

<Research Forums> Proceedings of the Second
Forum for the Euro-Japan Academic Networking
for Humanities Project held at Venice
International University on 2nd and 3rd
October, 2012

著者	AOKI Saburo, HATTORI Eiji, HANNACHI Salah, TAMBA Akira, TUYCHIEV Mukhiddin
journal or publication title	Inter Faculty
volume	4
page range	107-165
year	2013
URL	http://doi.org/10.15068/00000476

**Proceedings of the Second Forum
for the Euro-Japan Academic Networking for Humanities Project
held at Venice International University on 2nd and 3rd October, 2012**

Organized by the University of Tsukuba
(*Inter Faculty Education and Research Initiative*)
Sponsored by the Japan Society for the Promotion of Science
(*Young Researcher Overseas Visits Program for Vitalizing Brain Circulation 2010-12*)
and the Japanese Ministry of Education, Culture, Sports, Science & Technology
(*Reinventing Japan Project*)

Abstract

This paper reports on the proceedings of the Second Forum for the Euro-Japan Academic Networking for Humanities Project held at Venice International University on 2nd and 3rd October, 2012.

Keywords: Euro-Japan Academic Network, new human studies, global ethics, leadership, musical notation, humanitarian co-operation

要旨

本稿は2012年10月2日、3日に開催された「人文系欧州・日本学術ネットワーキングプロジェクト」第2回フォーラムの議事録である。

キーワード：欧州・日本学術ネットワーク、新しい人文研究、世界倫理、リーダーシップ、音楽書法、人道主義的協力

Programme

Tuesday 2nd October, 2012

09:30 - 10:00	Opening address, introduction of participants
10:00 - 12:00	Keynote Lectures
10:00 - 11:00	Keynote Lecture I: <i>Global Ethics in Dialogue</i> Eiji HATTORI (President, Japan Society of Global System and Ethics, Former Director UNESCO)
11:00 - 12:00	Keynote Lecture II: <i>On Leadership</i> Salah HANNACHI (President, Leadership for United and Autonomous Development, Former Tunisian Ambassador to Japan)
14:00 - 17:00	Round Table: Towards a New Understanding of Human Studies: archeology, representation, perspective Raija MATTLA, Helsinki (Finland) Daniel LEBAUD, Franche-Comté (France) Irène TAMBA, EHESS (France) Irmela HIJIYA-KIRSCHNEREIT, Berlin (Germany) Reinhard ZOELLNER, Bonn (Germany) Martin DELHEY, Hamburg (Germany) Fikri KULAKOGLU, Ankara (Turkey) Nur BALKAN-ATLI, Istanbul (Turkey) Viviane HEUZE, Montpellier (France) Andrej BEKEŠ, Tsukuba (Japan) Keiichi AIZAWA, Tsukuba (Japan) Yutaka MIYAKE, Tsukuba (Japan) Jun IKEDA, Tsukuba (Japan) Saburo AOKI, Tsukuba (Japan) and guest speakers.

Wednesday 3rd October, 2012

09:00 - 11:00	Keynote Lectures
09:00 - 10:00	Keynote Lecture III: <i>Where Eastern and Western Concepts of Musical Expression Converge</i> Akira TAMBA (Composer and musicologist, Former Director CNRS, Paris)
10:00 - 11:00	Keynote Lecture IV: <i>Modern Trends in Humanitarian Cooperation</i> Mukhiddin TUYCHIEV (Tashkent National University of Oriental Studies, Uzbekistan)
11:15 - 15:40	Graduate Student Research Project Presentations
11:15 - 11:35	Chikashi MIYAKE, University of Ankara, Archaeology
11:35 - 11:55	Kaisho Damonte MASUMORI, University of Istanbul, Archaeology 2
14:00 - 14:20	Ai SATO, University of Paris Panthéon-Sorbonne, Philosophy
14:20 - 14:40	Yusuke IGUCHI, Free University of Berlin, Literature
14:40 - 15:00	Motoyuki MIYAGAWA, University Paris 13, Linguistics
15:00 - 15:20	Tinka DELAKORDA, University of Ljubljana, Religion
15:20 - 15:40	Sanae ITO, University of Helsinki, History
16:00 - 18:00	Open Forum for TRANS Europe East-Asia Education Program Aldo TOLLINI, Ca' Foscari University of Venice Chikako SHIGEMORI, University of Ljubljana Reinhard ZOELLNER, University of Bonn Daniel LEBAUD, University of Franche-Comté Ulyana STRIZHAK, Moscow City Teachers Training University Gwan CHOI, Korea University Yoshiko NUMATA, University of Tsukuba Noriko HIRAISHI, University of Tsukuba Keiichi AIZAWA, University of Tsukuba Saburo AOKI, University of Tsukuba

Preamble - Towards a paradigm shift

Ten years have passed since the beginning of the twenty-first century. This period has been a turning point from the grasping materialism of the twentieth century to a new age of cooperation.

At just such turning points, throughout history, each country and culture has had to face the challenge of innovation, has had to develop new ideas and new ways of thinking whilst retaining the fundamental elements of knowledge, art, culture and philosophy.

In Japan for example there was the introduction of Buddhism during the reign of Prince Shotoku; the evolution of poetry throughout the times of Michizane Sugawara and Kino Tsurayuki, as the *Kokin-wakashû* (Collection of Ancient and Modern Japanese Poetry); the introduction of Kamakura Buddhism developed by Shinran and Nichiren; the growth of modern philosophy influenced by modern Confucianism and Norinaga Motoori's Kokugaku (Japanese philology and philosophy); the evolution of *wakon yôsei* (Japanese spirit and western learning) during the Meiji Restoration. Then there were the periods of the Sino-Japanese and Russo-Japanese wars as portrayed in *Saka no Ue no Kumo*, and the new period of democratic education and rapid economic growth that followed the Second World War. However, among the significant turning points in Japan, the elements that would seem to be the most relevant to our time are the physical education introduced by Jigoro Kano (1860-1938) and the Japanese language education introduced by Kazutoshi Ueda (1867-1937).

Jigoro Kano founded modern Judo based on ancient Jujutsu. He was an educator and laid the foundation for modern physical education. He contributed greatly to young people's education, even in countries beyond Japan. Kano achieved a great achievement in transforming the so-called Samurai physique into the modern physical body structure. Similarly, Kazutoshi Ueda founded the principles of Japanese language education. Ueda successfully established a standard Japanese language based on the new spoken language and introduced Japanese language education into the school curriculum. In short, he laid the foundation for the Japanese linguistic expression of modern Japanese society.

This turning point came at the beginning of the twentieth century following on from the modernization of Japan. Today, we are at another such turning point. It has been more than one century since Ueda and Kano's projects, and times have changed. In fact it is not merely the times that have changed but the notion of civilization itself that has radically changed.

Today, therefore, we must search for physical and linguistic models suited to the twenty-first century and explore a form of research and education that corresponds to these standards. This is an age where we may no longer simply pursue advances for the benefit of our own nation but one where we must share advances for the benefit of the global community.

So how then should the humanities respond to these changes? What, in fact, are the responsibilities of the humanities? This issue is common to all researchers of the humanities and needs to be addressed by the scientific community as a whole. Thus we would like to propose, in the context of mankind's changing relationships confronted with the present global, digital society, a repositioning of the role of the humanities as New Human Studies.

Round Table - A new understanding of Human Studies

Critics of New Human Studies

- This way of posing the question already presupposes the answer which can be paraphrased by Marx' famous dictum: Old Human Studies to explain the world, becoming New Human Studies to change the world. In fact new Human Studies have been with us for quite some time, but for the most part we have not noticed them. There has been the paradigm of new human sciences, for example, as proposed in the field of history by Annales (F. Braudel), mobilizing all relevant fields (HS, SS and NS) to widen the horizons of a particular research. It can also be observed in language research with the approach of such researchers as R. Jakobson, M.A.K. Halliday, etc., or again, in the recent example of the Oxford corpus of classical Japanese as an application of modern methodology to a traditional field.

Beyond Boundaries

- Traditional humanities are becoming increasingly marginalized. The problem is twofold: a) technocratic ignorance; and b) the often narrow perspective of an HS researcher with regards his own work compounded with the general complacency of the academic sphere, leading to weak appeal.

HS should not be allowed to expire in the crematorium of technocratic ignorance!

A paradigm shift is necessary for the humanities to continue into the twenty-first century. For example: a) a shift in perception of the relevance of each researcher's field of study to the wider spectrum of associated fields comprised under the HS (including social sciences) and the natural and technical sciences; and b) a wider appeal for relevance to society, including infield and interdisciplinary collaboration, irrespective of national borders.

- The mankind of tomorrow is no different from that of yesterday and of today. There are invariants, surprisingly stable since Neolithic times, coexisting with flexible adaptations to current social and material contexts.
- Dichotomies - body & mind, man & nature, science & arts - have become outdated as we have come to recognize the complexity of all systems, such as ecological issues or cognitive studies. Thus I feel very strongly that undermining other fields of research and their methods is extremely harmful. Unfortunately this kind of thinking exists among all disciplines. I strongly support the concept of *Wissenschaft*, i.e. not creating a division between sciences, such as natural sciences or arts or human studies, but taking science in the broader sense as an endeavour towards real interest in the advancement of knowledge and the promotion of critical thinking.
- The social changes of the day play an important part in the challenge to revise the humanities. But the connection between the humanities and social phenomena would not be the same throughout each discipline. As both society and academia change in various ways, it is of primary necessity to re-appraise the achievement of existing disciplines and their interconnectedness with current society so as to define the concept and relevant needs of new human studies.
- "New human studies in the twenty-first century" surely implies a value added renewal of the humanities corresponding to today's social changes. Updated

methodology or strategic planning should increase academic contribution to the contemporary world as well as to future generations. It should also inevitably entail a development of our ability to manage and coordinate research activities in order to facilitate fruitful collaboration with colleagues in different fields.

The position of traditional philology

- The present status of traditional humanities in German academia has had some problems because up until now politicians, as well as the president of the University, strongly favoured pure sciences. However, in Hamburg, a new government and a new president have taken office, so perhaps the marginalization of the humanities will stop for the time being. The main problems encountered at present are the same as in the last two decades or so: university budgets are steadily declining; life-long positions have been dramatically reduced and instead, fixed-term contracts (of two to four years duration) are becoming more and more common. Moreover, researchers or teachers with such contracts are more often than not paid by a third party, that is, either by the German Research Foundation or by a private institution.
- In the field of Humanities and Social Sciences, there seems to be a general tendency to weaken history-oriented and philological disciplines in favor of disciplines which are concerned with modernity or which use Social Science methodologies. To give an example: Germany has for a long time been a stronghold of classical Indology, in recent years, however, many professorships and University institutes with this specialty have been abolished.

In Hamburg, we have seen that where stress is laid on inter-disciplinary research projects involving many different philological disciplines the tendencies mentioned above have been mitigated to some degree. However, this is only effective when the philological disciplines working together carry out comparative research and try to abstract results relevant to the relatively young field of Cultural Studies. This is certainly an example of a paradigm shift already in full swing.

- If anything, the importance of human studies is growing in the globalized world. If we don't understand human behaviour, religions, cultures, languages, we will not be able to live together peacefully. Fields like ancient history, including Assyriology, may seem totally out of touch with the realities of today's world but they have their role in promoting understanding and tolerance of the 'other'. I sincerely hope that researchers in human studies will not begin to act as victims, blaming other domains, blaming budgets, blaming this and that. If we don't have faith in what we do, how can we expect it from others?

Responsibility towards future generations

- The main issue for the humanities in the twenty-first century is the ‘modern’ framework, e.g. nationalism and national consciousness. Considering the contamination caused by the accident of the nuclear power plant in Fukushima and the important role of historians in handing on the memory of war responsibility in Japanese modern history, I find it necessary to share a transnational viewpoint in reading historical records as well as in collecting state histories.
- Japan experienced disasters last year, the so-called “triple disaster”. The nuclear disaster was NOT a natural catastrophe; it was caused by human error stemming from the political errors of the last fifty years. This topic has already been mentioned today as a task for a new ethical system. I also think that market fundamentalism must be halted. The issue of nuclear disaster needs to be viewed critically as a concrete serious problem of our modern science and of our scientific community itself.
- In the history of humankind, science has often served as an instrument of politics, and many scientists have collaborated with the establishment, in this case with the nuclear industry. This has happened not only in Japan but in many, many countries. Nuclear scientists have had no alternative but to collaborate with politics. Cooperation between government, industry and science has always been of the utmost priority. In this context, science, and not only in the domain of nuclear physics, has ceased to be a neutral and critical authority. Many scientists have had no choice but to follow mainstream politics as they depend on research money provided by policy makers. Only the affirmative, effective-in-reality sciences were heavily promoted. The Fukushima disaster is one of the consequences.
- But does this only apply to the pure sciences? How about our Humanities? Perhaps there are not too many expectations of and needs for the humanities in our society, and therefore the human sciences in contrast to nuclear physics, do not arouse much interest. However, it is extremely important that the humanities, with their specialized knowledge, be heard and listened to on relevant issues of society.
- We forget in the emotional upset that territorial issues are a very sensitive area which, in the history of many countries, has often led to war. At least researchers of German studies in Japan understand how, after the Second World War, Germany dealt with territorial issues. They know too, that after the war Germany was punished much harder than Japan and lost many territories. The Japanese specialists of

Germany also know well that, paradoxically, Germany gained in confidence thanks to its neighbouring countries. Yet despite its recent history Germany was an opinion leader during the process of European integration.

It is the task of human scientists to speak unpalatable truths and to contribute to the understanding of a society, especially when a whole society is highly emotionally biased. I do believe that critical or self-critical comments on current issues are important for the human sciences and they will remain so in the twenty-first century. That is our responsibility towards future generations.

Keynote Lecture I - Global Ethics in Dialogue

Eiji HATTORI, President, Japan Society for Global System and Ethics

Formerly Director UNESCO

Introduction

The unprecedented disaster that struck Japan in March 2011 combined the threat of an overwhelming tsunami with the specter of an uncontrollable nuclear reaction that will haunt future generations. The realization that the invisible terror of radiation is not a natural disaster but a man-made disaster, has been carved into the hearts of all people. The basic flaws of the modern ideology of ruling and controlling nature, which is the foundation of contemporary civilization, have been exposed under the bright light of day.

We are facing a crisis of civilization. That which we have thus far believed to be civilization has actually been revealed to be a flawed civilization and this realization has provoked a tremendous response. If humanity desires to continue to survive, the urgent issue of the true nature of civilization must be directly and frankly reconsidered.

Following extensive debate and discussion, the Society for Global System and Ethics, of which the author is the acting president, issued an “Emergency Statement” one month after the North-East Japan earthquake and tsunami.

The tremendous response to this statement from around the world greatly exceeded our expectations. People from dozens of countries have posted this statement on their websites and there have been requests for Chinese and German translations. The Japanese government’s order to stop the operation of the Hamaoka nuclear power plant in the west of Tokyo is also related to this statement. The circle linking people who think seriously about the future of mankind and the earth will certainly continue to expand.

1. The great crime of matricide

As Arnold Toynbee wrote in his *Mankind and Mother Earth*, which is often referred to as his testament, “Man, the child of Mother Earth, would not be able to survive the crime of matricide if he were to commit it. The penalty for this would be self-annihilation.” If one considers the six million years that have passed since the birth of humanity, then, in a brief period of just one twenty-thousandth of that time, humanity

has been attempting to carry out the great crime of matricide. The great scholar made this calculation and warned that humanity would bring down the curtain on its own history.

Toynbee's warning is compelling. In the past three hundred years, most of the forest area has vanished from the earth's surface, and a rise in global temperatures of two degrees will cause us to cross the line beyond which it will no longer be possible to prevent the collapse of existing ecosystems. Biological diversity is an absolutely necessary condition for maintaining the ecosystems, but every day over one hundred types of organisms disappear from the earth. Furthermore, every year this trend is accelerating. The water of this blue planet, which is an extreme rarity in the universe, has served to maintain the balance of all things. However, it is predicted that with global warming the glaciers will melt, so will the snows of the Himalayas on the Roof of the World, while simultaneously rivers will narrow, deserts will expand, and the scale of floods and storms will increase many times over. It is estimated that in only twenty years, two billion people will be faced with a lack of drinking water. Following the discovery of fossil fuels the human population has exploded, quadrupling in only the last century, and is expected to rise to 9.2 billion by 2050 before beginning to decline. This decrease in population will not happen peacefully, and the great suffering that will accompany it is currently only being considered by a small number of people.

When did this matricidal activity begin? It started in the seventeenth century, when the European scientific revolution separated mankind from nature. The Cartesian understanding of nature as the domain of mankind led to the spread of the Enlightenment. Then, from the end of the eighteenth century came the industrial revolution which was founded upon the idealistic notion that progress would inevitably lead to a rosy future. In fact, the wealth of this materialistic civilization had a dark side; the inner life of human beings was becoming impoverished. This is due to the fact that of the human capacities of reason, emotion, and spirituality, the Enlightenment placed emphasis on reason alone, and this spirit of the age necessarily caused people to lose their original holistic understanding of nature.

2. From Being to Having: the desertification of the spirit

I call this process the desertification of the spirit. In order to understand this concept, it must be realized that people's interests suddenly shifted from *être* (to be) to *avoir* (to have). The value of a person came to be measured not by that person's character or spirit, i.e. their internal life, but by their possessions, i.e. their external life. These

included large houses, monetary instruments, and power. Increasing the amount possessed was called progress. Colonialism was an extension of this value system on a global scale, and was a necessary development in this process. The modern Western nation-states that had become great powers through scientific and technological development desired to expand their power and hegemony, and competed with one another. In this process of seizing natural resources, less advanced peoples, the indigenous people who were viewed as an earlier stage of human existence, were ruthlessly exploited. From this time onward, human beings (strictly speaking, Westerners focused on rational existence), who had previously existed within the great vital system on this watery planet, came to see all other things as objects to be dominated. In the name of their own progress, they vied for control over Mother Earth and the living things that this mother had nurtured. This was called civilization. For this reason, civilization was necessarily Western, rational, and masculine. In other words, this civilization was a civilization of force founded on paternal principles.

3. Biblical legitimization

There are also theories that relate these ideas to Christian theology. These are based on the following statements in the first book of *Genesis*. On the sixth day, God, having already created the world with the words “let there be light”, gave breath to clay and created humanity in the shape of Adam and Eve. At this time, God said to them “Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.” This was truly a most convenient Biblical passage for a nineteenth century which had ‘progress’ as its slogan. It seems unthinkable today, but the question “Were blacks also humans (i.e. created by God)?” was openly debated in the late nineteenth and early twentieth centuries, an era that celebrated colonialism.

However, the theories of progress that relied on this reading of the Bible had three major flaws. The first was that it was founded on the untenable assumption that the resources of Mother Earth were a limitless bounty. The second flaw was that this theory of progress was based on the linear understanding of time in the Hebrew/Christian worldview, but neglected the apocalyptic element (eschatology) inherent in this theory of time. The third flaw was the paradox that, while being founded on the word of God as recorded in the Bible, the scientific theories of progress killed this very same God.

During the period of the scientific revolution mankind came to see nature as an object, thereby separating itself from nature. In short, human beings became divorced from nature. It must be noted, however, that they simultaneously came to divorce themselves from God. *Cogito ergo sum* is the phrase used to summarize Descartes thinking on this subject. The result was the creation of the modern self, ego as an independent thinking agent where already there was no place for the Hebrew/Christian God. Descartes' eyes, i.e. Descartes' rationalism, became the eyes of God. After doubting all existence, including the existence of other beings, Descartes established the lonely self whose transcendent eyes seeing all the rest of the world as objects became the very eyes of the Creator who saw the world from without.

4. God is dead

In the nineteenth century, Nietzsche proclaimed that "God is dead" but it was not Nietzsche who killed God. He merely discovered the deceased God. This God was certainly the God of Christianity killed in Europe in spite of its Christian spiritual foundations.

Earlier, we discussed the matricide committed by mankind and must therefore also address the simultaneous patricide. This is because the Hebrew/Christian God is "our Father in Heaven". Therefore, the scientific revolution in Europe can actually be seen as a double parricide. The parents that Europe had itself created, Mother Earth and the paternal God, simultaneously vanished. Nietzsche announced the death of God but the throne of God remained to be occupied by modern man.

These movements had actually already begun during the Renaissance, but in order to better understand the meaning of the conflict between the religious and the secular that continued from the seventeenth to the nineteenth centuries, it is necessary to examine the birth of Europe and the medieval period created through its encounter with Christianity.

5. The birth of Europe

Let us consider the birth of the unique region that is Europe. It began with Greek mythology according to which Zeus was smitten by Europa (Europê), a princess of Phoenicia, and turned himself into a bull in order to seduce her. With Europa riding on his back Zeus crossed the sea to Crete where Europa had Zeus' child, Minos. This was the beginning of the Minoan civilization. This myth depicts the interchange between Mediterranean peoples, making it clear that Greek civilization was deeply influenced

by Oriental, Egyptian, and Aegean civilizations. In the modern period, however, the meaning of this myth was forgotten, and Greece came to be seen as the home of *logos*, and thus also of modern reason. The influence of the Orient, which had previously been worshiped as the 'light from the East', was dismissed and even forcibly rejected due to its mysticism and lack of reason. As a result, textbooks portray Greek civilization as a truly beautiful entity that suddenly appeared by arising from the Mediterranean whirlpool in the manner of the birth of Venus. The heir of this brilliant civilization was Rome.

Rome expanded as described in the *Commentarii de Bello Gallico*, becoming an empire, and in the fourth century experienced a great spiritual shift. This was the official recognition by Rome of Christianity, which had an entirely different set of cultural values than the previously dominant culture. The Hebraic mother of Christianity, i.e. Judaism, was a religion of the desert. This was carried into the Europe of water and forests and the combination of these extremely different entities can be said to be a great event. The irrational (*credo*) was brought into and assimilated by the rational (*ratio*) society, and the values of the former even came to take precedence.

This amalgamation was actually made possible by the spiritual revolution that Jesus Christ had accomplished in Hebraism. The notion of a chosen people is at the core of Judaism, but Christ rejected this and instead proclaimed all people to be the object of salvation. Next, his view of the nature of God changed the prevailing perception completely, from a God of fear to a God of love. Through this innovation, Christianity became a global religion, spreading North from Rome along Caesar's former roads, tracing up the Rhone valley and ultimately taking root in all of Europe.

The history of medieval Europe can be said to be the history of the syncretization of Greek reason and Hebrew spirituality. This combination of the rational and the irrational, of learning and faith, reached its zenith in none other than scholastic philosophy.

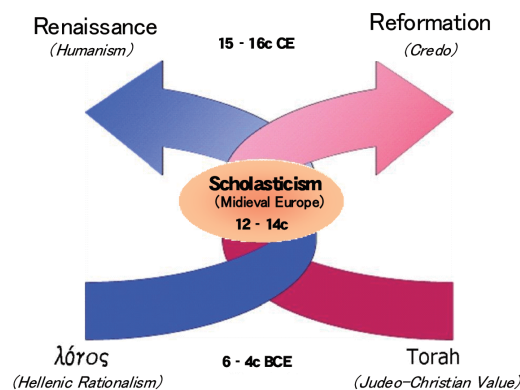
6. Scholastic philosophy as the nucleus of Europe

The beginnings of scholastic philosophy could already be seen in the twelfth century in the works of Abelard and others, and in the thirteenth century it approached its peak in the studies of scholars from many countries gathered around Thomas Aquinas at the Sorbonne in Paris. A short time before, the complete scope of Aristotle's works had been revealed in translations into Latin from Arabic at the library in Toledo on the Iberian Peninsula and this information was soon brought to the Sorbonne. It should

be pointed out that these translations were accomplished through the cooperation of Christians, Jews, and Muslim Moors. Thomas Aquinas made extensive use of the newly arrived Latin translations of Aristotle's work on natural science and metaphysics, building a great cathedral of knowledge on the foundations prepared by Augustine and the other fathers of theology. This work was the *Summa Theologica* which came to be known as the golden wisdom of Catholicism. However, the amalgamation of the incompatible elements of reason and faith was destined to be split up soon after. Similar to a dressing made of oil and vinegar sitting on a table, the two separated over time as the twilight of the Middle Ages set in.

7. The twilight of the Middle Ages

The Black Death and poverty that overcame Europe in the late Middle Ages were a devastating shock to medieval society. Here, I would merely like to mention the tragedy of the heretic trials and witch hunts that took place. Hirano Keiichirō has aptly described this world in his *Nisshoku* (Eclipse). From this dark point in history, two distinct movements appeared. One was the Renaissance, and the other was religious reform. If one were to illustrate these developments, it could be a rounded χ shape with two lines crossing at the center. The center would represent scholastic philosophy, the nucleus of Europe. Scholastic philosophy appeared to have impressively combined originally heterogeneous elements, but this amalgamation was not to last. Greek *logos* or reason was rediscovered by the Renaissance and soon gave rise to scientism. The pursuit of the other element, Hebrew spirituality or faith, became the religious reforms of Luther and Calvin. The separation of the combined body meant a return to its constituent parts, with religious reform being an exalted fundamentalist movement. On the other hand, the rediscovery of reason led to another fundamentalism, that of supreme scientism.



8. What did the Renaissance achieve?

It is meaningless to translate Renaissance as the Revival of Learning. It was ultimately a rediscovery of Greek reason and a proclamation of humanism. Mankind ceased to be an existence viewed by God and became an existence that viewed God. Even God became an object. This can be seen in Michelangelo's painting in the Sistine Chapel, where Christ is depicted entirely as a young powerful man and where even God is depicted as a human being in the form of an old man. The sacred place where the conclave elects the new Pope, a space surrounded by masterpieces among masterpieces, is a temple to man and no longer a temple to God. The figures from the Bible receive the same treatment as characters from Greek mythology.

Thanks to the Arab peoples and the Islamic world, Western Europe experienced the twelfth century renaissance in which it rediscovered the scientific reason of ancient Greece. Centered on the Sorbonne in Paris, the extremely rational theology that was the scholastic philosophy of the thirteenth century, the completed prime philosophy, nurtured the scientific reason that gave birth to natural science from the fifteenth century onward. The meaning of the term Renaissance, or rebirth, is completely clear. Greek knowledge, επιστήμη (in Latin *scientia*) meant the scientific examination of nature. However, the truth of natural science will necessarily collide with another truth, the truth of the Church. Although it has vanished from the memories of most people, from this point on, many centuries were marked by the recurrence and spread of tremendous battles in the name of truth; truth which by definition is one and unique.

9. The scientific revolution and absence of ethics born out of the conflict between the religious and secular

In the seventeenth century, aware of the condemnation of Galileo by the Church for insisting on the correctness of the heliocentric model, Descartes chose to, in his own words, *Larvatus prodeo* (go out like an actor wearing a mask). Descartes had already completed his own major work, *Le traité du monde et de la lumière* and, skillfully using the church terminology "prima philosophia", wrote the *Meditatio*. In this text, Descartes apparently proved the existence of God while simultaneously burying the personal God of Christianity. For this, Pascal stated that it was impossible to forgive Descartes.

It is impossible to discuss European modernity without considering the conflict between the truth of the Church and the truth of natural science. The truth of the Church

contains elements such as the Kingdom of God, the Holy Trinity, the Immaculate Conception and the Resurrection, which are scientifically irrational, and for a long period a widespread view of two layers of truth survived. This was essentially a ‘habitat sharing’ (to borrow Imanishi Kinji’s (1941) terminology in Biology) by which the truth concerning values was left to the Church and the ‘value-free’ truth was the domain of science. Put simply, responsibility lay with ‘Science for truth, Church for ethics’. This would decisively determine the character of modern science which was to be objective and value-free. I would like to stress that this value-free view of science ultimately led to the development of extremely inhumane devices such as chemical and nuclear weapons.

The problem, therefore, is with the fundamental lack of ethics inherent in modern science.

Modern science was victorious in the fierce battle with the Church that began in the twilight of the Middle Ages and carried on for centuries. Like a bird freed from its cage, or a rocket lit on its launch pad, modern science burst forth from its monotheistic base in Europe. This was the scientific revolution but it must be remembered that it was intimately linked with the death of God. In the context of the Enlightenment, the French Revolution of the late eighteenth century was not only the end of monarchical power but the death of church power as well. God does not exist in the Declaration of Human Rights (*les droits de l’homme*). It is a contract between people, specifically between citizens.

10. The seven great sins

When one part of the dichotomy of truth and ethics broke down, philosophers all asked the same question: “Is morality possible without God?” This was a basic question for Descartes, Kant and others.

Modern science advanced material civilization and greatly contributed to improvements in medicine and communication, but it must be noted that it developed by increasing the desire for possession to the detriment of the inner existence of human beings. On this point, Gabriel Marcel accurately pointed out that *Avoir* (having) is in inverse proportion to *Etre* (being).

It was war that made science advance by leaps and bounds. The establishment of capitalism further aided this process. Today, through market fundamentalism and criminal methods of financial engineering, the gulf between the rich and the poor grows wider by the day, while the exploitation of Mother Earth’s natural resources brings us ever closer to the brink of destroying our only planet.

Possession creates a desire for more possession. In the UNESCO report *Making Peace with the Earth* the former Secretary-General of the United Nations, Javier Pérez de Cuéllar, wrote that “the source of humanity’s present sickness is excess, it is our failure to remember the maxim cherished by the sages of antiquity: *Ne quid nimis!* Nothing in excess!”

Today, using the term freedom as a pretext, humanity is committing seven great sins. These are the seven social sins listed by Mahatma Gandhi: *politics without principles, wealth without work, pleasure without conscience, knowledge without character, commerce without morality, science without humanity, and worship without sacrifice.*

Gandhi further stated that “the earth provides enough to satisfy every man’s need, but not every man’s greed”.

11. New Global Ethics and the Dialogue of Civilizations

When considering the true character of civilization we must view it against its background of modern science. Civilization is the product of its battles with faith, and because it is based on a supreme rationalism that has distorted our holistic view of humanity it is a hegemony that does not recognize other peoples or cultural diversity. It is a civilization of power, a paternal principle. Thus we believe a system of ethics for the future may be found in its opposite, among those very ideas which have thus far been dismissed as being undeveloped. This holistic human ethical system would be a maternal principle uniting reason, emotion, and spirituality.

And the West did have this value. Europe has, and fought against, a paternal God but there was also a time when maternal principles prevailed. Celtic culture is one example of this. The same is true of the Aegean civilization where Magna Mater dwelt. Worship of the Holy Mother during the Renaissance can also be seen as a resurrection of the Earth Mother deity. There are basic and significant points of dialogue between the foundations of Europe, the center of the scientific revolution and the civilizations of the fertile crescent that runs from Japan through Korea, coastal China and the Indochina peninsular to Indonesia, all of which share a cyclical view of life. Thus the concept of ecology could be born and developed in Europe.

However, today’s market fundamentalism is only concerned with greater profits, constantly striving for economic growth it has no thought of tomorrow or thought for future generations. The boundless pursuit of desire pushes onward under the banner of

freedom. This is but a growth in material possession with no relationship to the inner development of human beings. Such market fundamentalism widens the gap between peoples all throughout the world and is the true identity of the hegemony that sows the seeds of conflict. Halting market fundamentalism is a necessary requirement for any possible future coexistence between human beings.

Western Europe is the birthplace of ecology and hope lies in the restorative abilities of this region. Looking at European history, we can see that self-critical movements are constantly appearing, like clockwork. For example, the age of supreme rationalism was offset by baroque art and romanticism, almost as though they were an attempt to restore balance.

Conclusion

We must understand that the desertification of the Earth began with the desertification of the human spirit. To save the global system, we need to consider a new system of ethics. We believe that a paradigm shift is absolutely essential. The establishment of a new global system of ethics requires an exhaustive critique of the supreme rationalism which has given rise to our modern culture of possession and the focus must shift towards the basic maternal principle which can be found deep in all our civilizations. We must shift from a civilization of power to a civilization of life, move from a culture of war to a culture of peace.

In all things, however, the most important point is balance. This is not simply a rejection of reason. Humanity needs both a mother and a father. It should be understood that the underlying common values that we seek, a future set of ethics that all peoples can share, are not based purely on emotion but come from mutual respect among cultures and that it is only possible to arrive at these common values through reasoning that resonates with emotion and spirituality; a new rationalism.

In the current state of the world we are still far from establishing a “world federation” as found in the dreams of Kant and Hugo. However, it is possible to cultivate the consciousness of people as global citizens. As Michel Serres understood, if nature, ripped apart by humans, now wordlessly begins to assemble and to reform, this is nothing but a challenge to all of humankind and the response will demand the solidarity of all the peoples of the earth.

It was for this reason that this year, on the highly symbolic date of March 11th, we launched the second plea calling for the creation of a Global Ethics Day.

I appreciate the initiative taken by the University of Tsukuba in launching the Trans-Euro-Japan project in the field of the humanities. The true meaning of ‘dialogue’ should become apparent with this project; dialogue is a key word which implies change and a move towards, or even beyond, mutual enrichment through the respect of others. Indeed, one important way forward is the rediscovery of cultural values which, in the shadow of scientism, have until now been neglected..

The maternal culture that was once nourished all over the planet way back in the mists of time is certainly one to be rediscovered.

We must strive towards true encounters, encounters that happen in the depths of the human spirit where every cultural identity may exist. Then we should be able to find the transversal values of different civilizations, the foundations of new Global Ethics.

Thank you.

Works cited:

TOYNBEE Arnold (1976). *Mankind and Mother Earth: A Narrative History of the World*. Oxford: Oxford University Press.

HIRANO Keiichiro 平野啓一郎 (1998). *Nisshoku* 日蝕 [Eclipse]. Tokyo: Shinchosha.

IMANISHI Kinji 今西錦司 (1941). *Seibutsu no Sekai* 生物の世界 [The World of Life]. Kyoto: Kobundo Shobo.

Keynote Lecture II - On Leadership

Salah HANNACHI, President, Leadership for United and Autonomous Development
Former Ambassador of Tunisia to Japan

Introduction

Language is a mapping of the reality of a given society for reference and for communication. The scale and refinement of the mapping reflects the needs, the uses, the priorities and the challenges of the society in question. Eskimos have one word for camels and many words for snow. Arabs have one word for snow and many words for camels. These different mappings of the same reality reflect the relative functions, priorities and vital importance of camels and snow for Arabs and Eskimos respectively.

The Arabic language has two words which are near equivalents of the term 'leadership'. They are *Ka id* (Caid) and *Za'eem*.

French on the other hand does not have an exact or even near-equivalent term for the term leadership. The French language term *Chef* does not quite convey the same meaning. It refers to a functional organ of a static body. So the term 'leader' is used instead of *Chef*. The same is true in Japanese. The term *Sendo-sha* was coined to stand for leadership, but it is rarely used.

Thus the function of leadership does not exist in all societies. It is more important in some societies than in others, at least at the origin. For a nomadic, pastoral, trading society, leadership, i.e. guided mobility, is vital in the search for pasture, water or in the reconnaissance of trade routes in the barren uninhabited, landscape of the desert. Hence the critical importance of the concept and of the function of leadership in such a society and the creation of a term for it.

Moreover, the use of the term leadership, or its equivalent, has spread widely beyond the societies and the contexts in which it was first born and used. Today, the function of leadership is more universally relevant than ever. The concept of leadership is applied to the social field, to the cultural field, to science and to practically all fields of human endeavor, private and public, local and national. In doing so, it has greatly evolved over space and time. However, it is undergoing a mutation to take into account the great technological, economic, social, and cultural changes we are going through.

So what is leadership?

I will in this presentation share with you a number of ways of looking at leadership and at leadership effectiveness. I will also briefly underline the need for global leadership. Finally I will conclude briefly by underlining the need for Maternal Global Governance and Leadership.

1. Definition

As with many important and complex concepts, leadership has proven difficult to define. There is not one widely accepted definition and there is not as yet a definitive theory of leadership effectiveness.

General Dwight Eisenhower defined it as follows: “Leadership is the ability to decide what is to be done and then get others to want to do it”.

Carlos Ghosn, the Nissan-Renault President, defines leadership as:

- helping the group/the team/the company/the country put the situation into the right perspective;
- helping set an objective which rallies all or the maximum number of people concerned;
- getting concerned people to do the hard thing, what they do not want to do.

The UN, UNDP, WB, EU, UNULA (United Nations University Leadership Academy) equate ‘good leadership’ with ‘ethical leadership’, i.e. a leadership which upholds democracy, justice, respect for human rights, accountability, integrity, responsibility, duty, freedom of speech, priority of development, and personal altruism. (Ayee 2001).

A possible definition synthesizing all the above considerations and other considerations could be as follows:

Leadership is:

- The combination of the use of:
 - . personal qualities and traits;
 - . patterns of non-coercive and non-violent behaviors and processes (psychological, social, cultural, economic, political, group, etc.);
 - . technical and communications skills;

- By an individual person, physical or moral, called leader, on a group of other persons, called followers, to influence it, persuade it, energize it, inspire it, and help it put the situation in the right perspective, and/or overcome fear, doubt, disagreement, fatigue, or other obstacles;
- So as to induce it to:
 - . do what needs to be done; and
 - . direct its efforts towards the achievement of goals desired by both the leader and the followers.

Leadership behavior is sometimes necessary. This is the case in some extraordinary circumstances, such as a survival threatening crisis/obstacle inside the group or the team or a revolution when the normal laws of classical management and the rational springs of motivation of normal behavior are jammed and cease to operate.

However it is always useful, even in ordinary circumstances. Leadership behavior is good for team building and for productivity, for getting the extra mile or the extra bucket of sweat, and especially the extra spark of creativity from the group and from the individual followers.

2. Theories of leadership capacity

Leadership is sometimes equated with charisma and is considered as an inborn capability, a God-given gift. Some consider it like a psychological capability which can be learned and acquired. Others consider it as sociological/cultural phenomena. And it is a fact that some cultures and societies and some eras and circumstances are more favorable to the emergence of leaders and leadership behavior than others, as is the case for entrepreneurship. Seafaring nations, pastoral nations, nomadic nations, frontiering nations, nations at war, nations going through major natural catastrophes, such as earthquakes, typhoons, etc., all have given birth to and nurtured more leaders and developed more lore about them than most other countries and societies.

This means that nurturing leadership and breeding leaders should not be an *intra muros* affair of the group, the corporation or the leadership academy only. It must be the business of all society in general, inside and outside the walls of the group, the corporation and the leadership academy.

Nor should it be confined to the classroom or field training hours and sessions.

3. Theories of leadership effectiveness

We can describe the major explanatory variables of the various theories of leadership effectiveness by a triangular pyramid having at its base a triangle of points representing the team, the task and the individual members of the team. The apex represents the leader. The gravity center inside the pyramid represents the power and the formal organizational structure of the team, group or company under study.

In trying to improve their explanatory power, theories of leadership effectiveness have gradually been expanded to include the various relationships of these variables with one another; for example the relationship of the apex, i.e. the leader with the team/followers, and the task represented by the edges of the pyramid, and the apexes themselves including the gravity center of the pyramid.

3.1. Traits theory

Traits theories of leadership effectiveness concentrate on the apex of the pyramid, i.e. the leader. They were first developed in the United States in the 1920's, and the 1930's. These early studies, probably inspired by the heroic leaders of WWI and other wars, first attempted to explain leadership effectiveness essentially by the traits of the leader, represented by the apex of the pyramid. The traits included such psychological characteristics as Drive, Desire to lead, Honesty and Integrity, Self confidence, Intelligence, Job-relevant knowledge, and Extraversion. More generally the traits related to personality traits, social traits, intelligence, ability, and task-related traits.

3.2. Behavioral theories

In the behavioral studies of the University of Iowa, effectiveness was posited to depend on the nature of the relations (edges) between the leader and the followers as a group or individually. These behaviors were described as autocratic, democratic, or laissez-faire. A democratic style of leadership was found to be the most effective. However, later studies showed mixed results (Robbins & Coulter 2009: 385-410).

In the Ohio State University studies, leadership effectiveness was posited to depend on the capacity of the leader of both initiating structure and of being considerate of followers' ideas and feelings. Respect for the feelings and ideas of followers have proven a major determinant of leadership effectiveness in all studies.

In the University of Michigan studies, leaders were either employee-oriented or production-oriented. High productivity and higher job satisfaction were associated with employee-oriented leaders.

In the Managerial Grid model of Blake and Mouton and others, leadership effectiveness was found to be determined by the balance of a graduated orientation from 1 to 9 of the leader between concern for production and concern for people. The 9,9, i.e. maximum balanced attention to both production and people, was posited to be the most effective style.

3.3. Situational theories

3.3.1. Fiedler's contingency theory

Fiedler's Contingency Theory included the power structure represented by the gravity center of the pyramid to posit various situational scenarios of favorableness to the leader. He also posited two measured styles of leadership, task oriented and relations oriented styles of leadership. He was then able to test and successfully advocate that effectiveness is not the result of a particular style of leadership, but rather the result of a fit between style and situation. Hence, in extreme situations, a very favorable or very unfavorable, a task-oriented style was the most effective leadership style. In moderately favorable situations, a relations-oriented style was more effective.

Research efforts have strongly supported Fiedler's Contingency Theory of Leadership Effectiveness.

Fiedler advocated that each leader is by inborn character inclined to be task-oriented or relations-oriented. Therefore, if there is a misfit between leadership style and situation, then the only solution is to change the leadership. This is considered to be a weak point in Fiedler's theory.

3.3.2. STL theory

Hersey and Blanchard posited that the situation is determined not only by the organizational system and the power structure, but also by the technical preparedness and the attitude/motivation of the followers. Thus the STL model/theory suggests also focusing on the apex representing followers described as "unable and unwilling", "unable and willing", "able and unwilling", and "able and willing". They have also introduced a more refined differentiation of leadership styles than just task oriented or

people oriented. In STL leadership style can be Telling (directive), Selling (directive and supportive), Participating or Delegating.

As in Fiedler's contingency theory, for each one of the situations there is an appropriate leadership style.

In spite of its natural appeal, research efforts to test the STL theory have not been conclusive.

3.3.3. Path-goal theory

Hersey and Blanchard's STL theory focuses on followers as a group. Robert House's Goal-Path model introduces the individual profiles of followers as contingency or situational factors, together with Fiedler's environmental situational factors. This is a closer/more intimate-contact leadership process. It is likely to be suitable to small groups and team leadership. The ultimate objective of the process is to adjust/negotiate/engineer the interests and objectives of each individual follower to those of the group or the enterprise so as to obtain/approximate an "able and willing" situation, where leadership is by exception.

House made a major departure from Fiedler's model by positing that leaders are flexible and can adjust their leadership style to the situation.

Research efforts to test and support the Path-Goal theory are encouraging.

3.4. Political leadership

3.4.1. Transactional leadership

Most of the leadership styles described above can be described as transactional. The transaction between the group and each individual follower is implicit and serves as a reference for the leader in fulfilling his leadership function. In mass army battles, mass party politics, or mass production industries, the number of followers is large. The transactional contract is standard. As we move away from such massive processes the number of followers becomes smaller. The motivations of individual followers become complex and differentiated from one another. The transactional leader must then engage in hands-on activities of interest and constraint engineering, of balancing rival factions and interest groups, arbitrating trade-offs, synthesizing, reconciling, and optimizing in smoke-filled backrooms. He is the person who sees to it that everyone gets a fair deal

and a fair return from their commitment to group membership and collective action. He is a broker, a peace-maker, a deal-maker, a wheeler-dealer. He engages in compromises, balancing acts, conflict resolution, persuasive reciprocal influence and interpersonal perception, pragmatic/concrete goals and considerations.

3.4.2. Transformational leadership

The transformational leader is an inspirer and a visionary. He has strong, passionate ideological convictions and the ability, willingness and strong desire to convert them into action. While the transactional leader makes compromises and takes as a given the motivations and interests of followers wherever they happen to be on Maslow's pyramid, the transformational leader makes no compromises and aims at converting followers to his views and at moving them from one level of the pyramid to a higher level. In fact, he wants to convert followers into leaders and moral agents entrusted with broad human purposes and moral aspirations, beyond the social contract and outside the box, or even the pyramid.

3.4.3. Charismatic leadership

Leadership is sometimes equated with charismatic leadership. Charismatic leadership is the leadership style used by an enthusiastic, self-confident and eloquent leader to communicate effectively his contagious enthusiasm and 'fire-up' followers to energize them and get them to act by helping them overcome lingering disagreement, hesitation, doubt or fear.

Charismatic leaders have vision, and the ability to articulate it eloquently. They are ready to take risks and to behave outside the box and in an extraordinary way to achieve their vision. They are in tune with and sensitive to both the needs of their followers and the constraints of the external environment. In articulating their vision, their aim is to convince but more importantly to obtain emotional arousal and adhesion to the vision.

Contrary to what is often believed, charisma can be learned and acquired by developing emotional intelligence and sensitivity and by learning to communicate eloquently verbally and non-verbally.

There is evidence for the effectiveness of a charismatic leadership style and for the level of performance and satisfaction it produces among followers, especially in times of crises or new beginnings.

Charismatic leaders are most likely to appear in politics, religion and wartime. Post-independence leaders in Africa and many other regions were charismatic leaders, mostly socialist leaders educated within the colonial system. They sought political support by the popular appeal of their messages to the masses. They were tied to ideology. They engaged in ostentatious practices and made claims to omnipotence and to the embodiment of their nations (Ayee 2001: 27).

Charismatic leadership can help achieve performance, reform and change outside the box, which would otherwise be difficult to implement or even to contemplate. Only with charisma was President Bourguiba of Tunisia in 1956, just after independence, able to pass the personal statutes law abolishing polygamy and giving women in Tunisia equal rights to men in most social issues.

Charismatic leadership, in the absence of a balanced apparatus of political governance, un-tempered by institutional checks and balances and counter powers, was the dominant leadership style of post-independence periods in Africa and many other regions.

Charismatic leadership in corporations or countries tends to breed 'groupies' and a fire ring or firewall of flatterers and admirers, which by a sort of Gresham's law, tends to repulse good followers. It leads to intrigue, conspiracies, plots, purges and frequent reshufflings. Governance by charismatic leadership is risky in young, new and/or poor countries. It is an obstacle to institutionalization and is prone to crises of succession (Ayee 2001: 27).

In corporate leadership, the charismatic style has been proven to be highly correlated with high performance and satisfaction among followers.

3.4.4. Visionary leadership

Visionary leadership is the combination of transformational leadership and charismatic leadership. It is based on the creation and the articulation of an iconic vision which appeals to the logic and emotions of followers. The vision represents the improved situation which the leader wants to achieve with the followers. The vision must be attractive, realistic, credible and yet very ambitious. It is used to energize, guide, and/or

benchmark the progress of the group and to capture its attention and its imagination in a compelling way so as to maintain the level of effort in time of fear, fatigue or doubt.

Visionary leadership is different from charismatic leadership in that followers are allowed and encouraged to debate the vision so as to own it both logically and emotionally.

3.4.5. Team leadership

Most people are pack animals. Few are lone hunters. Even Robinson Crusoe was very happy to find Friday!

Michael Jordan, one of the world's greatest basket players said "Talent wins games, teams win championships".

Teams have always been an important form in economic, social and cultural activities. Today 82% of corporate work is done in the form of task forces or small project teams. Modern teams are made up of highly educated, ethnically diverse, multigender, multilingual and multinational teams. The motivations of team members are complex, strong and at the top of the pyramid (Maslow's pyramid). The man-to-machine interaction typical of assembly line corporations is replaced by an intense man-to-man interaction, face-to-face and more and more thorough modern communications technologies. The across-the-border interaction is also intense to the point where the team appears to be boundary-less. Hence the crucial importance of emotional awareness and intelligence, communication and interpersonal skills, and the understanding of group processes and team technologies.

In such an environment the hierarchical, command and control style of leadership becomes awkward. The team is a group of peers in which the leader is a *primus inter pares* rather than a group of followers and a leader. The function of the leader is more like that of an orchestra conductor, where his mission is to propose to the orchestra of highly motivated and qualified musicians an overall interpretation of the musical score, to manage the texture, the tempo, the volume, the timing, and to allow all members of the orchestra to perform together, each to the best of his musicianship.

The leader also fulfills the role of coach, whistle blower for the strengths and weaknesses of the group, watch tower for opportunities and threats in the external environment, and conflict management.

3.4.6. Laissez-faire

The laissez-faire style of leadership is hands-off leadership both in planning and in work activities, based on a broadly stated strategic vision and covenant. It does not require feed-back. Yet, it is compatible with ideological leadership. It leaves great responsibility to followers and as such is greatly motivating. It allows leaders to concentrate on long-term, strategic issues.

However, the laissez-faire style of leadership may lead to weak coordination, chaos and conflict.

4. Twenty-first century leadership

4.1. Women in leadership

Women in leadership have proven to be more democratic, more likely to encourage participation, to share power and information, and to attempt to enhance follower's self-worth. They lead through inclusion and rely on contact and interpersonal skills. They use transformational leadership and motivate followers by transforming their self-interest into organizational goals.

Men in comparison use more command and control and a more directive leadership style. They rely more on formal position and authority, on transactional leadership and on reward and punishment.

Women show more flexibility, believe in the value of trust, in team work, in partnering, and information sharing, thus replacing rapidly competitive individualism. They listen, motivate, and provide support. They prefer to inspire and to influence rather than to control.

4.2. Modern challenges to leadership

In the 21st century change will continue at an accelerated pace and situations for the exercise of leadership will become increasingly complex. Many factors contribute to this trend. First there is the explosion of social networks and of hyper-interactivity both in volume, content and intensity, rendered possible by the new communications and information technologies. These mutations result in the blurring of borders between groups, teams and enterprises which can be said to have become boundary-less; Doctors without Borders, Reporters without Borders, etc. Thus the across-the-border dynamics of these entities are at least as important as their internal dynamics. The result

is an increasing interference of and interactivity with the external global environment. National alignments of interests, expertise, alliances are more and more likely to be replaced by trans-sovereign networks and alliances.

At the same time we are witnessing an increasing breakdown and fragmentation of affirmative ideologies and moral certainties. This makes it difficult to appeal to common ethics, values, esthetics and motives. The trust deficit and the increasing dislike of leaders, following repeated scandals and the collapse of the financial markets are symbolized by movements such as “Occupy Wall Street!”. All this makes today’s leaders’ mission the more challenging.

The twenty-first century will be a knowledge-driven age and the knowledge economy will account for a significant share in the economies of most, if not all, countries.

Planning horizons and frameworks will expand and short-term/belly-button national perspectives will make room for long-term global perspectives. Mass production will make room for small customized robotized batch production. The Labor force will make room for task forces and project teams.

4.3. Importance of ethics and values in twenty-first century leadership

Saint Augustine wrote his book *The City of God* after the sack of Rome by Alaric and the fall of the Roman Empire in 425A.D. He wrote it to counter the arguments which were going around among Roman citizens to the effect that it was ever since Roman Emperors embraced Christianity as the official religion that non-Christian citizens and prefectures of the Empire, whose Gods were no longer part of or incorporated in the Pantheon of Divinities of the Empire, no longer adhered to the Empire as strongly nor with the same loyalty as they used to. As a result, the Empire became weak, vulnerable and less cohesive.

In fact, later historians argued that that which had undermined the foundations of the Roman Empire was more the degradation of Justice than the adoption of Christianity. Ibn Khaldun could not have agreed more. He argued that Justice is the foundation of collective living, which he calls *El Imran*.

Justice, Trust, Integrity and more generally good ethics are also the foundations of governance and leadership. The absence of ethics leads to injustice and abuse. This in

turn leads to decadence which leads to conflict and makes governance and leadership difficult, nay impossible.

The leader manages not only his own ethical behavior, he also manages that of the group. He benchmarks, sets and bears the standards of the ethical behavior of the group. This is the more so when the group is made up of followers or peers with diverse ethnic, religious, cultural and national backgrounds. The leader plays then the all-important function of bringing in to line and harmony the beliefs, the values and the moral environment of followers and peers.

“When there is a Leader there is a Way and when there is a Way there is a Leader!”

4.4. Global issues and challenges

Industrialization in the last 200 years has brought an unprecedented era of prosperity and of high life expectancy to some countries in some parts of the world. As a result, industrial prosperity, as Professor Eiji Hattori calls it, has become an objective and a benchmark for the rest of the world. The rush to industrial prosperity led to an unprecedented hunger for and rapid depletion of natural resources. Today, six billion and a half people have consumed in a little over a century the amount of fossil energy and fossil water which took Mother Earth thousands, nay millions of years to accumulate.

The voracious unsustainable consumption of natural resources is the root cause of daunting global issues and challenges such as those related to energy, water, global warming and climate change, Groenland ice-melting, flash floods and desertification, population displacement and migratory movements on a new scale.

We can just imagine what the urgency, stress, and tension of these problems will be like when the world population reaches 10 billion in 2050, a not-so distant future. We can imagine what regional and global conflicts and what migratory disorders they will engender for the World Community.

Conclusion: global maternal leadership

Such daunting challenges and issues have truly a global and trans-sovereign character. They cannot be dealt with in a purely national sovereign framework of governance and leadership.

The UN system is the nominal framework of governance and leadership for these issues. However it has not been sufficiently empowered nor has it been sufficiently endowed with resources to do the task effectively. In the presence of this situation, parallel systems of global governance and leadership have emerged such as the OECD, WTO, IMF, WB, G77, G17, G8, the G20, TICAD, and more recently the G5 initiated by China, India, Russia, Brazil and South Africa, and so forth.

This de facto system of governance and leadership is not representative, it is fragmented, and not always effective.

More importantly, the current system of global governance and leadership is not based on a consistent vision and system of values. Rather, it is mostly and simply a fig leaf for a form of unilateralism which has replaced the Balance of Terror, the Mutually Assured Destruction (MAD) between West and East which collapsed with the fall of the Berlin Wall in 1989.

We need no less than a revolution and a new system of global ethics, global governance and global leadership. We need a new MAD, Mutually Assured Development, instead of the old MAD, Mutually Assured Destruction. In short, we need no less than a system of Maternal Global Leadership style which can be practiced by both women and men and consists in leadership by Love, Nurture, Responsibility, Values and Vision.

Today and every day, for the past many centuries, all around the clock and practically all around the globe, millions of people pray and fervently invoke the names of Buddha, Jesus, and Mohamed. The names of these prophets and of other spiritual leaders such as Confucius, Lao Tzu, Socrates, Moses, Mary, Kwanon, etc., have survived history. These leaders led by law, sometimes by the sword, but mostly and most efficiently by love, values and vision. By love and compassion, solidarity and responsibility, nurturing and assembling; that is to say by Maternal Leadership.

The teachings of these great leaders are not just remembered or just studied in a scholarly way in universities and seminaries. Rather they are still vibrantly alive in our hearts. They still guide in an effective and powerful way our personal and communal daily lives. They continue to be and will remain for a long time still, major determinants of today's international relations and political, social, spiritual and economic small events and great games, dramas and tragedies.

Not Alexander, not Hannibal, not Napoleon, not Rothschild, not the greatest generals and military or business leaders in human history, western or eastern, Chinese, Indian, or Greek, can even come close to the miraculous achievement of remaining alive and effective in people's hearts, minds, and lives, societies and history for so long.

Such is the power of leadership.

Such is the power of leadership by Love, Values and Vision, that is by Maternal Leadership.

Works cited:

- AYEE Joseph (2001). *Leadership in Contemporary Africa: An Exploratory Study*. Occasional Papers. United Nations University Leadership Academy. (Academic Series; 3).
- ROBBINS Stephen & COULTER Mary (2009). *Management*. 10th edition. Global edition. Pearson International Editor.

Keynote Lecture III - Where Eastern and Western Concepts of Musical Expression Converge

Akira TAMBA, Composer and Musicologist
Former Director of Research, CNRS, Paris

Introduction: a new approach to musical notation

With this research, I would like to propose a new approach to musical notation based on psychophysics. However, first of all we should note that the various styles of European music which we have always been taught as representing, and indeed which we continue to perform as being, the definitive and the highest form of music or in other words a form of music of global and absolute value, are in fact only of relative value and will at some future point be superseded by other, different musical forms and styles.

Such change in musical form does not mean, however, that the supreme artistic value achieved in classical European music will disappear; rather it will signify a change in the Christian-oriented cultural awareness and philosophy that underlies this artistic value. Thus, a new approach to musical notation is needed to respond to the future and already evolving environment and consciousness; as, for example, the change in sociopolitical consciousness (systems of hierarchy, etc.) or cultural consciousness (from microcosmic regional cultures to a broad-based global culture; from protectionism to market-oriented cultures; from passive to active cultures of voluntary participation), or again changes in materials and equipment (from instrumental and vocal sounds to electronic sound and voice produced by electronic devices, etc.) and changes in creative techniques (from human-generated mental and manual activity to computer-generated control and mathematical formulae and so on).

Since the mid-nineteenth century, European classical music itself has been undergoing quite some drastic change, with the influence of the Era of Revolution on music style and then the breaking down of the tonal system (based on polytonalism and the modal system). In fact, with the theories of dodecaphony and serialism as proposed by Arnold Schoenberg, the tonal system had become utterly obsolete in theoretical terms by the early twentieth century.

In response to such change, established academism in music schools, professionals of the music world and the profit-driven music industry cleaved to the standards of the past. This duality of revolution and conservatism resulted in social instability. Such

social phenomena are not unique to the field of music and can be observed across the different domains. It is quite natural that the social, economic, educational and cultural reforms of 1968 were initiated by students who found themselves confronted with the direct dichotomy between existing educational philosophies and new technical forms of expression for which there was a growing demand in modern society. It was such changes that sparked a re-examination of traditional musical styles.

We believed, as it turns out mistakenly, that dodecaphony and serialism marked the starting point for the development of future musical styles that would replace the traditional contrapuntal and harmonic approaches. This was described by Pierre Schaeffer as the “final rule of European music which denies all rules established by European classical music”. In fact, no systematic attempt has been made since then to create a new style of notation in European music and we are still at a loss in this respect. With a view to remedying this and as one means of developing a new style of music, I would like, as stated above, to propose a form of musical notation based on psychophysics.

This form of music is in line with modern computer-based numerical control, globalization, modern socioeconomic philosophies, electronic sound sources which do not depend on instruments, and musical philosophies of the future. Furthermore, it can account for the instrumental sound source (twelve-tone temperamental scale based on 440 Hz = LA), the tempo measured by metronome ($M = 30-200$), the loudness with a range of 30 dB to 100 dB (ppp to fff) and the density (the number of sounds which progressively increase within a set unit of time from 2 to 1,000 sounds). The fundamental principles of numerical control in traditional style and in modern computer music are taken as subject to Fechner’s law (progressive increase in stimulation) and were developed based on this law. It is interesting to note that Fechner’s law has aspects which are closely related to the concept of *Jo-ha-kyu*, a concept which was developed in Japan during the medieval period (Kamakura and Muromachi Eras).

Jo-ha-kyu can be defined as an “esthetic principle which avoids clear contrast and discontinuation, regulating temporal structure by means of amount of stimulation which increases progressively within a continuous timeframe (Tamba 2004: 31).

This does not mean that Japanese culture was ahead of Europe by a few hundred years, but rather it shows that the fundamental concepts which promote cultural development were at opposite ends of the scale. In Japan, culture was born out of ‘sensationalism’ which is based on what is actually felt. Over a long period of

empirical conventionalization, quantification was ultimately reached by the end of the eighteenth century. An example of quantification can be seen in the Kabuki piece entitled *Kezairoku*. In contrast, European culture originated in ‘idealism’ and the senses only began to be considered in the eighteenth century with quantification beginning in the nineteenth century.

In terms of musical physics, H.R. Hertz expressed pitch as the number of vibrations (Hz), A.G. Bell expressed loudness as decibels (dB), J.N. Maelzel expressed tempo by means of the metronome, and accordingly a ‘stimulus threshold’, which shows the audible range in each area, could be identified.

These quantified elements of music were applied to performance and notation styles in European classical music as part of nineteenth century academism, resulting in accuracy and high levels of perfection. In addition, Fechner quantified the intensity of the sensations experienced. I do not think it would be too far-fetched to suggest that this brought the ‘idealistic esthetics’ of Europe and the ‘sensory esthetics’ of Japan one step closer together and to postulate that an integration of Fechner’s law and the principle of *Jo-ha-kyu* is plausible from a historical and a contextual perspective.

1. Fechner’s law

Fechner’s law states that “subjective sensation is proportional to the logarithm of the stimulus intensity”. From this law, the following formula is derived to create a temporal structure with a continuous increase in stimulation:

$$S = K \times \log_2 R + R$$

where R = stimulus at the instant

S = differential increase in the stimulus

K = constant factor

The constant factor K is changed for each piece depending on the composer’s imagination. For example, if a composer wishes to achieve a gradual crescendo, the K value is set at approximately 0.45, and if a composer wishes to achieve a rapid crescendo, the K value can be set at 0.8 to create an extremely fast continuous stimulation value. Similarly, if a composer wishes to achieve a very slow accelerando, K can be set at around 0.3, whereas for fast acceleration K can be set at 0.7. While the

music can be specified as ‘gradually louder’ or ‘gradually faster’ when played by human performers, numerical control becomes necessary when the music is played via a computer. For this reason, a quantification method, such as that shown above, must be employed.

Stimulus in music refers to the four musical components, namely: pitch, loudness, tempo and density (number of sounds). However, few scientific research studies have been conducted on density and no units or stimulus thresholds have been set. However, a progressive increase in the number of sounds is regarded as an increase in stimulus and the state of saturation is regarded as maximum rhythmicity.

Rhythmicity, as mentioned above, does not indicate rhythm; rather, it refers to dynamics in a time unit and indicates the 7 or 9-step levels of the combined forces of the musical element which changes from piece to piece depending on the intention of the composer. Rhythmicity can be set at 7 levels (for chamber music) or 9 levels (for orchestral performance), and so on depending on the musical formation. For example, I set a 7-level rhythmicity for the string quartet piece *Tathatâ*. First, I set the rhythmicity level with extremely slow, long notes ($M = 35-59$), with loudness at 35-45 dB (ppp-p) and density at around 2 to 12 notes. Then, second level rhythmicity was set with continuous increases in all parameters, with a speed of $M = 50-81$, loudness of 40-51 dB (pp-mp) and density of around 9-23 notes. In the final seventh level rhythmicity, the dynamic reaches a maximum with a tempo of $M = 152-208$, loudness of 75-97 dB (ff to max) and density of around 123-250 notes.

Rhythmicity levels, such as those described above, can be expressed in graph form (see Tamba 2004) in order to enable the structure of the piece to be visualized. The seven levels of rhythmicity would be shown in the vertical axis, and the small subsections would be given on the horizontal at equal intervals regardless of the actual performance time. The combination of performance techniques and rhythmicity can be shown in a similar way. For example, second level rhythmicity is created through trills, tremolo, pizzicato, an accumulation of 2 or 3 sustained sounds with soft slow sounds and few notes, where the structure of the pieces and distribution of the performance technique in each small subsection would be expressed and regulated in the graph. ‘Cells’, which appear in fourth level rhythmicity, refer to the smallest unit of musical structure, equivalent to words in language. A series and accumulation of cells creates ‘small subsections’ (sequences), a series of small subsections creates ‘subsections’ (paragraph) or ‘sections’ (sections), and from a series of sections the piece, the largest structure, is obtained.

I composed three types of cell (*Jo*, *Ha* and *Kyu*). The first type of cell is that used in the *Jo* section with notes that are long, soft and of low cumulative density and which constitutes the first to third levels of rhythmicity. Fast notes first appear in the *Ha* cells; however, since the loudness, tempo and cumulative density do not reach a saturated state for some time, the cells are divided by rests. These cells constitute the *Ha* section in fourth and fifth-level rhythmicity. Finally, the *Kyu* cells cover the final fifth and sixth levels of rhythmicity where the intensity of each stimulus (tempo, loudness, density, etc.) reaches maximum level.

2. Integration of the *Jo-ha-kyu* principle and Fechner's law

The two principles or concepts as defined above can both be taken to describe human senses in relation to a continually increasing stimulus. The attempt to quantify the *Jo-ha-kyu* principle using Fechner's law was derived from this common point.

In Japanese culture, this force of continually increasing stimulus is linked to the fundamental notion of *naru* (to become/to attain). Existing since ancient times, the concept was, over the centuries, integrated into the temporal structure of traditional art forms. We can observe the influence of the *Jo-ha-kyu* principle in such various art forms as *Gagaku* (court music), *Bugaku* (court dance and music), *Mikagura* (sacred music and dance in Shinto), *Shomyo* (Buddhist chanting), *Kemari* (an ancient football game played by courtiers), *Renga* (traditional poetry), *Noh* (traditional masked dance drama), *Kodo* (traditional ceremony using incense), *Sado* (traditional tea ceremony), *Kendo* (fencing), *Jiuta* (folk songs), *Nagauta* (traditional music which accompanies Kabuki theater), *Sokyoku* (music played on a Japanese *koto* or zither) and Kabuki (traditional theater).

In contrast, Fechner's law appears as part of the quantification movement in modern science.

Conclusion

The present research attempts to take the sensory and esthetic concept of *Jo-ha-kyu* (which evolved from ancient times in Japan through a process of experience and practice) and to quantify it using Fechner's law (a principle elaborated in modern science to measure the intensity of the senses), and thereby to create a form of musical composition based on the resulting formula.

With the integration of these two concepts or principles, we can observe that there is convergence in Eastern and Western cultures, as there is in the two different worlds of empirical approach, sensationalism and indeterminism on the one hand and conceptualism and determinism on the other. In attempting to create a new form of musical notation which addresses the social, economic, esthetic and creative concerns of our modern era, it would seem that there is a point of convergence between Eastern and Western musical cultures and in this respect the present research represents a step towards a truly global society.

Works cited:

TAMBA A. (2004). *Esthetics of Jo-Ha-Kyu*. Tokyo: Ongaku no Tomo sha Corporation.

Keynote Lecture IV - Современные тенденции гуманитарного сотрудничества
Modern Trends in Humanitarian Cooperation

Mukhiddin TUYCHIEV, Research Fellow
Tashkent National University of Oriental Studies

Уважаемые коллеги! Мне предоставляется высокая честь выступать перед столь внушительной экспертной аудиторией. Отдельно хочу поблагодарить наших японских друзей за организацию и приглашение на данный форум.

В настоящее время, когда происходят новые мировые изменения в процессе глобализации и цифровизации политических систем, необходим концептуальный анализ в решении глобальных и региональных проблем, а также проблем управления государством и обществом, политической системой, анализ развития функционирования в политическом процессе негосударственных и неправительственных организаций, ряда политических институтов.

Надо признать, что несмотря на колоссальные экономические и социальные успехи, достигнутые человечеством за все предыдущие столетия, проблема участия людей в гуманитарных проектах продолжает оставаться вечной проблемой, сохраняет свою актуальность, а во многих отношениях становится все острее и в наши дни.

Гуманитарное сотрудничество мы разделили на две категории:

1. Персональное гуманитарное сотрудничество - это волонтерская деятельность (на личном примере).
2. Государственное гуманитарное сотрудничество - безвозмездная помощь правительств (на примере Японии).

1. Проявление личности в гуманитарном сотрудничестве

Динамизм нашей эпохи привёл к тому, что список проблем современного человека становится всё длиннее: гиподинамия и скученность, избыток информации и недостаток эмоциональных контактов, массовые миграции населения и сложности климатической адаптации, покорения океанических глубин и освоение космоса. И везде, в любых условиях человек должен работать наилучшим образом. Это возможно только при условии, если он

прилагает усилия для постоянного самосовершенствования, самопрограммирования, самоорганизации. Результаты таких действий оказываются тем продуктивней, чем больше при этом учитывается гуманитарное сотрудничество.

Как указывает Л. П. Гримак, личность проявляется именно в деятельности в сфере гуманитарного сотрудничества и именно через эту деятельность получает возможность самосовершенствования (Гримак 1987: 5).

Как известно, дзен-буддизм оказал большое влияние на идеологию и культуру Японии. Его этика легла в основу кодекса чести самураев - бусидо (путь воина). Методы дзен широко использовались при подготовке самураев. С восстановлением в Японии власти Микадо дзен был оттеснён официальной государственной религией - синтоизмом.

Теоретическим обоснованием дзен явился буддизм. Он акцентировал внимание на культе терпимости и выдвинул идеал бодхисатвы, сущность которого состоит в просветлении, и который связан с космическим принципом объединения всех существ с взаимным состраданием и взаимной помощью.

Мой личный пример показывает, что занятие физической культурой и спортом стимулирует жизнедеятельность организма, создает необходимый баланс между другими видами времяпровождения индивида. Спорт для меня является обязательным требованием к самому себе. В основе его лежат самоотверженность и самопожертвование, необходимые для достижения определенного результата. Спорт помогает оставаться в духовном самообладании и психологическом равновесии.

Когда человек волей судьбы оказывается на месте происшествия или в экстремальной ситуации, то в этот момент и проявляется внутренний зов к гуманитарному пониманию. Сравнивая спорт и экстремальные ситуации, можно выявить много общих мест. При занятиях спортом, как и при работе в экстремальной ситуации должно выполняться одно и тоже требование: минимум времени при максимальном объеме задач.

Я бы хотел это проиллюстрировать примером из своей жизни. Во время самоподготовки я подсознательно ставил себя в безвыходное положение. Например, мысленно представлял, что нахожусь на необитаемом острове или в застенках одиночной камеры тюрьмы. В таких местах человек ощущает возрождение, осознавая ошибки прошлого. Под ошибкой я понимаю неосознанный поступок, начальный признак эгоизма. Однако, по моему мнению, проще вовремя определить и понять ошибку, чем потом страдать от ее последствий.

Этим примером я хотел продемонстрировать, что и обществу необходимо научиться своевременно осознавать свои ошибки. Ведь без этого осознания невозможно воспитать в людях гуманитарные ценности.

2. Отношение правительства Японии к гуманитарному сотрудничеству

В данном контексте остановимся на вопросах, которые способствуют развитию международного гуманитарного сотрудничества. Под гуманитарным сотрудничеством понимается сотрудничество на глобальном уровне, способствующее решению сложных и ответственных задач, стоящих перед человечеством. Специалисты гуманитарных наук должны определить задачи, необходимые для обеспечения безопасности и спокойствия мирового сообщества и продумать, какую практическую гуманитарную помощь требуется оказать для осуществления этих задач.

Как исследователю вопросов, связанных с Афганистаном, мне хотелось бы подчеркнуть, что Япония уже успела зарекомендовать себя как лидер в сфере решения вопросов гуманитарного и социально-экономического сотрудничества.

Активное содействие Японии в восстановлении Афганистана, является еще одним шагом к повышению ее международного авторитета в данном направлении. При этом стоит отметить, что Япония не имеет военного контингента в этой стране. Япония прилагает усилия по стабилизации страны и оказанию помощи в построении лучшего будущего для своего народа. Это доказывает, что она является ценным и надежным партнером в поддержке гуманитарного сотрудничества в области развития и безопасности Афганистана после принятия решения о выводе миссии альянса НАТО и Международных сил содействия безопасности (ИСАФ).

Обязательство Японии предоставить Афганистану дополнительную помощь на сумму 5 млрд. долл. США на 5 последующих лет, принятое в ноябре 2009 г.,¹ демонстрирует постоянную приверженность Японии поддержке восстановления ее социально-экономической жизни. Это был один из первых безвозмездных объемных траншей гуманитарного характера. В июле 2012 г. Япония принимала Саммит по проблемам Афганистана, где донорами-участниками были приняты обязательства по предоставлению к 2015 г. помощи в размере 16 млрд. долл. США.²

Полагаю, что решение проблем использования материальных ресурсов, которые связаны, в первую очередь, с недоверием к властям внутри Афганистана, возможно путем профессиональной кадровой подготовки специалистов из числа подрастающего молодого поколения с возможным привлечением извне специалистов по разработке и внедрению проектов.

Одной из схем, способствующих решению проблем внедрения финансовыми институтами материального обеспечения проектов, на мой взгляд, является тройственный союз, состоящих из следующих элементов:

1. Фонд, содержащий и выделяемый средства международного сообщества
2. Компетентный руководитель проекта на месте для внедрения проекта
3. Так называемое «третье лицо», хорошо разбирающееся в проблеме - компания извне

Немаловажно, чтобы проект включал в себя именно три стороны, так как это будет способствовать оперативному реагированию и координации сторон, с учетом их малочисленности, а также исключению так называемой «парности», то есть ситуации, при которой может возникнуть коррумпированный союз двух сторон против одной.

Вышеприведенные особенности проявляются в качестве объективной реальности в обеспечении развития современного мира и новых транснациональных признаков глобального сотрудничества.

3. Отношение и противостояние природным катаклизмам: японцы и остальной мир - сходства и различия.

Популяризатор дзен-буддизма Т.Д.Судзуки утверждал, что дзен - не религия и не философия, а образ жизни, обеспечивающий человеку гармонию с самим собой и с окружающим миром, избавляющий от страха и других тягостных переживаний, ведущий к абсолютной свободе и полной духовной самореализации. Мир, писал он, мало изменился со времени своего возникновения. Вера в разум и науку - опасный предрассудок западного общества. Накопив большое количество бесполезных и опасных знаний, люди не стали лучше. Следовательно, пока сам человек не подвергнется коренному изменению, никакая наука не улучшит его положение.

Идеальный путь духовного и нравственного перерождения, заявлял Судзуки, открывает перед человечеством дзен (Грибак 1987: 32).

«Отступление от Божественных основ изучения Ислама и самовольное его толкование приводит к двум типам отклонениям. Первый тип - это чрезмерное, фанатичное следование религии, в результате чего появляются новые группировки, наследники «хавариджитов» (их называют также «хариджиты»), ..., а второй тип - это небрежение к религии, халатность, в результате чего появляются секуляристские настроения» (Садык 2006).

Человеку свойственно впадать в крайности. Вероятно, это обусловлено тем, что ему присуще такое качество, как забывчивость. Ведь само слово «инсан» - «человек», происходит от арабского слова «нисйан» - «забывчивый», «забывающий». Книга известного богослова современности, моего соотечественника шейха Мухаммад Садыка Мухаммад Юсуфа «Васатия - путь жизни» является попыткой напомнить людям об универсальном пути выхода из той сложной ситуации, в чем оказалось человечество. Этот путь указывает дорогу, пролегающую между крайностями.

Главное понять, что прямой путь в любой ситуации и в любое время заключается в нормировании образа жизни, охватывая и разъясняя практически все основные стороны жизнедеятельности человека и общества через призму принципов умеренности, меры, «золотой середины». Сегодня возникла необходимость уделить понятию «аль-васатия» большее внимание, чем

раньше. В нашу эпоху злоупотребление чрезмерностью (антипод понятия «аль-васатия», то есть умеренности) среди мусульман достигло опасной черты и вредит не только имиджу, но и бытию исламского мира. Для излечения этого недуга необходимо уделить особое внимание понятию меры в каждом деле, в общественной жизни, в работе, в семье и т.д.

Я ощутил необходимость разъяснения мусульманам и немусульманам того, что Ислам является религией умеренности, «золотой середины», что ему чужды крайности (Садык 2006).

Система народного образования Японии включает в себя программу подготовки к чрезвычайным ситуациям. Результат ее действия был ярко виден во время разрушительного землетрясения в марте 2011 года. Иностранцы старшего поколения оказались неготовыми преодолеть шок, тогда как их дети, находившиеся в детских садах и школах, следуя инструкциям, полученным от преподавателей, оставались организованными и мобильными в местах дислокации.

Говоря о японском национальном духе и отношении к катастрофам, я хочу обратить внимание на многовековую историю Азии, где имели место войны, катаклизмы с более значительными разрушениями и каждая нация поражала мужеством, терпимостью и самоотверженностью.

Будучи узбекистанцем, воспитанным в семье и окружении интеллигенции, я больше склоняюсь к традиционному образу жизни. Территорию Центральной Азии исторически населяли кочевые племена и народности, основу жизнеустройства которых составлял совет старейшин (в наших краях продолжают хранить основанный прадедами общественный уклад жизни - понимание «махала»).

Чувствуя на себе влияние общинного образа жизни, глубоко понимаешь японскую нацию, стойко выдерживающую страшные стихийные бедствия. Весь мир поразили устрашающие масштабы разрушения не столько от землетрясения, сколько от вызванного этим подземным толчком цунами.

Однако в мире говорят не только о разрушениях и жертвах в Стране Восходящего Солнца, но и о поразительных качествах японского характера, об организованности и упорстве японцев.

Хочется сказать несколько слов о слагаемых японского характера. Прежде всего, на него, конечно, повлияла “вздрагивающая спина дракона”, на которой приходится жить японцам. Стихийные бедствия, повторяющиеся почти с такой же регулярностью, как смена времен года, выработала у народа целую систему традиций и привычек.

Ярким примером этому может служить события, случившиеся 2 сентября 1923 года. В этот день Токио был практически полностью разрушен землетрясением, которое произошло за несколько минут до полудня, когда во всех семьях готовили обед. И очаги в деревянных традиционных домах привели к тысяче пожаров, которые уничтожили то, что не разрушил подземный толчок. Примечательно, что с тех пор 2 сентября стало в Японии днем общенациональных учений на случай стихийных бедствий.

Вторым источником такой черты японского характера, как организованность, является рисоводство. Именно рисоводство, то есть создание на склонах холмов уступчатых террас для поливного риса, выработало у японцев чувство коллективизма. Дело в том, что одной крестьянской семье не под силу содержать в порядке сложную систему плотин, каналов, водохранилищ. Это может обеспечивать только община. Так что именно рисоводство воспитало у японцев общинный дух, сознание того, что общие интересы всегда должны стоять выше личной выгоды. Говорят, что нашему народу присуща соборность. Думаю, что рисоводство воспитало у японцев подобные качества еще в более высокой степени.

Известна своеобразная японская традиция “пожизненного найма” на работу. Каждый японец в молодом возрасте переживает “экзаменационный ад”. Нужно попасть в привилегированную школу для того чтобы потом поступить в привилегированный университет и, наконец, попасть на работу в одну из ведущих компаний. Таким образом, важнейшая черта японской жизни - это “давка у эскалатора”. Но как только японец зачислен в штат какой-то фирмы, дальнейшее продвижение по службе мало зависит от качества его работы. Это можно сравнить уже с движением по эскалатору, то есть служебный рост, происходит лишь на основе стажа.

Я помню, что создание атомной энергетики на Японских островах вызывало резкие возражения, и это неудивительно. Во-первых, страна пережила трагедию Хиросимы и Нагасаки. Во-вторых, японцы, как уже говорилось выше, живут на “вздрагивающей спине дракона”, и, в-третьих, это островное государство, со всех сторон окруженное морем, и поэтому в дополнение к землетрясениям там всегда существует угроза цунами. Однако страна, создавшая третий в мире производственный потенциал, нуждалась в энергоносителях, а своих источников топлива там практически не было. Япония добывала еще в 50-х годах 55 миллионов тонн угля, но все эти шахты, расположенные на севере и на юге страны, были закрыты. Их закрытие было связано не только с тем, что уголь это самое “грязное”, то есть неэкологичное топливо, но и с активной деятельностью японского профсоюза горняков. Под влиянием этих двух факторов предприниматели и власти приняли решение, что удобнее и спокойнее пользоваться привозной нефтью. Так промышленный потенциал Японии стал зависеть от географически отдаленного и политически не стабильного района Персидского залива. Однако нефтяной кризис 70-х годов заставил Японию принять решение о создании собственной атомной промышленности и японские АЭС до недавнего землетрясения давали около одной трети производимой в стране энергии.

Глава корпорации Росатом С.Кириенко, ранее занимавший пост премьер-министра России, сразу же после прошлогодней катастрофы, отвечая на вопрос журналиста о том, как он оценивает поведение японцев после катастрофы сказал следующее: «У меня вызывает колоссальное уважение. Не могу сказать удивление, поскольку, действительно, я неплохо знаю японцев и японскую культуру, и примерно такого и ожидал. Это нация, которая сформировалась в условиях постоянной угрозы со стороны внешней среды. То есть они живут на земле, малопригодной для человеческой жизни - у них постоянно происходят внешние агрессивные проявления природы - землетрясения, цунами, которые постоянно угрожают жизни. И с этим сформировалась нация. Кстати, я считаю, действительно, что во многом на этом построена и философия японских боевых искусств, поскольку все то же айкидо построено на принципе того, что ты должен использовать внешнюю энергию, ты должен уметь чувствовать эту энергию, ты должен не в лоб против нее пытаться применить свою собственную силу, а ты должен соединиться с этой энергией и попробовать управлять ею. Собственно, таково и отношение японцев к внешней среде. Здесь есть такое смирение, если хотите. Они понимают, что это неизбежно,

они не могут изменить природу своей родины, и они не собираются покидать эту родину. А с другой стороны, что у меня вызывает колоссальное уважение, это мужество и ощущение единства нации» (Кириенко).

На следующей неделе после катастрофы мне с группой сподвижников удалось поучаствовать в экспедиции волонтеров, проходившей в районе в 20-40 км. от АЭС Фукусима. Первое впечатление - дороги и мосты были отремонтированы. Несмотря на спекуляции в СМИ в магазинах продовольствия было больше чем достаточно, а цены не поднялись, и никто не попробовал нажиться на чужой беде. В восприятии народа, в принципе нет мысли мародерствовать, что вызывает колоссальное уважение к этой стране. Нам есть чему поучиться.

4. Проблемы воспитания молодежи в служении обществу в качестве гуманитарного сотрудничества.

Атмосфера глобализации, необычность ситуаций, разнообразие точек зрения, яркость проявления чувств, переживаний - все это характеризует нынешний этап нашей жизни. Время сейчас такое, что каждому человеку, а молодому поколению особенно, стало интересным делать жизнь самому. Самому воплощать свой замысел, чтобы поточувствовать результат своего творческого порыва и дерзания. Почувствовать значение для общества своего личного вклада. И самому отвечать за свой выбор. Без развития духовного воспитания молодежи, без утверждения общечеловеческих ценностей гуманитарное сотрудничество невозможно.

Рост влияния общечеловеческих начал на нашу жизнь, утверждение статуса высоких нравственных качеств личности, проявление доброты, милосердия, сочувствия - важно, чтобы молодежи стали ясны и значимы эти гуманистические ценности.

Найти свой путь, соответствующий представлениям о справедливости, истине, добре, непросто. И важно вовремя помочь молодому поколению найти правильное решение, избавиться от сомнений и колебаний, занять в жизни достойное место (Емелин, Романов (сост.) 1989: 3).

Выявление факторов практического характера является актуальной задачей, стоящей перед гуманистическими взглядами. Факторы, связанные с жизненными принципами, такими как творческое изучение человеческих ценностей, наличие национальных особенностей, сохранение традиций проверенных веками, духовное ощущение жизни с верой. И в этом смысле, в понимании мира, необходимо усовершенствование и широкое распространение опыта классического и современного гуманитарного сотрудничества среди молодежи. Ключом является поддержка взаимного сотрудничества в сфере образования и воспитания, выявление правил и принципов гуманитарной помощи.

Следовательно, слова Сократа: “Человек не достигает счастья не потому, что он его не хочет, а потому что не знает, в чем оно состоит” (Грибак 1987: 37) - в современном восприятии можно было бы заменить словами: «Человечество не достигает счастья, не потому что оно не знает, а потому что не хочет (не осознает)».

Известным американским экономистом Ю.Стэйли была предложена следующая «формула счастья»:

$$\text{«счастье} = \text{имущество} : \text{желание»}$$

Арифметика этой дроби весьма проста: чем больше числитель (то, чем владеешь) и чем меньше знаменатель (то, чего хочешь), тем ощутимее результат . Иными словами, счастье достигается умножением собственности или же ограничением потребностей.

Мы, выдвигая на первое место гуманитарное сотрудничество, доказываем наличие активной созидающей роли духовного начала. Материальное положение нужно прежде всего для того, чтобы освободить время и силы для всестороннего духовного и социального развития. Борясь за непрерывное повышение жизненного уровня, мы понимаем, что это не единственное условие расцвета личности.

Если Сократ учил, что, познав правильное, человек уже не может не следовать ему, то согласно Аристотелю, знание, как таковое, само по себе еще не делает человека добродетельным. Для этого необходимо дополнительное условие - упражнение характера. Все то, чем мы обладаем по природе, мы получаем сначала как возможность, а затем осуществляем в действительности (Аристотель 1983: 78). Человек, учил Аристотель, есть то, что он сам в себе воспитывает, вырабатывает благодаря своим регулярным поступкам.

Первым шагом на пути к воспитанию, по Канту, является дисциплина, которая не дает человеку уклоняться от его назначений человечности. «Заманчиво представить себе, - писал он, - что благодаря воспитанию, человеческая природа будет развиваться всё лучше и лучше и что ей можно предать такую форму, которая соответствовала бы идеалу человечности» (Кант 1980: 448).

«Два человеческих изобретения, - отмечал Кант, - можно считать самыми трудными, а именно искусство управлять и искусство воспитывать» (Кант 1980: 450). Значительный прогресс уровня воспитания Кант связывал с выработкой его теоретических основ.

Среди основных задач воспитания, включающих привитие дисциплинированности, трудовых навыков, морально-этических норм, Кант особо выделяет научить детей думать.

В истории действительное равенство, т.е. духовная ступень, достигнутая человеческой натурой в процессе её исторического развития, находит выражение в системе ассоциаций, частных и общественных, явных и скрытых, которое сплетаясь между собой, образует государство и всемирно политическую систему. Политика есть во всем, в том числе и в философии, а единственно и философия - это история в действии, это сама жизнь (Грамши 1993: 65).

Поскольку же человек не только индивид, но также и существо общественное и вместе с тем представляет собой часть мира, то его личность должна предусматривать и органично включать не только интересы государства, но и всего мира в целом.

5. Наука - двигатель прогресса. Куда ведет бурное развитие человечества?

Однако в здесь я бы не хотел говорить о проблемах, а наоборот больше о перспективах их решения. На мой взгляд, современный мир чрезмерно технологичен в своём стремлении к прогрессу. Человечество, в свою очередь, не готово к оперативному устранению конкретных проблем, которые впоследствии могут привести к катаклизму. Мы создаём и внедряем техно-революции, но не в состоянии предотвратить последствия в случае их разрушений.

Все мировое сообщество с содроганием восприняло трагедию “Великого Северо-Восточного” землетрясения в Японии. Несмотря на психологическую подготовку и мобильность японского общества к подобным экстремальным ситуациям, наука и технологический прогресс оказались бессильными в части локализации ситуации на АЭС Фукусима.

Несмотря на усилия стран-разработчиков мирной атомной энергетики, каковыми являются Россия (правопреемник СССР) и США, мировое сообщество оказалось перед фактом необходимостью переосмысления вопроса о продолжении функционирования атомных технологий в мирных целях.

Наблюдая за процессом и результатами войн в истории международных отношений, мы невольно задаемся вопросом о том, задумывается ли правитель государства о широкомасштабных последствиях перед военным вторжением в другую страну.

Возможно, данный пример не совсем удачный, но он наглядно показывает сходство с трагедией на Фукусиме. В обоих случаях человечество принимает решение, не имея заранее разработанного плана последовательных действий, и остается наблюдателем до окончания процесса.

Поразмыслив и поставив вопрос: «Что такое Человек?», - мы хотим спросить, чем человек хочет стать, т.е. может ли человек стать господином собственной судьбы, может ли он сделать себя самого, создать собственную жизнь? И так мы говорим, что человек - это процесс, точнее - процесс его поступков (Грамши 1993: 65).

Это обратная сторона прогресса. Вполне возможно, что нынешние люди самые интеллектуально развитые существа, когда-либо жившие на планете, однако, уничтожение собственного дома с трудом можно назвать разумным решением. Ведь дом только один. Возможно, люди однажды вступят и на Марс, но пока есть лишь Земля и пока мы уничтожаем и загрязняем ее, мы тем самым разрушаем будущее собственного вида, что с точки зрения эволюции ведет к гибели.

Говоря о прогрессе, очень важно уточнить, что прогресс бывает позитивным и негативным. В ходе прогресса различные вещи и понятия меняются. И в природе и в человеческом обществе наблюдаются четкие тенденции усложнения прогресса.

Многие считают, что изменения всегда означают улучшения, но это всего лишь иллюзия. Сегодня мы дошли до той стадии технологического прогресса и развития экономики человечества, когда прогресс угрожает самому человечеству.

Определить, что такое прогресс довольно трудно. Прогресс не происходит быстро или просто. Сегодня у нас есть возможность двигаться вперед.

Складывается впечатление, что мы застряли в этой ловушке еще 200 лет назад во времена промышленной революции. С тех пор мнение о прогрессе не изменилось.

Прогресс понимается как улучшение качества и увеличение количества механизмов. Человечество занимается этим уже два столетия, и продолжать дальше - не значит прогрессировать. Мы застряли словно заевшая пластинка.

То, что начинается как улучшение или прогресс, кажется очень привлекательным. Чудится, что в таких процессах нет обратной стороны. Но когда они достигают определенного масштаба, то превращаются в тупики или в ловушки.

Я использую термин «ловушки прогресса» для описания человеческой деятельности, которая кажется выгодной в краткосрочной перспективе. Но через много лет может привести к катастрофе, потому что такие процессы не поддаются контролю.

Один из примеров можно найти уже в каменном веке. В то время, когда наши предки еще охотились на мамонтов и, в конце концов, они достигли такого уровня развития, когда оружие и охотничьи навыки уничтожили сам источник охоты во всем мире. Те, кто научился убивать двух мамонтов вместо одного, действительно добились прогресса. Но те, кто понял, что можно загнать целые стада животных на скалы и убить за один раз 200 мамонтов попали в ловушку прогресса. Это был слишком большой шаг вперед.

За последние 50 тысяч лет физиология человека и его мозг практически не изменилась. Из них только 5 тысяч лет мы живем в цивилизации. Это менее 10% всей истории эволюции. Остальные 90% всей истории человечества мы были собирателями и охотниками. И именно этот образ жизни породил современное человечество. По сути, мы ничем не отличаемся от охотников каменного века. Разница между нами проявляется в фигурах, давно обогнала естественную эволюцию, развивается в геометрической прогрессии.

Таким образом, если сравнить наши знания с новейшим программным обеспечением, то можно сказать, что оно не обновлялось 50 тысяч лет. И именно это является источником многих наших проблем. Наши знания и технологии, несущие добро и зло, растут с огромной скоростью.

Глобализация, демократизация и информатизация рассматриваются в качестве новых сформированных моделей глобальной стратификации.

То, что международная система принадлежит общественной системе, является исторической необходимостью глобального сотрудничества (Stiglitz 2005: 229-232).

Специализированные органы ООН, различные комитеты и комиссии занимаются упорядочением международных отношений во всех сферах общественной жизни. Это является важнейшим органом и единственной возможностью и площадкой в оказании гуманитарной помощи для развивающихся и отсталых стран.

Человеческое общество XXI века в своем развитии стоит перед задачей решения важнейших проблем глобального характера. Особенно важны всесторонние научные исследования формирования системы и изменения строя цивилизаций, развития гуманитарных сотрудничеств, имеющие безвозмездный характер.

6. Анализ и выводы

Мне кажется, что существует дилемма между практиками (волонтерами) и теоретиками гуманитарных наук. Не видны четкие определения общества о солидарности и интеграции при необходимости взаимодействия.

Существует ли гуманность в сотрудничестве? Японская модель показывает, что она отчасти существует. всю свою сознательную жизнь я занимался вопросами международных отношений. Только после периодического пребывания в Японии меня все больше стали интересовать и привлекать вопросы общественного характера - помощь нуждающимся, конкретному индивиду.

Посетив Японию в первый раз, я был поражен сверхтехнологичностью и систематизированностью жизни обычного члена японского общества, слаженность которого я прочувствовал намного позже, вникая в реальную жизнь обычного гражданина.

Полагаю, что японский опыт может оказать мировому сообществу при реализации программ по подготовке молодого поколения к предотвращению угроз завтрашнего дня. Мне кажется, необходимы фундаментальные научные исследования специалистов и экспертов в области гуманитарных наук в следующей последовательности:

- а) Состояние гуманитарного сотрудничества
- б) Проблемы сотрудничества
- в) Перспективы

Ощущается необходимость объединения ученых, специалистов и экспертов по предотвращению и устранению последствий природных катаклизмов, не дожидаясь какого-либо происшествия или коллапса.

Если бы каждый индивид осознавал последствия технологического прогресса, возможно, задумался бы глубже на этот счёт. Мне кажется, данный аспект необходимо распространять в системе подготовки молодого поколения, учитывая в процессе разработки и внедрения научно-технических программ.

Считаю, что в первую очередь специалисты гуманитарной сферы должны глубоко проанализировать мировую политическую ситуацию и давать предложения практического характера касательно межгосударственного гуманитарного сотрудничества. Особенно, должны брать во внимание изменения природы международных отношений в начале второго десятилетия XXI века и следующие их системные и характерные качества при гуманитарном сотрудничестве:

1. В мировой политической системе XXI века происходит многосистемное формирование. Это характеризуется, прежде всего, в условиях политической систематизации мира, проявления ведущей роли крупных держав, а именно G-8, G-20, ШОС, БРИКС, 6+2 (по вопросам Афганистана) и другие неформальные организации. С другой стороны, вместе с активным участием группы крупных ведущих держав в формировании мировой политической системы, можно увидеть сотрудничество международных институтов превратившихся в арену взаимосогласия с позиций мировых держав;
2. Транснационализация характеризуется тем, что во многих случаях развития современного мира политическая система является многоуровневой, обеспечивающей процесс взаимосвязи и взаимного сотрудничества;
3. Переход внутренней и внешней политики государств друг с другом, то есть взаимосвязь между ними, привлекает особое внимание;
4. Существование глобальных проблем и появление новых «опасностей и угроз» в мировой политике впервые в истории угрожает существованию всего человечества.

Неограниченный экономический прогресс с ограниченными ресурсами не имеет смысла. Этот путь ведет только к краху, и осознавая это, тем не менее, продолжаем действовать, потому что для нас слишком многое поставлено на карту. Именно из-за этого происходит производство оружия, топлива, лекарственных средств, которые поддерживаются коррумпированными правительствами, ставящими под угрозу жизнь своего народа.

Жизнь утекает из национальных экономик, а задолженность постоянно растет. Сколько нам осталось? Возможно остался всего день. Все цивилизации прошлого, в том числе и наша, ошибочно считали свой рост положительным фактором роста населения, производства, увеличение числа городов. В конце

концов, они достигали такого этапа, на котором население становилось слишком многочисленным, города расширялись и уже строились на плодородных землях. Бедняки начинали голодать, а богатые теряли доверие народа. В результате это вело к голоду и революциям.

Заключение и перспективы

Мир, который можно обхватить кончиками пальцев, не может увеличиться и стать в обхват рук. В нем содержится невероятное, но ограниченное количество ресурсов и оно не бесконечно. Вместо того, чтобы рассматривать мир как гигантский банк у которого мы бесконечно можем брать кредиты, необходимо подумать о том, что ресурсы нашей планеты имеют свои пределы, а также о том, как не дать планете погибнуть, и о том, как выжить человечеству. Если мы не защитим нашу планету, то в какой-то момент экономика исчезнет. Для того, чтобы этого не случилось, обществу необходимо научиться жить в сосуществовании.

В условиях глобализации в последние годы отношения между странами движутся в сторону поиска взаимовыгодных и взаимоприемлемых решений.

Очень важно, что основные нерешенные вопросы между странами из разряда извечной конфронтации сторон перешли в ранг конструктивных переговоров.

В целом можно говорить о том, что на рубеже столетий страны мирового сообщества создали прочные предпосылки для установления партнерских отношений. Это можно считать серьезным достижением многих стран, с учетом того обстоятельства, что в течение весьма длительного периода отношения между ними характеризовались высокой степенью отчужденности, подозрительности, недоверия и конфронтации.

Хотелось бы надеяться, что в будущем международные отношения будут двигаться в позитивном направлении, в сторону взаимного гуманитарного сотрудничества, взаимной выгоды и поддержания крепких партнерских отношений.

Полагаю, что реализация задач, поставленных перед Японско-европейским форумом, прежде всего, возможна путем поэтапных и взвешенных действий специалистов в области образования, их участия в процессе разработки образовательных проектов во имя духовной и морально-психологической подготовки поколения XXI века.

Последнее десятилетие XX века и начало XXI века характеризовались глубокими изменениями в глобальном устройстве, которые затрагивают буквально все аспекты жизни мирового сообщества. В совокупности они получили название «процесса глобализации». Развитие глобализации поставило Японию перед новыми вызовами. В этих условиях в стране появились новые проблемы в плане «самооценки» нации, причем во всех смыслах и на всех уровнях. Речь идет как об определении заново приоритетов во внешней политике, так и о культурно-бытовых проблемах - моноэтническое японское общество ищет путь к сосуществованию с иностранцами (Молодякова 2007: 24).

¹ Материалы Доклада Правительства Японии, Ноябрь, 2009.

² Afghanistan Tokyo CSO Conference. UN University. July 7-8, 2012.

Литература

АРИСТОТЕЛЬ (1983). Соч. в 4-х т, т.4. Москва.

ГРАМШИ А. (1993). *Формирование человека*. Москва: Изд. Педагогика.

ГРИМАК Л.П. (1987). *Резервы человеческой психики*. Москва: Политиздат.

КАНТ И. (1980). *И. Трактаты и письма*. Москва.

МОЛОДЯКОВА Э.В. (рук. проекта). (2007). *Япония открытая миру*. Москва: АИРО-XXI.

САДЫК М. М.Юсуф. (2006). *Васатия -Норма жизни*. Ташкент: Изд., Шарк.

ЕМЕЛИН П.А., РОМАНОВ А.А. (сост.). (1989). *Мир человека*. Москва: Изд Молодая Гвардия.

STIGLITZ J. (2005). The Overselling of Globalization. In: WEINSTEIN M. (ed.). *Globalization: What's New?*. N. Y.: Columbia Univ. Press.

Список интернет-источников

КИРИЕНКО С.В. *Ситуация на АЭС в Японии не ухудшается*.

<www.rosatom.ru/journalist/interview/8aa893004634b8eb9657b706967d8838>
(2013.03.01)

* Further information on the Euro-Japan Academic Networking forums
can be viewed at:

Opening Forum - Bonn 2011

English: <vimeo.com/32741628>; Japanese: <vimeo.com/32350297>

Second Forum - Venice 2012

English: <vimeo.com/56367534>; Japanese: <vimeo.com/53757530>