.

The most remarkable difference in comparison to other Native groups is that Alaska Native groups were vitally involved in politics as a large minority. For example, in order to resolve disputes between Alaska Native people and the U.S. government over ownership of traditional Native land, the Alaska Native Claims Settlement Act (ANCSA) was passed by Congress in 1971. “ANCSA provided a cash settlement of \$962.5 million and 44 million acres distributed to 12 regional and 200 village corporations” (Langdon, 2002, p.118). After a long struggle with the Government and oil companies, the people became entitled to the vast land and money as *shareholders*. However, these facts do not mean they are a politically powerful, wealthy and successful homogenous people. The Alaska Native people consist of various ethnic groups and each group has its own history, language and culture.

The Tlingit

Alaska Natives can be divided into at least six major groups based on

broad cultural and linguistic similarities; Unangan/Aleut, Sugpiaq/Aleutiq, Yupiit, Inupiat, Athabaskans, and Tlingit and Haida. There are many clans or tribes within those groupings.

The Tlingit people are the dominant Native group of Southeast Alaska, in number and in the size of their traditional homeland. They have their communities in southeast Alaska, southwest Yukon and northwest British Columbia and are renowned for their unique art, particularly totem poles and carved canoes.

Southeast Alaska is known for its milder climate compared to other areas in the state. It is not so cold in this area in winter because of the warm sea current and there is a lot of rain. This has enabled great forests to grow and together with the ocean the region is blessed with abundant resources including salmon, sea animals such as seals and otters, and land animals, for example, caribou and mountain goats for food and furs, and timber for houses, canoes and totem poles. These rich resources helped the population to grow and their society to develop.

In the late eighteenth century, Europeans came to the Tlingit territory and were very interested in their unique culture. European traders exchanged steel, guns and alcohol for animal furs, pelts and Tlingit traditional craft products. For example, Chilkat blankets—beautifully designed robes which are woven from the yarn of the bark of cedar trees and the highest quality of wool from mountain goats—were famously traded. The trade brought immense wealth and prosperity to the coastal Indians. In order to keep their affluent society harmonious and stable, the Tlingit established their own hierarchical social system, in which a chief, who was approved by his clan's people, distributed their wealth to all the people. The survival of their society was also ensured through the careful bequeathing of their rules and morals, important knowledge and skills, tradition and worldview in their oral stories.

The Tlingit narratives Oral and Written Stories

Alaska Native's narratives as well as Native American's stories, can be impossibly difficult for non-native readers to understand. This is partly due to "challenges in translating" (Meade, 2001, p.271). Marie Meade points out that "there are concepts or words that are difficult to translate into a single English word" (p.272) and sometimes long descriptions or explanations for their stories need to be given.

In addition, readers should keep in mind that Native peoples' oral stories are not the same as recorded or written ones. Tlingit writers and researchers, Nora Marks Dauenhauer and Richard Dauenhauer explain as follows:

Oral literature is different from written literature. ... At each stage of recording of oral literature, something gets lost. Even on video-

tape, it is difficult to capture the total relationship of the story teller and his or her audience. With audio tape, all of the gestures are lost: we no longer know what the story teller looked like, and how he or she used facial expressions and hand and arm motions to tell the story. When the story is written down, we lose everything about the voice. We don't know how the storyteller sounds.

(Dauenhauer & Dauenhauer, 1987, p.6-7)

Despite these inevitable losses, Dauenhauer and Dauenhauer have tried to retain as much of the original stories as possible on the written page. Without retelling nor revising, they tried to faithfully reproduce stories the way they were narrated. Their work resulted in the exceptional book *Haa Shuká, Our Ancestors* (1987).

Haa Shuká

Haa Shuká, Our Ancestors is an introduction to Tlingit literature and includes 15 stories, relating important or monumental events for the Tlingit and also very detailed explanations of Tlingit language and culture. The stories were narrated by Tlingit storytellers, and recorded and transcribed in the Tlingit language and then translated into English by Dauenhauer and Dauenhauer.

These 15 stories begin with the story of the migration of the people to the Northwest coast of North America and end with the story of their first encounters with French and Russian explorers. The stories cover various themes or topics, but many are about the encounters between the Tlingit ancestors and the spirits of other forms of life, such as bears, or natural phenomenon such as ice. These close encounters often result from violations of taboos, usually involving a lack of self-control and a lack of respect for the spirits of other forms of life. The Tlingit believe that there is both a physical world which we can see, and a spiritual world that we cannot experience visually. The stories remind us that our behavior in the physical world has significance in the spiritual world. One of the most important and famous stories, "The Glacier Bay History" provides an important insight into their culture.

The Glacier Bay History

"The Glacier Bay History" is the story of a girl called Kaasteen. Like other oral stories, this story has two versions, both of which appear in *Haa Shuká*. This paper uses the version narrated by Amy Marvin, who is a direct descendant of the people mentioned in this story. It is summarized based on Marvin's version as below.

Kaasteen was isolated at the start of her enrichment—the onset of her first menstruation. In many traditional societies, the onset of menstruation is one of the great rites of passage in a women's life. In Tlingit society, this was a strict training period for adult thinking, self-discipline and developing skills such as sewing, arts, crafts and traditional technology.

One day, there was a feast in the village. Everybody was gone, but Kaasteen, her younger sister and her mother stayed in their house. Kaasteen was alone in an extension of her house and her little young sister ran into her room. Kaasteen was eating dried fish, but suddenly she lifted the edge of the wall and then held the dried fish out with one hand. She called to the glacier, “Hey, glacier! Here, here, here, here.” Witnessing this, the little girl was astonished because Kaasteen was breaking a taboo and she reported it to her mother.

After this incident, the glacier began advancing from the bottom of the sea. All of a sudden, it shook the land where they lived. People thought it was an earthquake and were not perturbed. However, it continued and became stronger. When the shaking happened again one woman pointed out that Kaasteen had called the glacier with a dried fish in her hand like someone calling a dog. The wise people in the community gathered and discussed the idea that Kaasteen had violated a taboo, and the situation became serious.

The shaking became more violent and people decided to leave the area by boat immediately. In the meantime, the ice was pushing the village along. The villagers said, “Quick! Quick! Quick! Let’s move the people!” “It’s okay to take the one who broke the taboo. Let her come aboard.” But, Kaasteen refused to go with the other people. She said, “I won’t go aboard.”

The village was trembling constantly like there was a storm. People begged her to come with them, but she refused firmly. She told them that what she had said would stain or disgrace her face forever. The villagers gave up on her and decided to leave her with her things. Her grandmother tried to take Kaasteen’s place, but her determination was so rigid that her grandmother could not persuade her. People gathered food and clothes for her and went aboard the canoes. Only when they were drifting out by boat, they saw Kaasteen’s house rolling over the slope. Kaasteen’s mother screamed. The other women screamed. Their voices could be heard from far away.

According to Dauenhauer and Dauenhauer, Kaasteen violated cultural taboos in two ways; first, in Tlingit culture, people have to refer to the ice and the spirits of ice indirectly. They must not address it directly by name. Second, the girl lost self-control during the training period. She committed this in ignorance, but the result was tragic.

Dauenhauer and Dauenhauer (1987) also indicate that this story is “an excellent example of traditional worldview” as follows:

If people live correctly—by right thought, right speech, right action, things will go well. Above all, humans must respect the world of spirits—the spirits of animals and other forms of life and energy in

the world. If these spirits are respected, the life in which they are embodied will continue to return to the people, sustaining human life. (p.407)

The story shows the girl did not act correctly. Her responsibility and redemption are also thematic, but the most important information for the Tlingit is that the land of Glacier Bay is sacred. It is because the land was gained at the sacrifice of the people.

The application of oral culture **Importance of Oral Tradition**

The Glacier Bay History is also an important historical record of a disaster the Tlingit ancestors experienced hundreds of years ago. The signs and evidence of the glacier disaster are especially remarkable. Another version of this story told by Susie James (in Dauenhauer & Dauenhauer, 1987) is rich with details. “People said “What’s wrong with the glacier? It’s growing so much!” “They said the way it was moving, the way it was growing, was faster than a running dog” (Dauenhauer & Dauenhauer, 1987, p.251). James describes that when people watched the glacier moving, Glacier Bay was murky. “Whirlpools churned over to the surface like the tide” and “the clay there was just like diluted milk” (Dauenhauer & Dauenhauer, 1987, p.251).

These descriptions remind us of a number of disasters that have occurred in the world. For example, in 2011 a devastating tsunami hit the Tohoku region, northeastern Japan. Since then, researchers have refocused on old historical records and memorial stones to check how ancient earthquakes and tsunamis occurred. Northeastern Japan suffered from three large tsunamis in 1896, 1933 and 1960 before 2011. In 1896, in the Meiji-Sanriku Tsunami, approximately 22,000 people died (Kako no Jishin Tsunami Saigai. Japan Meteorological Agency Website). Along the Sanriku coast, approximately 300 monuments were built for the souls of the dead and to warn their descendants about the danger (Kitahara, Uhana & Ohmura 2012, p.27).

Interestingly, the 2011 tsunami did not remind people in the Tohoku region of old documents or monuments, but of stories of the Showa-Sanriku tsunami in 1933 and the Chilean Earthquake tsunami in 1960 their grandmothers had experienced. These tsunami stories have been passed down from old people, especially women to young people in the Sanriku area. The Japanese writer, Tomomi Muramatsu visited Karakuwa in 1985 and described what an old lady had calmly described had happened about 23 hours after the Chilean earthquake.

During the Chilean Earthquake 25 years ago, the Karakuwa residents safely evacuated to a hill as soon as they heard the tsunami warning.

Then the people on the hill, looking down at the bay, witnessed the terrible sight of the sea disappearing. After the first wave had struck them, the sea receded as if pulled by a huge rake and the sea

floor they had never seen appeared uncovered. ... On the exposed bottom of the sea without water, unseen fish were jumping and clams were blowing water.

(Muramatsu, 2015, p.83-84, translated by the author)

Muramatsu recalls he was horrified when he heard the story at that time, and when shivering in the 2011 earthquake, the story the old woman had told came back to him. The experiences the people in Tohoku had in 2011, were just as Muramatsu had heard about, and this suggests that stories can be reevaluated as a medium in which key information can be transferred easily and impressively.

Example of Educational Application

Many Native American researchers and teachers have tried to keep alive their traditions and also to practically apply their oral culture to modern education. In Alaska, the Dauenhauers and other Native researchers have made “unceasing efforts over the last twenty years to introduce Tlingit and other Alaska Native languages and literature into education at all levels, from preschool to college” (Dauenhauer & Dauenhauer (Eds.), 1990, p.xxvi). They believed traditional stories could not only provide audiences and readers with important knowledge for their survival, but also create strong ties with their ancestors and help them overcome some of their difficulties, for example, reducing the number of high school drop-outs, the high rate of teen-age suicide and substance abuse.

Then, how could we apply storytelling to current education in Japan, not only in Alaska? Could people other than Alaska Natives learn from oral stories? How? To seek answers to these questions, one project in British Columbia—“The First Nations Journeys of Justice”—is informative.

In British Columbia, Canada, a story-based curriculum project started in 1992. It was headed by Jo-ann Archibald, the ex-associate dean for Indigenous Education at University of British Columbia. Archibald and her team succeeded in applying First Nations storytelling in a provincial elementary (kindergarten to Grade 7) school curriculum. The project was funded by eight sources and hundreds of people—educators, curriculum writers and coordinators, teachers, storytellers, teacher-advisory committees and tribal-council members were engaged in it.

This project was “developed under the auspices of the Law Courts Education Society of British Columbia (LCES)” (Archibald, 2008, p.101). The LCES had long wanted to build bridges between the First Nations and Canadian systems of law, because the meaning of justice is quite different between aboriginal culture and the dominant society. The aim of the project was to solve conflict between different peoples and to keep communities harmonious and in good order.

Archibald elucidates the process of developing their curriculum in great detail, but a very brief summary is as follows;

- 1) The curriculum team examined the source of laws in both the First Nations and Canadian justice systems. There were many differences between them, but they also found some similarities. After much discussion, four major concepts were agreed upon; being safe, being responsible, being fair, and getting along.
- 2) The team worked with storytellers and educators from many First Nations groups to gather appropriate stories to exemplify these four concepts for the curriculum.
- 3) After the storytellers gave permission for the use of their own stories, each story was written down for the textbooks.
- 4) An eight level curriculum was developed and lessons and teaching materials were also developed.
- 5) For six months, the program was piloted and teacher workshops were carried out at selected schools.
- 6) Based on the feedback, the curriculum was revised. The teachers' guide was completed and all of the materials were printed.

Archibald indicates this project needed a long time to be completed and there were many problems along the way. However, the careful preparations were themselves a learning process for everyone involved, adults and children alike.

Originally, this program aimed to educate children. Stories told to children may serve "to sooth emotions or teach about behavior. The same stories heard over and over again become embedded in one's being staying there until reflection in one's later year's brings adult understandings" (Archibald, 2008, p.112). However, the unforeseen consequences of this program were remarkable. It gave adults as well as children learning opportunities. The storytellers learned from each other because they had to check whether the details were correct. In discussing their stories, the storytellers reconsidered the meanings of their stories. The project coordinators and school teachers also learned from the Elders or storytellers. One project coordinator said,

I guess the key responsibility was honouring the Elder[s] and being focused. ... I found that the critical part was talking to them at their place. The other responsibility was a follow-up with the Elders; it's like the Elders did not [stay] a stranger to me, they became my friend[s]. And I felt they shared part of me. I passed something onto the project, but I also felt some of those teachings stayed with me. And it was a gift.

(Archibald, 2008,
p.108)

Through listening to stories, they were educated by the elders and through this educational process, respectful relationships were established. Researchers, project-coordinators and schoolteachers

required patience, open communication, and negotiating ability. Archibald describes the sharing and learning among the generations created new relationships and revitalized their communities.

Toward application of oral stories in Japanese education

The educational application of storytelling in Canada and Alaska can be used as a base to discuss the application of oral culture in Japan. Japanese people are not very conscious of their oral traditions, but have been influenced by storytelling in education.

The most successful educational application of storytelling in Japan is *Heiwa Kyoiku* or Learning for Peace. It has been mainly carried out by *Hibakusha* or survivors of the atomic bombs in Hiroshima and Nagasaki. Japanese storytellers have told their experiences to younger generations for over seventy years. Their stories informed Japanese people how dreadful wars are and how disastrous atomic bombs are. Their storytelling encouraged reflection on past wars and discouraged the use of war in the future.

Unfortunately, most traditional Japanese stories except for stories for peace education, are being lost because of changes in people's lifestyles. Regardless of age, more people live alone, or with very few family members and grandparents or elders have very few chances to tell their stories to younger generations.

Japan has become the leading aging society in the world with a declining birthrate and people of different generations need to help each other, and communities should work for all generations to sustain their lives.

A well-known poet, linguist and First People's language specialist, Robert Bringhurst says, "Rekindling oral culture means rejoining the community of speaking beings. . . ." (2002, p.21). As Walter J. Ong puts it, the spoken word forms human beings into close-knit groups" (2012, p.74). As a way to revitalize close-knit communities, we should reconsider the importance of oral culture and the practical application of oral traditional stories in Japanese education.

References

- Archibald, J. (2008). *Indigenous Storywork: Educating the Heart, Mind, Body, and Spirit*. Vancouver: UBC Press.
- Bringhurst, R. (2002). The Tree of Meaning and the Work of Ecological Linguistics. *Canadian Journal of Environmental Education: 7.2* (pp.9-22).
- Choy, E. K. (2017). *Let the Story Do the Work: The Art of Storytelling for Business Success*. New York: American Management Association.
- Dauenhauer, N M. and Dauenhauer, R. (1987). *Haa Shuká, Our Ancestors: Tlingit Oral Narratives*. Seattle & London: The University of Washington Press.
- Dauenhauer, N M. and Dauenhauer, R. (Eds.). (1990). *Haa Tuwunáagu Yís, for Healing Our Spirit: Tlingit Oratory*. Seattle & London: The University of Washington Press.
- Kako no Jishin Tsunami Saigai. (n.d.). Retrieved May 25, 2018, from

- <http://www.data.jma.go.jp/svd/eqev/data/higai/higai-1995.html>
- Kitahara, I., Uhana, M. and Ohmura, J. (2012). The Rediscovery of Tsunami Monuments: A Survey and Study of Tsunami Monuments Preserved in Miyagi Prefecture. *Studies in Disaster Recovery and Revitalization*: 4 (pp.25-42). Retrieved from http://www.fukkou.net/research/bulletin/files/kiyou4_kitahara_uhana_ohmura.pdf
- Langdon, S. J. (2002). *The Native People of Alaska: Traditional Living in a Northern Land*. Anchorage: Greatland Graphics.
- Lazauskas, J. and Snow, S. (2018). *The Storytelling Edge: How to Transform Your Business, Stop Screaming into the Void, and Make People Love You*. Hoboken: John Wiley & Sons, Inc.
- Meade, M. (2001). Translation Issues. In Spatz, R. (Executive Ed.), *Alaska Native Writers, Storytellers & Orators: The Expanded Edition* (pp.271-273). Anchorage: University of Alaska Anchorage.
- Muramatsu, T. (2015). *Roujin no Gokui*. Tokyo: Kawade Shobo Shinsha.
- Ong, W. J. (2012). *Orality and Literacy: The Technologizing of the Word*. 30th Anniversary Edition with additional chapters by John Hartley. London: Routledge.
- Roderick, L. (Ed.). (2010). *Alaska Native Cultures and Issues: Responses to Frequently Asked Questions*. Fairbanks: University of Alaska Press.
- Silko, L. M. (1986). Landscape, History, and the Pueblo Imagination. In Halpen, D. (Ed.), *On Nature: Nature, Landscape, and Natural History* (pp.83-94). San Francisco: North Point Press.
- United States Census Bureau. (n.d.). *The American Indian and Alaska Native Population: 2010. 2010 Census Briefs*. Retrieved May 25, 2018, from <https://www.census.gov/prod/cen2010/briefs/c2010br-10.pdf>.

Visions of Peaceful Commerce in Traditional Japanese Culture

Gerry Yokota
Osaka University

Abstract

In keeping with the theme of the 2017 conference, “Bridges to Peace: Culture, Commerce, Communication,” I chose to demonstrate in this paper the potential of engaged cognitive linguistics to promote peacebuilding via mutually respectful exchange about traditional culture. I begin with an outline of one particular branch of cognitive linguistics, the study of metaphor (Lakoff & Johnson 1980/2003), and one particularly useful theory from cultural studies, the idea of the invention of tradition (Hobsbawm 1997/2012). After providing a historical introduction to the art of Noh and a synopsis of one representative play, *Iwafune*, I then proceed to demonstrate the potential of critical awareness of the symbolic meaning of its images and metaphors to foster mutually respectful intercultural communication. I conclude with an evaluation of the efficacy of this approach for conflict prevention.

Bio data

Gerry Yokota is Professor of Contemporary Interdisciplinary Cultural Studies in the Graduate School of Language and Culture at Osaka University, where she has taught since 1989. She received her Ph.D. from Princeton University. She studies the representation of gender in both traditional and popular culture, from noh to anime, and also has a special concern for South Africa, being a veteran of the anti-apartheid movement. She has been involved with PGL since 2007.

Cultural tradition can be a double-edged sword. It can play a reassuring part in the process of identity formation and offer a sense of security and belonging to one who feels isolated, disoriented, or threatened. But excessive dependence on it may lead to chronic defensiveness or xenophobia. How might we best develop and promote a healthy sense of identity, grounded in cultural tradition, that serves as a secure base for peaceful, open-minded intercultural communication—for building bridges of love, not walls of hate?

As a concrete example, in this study I will introduce some of the diverse ways traditional Japanese culture can serve as a bridge in the global endeavor to promote peaceful communication based on respect for diversity and a spirit of inclusion. Following Lakoff and Johnson (1980/2003), I will focus on some of the images and symbols, archetypes and metaphors which have proven to possess the greatest appeal across centuries and national borders, and which promise to bear the greatest fruit in the constant, daily heart-to-heart communication that establishes the firmest foundation for peacebuilding. Following Hobsbawm (1997/2012), this demonstration will include firm caveats about the risks of romanticizing invented traditions in a way that may reinforce their potential for oppression, seeking rather to intervene with the hope of bending the arc of dominant discourse toward social justice.

“Life Is a Journey”: An Engaged Cognitive Linguistic Approach

There are three major forms of traditional Japanese drama: noh, kabuki, and bunraku. In this study, I will take an example from the noh drama, a genre which was once appropriated by the Tokugawa shogunate for exclusive use as its court ritual and thereby acquired an image as an exclusive, elitist art, but which in fact has its roots in subversive street culture and features many plays based on familiar myths and local folk legends, many of which were later adapted into the more common, commercial kabuki and bunraku.

Why might noh be an especially effective medium for peaceful intercultural communication in this day and age? My short answer to this query would be to say that, like myth, noh plays are structured around familiar images and symbols that have the power to echo in the hearts of people all over the world.

Take for example the conceptual metaphor “life is a journey.” Nearly all noh plays begin with a journey, an archetypal theme which may have strong appeal to people of all cultures and ages, at all stages of life.

In *Metaphors We Live By*, authors George Lakoff and Mark Johnson (1980/2003) explain the importance of metaphor as follows.

Metaphor is for most people a device of the poetic imagination and the rhetorical flourish—a matter of extraordinary rather than ordinary language. Moreover, metaphor is typically viewed as characteristic of language alone, a matter of words rather than thought or action. For this reason, most people think they can get along perfectly well without metaphor. We have found, on the contrary, that metaphor is pervasive in everyday life, not just in language but in thought and action. Our ordinary conceptual system, in terms of which we both think and act, is fundamentally metaphorical in nature. (p. 3)

Solitary or communal contemplation of a simple theme such as the idea that LIFE IS A JOURNEY can be surprisingly effective in stimulating reflection and empathy. Prompted for a response, one Japanese youth might pull out their Nintendo and show you the latest version of a game like *Dragon Quest* or *Monster Hunter*. Another might recall a TV show like *Journey to the West*, based on the Chinese literary classic. One manga fan might associate it with Tezuka Osamu’s *Buddha*, another with *Fate/Zero*, an anime based on the legend of King Arthur and the Knights of the Round Table and their quest for the Holy Grail. Such associations with personal favorites have strong potential to lead to the sharing of similar experiences and cultivation of empathy and intercultural understanding.

Conceptual metaphors are particularly important for peace studies because mass media is so inundated with violent rhetoric, where arguments are characterized as battles (culture wars, gender wars, the war on drugs), and workers are objectified as resources or workforces instead of being recognized as human beings. Awareness of the potential subliminal effects of this adversarial, belligerent rhetoric can help us see how we may be unconsciously infected by it, and how with conscious effort we can resist it. With that fundamental consideration in mind, let us now proceed to see what sorts of traditional metaphors are used to represent engagement in international commerce in noh, and how they might serve to promote peacebuilding.

For the purposes of this study, I will take up just one representative noh play, one with a paradoxical title—*Iwafune*, The Stone Ship. I will begin by demonstrating the potential of this particular play as an aid in intercultural communication. I will conclude with observations on the implications of this system of engagement for peacebuilding in general, utilizing a wider range of media. But first let me give a brief introduction to the classical canon of noh as a whole, so that the play can be understood in its cultural context.

The Classical Canon of Noh

The traditional noh program includes five plays. But this structure itself is actually a new tradition that was established in the Edo period. The Tokugawa shogunate adopted noh drama as its official court entertainment, as a symbol of peace and social order, separate from more popular forms of entertainment such as kabuki and bunraku, and strictly limited its public performance. All plays in the classical canon today are classified into one of five categories corresponding to this canonical court program, which also exhibits a certain hierarchical principle.

Table 1. Major Themes and Character Types in the Five Categories of Noh

First category	The world of the gods
Second category	Warrior ghosts
Third category	Predominantly mortal women, but with a significant number of spirits of flowers, plants and animals
Fourth category	Real-time human drama
Fifth category	Demon conquerors

Iwafune belongs to the first category. This category is particularly significant when considering the role of cultural tradition in intercultural communication and peacebuilding because it includes many plays about the mythical world of the Japanese gods. Lakoff and Johnson (1980/2003) remark upon the connection between metaphor, myth, and ritual as follows.

The metaphors we live by, whether cultural or personal, are partially preserved in ritual. Cultural metaphors, and the values entailed by them, are propagated by ritual. Ritual forms an indispensable part of the experiential basis for our cultural metaphorical systems. There can be no culture without ritual. (p. 234)

Let us proceed in the next sections to observe the particular use of metaphor and myth in the noh play *Iwafune*.

***Iwafune*: Historical Background**

Iwafune can be definitively dated back to at least 1466, the first year for which there is a record of an actual performance; authorship is unknown. Set at a prosperous marketplace at Sumiyoshi Shrine (in the present city of Osaka), the play glorifies the nation's wealth acquired through commerce with foreign nations. It also glorifies the ancient history of Japan, being based on a national foundation myth from the eighth-century *Nihongi* about a heavenly stone ship—a myth also commemorated in poetry, not only in the eighth-century *Man'yōshū* (3:292), also an eighth-century work, but also in the book of Shinto poems in the thirteenth-century *Shinkokinshū* (19:1867).

The main character in Act One is an innocent-looking youth, revealed to be the powerful feminine deity Ame no Sagume, the original commander of the heavenly stone ship, in disguise. But the feminine deity does not appear in Act Two in the play's current standard version as performed by the Kanze School, the dominant school of the five carrying on this medieval tradition. Instead, there appears only a masculine dragon who pledges to guard the Japanese nation, although the text clearly indicates that Ame no Sagume originally appeared together with the dragon, the latter positioned as her guardian. (Ame no Sagume also appears throughout the version of the play preserved in the regional Kurokawa noh.)

Thus, in this case as in the case of many noh plays, knowledge of historical background is crucial to maintain vigilant awareness of the invented, constructed nature of tradition—although that history may of course itself be constructed. Tradition is not static but dynamic. Anyone who would base their identity or authority on cultural tradition must keep this distinction in mind. A healthy view of tradition views this as a positive attribute: flexible rather than rigid or brittle.

A movement on the part of a group of noh actors to acknowledge this constructed nature of cultural tradition began in the 1980s, and their activities have included a performance by an ensemble of Kanze actors of a reconstruction of the original version of *Iwafune*, in a 1991 performance on the grounds of Sumiyoshi Shrine. The argument presented here is based on the libretto used for that performance, which historical records indicate was maintained by the Kanze School together with the other four schools until at least the eighteenth century.

***Iwafune*: Synopsis**

The plot of the original full two-act play is as follows.

Act I, Scene i.

An envoy from the imperial court announces the royal edict that a market be established at Sumiyoshi Bay so that the people may have access to merchandise from China and Korea. He rejoices in the balmy weather that blesses his journey to the bazaar.

Act I, Scene ii.

The envoy encounters a youth in Chinese attire who is full of praises for the emperor of Japan. The youth likens the emperor to a god and prays that his benevolent reign be everlasting.

Act I, Scene iii.

The envoy marvels that the youth is proficient in the Japanese language. He also marvels at the silver platter laden with exquisite jewels that the youth is carrying, and makes inquiry concerning his identity. The youth suggests that his precious wares have some mysterious connection with

the legendary jewels belonging to the Princess of the Dragon Palace at the bottom of the sea, jewels with the power to control the ebb and flow of the tides and hence commerce between Japan and the Asian mainland. He presents them to the envoy as tribute to be delivered to the emperor of Japan.

Act I, Scene iv.

In response to the envoy's further inquiry, the youth displays his knowledge of the myth of the birth of the God of Sumiyoshi, protector of the empire of Japan, from the waves of the ocean that unites Japan with the continent.

Act I, Scene v.

The chorus narrates the marvels of the marketplace and the busy coming and going of ships laden with precious cargo. The first act concludes with the youth's revelation that he is actually a manifestation of the goddess Ame no Sagume, powerful commander of the legendary heavenly ship, only to disappear with the wind.

Act II, Scene i.

The chorus opens the second act, marveling at the miraculous recreation of the world of the gods.

Act II, Scene ii.

A dragon god appears, proclaiming his reverence for the gods and vowing to protect the emperor, and Ame no Sagume once more commands the heavenly ship, with the aid of an invisible host of dragons.

Act II, Scene iii.

The chorus closes the play with praise for the emperor's benevolent and prosperous reign.

Iwafune: Potential Use in the Service of Peacebuilding

Thus outlined, the plot appears quite simple, but when studied with a heightened awareness of the problem of the relationship between tradition and identity and potential for peaceful intercultural commerce and communication, a wealth of interesting discoveries may be found. Let us proceed to survey the significant rhetorical figures employed in each scene in detail.

Act I, Scene i.

The opening scene is a traveling scene, as the imperial court envoy travels from the capital of Kyoto to the marketplace at Sumiyoshi Shrine in Osaka.

The world of travel is a liminal world, and that atmosphere is particularly heightened in *Iwafune* when the envoy notes that the market has been established on the shore of the bay, a liminal space between land and sea. In dramatic terms, such a setting has a strong effect on the audience to elicit a sense of disorientation, a method which may also be consciously employed at the grassroots level to cultivate empathy for immigrants, refugees, and members of all sorts of minority groups.

The dominant image of first-category noh is that it depicts the world of the gods. *Iwafune*, like many first-category plays, actually opens with a relatively normal scene set in the real world, which is later transformed into sacred space through a miraculous theophany, the appearance of a deity. Mutual respect for spiritual traditions is also a prime locus for cultivating intercultural understanding, especially the role of spiritual leaders in peacebuilding, and this is one reason I advocate the introduction of traditional culture in such endeavors in addition to more popular media such as movies and music, anime and manga, though they too have their place.

Act I, Scene ii.

The Chinese youth makes his first appearance here, demonstrating empathy in the way he echoes the rhetoric employed by the court envoy in this first scene, as both refer to Japan as the Land of the Rising Sun. *Iwafune* thus may be suspected of being particularly vulnerable to exploitation to suit a nationalistic or imperialistic agenda. Here it is important to distinguish between authorial intention and audience reception (effect), an important distinction established by Stuart Hall in his classic "Encoding and Decoding" (1980/1993) and his later *Introduction to Representation* (1997/2013). Knowledge of the canon of noh as a whole is one effective means of countering such oppressive utilization. The first category of noh plays is actually far more diverse than is commonly assumed. In taking as its central theme commerce with China and Korea, and

featuring a character who appears to be from China but is fluent in the Japanese language, *Iwafune* emanates a distinctly cosmopolitan air. In this respect, *Iwafune* is not an isolated exception but part of a distinct tradition in first-category noh plays, including not only plays featuring Chinese visitors to or residents of Japan such as *Hakurakuten* and *Kureha*, but also plays set in China, including *Tōbōsaku*, *Rinzō*, *Tsurukame*, and *Seiōbo*.

One interesting contrast between the rhetoric of the Japanese court envoy in Scene i and the Chinese youth in Scene ii is the shift from a static ambience, where it is said that no breeze disturbs the branches of the trees with the slightest rustle, to a more dynamic one, where the breeze is gentle but nonetheless shows signs of movement. There is also explicit reference to the ebb and flow of the ocean tides, and the moon is introduced in contrast to the sun.

Act I, Scene iii.

When the envoy admires the jewels which the youth is conspicuously holding and wonders who he might be, the youth alludes to the legendary Dragon Princess and her ebb-and-flow jewels. Though it is but one short line in the text, this legend is dramatized or alluded to in a number of noh plays, and appreciation of (or curiosity about) its legendary significance is expected. The source legend is from the *Lotus Sutra*, where even the enlightened daughter of the Dragon King is shown as being obliged to go through a mandatory rebirth as a man in order to gain a seat in Paradise.

At that moment the entire congregation saw the dragon's daughter suddenly transformed into a male, perfect in bodhisattva-deeds, who instantly went to the world Spotless in the southern quarter, where [she] sat on a precious lotus flower, attaining Perfect Enlightenment, with the thirty-two signs and the eighty kinds of excellence, and universally proclaiming the Wonderful Law to all living creatures in the universe. (Threefold Lotus Sutra, 1975/1980, p. 213)

Here I will introduce just two of the many plays where this legend is central, to suggest the many ways such media can serve as a bridge in intercultural communication.

In the first-category deity plays *Tamanoi* and *Unoha*, the Dragon Princess is called Princess Toyotama. *Tamanoi* is a dramatization of the encounter between this princess and the Japanese god who visited the Dragon Palace and took her as his wife. *Unoha* tells the tale of how she gave birth to their son, but then left Japan after her husband violated her dignity by ignoring the taboo against peeping into her parturition chamber when she was giving birth. When she left, the princess took the ebb-and-flow jewels with her, and as a result, commerce between Japan and the continent was sundered. In *Unoha*, reconciliation is achieved and she returns the jewels to Japan. Despite the brevity of the typical libretto, the noh drama is thus rich in deep layers of mythical significance. For the purposes of this study, I would especially call attention to the potential of plays like these to foster communication about issues of reconciliation.

But let us return to *Iwafune*. After this brief allusion to the legend of the Dragon Princess, the youth then immediately offers the jewels as tribute to the emperor. The envoy accepts them gratefully and asks the youth for more details about this precious gift. The youth proceeds to recite a poetic catalog of legendary jewels, especially those endowed with the mystical power to realize the wish of the owner. The spectator particularly attuned to issues of intercultural communication will appreciate the way this poetic catalog weaves both indigenous Japanese pronunciation and Sinicized pronunciation of a significant word together: *kokoro no gotoshi* and *nyoi*, “in accordance with one’s heart/will,” or more colloquially, “as you wish/please.” The poetic catalog closes with reference to the way ships laden with such jewels from Korea and China are transported across the same waves from which the God of Sumiyoshi was born.

Act I, Scene iv.

Scene iv opens with a synesthetic choral narrative of the busy marketplace where these treasures are unloaded, poetically alluding not only to visual delights (which are not represented physically on the stage—rather, the spectator is expected to imagine them) but also to tactile

pleasures such as brocade and other textiles, and musical entertainment by stringed instruments, even though the noh orchestra itself features only flute and drums.

Act I, Scene v.

Act I closes with the mysterious youth’s announcement that the arrival of the heavenly stone ship “on waves of clouds” is imminent.

Act II, Scenes i–iii.

In contrast to the length and slow tempo of the first act, the second act is short and swift, emphasizing the divine energy of the revealed deity. First, the Dragon God makes a thunderous appearance announcing the arrival of Ame no Sagume and the heavenly stone ship. The chorus then poetically narrates the appearance of the deities of heaven and sea so as to emphasize their symbolic import as signs of the integration of the worlds of the human and the divine. The deities then display their marvelous powers, and the play concludes with a reverent choral benediction.

However, it will be recalled that in its current staging, the feminine deity no longer appears, though reference to her remains in the libretto; the 1991 performance at Sumiyoshi Shrine was a rare reconstruction of the original staging convention. Why was the play edited in such a way, and what might be the effect of such a major alteration of tradition? It is an especially discordant cut considering that the youth at the end of Act I revealed his disguised identity as Ame no Sagume; according to the dramatic conventions of noh, this is standard foreshadowing that Act II is going to open with a theophany, the revelation of the deity on earth.

As Hall warns us in *Representation*, it may be futile to speculate on editorial *intention*, the reason for deleting this major character. It was possibly done in response to patron preference, for example, or it may be due to something as prosaic as the lack of the necessary mask and costume. What is more important for our purposes is to comprehend the *effect* of such major alterations of tradition on later generations. It is also important to confirm whether this is an isolated instance, or whether similar revisions were made of other plays, amplifying that effect.

Indeed, investigation reveals that *Iwafune* is not the only case; there are many other examples of such revisions to canonical plays. In the first category, we can find a distinct trend to cut feminine deities from numerous plays. See the following table.

Table 2. Ratio of Masculine and Feminine Deities in First-Category Noh Plays

Dance	Total Number of Plays	Male/Female Ratio (Number of Plays)	Male/Female Ratio (%)
Kamimai	9	8/1	88/12
Hataraki	12	12/0	100/0
Gaku	9	8/1	88/12*
Shinnojonomai	4	3/1	75/25
Chūnomai	3	0/3	0/100%

Note: Adapted from (Yokota 1997, p. 217)

*The gaku subcategory includes one more play, *Tsurukame*, but it is not included in these calculations because the main characters are a turtle and a crane of unspecified gender.

There are 38 first-category plays in the current canon of noh, but as you can see from this table, out of the 37 surveyed, 31 feature masculine deities as the main character. And as with the five-category program as a whole, there is a clear hierarchy to the plays in the five subcategories of the first category. Plays featuring the kamimai dance performed mainly by masculine deities are higher in rank. Plays featuring the chūnomai dance performed solely by feminine deities are at the bottom of the list. Thus, in a qualitative analysis of this data, the relatively larger number of feminine deities in the two small subcategories of the lowest rank does not cancel out the larger numbers of masculine deities in the three larger subcategories of the higher rank.

And these statistics only refer to the current canon. But in fact, there are many other plays that actually originally featured a feminine deity performing the highest-ranking roles featuring a kamimai. But those plays were either edited, moved to a lower category, or excluded from the

canon, to further reduce the inclusion of powerful feminine deities. Mikio Takemoto of Waseda University has empirically documented this historical trend in an influential study. His research had a strong influence on the world of noh, leading to the movement to revive many of those lost or revised plays, including *Iwafune*.

See the following table.

Table 3. Kami Noh Featuring Feminine Deities Not Classified as First-Category Kamimai

Play	Current classification	Play	Current classification
<i>Kureha</i>	1 st category chūnomai	<i>Tatsuta</i>	4 th category
<i>Seiobo</i>	1 st category chūnomai	<i>Taema</i>	5 th category
<i>Ukon</i>	1 st category chūnomai	<i>Furu</i>	Noncanonical
<i>Kazuraki</i>	4 th category	<i>Hakozaki</i>	Noncanonical
<i>Miwa</i>	4 th category	<i>Unoha</i>	Noncanonical
<i>Murogimi</i>	4 th category		

Note: Adapted from Yokota (2013, p. 55) based on Takemoto (1978).

As you can see from Table 3, there are at least 11 major plays where the main character was originally a feminine deity, ranked as highly as the masculine deities in the same group of plays, but they were either demoted to the lowest subcategory of the deity plays (chūnomai), demoted to the fourth or fifth category, or excluded from the canon. There are also other plays like *Iwafune* which originally featured a pair of masculine and feminine deities, but only the feminine deity was dropped.

In pointing out this history, it is not my goal to claim that women were intentionally excluded. My goal is rather to raise awareness of the artificially constructed nature of such traditions, despite their superficial appearance of ancient, static permanence. When we become aware of this, we realize the potential risk involved in basing our understanding of taboos and other cultural traditions on such misperceptions, whether our own culture or that of others.

We also become aware more generally of the value of making conscious distinctions between intention and effect.

And we realize that the current canon does not reflect the original aesthetic of Zeami, the founder of the art of noh.

In the world of noh today, several artists have made extensive efforts to correct this misperception by reviewing these alternative staging practices and other historical records, and reviving excluded plays just as the 1991 ensemble restored the altered *Iwafune* to its original form. *Furu* was revived in 1984 by Hashi no Kai. *Unoha* was revived in 1991 by Noh no Kai. And *Hakozaki* was revived in 2003, with the main character performed by the head of the House of Kanze, Kanze Kiyokazu.

Conclusion: A Sense of Wonder

Life is a journey, and the name Ame no Sagume means Heavenly Seeker; she is thus a classic archetype of a seeker on a quest, and is often depicted with a pole such as is used to pole a boat, or to plumb watery depths. A quest is a form of journey especially characterized by new experiences. But you do not necessarily have to travel to a faraway country to experience a sense of wonder. You can experience a sense of wonder wherever you are.

The idea of a sense of wonder is expressed in Japanese by the famous phrase, “Shoshin wasuru bekarazu,” “Never forget the beginner’s mind.” It comes from a philosophical treatise by Zeami, the founder of the art of noh.

Iwafune provokes our sense of wonder with the paradoxical image of a stone ship. What might this stone ship symbolize? The mythic image lodges deeply in our unconscious precisely because of its paradoxical nature, engaging us perennially in an exploration of potential interpretations. Some say it is simply a metaphor for strength and security. Others say it was the vehicle of choice in the primordial soup before the separation of heaven and earth. Yet others say it only turned to

stone after entering Earth's atmosphere.

And what of the wish-fulfilling gem? It stimulates our imagination in similar ways, which I would hope includes the wish to rediscover our common humanity with fresh eyes. If we thus maintain and engage our sense of wonder, it may lead us to learn of similar archetypes and symbols in other cultures, which we can then take as bridges to greater mutual understanding and respect.

In the program for the performance of the revival of the noncanonical play *Unoha* at the Ōtsuki Noh Theater in Osaka in 1989, noh master Ōtsuki Bunzō published the following statement.

History will judge the significance of our work. But it is without question we ourselves who, one by one, create that history. We must not simply await the judgment of history; rather with each opportunity to perform, and to repeat that performance, we must continue our efforts to create new Noh to suit the times. We must never forget that it is the collective accumulation of such effort and action that gives birth to history. (Ōtsuki, 1989 [my translation], cited in Yokota, 1997)

The same may be said of tradition.

Noh actors perpetually challenge themselves to bring forth fresh blossoms on old branches. I would submit that we can all learn from their efforts. I propose that we develop and promote the conscious habit of perceiving traditional culture not as a crutch to support our fragile egos or a shield to protect us from foreign invasion, but as a bridge to facilitate heart-to-heart communication, in the firm belief that such daily peacebuilding effort is the best way to prevent conflict.

References

- Hall, S. (1993). Encoding and decoding. In S. During (Ed.), *The cultural studies reader*. London: Routledge. (Original work published 1980).
- Hall, S. (2013) Introduction. In S. Hall, J. Evans, and S. Nixon (Eds.), *Representation*, 2nd ed. London: Sage. (Original work published 1997)
- Hobsbawm, E. (2012) Introduction: Inventing traditions. In E. Hobsbawm and T. Ranger (Eds.), *The invention of tradition* (pp. 1-14). Cambridge: Cambridge University Press. (Original work published 1983)
- Lakoff, G. and Johnson, M. (2003) *Metaphors we live by*. Chicago: University of Chicago Press. (Original work published 1980)
- Takemoto, M. (1978) Tennyomai no kenkyū. *Nogaku Kenkyū*, 4, 93-158.
- The Threefold Lotus Sutra*. (1980). (B. Katō et al., Trans.). New York: Weatherhill. (Original work published 1975).
- Yokota, G. (1997). *The formation of the canon of nō: The literary tradition of divine authority*. Osaka: Osaka University Press.
- Yokota, G. (2013). Noh and the rhetoric of tradition: Gender, cultural capital, and the economics of scarcity. *Joint Research Project in Language and Culture 2012* (pp. 55-62). Osaka: Osaka University Graduate School of Language and Culture.

Solving Homelessness through Understanding Clients' Private Sphere

Bradley Perks

Kwansei Gakuin University

Abstract

The paper presents an overview of the context and content of a report commissioned by the Australian government to examine the Supported Accommodation Assistance Program. The report reviewed international literature on homelessness and re-settlement programs. This paper summarizes the results and illustrates how common misconceptions about the causes of homelessness have affected the choice and effectiveness of programs aimed to help homeless people live independently. It also presents some practical policy recommendations.

I. Introduction

Homelessness is often seen as an individual issue, a failing of the person in not taking advantage of the country's support system. However, this article proposes that homelessness is mainly a societal issue and that there are various reasons why people become homeless and more importantly stay homeless. The paper uses a sociological lens to examine the effectiveness of the Commonwealth's initiatives and how well these services are being implemented. The Sustaining Housing After Homelessness (2011) report was commissioned by the National SAAP Coordination and Development Committee (CAD) as part of its national research program for the Supported Accommodation Assistance Program (SAAP). The report was commissioned because of the cost to the government from this program, as Mackenzie, Flatau, Steen and Thielking (2016) specifically identify re-entry into supported accommodation was costing the system too much money and that not enough was being done to avoid this (SAAP, 2011). Pawson, Parsell, Saunders, Hill, and Liu (2018) attribute cost cutting measures to capitalist states, which aim to restrict welfare and provisions to maintain a private market economy. The re-entry phenomenon is termed 'Revolving Door', where episodes of homelessness following resettlement and tenancy failure/abandonment occur (SAAP, 2011). The report explores the post homelessness support service provided and the need for support services after clients have found housing after homelessness to alleviate the re-entry problem. Canty-Waldron (SAAP, 2011) terms this the 'SAAP exit problem'. In addition to the report exploring the most efficient use of state provided accommodation, Fine (1999) adds that there is also pressure on the state to substitute this type of state accommodation with accommodation with clients' friends, family, and community.

II. Context for the report

This policy came about due to the ‘Deinstitutionalisation’ trend towards reform of institutional care into alternative forms of community-based care and home based accommodation, replacing more costly forms of institutional provision with cheaper forms of community-based care (AIHW, 2001). The aim of SAAP is to provide transitional supported accommodation and related support services, in order to help people who are homeless to achieve the maximum possible degree of self-reliance and independence. However, a current issue in the supported accommodation human services sector is that Supported Resident Facilities (SRF) are not doing enough to support recovery, independence and reintegration of residents back into society. Efficient service delivery requires the prevention of homelessness, however this is a persistent problem in most developed countries (Fowler, Hovmand, Marcal, & Das, 2019). The role of supported resident facilities in providing a means of independence relates to the Rights of Disabled Persons Act in 1975, which proclaims human dignity and the need to become as self reliant as possible and to promote care which allows social intergration and re-integration (AIHW 2001).

Alarming figures from the national census underlines that this issue is still a current social concern. Data on homelessness collected from the 2011 census is that 105,237 people were estimated to be homeless on Census night (ABS, 2012).

III. Terms of Reference

The terms of reference (see appendix 1) highlight that support is crucial to exiting homelessness. Support may need to be long term and facilitate links for homeless people into stable accommodation or into communities. It seems valid to assess the circumstances in which people successfully exit homelessness and why other are not successful, also what policies improved their chances. The terms of reference explore “What are the gaps in the forms of support?”, and subsequently proposes “skills training; health services and financial assistance” (SAAP, 2011). This question in response to concerns voiced in Clark (2006) that many residents become trapped in the SRF, becoming reliant on support workers for meaningful conversation, social contact and daily planning. It is evident that Clark is concerned that the supported resident providers do not have adequate training to promote resident re-integration.

A notable omission is the clarification of how long support needs to be provided, there is a reference to residents living in secure housing for twelve months, perhaps this issue needs further discussion or perhaps SAAP services are not willing to house homeless clients longer than twelve months due to budgetary restraints. Furthermore, strategies including client input on forcible moving on need to be discussed.

The rationale for undertaking a literature review (See appendix 2) of the United Kingdom, the United States of America and Canada seem to be because of applicability to Australia. According to Esping-

Andersen (Fine, 2011) these liberal market countries are market dominant, with an emphasis on 'freedom of choice' and deregulation and have similar social policies where the family and state are subject to market and there is an emphasis is on fostering a competitive economy.

IV. Key Findings

The majority of clients receive no support on exit (more than 26,000), with those who receive support are less likely to return to SAAP (SAAP, 2011). This figure highlights that re-entry is caused by a lack of support provided to SAAP clients after exiting supported accommodation, suggesting the SAAP exit problem could be solved by providing post-support.

The highest percentages of clients moving into living rent free / boarding in private home at 25%, other SAAP accommodation at 22%, and public or private rental both at 14% each (SAAP, 2011). Drawing from these figures it is evident to see private and public accommodation result in a lower demand for a further SAAP support. Contrasted with rent free, boarding at home or moves into other SAAP accommodation, which result in a higher demand for further SAAP support.

Secure self-contained accommodation is not only less likely to result in a continuation of support but also it is preferred by clients. Warren and Bell (Clark, 2006) support this argument stating the displeasure of living in congregated housing and amongst other homeless people.

The displeasure experienced by clients living in SAAP shelters is termed 'shelterisation' by Rollinson (SAAP, 2011). Shelterisation symptoms include severe and debilitating boredom, extreme isolation, feelings of hopelessness, disengagement, as well as low self-worth and esteem (SAAP, 2011). The most common equivalent experience is perhaps Barton's (Fine, 2011) 'Institutional Neurosis' which has similar features such as apathy, lack of initiative, loss of interest in the outside world, submissiveness and resignation. In addition to homelessness directly contributing to mental health issues, Parsell, ten Have, Denton, & Walter (2018) note that the experience of homelessness contributes to exclusion from mainstream healthcare.

The key findings from the international literature review revealed were similar to the Australian SAAP policy. The USA literature advocates the 'housing first' initiative, which is getting people into permanent housing very quickly and linking them with services (SAAP, 2011). The literature states "People should not have to spend years in homeless systems, either in shelter or in transitional housing" (SAAP, 2011). Canada and the U.K are similar to the SAAP's aim to support services to move people through the service spectrum to independent living and provide a meaningful occupation.

V. Report Findings and Recommendations

A conclusion found from the report was that the longer a client spent homeless, the harder to resettle it became. This conclusion reinforces the USA recommendations to first permanently house homelessness people. The overall aim of SAAP was to permanently house clients in private accommodation, thus

reducing the likelihood of re-entry into supported accommodation. It is evident that the SAAP has become focused on more than just a resolving crisis and has transformed into a service aimed at re-establishing clients' capacity to live independently (See appendix 3). However, the report seemingly does not offer plans to re-establish family links. Hocking, Phare and Wilson (2005) similarly state that state-supported accommodation is isolated from the clients' family and friends and does little to encourage a link between them.

The impact of the review, as noted by Neil (SAAP, 2011), is more than just providing resolution of crises and a safety net program; it has a more active role in the reintegration of people into society. The SAAP is a mass solution providing transitional support to clients to live independently, however, perhaps an individual solution could be considered. The review critiques the current policy of SAAP as being inefficient in assisting clients to move onto independently with an average of three years' usage of the service (SAAP, 2011). The issue often cited is the fact that support outside of SAAP accommodation facilities is limited. The review suggests case management could be implemented to offer external, individually tailored needs that are client-focused and needs-based rather than program or agency-based (SAAP, 2011). Similarly, Challis, Darton, Johnson, Stone and Traske (1995) suggest that strategies focused solely on organisations are not enough, "a human link is required" to improve the coordination and delivery of human services. What is needed is to re-establish collaborative social networks across the community facilitated by personnel, not just policies (Kaleveld et al., 2019).

VI. Report Response and Impacts

Perhaps in response to the report, the Department of Families Housing Community Services and Indigenous Affairs (FaHCSIA) in 2019 revised the case management policy covering exit planning and follow-up involving planning for when a person will cease to be supported by SAAP. It also involves planning for when a person will exit SAAP accommodation to provide stable long-term accommodation (FaHCSIA, 2019).

In addition to the FaHCSIA revision, the Minister for Housing, Michael Sukkar, (FaHCSIA, 2019) announced the direction of case management being geared towards stable long-term accommodation, adding SAAP clients would be connected with training and job placement and receive case management for up to twelve months. Furthermore, he stated that clients are able to stay in their homes long-term without having to move again to another location (FaHCSIA, 2019).

The Sustaining Housing After Homelessness report's definition of sustained housing, as a client's tenancy for twelve months, has been critiqued by Ruffin (2015, pp. 6-8) stating twelve months should not be considered long enough to be considered stable. Ruffin (2015) compares that definition with the World Health Organisation, Housing and Health Indicators which stipulate long-term housing as a necessity. It seems overcoming shelterisation and establishing a reconnection to the community and a client's private sphere takes longer than twelve months, perhaps this is why the average SAAP service usage takes three years.

Despite its limitations, the Sustaining Housing After Homelessness report provided practitioners and policy makers in Australia with needed context and perspective to evaluate and improve the way homelessness is perceived, both as to its causes and possible remedies. The report helps to define what is currently working and to evaluate the best ways to help homeless citizens transition into more stable living arrangements and ultimately build a more equitable society. The report can also help the change the public's perception of persistent homelessness as personal failing rather than a failure of society to support its most vulnerable members.

References

- Australian Bureau of Statistics (ABS). (2011). The ABS National Census. Retrieved from <https://www.nss.gov.au/dataquality/aboutqualityframework.jsp>
- Australian Institute of Health and Welfare (AIHW). (2001). Deinstitutionalisation: The move towards community-based care. In AIHW (Ed.). *Australia's Welfare 2001: The Fifth Biennial Welfare Report of the Australian Institute of Health and Welfare* (pp. 96-139). Canberra: Australian Institute of Health and Welfare.
- Challis, D, Darton, R., Johnson, L., Stone, M., & Traske, K. (1995). *The Darlington care management model in care management and health care of older people*. Ashgate, Aldershot:
- Clark, A. (2006). Supported residential facilities: Supporting residents to stay or move on? *Just Policy*, 39 (March), 29-37.
- Department of Families Housing Community Services and Indigenous Affairs (FaHCSIA). (2010). *Needs of clients in the Supported Accommodation Assistance Program*. Retrieved from <http://www.facs.gov.au/sa/housing/pubs/homelessness/Pages/NeedsofclientsSAAP.aspx>
- Department of Families Housing Community Services and Indigenous Affairs (FaHCSIA). Homelessness: A new Approach (FaHCSIA, 2019). Retrieved from <http://www.facs.gov.au/sa/housing/pubs/homelessness/Pages/HomelessnessnewApproach.aspx>
- Fine, Michael (2011) 'Human Services as Total Institutions', Lecture 5, *SGY310 Human Services: Organisations Structures and Policy*, Macquarie University.
- Fine, Michael (2011) 'New Organisational Logics and the Political Economy of Globalised Service Provision', Lecture 9, *SGY310 Human Services: Organisations Structures and Policy*, Macquarie University.
- Fine, Michael (2011) 'Social Change, Care and Human Services: Individualisation, Risk Society and the Body', Lecture 8, *SGY310 Human Services: Organisations Structures and Policy*, Macquarie University.
- Fine, Michael (1999) 'Coordinating Health, Extended care and Community Support Services: Reforming Aged Care in Australia', *Aging and Social Policy*, 11 (1): 67-90.

- Fowler, P. J., Hovmand, P. S., Marcal, K. E., & Das, S. (2019). Solving homelessness from a complex systems perspective: insights for prevention responses. *Annual review of public health*, 40, 465-486.
- Hocking, C. Phare, J. Wilson, J (2005) 'Everyday life following long term psychiatric hospitalisation' *Health Sociology* June Vol. 14: 297-305
- Kaleveld, L., Seivwright, A., Flatau, P., Thomas, L., Bock, C., & Cull, O. (2019). The Western Australian Alliance to End Homelessness: Ending Homelessness in Western Australia Report.
- Mackenzie, D., Flatau, P., Steen, A., & Thielking, M. (2016). The cost of youth homelessness in Australia research briefing.
- Parsell, C., ten Have, C., Denton, M., & Walter, Z. (2018). Self-management of health care: multimethod study of using integrated health care and supportive housing to address systematic barriers for people experiencing homelessness. *Australian Health Review*, 42(3), 303-308.
- Pawson, H., Parsell, C., Saunders, P., Hill, T., & Liu, E. (2018). *Australian homelessness monitor, 2018*. Retrieved from: https://www.launchhousing.org.au/site/wp-content/uploads/2018/05/LaunchHousing_AHM2018_Report.pdf
- Ruffin, J. (2015) Sustaining housing after homelessness: Framing a model of practice for families and their children. *Supporting Party*, 20 (5), 6-8.
- Supported Accommodation Assistance Program (SAAP). (2007). *Case management resource kit*. Retrieved from http://www.facs.gov.au/sa/housing/pubs/homelessness/saap_er_publications/saap_case_mgmt_resource_kit/section_1/Pages/default.aspx
- Supported Accommodation Assistance Program (SAAP). (2011). *Sustaining Housing After Homelessness*. Commonwealth of Australia. Retrieved from http://www.facs.gov.au/sa/housing/pubs/homelessness/saap_er_publications/sustaining_housing_after_homelessness/Pages/default.aspx

Appendix 1- Terms of Reference

1. Provide some quantification of the need for support post-homelessness.
2. Assess the current situation with regards to post-homelessness support across jurisdictions, the current contribution of SAAP to post-crisis support, and the continuing cost to the program of re-entry.
3. Analyse successful housing outcomes post-homelessness and their connection to support provided or available to assist in their achievement. Does this work better for some than others, if so why?
4. Document any barriers to successful transition to sustainable housing and the supports needed to maintain housing.
5. Document examples of ‘best-practice’ models in successful housing resettlement post-homelessness.
6. Provide advice on future directions for support services to people exiting homelessness

(SAAP, 2005)

Appendix 2 - Research Methodology

International literature review

The tender requirement for this facet of the research was to review Australian and international literature on exiting homelessness, achieving housing stability and the support needs of people during these transitions. Consequently, the scan of the literature attempted to source works in the United Kingdom, USA, Canada and Australia.

Survey of the current practices of government and non-Government agencies about their role and success in assisting people to exit homelessness

Consultations with State Housing Authorities, SAAP service providers and people who are attempting or have exited homelessness

(SAAP, 2005)

Appendix 3 – Multiple barriers to independent tenancy

- (1) financial situations
- (2) establishing/re-establishing their social networks
- (3) improving their knowledge of housing options and relevant providers
- (4) improving access to advice and assistance
- (5) prioritising homeless people for housing and support
- (6) increasing the availability of specialist accommodation and support services in particular areas.

(SAAP, 2005)

Bio Data

Bradley Perks is an associate professor at Kwansai Gakuin University in Kobe, Japan. He earned his B.A. at Macquarie University. M.A. at University of Newcastle. Teaching and research interests cover task based learning, sociology, and CALL. His works have appeared in the journal *English Teaching Professional* (ETP) and *Japan Association for Language Teachers* (JALT). He is an officer of the Osaka JALT chapter and is an active member of JALT and English Teachers Japan (ETJ).

Decision Making in Higher Education Ad Hoc Committees: Policy and Problems in Practice

Greg Rouault
Hiroshima Shudo University

1. Introduction

With the eyes and ears of the international media and the physical presence of athletes, officials, and dignitaries set to invade Tokyo for the Olympics, MEXT, the Ministry of Education, Culture, Sports, Science, and Technology, has set out to revitalize policies in support of its English education reform plan corresponding to globalization (2014). This paper, situated in the higher education context in Japan, examines one such policy through a problem of practice (PoP) methodology while also taking into consideration aspects of leadership. A PoP approach deals with observable, actionable issues. This paper covers the relevance of the problem, the underlying assumptions, and the resulting effects before looking at some institutional implementations to address decision making.

2. Statement of Problem of Practice

The contextualized problem of practice (PoP) at hand involves exploring to understand how decentralized decision-making practices in university structures can sometimes fail to empower faculty to be able to participate in decision making related to student recruitment. Within the organizational scope of Japanese universities, decisions on entrance exam policies, formats, and content used to gatekeep and recruit students are led and made by ad hoc committees. These committee members have the responsibility and autonomy to direct the process, create test items, and implement testing methods of their choice. However, a symptom of the larger problem is that committee participation is often assigned in rotation or even taken on less than willingly by individuals with varied levels of motivation or expertise for the task at hand. Senior academic staff, assigned as ad hoc committee chairs, often retain decision making and veto power over matters in roles they are ascribed to as topic specialist leaders which may not be based on a progressive level of experience. This use of largely charismatic leadership may mask the inefficiencies of this centralized decision making. Unequal power relations may curtail attempts toward innovation even in times of crises over student recruitment in private institutions largely funded by tuition fees. As a result, junior faculty members may be limited in their contributions toward initiatives taken and decisions made to address issues, such as entrance test reform. Furthermore, the entrance exams almost solely being *one*

and done (single use) screening assessments has prompted some institutions to overlook follow up on the basic issues of validity and reliability in item development to guide any continuous improvement in the annual process. The question is: What initial analysis can be conducted to identify needs, and inform further leadership strategies for innovative implementation of decision-making reform given the common approach taken by rotating ad hoc committees responsible for in-house exam creation at institutions of higher education in Japan?

3. Situating PoP in the context of higher education

Based on 2011 survey data, about 80% of the 3.22 million students registered in higher education were at private institutions which accounted for about 80% of the over 1,200 universities and colleges in Japan (MEXT, 2012). Between 1990 and 2010, government statistics show that the population of 18-year olds eligible to enter higher education in Japan fell to around 1.2 million from just over 2 million (Statistics Bureau, 2014). Notwithstanding this 40% drop in population data, over the same 20-year time frame, the number of students registering in 4-year post-secondary institutions rose by about 15% - 540,000 to 620,000 (MEXT, 2016). In terms of accessibility for university seats, this trend represents a dramatic rise from about 25% to 50%. This flood of private institutions and the marketization of higher education in Japan have created a buyer’s market which has prompted a shift from “mass education”—where options are offered to a wider variety of students than only the elite—into a “universal higher education system” (Breaden, 2013) where any individual wanting a seat can find one.

Table 1. Government subsidy for operating costs of private universities

FY	1970	1975	1980	1985	1989	1993
*Amount	132	1,007	2,605	2,438.5	2,486.5	2,655.5
FY	1998	2003	2008	2009	2010	2011
*Amount	2,950.5	3,197.5	3,248.7	3,217.8	3,221.8	3,209.2

*Unit = 100 million yen

(MEXT, 2012, p. 9)

Over the past 30 to 40 years, the higher education market in Japan has also seen a significant growth in the number of private institutions receiving government funding, as shown in Table 1. While the fees charged for taking entrance exams are beyond the scope of this piece, it is important to understand how successfully attracting and recruiting tuition-paying students contributes to the annual operating cash flow for post-secondary institutions. As described by MacKinnon (2014), “universities can be distinguished according to class” (p. 7). Evidence in the media and professional development circles

in Japan has shown that such classifications can either lead to an enhanced orientation to promote differentiation and change for ongoing sustainability or a stifled one of maintaining the status quo and following path dependency. For lower-tier Japanese institutions struggling to meet their student quota, Laurence (2016) identified three approaches to increase recruitment: (a) make the school aesthetically more attractive, (b) recruit a wider variety of non-traditional students, or (c) use admissions, graduation rates, job placement data. University admissions centers commonly exploit various methods of entry into higher education including recommendations, and admissions-only interviews or essay approvals, as well as sports scholarships and the more traditional entrance exams (Kinmonth, 2005). In arguing for test reform, Wicking (2016) concluded that “high stakes tests that exert enormous influence over the future prospects of young people overshadow formative assessment procedures that aim to promote genuine learning” (p. 39). In his 2002 book, *Japanese Higher Education as Myth*, McVeigh on page 35 refers to the “education-examination system” where under the political, economic, and social meta-curriculum that learners are socialized through in the classroom, education and examinations have become synonymous. To enact change for a more sustainable existence operationalized through strategic policy initiatives, one must look at the leadership influences.

4. Leadership aspect of PoP

A critical leadership aspect in higher education is how individual autonomy is quite routinely deferred to over a more participative form of leadership. Prichard and Moore (2016) hypothesized that English as a Foreign Language (EFL) programs in Japan lack coordination in comparison with US programs due to more limited external pressure and the perceived lack of feasibility. Their results showed that Japanese EFL programs in higher education have “higher levels of teacher autonomy ... curricular and general ... less collaboration and much less top-down coordination” (p. 90). This approach is underpinned and propelled by the informal power structures seen and experienced in ad hoc committees often led by leaders with only ascribed authority in higher education in Japan. These autonomous and charismatic profiles of leadership match portions of the orientation for Confucian Asia as identified by the GLOBE studies, as cited in Northouse (2016). However, driven possibly by self-preservation, the more humane, team-based, and participative styles (shown in Table 2) are overshadowed. Contrary to the notion of distributed leadership where “influence is not concentrated in or monopolized by just one person, but instead dispersed or shared around” (Gronn, 2010, p. 417), in the ad hoc committees experienced, one person often does monopolize the influence. In these cases, the decision making is not dispersed or shared, potentially limiting the contributions that could be

made by more junior faculty. The result is a central national authority with decision making distributed to institutions but centered around few decision makers.

Table 2. Leadership behaviors in the Confucian Asia culture cluster

<i>Six leadership profiles in Confucian Asia</i>	
Self-protective leadership	Team-oriented leadership
Humane-oriented leadership	Charismatic/Value-based leadership
Autonomous leadership	Participative leadership

(Northouse, 2016, p. 443)

5. Policy analysis

When looking at policy issues it is important to consider the dichotomy often noted between traditional and more critical analytics. In distinguishing between traditional policy analysis and critical policy analysis (CPA) strategies, the latter is seen to “provide necessary insights into the social and discursive construction of educational policy solutions ... [and] how written policy vocabularies structure the evaluative expectations of educational leaders” (Carpenter, Diem, and Young, 2014, p. 12-13). Rather than relying on a traditional framework underpinned by rational assumptions leading to a very consistent, deliberate process, CPA provides a frame for more critical analysis suited to examine emergent policies and systematized controls. The stance that language expresses, embodies, and symbolizes cultural reality (Kramsch, 1998) is also seen in the discursive aspects of policy analysis. Policy, couched in cultural assumptions, also includes silences, or what is left unsaid. As Bacchi (2009) points out, policies imply an understanding of what needs to change thus suggesting that problems are “*endogenous* – created within – rather than *exogenous* – existing outside – the policy-making process” (p. x, emphasis added), where policies thus shape problems rather than addressing them. The relevance, representation, and assumptions underlying the problem of practice are covered next, along with the resulting effects.

5.1 Policy and PoP relevance

The policy being analyzed in this report is the English translated version of the 2011 report by the Commission on the Development of Foreign Language Proficiency for MEXT titled, “Five Proposals and Specific Measures for Developing Proficiency in English for International Communication.” The policy introduces the relevant background and unveils some of the assumptions that will be taken up later in Part 6.3. In addition to the English ability required of students, the policy proposal components include:

1. Promoting students' awareness of necessity of English in the global society, and stimulating motivation for English learning
2. Providing students with more opportunities to use English through effective utilization of Assistant Language Teacher and information and communication technology
3. Reinforcing English skills and instruction abilities of English teachers for the strategic improvement of English education at the level of schools and communities
4. Modifying university entrance exams toward a global society (MEXT, 2011)

In addition to the direct relevance presented by the final component, which targets greater transparency in entrance exams through a balance of the skills required for communication in the global community, there are other integrated factors that should be acknowledged. In modern SLA theory and practice, it is understood that assessment should provide a measure of the level of language abilities attained, as seen through actual usage for communicative purposes. Beyond user abilities, the policy seeks to shape teacher and teaching quality standards with integration through the K-16 curriculum. The policy also reinforces maintaining the motivation of students and building awareness of the need for foreign language abilities as they enter majors and focus on disciplinary studies in post-secondary institutions. A challenge exists for institutions to assess language levels initially during the recruiting stage under the admissions policy. This in turn influences curriculum for instruction and is tied to verifying outcomes attained for the diploma policy. The demand by MEXT to distribute these policies openly makes clear the relevance for effective decision making.

5.2 Problem representation in the policy

Baachi (2009) introduces the policy analysis approach of “what’s the problem represented to be?” In the broadest scope, Japan is experiencing a decline in global competitiveness among industrialized countries and under broader internationalization, isolation is no longer tenable as a long-term sustainability strategy. In addition to surviving the demographic changes, some fear of retribution against past transgressions in the region challenge the need to coexist with different cultures and civilizations through international cooperation. More narrowly, due to washback from the socio-educational testing system (Hughes, 2003), Japanese learners are seen to lack the 21st Century skills of cognition, judgment, and expressiveness with opinions. Finally, the *one and done* versions of entrance tests limited to listening and reading lack the reliability and validity available from commercial standardized tests which may provide a better indication of proficiency levels in English

as a foreign language, a significant component of the entrance tests. The entrance tests most critically represent the socially instituted gatekeeping tools for entry sifting and ranking students.

5.3 Assumptions underpinning the problem

Underlying assumptions include the notion that for national competitiveness human resources with language abilities and cross-cultural experience are needed and that English language skills impact recruiting selections and future employment opportunities. Given the Ministry of Education's strategic push "to cultivate Japanese with English abilities," (MEXT, 2002) more practical language instruction, but also a more utilitarian and career-related focus for course content has emerged. As a definition of the language proficiency required in a global society, the MEXT 2011 policy suggests "capability of smooth communication with people of different countries and cultures using foreign languages as a tool" (p. 3). In addition to language abilities, this assumption implies a need for a:

confident and active attitude toward communication with people of different countries and cultures as well as accurate understanding of partner's thoughts and intentions based on his/her cultural and social background, logical and reasoned explanation of one's own views, and convincing partners in course of debates. (MEXT, 2011, p. 3)

Further assumptions are that policy modifications proposed by the government to the foreign language Course of Study and education system in schools can drive learner motivation, improve teacher and teaching quality, and achieve improved measurable results beyond the 33% attainment levels for students and 25% or 50% for junior and senior high teachers respectively (MEXT, 2011). Finally, it is assumed that through policy decree from the Education Ministry, which is responsible for supervising the national elementary and lower/secondary school systems as well as overseeing national universities and acting as a major financial contributor to the private institutes, that centralized national policies will be implemented effectively in the classroom and that the Ministry will have time and resources to be able to monitor and verify curricular implementation.

5.4 Effects of policy problem representation

The effects on practice from the policy problem representation can be summarized under three facets: (a) competition, (b) constructs, and (c) contents. First, as larger first and second tier institutions of higher education in Japan continue to expand with new departments and offer additional seats, the competition for the larger absolute number of students seeking to enter tertiary education has grown

significantly. With top-ranked higher education institutions considered to have more difficult entrance exams or more rigorous criteria to enter based on the competitive scores put up by the number of students sitting the exams, it is critical to envision changes to tailor the entrance exams at third tier institutions to the remaining student target available. Even in a national K-12 curriculum like in Japan, little coordination on the teaching methods or the curriculum covered may ever exist between the various high schools who may be feeding potential students to those post-secondary institutions that draw almost exclusively from their local region. Consistency with the construct behind the entrance test documents could provide for positive washback for the teaching or instruction. This may also result in increased confidence for teachers and students in preparation to sit a particular institution's exams drafted by their ad hoc committees. With data from 2007 showing that fewer than 1/3 of school aged students had met the Education Ministry's targets (MEXT, 2011), the contents of universities own entrance exams cannot be benchmarked as with the commercial, standardized proficiency tests from test making agencies. Conversely, screening tests with specifications established against the required curriculum taught in lower & secondary education may more suitably ratify the constructs and contents to be considered, allowing university level entrance tests to serve as more appropriate recruiting resources. With the focus for most tertiary institutions on recruiting (and subsequently on graduation and job-hunting rates), it is evident from the institutional perspective that a neoliberal transformation is rife with a focus concentrated on return on investment and the corporatization of higher education (Brown, 2015).

6. Implications for decision making

In Japanese higher education, executing the identity underpinning a program, via curriculum development and course delivery, is typically conducted in a very decentralized manner requiring a great deal of autonomy at the chalk face from a cohort of full time professors, contract lecturers, and part-time adjuncts each handling their own individual courses. While it is ultimately the role of the Deans and Department Heads to sanction the positioning of the program and the concomitant course contents and deliverables, a more centralized coordination of such administrative tasks in many institutions in the Japanese context has been seen to generally be untenable. Furthermore, the instructors working in the separate departments do not possess the interdisciplinary skills and knowledge to critique, challenge, or enhance what is put forth by a peer. As a result, much of a *laissez-faire* approach is taken in leadership and decision making over the approval of stand-alone syllabus documents, course outlines, and the projects or assessments proposed for adoption. For those who have rotated through multiple job transitions, experience has shown that a lack of framework to

induction programs and limited professional development opportunities offer little guidance to newly-hired faculty in higher education. Subsequently, there is a lack of consolidation or pooling of any feedback or tracking to monitor any changes needed to target continuous improvement opportunities in this area.

This policy-based problem of practice investigation would also strongly suggest the need to develop an institutional curriculum map outlining the distribution and integration of skills and content across courses (taught in either Japanese or English) and identifying the alignment with the previous educational attainments of incoming high school students sitting the entrance tests. To improve the quality of decision making and the efficiency of preparing, processing, and proofreading the in-house tests themselves, a principled set of test specifications should be outlined. At a minimum, these guidelines could include readability, the vocabulary and corpus to be used, and a core of grammatical features to be tested, as well as having the layout features for the final documents stored in a digital template. For the evaluation of a test and its items, Bachman and Palmer (1996) provide a checklist for evaluating usefulness. This checklist would allow ad hoc committees to capture largely qualitative evidence on how each feature, phrased in the form of a question, has been met. In addition, ad hoc committee heads, who at times may appear to be quite revered by others in the institution as authorities holding an enshrined position as charismatic leaders, or at least as valued senior members in a culture prioritizing such hierarchy, need to cultivate more decentralized decision making. For better alignment with Confucian Asia, distributed leadership rather than charismatic leadership should be promoted and practiced. Using such innovation to decision making to establish threshold markers for intake and outcomes and performance measures for graduation would also help to reflect any evolving institutional identity for positioning new university department expansions and those programs experiencing consolidation or strategic renaming in their promotion to student, parent, teacher, and employer stakeholders.

In addition to the leadership issues for participants in ad hoc committees, two related effects stand out to be examined and analyzed in more detail. The first is the possibility that certain strands of question types are disqualifying from entry otherwise legitimate candidates who are in fact taking the tests. The second, owing to the scope of influence held by high school teachers and cram school advisors to suggest likely successful higher education targets to students in Japan, is the relatively unknown or under-examined opportunity cost of potential lost applicants who decide to not even try an institution's official entrance test due to unsuccessful practice with the types of questions seen in

published versions of the tests from previous years. A final legitimate area for further exploration, given the historical documentation available from past entrance tests, is whether quantitative evidence can be uncovered to propose grounded initiatives for innovation to the entrance test items, beyond the status quo within a seniority-based, collectivist, higher education context with a highly centralized power structure, to capitalize on more distributed leadership and decision making.

References

- Bacchi, C. (2009). *Analysing policy: What's the problem represented to be?* [Kindle version]. Frenchs Forest, NSW: Pearson.
- Bachman, L. F., & Palmer, A. S. (1996). *Language testing in practice*. Oxford, UK: Oxford University Press.
- Breaden, J. (2013). *The organizational dynamics of university reform in Japan*. Abingdon, UK: Routledge.
- Brown, W. (2015). *Undoing the demos: Neoliberalism's stealth revolution*. Brooklyn, NY: Zone Books.
- Carpenter, B. W., Diem, S., & Young, M. D. (2014). The influence of values and policy vocabularies on understandings of leadership effectiveness. *International Journal of Qualitative Studies in Education*, 27(9), 1110-1123.
<https://doi.org/10.1080/09518398.2014.916008>
- Gronn, P. (2010). Leadership: its genealogy, configuration and trajectory. *Journal of Educational Administration and History*, 42(4), 405-435.
- Hughes, A. (2003). *Testing for language teachers*. Cambridge: Cambridge University Press.
- Kinmonth, E. H. (2005). From selection to seduction: The impact of demographic change on private higher education in Japan. In J. S. Eades, R. Goodman, & Y. Hada (Eds.), *The 'big bang' in Japanese higher education* (pp. 106-135). Melbourne, Australia, Trans Pacific Press.
- Kramsch, C. (1998). *Language and culture*. Oxford, UK: Oxford University Press.
- Laurence, D. (2016). Trends in access to higher education in Japan. *OnCUE Journal*, 9, 261-272.
- MacKinnon, P. (2014). *University leadership and public policy in the Twenty-first Century: A president's perspective*. Toronto, ON: University of Toronto Press.
- McVeigh, B. J. (2002). *Japanese higher education as myth*. Armonk, NY: M. E. Sharpe.
- MEXT. (2002). Chapter 2 Towards advancement of "academic ability" Section 4.1 Increased efforts for the secure improvement of "academic ability." Retrieved from http://www.mext.go.jp/b_menu/hakusho/html/hpac200201/hpac200201_2_015.html

- MEXT. (2011). *Five proposals and specific measures for developing proficiency in English for international communication* [English translation]. Commission on the Development of Foreign Language Proficiency. Ministry of Education, Culture, Sports, Science, and Technology. Retrieved from http://www.mext.go.jp/component/english/_icsFiles/afieldfile/2012/07/09/1319707_1.pdf
- MEXT. (2012). *Higher education in Japan*. Higher Education Bureau, MEXT, Tokyo. Retrieved from <http://www.mext.go.jp/en/policy/education/highered/title02/detail02/1373877.htm>
- MEXT. (2014). *English education reform plan corresponding to globalization*. Retrieved http://www.mext.go.jp/en/news/topics/detail/_icsFiles/afieldfile/2014/01/23/1343591_1.pdf
- MEXT. (2016). *Gakkou chousa – daigaku nenrei betsu nyuugakushasuu* [School survey – University entrance numbers by age] [data file]. Retrieved from <http://www.e-stat.go.jp/SG1/estat/List.do?bid=000001066178&cycode=0>
- Northouse, P. G. (2016). *Leadership* (7th ed). Thousand Oaks, CA: SAGE.
- Prichard, C., & Moore, J. (2016). Coordination, teacher autonomy, and collaboration in EFL programs in Japanese higher education. *JALT Journal*, 38, 75-96.
- Statistics Bureau. (2014). *Nenreibetsu jinkou (Taishou kyuunen \ ~ heisei 24nen)* [Population by age (Taisho 9 \ ~ Heisei 24)] [data file]. Ministry of Internal Affairs and Communication. Retrieved from <http://www.stat.go.jp/data/nenkan/back63/zuhyou/y0207000.xls>
- Wicking, P. (2016). The role of formative assessment in global human resource development. *JALT Journal*, 38, 27-43.

**To Honor Nelson Mandela
– PGL2014 Plenary Address**

Gerry Yokota
Osaka University

*In December 2014, I had the great honor of presenting one of the plenary addresses for PGL.
I am pleased to be offered the opportunity to share that message here,
to celebrate the legacy of perennial wisdom that Nelson Mandela left to this world.*

When I first became involved in the anti-apartheid movement back in the eighties, many people challenged me. They said, “Oh, come on, you’re an American. You’ve got more than enough racism in your own country. Don’t you think it’s a bit hypocritical of you to be pointing fingers at a faraway country like South Africa? Shouldn’t you mind your own business? How can you ignore what’s going on in your own neighborhood?”

They had a point. It was definitely an issue I needed to be aware of, and if I had blindly proceeded with my activities in simple arrogant self-righteousness, thinking of myself consciously or unconsciously as the representative of a superior, enlightened civilization, I might indeed have done the movement more harm than good.

But I thought I had an answer. Maybe not a perfect answer, but this was my answer: “Any child is my child.”

Yes, America has its problems. I wasn’t denying or ignoring them. But once I learned how children in Southern Africa were being tortured and massacred, I felt they merited top priority. I simply could not bear the thought of being a silent accomplice. And I noted many African-Americans making the same decision.

It was a film produced by the International Defense and Aid Fund, founded by Archbishop Trevor Huddleston, that first awakened my consciousness. *Any Child Is My Child* was the title of that 1988 film. It was a product of the Harare Conference convened in Zimbabwe after the Soweto Uprising to document the atrocities being perpetrated against the children of Angola, Mozambique and South Africa, documented in the volume *Children of Resistance*, edited by Victoria Brittain and Abdul S. Minty. It contained footage of a police attack on innocent children, and after the attack was over and the adults were trying to cope with the damage, a distraught father shouted these words at the camera.

ANY CHILD IS MY CHILD!

He had not lost his own child, but he truly, utterly empathized with the parents who had, as much as if he had lost his own.

This father’s words struck me with an incredible force. I thought, this is what it means to be truly human. I joined the movement not only for the sake of the children of South Africa but, I might say, for the sake of my own soul, my own humanity. And that, essentially, is the spirit that Nelson Mandela embodies for me.

Nelson Mandela was not perfect. He had his flaws. He made his mistakes. Some big ones. But precisely because he acknowledged his faults and his sins in true humility, precisely because he learned from his mistakes, and integrated what he learned into his philosophy, I think he gave hope to millions. Hope that we too can learn from our mistakes, and grow in integrity. My goal here is not to idealize or idolize Nelson Mandela. It is rather, through this one personal view of him, to appeal for recognition of the human potential in all of us that he symbolizes.

But what’s the best way to get to know the man most effectively? Yes, you should read his autobiography, and you can read or see videos of his speeches. But to me, he radiated the greatest aura, far beyond mere charisma, when he was quietly listening to someone, when he was dancing, or when he was singing “Twinkle, Twinkle, Little Star” with children, even though he could not carry a tune. As a member of the Japan Anti-Apartheid Committee with years of experience interpreting for South

African exiles and cultural workers, I had the great honor and privilege of serving on the executive committee that welcomed Mandela on his first trip to Japan in 1990, the year of his release from prison, and serving as one of his interpreters. This message is informed by that unforgettable experience.

Unfortunately, there's a lot of misinformation about Mandela on the Internet. Memes with his face and quotes of things that he never said. If you just search Google Images using his name, you will be presented with all kinds of well-intended but often irresponsible memes. For the most accurate information, I particularly recommend the Nelson Mandela Foundation website or Twitter account, or authorized publications.

Here I would like to introduce just a small sampler of Nelson Mandela's words and deeds that are, in my mind, the greatest symbols of his integrity, beginning with highlights of his political achievements as the first democratically elected president of South Africa, and ending with some examples of how his spirit informs some of the most inspiring representations of him in popular culture.

Political Achievements

Mandela was imprisoned in 1964 and released in 1990, after 27 years of incarceration. It is shocking to look at the last photo of him before he was imprisoned, at the age of 46, and the first one taken after his release, at the age of 71. We have virtually nothing for the 27 years in between. By suppressing all images of him, the apartheid regime obviously hoped the nation and the world would forget he existed. But we didn't.

He was elected President in 1994, and served one five-year term. The historical photo of his first cabinet provides impressive evidence of Mandela's nonracialist philosophy. There were 27 cabinet portfolios, and Mandela strictly insisted that these portfolios be assigned proportionately on the basis of the percentage of the vote gained by each political party. Hence his own party, the ANC, received 18 portfolios, having garnered 2/3 of the vote; the National Party (de Klerk's party) 6; and the IFP or Inkhata Freedom Party (Buthelezi's party) received 3.

I would also like to remark on Mandela's non-sexist philosophy. His first parliament was 27% female, and the first Speaker of the House was a woman. He ratified CEDAW, the UN Convention on the Elimination of Discrimination against Women, in the second year of his presidency. And he set a lasting precedent: according to the South African website Gender Links for Equality and Justice, as of 2019, the House of Assembly was 46% women, the prime minister's cabinet was 50% women, and all speakers in both national and provincial legislatures were women.

As president, Mandela proclaimed August 9 National Women's Day. This is a public holiday commemorating the demonstration by 20,000 women who on that date in 1956 marched to the Union Buildings in Pretoria to deliver 100,000 signatures on a petition demanding the abolition of the pass law. South Africa also now celebrates the entire month of August as Women's Month, including the commemoration of the Women's Charter proclaimed in 1954. In Chapter 28 of his 1995 autobiography, *Long Walk to Freedom*, Mandela wrote, "The women were courageous, persistent, enthusiastic, indefatigable and their protest against passes set a standard for anti-government protest that was never equaled."

In his speech opening the first session of parliament, Mandela acknowledged the role women play in the struggle for equal human rights, saying, "It is vitally important that all structures of government, including the President himself, should understand this fully: that freedom cannot be achieved unless women have been emancipated from all forms of oppression." Mandela was of royal blood and raised by a patriarchal ruler, but I would argue that his legacy shows that he unlearned his patriarchal privilege.

South Africa's 1996 constitution was the first in the world to include an explicit provision banning discrimination based on sexual orientation. The South African Bill of Rights (Chapter 2, Section 9, Subsection 3) reads:

"The state may not unfairly discriminate directly or indirectly against anyone on one or more grounds, including race, gender, sex, pregnancy, marital status, ethnic or social origin, colour, sexual orientation, age, disability, religion, conscience, belief, culture, language and birth."

South Africa was the fifth country in the world to legalize same-sex marriage. The Netherlands was first, in 2001. Belgium was second, in 2003. Spain and Canada legalized same-sex marriage in 2005. South Africa was next, in 2006.

Mandela is also famous for his AIDS activism, and not just because his own son Makgatho died of HIV-related complications. Makgatho died in 2006, and Mandela only learned his own son was HIV-positive about six months before Makgatho died. But Mandela had made AIDS activism his primary post-retirement activity as soon as he stepped down from the presidency in 1999.

One important symbolic action Mandela took early in his presidency was to proclaim a new national anthem sung in five languages: Xhosa, Sesotho and Zulu, the three main African languages, plus Afrikaans and English. The choice of six symbolic colors for the new South African flag, combining the three colors of the African National Congress banner (black for the people, green for the land, yellow for the gold) with three more colors from the Zulu, British and Afrikaner banners (red, white and blue) must have been relatively painless compared to this major decision to enshrine the ideal of unity in the anthem, which is not just viewed passively but actively sung in unison at public events such as sports tournaments. The cynic may be tempted to note that when the camera pans the audience, some people are lip-synching rather awkwardly during the parts sung in the language they are still unfamiliar with.

But one of the biggest lessons I feel I learned from Nelson Mandela is the toxic effect of that sort of cynicism. Yes, we need to think critically. Yes, we need to maintain healthy skepticism. But I think we need to ask ourselves honestly: Does such cynicism really help to further the cause of justice?

When we held a memorial service for Mandela in Osaka in December 2013, at first several old-timers from the anti-apartheid movement were happy to get together for the first time in years, and just wanted to sing the old ANC anthem in the African language for old time's sake. But we realized that is not what Mandela would have wanted of us. So we practiced the Afrikaans part very hard! And it was hard! But we did it, and we felt really good about it afterwards, much better than if we had just indulged in narcissistic nostalgia. And I believe people are gradually becoming more and more aware of the power of that symbolic act to unite people in the spirit of peace.

One historic video that demonstrates Mandela's active resistance against toxic cynicism that is not simple naiveté is one that was recorded at a Town Hall meeting in New York City the year of his release. His host was Ted Koppel. Mandela is shown responding to a member of the Conservative Party, who asks a provocative question in English. Mandela answers him first in Afrikaans, and then translates his response into English himself for the benefit of the audience.

Mandela took advantage of many such opportunities to impress upon the world his belief in the importance of making the effort to speak to others in their own language, to demonstrate his belief that this was the best way to show a person that you really want to understand them. Again, some cynics may be tempted to say he just calculated it would be good strategy to learn the language of his enemies. But Mandela always insisted that white people were not his enemy; the apartheid system was the enemy.

Mandela's love of language also informed sense of humor and pleasure in wordplay. On his first day as president, he had the grace to joke about his office staff being his new jailers. And when he announced his "retirement from retirement" in 2004 at the age of 86, he joked that people seemed to think he didn't deserve to retire and take it easy, after having spent 27 years lazily lying about on a tropical island. Not easy things to joke about.

But the most important aspect of Mandela's philosophy that I would like to focus on here is his perspective on forgiveness, reconciliation, and restorative justice. The South African Truth and Reconciliation Commission was established in the second year of Mandela's presidency. It was composed of three committees: the Human Rights Violations Committee; the Reparation and Rehabilitation Committee; and the Amnesty Committee.

Contrary to a popular misperception, the Commission did not offer blanket amnesty to anyone who confessed. Of the 7000+ applications for amnesty which were made, only 849 were granted. But the testimony given in the process of application remains on the historical record. The aim was restorative justice.

We often hear the phrase "forgiveness and reconciliation," a phrase which unfortunately skips over the essential step of reparations. Recognition of injustice, restoration of dignity, and reparation and rehabilitation were the ideals and goals of the process, and I believe Mandela's personal modeling of those ideals was crucial to whatever success the Commission may have been able to achieve. We have of course even more to learn from the inspiring example set by the people of Rwanda.

Images of Mandela in Popular Culture

Although one must be careful with some of the unsubstantiated stories about Mandela circulating on the Internet (especially please disregard the letter he purportedly wrote to Yasser Arafat--that is a parody!), I do strongly recommend the movie *Mandela: Long Walk to Freedom*. It was released in the English-speaking world just around the time of his death in December 2013 and came to Japan about 6 months later, in May of 2014. I was particularly impressed by the tagline in the promotion of the movie in Japan:

“If all you do is mourn his death, your life will never change.”

The movie is scrupulously accurate in historical detail, and there is one scene in particular which brilliantly encapsulates Mandela’s philosophy of reconciliation. It is a recreation of his 1993 television broadcast in response to the verdict of the Boipatong massacre trial, after his release from prison but before his election as president, just two months after the tragic assassination of Chris Hani, and ten months before the election. Mandela holds a scrap of paper up before the TV camera and says:

Someone gave me this note when I was leaving Boipatong and I want to read it to you. It says, "No peace. Do not talk about peace. We have had enough. Please, Mr. Mandela, no peace. Give us weapons, not peace."

Then he says:

Here is my answer. There is only one way forward, and that is peace. I know that is not what you want to hear, but there is no other way. I have given my life to the struggle. I've been willing to die. I have lost 27 years of my life in prison, but I tell you now, I have forgiven them. If I can forgive them, then you can forgive them.

But he doesn’t just end there, with romantic ideals. He then goes on to say, very realistically:

We cannot win a war, but we can win an election. So, my people, stay home, be peaceful, and when election day comes, vote.

There is one more particularly remarkable scene from the movie that was recreated from records of the negotiation sessions before Mandela’s release. All the lines may not be verbatim, but I believe they represent the spirit of what he was trying to communicate to the government, a lesson that surely has universal application in all sorts of private and public situations. One negotiator says,

We can't accept a crude one man, one vote system.

Mandela calmly asks,

Why?

Incredulous that Mandela would even ask such a question, the negotiator responds,

Why? If the blacks take over... Can you imagine what the blacks would do to us if they got us in their power?

Mandela smiles wryly at the irony and says calmly,

I am black.

The negotiator responds in all seriousness,

You are different. That is why we are talking to you. I don't believe you don't want revenge.

Mandela says honestly, while deftly pointing out the irony in the conflation of “them” and “you,”

You are right. I do.

The puzzled negotiator asks,

So? How can we ever allow you to have any real power?

Mandela replies,

Well, I admit I want revenge, but I want something more than that, and that is to live without fear and hatred. I have seen what fear has done to your people. You've always been afraid of us, and it has made you an unjust and brutal people. Now consider our position. We know that one day we will be free, and we will be the rulers of our country, but do we want to live in the same hell as you do now? That would be to lock ourselves back into prison and our children and generations after that. Gentlemen, look, I can tell you for nothing, when we come to power, there will be no revenge.

I know a cynical little voice in some heads may be whispering, “Aww, that’s just a little too sweet. . . .” But that really was Mandela’s core belief. There may have been a vocal radical fringe that called for driving all the white settlers into the sea, but Mandela trusted his people. He trusted that goodwill would prevail.

Another example of Mandela’s integrity of thought and deed, in my mind, is the way he allowed himself to be photographed with Fidel Castro, Yasser Arafat, and Muammar Gaddafi on public occasions, even though he knew quite well that it would be very risky politically. He could easily have directed that the situation be avoided or that the photos be suppressed. His explanation for his decision was simple. It was for him a matter of conscience. He said when the rest of the world was turning a blind eye to South Africa’s suffering, Cuba, Palestine and Libya were three of the very few places in the world that supported their struggle, and he was eternally grateful to them for that. He said it would be ungrateful of him to be two-faced and start avoiding them once his own people were free just because it might be inconvenient politically.

May I remember that lesson next time I am tempted to turn the other way and pretend I don’t see someone or something I shouldn’t be ignoring.

Like Nelson Mandela, I am a firm believer in the power of music to inspire peace. As he said in a 1999 surprise appearance at a concert in France with Johnny Clegg, “Music makes me at peace with myself and at peace with the world.” And so, in closing, I would like to share with you the theme song from the movie *Mandela: Long Walk to Freedom*. The song is by Bono and U2. Again, some may be tempted to cynically groan and ask why they had to choose a song by a white man. The same sentiment was expressed when Sir Richard Attenborough directed the movie *Cry Freedom* (1987), about the relationship between the South African Black Consciousness Movement leader Steve Biko and the white South African journalist Donald Woods. But I would urge the cynic to acknowledge the wisdom of that compromise between idealism and realism.

At the time the movie *Cry Freedom* was made, the world desperately needed that wake-up call, and it was surely judged that the focus on the crucial role of the white man in getting the story past the apartheid censors to the international press was an effective way to get the people of the world to see that they had a role to play. Perhaps we too often let cynical self-righteous criticism get in the way of our professed quest for justice. It may better serve the cause of justice to remember that perfection is too often the enemy of the good. Bono and U2 are long-time anti-apartheid activists, as you can see from their participation in the 1985 song project by Artists Against Apartheid, “Sun City.”

Here are the lyrics to their theme song for the Mandela movie.

“Ordinary Love”

The sea wants to kiss the golden shore, the sunlight warms your skin
All the beauty that's been lost before wants to find us again
I can't fight you any more, it's you I'm fighting for
The sea throws rock together but time leaves us polished stones
We can't fall any further if we can't feel ordinary love
And we can't reach any higher if we can't deal with ordinary love
Birds fly high in the summer sky and rest on the breeze
The same wind will take care of you and I, we'll build our house in the trees
Your heart is on my sleeve, did you put it there with a magic marker?
For years I would believe that the world couldn't wash it away
We can't fall any further if we can't feel ordinary love
And we can't reach any higher if we can't deal with ordinary love
Are we tough enough for ordinary love?

With those lines still fresh in mind, I would encourage the reader to view a historical photo of Mandela with his young family before his imprisonment. As he says in an interview with a foreign journalist in the movie, he just wanted to have an ordinary life, living with the people he loved, with ordinary rights. Instead, he was not allowed to see his two daughters, who were around three and four years old when he was imprisoned, until they were 16. He was not allowed to attend the funerals of his mother or older son when they died during his incarceration. His wife Winnie's prison journal, *491 Days*, published in 2014, documents how she was constantly harassed, arrested, imprisoned and physically as well as mentally tortured, and they mentally tortured Nelson in prison with the news about her, knowing full well the agony it would cause him, being powerless to intervene. He is famous for saying, “What they did to her was their only victory over me.”

Despite that ugly reality, as you read those lyrics or listen to that song, you may also recall a fleeting memory of a magical moment of bliss you experienced as a child. You might have been building a sand castle and had it washed away, and felt yourself floating away to a magical ocean realm. You might have been lying in a field of green grass looking up at the blue sky and white clouds, and felt yourself being transported into space. You might have been lying on the sidewalk intently observing a line of ants marching in or out of their anthill and felt yourself telescoping down to their scale and experiencing their life. You might have looked deeply into the eyes of a cow or a pig, and realized that you had other choices of better things to eat that would sustain you in perfectly good health without subjecting those innocent creatures to the unnecessary cruelty of the slaughterhouse.

That is the sort of peaceful mystical union with the universe that I feel when I recall the face of Nelson Mandela, the warmth of his smile, his hug, the strong grip of his hand. May we all be blessed with more such moments, and may they help us clarify our vision of how we want to live our lives and what we can do to promote peace as a global language.

References

- Brittain, V. and Minty, A.S., eds. *Children of Resistance: On children, repression and the law in apartheid South Africa*. London: Kliptown Books, 1988.
- Burton, Brian, Adam Clayton, Dave Evans, Paul Hewson and Larry Mullen. 2013. “Ordinary Love.” [Recorded by U2.] On *Mandela: Long Walk to Freedom Original Motion Picture Soundtrack*. Distant Horizons Ltd.
- Constitution of the Republic of South Africa. (1996). Retrieved from <https://www.gov.za/documents/constitution-republic-south-africa-1996>
- Madikizela-Mandela, Winnie. (2014). *491 Days: Prisoner Number 1323/69*. Ohio University Press.
- Mandela, Nelson. 1995. *Long Walk to Freedom*. Pathfinder.
- _____. 1964. “Nelson Mandela’s Statement from the Dock at the Opening of the Defense Case in the Rivonia Trial.” Pretoria Supreme Court, 20 April. < <http://www.anc.org.za/show.php?id=3430>>
- _____. 1994. “State of the Nation Address by the President of South Africa, Nelson Mandela.” Houses of Parliament, Cape Town, 24 May. < <http://www.sahistory.org.za/article/state-nation-address-president-south-africa-nelson-mandela>>

_____. 1990. *The Struggle Is My Life*. International Defense and Aid Fund.
Singh, Anant [Producer] and Justin Chadwick [Director]. 2013. *Mandela: Long Walk to Freedom*
[Motion picture]. Screenplay by William Nicholson. Videovision Entertainment.

Narrative Case Study of a Transformational Leadership Approach to Funding the Grapesyard Soma Library in Korogocho, Kenya

Richard Miller

Osaka Jogakuin University

1. Introduction

As an educator and promoter of international understanding there are numerous ways to create opportunities that touch different lives. This first-person narrative describes the events surrounding a project to support the Grapesyard School in the slum community of Korogocho in Nairobi between 2014 and 2019. Through this first person narrative case study approach it is easy to see the importance of promoting the ideals of Peace as a Global Language (PGL) both in the classroom and in practice while attracting others to get involved through a transforming experience that had benefits for all.

Ideals and values are important in motivating others to align to accomplish objectives (Kolzow, 2014). The values in this case included fostering peace, education, as well as diversity through leadership that was displayed by many of those involved. The group was quite diverse, and affirming the benefits of different cultures working together is a philosophy that has extended across higher education, as McCaffery (2018) pointed out “commitment to diversity is not just measured in terms of what universities are doing in their own communities, but beyond it” (p. 312). Diversity and the creation of international linkages at all levels promotes economic and social development which is particularly powerful in developing countries such as Kenya. Charity projects throughout the world have traditionally been the realm of the very wealthy, or large organizations and the trend continues to move away from grassroots initiatives (Rooney, 2019). However, while still dominated by people with deep pockets, there are still possibilities for educators to turn a meeting of the minds into action.

The following describes how one project was successful after gaining the cooperation of a diverse group of people, across great distances, who came together to help with the construction of a school building that consisted of a library, classrooms, teachers rooms and bathrooms for students in one of the poorest neighborhoods of Nairobi. The library provided benefits to the students as well as the donors and volunteers involved. The project also illustrates the importance of building social connections and personal engagement in ensuring philanthropic activities reach their potential through various individual efforts through inspiring and motivating activities. It also shows how projects go through various stages before final procurement of funds and completion of construction, and how the benefits extend beyond the benefactors to include all involved.

2. Initial Contacts and Networking

2.1 Grapesyard School

On the morning of September 23, 2019 the world woke up to see crying families sifting through a collapsed school building in Africa (Holland, 2019) and I had mixed feelings: sorrow for the father digging through the rubble and a sense of accomplishment. The collapsed school was what is known as a “community school” located in a poor part of Nairobi, Kenya’s capital city. Throughout Kenya there are community schools that have been set up through private initiatives which are critical for the neighborhoods that they are located in (Edwards et al., 2017). A few kilometers from the collapsed school is another community school called Grapesyard NGO School that was set up in 1999 by Edmond Oloo. It is a well run and successful school that meets the needs of the stakeholders with a secure education from preschool through middle school (Miller & Miyoshi, 2018).

The area that the school is located in is Kororocho, which is next to next to the Dandora garbage dump, and is one of the poorest parts of Nairobi (MacAuslan & Lilly, 2011). I first met the founding director, Edmond, at the Management University of Africa (MUA) early in 2014, and learned of his NGO school at that time. I was impressed by the school’s mission and moved by their precarious situation after he had built it up from a one room schoolhouse to the community school that he now ran, a remarkable accomplishment (Miller, 2019). Grapesyard (<https://www.grapesyardkenya.org/>) was more than just a school for the students, rather it was a vehicle that was positively transforming that part of the area. I vowed to find a way to support the school somehow, someday.

2.2 PGL 2014 & Meeting Mr. Soma

In the late summer of the same year preparations were well underway for the 2014 PGL conference, which was to be held on December 6th in Japan. It was a major undertaking as it was the first time that PGL was going to be held at Kobe Gakuin University (KGU). The preparations included many tasks, with everything from arranging food and drinks to contacting the main speakers needed to make a successful conference.

While trying to get the venue sorted and organized, there was a Japanese businessman who was interested in participating. What exactly he could do was a mystery, but there was interest, so a morning meeting in the Kobe business area of Sannomiya was arranged.

At the morning meeting there were four people: two representatives from KGU, Mr. Soma and his associate, an Iranian who ran a “Peace and Nature” organization. During the meeting, it became apparent that Mr. Soma was interested in disseminating his research and getting the word out about his thesis which was that there are symbolic and linguistic similarities between ancient Jews and Japan (Soma, 2013). During the breakfast he enthusiastically and animatedly launched into an explanatory lecture from his research about what it was and how he viewed the results coming to the conclusions about the connections. Mr Soma is a semi-retired real estate developer (in his 70s) with numerous buildings in Kobe. As he was quite wealthy, he had become interested in academia and researching as an avocation. Through a university in Moldova he completed his PhD with his studies in the research he had described,

of connections of ancient people through symbolism and language.

While going through the plans for the conference on the day that he would be there, his associate mentioned that he would like to set up his portable kitchen to sell Iranian food to the students. Mr Soma then volunteered to buy 100 lunches for student participants, at 500 yen each which meant that it would be 50,000 yen donation in total. This became a major draw for the conference when attendees were able to see that they could have a free lunch included with entrance to the conference.

So, in consideration of his interesting topic, not to mention his generosity, Mr. Soma was given a keynote speaking slot as an invited speaker, where he was able to have a large room for his guests to visit. While this was a larger room than required, and the audience was a bit sparse, he seemed satisfied and was able to connect with the students as they were interested in meeting and hearing from him. After this positive experience, he expressed interest in getting involved again with PGL, though as it turned out, that would actually take a few years.

3. Building International Connections between Japan and East Africa

3.1 Laying groundwork, 2015-2016

After the 2014 PGL conference, I continued going to East Africa to research and work with regional universities and the Graperyard NGO in Nairobi. During subsequent visits I wondered how we could further assist the school, beyond just contributing a token amount of money, to improve the future prospects for the students and the school. There were several ideas including a medical centre, expanding buildings, and a library. One serious lack was that students (and even staff) had no access to computer resources, so the idea of repurposing old laptops from Japan was born.

Subsequently I co-organized an academic conference in 2016 in Kenya at MUA and encouraged student and volunteer exchanges with the universities and the Grapesyard School. The 2016 trip was quite successful, all 10 participants from Japan engaged in the PGL Kenya conference and found the experience enlightening, educational and a success (Gondree, et al., 2018). During this trip participants from Japan were asked to bring unneeded, but serviceable, laptop computers to donate to the school. With the additional donation of an intranet router system (Raspberry Pi) and digital content from Colin Bethel and the reformatting of the donated computers by Prof. Zane Ritchie (Josai University), the computer room at Grapesyard was successfully opened. Since that time it has become a very important part of the school (Miller, 2019).

3.2 Re-establishing connection with Mr. Soma

As a result of the successful trip and PGL conference in 2016, there was a large group from Japan who were interested in joining our group for the next trip to Kenya in 2017. The 2017 cohort was scheduled to visit Rwanda, in addition to Kenya. The Rwanda trip was to Mount Kenya University Rwanda (MKUR) where there was to be a conference called English Language Education and Research. After that, there was a seminar at the Management University of Africa (MUA), in Nairobi, Kenya and finally a visit to the Grapesyard School to see conditions in a slum environment.

Just prior to the planning of the trip to Kenya and Rwanda a lecturer at Kobe Gakuin University, Maria Rose, became interested in the PGL conferences. Through a passing conversation she mentioned that she belonged to the Kobe Peace Research Institute, where Mr. Soma was the chairperson and founder (<http://japanese.kobe-peace.org>). With her as an intermediary, it was discovered that Mr. Soma was very interested in going to Africa to continue investigations into his area of research. The timetable fit well, and therefore a meeting was requested.

Shortly afterwards there was a phone call from Josh DeSantis who was assisting Mr. Soma in various capacities. Josh, an American in his 60s, is a longtime resident of Kobe who first moved to Japan as a Christian missionary; he stayed to raise 9 children. The first casual meeting was at the Spaghetti Factory in the Kobe Harborland area where we discussed the logistics needed to organize a trip and other factors that needed to be arranged.

The next meeting was a very nice lunch meeting presided over by Mr. Soma which included being picked up in a very large white Rolls Royce and brought to an upscale restaurant. During discussions over lunch the decision was made for Mr. Soma to make several stops at different universities in Kenya and Rwanda and to give several lectures there. In addition, there was to be a side visit to NGO Grapesyard school.

As a conference co-chair, it was convenient and easy for me to schedule Mr. Soma a slot as a keynote speaker in Rwanda. The venue was the new campus and there were a lot of different things that the university was keen to show off. The earlier campus was downtown in a cramped and old building that was a poor reflection of the size and stature of a university that is the size of the parent institution, Mount Kenya University (MKU).

3.3 Visiting Nairobi and Grapesyard

The schedule was to have Mr. Soma and Josh arrive in Nairobi from Turkey on a 6 am flight March 2nd, 2017. It was an early morning flight, but we arranged for Mr. Soma to stay at the Boma Hotel, a 4-star hotel that was an easy commute to the airport and convenient to MUA.

The planned days in Nairobi were quite full, with two university talks (MKU and MUA) and visits to museums. There was to be a stop at Grapesyard that was to take place on March 5th. The schedule at Grapesyard included a campus visit and the main show put on by the music club. Main shows there are always done through student's voices and instruments such as drums that are fashioned out of old plastic pails. There are also dances that take place over the half hour. These are very colorful and overwhelming for most visitors.

Our contingent to visit East Africa was unique in that it included not only academics, but also motivated undergraduate students, such as Nina Nomura who at that time was a student at Kobe City University of Foreign Languages with an excellent grasp of languages. As she was joining the tour, it was decided that she would be the interpreter for Mr. Soma while in Africa, as she was going to be there anyway.

The Boma Hotel that Mr. Soma and Josh stayed at is upscale and therefore provided a van to commute special guests around the city. The remaining contingent stayed in the Kenya College of Insurance dormitory. The College is located a six- or seven-minute walk from the Boma, and while safe and clean, it is several grades below the Boma, but both are around the

same distance from MUA, the site of a speaking engagement for Mr Soma.

Thursday March 5th was an eventful day from the beginning with an early morning pick-up by the hotel driver, Derrick, who in spite of growing up in Nairobi, was unfamiliar with the neighborhood of Korogocho, and had not been to any community schools.

The entrance to the Grapesyard School is located in the southern part of the neighborhood, and therefore accessed past an area that is known as Baba Dogo. The area has godowns (warehouses) that create lots of truck and minibus (*matatu*) traffic causing challenging congestion. Arriving in the area after leaving the Thika Highway, through a large and busy market that sells factory-rejected new, and used clothes, it can take up to 30 minutes to travel the kilometer and a half, causing distress to the already economically disadvantaged inhabitants (MacAuslan & Lilly, 2011).

The southern entrance to the neighborhood is sunken down, surrounded by hills, almost as if the Nairobi River has eroded enough of the land to create a valley. Arriving at the edge of the neighborhood, most drivers refuse to drive further down the roadway. The 50 meter drop into the valley brings visitors towards the bridge that crosses the river. It is necessary to cross to go up to the opposite incline to get to the school. The area is teeming with motorcycles and people trying to navigate the washed-out ruts that have severely damaged the roadway creating a bumpy, off-road experience, challenging even for a 4x4 vehicle, while avoiding dozens of other people vying for space. Our driver, Derrick was willing to steer through that in the hotel Toyota van and was barely successful, as he cursed those who were slow to cede way to the hotel vehicle on the hill. As the van drove past a couple of dozen stalls that were advertising M-Pesa, used clothing, homemade bread, drinks and services, the passengers stared out the windows in amazement. This continued all the way to the bottom, where there were small merchants who had carved out space on spreads of old Massai *shuuka* blankets, and tattered blue tarps. One of the makeshift shops in particular was selling a few vegetables, including cabbages that were piled eight rows high in a triangle. With five of us in the car, Derrick was worried about parking the van in a place where it would not be damaged—which was not an easy task as there were no official parking spots on the scarred red and brown dirt that made up the bottom of the hillside. While focused on the activity of the passersby, the van slowly hit the woman's display, toppling over the top half of the vegetables to the ground. Before they even stopped rolling the incensed seller was starting to yell at the vehicle's passengers as the driver's face grew dark, and the foreigners just stared helplessly at the unfolding scene.

Grumbling, Derrick left the vehicle with all of us inside, stating something like “unfit to eat anyway.” In his dark, shiny suit he confronted the vendor, and although we could not hear anything, not that it mattered as no one knew *Kiswahili* anyway, the animated gestures told the story that the driver was not about to pay anything for the cabbages that he had toppled. As the speaking grew louder and gestures increased, a crowd started to assemble around the scene. Quickly a couple of observers turned into a crowd several people deep, and they were not friendly at all. At that point, I leaned over and saw that Derrick had taken the keys with him, so Mr. Soma and the others were stranded. I exited the vehicle to speak with Derrick who was incensed that the woman was demanding 150 Shillings (the Kenya shilling and Japanese yen were about 1 to 1 at the time, so 150 yen) —obviously far too much. The crowd

had grown even larger and more vocal at this injustice and showed their displeasure at the scene that had unfolded. It was only after a firm (and now scared) passenger demanded that an offer of 1000 shillings be made to the vendor for the entire inventory of cabbages which she gleefully accepted. After handing over the money to buy the woman out of her stock, the crowd dissipated almost as quickly as the tension had risen. Thus, the entourage was free to go forward on foot, as the car had gone as far as it could, but not before everyone realized the real danger that was lurking throughout the area. That small incident served as a reminder that the area was well known for its crime (MacAuslan & Lilly, 2011).

At that time, getting to the school required walking on foot over a heavily damaged bridge that was crossing the Nairobi River, which looked as dark and black as used engine oil. The riverbanks are strewn with all sizes and shapes of rubbish, and the smell of pollution and human waste permeated the entire area. This bridge had been reduced to a single footpath lane due to damage to the older bridge. At the same time the main roadway was under construction (replacing the damaged bridge) which increased the chaotic traffic flow of people walking, bicycles and the ever-present motorcycles.

The vulnerable group that was made up of students, academics and wealthy Japanese included the well-dressed hotel worker cut a striking contrast with the local inhabitants and, luckily went without any further hazards. Greeted at the school, the energy and enthusiasm of the students, faculty and administration was prevalent. The meeting with Edmond started well, with introductions and a meeting in the office of the director. Prior to the official visit, there had been discussions with the Kenyans about protocols that should be followed in dealing with Japanese and warnings against asking for donations directly from the visitors. That meant the negotiations should be done delicately.

Shortly after the initial meeting introductions began, Edmond looked directly at Mr. Soma and asked, “Mr. Soma, I would like to ask you for money to rebuild some of the buildings here, including the library.” Nina Nomura who was interpreting into Japanese for the meeting later commented that “the look that came over the face of Richard was one of horror.” It was at that time that I thought that there was not only no chance of any funding coming from Mr. Soma, but that it might even reflect badly on me (and on Grapesyard) because of the appearance of a setup. While there was a small discussion of the possibility of a donation, the scope and size that was being requested was larger than anyone had expected.

The surprising thing was that the meeting ended amicably, and the rest of the program continued as Mr. Soma was neither committed, nor was he negative. It was in that first meeting that Edmond pointed out that the *Kiswahili* word for “to read” is “*soma*,” so we immediately came up with the idea of creating a name for the project, “The Soma Library,” almost as an offhand remark. It stuck, and as the meeting progressed it was repeated a few times.

Stepping outside of the office a gift of an official soccer ball from Japan was produced by Josh. This was sorely needed by the schools’ soccer team, so it was warmly received as the star soccer player quickly took the ball and started to play with it outside. As the kids milled and jumped around, one of the 9 foreign guests commented on the jumble of buildings and the bright colors that were set against the red/brown of rust and mud walls.

The front of the school has a gate that is painted in the school color-blue, and with the school name. Entering the school, there are a lot of kids and activities that are taking place throughout the school grounds, and the activity can be quite overwhelming. Visitors looking above the children's activities notice odd assorted construction made from different things. For most buildings and structures in the area, improvisation leads towards necessary engineering. So, one of the more popular building materials is metal derived from 45-gallon oil drums that have been pounded straight. While giving strength they tend to leave open jagged edges that are dangerous to the point of being lethal for those who are unfortunate enough to get cut by them, yet they are everywhere, in houses, shops and schools.

Grapesyard School has two entrance/exits that access the collection of (at the time) one-story buildings that make up the classrooms and administration. The back of the school has an open school ground space that is hemmed in by corrugated steel because it backs onto the Nairobi River. Many of the buildings were still in fairly good repair, with the administration building being in the best condition. It was located to the left of the school's north entrance through a small courtyard that also had access to the computer room.

During the initial campus tour, a few of the classrooms had the dangerous steel jutting in different places that were so bad that warnings to be careful were unnecessary due to the obvious menace. To imagine hundreds of jostling kids navigating that everyday was something that no one wanted to dwell on. During that tour viewing the original library was difficult because it was very dark and lacking in anything other than piles of old newspapers and other paper stacked high on scarred tables. The walls were grimy, with the largely empty shelves holding a few tattered photocopies of past lessons. There were no books to speak of, and the low overhanging doorways touching the ceilings left the impression of a cramped and under-used area amongst a school that desperately needed space. At that time, it was hard for anyone to imagine how much change was possible.

While on the tour, Edmond spoke of the plans for the new building, a one-story structure that would replace the most desperate of the classrooms. As a real estate developer, Mr. Soma started asking about the possibility of building upwards. The idea of creating a two-story structure that would more than double the floorspace in the school quickly became a topic for discussion.

Right after the tour, the entire student body of the school was waiting on the school grounds—all 1240 students and the faculty—as it was time for Mr. Soma to speak. The students were patiently sitting in their red tops, and gray pants, creating a striking image of unity. Chairs for the Guests of Honor were conspicuously placed in front of the student body for the guests. As they were sitting, the student clubs put on the show that they had practiced for the guests and the entire school. Using only their voices and homemade drums (made out of buckets) to sing and dance it was hard to believe that there was no electronic support. It was a very moving experience for all of the guests, but particularly for me and Mr. Soma as we were singled out in the songs and for dancing with the group. It was while watching the student dancing that a clearly moved Mr. Soma leaned over close and asked in Japanese, “About how much will the project cost?”

That was the statement that made me realize that it might actually happen—in fact would likely happen. Mentioning three million shillings (though further consultation with Edmond

was needed later), Mr. Soma went on to caution that he would need to negotiate with his wife, but it might be possible. As there were no firm promises at this stage, the implicit message was not to say too much to anyone at the school.

It was an exhausting day, and rather uneventful with the hotel vehicle undamaged and the driver more cautious when leaving. While in the car driving back to the hotel, Mr. Soma started talking about hosting a peace dinner event in Kobe which piqued my interest in hosting another PGL conference. The possibilities of collaboration started to grow, with a partnership of getting diplomats to join the conference. These would enhance the dinner, while giving funds for the conference as the university had zero budget available for any conference.

The following day I returned to Grapesyard and met with Edmond again where more plans were drawn up, and assurances that the library (if funded from Japan) would be called the “Soma Library.” The plans were really well-developed and elaborated via e-mail a few weeks after the meeting.

4. Return to Japan: Cementing relationships

4.1 Securing funds for Grapesyard School

After returning to Japan there were several lunch meetings with Mr. Soma and Josh to solidify the planning process. Through coordination, it was decided that the upcoming dinner would take place on the same day as the 17th PGL Conference. That was the beginning of an elaborate dinner event that takes place in Kobe, Japan at the Portopia Hotel on 11th November 2017 . The hotel is 750 meters from Kobe Gakuin University, the PGL conference venue. That year was the inaugural dinner, and Mr. Soma made the request to the planning committee that the funds that were collected be turned over to build the planned Soma Library. This was important because earlier attempts were made by myself and Professor Michael Parrish of Kwansai Gakuin University at events such as Konan University CUBE Campus’ Pecha Kucha night where we could only raise very modest sums of money.

Kobe is a unique city in Japan, in the religious sense, because there are churches (Catholic and Protestant), mosque, synagogue, Chinese Gwan Dai, and temples of several Buddhist sects, along with Hindu and Sikh temples all located in extremely close proximity. There have been no sectarian issues within the city as there is a calm and respectful coexistence among all of them. Therefore, it is fitting that the Kobe Peace Research Institute which is “dedicated to finding commonalities among religions and peoples” was formed in the city (<http://japanese.kobe-peace.org>). It is a multi-denominational group that has members from all of the major world religions who gather to foster peaceful understanding across all beliefs and creeds. The group meets regularly, and the meetings often take place in the basement of one of Mr. Soma’s buildings.

I was invited to join the meetings of the committee responsible for organizing the dinner. The amount of time and effort that went into preparations for this event was impressive. The hotel was prepared to bend to any wishes, and Josh had a number of different meetings onsite. Tables were arranged in front of a stage that was at the far wall and the stage was to be where

the guests were to sit, and they were to hold the guests of honor, and the singers.

The schedule included speakers, prayer meetings, and many musical performers of various nationalities and genres, including an opera singer that accompanied several of the events. The show was a unique performance that lived up to its promise to be memorable.

Serendipitously, at the dinner one of the hotel staff members was Kyoko Miyoshi, who had attended the events in Nairobi, creating a reunion of sorts with the dinner. I gave a short introduction to the project and its importance by a Powerpoint. The audience was very receptive, and though the planned live feed with Edmond from Nairobi did not work out, the audience understood the Soma Library project well.

The semi-formal dinner had 300 guests and it was an elaborate affair with excellent food, and entertainment by singers and others. Nina Nomora, who accompanied us in Kenya, handled the simultaneous Japanese/English interpretation. While it was decided that all the funds raised would be allocated for the Soma Library, in the end there was a significant shortfall, which was covered by Mr. Soma personally.

4.2 Logistical issues

In the days following the dinner there were a large number of calls that went back and forth with Edmond. He was quite pleased with the results and was kept updated with the progress. Sending money internationally is never easy, and there was a holdup with the funds, as it needed to clear several layers of bureaucracy. There were audits, tax confirmations and a general procedure that took time to complete because it meant that forms had to be properly completed and filed. The delay lasted quite a long time, though and it dragged on into several weeks. As time progressed there was more and more pressure that was placed on Edmond from building contractors and suppliers. Counting on the money, Grapesyard Organization went ahead with the demolition of the decrepit buildings, and the materials were ordered for the construction. This process began in conjunction with the Kenyan school year, which took a break from November through early January (the summertime period south of the equator). With the new year, and school about to begin, Edmond was getting quite anxious to have the funds delivered to at least finish the main structures for the students' school year to begin. It had to be explained that the funds were slowly grinding their way through the bureaucratic system, and that they were on their way. Josh had quite a lot of experience in fundraising and was quite sympathetic and mature with giving advice to both Edmond and myself.

Eventually, six weeks after the dinner, the funds were released, and work began non-stop on construction in order to be ready for the students when the new semester began. The first floor was finished just in time, with the new classrooms for the students. By February, while visiting Kenya, I saw a building that was much larger than thought possible, and something that was impressive. At two stories, it was an imposing structure that loomed over the rest of the school and gave a clear view to the surrounding area. Large gray bricks reinforced the solid building construction that was laid down for the foundation for the building. The ground floor was split into two with the large pathway running through it, making the second floor larger and continuous. The footprint resembled a slightly lopsided "T", with the right part of the T consisting of the new toilet area. The pathway space that split the ground floor of the building created a covered area that immediately became the spot where the all-important

lunch is served, which is often the only meal many students will get in a day (<https://www.grapesyardkenya.org/>).

4.3 Completion of final stages of library

While as large and as good as the building looked in March 2018, it still lacked a roof, which left the impression that the building was less complete than it actually was. Out of necessity, the ground floor classrooms were put to immediate use with students occupying the classrooms. Gone were the dangerous steel edges, replaced with clear, clean and new walls that looked much like any school that might be found in America or the UK. While from the first floor it was appeared that the building was mostly complete, and well-constructed, the second floor was still very much under construction and in need of completion. As a result, it was not being used at all and, worse still, most of the rooms remained open to the elements. The second day of the visit, it was raining and the water accumulating on the second floor was dripping down the walls onto the first floor.

This became a concern as several ways were thought up to try to raise funds, but overall it had limited success. However, during that March trip, two students accompanied me on the trip from Japan, Miyuki Wakabayashi and Yuka Nomura, who were students at Konan Women's University. They volunteered to donate 30,000 yen each towards the completion of the library, which was a good step towards the completion of the roof. In the end, though, it was Edmond who was able to fundraise enough to complete the project in time for the school year. In March 2019, the second floor was finished and put into use, with the teachers' room as well as faculty washrooms being upstairs on the second floor.

4.4 Impact of the Soma Library project on Grapesyard School

Within the library building there were two different symposiums that the organization I founded, Academics Supporting Korogocho (ASK), had organized in 2018, and 2019 in the room next to the actual library (www.ASKorogocho.org). It is large enough that there is space for chairs facing the front where presenters sit and still space in the back for coffee, and later lunch. During both symposiums there were a variety of participants who contributed as audience members and as presenters.

By the time the 20th anniversary for Grapesyard happened (November 2019), the remaining interior construction had been completed, and the outside had been painted. The school colors were painted over the top and the bottom sections of the buildings. The school colors viewed from the outside left a dramatic impact on the school as the building dominated the campus. The result was an addition to the overall school that created a backdrop for Kikuyu dancers who performed at the September 3, 2019 symposium in front of over 1,300 students and faculty and visitors from Japan (two faculty and 11 students from three institutions).

5. Conclusion

Whether they acknowledge their value as such, educators are leaders (McCaffery, 2018). Therefore, they should consider their actions as an integral part of their pedagogical philosophy and consider taking time to spend on outside projects. Undertaking projects can be a daunting and lonely undertaking, however when there are others who join in to work alongside one another the results make the initial doubts worthwhile. There were several key

individuals that made this case a success, and they each in their own way focused on the key goal of the library building built.

Within contingency leadership theory, transformational leadership behaviour is one of the most effective ways to motivate and enact change (Burns, 1978; Kolzow, 2018). Northouse (2018) defines it as “a theory that describes leadership as a process that changes people and organizations” (p. 325), something that all educators aspire to do. Through meetings, dinners, fundraising and gathering of students the results took just over a year. While fundraising is usually a challenge, the rewards in this case went beyond the satisfaction of having accomplished a feat such as participating in the successful completion of the project.

There were pedagogical and research benefits that also came out of the Soma Library as the ongoing process yielded more opportunities for experiential learning and research. While working with everyone involved with Grapesyard it allowed visiting students from Japan to see the actions that took place to complete the project and the difference that it made in the lives of the students there in Kenya, as well as in themselves. Of the Japanese students who went to Grapesyard from 2017 to 2019, two (Kyoko Miyoshi and Niina Nomura) both went to overseas graduate masters programs after writing and publishing on their Kenya experiences, and another (Miyuki Wakabayashi of Konan Women’s University) did her senior thesis on the school, successfully graduating.

The project has also left open a pathway to future education, research, and collaboration opportunities. These prospects are limited only by the imagination of the facilitator. Taking on this type of transformational venture is something educators might consider in order to benefit others and themselves.

References

- Burns, J. M. (1978). *Leadership*. Harper & Row.
- Edwards, B. D., Keel, S. J., Wildish, J. L. (2017). Dynamics of low fee private schools in Kenya: Governmental legitimation, school-community dependence, and resource uncertainty. *Teachers College Record*, 119(7), 1-42.
- Gondaree, E., Ritchie, Z., Edwards, P., Bethel, C., Graham, F., Greisamer, M., Malcolm, W., Miller, R. & Parrish, M. (2018) Narratives from an excursion to Grapesyard School in Korogocho Slum, Nairobi: Reflections and perspectives on education, community spirit and resilience. *Bulletin of Nagoya University of Foreign Studies*, 2, 285-299.
- Kolzow, D. R. (2014). *Leading from within: Building organizational capacity*. www.iedonline.org/clientuploads/Downloads/edrp/Leading_from_Within.pdf
- MacAuslan, I., & Lilly, S. (2011). Evaluation of Concern Kenya’s Korogocho emergency and food security cash transfer initiative. *Oxford Policy Management*. <https://www.alnap.org/system/files/content/resource/files/main/korogocho-cash-transfer-evaluation-report.pdf>
- Holland, H. (2019, September 23). Kenya school collapse: Seven dead and 57 injured in

Nairobi. *The Independent*. <https://www.independent.co.uk/news/world/africa/kenya-school-collapse-nairobi-latest-casualties-death-toll-a9116476.html>

McCaffery, P. (2018). *The higher education manager's handbook: Effective leadership and management at colleges and universities*. Routledge.

Miller, R., & Miyoshi, K. (2018). Reflections on service learning in East Africa. *Kobe Gakuin University Journal of Business Management*, 14(2), 99-109.

Miller, R. (2019). Implications of extra-curricular education for disadvantaged youth: Kenya Scouts in Korogocho. *Kobe Gakuin University Journal of Business Management*, 15(2), 142-156.

Miller, R. (2019, June) Virtual Reality Disruptions beckon as Industries Realign. *Management*, 44-45. <https://management-africa.co.ke/>

Northouse, P. (2018). *Introduction to leadership: Concepts and practice* (4th ed.). Sage Publishing.

Rooney, P. M. (2019). Where have all the donors gone? The continued decline of the small donor and the growth of the megadonor. *Non-Profit Quarterly*, 26 (4). <https://nonprofitquarterly.org/where-have-all-the-donors-gone-the-continued-decline-of-the-small-donor-and-the-growth-of-megadonors/>

Soma, K. (2013). *The traces of Jews in ancient Japan: Evidence based research*. Kobe Peace Research Institute (NPO).

The Journal of Engaged Pedagogy
『関係性の教育学』 Vol.19, No.2
ISSN 1349-0206

The Journal of Engaged Pedagogy 『関係性の教育学』 Vo19, No. 2

発行 2020年8月31日

編集・発行 関係性の教育学学会

代表者 浅川 和也

事務局 田尻 敦子

大東文化大学文学部教育学科田尻研究室
175-8571 東京都板橋区高島平1-9-1