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

Report on the
Euro-Japan Academic Networking for Humanities Project

3rd Forum: *Culture & Identity, Peace & Human Security*
Kyoto and Tsukuba, January 16th-19th, 2013
4th Forum: *From Inter-Disciplinary to Trans-Disciplinary Studies*
Paris, March 16th-17th, 2013
5th Forum: *Europe-East Asia Partnership in Action*
Venice, September 26th-27th, 2013

Organized by the University of Tsukuba
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of Franche-Comté, Freie Berlin, Ljubljana and Venezia Ca'Foscari
Sponsored by the Japanese Ministry of Education, Culture, Sports,
Science &Technology
(*Reinventing Japan Project*)

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Abstract

This paper reports on the Third, Fourth and Fifth Forums of the Euro-Japan Academic Networking for Humanities Project held during 2013. Round table discussions and presentations of research to date by representative groups of each university focused on issues of culture and identity, peace and human security, diversity and fragmentation. The academic and institutional frameworks of each university were examined in detail with a view to exploring avenues for trans-university research co-operation. Finally a common research body with a defined scope of research was agreed upon.

Keywords: culture, identity, peace, diversity, academic framework, trans-university partnership

要旨

本稿は 2013 年に開催された「人文系欧州・日本学術ネットワーキングプロジェクト」の第 3 回、第 4 回、第 5 回フォーラムの議事録である。各大学の代表グループによるラウンドテーブルでの議論や研究発表では、文化とアイデンティティ、平和と人間の安全保障、多様性と断片化の問題をテーマに議論が行われた。また、研究活動における大学間のパートナーシップ強化のための方策を模索する観点から、各大学の学術的・制度的構造について詳細な検討が行わた。最終的に各大学に共同研究ラボラトリーを設置するという提案に合意した。

キーワード：文化、アイデンティティ、平和、多様性、学術的構造、大学間パートナーシップ

Introduction

The following reports on the Third, Fourth and Fifth Forums of the Euro-Japan Academic Networking for Humanities Project held during 2013. The forums featured round table discussions and presentations of ongoing research by working groups from each university. The common themes chosen for research focused on issues of culture and identity, peace and human security, diversity and fragmentation. The academic and institutional frameworks of each university were examined in detail with a view to exploring avenues for trans-university research co-operation. To conclude, the Trans-University Partnership for Development in Human Studies (*tuφs*), a common research body with a defined scope of research, was agreed upon and established.

Summary of the discussion

The discussions of the Third Forum, held in Kyoto in February 2012, highlighted the importance of research into the intersecting concepts of cultural identity and human security in a globalized society. During the discussion it became evident that identity has become a pressing issue to be addressed, as with the world changing so rapidly the process of fragmentation has accelerated. Further, it

became apparent that concepts of identity are strongly linked to concepts of territory, community and language; moreover, by its very nature identity is fluid, transforming according to specific relationships and situations.

Further to the discussions in Kyoto, it was decided to adopt a transdisciplinary approach to deal with complex issues such as identity. A transdisciplinary rather than an interdisciplinary approach would seem to better serve research on issues on a world scale. For while concentrated research can deepen and further the knowledge of a given discipline, it is none the less vital to broaden the import and perspectives of issues that reach beyond the specialized fields of research. With the different universities at the Paris Forum agreeing to adopt a transdisciplinary approach to common research themes the Euro-Japan Academic Network was considerably strengthened. An academic network, however, no matter how strong, does not have the power necessary to carry out transdisciplinary research. Thus it was decided that it was time to take the Network to the next level and, based on the experience gained since the beginning of the project, to establish a full trans-university partnership.

Working groups from the University of Franche-Comté, the Freie University of Berlin, the University of Ljubljana, and the University of Tsukuba met in Venice in September 2013 to discuss the conditions and framework for establishing a common research body. Subsequently, the representatives of each university officially founded the Trans-University Partnership in Human Studies (*tuφs*). With everything in place, each partner university will be able to effectively develop and share research in their specific field of expertise.

Programme of the Third Forum
of the Euro-Japan Academic Networking for Humanities Project
Karasuma International Convention Hall Kyoto, 16th to19th January, 2013

Culture & Identity, Peace & Human Security

Saturday 16th February, 2013

09:00-09:30	Registration
09:30-10:00	Opening Address; Introduction of Participants *Saburo AOKI* (TU)
10:00-12:00	**Keynote Lectures**
10:00-11:00	Keynote Lecture I: Leadership and Management The Nuclear-Weapon-Free Zone of Central Asia *Tsutomu ISHIGURI* (KUFS)
11:00-12:00	Keynote Lecture II: Assyrian Studies and the Current Situation in the Middle East *Raija MATTILA* (Helsinki)
Lunch	
14:00-18:00	**The Discussion**
14:00-15:00	Culture and Identity: Korean Issues (1) *Hyo-Yong SUNG*（Sungshin） *Byung-Goo KANG* (Inha)
15:00-16:00	Culture and Identity: German Issues *Naoko TAMURA* (Bonn） *Takahiro NISHIYAMA* (Bonn) *Elena GIANNOULIS* (FUB） *Julian PLENEFISCH* (FUB）
Break	
16:30-17:30	Culture and Identity: French Issues *Elena BOVO* (UFC) *Nathalie WALLIAN* (UFC) *Katja PLOOG* (UFC) *Daniel LEBAUD* (UFC)
17:30-18:00	Comments and Review *Yoshiko NUMATA* (TU)

Sunday 17th   February, 2013

10:00-12:00	**Keynote Lectures**
10:00-11:00	Keynote Lecture III: Peace Studies & Human Security *Craig SMITH* (KUFS) *Tetsuo KUBO* (KUFS) *Hiroaki YANAGIDA* (KUFS) *Kunihiko NAGATANI* (KUFS) *Jeff BURGLAND* (KUFS
11:00-12:00	Keynote Lecture IV: Connecting Cultures in Performance *Emi HAMANA* (TU)
Lunch	
14:00-18:00	**The Discussion**
14:00-15:00	Culture and Identity: Korean Issues (2) *Pyeong-Ho AHN* (Sungshin) *Young Nam CHO* (Korea University)
15:00-16:00	Culture and Identity: Slovenian Issues / Italian Issues *Rajko MURŠIČ* (LU) *Luka CULIBERG* (LU) *Aldo TOLLINI* (Ca'Foscari)
Break	
16:30-17:30	Peace and Human Security *Shiho KASHIWAGI* (TU) *Kosuke SAITO* (TU)
17:30-18:00	Concluding Remarks *Craig SMITH* (KUFS)

Monday 18th February, 2013

Visit of World Cultural Heritage sites in Kyôto

Tuesday 19th February, 2013

10:00-15:00	**Research Workshop** (venue: University of Tsukuba) TRANS education platform Erasmus Mundus program

Participants

Finland:	**University of Helsinki**
	Sanae ITO, Raija MATTILA
France:	**University of Franche-Comté**
	Elena BOVO, Jérémie BRIDE, Laetitia GROJEAN,
	Arthur JOYEUX, Ai KIJIMA, Daniel LEBAUD, Katja PLOOG,
	Nathalie WALLIAN
Germany:	**University of Bonn**
	Takahiro NISHIYAMA, Naoko TAMURA
	Freie University of Berlin
	Elena GIANNOULIS, Julian PLENEFISCH
Italy:	**Ca'Foscari University of Venice**
	Aldo TOLINI
Japan:	**Kyoto University of Foreign Studies**
	Jeff BERGLUND, Osamu ISHIGURI, Tetsuo KUBO,
	Takahiro ONO, Craig SMITH, Hiroaki YANAGIDA
	Kobe University of Foreign Studies
	Lori ZENUK-NISHIDE
	University of Tsukuba
	Saburo AOKI, Takashi FURUTA, Emi HAMANA,
	Shiho KASHIWAGI, Takamune KAWASHIMA, Noriko MASUDA,
	Yoshiko NUMATA, Ikuko OKUGAWA, Kota OYAMA,
	Kosuke SAITO, Yona TAKAHASHI, Toshinobu USUYAMA
Korea:	**Sungshin University**
	Pyeong-Ho AHN, Hyo-Yong SUNG
	Inha University
	Byung-Goo KANG
	Korea University
	Young Nam CHO
Slovenia:	**University of Ljubljana**
	Luka CULIBERG, Rajko MURŠIČ

Report compiled by: Takashi Furuta, Sanae Ito, Takamune Kawashima, Noriko Masuda,
Ikuko Okugawa, Kota Oyama, Kosuke Saito, Yona Takahashi

Keynote Lecture I: Leadership and Management

The Commendable Nuclear-Weapon-Free Zone of Central Asia

Tsutomu ISHIGURI, Kyoto University of Foreign Studies

Former Director of U.N. Regional Center for Peace and Disarmament

In the first keynote lecture, Tsutomu Ishiguri presented leadership and management issues by considering the lessons learned from the negotiation process of the Treaty on Central Asia Nuclear-Weapon-Free Zone (CANWFZ). The Treaty contributed to the implementation of the Treaty on Non-Proliferation of Nuclear Weapons (NPT) and is a model for non-nuclear regional treaties, especially as CANWFZ is the first NWFZ treaty established in the Northern Hemisphere. It is also notable that CANWFZ includes the territory of a former nuclear weapon state, Kazakhstan, which was the fourth largest nuclear weapon state in the world after the collapse of the Soviet Union.

Role of the United Nations

Although there was much controversy among the states in the drafting process, the direct involvement of the United Nations was helpful in preparing articles acceptable to all parties. UNGA resolution 52/38S requested that the United Nations provide assistance to the C5 in their drafting of the CANWFZ Treaty. In response to the C5's request, the UN Expert Group promoted the drafting process by organizing a number of meetings in the region, including those held in Sapporo, Japan.

Actions of the C5

Why was this exercise successful? One answer is that, victimized by past nuclear activities carried out by the Soviet Union, the C5 were firmly united to take action toward the total elimination of nuclear weapons. From the issuance of the Almaty Declaration to the adoption of numerous UNGA resolutions, the C5 had consolidated consensus on an early agreement of the treaty text. Through the process of negotiation, the C5 developed a confident sense of community. The C5 came together in a genuine wish to contribute to disarmament and nonproliferation, and to combat nuclear terrorism.

At crucial stages of negotiation, leadership was demonstrated at the highest level of the C5 by the president of Uzbekistan, who organized the 1997 Tashkent meeting where the work on CANWFZ started and who then continued to support CANWFZ by making it a diplomatic priority. In addition, the decision of the president of Kazakhstan to host a signing ceremony in Semipalatinsk was crucial to the process in the face of strong opposition and pressure from both within and without the United Nations.

The importance of leadership and management
However, the involvement of the United Nations was essential for the successful conclusion of the CANWFZ Treaty. In addition to providing technical and substantive advice to the C5, the UN Regional Center for Peace and Disarmament acted as an impartial mediator to resolve differences and overcome impasses caused by C5 rivalries. If lessons in leadership and management of CANWFZ can be utilized for the creation of NWFZs in other regions, it may help encourage the creation of a counterbalance to current high-risk international disagreements.

Ishiguri's argument, based on a detailed description of the policy process, highlighted the importance of political leadership and management. His perspective, in contrast to the traditional perspective that considers geopolitics and balance of power as key principles of state behavior on nuclear issues, was very fruitful. Of course, the current situation of nuclear armament and disarmament shows that this traditional way of thinking is still strong. Nevertheless, at the very least, Ishiguri's argument demonstrated that not only traditional but also new perspectives need to be considered in order to understand current nuclear disarmament issues.

Keynote Lecture II: Assyrian Studies and the Situation in the Middle East
Raija MATTILA, University of Helsinki

The study of ancient cultures and the political situation
One might be inclined to think that the study of ancient cultures is not much affected by day-to-day developments, but in reality changes in the current political situation can play a significant role. This is particularly true in the Middle East where Near Eastern archaeologists and Assyriologists need to adjust constantly to a volatile security situation.

A changing political situation directly and immediately affects archaeologists - their work simply becomes impossible when security fails and so they have to move away to more peaceful regions. But even the more philologically oriented Assyriologists feel the impact of changing political environments, as new text finds are concentrated in areas of archaeological research.

Back to Iraq

Iraq is a prime example. The war that started in 2003 ended virtually all archaeological work in Iraq. Even before the war, the situation in Iraq had been difficult and the focus of research had to a great extent moved to Turkey and Syria. In the last decades, the wealth of major discoveries in Syria have shaped traditional views of Southern Iraq as the cradle of civilization and brought to light much new material from the early periods in the Western part of the Mesopotamian cultural area. In the current situation while Syria is in a state of civil war, it has become impossible to work there, and the interest of the researchers has been directed back to Iraq, particularly to the more stable northern region of Iraq.

The Kurdistan region in northern Iraq and its capital Erbil

In April 2012, I had the opportunity to visit Erbil (ancient Arbela), the capital of the Kurdistan region in northern Iraq, and to witness the amount of archaeological activity there. Several surveys of the area are being conducted, researchers have returned to the ancient tells of important Assyrian cities. Now that interest is turning back to Iraq we can expect many new exciting finds and that this will have an impact not only on Assyrian studies but also on the identity of the local people.

Erbil, or ancient Arbela, was an important Assyrian cult centre of the Goddess Ištar in the first millennium BC. The city is one of the oldest cities in the world. Its tell is thirty-two metres high but unexcavated. In 2006, a Czech team surveyed the citadel on the tell. In addition, in 2008, an Assyrian grave chamber from the seventh century BC was found during construction work in the suq. Moreover, UNESCO is restoring the citadel and the Institut Français du Proche-Orient (IFPO) has reconstructed a local Ottoman Turkish building.

Ancient heritage and Kurdish identity

After the collapse of the Hussein government, the Kurdish people started to affirm their identity. They pulled down monuments erected by the Hussein government, altered architecture from Arabic to Kurdish style, and they have deepened their relationship with the Assyrian people of today. It should be noted that the Kurdish people not only appreciate the ancient heritage in northern Iraq but also adopt it as a part of their identity. In Erbil one can easily find advertisements and signboards with the name of Ištar.

Research in northern Iraq

Several research teams are currently carrying out archaeological surveys in northern Iraq with the permission of the Iraq State Board of Antiquities and Heritage. In addition to the Czech team and the IFPO, the Erbil Plain Archaeological Survey by Harvard University of the United States and the Land of Nineveh Regional Project by the University of Udina in Italy were started in 2012. The former project uses satellite images produced by NASA to survey a 3,200 km2 region round Erbil. They have already identified 1,200 potential sites. The latter project surveys and excavates a 2,900 km2 area in Mosul and Dohuk provinces. They found an Assyrian canal and rock reliefs of gods in procession. They are also constructing an archaeological park of Assyrian aqueducts and canals. In April 2014, a conference on Ancient Arbela, The Early History of Erbil, will be co-organized by the IFPO, the Finnish Institute in the Middle East, and the Salahaddin University-Hawler (Erbil).

The Discussion
Culture and Identity: Korean Issues (1)

Confucian Capitalism and Gender-Relations in Korea and Japan
Hyo-Yong SUNG, Sungshin University
Byung-Goo KANG, Inha University

The Republic of Korea is facing challenges in many areas, e.g. in society, economy, politics, culture, etc., due to a low fertility rate and an aging population. In Korea, the birth rate has dropped from 4.53 (1970) to 1.08 (2005), and is now 1.24 (2011), which is very low on the global scale. Since the 1960s, the female labor force has played an important role in the Korean economy. However, it is still necessary to

increase female economic participation for a secure labor force. Despite this, the employment rate of women (in the fifteen to sixty-four age range) is low compared to other OECD countries. In 2011, the employment rate of women in Korea was 53.1%, while the average for OECD countries was 56.8%.

The major change of the twenty-first century has been globalization and regionalization. Various national development models such as Rhine, Anglo-Saxon, and East Asian capitalism have changed in the process of globalization and regionalization. However, we can expect the institutional differences specific to a national development to last because of the inertia of existing institutions and different positions in globalization. In this short presentation we will explore the relationship between types of capitalism and gender relations and we will analyze gender-relations from the viewpoint of economic indicators and culture based on empirical evidence from three types of capitalism, Rhine, Anglo-Saxon, and East Asian capitalist states.

Korea has accomplished rapid economic growth since the 1960s. One of the salient features of the economic pattern in Korea is that the state has accomplished impressive growth along with relatively equitable income distribution. For this discussion we will explore the relevance of Confucian capitalism to gender-relations with regard to economic development. First, we will review Confucian capitalism, and then we will briefly explain the impact of patriarchy on socioeconomic relationships. Next, we will examine the correlation between gender-relations and economic development. Lastly, we will discuss our findings.

Confucian capitalism is different from Western capitalism, just as the cultures too are different. Chang (1998) defined Confucian capitalism as an economic system of capitalism based on Confucian culture. Korean culture is a part of East Asian culture and Korea is one of the East Asian countries that have maintained the traditions of Confucian culture. Confucianism has played an important role in Korean cultural development. However, Koreans have developed a unique sub-culture within Confucian culture. This also means that Korea has developed a different economic system. Japan too shares this Confucian culture and it has become one of the most advanced countries in the world.

Table 1. Trends in Economic Indicators by Country

		1980				2011			
		Women EPR	Men EPR	Total Fertility Rate	GNI ($)	Women EPR	Men EPR	Total Fertility Rate [a]	GNI ($)
Rhine	Sweden	73.3	86.2	1.68	20,500	71.9	76.3	1.98	35,837
	Germany	49.6	81.1	1.56	20,794	67.7	77.4	1.39	34,854
	France	50.5 [b]	75.8 [b]	1.95	20,364	59.7	68.1	1.99	30,462
Anglo-Saxon	US	55.4	79.7	1.84	25,426	62.0	71.4	1.93	43,017
	UK	54.5 [c]	77.4 [c]	1.90	18.192	65.3	75.5	1.98	33,296
East Asian	Japan	51.4	82.6	1.75	17,568	60.3	80.2	1.39	32,295
	Korea	44.6	74.3	2.82	5,444	53.1	74.5	1.23	28,230
OECD		49.3	79.6	2.18	20,120	56.7	73.0	1.74	30,501

EPR: Employment/Population Ratio for Age 15-64. GNI: Gross National Income per capita, constant 2005 PPP$.
a: 2010 data; b: 1983 data; c: 1984 data.

Source: OECD <stats.oecd.org/>; UNDP *Human Development Report*

Table 2. Ranking in Gender Statistics

		WEOI	GEI	GGI	GDI	GII	HDI	GEM
Rhine	Sweden	1	1	4	5	1	10	1
	Germany	5	7	11	20	7	9	9
	France	11	34	48	6	10	20	17
Anglo-Saxon	US	15	25	17	19	47	4	18
	UK	14	26	16	17	34	28	15
East Asian	Japan	32	93	98	14	14	12	57
	Korea	35	116	107	25	11	15	61

WEOI: Women's Economics Opportunity Index 2010; GEI: Gender Equity Index 2009; GGI: Gender Gap Index 2011; GDI:Gender-related Development Index 2009; GII:Gender Inequality Index 2011; HDI: Human Development Index 2011; GEM: Gender Empowerment Measure 2009

Source: EIU (Economist Intelligence Unit) *Women's Economic Opportunity Index* <www.eiu.com/>;
Social Watch *Gender Equity Index* <www.socialwatch.org/>;
World Economic Forum *The Global Gender Gap Report*;
UNDP *Human Development Report*

The tables show the gender statistics and economic indicators of seven countries, classified as: Western capitalist states, including the Rhine (Sweden, France, Germany) and Anglo-Saxon countries (US, UK); and Confucian capital states, such as Japan and Korea. The ranking of Korea and Japan with regard to gender-relations is low compared to the Rhine and Anglo-Saxon countries. Figures show that Korean women in their early thirties have lower employment. The wages of Korean and Japanese women compared to men are lower than the ratio in European countries. Figures also indicate a tendency toward low fertility and late marriage.

Korea has moved rapidly toward a low fertility rate and an aging society. The low fertility rate has been blamed on the increasing female labor force, difficulties of work-family balance, and traditional gender roles and family norms. Korea, therefore, needs to develop a work-family balance policy in response to the change in the labor market and the family structure. More especially, a work-family policy is necessary to support women in the childbirth and childrearing periods.

Comments

There were some comments and questions, such as the definition of Confucian capitalism, the correlation between economy and culture, and the difficulty of classification of capitalistic countries by area and culture. As one of the speakers replied, the definition of Confucian capitalism, and the degree of inter-reaction between culture and economy should be examined in order to clarify the influence of Confucianism. The cultural point of view seems useful for clarifying socio-economic problems related to traditional matters.

Culture and Identity: German Issues

Cultural Stereotypes
Naoko TAMURA, University of Bonn
Takahiro NISHIYAMA, University of Bonn

The theme of the presentations by Naoko Tamura and Takahiro Nishiyama was cultural stereotypes. Tamura explained the methods used for exploring concepts of stereotype in her Japanese lectures. She pointed out the problems of stereotypical images of foreigners through an examination of empirical data on education practice at the University of Bonn. The research program was undertaken in

co-operation with universities from Japan, Korea, China, Poland, America, the Czech Republic, and Germany between 2009 and 2011. Tamura demonstrated that mass media, such as television, travel guidebooks, popular comics, cartoons, and dramas, plays an important role in fostering stereotypes. Nishiyama developed the discussion with an examination of the role and influence of trendy dramas in creating a sense of shared identity between Korea and Japan.

Constructing Cultural Identity
Elena GIANNOULIS, Freie University of Berlin
Julian PLENEFISCH, Free University of Berlin

Elena Giannoulis analyzed how Japanese performers and artists during the Meiji period expressed Japanese identity in culture and the arts in relation to Western Europe.   She also presented her recent research on 'The function of alterity in Japan's identity construction in the 1930s' to discuss the idea that Japanese cultural self-assertion was developed from the Taisho era to the beginning of the Showa era through a so-called Japanese aesthetic sense, as can be observed in the writings of Tenshin Okakura, Junichiro Tanizaki, Testuro Watsuji, and Shuzo Kuki.

For the second part of the session, Julian Plenefisch addressed the issue of globalization in the humanities by discussing his research on 'Russo-Japanese interactions at the end of the eighteenth century: A history of globalization and its effects on cultural identities'. Globalization improves the adaptability to accept other cultures; however, simultaneously it clearly distinguishes each culture which leads to the concept of 'oneself' and 'others'. In his discussion, Plenefisch indicated that interaction between Japan and Russia in the North Pacific had been a factor in changing the concept of 'oneself' and 'others' as early as the end of the eighteenth century, contrary to the generally accepted idea that Japan's integration into the global network and its related effects only began with the opening of the country in 1853. He also provided examples of the effects and impacts this interaction had on both countries.

Culture and Identity: French Issues

Individu et Foule: Kierkegaard et le Bon
Elena BOVO, University of Franche-Comté

The concept of *foule* (crowd) is rooted in historical context. Gustave Le Bon called the period from the late nineteenth to the early twentieth century "the age of the crowd", expounding on the concept of group psychology in his Psychology of Crowds (1895). A person can be defined by responsibility, i.e. as being accountable and responsible for his acts. But when a person becomes one with a crowd he loses his individual identity and consequently, given that a crowd has no concept of responsibility, loses his notion of responsibility. In 1848, Kierkegaard wrote that the crowd is untruth, it does not repent nor does it have responsibility. These philosophers' insightful notions are endorsed in terms of psychology. The concept of 'crowd' was also exploited in recent history, for example, in the philosophy of Marx and in fascism under Mussolini.

Body Cultures, Variations and the Humanities
Nathalie WALLIAN, University of Franche-Comté

Baron de Coubertin, the founder of the modern Olympic Games, tried to establish dialogue between different societies through sports. The Olympic Games are, however, also a chance for a strong nation to defeat other countries through a form of controlled violence. Since sport is thus contradictory, it is necessary to introduce a form of education for dialogue instead of conflict. To this end, the diversity of body cultures observed throughout the world could serve as a bridge between sport, science, and the humanities. For example, the differences in the way a woman walks in France, Japan and Kenya show the underlying deportment of each culture, reflecting a 'correct' way of thinking - such traditional physical practices offer interesting avenues for an approach and exchange with the 'other'. Learning different body cultures is not only a way to understand human relations and identity in other cultures, but also a chance to reconsider one's own identity.

La Grammaire et le Peuple
Katja PLOOG, University of Franche-Comté

It is considered good practice in French society to correct a child when he or she does not use language properly. One of the reasons for this is because grammar is considered personological. There were two significant turning points in the history of French grammar. First, during the period of the French Revolution when there was a strong resistance to 'difference', so norms for language use were defined. In areas of diglossia, such as the border region between France and Italy, languages began to be described according to their social source. Then, second, in the twentieth century, the consensus was that good language was that which was actually in use. Modern journalists, for example, usually stress the importance of 'all citizens', 'the absolute priority of citizens'. There needs to be more flexibility and tolerance towards language errors as shown, for example, in the way English language is used in Japanese. Grammar is not made for the use of people, but people do use grammar.

Foule, Gens, Individu, Personne
Daniel LEBAUD, University of Franche-Comté

The French words *foule)* (crowd) and *gens* (people), *individu* (individual) and *personne* (person) though very similar have different meanings. A *foule* may shout or cry (i.e. non-volitional verbs) but may not think or argue (i.e. volitional verbs). *Gens* is contrary to *foule*. *Individu* is always a contemptuous indication referring to a male person. *Personne*, though a feminine form, can indicate both a male and a female, both a good and a bad person, according to context. *Individu* is an indefinite member of a supposed class, while each *personne* has a role or characteristic in society. *Foule*, which comprises *individus* who have come together and who in doing so lose their individual identities, is recognized as a mass which is unaccountable and irresponsible. *Gens* is the plural form of *personne*, in which each person has their own will and responsibility.

Keynote Lecture III: Peace Studies & Human Security

Pax Mundi per Linguas

Craig SMITH, Kyoto University of Foreign Studies

Craig Smith discussed the motto of Kyoto University of Foreign Studies (KUFS), *Pax Mundi per Linguas* (World Peace through Languages) in the context of peace studies. He then went on to introduce the other lecturers of the KUFS group who were going to present three topics for discussion: 1) Walk within Culture project reported by Tetsuo Kubo and Hiroaki Yanagida; 2) Testimonies of Atomic Bomb Survivors, introduced by Kunihiko Nagatani; 3) Non-verbal Communication in Multi-cultural Settings, presented by Jeff Berglund.

Walk within Culture Project

Tetsuo KUBO, Kyoto University of Foreign Studies

Kubo explained the concept of his project Walk within Culture. It is a new project that explores the 'why' of Japan's cultural identity. It is expected to be of practical use in Japanese Language education by providing foreign teachers of Japanese and their students with elements of information that link Japanese language, culture and identity in a non-verbal way that may directly reach out to a foreign student's understanding. The project was begun in 2012 with volunteers from the students, faculty, and staff of KUFS and members of the local community.

Walk within Culture Project: Sakura Chapters

Hiroaki YANAGIDA, Kyoto Junior College of Foreign Studies

Yanagida introduced a series of DVDs treating themes related to Japan's natural environment such as plum and cherry blossoms, water, traditional durable walls and so on. These DVDs were translated into twelve languages: Japanese, Chinese, English, French, German, Italian, Korean, Portuguese, Russian, Spanish, Thai, and Vietnamese. After his explanation, a DVD entitled Sakura was shown. It comprised a five-chapter essay: 1) The long and chilly winter; 2) The coming of spring; 3) Plum blossoms - cherry blossoms; 4) The cherry blossom front, and flower-viewing; 5) Flower-blossom showers, and ethereal blossom.

Yanagida explained that the purpose of this five-paragraph cherry blossom essay was to engage the language student's interest into a deeper understanding of both the divergences and the similarities between Japan and other cultures. He explained that in normal situations students of language and culture are more interested in the superficial differences than in the similarities between cultures.

Personal Stories of Atomic Bomb Survivors
Kunihiko NAGATANI, Kyoto University of Foreign Studies

The Testimonies of Atomic Bomb Survivors presented by Nagatani was compiled by the United Nations with the collaboration of KUFS. Nagatani went on to give three points for consideration:

- Why can't we achieve the abolition of nuclear weapons?
- Why can't we tell the stories of atomic bomb survivors to the world?
- What can we do to achieve the abolition of nuclear weapons?

From these considerations, Nagatani demonstrated just how important it is to ensure that as many personal stories as possible are translated into as many languages as there are peoples. One example of a project that had been undertaken towards achieving this goal is the multi-lingual website created by the United Nations Office for Disarmament Affairs in collaboration with the film director Shinpei Takeda, and for which KUFS translated the majority of the testimonies. The personal stories of twelve survivors translated into Arabic, Chinese, English, French, Spanish, Russian, Italian, Korean, German, and Portuguese are given on the website.

In his presentation, Nagatani asked that universities throughout the world join this project and continue the task of translating testimonies from atomic bomb survivors. He pointed out that these efforts may contribute in a practical way to the elimination of all weapons of mass destruction from our world.

See: Hiroshima-Nagasaki - Memories from the Americas <www.hiroshima-nagasaki.com>

Non-Verbal Communication in Multi-cultural Settings

Jeff BERGLUND, Kyoto University of Foreign Studies

Berglund gave a lecture on non-verbal communication. To illustrate the subject, he approached certain members in the audience and continued dropping his handkerchief in front of them until they responded. Some tried to catch and hide the handkerchief and others tried to ignore it, pretending to read a book. Then Berglund briefly discussed the activity, asking the audience for their appreciation of what happened and how they felt. Berglund then went on to explain how a high context culture, in which the strongest receiver is responsible, caused the difference in reaction among the audience. He also argued that though communication is seen as something verbal, nonverbal communication actually makes up more than 90% of all communication. To conclude, he pointed out that the characteristics of non-verbal communication are that it is: ubiquitous, primary, multi-channel, unmediated, and ambiguous. Through his performance, Berglund tried to convey a new perception of communication.

Keynote Lecture IV: Connecting Cultures in Performance
An Israeli-Japanese Collaboration of *The Trojan Women*

Emi HAMANA, University of Tsukuba

Introduction

Emi Hamana has studied a variety of theatrical productions from the perspective of cross-cultural understanding and intercultural performance. In her book *Connecting Cultures: From Shakespeare to Contemporary Asian Theatre* (2012) she analyzes a wide range of theatre productions from classical to contemporary Japanese and Asian works, and shows the power of theater to make an audience fully aware of the difference and diversity of other cultures. In her presentation she presented intercultural collaboration (ICC) projects in theatrical productions, examining in particular an Israeli-Japanese collaboration of *The Trojan Women* directed by Yukio Ninagawa.

As a backdrop to her lecture, Hamana showed a video of *The Trojan Women* directed by Ninagawa, and explained why Ninagawa had embarked on the project. *The Trojan Women,* written by Euripides, is an ancient Greek tragedy. It was performed in Tokyo on December 11th and 20th, 2012, and in Tel Aviv from

December 29th, 2012 to January 5th, 2013. An international cast of Israeli, Arab, and Japanese performers acted in the play and they spoke and sang the chorus in three different languages: Hebrew, Arabic, and Japanese. As Hamana said, Ninagawa believed that people from three incompatible cultural backgrounds, speaking three different languages, could in fact share artistic creativity together and make this performance work.

What is intercultural collaboration?
Hamana began her lecture by discussing what ICC was, examining first the meaning of collaboration. Collaboration is:

- a conscious and deliberate activity; it is not a form of synchronization or tuning that emerges between people by chance. It is intentional and the collaborators are entirely focused on working together;

- characterized by interdependence. All members involved in a collaborative project act reciprocally and sometimes interact so closely as to be dependent on each other;

- brings about synergy. A collaborative project has the potential to produce results and effects that far exceed the initial intent. One example of this, as Hamana presented, was the synergy that resulted from the trilingual chorus in *The Trojan Women*.

Based on these characteristics of collaboration, Hamana defined the objectives of ICC. According to her, ICC is a project that can enable each person to become fully aware of other cultures, acquire a new insight into the other and gain a new worldview or perspective. In theatrical works and performances based on ICC, the process of intercultural exchange and negotiation is appreciated more than, or just as much as the finished product.

The trilingual chorus in *The Trojan Women*
Hamana talked about Ninagawa's challenge, his achievements and problems. In Japan and Israel, the audiences applauded the collaboration of *The Trojan Women*. However, several theatre reviewers criticized Ninagawa's direction because of the use of a trilingual chorus. A Greek play usually takes one-and-a-half hours;

Ninagawa's production was three hours long because the chorus had to be repeated in three languages. Countering these criticisms, Hamana showed us the contribution of the trilingual chorus. Firstly, the chorus in three different languages showed the audience effectively and directly that the actors came from diverse cultural backgrounds. The chorus became a symbol of their 'difference'. In other words, three different and incomprehensible languages resounded on the stage as a symbol of 'otherness'. The audiences encountered the 'other' by trying to watch and listen to the trilingual performance. Furthermore, the trilingual chorus gave a distinct musical resonance to the production. Hamana said that the Israeli dramaturge, Varda Fish, had praised the encounter between the languages. The three languages have a distinctive sound: Japanese is truncated, staccato; Arabic is ornate and soft; and Hebrew is concise and more colloquial; and the chorus was like an encounter between musical instruments. The trilingual chorus produced a fortuitous and artistic result on the stage beyond Ninagawa's initial intention.

Comments

Due to the tight schedule, there was not enough time to examine specific scenes and factors of *The Trojan Women*. Even so, the audience wanted to discuss certain artistic features in more detail and raised several questions. For example, in theatrical works and performances based on ICC, how do nonverbal elements like music, stage equipment, gesture and costume, and so on serve to create an understanding and recognition of cultural differences? Indeed, in theatre, the nonverbal elements attract as much as the language itself. Performing arts create, as it were, such 'experiences' and 'spaces' in which all the senses are involved and mobilized. Moreover, there may be types of 'othernesses' or 'differences' that could be represented only through such art works that engage the senses. Everyone expressed the wish for a future opportunity to continue the discussion on these points.

In conclusion, it is evident that ICC does not always result in a positive experience. As Hamana pointed out, there are not only differences between cultures, but also historical and political issues and disparity of power. ICC and other types of cultural exchange cannot be developed if this is not taken into account. However, keeping such difficulties and obstacles in mind, Hamana intends to continue researching the potential of 'connecting cultures' in theatre.

Connecting Cultures: From Shakespeare to Contemporary Asian Theatre (University of Tsukuba Press 2012).

The Discussion
Culture and Identity: Korean Issues (2)

Multicultural Families and Language Education
Pyeong-Ho AHN, Sungshin University

The increasing number of multicultural families in the Republic of Korea
Recently, multicultural families (intermarriage of immigrants and of naturalized Koreans) have increased rapidly (see Table 1).

Table 1. Trends in multicultural families

	2007	**2008**	**2009**	**2010**
Number of people	126,000	144,000	167,000	181,000

Source: Korean Ministry of Public Administration and Security
2010 Statistics for Immigrants in Local Government.

There are three reasons for this rapid growth of multicultural families: 1) the expansion of human networks through globalization; 2) wage increases and shortage of labor supply in the 3D (dirty, dangerous, difficult) jobs; 3) lack of local brides in rural areas.

Problems of multicultural families in Korea
As Table 2 shows, the divorce rate of multicultural families has been rapidly increasing. Approximately 10% of the total number of divorces since 2008 is in multicultural families. There are four reasons for this: a relatively closed attitude toward foreigners because of the idea of a pure blooded homogeneous ethnic group; a lack of understanding of different ethnicities; communication problems between Koreans and foreigners; domestic violence, including physical, mental, and economic aspects. Koreans are, however, beginning to shift toward a more open attitude to foreigners.

Table 2. Trends of divorce rates in multicultural families

	Total number divorced families (a)	Total number divorced multicultural families (b)	Ratio a/b
2002	144,910	1,744	1.20%
2003	166,617	2,012	1.20%
2004	138,932	3,300	2.40%
2005	128,035	4,171	3.30%
2006	124,524	6,136	4.90%
2007	124,072	8,671	7.00%
2008	116,535	11,255	9.70%
2009	123,999	11,692	9.40%

Suggestions for solutions

The national and local governments offer support to assist rapid integration of multicultural families, lately they have begun offering classes and workshops in Korean language and culture. While the programs are very important for narrowing cultural differences, language education based on culture is one possible solution to the problems facing multicultural families. A case study of relative clauses of temporal relations, which is necessary for language education based on cultural differences, is therefore presently being undertaken. The study, which compares the Korean and Japanese languages, is not only important for linguistic research but also has significance in solving the social issues facing multicultural families in Korea.

Comparative Studies on Japanese and Korean Interrupting Utterances: Linguistic Culturology of Male and Female in Distant Relationships
Young Nam CHO, Korea University

Verbal communication between one person and another is a complicated and fragile act. It is complicated because of the combination of several different elements and fragile because it could collapse any second. A common example of a rhythm breaker is an interrupting utterance, i.e. to start speaking while the other speaker is still talking. In some cultures, interrupting another person's speech is considered disgraceful, so care needs to be taken to avoid unwanted misunderstanding and a break-down in communication. Although various studies

on interrupting utterances taking into account the specific cultural environments concerned have been conducted, it would seem that no comparative research studies on conversations between Korean native speakers and Japanese native speakers have yet been undertaken. The purpose of this research is to show how interrupting utterances in the two groups of Korean and Japanese native speakers, are actually used, and then to compare these two groups. The examples used for analysis, five conversations between male and female Japanese, and another five between male and female Koreans, were selected from the corpus (as of 2012) of the research center of the Japanese Language Department of Korea University.

In conclusion, there are two different aspects to interrupting utterances: mutual supplementation and exclusiveness. Korean native speakers tend to engage in one-way approaches, either listening while the other is speaking or speaking while the other is listening. For this reason, the use of interrupting utterances is recognized as a face-threatening act; thus, the frequency of interruption is relatively low in their conversations. That is to say, the aspect of exclusiveness is much stronger. On the other hand, Japanese tend to go for more interactive communication, so their use of interruption is not considered a face-threatening act to exclude the partner, rather Japanese are comfortable with handing the turn to speak over to each other. Thus unlike Koreans, the aspect of mutual complementation is strong. If the conversational strategies of several different languages are clarified and the recognition of these strategies is shared worldwide, miscommunication and misunderstanding between people from different linguistic backgrounds can be prevented, and, at the same time, it will help to further mutual understanding. The result of this study will certainly be implemented in actual language education, and can be expected to be used as fundamental material for developing global communication skills. For further investigation, analysis that includes non-verbal communication will be conducted.

Culture and Identity: Slovenian and Italian Issues

In this session, three speakers presented their opinions about the relation between culture and identity.

Identity is not given (or inborn)

Rajko MURŠIČ, University of Ljubljana

Rajko Muršič described the notion and the diversity of identity, citing new types of identity formation. As the title implies, for quite some time most scholars have considered identity as acquired, as changeable or as negotiated. The trivial fact that anything is equal to itself is just a general expression of logical equivalence. It does not mean anything at all. Why then is identity such a hot issue in human social reality? Why are collective characterizations so persistent? The answer is, as expected, quite complicated. It has its individual and social, psychological and cultural, psychoanalytical and anthropological, hermeneutic and phenomenological dimensions. But it does not have any ontological grounds in its philosophical sense. The key which unlocks the enigma are processes of identification. We should demystify processes of identification in order to understand identity as the result, or, more precisely, as an unintended side effect of identification. It is self-evident that people, especially youth, identify themselves with popular singers, bands, music styles, and various lifestyles. On the other hand, people identify themselves with their home, town/village, region, homeland, country, civilization, and only relatively weakly with the whole of humanity. In Central/Eastern Europe, people mostly believe that they were born as citizens, villagers, and members of a nation. However, any identification with such fictitious entities is essentially symbolic. To identify means to separate.

In demystifying the overvalued notion of identity, the speaker presented some examples from his recent studies of popular music and rebellious attitudes. He critically discussed some observations about identity politics and their oppositions, especially transgressions in the symbolic counter-politics of identity as were developed in recent and still recurring protest movements in Slovenia. To the question about the usefulness of the concept of cultural identity, he answered that the definition of identity has not always remained the same because all the communality that establishes identity is constantly being invented.

A Comment on the Theory of Culture

Luka CULIBERG, University of Ljubljana

The second speaker, Luka Culiberg examined the theory of culture from an anthropological view point, citing the works of Lévi-Strauss and Saussure. First, he made critical remarks on the concept of culture, and described ways to overcome problems in the humanities and social sciences. Natural science became influential in the scientific paradigm in the modern period. In the nineteenth century, social sciences tried to incorporate a scientific paradigm for dealing with human society but failed and it is located now between natural sciences and the humanities. This movement could lead to interdisciplinarity. Theoretical practice is supposed to construct a theory of these concepts and to deal with representations of people and their practices, which can be used to theorize social institutions and their ideologies. Now, the paradigm is changing because of globalization. The term culture is widely used, but difficult to clearly define. For example, there are thought to be two approaches in anthropology: the social anthropological approach which observes the object from outside, and the cultural anthropological approach which observes the object from inside. But, this kind of separation could be inappropriate. According to Lévi-Strauss, the logic by which natives, on the one hand, produce their representations or categories is universal, so that producing scientific concepts, on the other hand, is just a certain radicalization that is possible within the framework of this same logic. The middle position could be the level of sign following Saussure's theory.

Before comparing certain aspects of different cultures, we need to understand the role of that aspect in the specific culture. Only an analysis that puts cultural aspects within a framework of a system of each specific culture can be a basis for successful comparison. The specific trait of humankind in general is a certain symbolic activity that creates culture in opposition to nature: this symbolic activity through which human groups construct their relationships with nature as well as social relations is, according to Lévi-Strauss, enacted through universal forms and processes which we can abstract through studying different cultures belonging to different human groups.

The Formation of Italian Identity and the Role of Language

Aldo TOLLINI, Ca' Foscari University of Venice

The third speaker, Aldo Tollini, described the theme of language and its relationship with identity. Language is considered an important aspect of culture and has played an important role in the creation of the national identities of many countries. He took up the case of Italy (with some parallels with the situation in Japan) to explain how the Italian language has contributed to the preservation and reformulation of a national identity. He focused on the transition to a unified nation around the middle of the nineteenth century and the need to choose a national language which could give the citizens of the new state the consciousness of belonging to the Italian nation. During many centuries, on the peninsula many different dialects were spoken by the population: every small state had its own way of speaking language varieties derived from the same common origin, that is, Latin. After the unification of the nation, the difficult problem of the language became unavoidable. However, there was a common basis on which to build the new Italian identity: the common cultural heritage and the language (the written language which was one of the most concrete expressions of that culture). Therefore, the effort was to adapt the literary language and spread it at the spoken level. It is interesting to note that this situation was very much like that of Japan during the last part of the Edo period (1600-1868), and the first part of the Meiji period (1868-1912), when the 'problem of the language' was given high prominence and the movement for the reform of the language called *genbun icchi undō* took place. In Italy, many proposed the adoption of the language spoken by the learned population of Florence as the national spoken language since this language had strong connections with the literary refined language used for centuries and represented the concrete token of national identity through centuries.

In conclusion, Tollini focused on a remarkable fact: historical events which seem to be motivated only by social, political and economic reasons, on closer inquiry, turn out to be also largely influenced by cultural instances. For example, it could be claimed that the formation of the European Union is derived from the Roman world! So we can see that the influence of culture and language play a crucial role in the emergence of identity. Culture is a powerful tool which strengthens the ties among different individuals, giving them a shared identity.

Peace and Human Security
Human Security in a Complicated World
Shiho KASHIWAGI, University of Tsukuba
Kousuke SAITO, University of Tsukuba

In this session, Shiho Kashiwagi first introduced the educational efforts in the endowed course Human Security (Graduate School of Comprehensive Human Sciences, Doctoral Program in Human Care Science, University of Tsukuba). This group also researches elderly health and welfare in less developed countries in order to apply Japanese knowledge to improving their quality of life.

Emergence of the concept of Human Security
This is limited in comparison with the overall concept of human security, but is a significant case to consider among current human security issues. After the end of the Cold War, the concept of 'security' has gradually changed. While traditional 'national security' is still perceived as a significant academic and policy agenda, the concept of 'human security', which was advocated by the United Nations Development Program, has increasingly been extended to a wide variety of themes.

Problems of an aging population
Kashiwagi's research, which especially focuses on elderly health, is helpful for reconsidering the current problems of human security both in academic and practical contexts. The background of the research is the current world trend of aging populations, one of the most serious issues in our global society. The ratio of those above 65 years old to the total population in Japan was 23.3% in 2011. According to population predictions by the United Nations, the ratio of elderly in developing countries will increase. The ratio in China and Thailand will be 14% in the 2020s. The ratio in Malaysia, the Philippines and India will be 14% in the 2040s. However, security for the elderly in those countries has not yet been developed.

Comparative research on Asian countries
Against this background, Kashiwagi examined the lifestyle, the physical and mental health of the elderly in Asian countries as a first stage of the study. At the same time, it brings into view the possible application of Japan's knowledge and methodology for the elderly to developing countries to improve their quality of life.

Kashiwagi's research group conducted cross-national questionnaire surveys. Questionnaire surveys regarding subjective health awareness, lifestyle, and depression tendency were conducted in Japan, China, Taiwan, and the Philippines. From each country 300 samples (total 1,200 samples) were collected during the survey. To compare the results of each country, the t-test was used. The results show that the subjective health awareness of the elderly in the Philippines is high, but they tend to spend more time inside houses than the elderly in Japan, China and Taiwan. Also, the point of GDS-5 which represents tendency to depression is higher in the Philippines than in other countries.

Further tasks

Although it gives an academically important insight, especially in an empirical sense, there are many tasks in applying the Japanese model to these less developed countries. As Kashiwagi pointed out, it is necessary to take at least four further steps: 1) to systematize the model for the elderly in Japan; 2) to analyze the feasibility of applying Japan's model to the elderly in developing countries; 3) to conduct an experimental study of Japan's model in developing countries; 4) to systematize the model for the elderly in the global aging society. In addition, it is necessary to consider differences in culture, rate of development, economic systems, and political regimes. With widespread consensus on the importance of the concept of human security in a normative sense, Kashiwagi's contentions increasingly grow in importance.

Workshop of TRANS Education Platform and Erasmus Mundus Programme, Tsukuba Tuesday 19 February, 2013

With the exception of the working groups from Germany, Korea and KUFS, the forum participants moved to the University of Tsukuba for the workshop of the TRANS education platform comprising the threefold JLCC, TEACH, and COMPAS programs.

Members from partner universities reported on current status and exchanged diverse ideas and opinions on how to ensure the program was implemented smoothly. They further discussed issues concerning transdisciplinary research and education which had been brought up earlier in Kyoto and agreed to examine this in depth during the upcoming forum to be held in Paris in March.

Programme of the Fourth Forum

of the Euro-Japan Academic Networking for Humanities Project

Paris Holiday Inn Bastille Conference Room, 16th and 17th March, 2013

From Inter-disciplinary to Trans-disciplinary Studies

Saturday 16th March, 2013

09:00-09:30	Registration
09:30-10:00	Opening Remarks *Andrej BEKEŠ* (LU)
10:00-12:00	**Keynote Lectures**
10:00-11:00	Keynote Lecture I: Mediterranean Studies and Cultural Diversity *Mohammed Hassine FANTAR* (emer. Tunis)
11:00-12:00	Keynote Lecture II: Trans-disciplinarity and Diversity *Daniel LEBAUD* (UFC)
Lunch	
14:00-18:30	**Round Table: Interdisciplinary and Transdisciplinary Studies**
14:00-14:15 14:15-14:30 14:30-14:45	University of Ljubljana, *Raiko MURŠIČ* University of Ljubljana, *Vesna POŽGAJ HADŽI* University of Ljubljana, *Andrej BEKEŠ*
14:45-15:00	Comments and discussion
15:00-15:15 15:15-15:30 15:30-15:45	University of Bucharest, *Anca FOCSENEANU* Dimitrie Cantemir Christian University, *Carmen DUTU* Freie University of Berlin, *Verena BLECHINGER-TALCOTT*
15:45-16:00	Comments and discussion
Break	
16:30-16:45 16:45-17:00 17:00-17:15	Sungshin University, *Hyo-Yong SUNG* Inha University, *Byung-Goo KANG* Sungshin University, *Pyeong-Ho AHN*
17:15-17:30	Comments and discussion
17:30-17:45 17:45-18:00	University of Provence, *Denis PEGUIN* Ca'Foscari University of Venice, *Aldo TOLLINI*
18:00-18:30	Concluding Remarks *Irène TAMBA*, EHESS *Salah HANNACHI, former Tunisian Ambassador to Japan*

Sunday 17th March, 2013

10:00-10:30	**Euro-Japan Trans-Education Platform**
	Review of the Research Workshop held at Tsukuba University on Tuesday 19th February, 2013
10:30-13:00	**Research Design: Cultural Identity in Dialogue**
10:30-11:00	Direction and meaning of language in museum exhibitions *Laetitia GROJEAN* (UFC)
11:00-11:30	Philosophical paradox of the permanent vegetative state *Elodie CRETIN* (UFC)
11:30-12:00	Language and culture in translation *Iztok ILC* (LU)
12:00-12:30	Visual representation in the travel literature of Japan *Daniel GERICHHAUSEN* (Bonn)
12:30-13:00	Comments and Concluding Remarks *Thierry MARTIN* (UFC), *Craig SMITH* (KUFS)
Lunch	
14:00-16:00	**Discussion**
	Action plan for future research and projects

Participants

Tunisia: **Guest Speakers**

      Mohammed Hassine FANTAR, Professor Emeritus

      Salah HANNACHI, former Tunisian Ambassador to Japan

France: **EHESS**

      Irène TAMBA

University of Franche-Comté

      Elodie CRETIN, Laetitia GROJEAN, Rie INABA,

      Arthur JOYEUX, Daniel LEBAUD, Riu LEE, Thierry MARTIN,

      Katja PLOOG, Kaori TSUDA

France (cont'd.)

INALCO - LLACAN

Nicolas QUINT

University of Orléans

Gabriel BOURGUIGNOUX

University of Paris Nord

Salah MEJRI

University of Provence

Denis PEGUIN

Germany: **University of Bonn**

Daniel GERICHHAUSEN

Freie University of Berlin

Verena BLECHINGER-TALCOTT

Italy: **Ca'Foscari University of Venice**

Aldo TOLLINI

Japan: **Kyoto University of Foreign Studies**

Craig SMITH

University of Tsukuba

Saburo AOKI, Osamu ISHIZUKA, Tsuyoshi KIDA,

Noriko MASUDA, Yoshiko NUMATA, Ikuko OKUGAWA

Korea: **Inha University**

Byung-Goo KANG

Sungshin University

Pyeong-Ho AHN, Hyo-Yong SUNG

Romania: **University of Bucharest**

Anca FOCSENEANU

Dimitrie Cantemir Christian University

Carmen DUTU

Slovenia: **University of Ljubljana**

Andrej BEKEŠ, Luka CULIBERG, Iztok ILC,

Nagisa MORITOKI, Rajko MURŠIČ,

Vesna POŽGAJ HADŽI, Chikako SHIGEMORI

Report compiled by: Rie Inaba, Noriko Masuda

Summary

The forum consisted of keynote lectures, presentations and round table discussions. In continuation of the discussion and issues of the Third Forum held in Kyoto and Tsukuba, the Fourth Forum focused on an in-depth examination of trans-disciplinary research and education that could be introduced within the existing academic framework of each university. The keynote lectures introduced a different perspective on the issues of identity and diversity, the first through an examination of the diverse cultures but shared history of the Mediterranean region, and the second opened the discussion of diversity in transdisciplinarity studies.

An overview of the TRANS education platform workshop was given for the benefit of members who were not able to be present at the workshop in Tsukuba in February. The issues raised principally concerned transdisciplinary research and education and how to ensure a smooth implementation of the program.

This was followed by a research design session in which four doctoral students from the different partner universities presented their research to date. Though the research topics discussed were from each researcher's specific field of expertise, i.e. anthropology, linguistics, literature and philosophy, by examining each topic from the common standpoint of identity it was obvious that the various domains intersected, bringing a different and wider perspective to each problem under discussion.

Programme of the Fifth Forum

of the Euro-Japan Academic Networking for Humanities Project
Venice International University Conference Room, 26th and 27th September, 2013

Europe-East Asia Partnership in Action

Thursday 26th September, 2013

09:30-10:00	Opening Remarks and Introduction *Saburo AOKI* (TU), *Andrej BEKEŠ* (LU)
10:00-12:00	**Keynote Lectures**
10:00-11:00	Keynote Lecture I: Global Partnership The Role of UNESCO Chairs *Guy DJOKEN* (UNESCO Center for Peace)
11:00-12:00	Keynote Lecture II: Partnership in Knowledge (PIK) Action Taken During My Diplomatic Mission to Tokyo *Salah HANNACHI* (former Tunisian Ambassador to Japan)
	Lunch
14:00-17:30	**Towards a new doctoral dual degree programme**
14:00-14:40	Proposed action - University of Tsukuba
14:40-15:20	Proposed action - University of Ljubljana
15:40-16:20	Proposed action - Freie University of Berlin
16:20-17:00	Proposed action - University of Franche-Comté
17:00-17:30	Review and Synthesis *Jun IKEDA* (TU)

Friday 27th September, 2013

09:00-12:00	**Discussion** Dual degree programme and Course study - objectives and key competencies - framework - conditions
	Lunch
14:00-17:00	**Action plans** Trans-university research body Statement of Intent

Participants

Tunisia: **Guest Speaker**

            Salah HANNACHI, Former Ambassador to Japan

USA: **Guest Speaker**

            Guy DJOKEN, UNESCO Center for Peace

France: **University of Franche-Comté**

            Margareta KASTBERG SJÖBLOM, Thierry MARTIN

Germany: **Freie University of Berlin**

            Elena GIANNOULIS

Japan: **University of Tsukuba**

            Saburo AOKI, Jun IKEDA

Slovenia: **University of Ljubljana**

            Andrej BEKEŠ, Rajko MURŠIČ

Report compiled by: Léonie Aoki

Introduction

The Fifth Forum for the Euro-Japan Academic Networking for Humanities Project was held in Venice, Italy on the 25th and 28th September 2013. In this forum, the Executive Director of UNESCO Center for Peace and the former ambassador to Japan and Australia gathered with the representatives of the University of Tsukuba, the University of Franche-Comté, the Freie University of Berlin and the University of Ljubljana to define the objectives of the project and to determine the action plan for the foundation of a new academic partnership.

Keynote lectures

In the previous meetings, professors, researchers and students discussed the role of the humanities in the twenty-first century by re-defining the meaning of human and social sciences as Human Studies. In the Second Forum for the Euro-Japan Academic Networking Project, various key lecturers from different sectors contributed their knowledge and views on how to reshape the institutions in order to adjust to a globalizing society. Following the previous discussions, two guest speakers shared their opinions on how to build international partnerships from a non-academic perspective.

Keynote Lecture I: Global Partnership and the Role of UNESCO Chairs
Guy DJOKEN, Executive Director of UNESCO Center for Peace

Guy Djoken addressed existing examples experienced by UNESCO and the UNESCO Center for Peace in the field of education and development. He presented his experience in launching new programmes such as the First Ladies Youth Infusion Summit, and also shared insights on actual global partnerships organized by UNESCO.

Keynote Lecture II: Partnership in Knowledge - Action Taken During My Diplomatic Mission to Tokyo
Salah HANNNACHI, Former Ambassador to Japan and Australia,
President of Leadership for United and Autonomous Development, Tunisia

Salah Hannachi addressed the significance of a transnational academic community in the modern world. He presented the project Partnership in Knowledge and pointed out the importance of solving global issues as a global community with modern technology.

Outcome

Together with the advice given by the key lecturers, the importance of addressing global issues as a transnational academic community was acknowledged by all the participants of the forum. It was concluded that a stronger partnership between the universities would enable the establishment of a true transdisciplinary and transcontinental academic community. Each university gave a presentation of their existing programmes and education systems to gain a better understanding of the possibilities of incorporating a new joint doctoral programme. Although it was agreed that English will be the language of communication between the partner universities, it was mentioned that the acquisition of another language is important in order to fully take part in the global community. Using the well-established partnerships that the University of Tsukuba has already established, it was acknowledged that a joint network can be achieved by connecting these partnerships. The conclusion was reached that by establishing a joint partnership, a common base for researchers and students, and teaching mobility for professors could be realized.

Action plan

It was recognized that a joint doctoral degree or a dual degree will face many administrative issues. As an initial step and as an immediate action plan, participants agreed to use an existing partnership programme and then to create an association with a new co-research framework, such as a joint laboratory. The joint laboratory will provide a common ground where researchers of partner universities and partner institutions can benefit from and circulate within the partnership; it will comprise joint seminars and video-conferences, as well as co-publications. Consecutively, all the partners agreed to the name of Trans-University Partnership for Development in Human Studies (*tuφs*) for the joint laboratory.

In order to create a stable partnership and to obtain funding, it was acknowledged that the universities will need to draw up a statement of intent, which can be used by the European partners to apply for the European Cooperation and Mobility Programme and for Erasmus Mundus. In this way, it will be possible to start the joint laboratory as soon as April 2014.

Statement of intent

For the past few years we have had the opportunity to discuss with professionals of various sectors the role of the humanities in the twenty-first century. Despite the differences in culture and sectors, we came to a mutual conclusion that the world has shifted towards a global community and that we must work on the issues together. During the present Fifth Forum for the Euro-Japan Academic Networking for Humanities Project, the issues and ideologies that have been raised during the previous forums have been unified under a concrete action plan. By establishing a new common ground that can take effect immediately, the strong existing partnerships will be able to move forward and become pioneers in the new phase of the humanities.

*Further information on the Euro-Japan Academic Networking Project and its associated programmes can be viewed at:

        <trans.hass.tsukuba.ac.jp/>

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