

International Conference

Fragmentation and Divergence

Towards the Management of Social Transformation

10th-11th March 2015
EHESS, 190 Avenue de France, 75013 Paris, France

Project rationale and objectives

Since the beginning of the twenty-first century globalization and digitalization have grown rapidly, leading to an unprecedented rate of peoples, goods and valuables moving around the world. Such movement has meant that we have had to reconsider the borders and limits we had defined both for our society and for our natural environment. With recent major disasters, such as the massive earthquakes and tsunami that devastated the Asia-Pacific region or the nuclear catastrophes of Chernobyl and Fukushima, we have been forced to realize that on the physical plane there are no frontiers or borders and that everything in our contemporary world is inter-dependant and intricately intertwined.

The constantly changing political map, emerging forms of domain and governance, the deep problems of immigration, violence, repression, and yes indeed terrorism, signal that it is urgent we reconsider our social environment as well as the relation between ourselves and the natural environment.

Title and format

Entitled: Seventh Forum for the Euro-Japan Academic Networking for Humanities Project
Fragmentation and Divergence: Towards the Management of Social Transformation

Date & venue

10th -11th March, 2015

Room 638-641 (6F)

École des Hautes Études en Sciences Sociales, 190 Avenue de France, 75013 Paris, France

Organizing body & sponsor

Organized and sponsored by:

. Institute of Comparative Research for Human and Social Sciences of the University of Tsukuba;

in collaboration with:

- . Fondation France-Japon of the École des Hautes Études en Sciences Sociales
- . Fondation de la Maison des Sciences de l'Homme.

Coordinators:

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Programme

Sessions:

- Environment and Landscape
- Social Justice and Equality Beyond Violence
- Disaster and Civil Society
- Demography and Immigration
- Impact of Art and Culture
- Intercultural Dialogue and Education

Tuesday 10th March, 2015

09:00-09:30	Registration
09:30-10:00	Opening Address and <i>Transformations</i> video presentation, <i>Itai Keshet</i> (Filmmaker)
Session 1 - Environment and Landscape Chair: <i>Thierry Martin</i> (UFC)	
10:00-10:40	Keynote Lecture I - Nature, Culture: trajecting beyond modern dualism <i>Augustin Berque</i> (EHESS)
10:40-11:00	Discussant: <i>Corine Pelluchon</i> (UFC)
11:00-11:30	Open comments and discussion
Lunch	
Session 2 - Disaster and Civil Society Chair: <i>Andrej Bekeš</i> (UL)	
13:00-13:40	Keynote Lecture II –Paradox of Civil Society after the 3.11 Disaster <i>Yutaka Tsujinaka</i> (UT)
13:40-14:10	Discussants: <i>Verena Blechinger-Talcott</i> (Berlin Freie); <i>Muneo Kaigo</i> (UT)
14:10-14:30	Open comments and discussion
Coffee break	

Session 3 - Social Justice and Equality Beyond Violence	
Chair: <i>Daniel Lebaud</i> (UFC)	
15:00-15:40	Keynote Lecture III - Pourquoi est-il si difficile de sortir de la violence ? <i>Michel Wieviorka</i> (FMSH)
15:40-16:10	Discussants: <i>Ales Bučar</i> (Maribor University); <i>Vesna Požgaj Hadži</i> (UL)
16:10-16:30	Open comments and discussion
17:00-17:30	Concert - Creole Nippon <i>Mio Matsuda</i> (Vocalist), <i>Lucio Vieira</i> (Guitarist), <i>Kay Aoki</i> (M.C.)
Welcome Reception	

Wednesday 11th March, 2015

Session 4 - Demography and Immigration	
Chair: <i>Irina Chongarova-Aron</i> (Kingston University)	
10:00 -10:40	Keynote Lecture IV - Migrations internationales : de l'économie à l'affinité <i>Hervé Le Bras</i> (EHESS)
10:40 -11:10	Discussants: <i>John Eade</i> (University of Roehampton); <i>Eric Macé</i> (UB)
11:10 -11:30	Open comments and discussion
Lunch	
Session 5 - Impact of Art and Culture	
Chair: <i>Salah HANNACHI</i> (Tunis)	
13:00-13:40	Keynote Lecture V - Power and Impact of Art & Culture <i>Seiichi Kondo</i> (Former Commissioner of the Japanese Agency for Cultural Affairs)
13:40 -14:10	Discussants: <i>Saburo Aoki</i> (UT); <i>Margareta Kastberg Sjöblom</i> (UFC)
14:10 -14:30	Open comments and discussion
Coffee break	

Session 6 - Intercultural Dialogue and Education	
Chair: <i>Irène TAMBA</i> (EHES)	
15:00-16:00	<p>Part I. Sports Sciences and Capacity Building</p> <p>Jigoro Kano and Tsukuba International Academy for Sport Studies (TIAS) <i>Hisashi Sanada</i> (UT)</p> <p>Disaster, Memory and the Value of Sport: Tokyo and the Olympics <i>Satoshi Shimizu</i> (UT)</p> <p>Education for the <i>omotenashi</i> Way of Mind and Manner <i>Izumi Egami</i> (UT)</p>
16:00- 16:40	<p>Part II. Cultural Identity and Variation</p> <p>Creole and Creolization in Musical Expression of the Cape Verdean Islands <i>Kay Aoki</i> (Kyoto University)</p> <p>Spread and Acceptance of Physical Culture in Japanese Sports Animation Film <i>Sébastien Laffage-Cosnier</i> (UFC); <i>Rie Inaba</i> (UT)</p> <p>Re-interpretation of a Cultural Object: <i>jo-ha-kyû</i> in the <i>Tenshyô</i> karate <i>kata</i> <i>Jérémie Bride</i> (UFC)</p>
16:40- 17:00	Discussant: <i>Craig SMITH</i> (KUFS)
17:00- 17:30	Concluding Remarks: Chairs and Discussants
Dinner	

List of participants

France

École des Hautes Études en Sciences Sociales

Augustin BERQUE, Hervé LE BRAS, Sébastien LECHEVALIER,
Irène TAMBA

Fondation de la Maison des Sciences de l'Homme

Michel WIEVIORKA

University of Bordeaux

Eric MACÉ

University of Franche-Comté

Jérémie BRIDE, Margareta KASTBERG SJÖBLOM, Daniel LEBAUD,
Thierry MARTIN, Corine PELLUCHON, Sébastien LAFFAGE-COSNIER

Germany

Filmmaker

Itai KESHET

Freie Universität of Berlin

Verena BLECHINGER-TALCOTT

Japan

Creole Japan

Mio MATSUDA (Artist-author)

Lucio VIEIRA (Guitarist)

University of Doshisha

Seiichi KONDO (Former Commissioner of Japan's Agency for Cultural Affairs)

Kyoto University of Foreign Studies

Craig SMITH

University of Kyoto

Kay AOKI

University of Tsukuba

Saburo AOKI, Izumi EGAMI, Rie INABA, Muneo KAIGO,
Ikuko OKUGAWA, Hisashi SANADA, Satoshi SHIMIZU,
Yutaka TSUJINAKA

Slovenia

University of Ljubljana

Andrej BEKEŠ, VESNA POŽGAJ HADŽI, Irena SRDANOVIC

University of Maribor

Aleš BUČAR

Tunisia

Association Tunisienne pour le Leadership, l'Autodéveloppement et la Solidarité

Salah HANNACHI (Former Tunisian Ambassador to Japan)

United Kingdom

Kingston University

Irina CHONGAROVA-ARON

University of Roehampton

John EADE

Opening Video Presentation

Transformations

Itai KESHET

Filmmaker, video journalist, Germany

Note

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

Profile

Itai Keshet is a Berlin-based filmmaker and video journalist. His work has appeared in the New York Times, Vice Magazine, the German Tagesspiegel and practically all major TV channels in Israel. He has also worked on many audiovisual projects with the European Commission, a number of NGOs and academic institutions in Europe and Japan.

Born in Tel Aviv, Itai was a video journalist during his mandatory military service. He later joined the daily cable TV programme The Science News as a reporter and continued to direct several long documentaries and other programmes for national TV before moving to Germany in 2008.

He holds a BA degree in the Humanities from Tel Aviv University and a Masters degree in European Studies from the University of Bonn. He speaks Hebrew, English and German.

Session 1 - Environment and Landscape

Keynote Lecture I

Nature, Culture: trajecting beyond modern dualism

Augustin BERQUE

Director of Studies, École des Hautes Études en Sciences Sociales

Abstract

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

Profile

Augustin Berque, born in 1942 in Rabat (Morocco), is a French geographer, orientalist and philosopher. He is Director of Studies at the École des Hautes Études en Sciences Sociales in Paris, where he teaches mesology. He has published extensively on the relationship of human societies with their environment. A member of the Academia europaea, he was in 2009 the first Westerner to receive the Fukuoka Grand Prize for Asian Cultures.

Chair**Thierry MARTIN***Profile*

Born in Paris in 1950, Thierry Martin is Director of the Graduate School of Langages, Espaces, Temps et Sociétés, Director of the research laboratory Logiques de l'agir and Professor of the University of Franche-Comté where he lectures in philosophy. He has published extensively on history and philosophy of science.

Thierry Martin is also an associate researcher at IHPST (Institute for History and Philosophy of Sciences and Technology) and is co-Head of the special course of lectures on 'Histoire du calcul des probabilités et de la statistique' organized by the EHESS in collaboration with the Centre d'Analyse et de Mathématiques Sociales and the Centre A. Koyré.

Discussant**Corine PELLUCHON***Profile*

Full Professor in Practical Philosophy at the University of Franche-Comté (Besançon). Specialized in political philosophy and in applied ethics (medical and biomedical ethics, animal ethics and environmental ethics). After having taught philosophy at high school for fifteen years, she spent one year in the USA for research and to lecture in medical ethics at Boston University. She then became Associate Professor in philosophy at the University of Poitiers (France) from 2008 to 2012 and is currently Full Professor at the University of Franche-Comté (Besançon). She has published numerous essays, especially: *Leo Strauss: une autre raison, d'autres Lumières* (Vrin 2005) for which she was awarded the Prix François Furet in 2006. The book was translated into English and published at SUNY Press in 2014. A Chinese translation is forthcoming; *L'autonomie Brisée. Bioéthique et philosophie*, published by PUF in 2009 and again in 2014 which was translated into Spanish and published in Bogota in 2013; *Éléments pour une éthique de la vulnérabilité. Les hommes, les animaux, la nature* (Le Cerf, 2011) for which she was awarded the Grand Prix Moron de l'Académie française in 2012. A Spanish translation is forthcoming; *Tu ne tueras point. Réflexions sur l'actualité de l'interdit du meurtre* (Le Cerf, 2013); *Les Nourritures. Philosophie du corps politique* (Le Seuil, 2015).

Session 2 - Disaster and Civil Society

Keynote Lecture II

The Paradox of Civil Society: Japan after the 3.11 Disaster

Yutaka TSUJINAKA

Director, Institute for Comparative Research in Human and Social Sciences (ICR)
University of Tsukuba

Keywords

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

Abstract

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

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

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

In the meantime, nuclear power plants have had a continuous history of problems which are still ongoing in Japan. It is still difficult to evaluate the damage from the nuclear accidents and the problems are likely to continue for many years. In spite of its high technology and the diligent

and sincere labor attitude of its people, Japan did not know how to cope with the series of accidents at the Tokyo Electric Power Company's (TEPCO) Fukushima Daiichi Plant, the severity of which was rated 'level 7', the highest on the International Nuclear and Radiological Event Scale. Behavior by political leaders in the cabinet as well as the TEPCO CEOs revealed their lack of preparedness in terms of crisis management.

Now my question is: what could account for such contrasting faces of the 3.11 disaster?

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

Japanese civil society has very thick and stubborn grass-roots associations. The typical example is the 300,000 Neighborhood Associations (NHAs, *Jichikai*) which constitute the key source of social capital, functioning as hubs of various community organizations. They also provide infrastructure for the well-being of the people. Socially and economically speaking, there also exist a variety of socio-economic organizations that can be characterized as half private and half public based on more than 100 specific laws in Japan. In addition, there are many other straightforward private associations. The long dominance of the LDP since 1955 is mainly attributed to the role that these social groups have played. On the other hand, radical and/or social movements on the left kept good relations with progressive parties which had relatively weak ties with the local grass-roots associations and the socio-economic organizations mentioned above. In general, the type of organizations designed for social movement lacked centralization and professionalization that are required at the center of power in Japan. Prior to the disaster, many of these same local grass-roots associations and socio-economic organizations kept quiet and never mobilized anti-nuclear plant movements since they received subsidies from local governments and TEPCO.

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

The Japanese 'conservative' political system (when the 3.11 disaster occurred the government was controlled by a non-LDP coalition led by the Democratic Party of Japan) responded poorly to the Fukushima disaster. Even after the disaster, both the LDP and the DPJ hesitated to face

the nuclear energy problem and make it an issue of their platform for the general election, vaguely repeating their slogans for revitalizing and rebuilding Japan from the disaster instead. Consequently, the LDP have won three times in the nationwide elections since 2012, basically because they have a relatively sturdy infrastructure in civil society in their constituents while the opposition camps have remained divided.

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

In conclusion, civil society in Japan is well-developed and organized, which is why the conservative establishment comprising politicians, bureaucrats, and TEPCO has tried very hard to form and maintain their coalition with civil society organizations. In fact, conservatives have succeeded in keeping this coalition alive even after the disaster. They have adopted the strategy of “non-decision making” as they intentionally avoid making judgments on the nuclear disaster. To say the least, they have succeeded so far in preventing nuclear energy from becoming an issue in political elections.

Profile

Executive Advisor to the President and Professor of the University of Tsukuba, Ph.D. in political science. Yutaka Tsujinaka is President of the Japanese Political Science Association (term 2014-2016) and Director of the Institute of Comparative Research in Human and Social Sciences of the University of Tsukuba. He is also Director of the Special Project for Comparative and Empirical Study of the Structural Changes in Politics and Transformations in Pressure Groups, Policy Networks, and Civil Society in Japan, which was launched in 2010. He has been conducting comprehensive empirical surveys on civil society organizations in fifteen countries and accumulating data from 63,000 associations since 1997.

Chair**Andrej BEKEŠ***Profile*

Andrej Bekeš was born in Celje, Slovenia. After receiving an MS in mathematics from Osaka University he continued his studies at Osaka University of Foreign Studies where he received his M.A. in Japanese linguistics, and the University of Tsukuba where he obtained his Ph.D. in linguistics in 1986. Afterwards he worked as a researcher at Iskra Delta and later taught at the Faculty of Social Sciences, University of Ljubljana. From 1990 to 1995 he served as Invited Foreign Professor at the University of Tsukuba. After the establishment of the Department of Asian and African Studies at the Faculty of Arts, University of Ljubljana in October 1995 he was appointed as the first Head of Department and has been teaching there first as Associate and then as Full Professor of Japanese Studies. From September 2010 to March 2013 he was Full Professor at the Graduate School of Humanities and Social Sciences at the University of Tsukuba. His main area of research is in Japanese text linguistics. In 2008, he was awarded the Japanese Order of Gold Rays with Rosette.

Discussant**Verena BLECHINGER-TALCOTT***Profile*

Verena Blechinger-Talcott is Chair of Japanese Politics and Political Economy at the Institute of East Asian Affairs, Berlin Freie University. Since 2012, she is also Director of the Graduate School of East Asian Studies of Berlin Freie which is funded through the German Federal Government's Excellence Initiative. Before joining the faculty of Berlin Freie University she was Assistant Professor of Government at Hamilton College, Clinton, NY (2003-2004) and Advanced Research Fellow in the US-Japan Relations program at Harvard University (2002-2003). From 1997-2002, she was Research Fellow and later Head of the Social Science Section (1999-2002), and Deputy Director (2001-2002) at the German Institute for Japanese Studies (DIJ), Tokyo. In 2008, she was visiting professor at the Institute of Social Science, University of Tokyo.

Her research interests include Japanese politics in comparative perspective, institutional change in Japanese politics, and government-business relations in both domestic politics and international relations. Her current research project focuses on corporate social responsibility and social business in Japan.

The author of many articles and book chapters, her most recent publications include *A New Japan? Social, Political, and Economic Change since the 1990s* (special issue of *Asiatische Studien* 2013, co-edited with David Chiavacci and Christoph Brumann), and *Governing Insecurity* (Routledge 2014, co-edited with Wilhelm Vosse and Reinhard Drifte).

Discussant

Muneo KAIGO

Profile

Muneo Kaigo is an Associate Professor of the Faculty of Humanities and Social Sciences. He teaches Communication and Media at the Graduate School of Humanities and Social Sciences and the College of Comparative Culture of the University of Tsukuba, he also teaches Media Management at the Graduate School of Business Sciences of the University of Tsukuba. He completed his Ph.D. (International Christian University, Tokyo) in 1999 and was a Japanese ministry sponsored visiting scholar at Columbia University from 2004 to 2005 conducting research on the dynamics of the network society. His current research project is centered on enhancing civil society and disaster preparedness through effective SNS usage development (JSPS Grants-in-Aid for Scientific Research). He is the Asian Media Information and Communication Centre country representative for Japan and is a research supervisor for the Nuclear Risk Research Center in Tokyo.

Session 3 - Social Justice and Equality Beyond Violence

Keynote Lecture III

Pourquoi est-il si difficile de sortir de la violence ?

Michel WIEVIORKA

Fondation de la Maison des Sciences de l'Homme

Abstract

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

Profile

Michel Wieviorka is a French sociologist, noted for his work on violence, terrorism, racism, social movements and the theory of social change. A former student of Alain Touraine, he is now one of the most renowned sociologists and public intellectuals in France and abroad. A number of his books have been translated into different languages. Wieviorka received international media attention as an expert following the 2005 civil unrest in France, and was elected in Durban as the 2006-2010 President of the International Sociological Association. Together with Touraine and François Dubet, Wieviorka developed the method of *intervention sociologique* and applied it to the study of militant social movements, in particular French anti-nuclear activism and student leagues, but also the famous trade union Solidarnosc in Poland. Following Max Weber's classic concept of interpretative sociology (*verstehende Soziologie*), *intervention sociologique* aims at understanding the subjective rationale of actors in the context of larger social conflicts. This concept was opposed to Raymond Boudon's failed attempt to establish a strict rational choice approach in French sociology.

Chair**Daniel LEBAUD***Profile*

Professor Emeritus since 1st January 2014, Daniel Lebaud's main area of research is linguistics and more especially that of semantics and didactics of language. He is a member of the Théorie des Opérations Prédicatives et Énonciatives (TOPE) research team under Antoine Culioli, co-head of the Franche-Comté - Tsukuba University exchange programme, and a member of the Trans University Partnership for Development in Human Studies research programme directed by Saburo Aoki of Tsukuba University. Daniel Lebaud has published numerous works on semantics (lexicology, verb morphology) and conceptual grammar, as well as textbooks for teaching French as a foreign language.

Discussant**Aleš BUČAR***Profile*

Aleš Bučar is Assistant Professor of Sociology at the Faculty of Criminal Justice and Security, University of Maribor. His research focuses on the connection between migration and crime, exploitation of (immigrant) workers, human trafficking, various forms of violence, media presentations of crime, and issues of legitimacy and crime. He applies qualitative research methods which include in-depth interviews, discourse analysis and participant observation.

Discussant**Vesna POŽGAJ HADŽI***Profile*

Vesna Požgaj Hadži is Professor of Croatian language in the Department of Slavistics of the Faculty of Arts of the University of Ljubljana. Her books include: *Croatian and Slovenian in Contact* (2002); *Croatian from Outside* (coauthored, 2007); and *Challenges of Contrastive Linguistics* (coauthored, 2012). She was co-editor of the monograph *Between Politics and Reality: Language Situation in the Newly Established States of Former Yugoslavia* (2009), and editor of *Language Between Linguistics and Politics* (2013). Her research activity covers the field of standard Croatian language (particularly contrastive analysis of Croatian and Slovenian), second language teaching and learning, as well as sociolinguistic questions directly or indirectly connected to South Slavic philology.

Concert

Creole Nippon

Mio MATSUDA

Vocalist, author, Japan

Lucio VIEIRA

Guitarist, Cape Verde

Programme Note

My most recent project was *Creole Nippon*. In this I sought to bring to light obscure and modestly-known Japanese folk songs, including the songs of Japanese immigrants from such places as Brazil, Peru and Hawaii. The CD with an accompanying book, entitled *Creole Nippon, A Journey Through The Memories Of Songs*, was released in December 2014. The present program is a selection from this work.

I am also very happy to be accompanied by Lucio Vieira, a long-standing collaborator and well-known musician from Cape Verde.

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

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

2. Haragama Fishermen Song (Soma, Fukushima)

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

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

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

4. Lemongrass (Micronesia - Ogasawara)

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

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

The lyrics were written by Shigeo Sasaki (1914-1990) who immigrated from Miyagi to Brazil in 1934. He describes emotions within the hearts of immigrants who persevered far from home in Brazil. Mio discovered these lyrics in a Sao Paulo library and is happy to share them with audiences today.

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

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

7. *Saiko* (composed by Gregorio Goncalves). A *coladeira* song from Cape Verde with Japanese words. In the 60s and early 70s Japanese men fished for tuna in the Atlantic Ocean, spending time in Mindelo Port, Cape Verde. The Japanese word *Saiko* means the best and composer G. Goncalves creolized the word in this song which became a hit in the 60s.

Profile

Mio Matsuda plays a very unique role in the music world. A cosmopolitan and multilingual performer (singing in more than twenty languages), she has traveled extensively throughout the world. For over ten years she has collaborated with artists of various musical backgrounds with a special fondness for Portuguese and Spanish speaking countries.

Her career began in Lisbon where Mio sang *Fado* (traditional Portuguese music) and other types of music from Portuguese-influenced countries. In 2004 she was a featured vocalist at the music festival of Minas Gerais, Brazil and in Cape Verde. This Trans-Atlantic musical experience led her to record her first album *Atlantica*, (2005, JVC) in Rio de Janeiro. In this album she mixed the sounds and feelings from three ports of the Atlantic Ocean. The concept of uniting varied musical roots and rhythms continued on her next two albums. *Pitanga* and *Asas* were recorded in Brazil with well-known musicians such as Cristovao Bastos and Joao Lyra. Mio's fourth album *Flor Criolla* (2010) features her alongside the legendary Uruguayan pianist Hugo Fattoruso and became her debut in Spanish-speaking countries. Since 2010 she has toured six countries in South America and recorded her fifth album *Compas del Sur* (2011) in Uruguay and Argentina. Mio Matsuda's most recent project was *Creole Nippon* (2014).

As an 'earthling living in Japan', the life force with which she crosses all borders is inspiring. The spirit of the communities she has traveled through is alive in her voice, uniting the world and connecting us with a unique and startling power.

Session 4 - Demography and Immigration

Keynote Lecture IV

Migrations internationales : de l'économie à l'affinité

Hervé LE BRAS

Director of Studies, École des Hautes Études en Sciences Sociales

Director of Research, Institut National d'Études Démographiques

Abstract

L'intervention se déroulerait selon le plan suivant :

- L'évolution des soldes migratoires suit la conjoncture économique (exemples). Les théories de la migration privilégient la motivation économique. Petite discussion sur 'brain drain or brain gain'.
- Le turnover est un aspect important de la migration. Or les données sur l'émigration sont moins fréquentes et moins citées que les données sur l'immigration.
- Dans la réalité de nombreux pays développés, la composante familiale de l'immigration est importante sinon dominante (États-Unis, France, Canada). Elle est composée de conjoints et de plus en plus souvent de conjoints de couples mixtes.
- Ceci s'explique par les liens qu'entretiennent les pays : anciennes colonies, zones d'influence, communauté de langue, etc.). Des données sur le stock d'étrangers ou d'immigrés de nombreux pays développés seront montrées à l'appui de ce point.
- L'idée de faire appel aux migrations pour compenser le vieillissement de la pyramide des âges est illusoire car, pour que cela ait un effet, il faudrait des flux énormes. Un exemple numérique sur 27 pays de l'Europe le montrera.

Profile

A mathematician, historian and one of the world's leading demographers, Hervé Le Bras is Director of Research at the National Institute of Demographic Studies, Director of the Laboratoire de démographie historique and Professor at the Ecole des Hautes Études en Sciences Sociales, and fellow of Churchill College (Cambridge). Violently opposed to the project on ethnic statistics and the French obsession with increasing birth rates, he has published extensively on immigration and social transformation. His latest work, co-authored with Emmanuel Todd, is *Le mystère français* (Le Seuil, 2013).

Chair**Irina CHONGAROVA-ARON***Profile*

Irina Chongarova-Aron is a linguist by background with wider social science interests. Her book *Intercultural Communication* (2002) examines the linguistic and cultural aspects of intercultural learning. Her publications focus on identity transformation through educational and family migration and on multilingual and multicultural matters. Her latest research explores the impact of culture on the subjective well-being and satisfaction with life. Irina Chongarova-Aron lectures in Intercultural Communication at Kingston University and has also been a lecturer, consultant and researcher on migration and interculturalism for several London Universities.

Discussant**John EADE***Profile*

John Eade is Professor of Sociology and Anthropology and former Executive Director of CRONEM (Centre for Research on Nationalism, Ethnicity and Multiculturalism) which links Roehampton and the University of Surrey. After research in Kolkata (Calcutta) on the social identity of the educated Bengali Muslim middle class, he completed his Ph.D. in 1986 on Bangladeshi community politics in Tower Hamlets. Since then he has researched the Islamisation of urban space, globalisation and the global city, British Bangladeshi identity politics, and travel and pilgrimage. He recently co-founded two book series: the Routledge Series on Religion, Travel and Tourism; and the Ashgate Series on Pilgrimage.

Discussant**Eric MACÉ***Profile*

Eric Macé is Professor of Sociology at the University of Bordeaux (France), Head of the Centre Emile Durkheim, and member of the research laboratory on Comparative Political Science and Sociology. His main areas of research are on postcolonial ethnicities, racial discrimination, gender issues and politics of representation within the public sphere. He currently works on post-2001 warfare. His most recent publications include: *Pourquoi moi ? L'expérience des discriminations* (Why me? Experiencing Discrimination), Paris, Seuil, 2013 ; *L'Après-Patriarcat* (The post-patriarchy), Paris, Seuil, 2015.

Session 5 - Impact of Art and Culture

Keynote Lecture 5

Power and Impact of Art & Culture

Seichi KONDO

Former Commissioner of the Japanese Agency for Cultural Affairs

Abstract

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

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

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

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

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

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

Profile

Seiichi Kondo is Visiting Professor of the Faculty of Economics at Doshisha University. A graduate of the University of Tokyo, he specializes in public diplomacy, cultural economics and soft power. His key publications include *A Major Stride for Japan's Cultural Diplomacy* (Japan Echo, 2005), *WTO Negotiations Under the Impact of Globalization: The opportunity and Challenge of Multilateralism in the Twenty-first Century* (The WTO: Governance, Dispute Settlement & Developing Countries, 2008), *Wielding Soft Power: The Key Stages of Transmission and Reception* (Soft Power Superpowers, 2008) and *The Owl of Minerva and the Future of Japan* (2013).

He has served as Minister of the Embassy of Japan to the U.S.; Deputy Director General of the Economic Affairs Bureau; Deputy Secretary General of the Organization for Economic Cooperation and Development (OECD) in Paris; Director General of the Public Diplomacy Department, Ambassador Extraordinary and Plenipotentiary, Permanent Delegate of Japan to UNESCO; Ambassador Extraordinary and Plenipotentiary to Denmark, Commissioner of the Agency for Cultural Affairs, Japan.

Chair**Salah HANNACHI***Profile*

Born in Tunisia in 1944, his extensive career has spanned the political and the academic spheres. Salah Hannachi, Ph.D. (Management in Quantitative Analysis) at Columbia University, was Professor and Dean of the Graduate Business School of the University of Tunis II. He held numerous positions of authority within the Tunisian government. From 1998 to 2007 he was the Ambassador of Tunisia to Japan and Australia. He is also the President and founding member of ATLAS (Association Tunisienne pour le Leadership, l'Autodéveloppement et la Solidarité), an NGO working for rural and urban development in Tunisia.

Discussant**Saburo AOKI***Profile*

Ph.D. (linguistics) at the University of Paris 7 in 1984, he is Professor of Sciences of Language and Communication at the University of Tsukuba. He has headed several research projects: Brain Circulation Project (JSPS, 2010-12); Global Negotiation Program (2011-2014); Trans East Asia and Europe Education Program (MEXT, 2011-); and is currently the Vice Director of the Institute of Comparative Research in Human and Social Sciences.

Discussant**Margareta KASTBERG SJÖBLOM***Profile*

Ph.D. in linguistics, French language and literature at the University of Nice-Sophia Antipolis in 2002. Senior lecturer at the University of Franche-Comté since 2006. She is involved in and responsible for several research projects in the areas of corpus linguistics, discourse analysis, lexicometry and more generally in 'digital humanities', mainly in the domains of Arts and Culture. She has also served as Vice-President responsible for International Affairs at the University of Franche-Comté. Currently she is the Director of Master Programs in Linguistics at the same University.

Session 6 - Intercultural Dialogue and Education

Part I - Sports Sciences and Capacity Building

The Teachings of Jigoro Kano and Tsukuba International Academy for Sport Studies (TIAS)

Hisashi SANADA

Faculty of Health and Sports Sciences, University of Tsukuba

Abstract

- Tsukuba International Academy for Sport Studies (TIAS) was established last year (2014) at the University of Tsukuba. TIAS is one of the ‘Sport for Tomorrow’ projects which were promised by the Japanese Government during the IOC Session in 2013 to contribute to the sporting world through education.
- Our mission is human resource development - to nurture the next generation leaders in the sporting world, with top priority on the Olympic and Paralympic Games. TIAS aims to develop human resource in the following two areas: human resources with the latest knowledge and ability to apply high-level management skills in leadership positions of the sports sector anywhere in the world; human resources trained in Olympic and Paralympic education and equipped with up-to-date knowledge of international sport sciences, but also founded in Japanese culture, especially with regard to the teachings and philosophy of Jigoro Kano.
- Jigoro Kano, the founder of modern judo, served as the president of the Tokyo Higher Normal School, the forerunner of the University of Tsukuba. He made efforts to develop Physical Education (PE) and sport in Japan. Nowadays every school in Japan, from elementary to high school and university, has PE classes and school sports activities. The Japanese PE system has developed a lot over the past hundred years. Kano also served as a member of the IOC for thirty years.
- Kano promoted the philosophy of ‘Conquer by Yielding’ in judo. The art of judo teaches to rely upon the strength of the opponent to win; the greater an opponent’s strength the worse

it is for him and the better for the defendant. The philosophy teaches how to utilize an opponent's power against himself.

- Finally, Kano also promoted the philosophy of Seiryoku Zenyo (maximum efficient use of energy) and Jita-Kyoei (mutual prosperity for self and others) through judo. Especially, after the Great Kanto Earthquake in 1923 he insisted on the importance of this way of thinking.

Profile

Hisashi Sanada, Ph.D., is Provost of the School of Health and Physical Education, Chair of Tsukuba International Academy for Sport Studies (TIAS) and professor of the University of Tsukuba. His main area of research is in the history and anthropology of the Olympic Games and Olympic Education. He has also studied the philosophy and achievements of Jigoro Kano, the first IOC member from Japan. He is General Director of the Centre for Olympic Research and Education at the University of Tsukuba, which was approved by the IOC, and is in charge of Olympic Education with eleven laboratory schools. He serves as Counselor to the CEO of the Tokyo Olympic and Paralympic Organizing Committee and works on developing Olympic and Paralympic Education.

Disaster, Memory and the Value of Sport Tokyo and the Olympics

Satoshi SHIMIZU

Faculty of Sports and Health Sciences, University of Tsukuba

Abstract

It has only been about 150 years since the centralized government system was established in Japan during the Meiji era. In 1909, Jigoro KANO became the first Asian member of the IOC, and in 1911 he established the Japan Sports Association and assumed the position of its first chairman. In 1912, a delegation of Japanese athletes was sent to the Olympics in Stockholm for the first time. Led by the mayor of Tokyo at the time, a bid to host the 1940 Olympic Games was unanimously adopted by the Tokyo Metropolitan Assembly in October of 1931. It was planned as a restoration of Tokyo following the damage caused by the Great Kanto Earthquake on September 1, 1923.

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

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

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

Tokyo was chosen to host the Olympics in 1940 (which never took place), in 1964, and in 2020. All of these were decided after major disasters occurred in Japan. How did people come to value sport, and what remained after the Olympics? And what kind of legacy emerged from the memories of the Olympic Games? We would like to discuss the effect of this mega-event here.

Profile

Satoshi Shimizu, Ph.D., is Professor at the University of Tsukuba, Chair of the Masters Program in Health and Sport Sciences, and Vice-chair of Tsukuba International Academy for Sport Studies (TIAS). He has been studying sociology of sport and body culture studies, and researching the cultural politics of baseball, football, Olympic Games and the history of the body. His most recent article is *Tokyo - Bidding for the Olympics and the Discrepancies of Nationalism*, *The International Journal of the History of Sport*, Routledge, 2014.

Education for the *omotenashi* Way of Mind and Manner

Izumi EGAMI

Lecturer, University of Tsukuba

Abstract

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

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

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

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

Profile

Izumi Egami is a lecturer at the University of Tsukuba, specializing in global manners, Japanese hospitality and culture. She worked for Japan Airlines (JAL) as senior cabin crew and was head of the 1987 *omotenashi* education programme for new and junior crew members. She was assigned to the special flight for the Crown Prince and Empress of Japan to the USA. She resigned from JAL in 2013 and established the Global Manner Springs. She also holds seminars on global manners and Japanese culture for schools, universities and companies. Izumi Egami is proficient in calligraphy, the art of wearing Japanese kimono, and the manners of Japanese *washoku* (cuisine). She is currently developing the systematic study of *omotenashi*.

Part II - Cultural Identity and Variation

The Phenomenon of Creole and Creolization Musical Expression of the Cape Verdean Islands

Kay AOKI

Doctoral Student, Division of African Area Studies, Graduate School of Asian and African Area Studies, Kyoto University

Keywords

creole, Cape Verde, morna, syncretism

Abstract

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

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

PART II CULTURAL IDENTITY AND VARIATION

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

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

Profile

Doctoral student at Kyoto University in Lusophone and creole studies, and cultural anthropology, his main area of research is on the Cape Verde Islands with particular focus on creating identity through musical expression. Kay Aoki has lectured at the Department of British and American Studies, Department of Global Affairs, Kyoto University of Foreign Studies, and was a facilitator at the open lecture *The Cultural History of Face - a comparison between Europe and Japan*, held at the Graduate School of Kyoto University of Foreign Studies, 2014. He is a member of the research project 'Cultures Sonores in Africa', 2015, headed by Hiroyuki Suzuki, Kokushikan University. To be published, *Creole Music in Cape Verde, African Pops!*, Akashishoten 2015.

Japanese-French Study of the Spread and Acceptance of Physical Culture: an analysis of Japanese sport animation films

Rie INABA

Researcher, University of Tsukuba

Sébastien LAFFAGE-COSNIER

Senior Lecturer, University of Franche-Comté

Keywords

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

Abstract

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

Our pluridisciplinary project aims to analyze the transformations of the original Japanese cartoons that were necessary for their production in France. Specifically we would like to examine the *Olive et Tom* series, the original title of which is *Captain Tsubasa*, and *Jeanne et Serge* which is entitled *Attacker YOU!* in Japan. In fact, our project aims to clarify the reasons for the success of the spread of Japanese sports animated cartoons in France. Moreover, in examining how implied sexual scenes have been cut and how titles and names have been changed, for example, we hope to bring to light the filters applied to Japanese sports culture as exported to France which could give a real indication of the international process of sports diffusion and transformation.

PART II CULTURAL IDENTITY AND VARIATION

*Profile***Rie INABA**

Ph.D (linguistics) at the University of Tsukuba in 2011, she is a postdoctoral researcher at the University of Tsukuba in charge of the Comparative Study of Contemporary Japanese Society (COMPAS-CJS) program within the Trans-East Asia and Europe Education Program (MEXT, 2011-) headed by Saburo Aoki. She is also a part time lecturer at Kanda University of International Studies. Her main research area is on comparative studies, more especially Japanese -French linguistics and culture.

*Profile***Sébastien LAFFAGE-COSNIER**

Senior Lecturer in Sports Sciences (STAPS), Sébastien Laffage-Cosnier is working in the research centre for Culture, Sport, Health and Society of the University of Franche-Comté. He is particularly interested in the history of school innovations, the history of physical education and sport, and finally, in the mediatization and representation of body practices in the nineteenth and twentieth centuries.

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

J r mie BRIDE

Post-doctoral researcher, University of Franche-Comt 

Keywords

social patrimonial practice, intercultural mediation, anthropo-didactics

Abstract

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

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

This research shows that these elements are not always fully understood by those who welcome a foreign cultural practice. Indeed, as can be seen in the case of karate, they will re-interpret,

PART II CULTURAL IDENTITY AND VARIATION

over-interpret or misinterpret the real essence. This is due to the power of the welcoming culture and its impact on the interpretation of a cultural object. Therefore the practise of karate itself is changed and becomes another activity.

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

Profile

PhD (Physical Education and Sports Sciences), at the University of Franche-Comté in January 2015, his dissertation was an intercultural contrastive study between France and Japan of karate as a cultural object. Jérémie Bride spent three years in Japan observing and practicing karate in *dojos* whilst studying at Japanese university (University of the Ryukyus, Okinawa, the birth place of karate; Osaka University; and under a research program at Tsukuba University). His research intersects the different scientific fields of Anthropology, Linguistics, and Sport Sciences and Physical Education, with the aim of demonstrating possible avenues of alterity and the understanding of a foreign, as well as one's own, culture through a cultural object, or in this case, through a physical activity.

Chair**Irène TAMBA***Profile*

After studying comparative classical grammar (French, Greek, Latin) at Aix en Provence, and Japanese language at INALCO, Irène Tamba taught at several high schools in France (including the pilot school of Sèvres), and then at the University of Hiroshima in Japan, and the Nanterre, Paris-Sorbonne and Strasbourg universities in France. In 1988 she became Director of Studies of the Centre for East-Asian Linguistics at the École des Hautes Études en Sciences Sociales (EHESS). She established the Japanese studies section of the pilot high school of Sèvres and of the University of Strasbourg. She was director in DEA language sciences and holds a seminar on comparative and Japanese linguistics at the EHESS.

Discussant

Craig SMITH

Profile

Craig Smith is a Professor of the Department of Global Affairs at Kyoto University of Foreign Studies. He is interested in vocabulary acquisition, especially the teaching of delexicalized verbs, and team teaching methodology for vocabulary. He is also involved in several experiential and service learning projects with foreign language students.