South Eastern Europe-Japan

University Cooperation Network

Student Forum Series

Sic transit...

13th and 14th September, 2010

Akihabara area of Tokyo campus, University of Tsukuba

CONTENTS

Sic transit...

Discussion 2 – Society in Transition

Preface

Building a Framework for Europe-Japan Cooperation

At the close of the second *Slovenia-Japan University Cooperation Network Forum* in 2009 we knew the time was right to take the forums further, both in breadth and in depth. We could no longer content ourselves with relations between two countries, nor could we continue scientific and cultural exchange between specialists of just two universities. It was time to expand the network across two continents and it was vital to form across those continents, young students and researchers capable of managing dialogue and of living with diversity within the larger context. To this end we needed a sustainable and flexible framework to establish an academic venue for researchers across the Human and Social Sciences.

In the beginning we were a few private individuals sharing our friendships, our trust and our collaboration. Over the years and continued shared academic experience this grew into fully-fledged inter-university co-operation. The first *Slovenia-Japan University Cooperation Network Graduate Student Forum* was held in Ljubljana in November 2008 and the second, again in Ljubljana, in October 2009.

The underlying intent of the forums was to provide a venue for graduate students where they could take the initiative and organize a forum for dialogue 'for themselves, by themselves and amongst themselves'. The forums were to provide a precious opportunity for young researchers to cross the boundaries of the specialized topics of their theses and discover, possibly quite unexpectedly, that they could share and discuss problems and issues with others from different fields of expertise. To be a specialist in depth but a generalist in breadth, are we believe, indispensable prerequisites for a vibrant intersection of ideas, opinions and emotions.

In 2010, the forum moved to Tokyo. The idea had taken on and was growing. Students based in Japan, from such diverse countries as Slovenia, Romania, Korea, India and France, responded to the call for participants. Their chosen common theme for this third forum was 'transition' and it provoked some deep and insightful reflections.

Transition is a weighty theme which merits further discussion in the context of our new century, characterized as it is by globalization and the subsequent rise in movement of peoples and an inter-weaving of cultures on the one hand, and highly developed technologies bringing virtual reality and new social networking systems such as Facebook or Twitter on the other. The international community is also facing a growing call for a more sustainable development of society while maintaining cultural and bio-diversity. How should we, as citizens of this earth, respond in the construction of this new paradigm? If the old century was one of rationalism and egoistic desire, we strongly believe that this new century should be one of sharing and solidarity.

Thus this third forum was indeed a place for vibrant discussion and exchange of ideas among young researchers; it was also a precious opportunity for these young researchers from across Asia and Europe to build lasting ties of friendship. We hope each of you will continue to reflect on and further develop the issues you discussed together, as this is the treasure you hold in common.

We would like to express our sincere thanks to H.E. Mr. Miran Skender, the Ambassador of Slovenia to Japan for his continued support and encouragement of our activities, Mr. Takashi Teraoka, Japanese Ministry of Foreign Affairs, for his invaluable advice, and Mr. Nobuhiro Shiba, Professor Emeritus of the University of Tokyo for having so generously accepted to share with us his profound knowledge of South-East Europe. A final word of thanks goes, needless to say, to you all, the young researchers who participated in this forum.

Saburo AOKI
Graduate School of Humanities and Social Sciences, University of Tsukuba
Andrej BEKEŠ
Graduate School of Humanities and Social Sciences, University of Tsukuba
Faculty of Arts, University of Ljubjana

January 26th, 2011

Program

The 1st day (September 13th, 2010)

Opening Ceremony   10:15-10:40

      H.E. Mr. Miran Skender (Ambassador of the Republic of Slovenia)

      Mr. Takashi Teraoka (Senior Deputy Director, Ministry of Foreign Affairs)

      Professor Andrej Bekeš (University of Ljubljana)

      Professor Saburo Aoki (University of Tsukuba)

Keynote Lectures   10:40-11:40

      Professor Emeritus Nobuhiro Shiba (University of Tokyo),

         "My Research Journey and History Textbook Issues"

      Professor Luka Culiberg (University of Ljubljana)

   (Lunch)

Presentation Session

Undergraduates   13:00-14:00   Claudia Bejenaru (University of Bucharest)

                              Tiberiu Ilinca (University of Bucharest)

                              Mojca Kajiš (University of Ljubljana)

   (Tea Break)

Master Candidates 1   14:20-15:20   Chauhan Anubhuti (University of Tsukuba

                              Andreea Dragomir (University of Bucharest)

                              Sayuko Yamanaka (University of Tsukuba)

   (Tea Break)

Master Candidates 2   15:40-16:20   Mirjam Čuk Moishi (Tokyo Institute of Technology)

                              Baptiste Puyo (University of Tsukuba)

The 2nd day (September 14th, 2010)

Doctor Candidates   10:00-11:15   Sieun Rim (University of Tsukuba)

                              Boštjan Bertalanič (University of Tokyo)

   (Working Time)

   (Lunch)

Discussion Session   13:00-15:00   Summary of Presentations

                              Group Discussion

Closing Ceremony   15:30-16:00

Opening Remarks

by Takashi TERAOKA
Central and South Eastern Europe Division,
Ministry of Foreign Affairs

Your Excellency Mr. Skender, Professor Bekeš, Mr. Culiberg, Professor Aoki, Professor Shiba, and those in attendance,

I am very pleased to be able to celebrate with you the opening of the *South Eastern Europe-Japan University Cooperation Network Student Forum* held today at the University of Tsukuba, and on behalf of the Ministry of Foreign Affairs I wish to extend our heartiest welcome especially to the students who have come from South Eastern Europe. In particular, I am happy to see that we have participants from Romania for the first time.

I have been informed that the University of Tsukuba and the University of Ljubljana have a long history of cooperation. For our part, in March 2010, the Ministry of Foreign Affairs has organized the *Seminar for Japanology in South Eastern Europe* and has invited Japanologists from eight countries, including Slovenia and Romania, to discuss the situation of Japanese studies in each country and exchange views concerning the possibilities for cooperation in the future. I would like to take this opportunity to express again my gratitude to Professor Bekeš and the persons concerned from the University of Tsukuba for their great help on that occasion.

Today the forum is held at Akihabara, which was famous after World War II for its bristling black markets and later in the 1960s as "the electric town", representing affluent Japan as a symbol of high economic growth. Nowadays it has become an industrial center representative of Japanese youth culture, such as manga, cartoon films, computer games, etc. Therefore I am certain that in the energetic atmosphere of Akihabara, which has always been the front-runner of Japanese society and culture, discussions in today's forum are sure to be heated and fruitful.

Finally, let me say to all the participants that I am sure that through your hard efforts you are certain to make progress so I wish to conclude my address by expressing my sincere wish that the forum will be successful. Thank you.

Keynote Address

by Luka CULIBERG
Department of Asian and African Studies
Faculty of Arts, University of Ljubljana

Dear colleagues,

It is a great pleasure and a great honour for me to be able to be here today. First, I would like to express my gratitude to IFERI for inviting me here and for making my visit possible and especially for making this forum possible. I would further like to express my gratitude to Professor Saburo Aoki, head of IFERI and initiator as well as spiritual leader of this student forum we have the pleasure of organizing here in Tokyo already for the third time. I must also convey my sincere feelings of gratitude to Atsushi Tobe, the engine of the forum without whom all of this would not have been possible. I would also like to thank Professor Nobuhiro Shiba from Tokyo University for honouring us with his visit and delivering a keynote lecture. It is a special pleasure for me to meet with Professor Shiba again on this occasion after we have successfully collaborated on another project only a couple of weeks ago in Ljubljana.

Through good will and help from all of you and those that I have not mentioned but am nevertheless grateful to, we are now gathered here to open this student forum. At this point I would also like to thank all of this year's presenters who have gathered from different countries, from France, India, Japan, Romania, South Korea and Slovenia, as well as from different universities and different academic backgrounds, from undergraduate students to PhD candidates, to participate in our workshop.

The workshop itself is still a work in progress. We are now opening the student forum for the third year in a row, this time in a slightly modified way as a result of the discussion at the joint seminar that was held here in Tokyo in February this year. The new concept as decided on during the seminar was not followed in all details since we had to modify some parts due to the circumstances we were facing this year. Besides, we are also still learning and on each occasion we have plenty of opportunities to realize what was still not planned well enough or where our expectations and ideas were not realized in practice. I am sure that at the end of this year's workshop we will thus have again gained many new insights as to where things have not gone according

to plan, where the plan itself was not sufficiently thought through, or where we simply did not have any plan at all. Each year we learn something new and thus we hope that eventually we will know enough to be able to come up with the concept that will fully realize the aim of this forum.

So let me say a few words about the general idea for setting up the student forum. Two years ago cooperation between the Faculty of Arts of the University of Ljubljana and IFERI of the Graduate School of Humanities and Social Sciences of the University of Tsukuba bore fruit in the concept of the *1st Slovenia Japan University Cooperation Network Graduate Student Forum*, a very complicated name that was hiding in itself a very simple idea. The two "fathers" of the forum, Professor Saburo Aoki from IFERI and Professor Andrej Bekeš from the Faculty of Arts in Ljubljana stated that firstly and most importantly this forum aims to provide a venue for promoting dialogue between graduate students of the Masters and Doctorate programs across the faculties of Humanities and Social Sciences. In these fields of scientific or better yet theoretical research, dialogue is of course an essential component through which any researcher can test proof his own ideas which can, if not shared with others, otherwise remain closed in a vicious circle of his own mind. The founding fathers of the forum thus hoped that through exchanging ideas and thoughts the participants, in relation to their own specific field of research, could find a vibrant forum for discussion of their ideas and thoughts which could in turn generate a different perspective for considering problems and perhaps coming up with some solutions and themes for further research.

Secondly, the idea of the forum was to further strengthen the ties of friendship and confidence between different universities, starting with the University of Ljubljana and the University of Tsukuba and hoping to expand this inter-university co-operation to as many others as possible.

Finally, the third main objective of the forum was to further scientific relations between Slovenia and Japan in the fields of humanities and social sciences which would generate themes for further research that we could work on together. Based on these main objectives the *1st Slovenia Japan University Cooperation Network Graduate Student Forum* was organized and took place on November 8th and 9th, 2008 at the Faculty of Arts, University of Ljubljana with participants mainly from Slovenia and Japan under the title *Living with Diversity*, which was chosen to represent the main philosophy of the forum.

The forum was divided into three main sections, namely *Language and Society, Tradition and Modernization* and *Civil Society and Governance*, where participants of each section were to produce at the end a joint report as a result of final group discussions held on the following day. This pattern enabled the students not only to present their own work to the others but actively engage in debate about other students' research with which they might not be familiar and thus expand their horizons while at the same time practicing argumentation skills.

The opening ceremony featured opening addresses by the Dean of the Faculty of Arts of the University of Ljubljana, Professor Valentin Bucik, H.E. Mr. Shigeharu Maruyama, the Ambassador of Japan to Slovenia, as well as by the founders of the forum, Professor Saburo Aoki from the University of Tsukuba and Professor Andrej Bekeš from the University of Ljubljana.

The first forum (at which unfortunately I did not have the chance to participate since at the time I was engaged in my research here in Tokyo) was successful enough to encourage the organizers to proceed with the concept in the future. Therefore, the October workshop in Ljubljana was followed by a joint seminar held at the University of Tsukuba on December 26th of the same year. On that occasion I attended the seminar as an observer and had the opportunity to witness a very rich and diverse program, from the opening address given by Tsukuba University's Vice President Professor Norio Kudo, followed by the first session in which various participants such as Professor Andrej Bekeš, Professor Yuriko Sunakawa, Ms. Tinka Delakorda, Professor Yuichi Sunakawa and Professor Jelisava Sethna discussed various academic activities between Ljubljana and Japanese universities, to the second section featuring special lectures, where H.E. Mr. Miran Skender, Ambassador of Slovenia to Japan gave a speech on the importance of the collaboration between Slovenian-Japanese universities, while Professor Valentin Bucik, the Dean of the Faculty of Arts, University of Ljubljana, talked about education reforms at the University of Ljubljana.

The final session was dedicated to the students and their reports of the first Slovenia-Japan Student Forum. The students of IFERI first presented a general overview of the forum, and after that representatives of each section of the forum, namely Nami Odagiri, Takashi Furuta, and Asuka Matsumoto presented their specific conclusions on the group discussions. Closing remarks of the Joint Seminar were given by Mrs. Vivian Nobes and Professors Saburo Aoki and Jun Ikeda as well as Atsushi Tobe. Another great achievement presented at this occasion was also the published

proceedings, including the papers of the presentations, common reports and a preface by Professor Aoki and Professor Bekeš.

The success of the first forum followed by the joint seminar assured all concerned to proceed with the forum, so in the spring of the next year preparations began for the *2nd Slovenia-Japan University Cooperation Network Graduate Student Forum* and at that time I myself was back in Ljubljana and was invited to cooperate in the organization of the forum for the first time, together with my colleague Nataša Visočnik who already had experience from the year before. The forum was thus held again in Ljubljana on the 20th and 21st of October 2009 at the Faculty of Arts, University of Ljubljana.

One difference from the first forum was the wider diversity of participants. Even though the forum started as a cooperation effort between Slovenia and Japan or even between the University of Tsukuba and the University of Ljubljana, it is of course self-understood that science, theory and knowledge in general, like birds in the sky, disregard all national borders, so we tried to attract a much more diverse group of participants. We made a wide recruitment effort but unfortunately lost some participants from Macedonia and Bulgaria.

This expansion to other countries and other universities was also recognized as one of the new main aims of the forum itself. As again Professors Aoki and Bekeš pointed out in the introduction to the second forum it was time to go further, both in breadth and in depth, meaning it was no longer just a question of relations between two countries - Slovenia and Japan, but at the very least of relations between two continents - Europe and Asia. And nor was it just a matter of scientific and cultural exchange between specialists of two universities anymore, but a vital matter of forming young students and researchers across the continents capable of managing dialogue within an academic context.

Thus out of cooperation between two universities this project was conceived with the underlying intent of providing a venue for graduate students where they could take the initiative and organize a forum for dialogue for themselves, by themselves and amongst themselves. In this way the forum could become a precious opportunity for young researchers to cross the boundaries of the specialized themes of their theses and discover they could share and discuss problems and issues with others from different fields of expertise, to learn to be a specialist in depth but a generalist in breadth, which are indispensable prerequisites for a vibrant intersection of ideas, opinions and emotions.

So the second forum in 2009 was organized with the same perspective in mind. Students from Ljubljana, Tsukuba, Gunma, and Tokyo Foreign Studies universities participated. Undergraduate students from Ljubljana and also guests from Italy were invited to observe and give their evaluation and the Forum was largely coordinated by the young researchers themselves. Again we had also the support from the Ambassador of Japan to Slovenia, H.E. Mr. Shigeharu Maruyama, and the Ambassador of Slovenia to Japan, H.E. Mr. Miran Skender, and at this point we thank them again for their continued encouragement of the Forum and their support of Slovene-Japanese relations.

The second forum that took place on Tuesday, October 20th and Wednesday, October 21st was once again opened by addresses from Professor Valentin Bucik, Dean of the Faculty of Arts of the University of Ljubljana followed by Professor Saburo Aoki and Professor Andrej Bekeš, from Tsukuba University and Ljubljana University respectively. After the opening addresses it was time for the presentations, again divided into three sections under the titles of *The Concept of Nation and the Individual, Governance and Flexibility* and *Language, Ideology and Identity*. The following day was, as before, reserved for parallel discussions and producing final reports followed by a short closing ceremony. Thirteen graduate students from Japan, Slovenia, China and South Korea participated. We had also sent invitations to Hungary, Croatia, Austria, Macedonia and Romania; however, though we had applicants from Macedonia and Romania unfortunately they had to cancel at the last minute.

The second Forum also ended successfully, however we still observed some shortcomings and conceptual problems that needed to be discussed and possibly improved. Therefore, a few months after the forum, more precisely on the 12th of February this year we decided to organize another joint seminar, this time mainly with the aim of discussing the future of the Forum. We gathered at the Tokyo campus of Tsukuba University and invited many distinguished professors and teachers, who all responded to our invitation, with the aim of hearing their opinions and expanding the forum to other universities. Thus we were honoured first by the presence of H.E. Mr. Miran Skender, the Ambassador of Slovenia to Japan, then by Professor Saburo Aoki from Tsukuba University, Professor Andrej Bekeš from Ljubljana University, Professor Nobuhiro Shiba from Tokyo University, Professor Toshiaki Yasuda from Hitotsubashi University, Professor Shinji Yamamoto from Tokyo University of Foreign Studies, Professor Yuichi Sunakawa from Gunma University, Professor Hiroko Sawada from Tsukuba University as well as Professor Jelisava Sethna from Tokyo University of Foreign Studies and Mrs. Vivian Nobes from Tsukuba University,

who was all the time an enormous support and mentor to the students, working hard to guide their research presentations and again organizing them into published proceedings. The seminar was also attended by some participants of the second forum, as Mr. Hideaki Matsumoto who presented a report about the forum, as well as coordinators Nataša Visočnik, Atsushi Tobe and myself.

We had a very fruitful discussion where many new suggestions were put forward. The first major change that had already been accepted at the joint seminar was a modification of the basic concept of the "graduate student" forum, dividing it rather into two sections of undergraduate and graduate students. The idea behind it was that by combining graduate and undergraduate students within one workshop this could be an ideal opportunity where graduate students could guide and help their younger colleagues while at the same time practice preparation of research presentation and academic dialogue. Both groups of students would listen to their colleagues' presentations which would be followed by a common discussion. Today and tomorrow we will be able to observe how this idea will be realized in practice.

Further we discussed the idea that the forum should each year present a certain general topic around which students should base their research, since without a common ground around which different presentations could be organized, common discussions and any kind of common conclusions were proven too difficult to achieve. So the general topic of this year's forum, proposed by Professor Andrej Bekeš, is transition and I suggested that the forum be titled *Sic transit ...* or so it passes ... Since nothing in this world is permanent, since everything passes and everything is subjected to change, this is a very important fact to be borne in mind in research in the humanities since it seems to be forgotten way too often and some phenomena continue to be dogmatically treated as unchangeable and eternal, especially notions like culture or tradition.

We also raised other questions at the joint seminar, like the question of the common language, which with the internationalization of the forum probably should remain English, then the question of location of the forum which in an ideal scenario would change from year to year, somewhat like the ancient capitals of Japan. The result of this idea is also the fact that the third forum is not held in Ljubljana like the previous two, but here in Tokyo. Let us hope that in the future we will be able to organize it also in other places.

Some other more specific issues were also decided at the joint seminar like the structure of the workshop with an allocated time of 15 minutes for undergraduate students, 20 minutes for Master students and up to 30 minutes for PhD students. All these things will be tested today and tomorrow. Another important point is that at the same time an important network of South-Eastern European universities with Japanese studies research centers is being established and so, also in the spirit of expanding the forum to more and more universities, we have changed the name of this year's forum from Slovenia-Japan to *South Eastern Europe-Japan University Cooperation Network Student Forum.*

So we are now gathered here to begin the third student forum as we imagined it and the time has come to put our ideas and decisions into practice and test. We are optimistic and believe firmly that the forum will prove to be even more successful than the previous two and at the same time it will give us many new ideas about how to improve it again and again, since we should never be completely satisfied. There is always room for improvement and that should be a guiding principle to us all.

We are again honoured by many distinguished guests, and I would like to express my gratitude to H.E. Mr. Miran Skender, Ambassador of Slovenia to Japan for taking his time to visit this forum again and for his kind words, as well as to Mr. Teraoka Takashi from the Ministry of Foreign Affairs for honouring us with his visit and opening remarks. I would also like to thank again the never tiring fathers of the forum, Professors Aoki and Bekeš, and Professor Nobuhiro Shiba for his keynote lecture.

I have reserved my final expression of gratitude to those who give meaning to this forum, the students themselves. I would like to thank all who have responded to our invitation and have prepared the presentations we are going to hear today and tomorrow. The students are, after all, the main coordinators, the main presenters and the main observers of this Student Forum and without them this would of course not have been possible.

So I propose now to take a short break and after that continue with the main purpose of this forum, the research presentations of students. I am convinced that we will hear many interesting and important issues over the next two days.

I wish you all a great experience at this *3rd South Eastern Europe-Japan University Cooperation Network Student Forum.*

Thank you very much!

Keynote Lecture

by Nobuhiro SHIBA
Professor Emeritus, University of Tokyo

My Research Journey and History Textbook Issues

Introduction

I reached retirement age of the University of Tokyo at the end of March. So, first of all, I would like to briefly introduce my research journey and the recent situation of my research field in Japan and after that I will mention history textbook issues in East Asia in comparison with the same issues in the Southeast European States which is now the most interesting theme for me. This essay may not be directly connected with the general theme of this forum "transition", but I will advance this essay, bearing the theme in mind.

I am a researcher of Southeast European Studies based on history. I graduated from the graduate school of the department of history at the Faculty of Literature. Departments of history in Japanese universities are generally classified into three academic organizations, that is, National History, Oriental History and History of the Western World. It seemed that this classification originated with the nation state-building of Japan during the second half of the nineteenth century.

Then the method of modern historical science was introduced by historians coming to Japan from Europe, mainly from Germany. With the formation of the nation state in Japan this classification was established and introduced into school history education (secondary school and university) at the end of the nineteenth century. National History was based on the tradition of Japanese classical literature and Oriental History was founded on the tradition of Chinese classics, while History of the Western World was considered as the history for learning and studying. It is said that this way of classifying history into three categories is very curious from a Westerner's point of view. Generally speaking they have two categories, that is, national history and history of foreign countries.

Anyway, when I was a graduate student of the doctor course, after my long-cherished desire, I had a chance to study at the Faculty of Philosophy of the University of Belgrade as a scholarship student from 1975 to 1977. For two years I tried to brush up on Serbo-Croatian language and researched the subject of the formation of the Kingdom of Serbs, Croats and Slovenes and of Yugoslavism, the idea of unifying Southern Slavs (Yugoslavs). Since finishing my research as a scholarship student in Yugoslavia, right up until now in Japan, I have been involved with Southeast European Studies centering on Yugoslavia.

1. Southeast European Studies in the Framework of East European Studies[1]

We Japanese were able to go to East European countries to study as scholarship students from the 1960s. After returning to Japan we began to study many academic fields of Eastern Europe in the local languages. East European studies were in full swing from the early 1970s, making great progress in the 1980s. I would like to mention the academic institution, the Slavic Research Center of Hokkaido University in Sapporo, which was established about fifty years ago; the Association of East European Studies, which has played a very important role in Japan, set up in Tokyo in 1975 and began publishing *The Journal of East European Studies*. In the meantime, the Japanese Society for Slavic and East European Studies (JSSEES) was established in Kyoto in 1979 and started issuing a journal which carries articles written in several European languages. The Japanese Association for Russian and East European Studies in Tokyo is also working actively.

Moreover, from the early 1990s students at some universities were able to major in East European Studies. For example, in 1991 Tokyo University of Foreign Studies set up the Division of East Europe (mainly Czech and Polish Studies), and in 1992 the Division of Russian Area Studies in the Department of Area Studies at the College of Arts and Sciences of the University of Tokyo was changed to the Division of Russian and East European Area Studies. But even today, we do not have any divisions of Southeast European Studies in Japanese universities.

Generally, most researchers of East European Studies in Japan tend to consider Eastern Europe, which was often treated as a periphery of Western Europe or Russia, to be a separate and autonomous region and try to study East Europe from such a viewpoint. This was because it became a general tendency from the middle of the 1970s for Japanese researchers to stay for a couple of years in East European countries, to learn

the languages of those countries and to make full use of historical materials and monographs written in their local languages as opposed to the previous tendency of dependence on books published in Western Europe, United States and Russia. But in this situation, we also tended to easily depend on the viewpoint of each national history of the East European countries.

With the transformation of the Communist system in 1989 drastic changes came to the East European countries. The Communist system had fallen, Yugoslavia and Czechoslovakia were dissolved, and the Yugoslav conflicts began. Not only politicians, but also researchers came to maintain the concept of Central Europe in Czechoslovakia, Hungary and Poland. So we had to reconsider the regional concept of Eastern Europe. Recently, the tendency to divide the concept of Eastern Europe into two, Central Europe and Southeastern Europe or the Balkans, has become stronger and clearer in Japan. After the end of the Cold War, around 1989, East European countries entered a transitional era from socialism to capitalism. It seems that Central European countries have already passed it for better or worse, but most of the Southeast European countries are even now still in a period of transition. So I think the theme of this forum "transition" is very interesting.

In the period of transition and conflict in Southeast Europe, my research concern shifted from the issues of contemporary history of Yugoslavia to those of peace and reconciliation in the Southeast European region through the comparative study of history textbooks in Southeast European countries. This is because history textbooks are the mirror of their societies and are considered as one of the causes of conflict, at the same time they are also a means of reconciliation of post-conflict societies.

I heard that some attempts to share historical understanding among Southeast European countries by publishing common Alternative Educational Materials[2] was being carried out. These attempts are very interesting for us, but very difficult for some new countries in Southeast Europe where they have to press forward with construction and deconstruction of each national history at the same time in the context of European or Southeast European history. So we can learn a lot from their attempts, especially in connection with attempts to share historical understanding among Japan, Korea and China. Then, I will explain the history textbook issues in East Asia in relation to the political situation in Japan.

2. History Textbook Issues

We saw the twentieth anniversary of the end of the Cold War two years ago, after over sixty years had run their course since the end of World War II. It is said in most countries that the "postwar" era following World War II was already over by the end of the 1950s, even though the Iraq War and the Afghan War continue even now. But the "long postwar" (the term by Professor Carol Gluck) era has not easily ended in Japan. Although some researchers say that the "postwar" era ended with the reversion of Okinawa in 1972 after twenty years of occupation by the American military, the "postwar" era continues even now because most Japanese people think the postwar actions toward the Asia-Pacific Wars (the Manchurian Incident, the Japan-Chinese War and the Pacific War) are not sufficient. For example, according to a public-opinion poll in April 2006 by one of the Japanese newspapers, the Asahi Shimbun, in response to the following question: Do you think that the Japanese government has adequately apologized and paid reparations to the countries and people that it damaged through invasion and colonial rule?[3], only 31 % polled answered they were sufficient and 51% answered they were insufficient.

I think this results mainly from problems of responsibility for the war and coming to terms with the past of the defeated nations. But the more important point is that the understanding of the Asia-Pacific Wars among Japanese people is not settled. In postwar Japanese society we had not discussed in earnest the history of Japanese colonial rule and the nature of the Asia-Pacific Wars. Such discussion only started in the 1980s. If any discussions were held up until then, they were on domestic issues in Japanese society. But then the international situation changed and international relations among Asian countries became closer, so inevitably discussion in Japan became internationalized.

It was in this situation that the "history textbook issue" erupted in 1982. In June, major Japanese newspapers reported that the Ministry of Education, responsible for reviewing and approving history textbooks for use in Japanese schools (we call this system *Kentei*, which means the authorization of textbooks by the Ministry of Education, Culture, Sports, Science and Technology), had required the authors of Japanese history textbooks for junior high schools to replace the term "invasion" into North China in 1937 with the much weaker term "incursion". These reports brought about a quick response from the governments of China and Korea, which had been indifferent to Japanese domestic issues until then. They made a formal protest to the Japanese government over the incident. Since then the "history textbook issue" has become the main problem with

East Asian countries. Moreover there was a succession of criticism from the governments of North Korea, Hong Kong, the Philippines, Indonesia and Vietnam, saying that the Japanese government was praising its invasion during World War II.

To begin with the Ministry of Education maintained that "the *Kentei* system" was reasonable, but in the end the Japanese government promised to correct "the *Kentei* system" and tried to close the matter by handling it politically. The Japanese government revised the standards of "the *Kentei* system", stating clearly that in the future the Japanese government would take into account the need of "international understanding and cooperation" in its treatment of the recent history of relations with its Asian neighbors. It seems that one of the reasons why the Japanese government changed its attitude was that Japan was rushing headlong down the road to becoming a great economic power following the period of high-rate economic growth of the 1960s and the beginning of the 1970s. Furthermore, as the Japanese government of the Liberal Democratic Party (LDP) was searching for stability of political power, it intended to take a free hand in international politics by cutting off the historical legacy of the period of Imperial Japan.

"The *Kentei* system" by the Ministry of Education was softened through the globalization of "the history textbook issue". Especially as a provision of "international understanding and cooperation" was introduced as a new standard, the authors of history textbooks could write in detail the realities of the war of aggression against Asian countries. It even became possible for us to read a column written by a foreign historian in a history textbook. We could also point out that international exchanges among Japan, China and Korea were accelerating at the grassroots level.

After the 1990s it became difficult to maintain the one party government of the LDP so we had an era of LDP-centered coalition governments and successive governments followed the course of historical reconciliation with neighboring countries. The Ministry of Education has shifted its position on the dispute around history textbooks to that of moderate and neutral mediator. On the other hand, certain forces which hate interference in national history by foreign countries began to rally in the 1990s and they brought the "liberal historical view" group of self-styled revisionist historians round to their side, condemning the so-called "masochist historical consciousness" which gave excessive attention to the dark side of Japan's past and founding "the Association to

Write New Textbooks". Some historians went so far as to deny that the Nanjin Massacre of 1937 had taken place. Such forces began a movement to write new history textbooks based on pure national history and for use in the classroom.

The movement of "the Association to Write New Textbooks" triggered strong protests from China and Korea. In 2001, when the new history textbook by "the Association to Write New Textbooks" passed "the *Kentei* system" after being revised in 130 places, protests from neighboring countries reached a peak. In Japan, an opposition movement against the selection of this new textbook was started and disputes were repeated day after day in the mass media. But the situation ended when it was announced officially that the percentage of selection of this new textbook was only 0.03 %. In the process great change was induced, even in neighboring countries, by starting close dialogue among historians and history teachers in Japan, China and Korea. In other words, in order to continue fruitful dialogue among historians and history teachers of the three countries, some historians and history teachers came to recognize the limitations inherent in each nation's national history and began to think that what was important was a self-examinational point of view towards one's own national history before criticizing the national history of others. In China and Korea most people believe that their own national histories are self-evidently right, even now, but the number of historians who recognize the insufficiency of their own national history is on the increase.

The three governments of Japan, China and Korea are making progress in their joint history research project undertaken by professional historians. I think, however, that there is a limit to the initiative that governments can take in such projects and this particular project is only a measure of emergency evacuation. From the point of view of sustainable history dialogue it is important that historians continue their dialogue as individuals without being bound by restrictions. For example, as individuals, we have held an annual meeting of historians between Japan and Korea since 2001, but we still find it difficult to create a common historical understanding.

Next, I will overview the differences of historical perception between Japan and China.

3. "Unforgettable Others"[4]: Japan and China

Japan and China have a long history of friendship spanning over two thousand years. But from 2001, the problems of historical perception over the then Prime Minister Koizumi's visit to Yasukuni Shrine in Tokyo (which venerates Japan's war dead, including 14 Class A war criminals convicted in the Tokyo Trials) and the Nanjing massacre by Japanese troops in 1937 came to a head, so diplomatic relations between the two countries ceased. Economic relations between the two countries were, however, deeply tied to each other and a mysterious situation termed "politically cold, but economically hot"continued during Koizumi's term of office. Political relations between the two countries improved after the prime minister changed and became even better after the great change of government (from LDP to Democratic Party) in 2009. But then in 2010, the two countries' political relations again deteriorated rapidly because of problems of possession of a group of small islands.

Japan and China had restored full diplomatic relations finally in 1972, a quarter of a century after the end of World War II, and in 1978 concluded the Japan-China Peace and Friendship Treaty. But the difference in historical perception between us soon came to the surface after 1982 as mentioned before, through the issue of descriptions in Japanese history textbooks: as, for example, regarding the scope and number of the Nanjing massacre. In the 1990s, anti-Japan education in China had a great effect on anti-Japan behavior among Chinese people. We may remember stormy anti-Japan protests in Chinese cities in April 2005.

It seems that the difference in historical perception first arose between the new Japanese government and the Chinese communist government after World War II, but historically its roots are older. Taking "the history textbook issue" into consideration, it had really become a diplomatic issue with Japan's protesting anti-Japan education in China. In the 1930s, Japan argued with China about history textbook problems in connection with the Manchurian incident (1931) at the League of Nations. This argument ranged over, not only the problems of anti-Japanese descriptions in Chinese history textbooks and contempt for Chinese people in Japanese ones, but also the two countries' difference of understanding of the modern age. The problems of historical perception were our theme following the modern history of East Asia since the nineteenth century.

The difference in historical perception originated in how the modern age is treated in Japan and China. Being conscious of each other, the two countries put forward their own process of modernization. Despite a strong longing for Chinese tradition, Japan stressed her own position as a civilized nation in contrast to China, considered a de-civilized nation until the beginning of the twentieth century. On the other hand, China took pride in her tradition and criticized Japan as a de-civilized nation after the Japanese annexation of the Korean peninsula in 1910. Japan and China which had a history of friendship spanning over two thousand years, felt strongly about each other as the "unforgettable other", but the modern history of East Asia enabled Japan to try to hold a prominent position in the international conditions of the period.

For Japan 1945, the year of the loss of World War II, was a watershed between the modern age and the contemporary age. For China, however, the period from the 1930s to the 1970s was just a period of war: the Civil War between Nationalists and Communists (1946-49), the tense situation between China and Taiwan and the Vietnam War. The watershed of 1945 for Japan was not a shared experience with other East Asian countries. In Japan, the war against the United States is decidedly the most important in the memory of the war, with the Great Air Attack on Tokyo by the United States (March 1945), evacuation of schoolchildren during the war years, the dropping of the A-bomb on Hiroshima and Nagasaki (August 1945), extreme poverty right after the occupation by the United States. But in China, the war of resistance against Japan and the war of independence from Japanese colonial rule are the most important in their war memory.

Looking back roughly to the relationship between Japan and China after the modern period, we can recognize that the two countries have never taken the time necessary to equally tackle their own problems. Japan compulsorily concluded the unfair treaty with China after the Sino-Japanese War (1894-95), dashed into warfare with China in the 1930s, and did not have diplomatic relations after World War II. Even after the restoration of full diplomatic relations, friendship between the two countries was politically pushed on people and we could not seriously discuss the difference of historical perception. Over the last ten years, various kinds of forums on historical perception, taking dialogue with historians and history teachers, have been organized between the two countries. But that which was confirmed through such dialogue was only the "crooked position" of each war memory.

As a researcher majoring in the modern history of Southeast Europe, I have a great interest in the dialogue of historians and history teachers in Southeast European countries and in the publication of not a common history textbook but, as a result of such dialogue, common Alternative Educational Materials of Southeast European countries for junior high school pupils. Relatively, Southeast European countries have their own self-centered national histories which are described in their history textbooks. So they presumed that history education and textbooks were one of the factors that instigated the civil wars and conflict, but at the same time history education and textbooks have the possibility of moving ahead towards reconciliation. Such a common understanding was the basis on which their attempts were made. Four volumes of common Alternative Educational Materials were published in English in 2005, after that they were published in each country's language[5]. It seems that there may be a widespread consensus among the above mentioned historians and history teachers that revisions of school history can prepare for a sustainable reconciliation and peaceful coexistence among nations who have experienced conflict and hostility.

Conclusion

Why is it more difficult for us to overcome the difference of history perception and have a common historical understanding in comparison with Southeast European countries? We can easily observe a notable difference between the modern history of Southeast Europe and that of East Asia. Southeast European countries with sovereignty, had striven with and fought against each other after liberation from Ottoman rule. They were mutually assailants and victims in their wars and conflicts. But, one characteristic of East Asia was the one-sided assailant deeds toward China and Korea by the Japanese Empire[6]. I think this is the main cause for the difficult situation to overcome the difference of historical perception between Japan and the other two countries.

Nevertheless, the common Alternative Educational Materials, taking a multi-perspective and comparative point of view, are very useful to us. With regards the situation in East Asia it is impossible to make a common history textbook for the three countries. However, we should give a thorough consideration of such materials in the Southeast European countries[7]. We could learn much from the active grappling of historians and history teachers in Southeast European countries with their reconciliation through history education.

[1] Cf. Nobuhiro Shiba, "Balkanske študije na Japonskem", *Zgodovinski časopis*, 61, no.1-2, Ljubljana, 2007.

[2] *Teaching Modern Southeast European History: Alternative Educational Materials, Workbooks I-IV,* CDRSEE, Thessaloniki, 2005.

[3] Cf, Hiroshi Yoshida, *The Asia-Pacific Wars*, Iwanamishoten, Tokyo, 2007.

[4] This expression is by Professor Hiroshi Mitani of The University of Tokyo

[5] Japanese version of these materials will be published in 2011 spring.

[6] Hiroshi Mitani, "Comment: A hint about the perception of history in East Asia", Nobuhiro Shiba(ed.), *Balkan History and History Education: "Regional History" and Reconstruction of Identity*, Akashi shoten, Tokyo, 2008, p.269.

[7] Cf. Nobuhiro Shiba, "Reading common Alternative Educational Materials: Grappling of historians and history teachers in Southeast European Countries with their reconciliation", *An Introduction to Studies for Historical Materials*, Iwanamishoten, Tokyo, 2006; Nobuhiro Shiba, "Regional History and National History: Strategy of common Alternative Educational Materials in Southeast European countries", Takahashi and Nishi (eds.), *Eastern Europe in the 20th Century*, Jimbun Shoin, Kyoto, 2006.

DISCUSSION 1.

LANGUAGE IN TRANSITION

Report on the Presentation and Final Discussion around the Theme: *Language in Transition*

Sieun RIM, Chair

Members: Tiberiu Alexandru Ilinca, Anubhuti Chauhan, Andreea Dragomir, Sayuko Yamanaka, Baptiste Puyo, Sieun Rim

Tiberiu Alexandru Ilinca dealt with dialects of the Romanian and Japanese languages.
    Keyword: dialect
    Point of discussion: comparison of dialects between Romanian and Japanese languages

Anubhuti Chauhan attempted to analyze the difficulty faced in the acquisition of the case particles *ni* and *wo* by Hindi speaking learners of Japanese language.
    Keywords: Japanese case particles, second language acquisition
    Point of discussion: acquisition of the case particles *ni* and *wo*

Andreea Dragomir focused on communication problems between Japanese and Romanians caused by high/low context.
    Keywords: context, communication
    Point of discussion: comparison between Japanese and Romanian from the perspective of context

Sayuko Yamanaka dealt with French leaners' errors in Japanese and tried to examine the cause of such errors.
    Keyword: error analysis
    Point of discussion: some representative errors with French learners of Japanese language

Baptiste Puyo tried to redefine the grammatical number category in Japanese.
    Keyword: number category
    Point of discussion: comparison of number category between Japanese and French

Sieun Rim tried to analyze communication between close friends, especially focusing on the Japanese teasing act
    Keyword: teasing
    Point of discussion: teasing acts between close friends

We started the discussion with questions regarding Tiberiu Alexandru Ilinca's presentation, together with an additional member Yu Tanaka. Sieun Rim questioned Ilinca about dialects of the Romanian language. Ilinca explained about the origin of the Romanian language and the background on the formation of Romanian dialects.

Next, we talked about high and low context which was discussed in Andreea Dragomir's presentation. Context is important in communication and there are differences in Japanese and European culture that may cause miscommunication. Sieun Rim indicated that the concept of high/low context can also be applied to communication between close friends.

We then moved on to the theme discussed by Anubhuti Chauhan and Sayuko Yamanaka. They presented intermediate language and error analysis respectively. Anubhuti discussed "transition" in terms of intermediate language. That is, how learners of foreign language tend to depend on the grammar structure of their mother tongue in the initial stage of language acquisition but gradually move towards a better command of the target language. This process requires not only the ability to acquire new elements of the target language, but also the ability to unlearn the rules of grammar structure specific to the mother tongue.

Next, Yu Tanaka and Baptiste Puyo discussed the concept of number category in Japanese and French. Yu Tanaka questioned the concept of European number category. Puyo explained that the concept of number category in European languages is basically understood in terms of singular and plural and that this distinction is not present in Japanese.

Ilinca raised the question about *jougo* (*畳語*) like *hito-bito* (*人々), yama-yama(山々)* asking whether this is treated as a plural category in Japanese. Yu Tanaka confirmed this view and added that onomatopoeia like *kirakira (きらきら)* are also similarly derived.

Finally, we talked about "what is transition", which was the theme of this forum. Ilinca stated that "transition" is the process of "adaptation". In other words, in an ever transient world we need to continuously keep adapting to our circumstances. This applies to language as well. We are constantly adapting to diverse cultural contexts, particularly when speaking a foreign language. Thus the ability to adapt is especially crucial to a foreign language learner.

Many of the presentations made during the session on language included comparative (and/or contrastive) observations between Japanese and other Indo-European languages. Some presenters spoke about the origins of the language and its dialects whereas others focused on language acquisition from the perspective of intermediate language and error analysis. All participants, however, interpreted "transition" as a process of adaptation which is not only a necessary but also a positive phenomenon.

DISCUSSION 1.

LANGUAGE IN TRANSITION

Undergraduate Session

Japanese and Romanian Dialects

Historicity and Change

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Abstract

Romanian, like most other European languages, evolved in the context of complex multiple relations with other nations and thus owes its dialects to influence from outside, whereas Japanese had an isolated evolution for most of its known history and its dialects arose from the differences that occurred in regions which were in limited contact with each other. Out of the four Romanian dialects only one is spoken in Romania, while all Japanese dialects are spoken within Japan. Here, I will try to analyze the changes dialects have undergone and what these changes mean in the context of Japan and Romania.

Keywords: evolution, context, contact, influences, regional

Introduction

Languages are considered by many to be living organisms and as such they are subjected to various processes that over time lead to changes which transform the languages and make them evolve. There are changes that occur over the whole area where a certain language is spoken but there are also changes that take place only in a specific region and these result in the creation of dialects.

Here, I will draw a parallel between Japanese and Romanian dialects in order to try to understand better how they could evolve from now on; how the dialects came to be in their present-day form and what transition might occur in the future.

Because time is limited, I will not go into technical details regarding morphology, syntax and so on but try to focus on the general aspects which define dialects.

This presentation is divided into four parts:

(1)   A general overview where I will present some general information about the dialects of the two languages;

(2)   The context of evolution for the dialects of each language: the two contexts are very different and therefore the processes that led to the formation of the dialects are also different;

(3)   Relations between dialects: here I will try to see whether inside each language one dialect is more prominent and its influence if any on the others and what accounts for these relations;

(4)   Transition: I will also attempt to observe the changes that have occurred up till now and based on this transition try to ascertain the probable evolution of the respective dialects.

General overview

Japanese dialects are mainly classified into the following groups according to the region in which they are spoken: Eastern Japanese dialects (Hokkaidō, Tōhoku, Kantō, Tōkai-Tōsan); Western Japanese dialects (Hokuriku, Kansai, Chugoku, Umpaku, Shikoku); and Kyūshū (Hōnichi, Hichiku, Satsugū)[1] as can be seen in Map 1.

Map 1. Major delineation between Japanese dialects
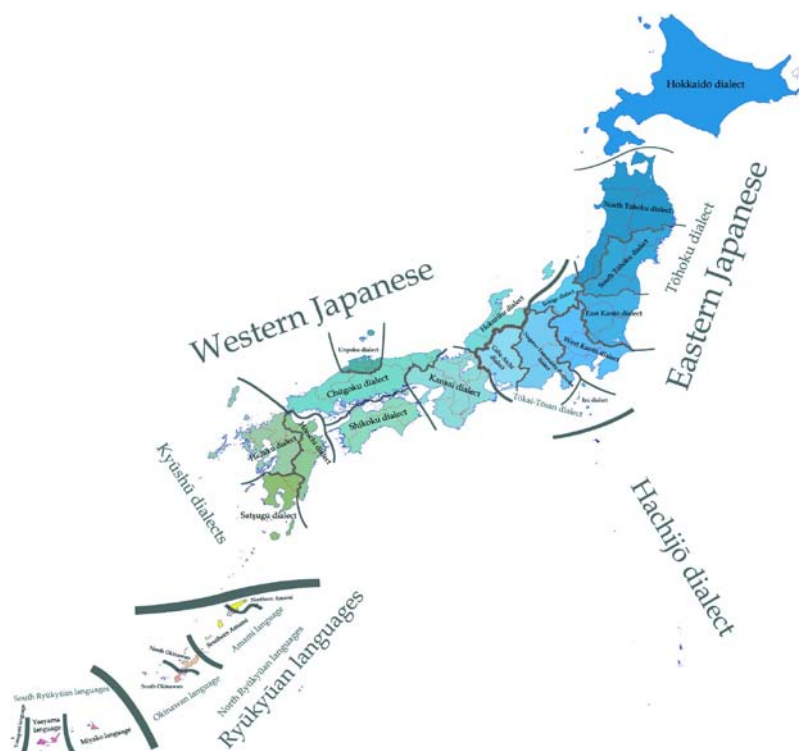
(Source: "Japanese dialects", www.wikipedia.com)

The Webster dictionary defines "dialect" as "a regional variety of a language distinguished by features of vocabulary, grammar and pronunciation from other regional varieties"[2], and the same definition is used by linguists all around the world. The differences between two regions can be very minor and linguists can still talk about "dialect". That is why Japanese dialects are classified in many subcategories although sometimes they differ in as little as a peculiar pronunciation of a vowel or a consonant.

Maybe the best-known dialect, even outside of Japan, is the Kansai dialect. Looking at it in detail we can see it is classified as a Kyoto dialect, an Osaka dialect, a Kobe dialect, a Nara (or Yamato) dialect, an Ise dialect, a Wakayama dialect, even though, for example, Kobe and Osaka are neighbouring cities.

Regional differences are significant, residing mainly in the vocabulary, verb and adjective inflection and of course in pronunciation and accent. This results sometimes in a very low degree of mutual understanding between dialects.

The most significant differences are between Eastern and Western dialects but there are very great differences even over short ranges. I think the case of the famous Kagoshima dialect, which cannot be understood even by the other inhabitants of Kyushu, is quite well-known.

In my view, another important feature of the Japanese dialects is that all of them are spoken within Japan. This will prove important in the comparison I am going to make later on.

As you can see from Map 2, the Romanian language has four dialects named after the population that speaks that particular dialect: Daco-Romanian (or what is commonly referred to as Romanian), has 28 million speakers and is the official language of Romania and the Republic of Moldova and official status in, among others, Vojvodina; Aromanian (or Macedo-Romanian), has officially around 500,000 speakers (unofficially up to 800,000), and is spoken in Greece, Macedonia, Albania, Bulgaria and Serbia (and also Romania due to migration in more recent times); Megleno-Romanian is spoken in Macedonia, having around 5,000 speakers; and finally, Istro-Romanian, which is spoken in Croatia, with less than 1,000 speakers[3].

Map 2. Ethnic map of regions inhabited by Vlachs/ Romanians

(Source: "Romanian language", www.wikipedia.com)

There is a very low degree of mutual understanding between the dialects. In the area where Daco-Romanian is spoken regional differences are very limited, with almost complete mutual intelligibility and the differences are perceived more as regional accents by native speakers. On the other hand, Aromanian is subcategorized into several sub-dialects that are sometimes hardly intelligible to one another[4].

Context of evolution of dialects

As is well known, Japan had an isolated evolution for most of its history[5] and by the eighth century there is evidence that proto-dialects were already formed, as can be seen very clearly in the *Man'yōshū* which gives some examples of *Azuma uta* poems composed in the "rough" language of Eastern Japan.

Low population mobility in the centuries that followed contributed to the development of regional ways of speaking which were quite differentiated from each other and resulted, in the Middle Ages, in a situation where villages were proud of having features of language that made their way of speaking unique.

From the seventh century onwards many Chinese loanwords began entering the Japanese language but over time they did not influence the dialects in either bringing them closer together or in differentiating them even more[6].

I also think that the structure of Japanese society itself, emphasizing the group to which one belongs[7] and minimizing contact with the outside world, also contributed to the continuation of such a large variety of dialects up to the present day.

For Romanian dialects the context of evolution is very different. As many Romanian history textbooks point out, areas inhabited by Proto-Romanian populations extended as far south as modern Greece before the Slavic migrations. Before the tenth century, the Carpathian region was the passageway for many migratory populations which did not just pass through quickly but at times stayed for centuries (there is also the case of the Hungarian people, who in the tenth century settled not only in territories that have become modern day Hungary but also in parts of Transylvania where they still live in large numbers (an estimated 1.7 million people) and exchanged cultural and linguistic elements with the native inhabitants.

The Slavic and Bulgarian migrations separated the Southern Romanian populations which evolved separately from this period. The language spoken by the northern population (Daco-Romanian) was influenced, although only in vocabulary, by the Slavic languages and later a little from Turkish, Greek and Hungarian. In addition, in recent times, a large amount of loanwords were taken from French, Latin and Italian; as a result, up to 75% of the vocabulary of the Romanian language can also be found, in a slightly different form, in Italian. The Aromanian dialect was influenced mostly by Greek, and Megleno-Romanian was influenced by the Southern Slavic languages[8].

Relations between dialects

Although it has many dialects, Japanese also has a standard form which permeates to various levels of everyday life and all Japanese people are supposed to understand it. Therefore, words and structures from the standard language started to infiltrate the dialects, especially in the language of the young people, thus creating neo-dialects. Moreover, dialects are not discouraged per se, but it is the standard language that is used in schools, broadcasting and mass media.

Local initiatives to preserve dialects exist and are gaining in popularity, thus increasing awareness about dialect and local cultural identity. There is also another aspect to be taken into account here, namely the fact that Japanese people are proud of their regional cultural heritage.

On the other hand, although Daco-Romanian is the main dialect[9], it is not regarded as the standard language by speakers of the other dialects, therefore there are extreme situations. Speakers of Aromanian, Istro-Romanian or Megleno-Romanian not living in Romania do not speak Daco-Romanian as a second language, but the language of the country they live in instead.

Transition

At times Aromanians, Istro-Romanians and Megleno-Romanians were persecuted or at least discouraged in professing their nationality in the countries they lived in, so their numbers gradually decreased as they were assimilated into the larger population. The decreasing number of people who speak different Romanian dialects can also be

explained by the fact that many people choose not to declare themselves minorities in the country they live in for the advantages this may give them such as non-discriminatory relations with others[10]. As a consequence, Megleno-Romanian and Istro-Romanian are considered endangered languages. Furthermore, in my opinion this has led to a situation in which Aromanian, Istro-Romanian and Megleno-Romanian have been used, for quite some time already, only in basic conversation and this has prevented them from undergoing any change.

In recent decades a movement has emerged declaring the Aromanian dialect a language in its own right, despite the fact that there is a unity between the phonetic and morpho-syntactical transformations that have taken place in all four Romanian dialects which make them part of a single language.

Due to the fact that the Japanese people live on an island country with a very rough landscape that makes contact with other communities more difficult, the Japanese language has many dialects. The Romanian language, on the other hand, has only four dialects. Romanians live on a continent with a milder landscape which meant that Romanian communities were able to be in contact over longer periods of time and this reduced the language variations over large areas.

Just like the major groups of Japanese dialects, Romanian dialects are hardly mutually unintelligible but whereas in Japan people are proud of their local cultural heritage, due to various causes explained earlier, very many Aromanians, Megleno-Romanians and Istro-Romanians choose not to speak their language or even declare themselves not belonging to the majority group of their respective countries. Furthermore, among the Japanese dialects, one of them, in a slightly changed form, rose to prominence as the standard language and has permeated the dialects more and more. Since not all Romanian dialects are spoken in the same country, it was not possible to choose one of them as a standard language and as such the influences of any one over the others is less than minor. Similarly to Aromanian, Megleno-Romanian and Istro-Romanian, Japanese dialects do not possess a distinct scientific vocabulary[11].

As I stated at the beginning, transition is a naturally occurring phenomenon in a language, with causes ranging from contact with other peoples to a thing as trifling as a preference for one type of pronunciation. Nevertheless, a language that resists change of any sort is bound to slowly fade away and give way to other more dynamic languages. That is in my opinion the reason why Japanese dialects will continue to be spoken,

although in a different way, in parallel with the standard language, whereas those Romanian dialects which are not spoken within Romania, will, sadly, at one point disappear.

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[1] "Japanese dialects", <www.wikipedia.com>.
[2] *Webster's New Collegiate Dictionary*, p.311.
[3] "Romanian language", <www.wikipedia.com>.
[4] Ibid.
[5] As the Japanese people were long established by the time the first chronicles were written in Japanese language, there is very little surviving information about archaic Japanese.
[6] They did, however, produce some major changes in the Japanese pronunciation as a whole. See Shibatani (2001: 196).
[7] Here we can relate to the well known concepts of *uchi* and *soto*.
[8] "Romanian language", <www.wikipedia.com>.
[9] I call it main because there is a ratio of more than 40 to 1 between the speakers of Daco-Romanian and Aromanian, the former being regulated by an academic institution and possessing a scientific vocabulary.
[10] See Ratiu.
[11] Scientific terminology that exists in standard Japanese can, of course, be used while speaking a dialect.

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DISCUSSION 1.

LANGUAGE IN TRANSITION

Graduate Session

The Acquisition of Case Particles *wo* and *ni* :
A Case Study of Hindi-Speaking Learners of Japanese Language

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Abstract

 This research is an attempt to analyze the difficulty faced in the acquisition of case particles "ni" and "wo" by Hindi-speaking learners of Japanese language. Errors in the usage of case particles "ni" and "wo" have been the subject of studies which conclude they arise from: a) influence of the learner's mother tongue, and b) multiple functions assigned to the same case particle. However, there are no studies that specifically look into the problems faced by Hindi-speaking learners of Japanese language. This study has two aims, firstly to determine whether the transitivity of predicates influences case particle acquisition and secondly to study mother tongue influence by comparing case particles in Japanese and Hindi.

Keywords: second language acquisition, case particles, Hindi-speaking learners, transitivity, mother tongue influence

1. Introduction
1.1 Case particles and case frame in Japanese language

Case particles, which mark case relationship between nouns and predicates, play an important role in Japanese language. The word order being relatively flexible, case particles like *ga, wo, ni, he, de, kara*, and *yori* determine the grammatical role of nouns. For this reason, the treatment of case particles should constitute an essential part within a grammar lesson of Japanese language.

This can be illustrated by the following examples:

(1)   たろうが　じろうを　殴った。
      Tarou - ga   Jirou - wo   nagutta.
      Tarou (agent) Jirou (recipient) hit
      Tarou hit Jirou.
(2)   じろうが　たろうを　殴った。
      Jirou - ga   Tarou - wo   nagutta.
      Jirou (agent) Tarou (recipient) hit
      Jirou hit Tarou.

It is case particles and not the word order that determine the grammatical role of the argument in Japanese language. Therefore, as seen in examples (1) and (2), changing the order of case particles can completely change the meaning of the sentence.

The case frame of Japanese consists of complements (or arguments) specific to a certain predicate. For example in (1), "*Tarou - ga*" and "*Jirou - ni*" are the arguments that are attached to the predicate "*naguru*" (to hit). We can therefore represent the case frame of the predicate "*naguru*" as ［*ga - wo*］ *naguru.*

A two case particle structure, like the one shown above, is the most common case frame observed in the Japanese language.

1.2 Usage of case particle *wo* and *ni*

Generally speaking, case particles in Japanese have multiple usages making it difficult for learners to manipulate them effectively.

According to Masuoka & Takubo (1987), the usage for case particle *wo* and *ni* can be summarized as follows:

Table 1. Usages of *wo*

Usage	Example
Object - Direct or indirect object of a verb	本を読む。(Read a book)
Departure - Place from which the agent departs	部屋を出る。(Leave the room)
Path - Path of movement	空を飛ぶ。(Fly (across the sky))
Time – passage of time	楽しい時間を過ごした。(Had a good time)

Table 2. Usages of *ni*

Usage	Examples
Place of existence	駅の前に大学がある。(The university is in front of the station)
Possessor	私には子供が３人いる。(I have 3 children)
Point of Time	３時に会議がある。(The meeting is at 3 o'clock)
Action doer	先生に叱られた。(I was scolded by the teacher)
Destination	目的地に着く。(Reach the destination)
Result of a change	学者になる。(Become an academician)
Recipient	子供にお菓子をやる。(Give sweets to children)
Partner	田中さんに聞く。(Ask Mr. Tanaka)
Object towards which the action is directed	親に逆らう。(Go against one's parents)
Purpose	買い物に行く。(Go shopping)
Cause	酒に酔う。(Get drunk on *sake*)

2. Research question

This study attempts to throw light on the difficulty in case particle acquisition faced by Hindi-speaking learners of the Japanese language. It will focus on the case particles *wo* and *ni*, both of which can be used as object markers and are often confused by learners of Japanese as a second language.

As a working hypothesis, the study will try to find out whether the transitivity of the predicate of a sentence influences the acquisition of the case particle that constitutes its case frame. The study also aims to see whether the learner's mother tongue influences case particle acquisition.

3. Research hypothesis

Based on the prototype approach to transitivity where transitivity is seen as a scalar notion and clauses are ranked on a transitivity scale, Tsunoda (1991) proposes a verb-type hierarchy of two-place predicates consisting of agent and object.

Table 3. Transitivity scale in Tsunoda (1991)

Case frame	*ga - wo*					
category	1		2	3	4	5
meaning	Action		Cognition	Pursuit	Knowledge	Emotion
	1 A	1 B				
examples	壊す To break	助ける To aid	聞く To listen	探す To search	思い出す To recall	尊敬する To respect

Case frame	*ga - ni*				
category	1	5	6	7	8
meaning	Action	Emotion	Psychological or Physiological change	Change	Ability
	1 B無影響				
examples	影響する To influence	憧れる To aspire	震える To shake	変わる To change	弱い To be weak at

According to the prototype theory of transitivity, transitivity of the predicate decreases as we go down the scale. In the case of Japanese, high transitivity verbs mark the object with the accusative *wo* whereas low transitivity predicates mark the object with non-accusative markers like the dative *ni,* nominative *ga,* etc.

Based on this, it is hypothesized that for learners of Japanese as a second language prototypical transitive situations should be relatively easier to acquire than peripheral ones. Also, object case marking may be difficult for those learners whose language does not possess a rich case marking system as in Japanese.

4. Research method

In order to test this hypothesis, So (2007) devised a fill-in-the-blank style questionnaire based on Tsunoda's verb type hierarchy. The questionnaire consisted of 40 questions based on [*ga – wo*] case frame, 32 questions based on [*ga – ni*] case frame and 14 control examples. The questionnaire targeted learners of beginner and intermediate level.

Table 4. Questions based on [*ga - wo*] case frame

Case frame *ga - wo*	Example problems
Action 1A	太郎がパソコン＿＿壊しました。
Action 1B	太郎が新聞＿＿読みました。
Cognition	太郎が音楽＿＿聞いています。
Pursuit	太郎が花子の部屋＿＿訪ねました。
Knowledge	太郎が花子を疑いました。
Emotion	花子が先生＿＿尊敬しています。
Path	鳥が空＿＿飛びます。
Departure	太郎が車＿＿降りました。

Table 5. Questions based on [*ga - ni*] case frame

Case frame *ga - ni*	Example problems
Action 1B	太郎が花子＿＿電話しました。
Emotion	太郎がこの意見＿＿賛成しました。
Psychological or Physiological change	太郎が寒さ＿＿震えました。
Change	信号が赤＿＿変わりました。
Ability	太郎が数字＿＿弱いです。
Destination	太郎が椅子＿＿座りました。

5. Pilot test

Borrowing this questionnaire, a pilot test was conducted targeting fourteen Hindi-speaking learners of Japanese in August 2009. The learners were undergraduate students in the department of Japanese language of the Jawaharlal Nehru University in New Delhi. Having just entered the third year of the program, it is safe to define their language level as intermediate level.

The results of the test are as follows:

Table 6. Results of pilot test

Case frame *ga - wo*		percentage of correct answers	Case frame *ga - ni*	percentage of correct answers
category			category	
Action	1A	100	Action 1B	86
	1B	96	Emotion	71
Cognition		96	Psychological or Physiological change	35
Pursuit		89	Change	57
Knowledge		71	Ability	21
Emotion		50	Destination	78
Path		93		
Departure		96		
Average percentage		86	Average percentage	58

The above results suggest the viability of further research along this line.

Regarding the second research question, that is the influence of Hindi language on the learner's acquisition of case particles, it is difficult to make any definite statement due to the limitation of data at hand. Though there are certain structural similarities between the two languages[1], a further study is required to discuss the presence of mother tongue influence.

Examples where a possible influence of Hindi was observed in the questionnaire responses are given below.

(3)　　花子が太郎を離婚しました。
(correct response：花子が太郎と離婚しました。)

　　　Hanako-ga Tarou-wo rikon shimashita.
　　　Hanako (case marker ga) Tarou (case marker wo) divorced.
　　　Hanako divorced Tarou.

This sentence translates into Hindi as follows:

(3')   *hanako-ne tarou-ko taalak diya.*
      Hanako (case marker *ne*) Tarou (case marker *ko*) divorce gave.

The postposition case marker employed in Hindi is *ko* which commonly corresponds to the Japanese object case particle *wo*. This may be a possible factor that influenced the learner's choice of mistakenly selecting the *wo* case particle instead of *to*.

(4)   太郎が花子に疑いました。
(correct response : 太郎が花子を疑いました。)
      Tarou-ga Hanako-ni utagaimashita.
      Tarou (case marker *ga*) Hanako (case marker *ni*) suspected.
      Tarou suspected Hanako.

This sentence translates into Hindi as follows:

(4')   *Tarou-ne Hanako-pa shak kiya.*
      Tarou (case marker *ne*) Hanako (case marker *par*) suspect did.

Similarly to example (3), the learner may be relying on the mother tongue when selecting the answer. The Hindi equivalent for example (4) employs postposition marker *par*. This translates as "on (top of)" which corresponds to the Japanese case particle *ni*.

6. Overall observations

Test results show prototype effects in both [*ga – wo*] and [*ga – ni*] case frames. We can therefore conclude that it is possible to assume that case particles of more prototypical verbs are easier to acquire. Furthermore, similarities and differences in the system of case markings of Hindi and Japanese seem to influence acquisition.

[1] Firstly, both Japanese and Hindi are SOV languages. Secondly, the case markings in both languages are postpositions.

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Communication Problems between Japanese and Romanian Speakers: High Context vs. Low Context Communication

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Abstract

Edward T. Hall classified the cultures of the world according to the importance given to context in the process of communication. According to his theory there are High Context cultures and Low Context cultures. Japanese culture is considered to be one of the major High Context cultures, while Romanian culture, due to its Latin origin and historical changes among other considerations, is positioned in the middle of the HC-LC scale. These different characteristics can explain some of the communication problems encountered between speakers of the Japanese and Romanian languages.

Keywords: communication, culture, context

Introduction

The purpose of this paper is to compare the Japanese and the Romanian cultures from the perspective of High Context and Low Context communication and to identify the most frequent problems encountered between speakers of Japanese and Romanian caused by the different types of communication in the two cultures. My study is based on Edward T. Hall's theories regarding the importance of context in the act of communication and the classification of cultures according to these theories. I will explain the role of culture and context in the act of communication. I will also present the characteristics of HC and LC communication and will try to enumerate and analyze some of the communication problems between speakers of Japanese and Romanian based on the different styles of communication.

High Context vs. Low Context Cultures: characteristics

Among the first to notice the importance of context and its role in understanding and characterizing the cultures of the world was the anthropologist Edward T. Hall. He first defined context as "the information that surrounds an event and is inextricably bound up with the meaning of that event" (Hall 1990: 6). According to Hall, the elements that combine to produce a given meaning, i.e. events and context, are in different proportions depending on the culture. Context includes history, events, interpersonal relations and social status. The anthropologist claims that the cultures of the world can be classified according to the importance context is given in the process of communication.

High Context (HC) cultures are those cultures in which communication is based on the setting it takes place in and also on the relationship between the interlocutors. Based on these characteristics we can talk about a HC communication type. In this case the message is not explicitly delivered so the information can be grasped indirectly. Non-verbal language is a very important component of HC communication. In Low Context (LC) cultures, on the other hand, communication is based on clear, direct and very detailed messages. Non-verbal language is considered to be less important. The first difference between HC and LC cultures that can be noticed is that in HC cultures the behaviour of the interlocutor contributes to the understanding of the message (in most cases the behaviour itself can be considered a message) while in LC cultures the message helps understand the interlocutor's behaviour. For a better understanding of these new concepts Hall offers the following explanation:

> A high context (HC) communication or message is one in which most of the information is already in the person, while very little is in the coded, explicit, transmitted part of the message. A low context (LC) communication is just the opposite; i.e. the mass of the information is vested in the explicit code. Twins who have grown up together can and do communicate more economically (HC) than two lawyers in a courtroom during a trial (LC), a mathematician programming a computer, two politicians drafting legislation, two administrators writing a regulation.

> (Hall 1976, quoted in Hall & Hall 1990: 6)

Among HC cultures Hall mentions Oriental cultures (Japanese, Chinese, Korean and Arabian), Mediterranean cultures and Native American cultures. On the other hand, American, German, Swiss and Scandinavian people are considered to have LC cultures. High or Low Context characteristics can also be influenced by social structure. It has been noticed that group-oriented societies are characterized by HC cultures, as the information is much more easily transmitted and explicit utterances are not necessary, as opposed to individualistic societies characterized by LC cultures.

It is said that Japanese culture is strongly influenced by context. A good example that confirms this theory is the Japanese tea ceremony. Tea ceremonies are held with the purpose of transmitting a message to the guests. But this message is not directly uttered. It is mainly conveyed by the host's gestures, the objects that are used during the ceremony, the flower arrangement and the calligraphy rolls that can be seen in the tea room. The importance given to politeness is another characteristic of Japanese society that can be explained using the concept of High Context culture. Politeness and caring about another person's needs guaranties the harmony of the group. At the same time a close relation between the members of the group is one of the keys of HC communication.

William B. Gudykunst and Bella Mody (2002) enumerate a few characteristics of the two types of culture. Verbal communication and explicit utterances are common in LC communication. Members of LC cultures are often perceived as excessively talkative and insisting on obvious, useless details. On the other hand, because non-verbal language is common in HC cultures, these people are considered secretive and unwilling to communicate. Moreover, people's preferences differ according to the importance verbal or non-verbal communication is given. For instance, Americans (LC) consider very talkative persons attractive as opposed to Koreans (HC) who prefer quiet persons. Another important feature, as Gudykunst and Mody observe, is that members of LC cultures, especially men, cannot understand non-verbal messages as well as members of HC cultures. But in HC cultures people are much more sensitive to gesture, allusion and tension, which have a strong emotional impact on them. Problems appear more frequently when members of one culture ask of others to understand and adapt to their culture. For example HC culture people are more easily adaptable and when interacting with other people they expect them to understand subtle gestures, indirectly expressed feelings or clues given by the environment and others. Unfortunately, due to their different structure, LC-culture people are not able to meet their expectations.

HC cultures are homogeneous, while LC cultures are rather heterogeneous. This aspect causes another series of problems. For LC-culture people it is very difficult to adapt to HC culture. They are used to explicit messages so when interacting with HC people they are usually unable to understand the symbols in the messages they receive. On the other hand people from HC cultures tend to look for deeper meanings in the messages they receive from LC culture people, even though there are none. Moreover, in HC cultures a very clear difference is made between the members of the same group and outsiders, e.g. in Japanese culture this took shape in the concept of *uchi* and *soto*.

> High context cultures make greater distinction between insiders and outsiders than low context cultures do. People raised in high context systems expect more of others than do the participants in low context systems. When talking about something that they have on their minds, a high context individual will expect his or her interlocutor to know what's bothering him or her, so that he or she does not have to be specific.

> (Hall 1976, quoted in Gudykunst & Nishida 1994: 58)

Another difference between HC and LC cultures is the way people are perceived. In HC cultures a greater importance is given to a person's value, his or her social position, the environment he/she lives in, which usually does not happen in LC cultures. This aspect has an important influence on society at every level. Even the way a bank loan is given can be explained by this theory. While in a HC culture a loan would be granted based on a person's social status, in LC cultures it will be approved only after a detailed analysis of the applicant's documents. Based on this example one can say that another difference is that LC cultures are characterized by self-face concern and HC cultures by mutual face concern.

Communication problems

One of the most frequent communication problems between speakers of Japanese and of Romanian is caused by the fact that Japanese use a rather indirect style in conversation and Romanians tend to use a more direct style. This is the reason why Romanians perceive the Japanese as secretive, hiding their thoughts and sometimes afraid to talk openly. On the other hand the fact that Romanians are very talkative and that they usually express their opinions directly can be perceived as offensive by their Japanese interlocutors. The origin of these characteristics can be found in the structure

of Japanese and Romanian societies. Japanese are characterized as a group society. Group cohesion is so strong that the interlocutor is supposed to understand the message without detailed explanation. Romanians, on the other hand, are raised in an individualistic society where people are expected to express their feelings and needs clearly in order to communicate efficiently. A typical example that illustrates this communication problem is the way Japanese and Romanians deal with refusals. Japanese consider a direct refusal to be impolite and often use the word ちょっと (*chotto*) for an answer without any other explanation. Although Romanians also prefer indirect answers, they consider being refused without a reason to be highly impolite. That is why Romanians are sometimes offended when Japanese turn down their proposal or invitation without explaining why. Japanese feel uncomfortable when Romanians insist on receiving an affirmative answer despite having already turned down their proposals.

Romanians are known for their hospitality but sometimes it can become excessive hospitality. For instance, when Romanian women have guests they always insist that the guest should eat a little more. This is perceived as a good quality by the Romanians because the host appears to be thinking of her guests' needs but it is felt as an invasion of privacy by the Japanese. This is somehow offensive for the Japanese because the Romanian host assumes to know what is best for her guests, in other words she does the thinking for them. Out of consideration for their interlocutor the Japanese never assume to understand another's feelings and thoughts. This is also the reason why in Japanese language when somebody makes a statement about a third person, the statement is always indirect. There are also some Japanese customs that are perceived by Romanians as crossing personal boundaries. Romanians are educated according to Christian Orthodox principles, which are very strict when it comes to nudity. This is the reason why many Romanians feel embarrassed when going to Japanese *onsen*. Nudity is taboo and the *onsen* experience is perceived as an invasion of their personal space.

Another frequent communication problem is generated by non-verbal communication. Because most gestures are deeply connected to custom and cultural background they are very difficult to decode. Even more uncomfortable is the case when a specific gesture or expression has a positive connotation in one culture and a negative one in another culture. Another cause of communication problems between speakers of Japanese and of Romanian is the use of honorific language. Romanians use polite language when they want to show respect but polite language in Romanian is not as complex as *keigo* in Japanese. There are cases when Japanese people feel offended by

the Romanians' improper use of honorific language. This happens because they do not understand that for Romanians social status is not as important as it is for Japanese. Romanians on the other hand are sometimes confused when Japanese try to translate Japanese honorific expressions into Romanian or English. Because, as I mentioned before, these two languages do not have a complex polite language, the usage of honorific expressions is inadequate and leads to unnatural expressions.

Another difference between Japanese and Romanians is that Romanians are very loyal to their family, while Japanese tend to be more loyal to their company. For instance, it was very difficult for a Japanese manager in Romania to understand the fact that on September the 15th most of his female employees wanted a day off so they could accompany their children on their first day of school. From the manager's point of view work was the priority. The conflict was solved after the employees explained the importance of family in Romanian society. Mixed couples of Japanese men and Romanian women encounter the same problem. It is usually difficult for a Romanian woman to accept the long absences of her husband.

Solutions

Communication problems between Romanians and Japanese could be solved if both sides tried to understand each other's cultural background. A professor once said that translation is ten percent language and ninety percent culture. I think the same definition applies to communication. Words that are not tied by cultural meaning are of no use in the process of communication. Tolerance is also a key in communication problems. One cannot expect to understand his or her interlocutor if he or she is not ready to accept new and different experiences. This leads to another important factor, i.e. adaptation to a new environment. There are people who live for years in a different society and cannot understand the new language and the new culture. There are other people who in a very short period of time manage to learn a lot about the society they live in because they are ready to leave their old habits and adapt to new conditions. These are the people who manage to communicate efficiently. For more natural communication, people should also avoid direct translation from their native language. Not only do languages have different structures but some also have elements that cannot be found in others, as in the case of Japanese honorific language.

Conclusion

Communication problems are more frequently caused by cultural differences than by a limited knowledge of a language. There are always difficulties when it comes to the interaction of people from different cultures. The most difficult case is when the two interlocutors represent cultures that are at the opposite ends of the High Context-Low Context scale. This explains why Japanese people encounter more difficulties when interacting with Americans than when communicating with Romanians. Therefore, if the interlocutors come from very different societies, the most efficient solution to communication problems is a deep understanding of each other's cultural background, accompanied by tolerance.

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The Need to Redefine the Number Category in Japanese

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Abstract

Traditional European grammars define the grammatical number category as a basic dichotomy between the unmarked singular form and the marked plural form. Influenced by this type of description, Japanese grammars then went on to interpret this morphologico-semantic opposition. By focusing on an analysis of the counting system, we will show that the function of the number category in Japanese is not to express grammatical distinctions between singular and plural values but to express enunciative distinctions involved in discourse.

Keywords: plural, singular, grammatical number, discourse, enunciation

1. Introduction

In this paper we will attempt to demonstrate that in Japanese language, contrary to French language, no grammatical number system can be observed. The unmarked form of Japanese nouns should not be considered as a singular form but as a general number form to which number distinctions are not attached.

By focusing on an analysis of the counting system, we will seek to show that the function of the number category in Japanese is not to express grammatical distinctions between singular and plural values but to express enunciative distinctions involved in discourse. By demonstrating that the number category does not have the same role in Japanese grammar as in French grammar we aim to show that the concept of grammatical number category in Japanese has, under the influence of European description, been misunderstood.

2. Starting point

The following haiku composed by Matsuo Basho is considered as one of the most famous haiku in Japanese poetry.

(1)   ふる池やかはづ飛び込むみづの音 (*Furu ike ya-kahadu-tobikomu-midu no oto*; Old pond-frog-jump-water sound)

Japanese speakers usually consider that only one frog is involved here and both French and English translations use the singular form «une grenouille» and «a frog». But in a biological reference to frogs it seems quite impossible to find such a situation where only one frog would jump in a pond (Tamamura 1986: 4). This is why some translations use the plural form (Tamamura 1986: 5).

(2)   Some frogs jumped in an old pond with a sound of water

Based on such considerations, the choice here between singular and plural forms cannot be inferred from Japanese grammar. French grammar on the contrary, makes this choice obligatory and fundamental; where every word, pronoun or verb bears a number distinction. This is not the case in Japanese. In the following sentence, the French translation of the Japanese verb form can be both singular and plural.

(3)   a. 走る (*Hashiru*; I run)
       b. Je cours; tu cours; il court; nous courons; vous courez; ils courent

In addition to such number indetermination, contrary to French, the use of the first person singular pronoun 私 (*watashi*) in the following sentence does not imply any morphological modification of the verb.

(4)   a. 私は走る (*Watashi-ha-hashiru*; I run)
       b. Je cours

3. The grammatical number category

In French grammar the grammatical number category is traditionally defined as a double dichotomy between singular and plural forms and between countable and uncountable nouns.

3.1. Morphological dichotomy: singular/plural

The dichotomy between singular and plural forms can be seen in many idioms but its structure and organization depend on each idiom. The distribution between singular and plural forms can thus differ from English to French.

(5)   pants ; pantalon
        trousers ; pantalon
        breeches ; culotte
        shorts ; short
        slacks ; jean

Although such morphological distribution between singular and plural forms is not the same in English and French, these languages share the same basic organization of grammatical number category. In both idioms the plural form is obtained by derivation from the singular form. The number category is based on the opposition between a marked form considered as a plural form and a fundamental unmarked form considered as a singular form.

In Japanese also, we can observe certain plural forms, obtained by the suffixation of plural markers like たち(*tachi*) or ら(*ra*) onto the non-marked form. But the main difference from French and English is that the unmarked form of Japanese nouns should not be considered as a singular form but rather as a general number form. It is in this respect that we can say there is no number system in Japanese.

Fig. 1: The number system in French and English

Word class	Unmarked form	Marked form
Noun; pronoun	«chat; cat» → Always singular	«chats; cats» → Always plural

Fig. 2: The general number in Japanese

Word class	Unmarked form	Marked form
Noun	猫 (*neko*; cat) → Mass form	猫たち (*neko-tachi*; cats); 猫ら (*neko-ra*; cats) → Always plural
Personal pronoun	私 (*watashi*; I); 彼 (*kare*; he) → Always singular	私たち (*watashi-tachi*; we); 彼ら (*kare-ra*; they) → Always plural
Demonstrative pronoun	これ (*kore*; this); この (*kono*; this) → Mass form	これら (*kore-ra;* these); *これたち (*kore-tachi*) → Always plural

In French and English, the singular/plural opposition is fundamental. In Japanese, such opposition only exists with personal pronouns and is irrelevant for nouns and demonstrative pronouns in which the singular/plural opposition is arbitrary.

3.2. Semantic dichotomy: countable/uncountable

Based on traditional grammars, the grammatical number category implies another opposition between countable and uncountable nouns. As in the following sentence, uncountable nouns cannot coexist with numbers.

(6)   * Give me two waters; * Donne-moi deux eaux.

In such situations, French and English use a partition name.

(7)   Give me two bottles of water; Donne-moi deux bouteilles d'eau.

In Japanese, it is impossible to use nouns with numbers. Thus we always need to use a classifier. Based on this distribution rule, we can say that every Japanese noun should be considered as an uncountable noun (Chierchia 1998).

(8)   *水を二下さい (*mizu-wo-ni-kudasai*)
       水を二杯下さい (*mizu-wo-nihai-kudasai*; give me two glasses of water)

4. Counting operation

Numbers can be considered as a symbolic item with no referential value. Based on this definition, the counting operation consists of associating a symbolic value (the number) to a referential content (the noun). In other words, it confers a linguistic value (concrete reference) to a non linguistic concept.

4.1. The use of classifier in Japanese

When we count nouns in Japanese, the use of a classifier is obligatory. However, we can observe a few exceptions.

(9)   75 円 (*75-en*; 75 yens)
       200 ページ (*200-peji*; 200 pages)
       二日かかる (*futsuka-kakaru*; it takes 2 days)
       10 時 (*10-ji*; 10 o'clock)

The classifier assumes two main functions in Japanese: suppressing the auto-reference of the number and adapting the number to a counting semantic area. The classifier works as a referential adaptor between the number and the noun and permits the categorization of the number value (Downing 1996, Matsumoto 1993).

The classifier itself in Japanese does not have any syntactic status. It does not refer to anything and cannot appear without a number.

(10) *枚を下さい。(*mai-wo-kudasai*)

4.2. Status of the number

The main difference between French and Japanese is not the value of the number itself but the grammatical status of the number and its relationship with the noun.

In French, the number belongs to a nominal phrase with a specific syntactic status. The nominal phrase gives a syntactic value to the number. First the number has a specific syntactic status in the sentence, from which its referential relationship with the noun is then determined. The referential content of the number is given from its syntactic status.

(11) Il était <u>une</u> fois <u>trois</u> petits cochons (once upon a time three little pigs)→ The number works as an adjective

(12) <u>Trois</u> et <u>trois</u> font <u>six</u> (three plus three equals six) → The number works as a noun

In Japanese, the number belongs to a classifier with a specific semantic and lexical status. The classifier gives a lexical status to the number. First the number is given a specific semantic content by the classifier from which its referential relationship with the noun is then inferred.

5. The function of plural

Contrary to French, where number distinctions are determined by morphological and syntactic considerations, the grammatical number category in Japanese appears to be connected to enunciative distinctions involved in discourse. Thus, the expression of plural in Japanese differs if the enunciation is understood as an objective descriptive situation or as an interlocutive situation.

5.1. Objective descriptive situation

In Japanese, the expression of plural is unusual when the enunciation situation is similar to an objective description.

(13) *三人の人たちが来た。(*sannin-no-hito-tachi-ga-kita*; 3 people came)

(14) あの三人の人たちが来た。(*ano-sannin-no-hito-ga-kita*; those 3 people came)

In (13) (Lucas & Le Nestour 1992: 82), the situation can be understood as an objective situation of counting where the only important information is how many people could come. Therefore, the plural is not allowed. But if we identify the subject by using the

demonstrative pronoun あの (*ano*; that), we can use the plural form. In (14) (Idem.), it is no longer a counting situation. The important information is not to say how many people could come, but to specify in a deictic and enunciative situation the identity of the people who could come.

5.2. Interlocutive situation

In Japanese, when the situation can be understood as a conversation in which interlocutive considerations are evident, the expression of plural is usual, especially when the reference of the subject can be identified.

(15)　*人<u>たち</u>は死ぬ。 (*hito-tachi-ha-shinu*; people die)

(16)　人は死ぬ。 (*hito-ha-shinu*; man is mortal)

(17)　あの人<u>たち</u>は死ぬ。 (*ano-hito-tachi-ha-shinu*; these people will die)

Contrary to (15) (Lucas & Le Nestour 1992: 86), and (16) (Idem.), where the plural is not permitted, the nature of the subject is identified in (17) (Idem.) and therefore the plural is allowed. It would seem that there is a close relationship between identification of the subject and the possibility of pluralizing. First we are given interlocutive determinations on which the expression of a plural value depends.

6. Conclusion

Our contrastive analysis of French and Japanese leads us to make the following statement. The number value in French and Japanese is not equivalent. In French, the singular/plural opposition is fundamental and implies syntactic agreement. Number distinctions imply a grammatical cohesion. In Japanese, the plural/singular opposition has a different value. The expression of number implies an interlocutive cohesion, thus, in Japanese, it is normal to find plural markers changing according to the interlocutive situation.

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Communication between Close Friends
The Japanese Teasing Act

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Abstract

This paper deals with a certain kind of speech act; that of teasing between close friends. This includes banter and put-down humors. Teasing can involve negative evaluation concerning the conversation partner but it also reflects intimacy and creates a light atmosphere during conversation. Sometimes, it can also lead to miscommunication, so the teaser sends meta-messages to signal that 'it's only for fun' and carries out acts of redress to recover the hearer's face.

Keywords: teasing, politeness strategies, meta-message, intimacy

Introduction

Before the modern era, when social status was clearly differentiated, social status regulated the use of language. Today, however, social status as such no longer exists and the use of language decides social relationship. Furthermore, the development of communication media has changed the way and style of communication between people. Usami (2001) predicts that in the twenty first century the style of communication in Japanese will become more free, informal and friendly. For this reason, an analysis of communication in informal situations can be important in the study of language.

This paper deals with communication between close friends, especially focusing on teasing or put-down humor performed in informal situations.

Teasing between close friends

This paper deals with a certain kind of speech act, i.e. teasing (which includes banter and other put-down humors) between close friends. Teasing involves negative evaluations of the hearer's appearance, characteristics, or behavior. It can therefore threaten the hearer's face[1].

However, when teasing occurs between close friends it leads to laughter, thereby creating a light atmosphere during conversation while teasing also reflects how close they are. Previous research (Nakayama 1995) has suggested that joking, like teasing or put-down humor, increases when people become more intimate with each other. Moreover, jokes are based on a shared background and values and the exchange may be used to stress this shared background or values (Brown & Levinson 1987).

Politeness theory (Brown & Levinson)

Some acts intrinsically threaten the face of participants involved in human interaction. These acts are called Face-Threatening Acts (FTA) by Brown and Levinson (1987). Brown and Levinson (1987) claim that face has two related aspects: negative face and positive face. Negative face is "the desire to be unimpeded in one's action". Positive face means "the desire to be approved of".

Usually, the speaker (S) will minimize the impact of a Face-Threatening Act (FTA) by means of redressing strategies. However, when humorous acts such as joking take place, the case is different. S often does not attempt to minimize an FTA.

Humorous face-threatening acts

Zajdman (1995) states that when a humorous FTA has been performed, one out of four possible configurations between Speaker (S) and Hearer (H) takes place.

Table 1: 4 possible configurations between S and H

	Speaker's intention	Hearer's interpretation	Speaker's expectation	Hearer's reaction
(a)	Meaning offense	Taking offense	Insult	Insult
(b)	Meaning offense	Not taking offense	Insult	Amusement
(c)	Not meaning offense	Taking offense	Amusement	Insult
(d)	Not meaning offense	Not taking offense	Amusement	Amusement

Configurations (a) and (d) present agreement of appreciation between S and H, therefore the communication act is accomplished without any difficulty. In configuration (b) and (c) there is disagreement between the participants. According to Zajdman (1995), configuration (b) does not pose a special problem but configuration (c) can cause a problem because potentially it can lead to misunderstandings or abuse.

So that an FTA is not interpreted as an offense by H, S undertakes some acts or strategies. Next, I will examine S's strategies (or acts) of teasing and H's reaction against S's teasing.

Data

I have collected data with the aid of four pairs of native Japanese speakers who are respectively close friends. I requested them to talk about their 'first impressions of their partner'. The conversations were recorded for 15 minutes then analyzed in terms of teasing acts, especially focusing on the strategies of S and H.

Strategies of speaker

As mentioned above, S often does not attempt to minimize an FTA which can provoke laughter. However, since it is possible that H could interpret S's teasing as an offense, S undertakes certain strategies.

S sends meta-messages that imply they are saying this for fun and that there is no hostile intent. These meta-messages are expressed by laughter, rhythmical tone, exaggerated expression or mimicry of the other. I will take one such example of exaggerated expression here.

(1) Exaggerated expression

　　25　　J2 :→　（まゆげの姿が）すごいよ、もうー. (*Mayuge no sugataga) sugoiyo, mou.* It (the shape of the eyebrows) is awesome.

　　26　　J1 :　　ほんと？*Honto?* Really?

　　27　　J2 :→　もう富士山ぐらい. *Mou Fujisan gurai.* It looks like Mt. Fuji.

　　28　　J1 :　　それは言いすぎだと思う. *Soreha iisugida to omou.* I think that's exaggerated.

　　29　　J2 :→　いや、ほんとにほんとにほんとに. *Iya, hontoni hontoni hontoni.* No, it really, really, really is.

In conversation (1), J2 talks about the shape of J1's eyebrows. He is teasing J1 with an exaggerated expression. By this act S sends meta-messages which mean "It's just for fun" "I'm only joking".

Furthermore, S sometimes takes a self-deprecating attitude and a self-denigrating act in order to redress the FTA. These acts may be carried out before teasing or performed after teasing. Following, is an example of self-deprecation after teasing.

(2) Self-deprecating attitude

　　01　　J3 :→　いや、T は女性の前でだまっちゃうかなーだって、結構. *Iya, T ha josei no maede damatchau kanaa datte, kekkou.* You are quiet before girls.

　　(omission of line 2-5)

　　06　　J4 :　　あーあれはね、初対面の女の人は苦手なんです. *Aa arehane, shotaimen no onnanohitoha nigate nandesu.* Ah, well, I'm nervous around girls I've just met.

　　07　　J3 :→　ま、俺も苦手、俺も苦手ですよー *Ma, oremo nigate, oremo nigate desuyoo.* Well, I'm also nervous.

　　08　　J4 :　　すごい苦手.　うん *Sugoi nigate. Un.* Really nervous, yeah.

　　09　　J3 :→　俺シャイやもん. *Ore shaiya mon.* That's 'cos I'm shy.

J3 teases J4 that he is shy and does not talk in front of girls. However, from line 07, J3 talks about himself after teasing J4. J3 admits that he is also shy and cannot talk well in front of girls. Thus we can observe examples such as this where the speaker undertakes a self-deprecating act after teasing in order to redress an FTA.

Hearer's countermove

H can also make a countermove against S's humorous FTA. When H accepts S's teasing as a joke, H may react to S. One way of reacting is to apply counter-humour against S's FTA. Mimaki (2008) suggested that if H's face was threatened by S's FTA, sometimes H would also perform an FTA against S, so a balance of FTAs could be maintained in the conversation between close friends. Mimaki called these acts of H 'FTA balance inquiring acts'.

Conclusion

In analyzing communication between close friends, we can see that S's negative evaluation does not always threaten H's face when the aim of the utterance is for fun. In this respect we need to rethink the theory of politeness.

Speaking formally is not always polite. Sometimes a friendly attitude makes others feel at ease. Furthermore, politeness cannot be explained only by form. We also need to consider the interaction that takes place between participants. Moreover, in order to understand the intent of utterance of another person, we need to understand the meta-messages sent by that person.

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[1] Brown & Levinson (1987) treat the aspects of face as basic wants which every member knows every other member desires and which in general is in the interests of every member to partially satisfy.

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Error Analysis in
French Learners of Japanese Language

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Abstract

Error analysis involves observing and classifying learners' errors and analyzing the factors causing these errors. This theory considers errors to be a learner's unconscious act which aids him or her in learning the correct usage of grammatical phrases or expressions. This study primarily aims at giving a precise description of errors which French learners make when learning the Japanese language. It also aims at analyzing certain characteristic errors through a contrastive study between the French and Japanese languages. Finally, I hope that it will eventually contribute towards Japanese language teaching methodology.

Keywords: error analysis, errors, linguistic acquisition, Japanese language, French learners

1. Introduction

Error analysis, first used by Corder (1967), considers errors to be a learner's unconscious act which aids him or her in learning the correct usage of grammatical phrases or expressions. Therefore, such errors could lead to linguistic acquisition, that is, they would be evidence of growth in language competence. Corder adds that errors are important even for teachers and linguists. Through such errors teachers can apprehend what learners have or have not understood as well as anticipate how to prevent error usage. Errors help linguists understand the difficulties faced by learners and therefore to better clarify the rules of language (phonetic, graphical, grammatical, etc.).

In the research study I intend undertaking, I will ask French students of Japanese to write their work in both Japanese and French in order to verify what they would say if they were not constrained in their means of self expression. Indeed, some expressions

are grammatically correct but semantically inappropriate depending on context. For instance, if we are thirsty and would prefer water, we would say *mizu ga ii* (水<u>が</u>いい). However, if we want to say that water is good enough, we should say *mizu de ii* (水<u>で</u>いい). If we use the latter in the first situation, and the former in the second situation, although these two expressions are both grammatically correct, they should be considered as errors because they are inappropriate given the context. Therefore, work written in the student's mother tongue should be studied alongside the Japanese version.

Concerning student level, I intend to take the beginner level. However, as the situation in learning Japanese can be different depending on the university, or even among students in the same class (for instance where students have studied Japanese before entering university), I will also detail the students' Japanese study situation (for example: less than two years; more than two years; etc.).

2. Examples of errors made by French learners of Japanese language
2.1. Phonetic errors

In this paragraph, I will cite some examples of phonetic and grammatical errors made by French learners of Japanese language.

Not only French speakers but many foreign learners of Japanese language cannot generally catch the sense of beats. Many cannot distinguish between a long vowel and a short vowel; for example, they cannot distinguish between *obasan* (おばさん; a lady) and *obāsan* (おばあさん; an old lady). Then, many French speakers cannot pronounce a geminate consonant correctly, therefore, they pronounce the word *otto* (夫) which means "husband" and *oto* (音) which means "sound" in the same way. Another phonetic problem, which is particular to French speakers, is the pronunciation of the sound /h/. Indeed, as this sound does not exist in the French language, instead of pronouncing *haka* (墓; grave), for example, French speakers tend to pronounce *aka* (赤; red).

2.2. Grammatical errors

In this paragraph, I will comment on some grammatical errors cited in Ichikawa (2010).

Firstly, we will observe examples of errors of deixis *ko-so-a-do* (こ、そ、あ、ど) .

(1)   たとえば、お店とかに入ったときに、かなり*その店長さんの笑顔見た
        らすぐわかると思いますけど...
        tatoeba, omise-toka-ni haitta-toki-ni, kanari sono-tenchousan-no-egao mitara
        wakaru-to omoi-masu-kedo...
        (For instance, when you enter a shop, if you notice that owner's smile, I think
        you'll understand immediately…)

                                                                    (Ichikawa Yasuko 2010: 184)

The learner has used *sono* (その) like the demonstrative pronoun "that" ("ce" in French),
but in Japanese, if you have only mentioned the place in advance and the person is not
yet there, you cannot mention the person by using *sono*. In this case you should say
sokono tenchou (そこの店長), *sokono* meaning "of there". So the correct form is "the
owner of that shop". But in French or English, as it is more natural to mention the
person directly ("that owner") the learner has said *sono tenchou* (その店長).

Secondly, I will refer to the problem of particles, which is also one of the most
important problems of Japanese language. For instance, in Japanese, particles cannot
appear after adverbs but in considering the adverb as the subject of the sentence some
students put particles after it and we can remark errors such as the following example:

(2)   *まあ、いろいろがあってさ
        mā, iroiro-ga atte-sa
        (Oh, there were a lot of things)

                                                                    (Ichikawa Yasuko 2010: 59).

3. Non-use (*hiyou*)

In this paragraph, I will mention another problem which is as important as that of errors.
This is termed "non-use" (*hiyou*「非用」). Non-use is the avoidance of difficult
expressions and the choice of safe expressions in which a learner has confidence. For
instance the verb *kureru* (くれる), which is used when someone gives something to the
speaker, is particular to the Japanese language. Some learners avoid it and tend to use
the verb *ageru* (あげる) which means "to give". The problem of error analysis is that it
cannot account for such implicit difficulties.

4. How to define errors

The fundamental problem of my study is to define what constitutes an error. For example, if expressions opposed to the norm, e.g. expressions not included in dictionaries are to be taken into account, then the volume of errors would be quite considerable. In answer to this problem, I will re-examine errors in terms of the following points of view.

Firstly, grammatical errors, such as omitting particles, errors in conjugation or declension of adjectives. Secondly, phonetic and graphical errors, such as misspelling or mispronunciation of expressions containing long vowel(s) or geminate consonant(s) caused by mishearing, as mentioned above. Thirdly, expressions which are grammatically correct but not appropriate to express the stated intention. This will be clarified with the work written in the student's mother tongue (French).

5. Is an unnatural expression close to error?

In the discussion session I asked if we could consider certain expressions in Japanese textbooks, which are unnatural, as being close to errors. For instance, in many Japanese textbooks the pronoun *anata* (あなた) is given as the equivalent of "you" but actually *anata* can only be used for people who are of your own age or younger. Concerning this problem, it was remarked that in Romanian textbooks also there are many expressions which are grammatical but which are unnatural and consequently close to errors. A student who had studied Japanese language in her country for three years said that she could not express her emotions in Japanese before coming to study in Japan. So we came to the conclusion that we should teach expressions that are closer to spoken language, in short natural language.

6. Conclusion

To conclude, learner errors are not to be considered as being negative but on the contrary as being capable of leading learners to linguistic acquisition. Moreover, errors could possibly play an important part even for teachers and linguists. Teachers can apprehend what learners have or have not understood through their errors and also think of preventive measures against errors. Concerning linguists, errors help them to identify learners' difficulties, and to better clarify the rules of language (phonetic, graphical, grammatical, etc.).

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DISCUSSION 2.

SOCIETY IN TRANSITION

Report on the Discussion Session:

Understanding Transition from an Interdisciplinary Perspective

Boštjan BERTALANIČ, Chair

Our group was composed of the following members: Mirjam Čuk, Claudia Bejenaru, Mojca Kajiš, and Boštjan Bertalanič.

We opened the discussion with a basic question regarding the ontological aspects of transition. It was agreed that transition as a phenomena exists and that we should attempt to define its meaning. The mode of the debate was shaped upon certain predetermined stages of argumentation, namely identifying and defining the problem and connecting it to related ideas. Our aim was to obtain a rounded understanding of what transition might enclose and how we could approach the definition problem from several disjointed disciplines. One of the major hurdles to overcome was the fact that we all came from different academic areas. Nevertheless, the interdisciplinary approach proved to be valuable in generating a plurality of viewpoints. We could observe the same problem at hand from several vantage points. The argumentation process and the interaction among several members proved to be illuminating and one of the crucial factors affecting the end result of the general discussion.

We explored the notion of transition as a form of change that results out of a need for progress. However it was noticed that the origins of such a process although altered, remain qualitatively unchanged. From the point of view of Japanese literary theory we explored the notion of adaptation of new ideas and literary forms into old concepts and shapes. It was suggested that this could also represent a form of transitory process. Our last notion dwelled on the idea of transition as transformation (change of appearance) or metamorphosis (change of form or nature). We attempted to contrast the idea in the context of radical change, however without concrete results.

It was noticed that when discussing national identities, one should not forget the physiological context of transition. In the biological or material sense transition was easier to grasp, as for example when discussing ideological dimensions. At this point we agreed that transition is a complex process that involves a multitude of parallel processes, namely synthesis, progress and some form of transformation or change. It was suggested that in society some form of political power or influence is paramount

for stimulating change. Although political factors offer strong impetuous for social change, certain conditions must be present before it can happen. For example a general will for change must be present among the public and elites alone cannot generate enough momentum for change to continue.

As mentioned above, we attempted to link transition to progress and economic development. We discussed the possibility of progress as an independent variable that could trigger transitional tendencies. Examples of progress in science and human relations were discussed. However, we realized that defining progress transferred the problem to a different level of complexity and conceptualization. For example, we explored the various contours of the idea of progress and we concluded that in order to talk about any type of progression a point of origin is needed. Also the notion of regression emerged which blocked the general flow of discussion. It was nevertheless agreed that progress has to be based on a certain system of values that function as a universal benchmark for social conduct. In this sense we managed to link transition to values and cultural assimilation. It was interesting to notice that the experience of Japanese Americans during World War II marked a form of value transition and their adaptation to the American way of life. This reinforced the previous argument on the connection between values and transition.

We finally concluded that transition as process has no clear destination and it becomes meaningful only in retrospective. Transition was hard to grasp, because in many respects it resembles the attempt to catch a horizon that is constantly moving. Looking over one's shoulder becomes maybe the only significant way of noticing what transition is and what it stands for.

* Please refer to the ''Article'' section of this journal for the full paper of Boštjan Bertalanič.

DISCUSSION 2.

SOCIETY IN TRANSITION

Undergraduate Session

The Process of Globalization in Romania:
Are We Losing Our Identity?

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Abstract

My paper aims to discuss the cultural and socio-linguistic effects of globalization on national identity in my home country, Romania, while considering the current social world context. I intend to directly approach the subject by considering the Asian influence in the process of globalization, not only in Romania, but also from a global point of view. Also, I will attempt to explain why the process of globalization should not be mistaken for "Americanization". Another point that my paper will put forward for discussion will be the two mainstream social movements of Globalism and Anti-Globalization, with the aim of better understanding their arguments.

Keywords: globalization, national identity, Romania

One of the most often heard and spoken words nowadays is undoubtedly "globalization". You can find it in the media, hear it in class, read it in text books; but do we actually know and understand what it means, what it describes and how it affects our lives? Actually, the term "globalization" is very wide and the fact that it cannot be explained through one single definition is proof of that. The term has various cultural, economical and social implications and in a trimmed, simple form it describes the process of cross-border cultural, economical and political activities throughout the world. Let us consider the words of Armand Mattelart: globalization is "one of those tricky words, one of those instrumental notions that, under the effect of market logics and without citizens being aware of it, have been neutralized to the point of becoming indispensable for establishing communication between people of different cultures" (Mattelart 2000: 97). In other words, "globalization" is what makes a big world seem

small by bringing together numerous cultural, economical, social and political aspects of different people and spreading them to every corner of the world. The aim of this paper is to discuss if and to what extent globalization affected Romanian national identity, more especially from a socio-linguistic point of view.

Following the term "globalization", I would also like to define the term "national identity", as it will be widely used in this paper. The concept of nation, as defined by Anthony D. Smith (1993: 14) in his work, *National Identity*, is: "a named human population sharing an historic territory, common myths and historical memories, a mass, public culture, an economy and common legal rights and duties for all members". National identity, as nation itself, is an abstract and hard to define term, but for this paper I shall consider it as being that which makes the people of one country feel that they belong to that one specific nation, by sharing the same language, beliefs, habits, education, values, etc.

Like any other worldwide phenomena, globalization has its own supporters and adversaries, both sides coming with very strong arguments and even social gatherings. On one hand, the PRO-wing supports change and cultural unity in diversity; on the other hand, the CON-wing advances the theory of small countries being subjugated to the World Powers, especially to the US, which brings a major loss both of their identity and the possibility of educating new generations in the traditional spirit. Furthermore, the idea of the US possibly aiming for a new Commonwealth under its leadership has been put forward on more than one occasion, by Benjamin Barber for example who talked about a "McWorld" (Lechner et al. 2000: 47), hence the various understandings of the term. On the PRO-side, in 1990 Martin Albrow said that "Globalization refers to all those processes by which the peoples of the world are incorporated into a single world society, global society." (Albrow 1999), whereas there are CON-views such as that of the Executive Director of the South Centre, Martin Khor, who in 1995 compared globalization with colonization.

I believe that it is probably better to say that that which makes people divide into "pro" and "con" is not only globalization as a political, cultural and economical phenomenon, but mostly its effect on society and currently developing countries. But what has changed together with the process of globalization? It is known that globalization has brought with it, in the first place and most importantly, a more dynamic, consistent and continuous flow of culture, especially by providing an easier access to different or remote cultures. One of the secondary effects of this is a faster acceptance of cultural

diversity, a phenomenon that can especially be observed in multinational companies, where people from all kinds of different cultures and races work together on the same team while accepting each other's cultural differences. Changes can be seen very clearly also on the political level. The European Union or the United Nations, for example, both aim for a form of unified leadership, respectively at European and at world level.

With regards to socio-linguistics, the creation and spread of Esperanto Language was a very bold step towards bringing different languages together to create a new tool of communication; but we can also refer to a more common effect, which is the use of foreign words (especially from English and Spanish) in spoken language. However, from my point of view, one thing that is particularly taken for granted nowadays is the unrestricted access to films, books, music and international research that most countries enjoy.

Still, there have been and there still are several voices that suggest the fact that "Globalization" not only implies, but actually equates to "Americanization". Anti-globalization activists suggest that the United States are aiming to achieve a new World Order by the transformation of the nation state (by having as many countries as possible join global organizations, such as the United Nations, where the ultimate leadership is American), and some even speak of a new American-led Commonwealth. Allow me to de-construct these ideas. Firstly, I believe that we are talking about several, if not impossible then at least improbable, things such as taking thousands of years of cultural evolution and turning six billion people into a monoculture. But the simple, democratic fact of the World Trade Organization rules where countries are not allowed to ban imports on cultural grounds will not bring an end to cultural diversity. Change is always important in order to achieve progress.

We have now come to the central point of my paper, which is a discussion of the issue of national identity in Romania: are we, the youth, the same as two generations ago? Of course things change from generation to generation, but what happened in the case of Romania? After the fall of communism in 1989, the new democratic rule opened Romania up for globalization. What happened was an accelerated assimilation of Western culture and some of its economic "habits" together with democratic values; this brought a change in education, in the way of thinking, but most importantly in freedom of speech and choice.

What we can observe nowadays, after almost one generation of democratic rule, is the change in something normally very specific and defining to each and every country: the language. Changes in spoken Romanian language are not many so they are easy to observe. I am referring here to the replacement of existing words in Romanian language by their English, French or Spanish equivalents, due to media, movie and music industry influence. Here are some examples of foreign words currently used in Romanian language on a daily basis: *news, single, job, design, manager* (English); *telenovela, burrito, mariachi* (Spanish). Although there have been several voices (such as teachers or people in the academic world) arguing that this will ultimately lead to new generations not being able to speak proper Romanian, youngsters show a high level of acceptance of the process and appreciate its benefits. There are more and more Romanians studying abroad; multinational companies are developing at a very rapid pace and the jobs they offer are some of the most sought after; nowadays youngsters excel in learning two or three foreign languages in Romania and not outside of Romania, which shows that we are still very much aware and fond of our identity.

Also touching on the matter of identity, it is important to mention the influence of Asia over the globalization process. India is and always has been a cultural treasure, influencing many countries from a cultural point of view (e.g. Buddhism), but it also has the power to directly influence the European economy especially through the immense amount of Indian workers who have created small to medium sized communities throughout the old continent; the Office for National Statistics of the UK, in its Public Census of April 2001, declared that almost 41.48% of people in Greater London are of Indian ethnicity. China's fast and dynamic economical growth together with its high demographical power can become a powerful influence in the world over the next few years. Also, in Romania there is a large community of Chinese workers, Wikipedia estimates there are up to 2,243 Chinese in Bucharest alone, who respect Romanian tradition and culture and who try to fit into the community by excelling at the Romanian language while protecting their national identity, i.e. Chinatown, Chinese shops, Chinese behaviour. Japan is and has been not only an endless resource of outstanding economical capacity and performance but also an amazing example of protecting one's national identity and culture. In recent years, it has not only been traditional Japanese culture that has had a great impact on the Occident but also modern Japanese culture: manga, anime, visual bands, all of which have acted as promoters of the Japanese language, culture and the Japanese nation.

To conclude, in today's ever-changing and diverse world, globalization is freedom not incarceration. It meant freedom for Romania, which started and conducted its process of development under the direct influence of globalization while preserving its national identity as an undeniable and unique asset. Nowadays, Romania is, as most of the other world countries, embracing the influence of Asia and its economical and cultural benefits while learning from the example of Asia of how to cherish and protect national identity.

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Change in Patterns of Traditional Family Life of Japanese Americans during WWII Imprisonment

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Abstract

In the following article I will discuss how, after the attack on Pearl Harbor in 1941, the war relocation experience affected the traditional family life of Japanese Americans in the United States. I have divided the article into four parts. In the first part I will explain the main characteristics of a traditional Japanese family. I will continue with a brief description of the early family life of Japanese Americans. Further on I will discuss in what way the imprisonment affected traditional family life, and in the last part I will provide a summary and attempt to draw some conclusions.

Keywords: Japanese Americans, traditional family life, war relocation camps

Introduction

Influenced by Confucianism and the Civil and Criminal Code of Japan which emphasized the family as the main unit of society following the Meiji restoration of 1868, the Japanese family was regulated according to the traditional family system. This system included a hierarchical structure of the family, which meant that the father was the head of the family and the common practice was preference for a male member of the family to be the heir. Other characteristics that constituted the traditional family system were loyalty, duty, obligations and an emphasis on the greater importance of familial interests over those of an individual member's. Also, respect for elderly people was of great importance, resulting in the way of addressing people according to their age and status. It was also very common practice for the grandparents to live with the family and therefore transmit their knowledge and wisdom to younger generations.

According to Kitano (1993: 117), the *ie* or a household was a composite of the concrete and the abstract, of the material as well as the spiritual; and included such diverse elements as family name, occupation, property, tradition, family altar, graveyard, and expected family behaviour.

Family life of Japanese Americans before internment

The establishment of the first Japanese American families in the United States started as early as the beginning of the twentieth century. The reason behind this was that the first immigrants who went to the US in the late nineteenth century were only male workers who migrated to the US in order to earn money and improve their economic status and then return back to Japan. Although some did return, many stayed in America with the aim of settling permanently; which is how the nature of Japanese immigrants changed from a male migrant labour community to a family oriented group of people.

However, due to racial bias and discrimination, cultural differences, language barrier and also because Asian-White marriages were illegal, there was no other way but to seek for a future bride in Japan. Some men who could afford it actually returned to Japan to get married and some wives who had initially stayed in Japan later joined their husbands in the US. A common practice of finding a bride was through the picture bride pattern. This meant that women were selected via a matchmaker, who paired a bride and groom using only photographs and family recommendations of the possible candidate.

These early families lived according to the traditional way of family life. According to Kitano (1969: 63), community solidarity was quickly established and the natural group cohesion was strengthened by hostility from the outside community. Although family life continued according to the traditional Japanese pattern, there was one important exception; there were no grandparents, no older generation to fulfil their traditional responsibility of teaching the young the roles and rituals of Japanese life. Despite the initial hardships of getting accustomed to the new environment and certain deprivations, many succeeded as agricultural workers or owners of small local shops, hotels, etc.

Influence of internment on traditional family life

With the outbreak of WWII, more especially after the attack on Pearl Harbor in 1941, the life of Japanese Americans changed drastically. The assumption of alliance with

Japan, their mother country, raised the question of loyalty of Japanese Americans toward the US. Furthermore, political as well as economic reasons stirred up tensions of hatred toward Japanese Americans. Despite the Munson Report, which investigated the loyalty of Japanese Americans and proved that they were loyal American citizens, the Executive Order 9066, signed by President Roosevelt, authorized the mass removal of Japanese Americans from the West Coast to War Relocation Camps located in isolated desert areas across the country[1].

Japanese Americans were exposed to severe living conditions in these camps. The War Relocation Camps were cramped and filthy; surrounded by barbed wire, guard towers, fences, machine guns, and searchlights; and many internees recall the experience as just like being in prison.

Fig 1: Location of Internment Camps. Lange (2008).

Imprisonment affected traditional family life in many aspects. There was little privacy; usually more than one family shared a single living space, separated only by sheets hung as curtains. The father, once an authority in the family, soon lost his economic role as the primary provider. As Kitano (1993: 122) describes it, "Dependence on the government for the essentials of life-food, clothing, shelter, and income meant a breakdown in family unity and discipline." Eating together which was a typical pattern of the traditional Japanese family ceased to be a family affair. Since the dwelling houses were not equipped with kitchen facilities, families had to eat meals in mass communal halls. Fathers usually ate at separate tables with other men. Teenagers and young adults

also ate together, and mothers with small children were left alone. As a result family discussions and interaction at meal times were strongly discouraged.

Due to little privacy and large groups of people in communal halls, the way of raising children was also affected. When living in their own houses the parents could let their children cry as much as they wanted in order not to spoil them. In internment camps, however, out of regard for other people, they could no longer allow such behaviour. Parents were concerned their children were becoming spoiled. Young adults who were dependent on their parents eventually became independent. Many of them decided to join the army. In comparison to their parents they had the advantage of actually being American citizens and being proficient in English. Therefore, they were much more trusted and given more responsible jobs in the camps. This meant that they were better paid than their parents.

The changes did not only affect the relationships between parent and child, but also the roles of husband and wife were no longer based on the traditional pattern. Before internment women rarely left the house and had few social contacts. In the camps, however, they found pleasure in meeting and talking to other Japanese. Also, in the camps, women worked alongside the men and earned the same amount of money. As Kitano (1969: 65) states, "There was an accompanying loss of prestige on the part of the husband and a gain in independence on the part of the wife."

Many Japanese families were ruined economically as well. Since they received notice of evacuation only a few days before they were expected to evacuate, they had to sell or give away all the possessions that they were not allowed to carry with them to the internment camps. Therefore they lost their homes, their property and their businesses. Despite the fact that internees tried to make the camps a liveable place by doing various jobs, such as carpentry, gardening, teaching and cleaning, camp jobs were not well paid which meant there was no hope of putting by savings or of financial recovery. This caused unreasonable damage to the self-respect of a proud, independent group of people. As Hatamiya (1993: 17) argues, "It was the destruction of a dream, the American dream, for many Japanese Americans as they lost what they had worked so hard for years to gain."

Conclusion

To conclude, Japanese Americans were detained in imprisonment camps without being charged with the commission of crimes, deprived of legal counsel and trials and incarcerated, in most instances, for no stated justifiable reason or specified duration (Kashima 2004: 211).

Therefore, war imprisonment left many Japanese Americans with unhealed bruises, resulting in decades of silence and effort to forget the dark past. Imprisonment not only weakened family ties and tradition, as written above, it also made them feel ashamed of who they were as an ethnic group. Further, it made them question who they really were, Americans or Japanese. The question of identity even caused some Japanese Americans to change their family name, to Chinese names for example. They also changed their names to avoid the humiliation and embarrassment of war-time imprisonment and because in the initial post-war adjustment it was difficult to find work as a Japanese American in a dominant white American society.

After the war many families returned to their former towns and began to adjust to a new life. Many *nissei*, second-generation Japanese Americans, married and went to live elsewhere. Some stayed at their parents' house, thus three generations could again live under one roof and the children's lives were enriched with the one thing their parents did not have and that was grandparents. However, with the need to prove they were good American citizens, especially after the end of the war, they strove to adjust and melt into American culture. Some of the former internees even moved to cities away from the Japanese community. They started to adopt the American way of family life and slowly neglected the traditional family values their parents and grandparents brought with them at the beginning of the century.

According to Takezawa (1995: 197), due to war-time imprisonment, Japanese Americans underwent a transformation in their ethnic identity, feelings about camps, intergenerational relationships and some of their norms and values. Transformation went from negative to positive, from shame to pride. It was not until the Civil Liberties Act of 1988 that Japanese Americans won redress for internment and some pride was finally restored when the American government officially apologized to them and acknowledged the injustice of internment.

[1] Japanese Americans were herded initially into fifteen temporary camps operated by the U.S. Army's Wartime Civil Control Administration, which called the camps 'assembly centers'. The army then transported them to permanent 'relocation centers' run by the War Relocation Authority. Kashima (2004: 4).

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DISCUSSION 2.

SOCIETY IN TRANSITION

Graduate Session

Love and Marriage
In *Mon* and *Kokoro* by Natsume Soseki

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Abstract

In this short presentation I will try to present the concept of love and arranged marriage in the two works of Natsume Soseki: Kokoro *and* Mon. *I will begin from the hypothesis that along with material culture, Meiji Japan introduced the Western concept of love as well. However, this concept, especially in the latter novel* Kokoro, *must be understood and analyzed in a more complex way.*

Keywords: Natsume Soseki, love, Meiji Era, love marriage, arranged marriage

1. Natsume Soseki

Natsume Soseki is believed to be one of the most important writers of the Meiji Era and of Japan in general. His importance can be seen by his presence in school textbooks as well as in many other areas. I believe that I would not be overstepping my bounds if I stated that Natsume Soseki was, and still is, the spokesman of the Meiji Era. He lived during the Meiji Era and was an English teacher of the Imperial University. As a part of the elite he took an active role in the Meiji Restoration. How was this reflected in his activities? He did not take part in the shaping of the laws and rules of society, but he was rather an active critic of them. In the year 1911, he gave four public conferences regarding the Westernization of Japan in which he claimed and criticized Westernization as being only superficial. I do not know if this criticism was apparent to his readers in his other writings, but in his first novel, *I am a Cat*, it is quite obvious.

2. Westernization of Japan in the Meiji Era and the concept of love

I will attempt to discuss how the Meiji Era dealt with marriage and love, and how these two concepts changed or became more westernized during the Meiji period, an Era which represented Japan's transition from the national isolation of the Edo period to a country with strong Western influence. Roughly speaking, there were two sorts of marriages: love marriages (believed to be mainly conducted nowadays) and arranged marriages. Since women had no rights after marriage and all rights descended solely on the male side (or more precisely were inherited by the first-born male child) arranged marriages seemed to be the only possibility. On the other hand, the concept of love in Meiji Japan was considered a Western, or more specifically a Christian, emotion bringing with it the notion of sin. The Japanese concept of love is often explained by the word *amae* meaning "indulged dependence" and is more related to a mother-child relationship than to Western philosophical ideas of love with their many connotations such as eros, *agape*, etc. There is no doubt that the concept of love depends on cultural differences and it is hard to establish a universal definition. It is important to note that in analyzing Soseki's works, especially *Kokoro*, the concept of love presents a complex problem.

3.1 The couple in the novel *Mon*

There is no doubt that the main characters of the novel, Oyone and Sosuke Nonaka, after a romantic interlude, were virtually forced into marrying each other for love. However, their marriage brought unwanted children, and they both accepted this tragedy as punishment for the romance they had had before marrying.

3.2 The couple in the novel *Kokoro*

The second novel seems to be much more complex. Sensei and Shizu appear to be a loving married couple. However the more we read the novel, the more the absence of love becomes obvious. It is most likely due to my Western comprehension of the concept of love that I say that Sensei and Shizu had the perfect arranged marriage. Sensei proposed to Shizu at her mother's. He never asked Shizu about her feelings either before or after their marriage. Shizu has 'no voice' in the novel (the novel is narrated by Sensei and Me, the other male character of the novel), so her emotions are not conveyed. Another important observation to note is that Sensei had a friend, K, who committed suicide soon after he heard about the engagement of Sensei and Shizu. Sensei blames himself for his friend's suicide, which is taken as another Western concept.

4. *Kokoro*: love marriage or arranged marriage?

Next, let us look at an essay by Ton Koyano. In the essay entitled *Family Romance by Natsume Soseki* (Koyano 1997) he discusses the male characters and their attitude towards women. Among the things he touches upon is the problem of Sensei's marriage. Regarding the marriage problem in *The wayfarer*, another novel by Soseki, much has been said by Minae Mizumura (1991), and Koyano takes Mizumura's thoughts on this problem and applies them to *Kokoro*. He says: "Sensei and his wife in *Kokoro* by no means had an arranged marriage" even though he (Sensei) proposed to Ojosan with her mother present. From the perspective of society this marriage is as close to a 'love marriage' as can be. Mizumura points out that the notion of 'love' was being introduced to Japan from the West, putting the opposition of *physice* (nature) and *nomos* (law) on the side of nature, saying that this kind of opposition could not be applied to Japan. However, is 'love' really a natural thing? (Koyano 1997: 34). In this quotation the problem of love in marriage is solved very easily with the idea that the Western way of thinking cannot be applied to Japan. While Westerners consider love as something natural, since arranged marriages were something common in Japan, Japanese women developed a certain 'technique' of behavior, so love in Japanese thinking is not a natural concept. However, is love natural for Westerners? Taking a quick look at *Pride and Prejudice* by Jane Austen shows that women in the West also developed a kind of 'technique' in choosing a partner. From this I can conclude that an arranged marriage and a love marriage looked very similar both in Japan and in the West. However, the notion of love was emphasized differently in the West and Meiji Japan only introduced a superficial aspect of love. This is why the marriage in *Kokoro,* when analyzed from the point of view of Western values, seems to be the perfect arranged marriage.

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FORUM EVALUATION

Post Festum Evaluation

The present proceedings are the result of the international student forum held in Tokyo in September 2010. This was the third installment of such forums under the auspices of the IFERI Graduate School of Humanities and Social Sciences of the University of Tsukuba and the Faculty of Arts of the University of Ljubljana. For the first two times the forum was held in Ljubljana, Slovenia. The general idea of these forums is to provide a venue for promoting dialogue between graduate students of the Masters and Doctorate programs across the faculties of the Humanities and the Social Sciences, to further strengthen the ties of friendship and confidence between different universities starting with the University of Ljubljana and the University of Tsukuba and hoping to expand this inter-university co-operation to as many other universities as possible, and finally, to further scientific relations between Slovenia and Japan in the fields of humanities and social sciences, all of which would generate themes for further research that we could work on together.

Retrospectively, the first two forums can be evaluated as a sort of pilot version when we were more or less still testing the ground. The material evidence of the efforts and results of those two forums can be seen in a printed double edition bringing together all the publications from both forums, published by the IFERI Graduate School of Humanities and Social Sciences of the University of Tsukuba.

By the time we came to organize the forum for the third time, surely we had gained some experience and insight into the trials and tribulations that come along with such an enterprise. Therefore, we organized a joint seminar beforehand, where we invited many distinguished guests, mostly scholars, to discuss the future of the forum and its development. The results of this seminar were certain modifications in the structure of the forum, most notably perhaps by the inclusion of undergraduate students and by an expansion of the forum so as to include participants from different universities and different countries.

The third forum, held in Tokyo in September 2010, tried to follow most of the guidelines decided upon at the joint seminar. Thus the participants of this forum gathered from various countries (France, India, Japan, Romania, Slovenia and South Korea) and from various universities, though not as many as we had anticipated at the seminar. The participants were both undergraduate and graduate students.

Looking back at this third forum, it must be acknowledged that substantial progress had been made compared to the first two. However, rather than being too satisfied and pleased with the results, it will surely be more productive to look back and reflect upon all the difficulties, shortcomings, mistakes and other aspects of the forum where room for improvement is still abundant.

In our opinion, the decision to change the structure of the forum from solely graduate level to both graduate and undergraduate level was a good idea. In this way the forum could actually become a productive workshop where it was not just coordinators trying to instruct graduate students in the necessary skills of academic presentation and academic paper writing, with more or less limited success, but rather a productive venue where graduate students, expected to already possess some of those skills, could improve their overall academic performance though acting as some sort of tutor for their younger undergraduate colleagues, both through their comments regarding presentations as well as through their role in leading discussion afterwards. Ideally the forum would thus create a multi-layered network of academic cooperation with undergraduate students being advised and guided by their graduate colleagues, while these in turn would be advised by forum coordinators and at the final, highest stage by the professors in attendance.

This being said our *post festum* evaluation would indicate that these conceptual guidelines were not clearly formed before the forum and consequently not ideally implemented during the forum (if they can ever be implemented ideally). There were of course all the required elements needed for the implementation of such a forum, from undergraduates, graduates and coordinators to the professors in attendance. Therefore we must first critically evaluate our own role as coordinators in this undertaking.

First of all, we have to point out that we were only beginners in this role ourselves, so besides trying to perform our roles as student coordinators and guiding the students through the workshop, we were at the same time learning ourselves and even three forums later we surely still have a lot left to learn. Many things that turned out to have been insufficient or lacking or were not working as we would have desired, were, no doubt, our fault and responsibility. We duly note our mistakes and organizational insufficiencies in order to bring the whole process to a higher level.

So far we have noted shortcomings at various stages of the organization process from beginning to end. The first thing that needs to be addressed is the process of

recruitment itself. So far, we have sent out invitations at random, with some limited success, to acquire a group of participants from a wider range of countries and universities, this is doubtlessly due to not being able to reimburse travel and accommodation expenses. However, taking into account these limitations that our workshop was faced with, we were still successful in securing a rich and colorful variety of students from various countries and from different universities across Japan.

Following recruitment, we set up an internet forum via the "Google Groups" engine in order to commence the workshop process by first getting students to introduce themselves and become familiar with each other's work. Since our goal until now has been to complete the workshop with the publication of proceedings, the idea was that the actual papers that were going to be presented at the forum should be completed beforehand, so that coordinators could comment, suggest changes or reject papers altogether even before the actual forum began. This idea was unfortunately not followed through, which is again the fault of the organizers. Completing the papers in advance has many advantages. Usually, after a forum is over, participants lose motivation for further work and possibly put less effort into completing their papers while at the same time coordinators struggle with securing deadlines, rejecting papers that do not follow given guidelines or are academically insufficient etc. In the future, papers should definitely be submitted in their final version before the forum begins.

Another reason why complete papers and not only abstracts should be submitted before the actual forum takes place, is that in this way coordinators can suggest changes and guide students in a more substantial manner. We held preliminary meetings and presentation practices before the forum where we were able to guide students directly. However, this was unfortunately limited to those students affiliated with the same university as the coordinators, in this case the University of Tsukuba. As for the other participants, we were only able to meet them personally on the actual day of the forum. Since we have decided to expand this forum to international and inter-faculty cooperation, we cannot in the future expect to be able to hold preliminary meetings with students. Therefore, all preliminary guiding and exchange must necessarily take place online.

Finally, the idea of a successful workshop is based on mutual cooperation between all participants and through sharing knowledge, experience and ideas with each other as well as, hopefully, growing in academic sense and acquiring new experience valuable in future research as in future academic meetings to present one's research. The idea of

these forums is not just another conference, but a sort of introduction to the conference medium, in other words, a workshop for acquiring the necessary knowledge and experience to participate in or to organize all aspects of a conference, from the most important aspect of how to prepare and present one's own research, down to the details of how to put together a poster, chair a session, keep time, ask relevant questions, participate in discussion and write a report of it.

Recognizing these points as being the main purpose of our forum, we have to acknowledge in our evaluation that too little emphasis was put on many of these issues which were consequently not presented to the students in a sufficient manner that would allow them to recognize these various aspects as important factors and approach them accordingly.

Finally, we have to stress again that the responsibility for all the shortcomings of this forum we can observe *post festum* lies without exception on the organizing side, especially with the coordinators of the forum and most certainly not in the student participants. Wherever students might have failed to perform their roles according to our ideas, it was always due to a lack of guidance or failure to satisfactorily convey the purpose and the meaning behind the concept of the workshop on our part, on many occasions, unfortunately, because we ourselves were not conscious of all these aspects and failed to clearly form our intention. Therefore, we believe it necessary to elaborate them on this occasion.

In the future, these forums should, in our opinion, continue with their basic mission of providing a relaxed and inspiring venue where students can gain valuable knowledge and experience in the field of academic exchange. Students should submit their completed papers beforehand and share them online, upon which they can receive suggestions and advice from coordinators and preferably from other students as well. All the participants should, besides posting their short biography and research history, take the trouble to read all the other papers which should in any case be focused on a specific common topic selected beforehand by the forum committee. This way, participants will be able to reflect on their own position concerning the given topic they treated from their own point of view.

Completing this preliminary section, students would then meet at a two-day forum session, where each participant would be given a specific assignment (chairing, time keeping, writing reports and so on) and everyone would present their own research within the limits

of the given time. Following the presentations, the second day would be dedicated to discussion sessions, where students would try to look beyond their own work and interest and, through the process of exchanging ideas with other colleagues, try to reach some sort of common conclusion which would possibly bring some new insights into the discussed topic and thus actually bring concrete results in an academic sense.

The final stage of the complete forum cycle would be reserved for possible revision of the papers and writing the reports on the common discussions and finally organizing them into proceedings by an editorial committee.

Having said all this, we have to emphasize again that compared to the first and second forums, this third forum was a marked improvement and, in spite of the above stated criticism, we can easily describe it as successful from our point of view. The feedback from students was positive and the atmosphere in general was very pleasant and we were generally pleased with the outcome. All the above reflections and evaluation are more than anything else a sort of final report on behalf of the coordinators concerning everything we have learned from this experience. We hope this forum proved to be a valuable experience for the students and their future research, but it was most definitely another great lesson for us the coordinators, and if we have the opportunity of continuing with this work in the future, we will surely have a lot more experience to handle it with.

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