

Understanding the Liberal Arts at Kanazawa Seiryō University: *Mission and Philosophy*

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Abstract

Kanazawa Seiryō University, a small private university in the Hokuriku region of Japan, is attempting to integrate liberal arts ideas and practices into its general education program (*zengaku kyoutsu kyōyō kyōiku*). However, discussions about this enterprise are being conducted primarily in Japanese. This paper (the first in a series) provides an English translation of two important public pronouncements made by the university that are relevant to this issue: 1) the school's mission statement (*shimei*) and 2) the school's philosophy (*rinen*) regarding its general education program, which is administered by the Department of Liberal Arts and Sciences (*kyōyō kyōiku bu*). A comparative analysis of the translations did not reveal an incompatibility between the school's mission/philosophy and general principles associated with the liberal arts, as conceived in the West; however, these pronouncements do not use the *katakana* rendering of the term liberal arts (*riberaru aatsu*) and instead retain the native term, *kyōyō kyōiku*. This paper provides some disambiguation of these terms as well as some context concerning the historical development of the liberal arts in the West and its spread into Japan as well as into Asia as a whole. It is hoped that this paper will enable a cross-cultural understanding of the educational goals of the university and increase opportunities for useful synergy between Japanese and foreign faculty.

Keywords

English translation, comparative education, liberal arts, Japanese higher education, Kanazawa Seiryō University

金沢星稜大学のリベラルアーツ教育の理解へ： 使命と理念

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1. Introduction

In the West, a liberal arts education is characterized in a variety of ways: by an insistence on the primacy of the individual and freedom of expression; by an emphasis on critical thinking, debate, and communication skills; by a love of residential campuses and intimate learning communities; or, perhaps most importantly, by an undying belief in the value of a balanced, broad-based, humanistic education. Though not without its detractors, a liberal arts education is considered by many to be emblematic of a Western education. Indeed, in the United States, most institutions of higher learning, from small community colleges and liberal arts colleges to large public and private universities, offer some type of a liberal education to a large portion of their undergraduate students. Prestigious American universities such as Harvard, Yale, Chicago and Columbia, which have grown into immense institutions with many and diverse academic departments, still consider the liberal arts to be at the heart of their mission.

Out of favor with prospective students in recent decades, the liberal arts are nonetheless making a comeback, with a slew of publications released in the last five years defending the liberal arts.⁽¹⁾ Some commentators are even claiming that 2020 will be the “Year of the Liberal Arts” (Stillman). Proponents of a liberal education claim that a learning environment that encourages the development of so-called “soft skills” (empathy, tolerance, creativity, communication, etc.) has the best chance of preparing students for an uncertain century in which fast-paced technological advancements will

have to be matched with an understanding of messy human realities.

Increasingly, a liberal education is being touted in Japan (and Asia as a whole) as an out-of-box solution to the problem of how to educate flexible thinkers and active self-learners for the new knowledge economy, young people capable of adapting to a variety of challenges, some extant and others looming on the horizon: globalization, automation, global warming, and so on.

This paper does not purport to critique the efficacy of a liberal arts education to these purposes, nor does it seek to analyze the many constructs that make up its claims. It simply offers an English translation (with commentary) of one Japanese university’s conceptualization of its own liberal arts education. Additionally, it provides some background of the liberal arts in order to frame the school’s efforts in a larger context.

2. Background

2.1 Historical Development of the Liberal Arts in the West

First, it must be acknowledged that, even in the West, the definition of the liberal arts, otherwise known as a “liberal education,” has been in flux over the many centuries of its existence and even now evokes different images and feelings for different people. The *artes liberales*, known by that name since at least the first century B.C., originally referred to specific subjects of study fit for a free man. In the Middle Ages these would eventually go on to make up the trivium and the quadrivium of a classical education. Since the Renaissance,

however, the liberal arts have come to denote a style of education that emphasizes humanism, the letters, and artistic appreciation. With the Enlightenment and the eventual rise of research universities, it has come to mean, very generally, a type of education that combines or balances the humanities and the new sciences. Lastly, the term “liberal arts” is used as an adjective to describe a certain kind of college, a liberal arts college, developed primarily in the United States but based on the English model found at Oxford and Cambridge. This is the image that people traditionally associate with the liberal arts—leafy campuses and green quads, residential dormitories and quiet collegiate settings—a place for reflection and study apart from the practical concerns of the world.

Nowadays, a liberal education is still contrasted with vocational preparation and professional training by its concern with nurturing general skills, moral dispositions, artistic appreciations, and critical faculties while simultaneously instilling a sense of purpose in students’ lives and work.

2.2 The Liberal Arts in Asia

From full adoption to gradual integration, the introduction of the liberal arts into Asian countries and institutions is taking a range of forms: 1) the establishment of new institutions, 2) partnerships with foreign (usually American) institutions, 3) the creation of programs or restructuring of departments, and 4) the redesigning of curricula to include elements of the liberal arts. All of these are proceeding apace in countries and at institutions throughout the region. The Alliance of Asian Liberal Arts Universities (AALAU), a consortium of leading liberal arts colleges in Asia founded in 2017, already has 25 member universities, mostly in Pacific Rim countries but also in Mainland China and India. For instance, the Symbiosis School for Liberal Arts, founded in 2011, was the first liberal arts college in

India. In Singapore, Yale-NUS University, a joint enterprise between Yale University and the National University, is perhaps the most prominent example of a new partnership in the region, launched in 2017 to promote a liberal arts style of education within an educational culture more accustomed to rote learning, rigid disciplines, and specialized studies.⁽²⁾

2.3 The Liberal Arts in Japan

Terumichi Morikawa writes that, in order to understand the modern Japanese education system, one must recognize two overarching themes, namely, “the interplay of Western civilization and Japanese culture, and the tenuous balance between individualistic values and collective norms” (34). Japan’s experimentation with Western-style humanistic education does not begin with the adoption of the word *riberaru aatsu*⁽³⁾ in the post-war years; it has been present ever since Japan embarked on the project of modernizing the state along Western norms (capitalism, democracy, individualism, etc), the basis of which was a national education system. However, nation building required not only the learning of Western science and technology but also a strong foundation in ethics, culture, and civilization. Before the war, and even during it, university students were expected to meet some set of core or distribution requirements that aimed to ensure that graduates would be familiar with a range of arts and sciences subjects. These subjects formed the content of the general studies curriculum, *ippan kyōyō*, or *panyō*, for short. After the war, occupation authorities reformed the university education system based on the American liberal arts model as part of the larger project to demilitarize and democratize the Japanese education system. However, implementing these reforms in the post-war environment proved difficult for practical reasons, such as insufficient material and human resources as well as a lack

of practical experience with the new educational ideals (“Wagakuni no daigaku”). For instance, the inability to provide small, discussion-based classes caused many universities to revert to large, teacher-centered lectures for their *ippan kyōyō* courses.

Nonetheless, there are a handful of long-established private liberal arts colleges in Japan, such as International Christian University, that were founded during the post-war years. The last few decades have seen the establishment of institutions with well-developed liberal arts programs, like Waseda University’s School of International Liberal Studies and Akita International University, both founded in 2004. Japanese universities are also seeking out new partnerships with Western institutions. In April 2019, Ritsumeikan University opened its College of Global Liberal Arts in conjunction with Australian National University. In most cases, the liberal arts mission of these institutions is interwoven with two other important projects: internationalization and English education. In fact, many of these new “global education” enterprises, launched under the banner of the “Liberal Arts,” have their roots in university English programs or international departments (*kokusai gakubu*) and offer instruction predominantly in English.

2.4 The Liberal Arts at Kanazawa Seiryō University (KSU)

Kanazawa Seiryō University also strongly emphasizes its English and international education, yet does not use the term *riberaru aatsu*. The term does not appear on the university’s mission statement nor in the President’s message. The concept is expressed officially only in the English translation of the Japanese term *kyōyō kyōiku*.⁽⁴⁾ It is this so-named Department of Liberal Arts and Sciences (*kyōyō kyōiku bu*) that oversees the university’s general education program. Hence, the university

cannot be said to have an overarching “liberal arts” vision at all, at least not one that uses that term. Nonetheless, within the Department of Liberal Arts and Sciences, the term *riberaru aatsu* is on people’s lips (Sasaki et al). There, it is a kind of shibboleth used to express an openness to liberal reforms and, perhaps for some, an ideal towards which to strive: more creativity, more critical thinking, more student choice, more interdisciplinary research and studies, more active learning, greater emphasis on general knowledge and writing/speaking skills, smaller class sizes (when possible), and so on.

In an interview for this research paper, the university president, Takao Shinozaki, asserted that the spirit of the liberal arts and *kyōyō kyōiku* are essentially the same, even though educational practices may differ somewhat (Shinozaki). In conversation, we agreed that a helpful analogy is the use in Japan of the two terms “police” and “警察.”⁽⁵⁾ Both words are frequently seen in public and indicate the same type of institution with the same essential function; however, policing practices in Japan are not identical with those in the West. Likewise, *kyōyō kyōiku* fulfills a role in society similar to that of a western-style liberal education, even though the two may differ in how they are structured and implemented within institutions.

Kanazawa Seiryō University, for instance, offers a general education program consisting of both core and distribution requirements.⁽⁶⁾ Students are encouraged to explore subjects outside of their major, study foreign languages, and travel abroad. In first-year seminars, students are able to work closely with a teacher/mentor and a small cohort of students to develop intimacy and supportive relationships while adapting to the increased rigor of college academics. Students have many occasions to take their studies out into the community and to bring their learning back into the university. Opportunities for civic

engagement, creative expression, critical thinking, problem solving, extended reading and writing exist, though these may not be embedded into the curriculum as systematically as they are in liberal arts colleges in the West.

Despite all these similarities, Kanazawa Seiryō University does not style itself as a liberal arts institution. The school has its roots as a business college and not a liberal arts college. Therefore, even though the *Kyōyō Kyōiku Bu* is a pillar of the institution, it does not have the symbolic importance as the vestigial heart of the university in the same way that schools like Harvard or Yale do.

3. The Connotations of *Kyōyō Kyōiku*

For a deeper understanding of a liberal education in Japan, one must first understand the historical and cultural resonance of two words: *kyōiku* and *kyōyō*.

The Japanese word *kyōiku* was adopted as early as the 1870s as the standard translation of the English word “education” to describe the activity of the new nation-wide educational system (Morikawa 37-38). This term was preferred over such terms as *gaku*, *manabi*, *kyodo*, etc, which all carried connotations of indigenous learning practices disfavored by the new regime. The word *kyōiku*, once new and foreign, has now become the familiar Japanese word to describe the process that goes on in schools.

Unlike *kyōiku*, the word *kyōyō* does not describe a process but rather the result of a process. In its basic sense, it denotes a quality of a person—the quality of being culturally refined. This “cultural refinement” is generally understood to be acquired through instruction, though not necessarily through *kyōiku*, that is, modern schooling. A person possessed of *kyōyō* is commonly considered to be well-rounded, morally grounded, and culturally sophisticated.

Kyōyō kyōiku unites these two concepts in the modern classroom, bringing together a customs-based tradition of teaching children how to be informed and cultured members of their society and an institution-based method of preparing citizens to take their place in the modern nation state.

4. The Translations

4.1 The University’s Mission Statement

Kanazawa Seiryō University has a clear mission statement from its founder, Shigeo Inaoki: “To educate students to be sincere, useful members (literally, humans) of society.”⁽⁷⁾ This statement is compatible with the liberal arts, depending on how one interprets some of its key concepts. For instance, if the concept of “usefulness to society” includes the notion of “responsibilities of citizenship,” then it certainly aligns with a principle that has been fundamental to the liberal arts ever since its inception during the classical period of Ancient Greece. Currently, the school’s mission statement interprets and expands on the founder’s message in the following way:

「誠実な人間」をめざして人間性・社会性を磨き、「社会に役立つ人材」となるための分析力・総合力・実践力を育成するとともに、グローバルな視野を育てる教育を重視する。

Kanazawa Seiryō University endeavors to provide an education that combines a global perspective with the skills and attitudes needed to become a “useful member (literally, human resource) in society.” With the goal of becoming a “sincere human,” students will refine their personal and social skills (literally, humanity and sociality) as well as learn to think analytically, comprehensively, and practically.

4.2 The Department's Philosophy

The official description of the general education program appearing on the Department of Liberal Arts and Sciences webpage and in the school's campus guide for the year 2020 contains the department's philosophy as well as other information about the program ("Zengakubu").⁽⁸⁾ It is this description that I will translate and analyze in order to understand the "liberal arts" at Kanazawa Seiryō University.⁽⁹⁾

4.2.1 The Opening

The general education program is neatly summarized on one page under the English subtitle “Liberal Arts and Sciences,” followed by a single, short statement meant to capture (haiku-like) the *essence*, or as I have translated it here, the *purpose* of the general education:

教養を深める。

Kyouyou wo fukameru

To deepen “cultural refinement”

Though a complete sentence in Japanese, this utterance can sound ambiguous to English readers since it lacks a clear subject/agent. However, this type of expression is not uncommon in languages like Japanese that allow the subject of sentences to be dropped whenever the meaning can be inferred from context. To a Japanese reader, the context is strong enough to suggest that it will be the *student* who will *deepen* his or her *cultural refinement*. The description goes on to elaborate on what it means to “deepen *kyouyou*”:

それは、現代社会の中でいきいきと生きる、人間としての強さや力を身につけること

Sore wa, gendai shakai no naka de iki iki to ikiru,
ningen to shite no tsuyosa ya chikara wo mi ni
tsukeru koto

This (deepening of one's cultural refinement) means harnessing all the strength and all the powers of one's humanity (through education) and living fully in the modern world.

It is clear from this opening statement, and its prominence on the printed page, that *kyouyou* is a key concept for the university, one that has not only an institutional significance but also a deeper, humanistic meaning as well. Though *kyouyou kyouiku* is frequently used as a translation for “liberal arts education,” it is important to note that the figurative expression “deepening *kyouyou*” is not equivalent to “deepening liberality.” A careful consideration of the difference in meanings of *kyouyou* and *liberal* (or liberality) brings us to the question of why some schools choose to adopt one term over the other. The cultural and historical resonance of these two words (one native and the other foreign), though functionally similar, are not the same on a deeper level.



Figure 1: One-page overview of general education program from 2020 Campus Guide (“Liberal Arts and Sciences”)

4.2.2 The Address to the Reader

In the next section, the expression changes from poetic to vocative in order to address the reader directly:

本学には、学生としての基礎力と教養を培うための科目として、人文科学、社会科学、自然科学、身体活動など多様な分野にわたって教養教育科目が置かれています。

Kanazawa Seiryō University provides a liberal arts education consisting of diverse academic subjects in the humanities and the natural and social sciences as well as numerous opportunities for physical activity. We maintain an academic environment where you can cultivate the basic knowledge and skills needed to become an educated and cultured member of society.

The written description is supplemented on the page with a graphic depiction of the five subject areas available in the general course of study: 1) humanities, 2) social sciences, 3) natural sciences, 4) foreign languages, and 5) sports and health sciences.

■ 主な教養教育科目

人文科学系
哲学、英米文学、人文地理学、日本文学、 歴史学、心理学、論理学、倫理学
社会科学系
日本国憲法、法学、政治学、社会学、 コミュニケーション概論
自然科学系
基礎数学、情報リテラシー、情報学、統計学、 自然科学概論、環境学、自然地理学
外国語系
英語、資格英語、中国語、ロシア語、ドイツ語、 フランス語
身体活動健康系
健康科学演習、スポーツ科学演習、 健康・スポーツ科学概論、スポーツ実技

Figure 2: Distribution of academic subject areas (excerpted from Figure 1)

Additionally, the university desires that students “deepen their *kyouyou*” throughout their university education, striking a balance between general studies and specialized studies over four years. This represents a shift away from *ippan kyouyou* courses, which were usually completed during the freshman and sophomore years, similar to the tradition in the West.

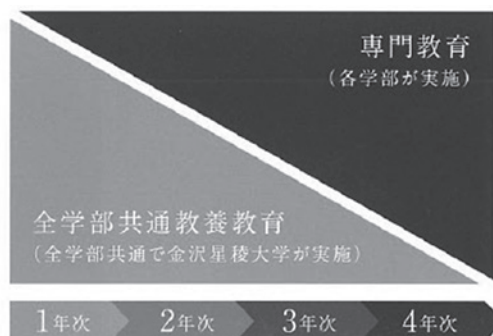


Figure 3: Wedge-shaped distribution of general and specialized education (excerpted from Figure 1)

本学の教養教育科目の特色は、基礎学力の習得にとどまるだけでなく、全学年を通して教養を深めるための科目としてその内容が設計されていることです。こうした教養科目を学ぶことによって、自らの教養を深め、現代社会に適応する柔軟な態度を養うことができるでしょう。

One distinctive feature of our general education program is that courses are designed not only for the acquisition of basic academic skills and cultural knowledge during the freshman and sophomore years but also for the deepening of your cultural understanding throughout four years of study. Studying the liberal arts in this way will make you a more well-rounded person, one possessed with the mental flexibility needed to adapt to future changes in society.

This so-called “wedge-shaped education” is an increasingly popular feature at Japanese institutions

of higher learning. One notable example of an institution using this structure is the Tokyo Institute of Technology, a school that appreciates the value of integrating the liberal arts into its four-year science-based curriculum in order to foster “lateral thinking, creativity, and a sense of life purpose (Tokyo Tech).”

The address to the reader concludes with an appeal for students and teachers to work together (*issho ni*) in the learning process. The message is clear that professors and students will be engaged together in a broad-based, humanistic, educational endeavor over the course of four years.

また、人の生き方とその存在基盤である社会や自然のあり方を積極的に問い直す力の獲得につながります。社会で生きる人間として、人生を切り開くための目的意識を持ち、自ら能動的に学び、新たな視点や取り組み方を一緒に見出していきましょう。

It will also empower you to be more active in asking fundamental questions about human ways of living as well as about the state of society and nature upon which human life itself depends for its existence. We hope that, as an individual living in society, you will strive purposefully to open up new horizons in life and learn to be an active self-learner. Then together we can discover new ways of seeing the world and undertake new endeavors of learning.

金沢星稜大学 教養教育部
Kanazawa Seiryō University
Department of Liberal Arts & Sciences

4.2.3 The Philosophy

There are three “principles” (*rinen*) that form the philosophy of the liberal arts (*kyouyou kyōuiku*) at Kanazawa Seiryō University. These principles strongly resemble Bloom’s taxonomy of the three domains of learning (psychomotor, cognitive, and

affective), so for convenience I have organized them accordingly (Bloom):⁽¹⁰⁾

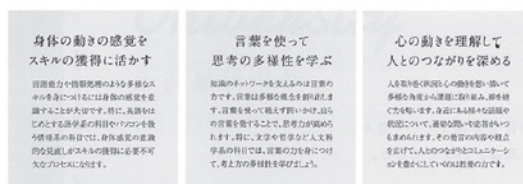


Figure 4: Educational philosophy of the General Education Program at Kanazawa Seiryō University (excerpted from Figure 1)

4.2.3.1 Psychomotor Domain

身体の動きの感覚をスキルの獲得に活かす

言語能力や情報処理のような多様なスキルを身につけるには身体感覚を意識することが大切です。特に、英語をはじめとする語学系の科目やパソコンを扱う情報系の科目では、身体感覚の意識的な見直しがスキルの獲得に必要な不可欠なプロセスになります。

Make use of the sensations of your body movements in order to acquire new skills

To acquire any new skill, such as language ability or even information processing, it is important to be conscious of the physical sensations of your own body. In academic subjects ranging from English to computer science, this kinesthetic awareness is an indispensable part of the process of acquiring new skills.

4.2.3.2 Cognitive Domain

言葉を使って思考の多様性を学ぶ

知識のネットワークを支えるのは言葉の力です。言葉は多様な概念を創り出します。言葉を使ってたえず問いかけ、自らの言葉を発することで、思考力が高められます。特に、文学や哲学など人文科学系の科目では、言葉の力を身につけて、考え方の多様性を学びましょう。

Learn the diversity of human thought through the use of language

Your knowledge schemata (mental networks of thought) are sustained by the power of words, which can be used to create a virtually infinite number of concepts. By constantly using words to ask questions, by consistently expressing yourself in your own words, you will enhance your powers of thought. This is true in all subjects, but especially in subjects in the humanities, such as literature and philosophy. Learn the power of words and you will learn the diversity of human thought.

4.2.3.3 Affective Domain

心の動きを理解して人とのつながりを深める
教養教育科目では、人を取り巻く状況と心の動きを想い描いて多様な角度から課題に取り組み、絆を紡ぐ力を培います。様々な話題や状況について、適切な問いや応答がいつも求められます。その発言の内容や観点を広げて、人とのつながりとコミュニケーションを豊かなものにしていくのは教養の力です。

Understand the workings of the mind and heart in order to deepen your connection with humanity

In liberal arts studies at Kanazawa Seiryō University, you will cultivate the ability to form human bonds by approaching lesson topics and assignments from various perspectives, drawing on your knowledge and imagination of the various circumstances in which humans find themselves as well as your own conceptualizations of human thought and emotion. Whatever the issue, whatever the circumstance, there always exists an appropriate question and an appropriate response. A liberal arts education has the power to broaden the content and perspective of your speech, thereby enriching connections and communication with people.

The resemblance with Bloom's taxonomy is

unintentional on the school's part, as far as I know.⁽¹¹⁾ Nonetheless, I do think that referring to this familiar framework helps one to see across the cultural barrier and conceptualize the thinking of the school administration, which, judging by the above statements, is decidedly in favor of balancing the three domains of learning.

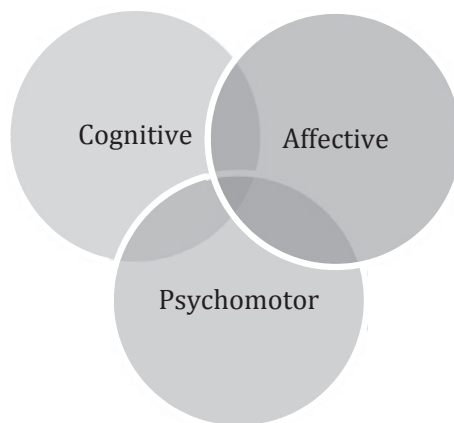


Figure 5: Three Domains of Learning from Bloom's Taxonomy

4.2.4 The Final Word

The description ends with a reassertion of the word *kyouyou* but conjoined now with the word *chikara* (power) to form a single compound meaning “the power of *kyouyou*,” or “*kyouyou* power.”⁽¹²⁾

「教養力」を強くする

人の生き方とその存在基盤である社会や自然のあり方を積極的に問い直す力の獲得につながります。社会で生きる人間として、人生を切り拓くための目的意識を持ち、自ら能動的に学び、新たな視点や取り組み方を本学でみなさんとともに見直していきましょう。

Strengthen the power of your character through education

A liberal arts education will help you acquire the ability to actively re-examine human life and its foundations in nature and society.⁽¹³⁾ At Kanazawa

Seiryō University, let us come together—as individuals in society and as active self-learners, possessed with the sense of purpose needed to carve out a life for ourselves—in a place where we can see the world afresh and consider new perspectives and new approaches to life.

This shift in figurative language tells us that the personal quality *kyōyōu*, which one acquires through an education of cultural refinement, is not only a learning that can be *deepened* but also a power that can be *strengthened*. In this figurative sense, *kyōyōu* seems close in meaning to the concept of “character” in English, and therefore *kyōyōu kyōuiku* possesses an element of what we would call in the West “character building.” In fact, character education seems to be an important aspect of *kyōyōu kyōuiku*.

It is clear from this statement that the school believes, as do many liberal arts colleges in the West (especially more conservative or religious ones), that it is the power of one’s character, strengthened through education, that will enable one to build a purposeful life. The fact that this statement mentions re-examining life’s foundations, engaging in active self-learning, and seeing fresh perspectives is what gives it, for me, its liberal flavor. It is these elements that seem to speak to the essential quality of *freedom* in a liberal education. However, the resonance of the word *kyōyōu*, repeated throughout this webpage and elsewhere on the school website, reminds the Japanese reader of a more traditional understanding of this kind of education, one that has at its heart character formation and cultural refinement, and not necessarily freedom.

6. Conclusion

An examination of the language describing the university’s general education program reveals it

to be a mixture of educational ideals, promotional rhetoric, and general information about the program. While some of this language resonates with the language used by liberal arts institutions promoting their programs in English, both in the West and in Asia, it expresses itself in terms of *kyōyōu kyōuiku*, and not the liberal arts per se. There is an obvious issue with the translational equivalence of these two semantic units. The choice to use the term “liberal arts,” either in the roman alphabet or in katakana script, rather than some Japanese term (*kyōyōu kyōuiku*, *ippan kyōyōu kyōuiku*, *sougou kyōuiku*, etc.) appears to be a measure of the extent to which an institution has globalized its curriculum and is prepared to offer instruction in English. Therefore, institutions, especially smaller regional ones seeking to “make the jump” to globalized education by translating their mission statements, etc. into English, using the term “liberal arts,” should be prepared to make substantive changes to their educational culture as well.

In this paper, I have tried to understand the vision of Kanazawa Seiryō University’s vis-à-vis the liberal arts/*kyōyōu kyōuiku* by looking at the school’s public pronouncements. Judging by its mission statement and educational philosophy, I can confirm that the university supports a broad-based, humanistic education with the goal of enhancing the individual freedom of each student—a goal entirely in line with that of the liberal arts.

In my next paper, I want to examine the on-going process of integrating liberal arts ideas and practices into the Department of Liberal Arts and Sciences by documenting (for English readers) various changes to be carried out in the 2020 academic year: the revision of the department’s educational goals, the drafting of its curriculum policy, changes to the English curriculum, and the implementation of *kyōyōu* seminars.

Notes

- (1) See Fareed Zakaria's "In Defense of a Liberal Education" (2015) and Michael S. Roth's "Beyond the University: Why Liberal Education Matters" (2015).
- (2) Selected as the top Asian liberal arts college by Forbes magazine in 2019.
- (3) リベラルアーツ A direct borrowing from English for the term "liberal arts." It is written in katakana script, which suggests its foreign origin.
- (4) 教養教育 A native term used to translate the liberal arts," being the closest cultural equivalent. Literally, "education for cultural enrichment." It can be considered a successor, or simply a rebranding, of *ippan kyouyou*.
- (5) Pronounced *keisatsu*.
- (6) Core requirements are limited to English and a first-year "freshman" seminar while distribution requirements can be selected from five subject areas.
- (7) 誠実にして社会に役立つ人間の育成
- (8) 全学共通教養教育 Literally, "common *kyouyou* education for all departments."
- (9) I have kept the translations literal in order to preserve a sense of the Japanese expression.
- (10) The school's philosophy does not use the terms psychomotor, cognitive, or affective.
- (11) Admittedly, the resemblance is not perfect, like saying Ken Watanabe looks like Clint Eastwood—you have to squint to see the resemblance. Or *they* do.
- (12) This word is a coinage, suggested by its inclusion within quotation marks. The use of *chikara* (力) in compounds like this is quite common in Japanese, where its pronunciation changes to *ryoku*.
- (13) The Japanese sentence lacks a clear subject so I have inserted "a liberal arts education" as a substitute for *kyouyou kyōiku*.

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