



## <Research Forums>Report on the Euro - Japan Academic Networking for Humanities Project

journal or publication title	Inter Faculty
volume	6
page range	53-80
year	2015
URL	<a href="http://doi.org/10.15068/00143238">http://doi.org/10.15068/00143238</a>

# **Report on the Euro-Japan Academic Networking for Humanities Project**

Seventh Forum

*Fragmentation and Divergence*

*Towards the Management of Social Transformation*

Paris, March 10<sup>th</sup>-11<sup>th</sup>, 2015

Organized and sponsored by the University of Tsukuba  
(*Institute of Comparative Research for Human and Social Sciences*)  
in collaboration with the École des Hautes Études en Sciences Sociales  
(*Fondation France-Japon, Fondation de la Maison des Sciences de l'Homme*)

Saburo AOKI (University of Tsukuba), Andrej BEKEŠ (University of Ljubljana)  
Sébastien LECHEVALIER (École des Hautes Études en Sciences Sociales)  
Thierry MARTIN (University of Franche-Comté)  
Organizing Committee

## **Abstract**

*This paper reports on the seventh Forum of the Euro-Japan Academic Networking for Humanities Project held in Paris, France, in March 2015. Keynote lectures, presentations and round table discussions were organized around the six themes of: Environment and Landscape; Social Justice and Equality Beyond Violence; Disaster and Civil Society; Demography and Immigration; Impact of Art and Culture; and Intercultural Dialogue and Education. At the conclusion of the two-day forum, the participants called for the creation of a common Laboratory of Thought which would bring together specialists from all domains on issues of planetary import.*

**Keywords:** social justice, violence, immigration, intercultural dialogue, education, art and culture

## 要旨

本稿は、2015年3月パリで開催された第7回人文科学のためのユーロジャパン学術ネットワークフォーラムに関する報告である。フォーラムでは、基調講演、個別報告、ラウンドテーブルディスカッションがおこなわれ、6つのテーマを中心に議論された。具体的には、環境と景観、暴力を超え

る社会正義と平等、災害と市民社会、移民と人口統計、そして異文化間の対話と教育における芸術と文化の影響についてである。2日間のフォーラムの結論として、参加者は地球規模のあらゆる課題に専門領域を超えて結集することのできる知の横断型研究室の創設を呼びかけることにしました。

キーワード：社会正義、暴力、移民、異文化間の対話、教育、芸術と文化

## **Introduction**

The following reports on the seventh Forum of the Euro-Japan Academic Networking for Humanities Project held in Paris, France, in March 2015. Keynote lectures, presentations and round table discussions were organized around the six themes of: Environment and Landscape; Social Justice and Equality Beyond Violence; Disaster and Civil Society; Demography and Immigration; Impact of Art and Culture; Intercultural Dialogue and Education.

However, in conclusion the problems considered were deemed too weighty and interrelated to be adequately accounted for during a single forum. For, though the themes may have appeared disparate, over the course of in-depth discussion it became clear that they were in fact inherently connected. It was proposed therefore, not only to continue over to the following forum to be held at the University of Ljubljana in November 2015, but also, as the moment had come for specialists from all domains to confront the problems evoked from a planetary perspective together, that a common Laboratory of Thought be created.

Report compiled by Irena Srdanović

## **Summary of the discussion**

The international conference Fragmentation and Divergence towards the Management of Social Transformation took place at the *École des Hautes Études en Sciences Sociales* on 10th and 11th March 2015. The conference opened with the video *Transformations* by Itai Keshet. The video captured various aspects of transformation and fragmentations of change inspiring the audience to think how they intersect with society and reach beyond the confines of national borders.

The first keynote lecture by Augustin Berque ‘Nature, Culture: trajecting beyond modern dualism’ discussed possibilities for overcoming the classic modern paradigm of the objective and the subjective, or the “overcoming of modernity” (*kindai no chōkoku*) by the Kyoto School. Berque argues that a synthesis of two logics is needed to really overcome modern dualism.

The discussion was lead by Corine Pelluchon who pointed out that overcoming dualism of nature and culture is in relation to cohabitation of people and nature. The *Being in the world* paradigm is to be replaced with the paradigm *Being with the world and with the others*. She stressed the importance of the dimension of pleasure and enjoyment where existence is not only struggle but also enjoyment and nourishment of life. In addition, the discussant pointed out that ecology is part of the philosophy of existence and while the norms are easily accepted by ecologists, there has been ethical and political failure in terms of there being no change in the way people live and behave towards animals and nature.

The discussion continued on the phenomenon of dualism, corporality and the different levels of activity and passivity.

The second keynote lecture by Yutaka Tsujinaka, ‘Paradox of Civil Society: Japan after the 3.11. Disaster’, discussed the role of civil society during the triple disaster of earthquake and tsunami on the one hand and nuclear power plant crises on the other hand. While the role of civil society was positive during the natural disasters of earthquake and tsunami (e.g. consumer prices were kept very much unchanged), the strong profit sector bias resulted in no action taken to prevent nuclear disaster.

The discussant, Verena Blechinger-Talcott, addressed the comparison between Japan and Germany in terms of government attitude towards nuclear power. Tsujinaka concluded that there is no viable alternative to the present governing party in Japan (the LDP) and that in general it is a big challenge for non-European countries to create strong opposition parties.

The second discussant, Muneo Kaigo, addressed the potential for utilising social media for civil society. The discussion further tackled the issues of mutual trust in Japanese society along with the problems of traditional media representation, and

noted there was a possible hope for change with the new media resources, as social networks and other types of online access for example. In addition, problems of capitalism as a social organization oriented towards profit and its agents (including the media) were discussed.

Michel Wieviorka, in the third keynote lecture, discussed the problem of violence and its relativity from various perspectives. He proposes distinguishing three levels of violence. The first level, individual, comprises diversity of individual experience and relates to dealing psychologically with violence after it has occurred. The second level refers to a minority (ethnic or other type of group) and can result in the disappearance of whole villages, cultures, languages, etc. The third level, international (global), can be observed when, for example, a country or group of countries help other countries to end violence, and keywords such as memory, democracy, truth, forgiveness, justice appear in public debate.

The discussant Aleš Bučar addressed structural violence from the context of European Union immigration policies. He pointed out that the general immigration policy is close to a form of violence since it includes control and repression. The paradoxical situation can be seen in the case of immigrants from the former Yugoslav republics who used to have the same citizenship status as Slovenians, but who, in the new paradigm, are formally termed third country citizens with far less legal rights than other citizens of the EU in Slovenia and wider Europe.

The second discussant, Vesna Požgaj Hadži, introduced the linguistic situation in Slovenia, a former Yugoslav republic, and attitudes towards minorities and their linguistic rights in the country. The discussion focused on means of forgetting and forgiving after violence had occurred, as well as the import of a country's decision to forget and forgive violence when two or more countries are involved.

The second day of the symposium started with the session on demography and immigration and the fourth keynote lecture on 'International migrations: from economics to affinities' by Hervé Le Bras. He addressed the direct relation between economics and migration, which is well described in *Migration and the rhythm of economic growth* by Brinley Thomas. He exemplified the phenomenon with the migrations of Europeans to America, the GNP growth rate and net

migration in France. He pointed out the difference between mixed couples and family migration, and that the rights for mixed families in France are still complicated, making it difficult for families to become established in that country.

The discussants were John Eade and Eric Macé. The discussion pointed out the diversity of types of immigration and related problems. Besides the traditional reasons for immigration, as for example economical reasons, there is immigration for the sake of life enjoyment. Furthermore, in the current global world problems of immigration are related to political problems, and the present global society is not able to respond to the needs of multiple immigrations in the form of international style of living where people choose to live in more than one country.

The second session introduced the fifth keynote lecture 'Power and Impact of Art & Culture' by Seiichi Kondo. The speaker stressed that failure to implement liberal diplomacy in a proper manner is one of the reasons for current world problems, such as financial crises, terrorism, global xenophobia, racial discrimination, etc., all of which are actually by-products of human activity in the search for prosperity and happiness. Further, Kondo gives seven ways of how culture and arts can be used as a power for awakening individual conscience and ethics, and for connecting people beyond organizational profit and national borders.

The commentator, Margareta Kasterberg Sjöblom, took as an example France in the medieval ages, which was a time of absolute art when culture and the arts were inspired by classical cultures, but which actually was used by the rulers of the time as a tool for manipulation.

However, the second commentator, Aoki Saburo, pointed out that art is also an important tool for innovation of the mind, renewal of identity and way of thinking. He added that the seven elements related to power of art and culture are in complex relation with each other, and in showing some excerpts of hologram-based concerts (Michael Jackson, Snowmiku) concluded that digitalization and new technology have actually already been radically changing our perception of the world.

The discussion continued on the need to distinguish between the virtual and the real worlds, virtual and real persons, humans and products of humans. The

problems of digital and global cultures not being available to certain peoples was addressed, as well as the problems and limitations of democracy in contemporary society used as a means of manipulation. Secrecy (e.g. secret treaty negotiations with America, the recent secrecy law introduced in Japan), where people are excluded from the process, has started to be employed as an opposite to the phenomenon of democracy. The discussion concluded that there is a need to be united to avoid this kind of manipulation, and since the official media cannot be trusted, new forms of media need to be used for this purpose.

The Session on Intercultural Dialogue and Education consisted of two parts: Sports Sciences and Capacity Building, and Cultural Identity and Variation. There were three presentations in the sports sciences section. Hisashi Sanada presented the teachings of Jigoro Kano and introduced the newly established Tsukuba International Academy for Sport Studies (TIAS) which aims for international co-operation and development through sport as well as for academic network development. Satoshi Shimizu discussed the role of sport and the Olympics after major disasters in Japan. Izumi Egami explained the Japanese concept of *omotenashi*, the way of mind and manner, and the importance of introducing it to both Japanese people and foreigners while at the same time being more open to the international world and global manners.

During the session on cultural identity and variations, Kay Aoki addressed the specific case of the people of Cape Verde who are attempting to develop a national identity through their popular music, the *morna*, and where the phenomenon of creole and creolisation can be observed. Rie Inaba and Sébastien Laffage-Cosnier presented their research on Japanese sports animation films and the influence of such films on the spread and acceptance of sports practices and culture in France. They concluded that the sports *anime* media was able to become widespread in France as it was adapted to French culture whilst, at the same time, able to disseminate Japanese language and culture and entertain the audience. Jérémie Bride presented the concept of *jo-ha-kyû* in the *Tenshō* karate kata from the perspective of cultural interpretation. He concluded that the practice of karate has changed within the globalized society and has become a sports activity like any other.

The discussion lead by Craig Smith touched on the problem of America as a dominating force in globalisation which relates to the power of language and the power of technology (for example Google). Further, the discussants agreed that in including martial arts, such as judo or karate, in the Olympic Games is, in a way, to lose some of the spiritual aspects of the practices. In relation to creole and language, there was a provoking debate on whether all languages are in a certain sense creole, since every people, and thus their language, are of mixed origin.

During the closing discussion, all participants expressed their deep satisfaction with progress made in the various issues under consideration, and proposed the establishment of a Laboratory of Thought for the purpose of continuing in-depth discussion across the domains and of enabling the implementation of associated action.

## Programme of the Seventh Forum

**Tuesday 10<sup>th</sup> March, 2015**

09:00-09:30	Registration
09:30-10:00	<b>Opening Address:</b> <i>Saburo AOKI</i> (UT) <b>Video Presentation - Transformations</b> <i>Itai KESHET</i> (Filmmaker)
<b>Session 1 - Environment and Landscape</b> Chair: <i>Thierry MARTIN</i> (UFC)	
10:00-10:40	<b>Keynote Lecture I - Nature, Culture: trajecting beyond modern dualism</b> <i>Augustin BERQUE</i> (EHESS)
10:40-11:00	Discussant: <i>Corine PELLUCHON</i> (UFC)
11:00-11:30	Open comments and discussion
Lunch	
<b>Session 2 - Disaster and Civil Society</b> Chair: <i>Andrej BEKEŠ</i> (UL)	
13:00-13:40	<b>Keynote Lecture II - Paradox of Civil Society after the 3.11 Disaster</b> <i>Yutaka TSUJINAKA</i> (UT)
13:40-14:10	Discussants: <i>Verena BLECHINGER-TALCOTT</i> (Berlin Freie); <i>Muneo KAIGO</i> (UT)
14:10-14:30	Open comments and discussion
Coffee break	
<b>Session 3 - Social Justice and Equality beyond Violence</b> Chair: <i>Daniel LEBAUD</i> (UFC)	
15:00-15:40	<b>Keynote Lecture III - Pourquoi est-il si difficile de sortir de la violence ?</b> <i>Michel WIEVIORKA</i> (FMSH)
15:40-16:10	Discussants: <i>Aleš BUČAR</i> (Maribor University); <i>Vesna POŽGAJ HADŽI</i> (UL)
16:10-16:30	Open comments and discussion
17:00-17:30	<b>Concert - Creole Nippon</b> <i>Mio MATSUDA</i> (Vocalist, author), <i>Maia BAROUH</i> (Flute), <i>Dominique CRAVIC</i> (Guitar), <i>Leo KOMAZAWA</i> (Percussion), <i>Kay AOKI</i> (MC)
Welcome Dinner	

**Wednesday 11<sup>th</sup> March, 2015**

<b>Session 4 - Demography and Immigration</b> Chair: <i>Irina CHONGAROVA-ARON</i> (Kingston University)	
10:00-10:40	<b>Keynote Lecture IV - Migrations internationales : de l'économie à l'affinité</b> <i>Hervé LE BRAS</i> (EHESS)
10:40-11:10	Discussants: <i>John EADE</i> (University of Roehampton); <i>Eric MACÉ</i> (UB)
11:10-11:30	Open comments and discussion
Lunch	
<b>Session 5 - Impact of Art and Culture</b> Chair: <i>Verena BLECHINGER-TALCOTT</i> (Berlin Freie)	
13:00-13:40	<b>Keynote Lecture V - Power and Impact of Art &amp; Culture</b> <i>Seiichi KONDO</i> (Former Commissioner of the Japanese Agency for Cultural Affairs)
13:40-14:10	Discussants: <i>Saburo AOKI</i> (UT); <i>Margareta KASTBERG SJÖBLOM</i> (UFC)
14:10-14:30	Open comments and discussion
Coffee break	
<b>Session 6 - Intercultural Dialogue and Education</b> Chair: <i>Irène TAMBA</i> (EHESS)	
15:00-16:00	<b>Part I. Sports Sciences and Capacity Building</b> <ul style="list-style-type: none"> <li>• Jigoro KANO and Tsukuba International Academy for Sport Studies <i>Hisashi SANADA</i> (UT)</li> <li>• Disaster, Memory and the Value of Sport: Tokyo and the Olympics <i>Satoshi SHIMIZU</i> (UT)</li> <li>• Education for the <i>omotenashi</i> Way of Mind and Manner <i>Izumi EGAMI</i> (UT)</li> </ul>
16:00-16:40	<b>Part II. Cultural Identity and Variation</b> <ul style="list-style-type: none"> <li>• Creole and Creolisation in Musical Expression of the Cape Verde Islands <i>Kay AOKI</i> (Kyoto University)</li> <li>• Spread and Acceptance of Physical Culture in Japanese Sports Animation Film <i>Sébastien LAFFAGE-COSNIER</i> (UFC); <i>Rie INABA</i> (UT)</li> <li>• Re-interpretation of a Cultural Object: <i>jo-ha-kyû</i> in the <i>Tenshyô</i> karate <i>kata</i> <i>Jérémie BRIDE</i> (UFC)</li> </ul>
16:40-17:00	Discussant: <i>Craig SMITH</i> (KUFS)
17:00-17:30	Concluding Remarks: Chairs and Discussants
Dinner	

## Participants

- France: **École des Hautes Études en Sciences Sociales**  
Augustin BERQUE, Hervé LE BRAS, Sébastien LECHEVALIER,  
Irène TAMBA  
**Fondation de la Maison des Sciences de l'Homme**  
Michel WIEVIORKA  
**University of Bordeaux**  
Eric MACÉ  
**University of Franche-Comté**  
Jérémy BRIDE, Margareta KASTBERG SJÖBLOM, Daniel LEBAUD,  
Thierry MARTIN, Corine PELLUCHON, Sébastien LAFFAGE-COSSNIER
- Germany: **Filmmaker**  
Itai KESHET  
**Freie Universität of Berlin**  
Verena BLECHINGER-TALCOTT
- Japan: **Creole Japan**  
Mio MATSUDA (Artist-author), Maia BAROUH (flute),  
Dominic CRAVIC (guitar), Leo KOMAZAWA (percussion)  
**Japanese Agency for Cultural Affairs**  
Seiichi KONDO (Former Commissioner)  
**Kyoto University of Foreign Studies**  
Craig SMITH  
**University of Kyoto**  
Kay AOKI  
**University of Tsukuba**  
Saburo AOKI, Izumi EGAMI, Rie INABA, Muneo KAIGO,  
Ikuko OKUGAWA, Hisashi SANADA, Satoshi SHIMIZU,  
Yutaka TSUJINAKA
- Slovenia: **University of Ljubljana**  
Andrej BEKEŠ, Vesna POŽGAJ HADŽI, Irena SRDANOVIĆ  
**University of Maribor**  
Aleš BUČAR
- United Kingdom:  
**Kingston University**  
Irina CHONGAROVA-ARON  
**University of Roehampton**  
John EADE

## **Opening Video Presentation**

### ***Transformations***

Itai KESHET, Filmmaker  
(documentary journalist)

This documentary work attempts to capture and share unique moments that transcend national borders as they intersect with culture, art, business and government. Fragmentations of change are explored through this prism.

## **Session 1 - Environment and Landscape**

### **Chair**

Thierry MARTIN, University of Franche-Comté  
Director, Graduate School of Langages, Espaces, Temps et Sociétés  
Director, Logiques de l'agir  
(Area of research: philosophy and history of sciences)

### **Discussant**

Corine PELLUCHON, University of Franche-Comté  
Department of Philosophy  
(Area of research: political philosophy and applied ethics)

### **Keynote Lecture I - Nature, Culture: trajecting beyond modern dualism**

Augustin BERQUE, École des Hautes Études en Sciences Sociales  
Director of Research  
(area of research: mesology)

### **Abstract**

Modern dualism, opposing the subject to the object and therefore culture to nature, has made possible modern science and technology, and consequently modern civilization, but it has eventually produced an unsustainable world, which progressively destroys its own basement: the Earth. In order to survive, we have to overcome dualism, but is that rationally possible? Making use of the concepts of trajection and trajective chains, this paper shows that not only concrete reality is trajective (neither purely objective nor purely subjective), but that modern physics itself has come to this evidence. Accordingly, beyond the abstraction of dualism, we have to conceive of reality anew, including in the field of the natural sciences.

## **Session 2 - Disaster and Civil Society**

### **Chair**

Andrej BEKEŠ, University of Ljubljana  
Department of Japanese Studies  
(area of research: Japanese text linguistics)

### **Discussants**

Verena BLECHINGER-TALCOTT, Berlin Freie University  
Department of Japanese Studies  
(area of research: Japanese politics and political economy)

Muneo KAIGO, University of Tsukuba  
Faculty of Humanities and Social Sciences  
(area of research: SNS usage for civil society and disaster preparedness)

### **Keynote Lecture II - The Paradox of Civil Society: Japan after the 3.11 Disaster**

Yutaka TSUJINAKA, University of Tsukuba  
Director, Institute for Comparative Research in Human and Social Sciences  
(area of research: civil society organizations)

Keywords: civil society, myth of nuclear plant safety, thick social capital, non-decision making strategy

### **Abstract**

The tragic disaster of 3.11 was Janus-faced. On the one hand, there was the natural aspect of the huge earthquakes and tsunami endured by the Japanese people; the world showed admiration for their bravery. On the other hand, there was the artificial aspect in terms of series of accidents involving nuclear power plants built by men and their secrecy that has frustrated the citizens of the world.

The earthquake and tsunami took many lives, but it was Japan's civil society that helped limit the damage and provide support for the survivors. For instance, due to the indispensable role civil society organizations played in Japan at the time, there were no occurrences of opportunistic price rise in Japanese consumer goods. In fact on the contrary, the price of goods in the stricken areas such as Fukushima and Sendai went down.

What happened on 3.11 and its aftermath showed that disasters can be devastating but that they can also bring out the best in people and in civil society. The international community expressed its admiration for Japanese people and society for the way in which they cooperated and confronted the hardships and difficulties.

However, nuclear power plants have had a continuous history of problems which are still ongoing in Japan. It is still difficult to evaluate the damage from the nuclear accidents and the problems are likely to continue for many years. In spite of its high technology and the diligent and sincere labor attitude of its people, Japan did not know how to cope with the series of accidents at the Tokyo Electric Power Company's (TEPCO) Fukushima Daiichi Plant, the severity of which was rated 'level 7', the highest on the International Nuclear and Radiological Event Scale. Behavior by political leaders in the cabinet as well as the TEPCO CEOs revealed their lack of preparedness in terms of crisis management.

So what could account for such contrasting faces of the 3.11 disaster?

I would like to answer this question from the perspective of civil society. My answer to which actually reveals the face and reverse-side of Japanese civil society and liberal democracy.

Japanese civil society has very thick and stubborn grass-roots associations. The typical example is the 300,000 Neighborhood Associations (NHAs, *Jichikai*) which constitute the key source of social capital, functioning as hubs of various community organizations. They also provide infrastructure for the well-being of the people. Socially and economically speaking there also exist a variety of socio-economic organizations that can be characterized as half private and half public based on more than 100 specific laws in Japan. In addition, there are many other straightforward private associations. The long dominance of the LDP since 1955 is mainly attributed to the role that these social groups have played. On the other hand, radical and/or social movements on the left have good relations with progressive parties which have relatively weak ties with the local grass-roots associations and the socio-economic organizations mentioned above. In general, the type of organizations designed for social movement lacked the centralization and professionalization that are required at the center of power in Japan. Prior to the disaster, many of these same local grass-roots associations and socio-economic

organizations kept quiet and never mobilized anti-nuclear plant movements since they received subsidies from local governments and TEPCO.

Despite strong investment in public works (internationally speaking, the amount is higher in terms of its ratio to GDP), the Japanese government failed to ensure the security of the nuclear power plants of the major electric power companies. They chose to construct legitimacy as they invested in the “software” of public relations (estimated at 200 billion Euro) rather than investing in reform of the “hardware” of nuclear power plants to build a safer system.

The Japanese ‘conservative’ political system (when the 3.11 disaster occurred the government was controlled by a non-LDP coalition led by the Democratic Party of Japan) responded poorly to the Fukushima disaster. Even after the disaster, both the LDP and the DPJ hesitated to face the nuclear energy problem and make it an issue of their platform for the general election, vaguely repeating their slogans for revitalizing and rebuilding Japan from the disaster instead. Consequently, the LDP have won three times in the nationwide elections since 2012, basically because they have a relatively sturdy infrastructure in civil society in their constituents while the opposition camps have remained divided.

Although the majority of public opinion was anti-nuclear energy, the public could not organize and unify their voice in civil society, they thus failed to reflect their opinion in the political arena. The Fukushima nuclear disaster revealed that the Japanese political system was unable to respond to the nuclear crisis squarely. Although Japanese civil society showed social resilience, solidarity, and coherence in response to the earthquake and tsunami devastation, Japan as a whole failed to keep nuclear plants in check prior to the accidents and did not declare its support of the majority of anti-nuclear Japanese citizens whose organizations were weak and lacked political foundation.

In conclusion, civil society in Japan is well-developed and organized, which is why the conservative establishment comprising politicians, bureaucrats, and TEPCO has tried very hard to form and maintain their coalition with civil society organizations. In fact, conservatives have succeeded in keeping this coalition alive even after the disaster. They have adopted the strategy of “non-decision making”

as they intentionally avoid making judgments on the nuclear disaster. To say the least, they have succeeded so far in preventing nuclear energy from becoming an issue in political elections.

### **Session 3 - Social Justice and Equality beyond Violence**

#### **Chair**

Daniel LEBAUD, University of Franche-Comté

Professor Emeritus

(area of research: linguistics, semantics and didactics of language)

#### **Discussants**

Aleš BUČAR, University of Maribor

Faculty of Criminal Justice and Security

(area of research: migration and crime)

Vesna POŽGAJ HADŽI, University of Ljubljana

Faculty of Arts

(area of research: linguistics, Slavic languages)

#### **Keynote Lecture III - Pourquoi est-il si difficile de sortir de la violence ?**

Michel WIEVIORKA, Fondation de la Maison des Sciences de l'Homme

(area of research: social movement and change)

Keywords: violence, victimes, coupables, subjectivation, desubjectivation

#### **Abstract**

La violence affecte l'intégrité physique et morale de personnes, de groupes, de sociétés toutes entières parfois même au-delà. Sortir de la violence, ce n'est pas seulement y mettre fin, c'est aussi permettre de redonner un sens à l'existence individuelle et collective là où la violence l'a détruite ou altérée. C'est permettre aux victimes et aux coupables, le cas échéant, de vivre ensemble. C'est éviter l'enfermement dans les drames du passé mais aussi bien l'oubli et la négation.

## Concert

### *Creole Nippon*

Mio MATSUDA, Vocalist, author

Accompanied by Maia BAROUH (Flute); Dominique CRAVIC (Guitar); Leo KOMAZAWA (Percussion)

In my most recent project I sought to bring to light obscure and modestly-known Japanese folk songs from both Japan proper, and those of Japanese immigrants from Latin America, Africa and the islands of the Pacific Ocean. The resulting work entitled *Creole Nippon, A Journey Through The Memories Of Songs*, a book and accompanying CD, was released in December 2014. The present program is a selection from this work.

#### 1. *Yamago Uta*, Songs of the Mountain (Kazuno, Akita).

In the villages of Kazuno, men who work deep in the mountains were called *Yamago* (children of the mountain). In autumn and winter, before entering the dangerous and snowy mountains, the *Yamago* sang this song to the goddess of the mountain for protection and prosperity.

#### 2. Haragama Fishermen Song (Soma, Fukushima)

In the port of Haragama, Soma, Fukushima, fishermen sang this song upon returning from all-night fishing. If successful they sang this song from their boats when nearing port for the people waiting for them and for the sea goddess who gave them prosperity. The song recalls Fukushima's rich and vibrant sea culture. The prayer to the deities of the sea is, in essence, connected to all the seas where people fish.

#### 3. *Kobito no Uta*, Tale of A Small Man (Io island, Nagasaki)

This comes from a small island situated at the entrance of Nagasaki Bay. The inhabitants had secretly kept their faith and practice in Christianity for seven generations during a long period of prohibition. Many songs were probably written after the liberation of Christianity and were used in children's plays at Christmas. Tale of A Small Man is a bible story (San Marco) mixing legend with local cosmology.

4. Lemongrass (Micronesia - Ogasawara)

This love song was composed by a Micronesian woman during the period of Japanese colonization and was brought to Chichijima, Ogasawara in the 1950s. Ogasawara became Japanese territory in 1861. Prior to that, occidental whalers and their Polynesian families inhabited the Island.

5. *Iminbushi*, Song of an Immigrant (Brazil)

The lyrics were written by Shigeo Sasaki (1914-1990) who immigrated from Miyagi to Brazil in 1934. He describes emotions within the hearts of immigrants who persevered far from home in Brazil.

I discovered these lyrics in a Sao Paulo library and am happy to be able to share them with audiences today.

6. *Lua* (composed by Princezito) a *batuk* song from Cape Verde:

Moon, stay closer to me  
light up my burning body  
Moon, has illuminated from the North to the South  
from the Black to the White people

7. *Saiko* (composed by Gregorio Goncalves).

A *coladeira* song from Cape Verde incorporating Japanese words. In the 60s and early 70s Japanese men fished for tuna in the Atlantic Ocean, spending time in Mindelo Port, Cape Verde. The Japanese word *Saiko* means the best, and composer Gregorio Goncalves creolised the word in this song which became a hit in the 1960s.

## **Session 4 - Demography and Immigration**

### **Chair**

Irina CHONGAROVA-ARON, Kingston University

(area of research: intercultural communication)

### **Discussants**

John EADE, Roehampton University

Former Executive Director, Centre for Research on Nationalism, Ethnicity  
and Multiculturalism

(area of research: sociology and anthropology)

Eric MACÉ, University of Bordeaux

Head, Centre Emile Durkheim

(area of research: comparative political science and sociology)

### **Keynote Lecture IV - Migrations internationales : de l'économie à l'affinité**

Hervé LE BRAS

École des Hautes Études en Sciences Sociales, Director of Research

Institut National d'Études Démographiques, Director of Research

(area of research: immigration and social transformation)

### **Abstract**

L'intervention se déroulerait selon le plan suivant :

- L'évolution des soldes migratoires suit la conjoncture économique (exemples). Les théories de la migration privilégient la motivation économique. Petite discussion sur 'brain drain or brain gain'.
- Le turnover est un aspect important de la migration. Or les données sur l'émigration sont moins fréquentes et moins citées que les données sur l'immigration.
- Dans la réalité de nombreux pays développés, la composante familiale de l'immigration est importante sinon dominante (États-Unis, France, Canada). Elle est composée de conjoints et de plus en plus souvent de conjoints de couples mixtes.

- Ceci s'explique par les liens qu'entretiennent les pays : anciennes colonies, zones d'influence, communauté de langue, etc.). Des données sur le stock d'étrangers ou d'immigrés de nombreux pays développés seront montrées à l'appui de ce point.
- L'idée de faire appel aux migrations pour compenser le vieillissement de la pyramide des âges est illusoire car, pour que cela ait un effet, il faudrait des flux énormes. Un exemple numérique sur 27 pays de l'Europe le montrera.

### **Session 5 - Impact of Art and Culture**

#### **Chair**

Verena BLECHINGER-TALCOTT, Berlin Freie University  
Department of Japanese Studies  
(area of research: Japanese politics and political economy)

#### **Discussants**

Saburo AOKI, University of Tsukuba  
Vice Director, Institute of Comparative Research in Human and Social Sciences  
(area of research: sciences of language and communication)

Margareta KASTBERG SJÖBLOM, University of Franche-Comté  
(area of research: linguistics)

#### **Keynote Lecture IV - Power and Impact of Art & Culture**

Seiichi KONDO

Former Commissioner of the Japanese Agency for Cultural Affairs  
(area of research: cultural diplomacy and economics)

#### **Abstract**

Today's world is characterized by growing fragmentation and divergence, causing dysfunction of politics, economy and society. It is difficult to find a democracy which is run by a single party. Public opinion is getting more and more divergent producing proliferation of political parties that represent only a small segment of voters. Coalition is the only way to form a government, but it is often a marriage of convenience, not one based on ideology. Why is this?

Sustainable collaboration among many members of society, both at the individual and sovereign state levels, has become so difficult because of the absence of high values that could otherwise govern the world and serve as a glue to connect members of a community with different backgrounds. In ancient times it was myth that legitimized the government and connected people. During the medieval ages it was religion. In the modern world it is liberal democracy.

Based on its universal values liberal democracy found its way to almost the entire world and won the battle against communism, another universalism. This was called “the end of history”. Ironically, however, the penetration of liberal values, such as freedom of speech, into people’s minds without being accompanied by a moral sense (sense of responsibility, respect for others and self-discipline) has given rise to fragmentation. Freedom leads to selfishness. Market mechanism often drives people to short-sighted profit making. Liberal democracy itself is a neutral mechanism; it does not automatically guarantee justice, peace and prosperity. It works for the society only when it is run properly by the people. It is like driving a car. Even with products of highest technology, such as the excellent Toyota Lexus, if drivers do not follow the rules their cars would go in divergent directions, causing accidents and disorder. Confronting a formidable enemy, such as communism, liberal democracy served as a glue to unite the people. After victory it started losing its adhesive power.

Today, people are primarily interested in their own short-term material/economic wealth, and the acceleration of globalization has forced them to compete for it. Identity crisis produced populism. Every individual has conscience and vice. It is vitally important to build a system with which one can mobilize all one’s conscience to restore mutual trust, beyond national borders, languages, and religions, which is crucially important to build peace. Herein lies the power of culture & the arts.

The power of culture & the arts consists of seven elements: the means to express oneself and establish communication with others without depending on words; providing dreams and motivation; contribution to social integration; revitalization of economy; national branding; giving inspiration and innovation; and the means to inherit the wisdom of ancestors. In addition culture & arts dislikes war, whereas politics and economy tend to antagonize others, creating winners and losers.

Arts and culture can awaken everyone's conscience and moral sense and help develop further to make friends and followers. In this way we can properly run a liberal democratic society which is the best (or the least harmful) system for human society. We should not give ammunition to terrorists who try to downgrade liberal democracy.

### **Session 6 - Intercultural Dialogue and Education**

#### **Chair**

Irène TAMBA, École des Hautes Études en Sciences Sociales

Former Director of Research, Centre for Linguistic Research East-Asian Languages  
(area of research: linguistics, semantics)

#### **Discussant**

Craig SMITH, Kyoto University of Foreign Studies,

Head, Department of Global Affairs

(area of research: didactics of language teaching)

### **Part I - Sports Sciences and Capacity Building**

#### **The Teachings of Jigoro Kano and Tsukuba International Academy for Sport Studies**

Hisashi SANADA, University of Tsukuba

Provost, School of Health and Physical Education

Chair, Tsukuba International Academy for Sport Studies

(area of research: history of Olympic Games and Olympic education)

#### **Abstract**

- Tsukuba International Academy for Sport Studies (TIAS) was established last year (2014) at the University of Tsukuba. TIAS is one of the 'Sport for Tomorrow' projects which were promised by the Japanese Government during the IOC Session in 2013 to contribute to the sporting world through education.
- Our mission is human resource development - to nurture the next generation leaders in the sporting world, with top priority on the Olympic and Paralympic Games. TIAS aims to develop human resources in the following two areas: human resources with the latest knowledge and ability to apply

high-level management skills in leadership positions of the sports sector anywhere in the world; human resources trained in Olympic and Paralympic education and equipped with up-to-date knowledge of international sport sciences, but also founded in Japanese culture, especially with regard to the teachings and philosophy of Jigoro Kano.

- Jigoro Kano, the founder of modern judo, served as the president of the Tokyo Higher Normal School, the forerunner of the University of Tsukuba. He made efforts to develop Physical Education (PE) and sport in Japan. Nowadays every school in Japan, from elementary to high school and university, has PE classes and school sports activities. The Japanese PE system has developed a lot over the past hundred years. Kano also served as a member of the IOC for thirty years.
- Kano promoted the philosophy of ‘Conquer by Yielding’ in judo. The art of judo teaches to rely upon the strength of the opponent to win; the greater an opponent’s strength the worse it is for him and the better for the defendant. The philosophy teaches how to utilize an opponent’s power against himself.
- Finally, Kano also promoted the philosophy of *seiryoku zenyo* (maximum efficient use of energy) and *jita-kyoei* (mutual prosperity for self and others) through judo. Especially, after the Great Kanto Earthquake in 1923 he insisted on the importance of this way of thinking.

### **Disaster, Memory and the Value of Sport: Tokyo and the Olympics**

Satoshi SHIMIZU, University of Tsukuba

Chair, Masters Program in Health and Sport Sciences

Vice-chair, Tsukuba International Academy for Sport Studies

(area of research: sociology of sport and body culture)

#### **Abstract**

It has only been about 150 years since the centralized government system was established in Japan during the Meiji era. In 1909 Jigoro KANO became the first Asian member of the IOC, and in 1911 he established the Japan Sports Association and assumed the position of its first chairman. In 1912, a delegation of Japanese athletes was sent to the Olympics in Stockholm for the first time. Led

by the mayor of Tokyo at the time, a bid to host the 1940 Olympic Games was unanimously adopted by the Tokyo Metropolitan Assembly in October of 1931. It was planned as a restoration of Tokyo following the damage caused by the Great Kanto Earthquake on September 1, 1923.

Preparations for the 1964 Tokyo Olympics included massive infrastructure reforms across the Tokyo metropolitan region. Tokyo was seemingly transformed into a clean and hygienic city. However, questions remain as to how deeply city planning was discussed in the lead-up to the Games, as the cost of infrastructural improvements reached an enormous one billion yen. This included costs for the Organizing Committee, the construction and improvement of Olympic competition facilities, highways, parks, water supply and drainage, the bullet train, Tokyo International Airport, hotels, NHK Broadcast Center, and the removal of the Washington Heights barracks in central Tokyo that had housed occupation forces following World War II.

It was significant that the Hinomaru (Rising Sun) was the image of the first poster adopted for the Tokyo Olympics through a design competition held in June 1960. According to Yusaku KAMEKURA, the designer, the logo was designed as a modern representation of a simple and powerful red circle rather than as the hinomaru, with the intention of expressing the power of Japan during its era of rapid growth, and of the dynamism of sports. The torch was carried through twelve countries over a distance of 7,484 kilometers, taking fifty one days to complete the journey. A total of 100,743 people participated in the torch relay. The anchor torch carrier was 19-year-old Yoshinori SAKAI, who was known as the 'Atomic Bomb Boy' because he was born on August 6, 1945 in Miyoshi, Hiroshima Prefecture, seventy kilometers from ground zero, only one-and-a-half hours after the nuclear attack on Hiroshima.

Tokyo was chosen as the host city for the 32nd Olympics and Paralympics at the IOC Session in Buenos Aires on September 7, 2013. It had been two-and-a-half years since the Great East Japan Earthquake occurred on March 11, 2011; the most powerful quake in Japan's recorded history.

Tokyo was chosen to host the Olympics in 1940 (which never took place), in 1964, and in 2020. All of these were decided after major disasters occurred in

Japan. How did people come to value sport, and what remained after the Olympics? And what kind of legacy emerged from the memories of the Olympic Games? We would like to discuss the effect of this mega-event here.

### **Education for the *omotenashi* Way of Mind and Manner**

Izumi EGAMI, University of Tsukuba

(area of research: Japanese culture and global manners)

#### Abstract

*Omotenashi* is the traditional Japanese way of hospitality with the most dedicated and exquisite manners. According to this way Japanese people can express an earnest welcome and respect for others through traditional bowing, honorific and respectful language, and attention to detail.

There are many positive aspects of *omotenashi*, as for example in the simple way that Japanese supporters at the 2014 Football World Cup in Brazil picked up and disposed of their trash before they left the stadium, despite the fact that their home team was defeated. This act was widely praised in the foreign media.

However, there are negative aspects in Japanese manners as well. During my time with Japan Airlines I could observe that a Japanese businessman would only answer “beer” or “coffee” without the please when asked what he would like to drink by a flight attendant, and would be silent or continue to play games when the drinks were served. Most non-Japanese, on the other hand, would give a “thank you” with a smile. Or again, most non-Japanese travellers would greet the crew on boarding a plane whereas generally a Japanese traveller would say nothing. Thus, despite traditional Japanese manners, those people whose job it is to host the 2020 Olympic and Paralympic Games will have to be more open to the international world and learn global manners.

The class of *omotenashi* Studies was started at the University of Tsukuba for undergraduate and international graduate students. They learn the manners associated with traditional Japanese food (*washoku*), comparing them with the food culture and table manners of other countries. Through this course, the students gain an understanding of Japanese culture, *washoku* manners and the *omotenashi* way of mind.

## **Part II - Cultural Identity and Variation**

### **Creole and Creolisation in Musical Expression of the Cape Verde Islands**

Kay AOKI, Kyoto University

Graduate School of Asian and African Area Studies

(area of research: cultural anthropology)

Keywords: *creole*, Cape Verde, *morna*, syncretism

#### Abstract

In essence, the phenomenon of creole would seem to be very similar to a form of syncretism. The term 'creole' itself is in fact ambiguous and extremely complex as its definition depends on the people, the language or even the dictionary citing it. For example it could mean a person of white descent born in the Americas; a person of mixed European and black descent; a language formed from a European language with an African language; native people, animals and cultures in the Americas; etc. However, if we consider the history of the term some important keywords become apparent. In the fifteenth and sixteenth centuries, when 'creole' first emerged as a concept, it referred to a person or people of mixed descent (Creole people). As slavery developed it also came to indicate a form of language which was considered a broken-European language. After the abolishment of slavery, people gradually started using creole to express a certain type of culture. Finally, the second half of the twentieth century saw a remarkable movement which gave birth to the concept of creole as an independent national identity. Thus we can see from the context of creole that its term, peoples, language, culture and identity have evolved over the various periods thanks to a flexibility, adaptability and potential to develop or transform into another expression of human heritage.

This fact is extremely important in comprehending the essence of human society. Humankind has differing identities that are strongly related to language, culture, country, area, ethnic group, community and so on. There is certainly a syncretic phenomenon, spontaneously or intentionally, in the process of constructing identity. It gradually develops and becomes a part of everyday life, as the creole of the twenty first century. Today, it is evident that we are faced with a massive gap between ubiquitous globalisation and our contemporary society, but a study

of the nature of creolity of a people, a society, a language, and a culture, could open up an avenue of response to this issue.

In this presentation, I will to address the specific case of the Cape Verdean people who, through their popular music the *morna*, are in the process of creating a new understanding of creolity in order to examine the meaning and importance of creole in today's society. I will be showing data from recent field work on traditional *morna* compared to modern *morna* to illustrate the beginning stages of creolisation.

### **Spread and Acceptance of Physical Culture: an analysis of Japanese sport animation films**

Rie INABA, University of Tsukuba

Faculty of Humanities and Social Sciences

(area of research: linguistics)

Sébastien LAFFAGE-COSNIER, University of Franche-Comté

Sports Sciences - STAPS

(area of research: mediatisation of body practices)

Keywords: cartoons, cultural dynamics, sport, education through image, youth

#### Abstract

In the late 1980-1990s in France, certain Japanese sports-themed animated cartoons had great success with French children; so much so in fact that the number of enthusiasts in such sports increased in spite of the completely different sports cultures of Japan and France. For there exists not only an ideological conflict, but also significant differences can be observed at the educational level. Furthermore, in Japanese sports culture we can see a particular ideology represented by the hierarchical order, and this ideology is represented in cartoons and more especially animated cartoons. In fact, we may wonder why and how Japanese sports animated cartoons managed to attract French children.

Our pluridisciplinary project aims to analyze the transformations of the original Japanese cartoons that were necessary for their production in France. Specifically we would like to examine the *Olive et Tom* series, the original title of which is *Captain Tsubasa*, and *Jeanne et Serge* which is entitled *Attacker YOU!* in Japan. In fact, our project aims to clarify the reasons for the success of the spread of

Japanese sports animated cartoons in France. Moreover, in examining how implied sexual scenes have been cut and how titles and names have been changed, for example, we hope to bring to light the filters applied to Japanese sports culture as exported to France which could give a real indication of the international process of sports diffusion and transformation.

**Re-interpretation of a Cultural Object:  
the *jo-ha-kyû* concept in the *Tenshyô* karate *kata***

J r mie BRIDE, University of Franche-Comt 

Post-doctoral Researcher

(area of research: anthropology, linguistics and sport sciences)

Keywords: social patrimonial practice, intercultural mediation, anthropo-didactics

**Abstract**

As a cultural heritage karate was born in a particular cultural context and its techniques have been taught for centuries from masters to disciples. These techniques are listed in *kata*, which are the main means of teaching karate in Japan. *Kata* are studied as a cultural object and show how Japanese culture is embodied in these techniques, as for example: the use of time and space which seems to be specific to the Japanese culture (see Kat , 2007); the use of ‘breath’ and its link to harnessing energy   (ki); the way of teaching karate through *kata* which are repeated thousands of times to allow access to the arcana of this art. The way to move, to walk, to dance, to swim or to fight marks a cultural identity. Born in Okinawa, karate was hidden in the traditional dance *Eisa* during wartime, and similarities of movement can be identified between *Eisa* and karate moves.

Among karate *kata*, the *Tensh  kata* is very relevant to show how culture can be embodied inside a cultural object and particularly inside a physical practice. Temporality inside the *Tensh  kata* has similarities with a Japanese type of temporality called *jo-ha-ky * (序破急). This temporality is defined with a particular form of intensity, pace and density that can be observed in traditional Japanese music (see Tamba, 2004), or other arts. This study is one of four studies which are the result of my doctoral research, the gist of which proposes that a Japanese form of temporality can be found in karate. According to the methodology of the Japanese musicologist Akira Tamba, the *Tensh  kata* presents

the same curves of intensity, pace and density as the curves of traditional music such as can be found in music of the Nô theatre. Embodied within a cultural object, here a physical practice, cultural elements are transferred to another culture when exported, but how are these cultural elements interpreted by the other culture?

This research shows that these elements are not always fully understood by those who welcome a foreign cultural practice. Indeed, as can be seen in the case of karate, they will re-interpret, over-interpret or misinterpret the real essence. This is due to the power of the welcoming culture and its impact on the interpretation of a cultural object. Therefore the practise of karate itself is changed and becomes another activity.

Karate, a martial art originally from Okinawa formed from various Chinese and then Japanese cultures, now takes the guise of a Western sport and meets the expectations of occidental practitioners.

#### **Links**

For more information on the Euro-Japan Academic Networking Project and its associated programmes see <[trans.hass.tsukuba.ac.jp/](http://trans.hass.tsukuba.ac.jp/)>:

- EJANetworking in the making, Bonn 2011
- A broader perspective for Human Studies, Venice 2012
- TRANSdisciplinary programs in action, Kyoto-Paris 2013
- *tuφs* from Networking to Partnership, Venice 2013

*Transformations*, opening video of the seventh forum Fragmentation and Divergence can be viewed at <[vimeo.com/125666282](https://vimeo.com/125666282)>

MATSUDA Mio 松田美緒 (2014). *Kureōru Nippon: Uta no Kioku o Tabi suru* クレオール・ニッポン : うたの記憶を旅する [Creole Nippon: A Journey Through the Memories of Songs], Tokyo: ARTES Publishing.