

# 多文化共学短期〔受入〕留学プログラム (通称 京都サマー／スプリングプログラム)

## 2020 年度実施報告書

アジア研究教育ユニット (KUASU)

国際高等教育院 (ILAS)



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## はじめに

2021 年の春、京都大学アジア研究教育ユニットが主体となり、アセアン諸大学学生と東アジア＋欧米諸大学学生の受け入れ事業である「京都スプリングプログラム 2021」を実施しました。本報告書はこの事業の実施内容等についてまとめたものです。今年度のプログラムは新型コロナウイルスの感染拡大に伴い、オンラインで実施いたしました。コロナ禍の中での国際共同教育プログラムのあり方が模索される中で、本報告書は国際交流事業に携わる方々にとって貴重な参考資料になるかと思えます。



アセアン諸大学学生の受け入れプログラムは 7 度目、東アジア諸大学（もともとは北京大学）の受け入れプログラムは 9 度目を迎えています。アセアン諸大学と東アジア＋欧米諸大学の受け入れのプログラムは、別々のプログラムとして実施していました。2016 年度から新たな試みとして、アセアンと東アジアのプログラムの一部を合同で実施してきました。両プログラムの一体性も回を重ねるごとに深まってきました。さらに、今年度は東アジア諸大学のプログラムにウィーン大学（オーストリア）、マヒドン大学（タイ）、ジョージ・ワシントン大学（アメリカ）、カリフォルニア大学サンディエゴ校も加わり、本プログラムはより多様な学生が集う国際交流の場となっています。

今回は、アセアンおよび欧米諸大学からは、ベトナム 6 名、インドネシア 5 名、シンガポール 2 名、タイ 3 名、アメリカ 3 名の計 19 名が、東アジア＋欧米からは、中国 8 名、台湾 3 名、香港 6 名、韓国 6 名、ドイツ 4 名、オーストリア 2 名、タイ 5 名、アメリカ 4 名の計 38 名が参加しました。今後、本プログラムの参加学生たちが国際社会を牽引するリーダーとして活躍してくれることを期待しています。

本年度のプログラムはオンラインでの実施という初の試みでしたが、参加者の感想も上々という結果に胸をなでおろしています。入念な準備を重ねられた先生方、参加者間の交流が実現するようにくふうしてくれた京大学生・院生のサポーターの皆さんの並々ならぬご尽力の賜物と深く感謝しています。プログラムの実施にあたってお世話になりました国際高等教育院の諸先生方、アジア研究教育ユニットの先生方、京都大学各部局の諸先生、国際高等教育院教務掛、教育推進・学生支援部国際教育交流課交流支援掛とアジア研究教育ユニットの事務担当者、連携諸機関、短期交流学生の講義や日本語授業を担当していただいた講師の方々、そしてサポート役を務めた京都大学の学生、院生たちに、心よりお礼申し上げます。

2021 年（令和三年）3 月

京都大学アジア研究教育ユニット  
ユニット長 落合 恵美子



# 1 多文化共学短期留学プログラム

## 1.1 概要

多文化共学短期留学プログラムは、京都大学アジア研究教育ユニット（以下、KUASU）<sup>1</sup>と国際高等教育院附属日本語・日本文化教育センター（以下、ILAS 日・日センター）<sup>2</sup>が主体となって展開しているプログラムである。東アジア、東南アジア諸国連合および欧米各国におけるトップクラスの諸大学と京都大学との間で短期学生派遣／受入をおこなってきた。本報告書は、そのうちの受入プログラムについて報告するものである。

多文化共学短期[受入]留学プログラムは、通称サマー/スプリングプログラムであり、日本語を主たる教授言語とする KUASU プログラムと英語を主たる教授言語とする ILAS プログラムという2つのサブプログラムからなる。2016年まではそれぞれが独立性を保ちながら運営してきたが、2016年以降、講義や日本語教育などを共同で実施し、徐々に連携を深め、双方に有益なプログラムを発展させてきた。両プログラムは共に、海外の学生と本学学生の共学を軸としたプログラムである。参加学生は、本学の学風及び先端研究に触れ、日本の文化、社会、科学、環境問題などを、共に学ぶ。そして、日本文化、日本社会を「外」の視点から捉えなおすことによって、アジアおよび世界各国と日本とのあいだの相互理解の促進と、互いに共通する課題の発見・解決を目指す力を身につける<sup>3</sup>。本プログラムへの参加を通じて本学学生は、更なる国際的活動への、そして海外の学生は将来にわたる本学ひいては日本との関係への礎を築くことを目的としている。

今年度（令和2年度）の短期受入プログラムは新型コロナウイルス感染拡大の影響により、全面的にオンラインで開催することとなった。オンラインでのプログラム実施は初の試みであった。KUASU プログラム、ILAS プログラムのより一層緊密な連携により、双方がこれまで蓄積してきた人的ネットワーク、教育に係る資源、オンライン講義・バーチャル活動に関する経験等を結集させ、プログラム実施に臨んだ。また、オンラインプログラムの利点を生かし、より多くの京都大学学生の参加の機会を広げたことも今年度プログラムに特徴的なことであった。

本年度は、以下の表1に挙げた対象国／地域からの短期留学生（＝「短期交流学生」）の受入をおこなった。新たに米国から2大学（ジョージ・ワシントン大学、カリフォルニア大学サンディエゴ校）、ウィーン大学（オーストリア）、そしてマヒドン大学（タイ）から学生を受け入れた。

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<sup>1</sup> KUASU (Kyoto University Asian Studies Unit) は、平成24年度から開始された文部科学省による大学の世界展開力強化事業のプロジェクト（『開かれた ASEAN+6』による日本再発見—SENDを核とした国際連携人材育成）を推進する母体となってきた。KUASU を構成するのは、文学、経済学、農学、教育学、アジア・アフリカ地域研究の各研究科と、国際高等教育院附属日本語・日本文化教育センター、東南アジア地域研究研究所、人文科学研究所、経営管理研究部である。

<sup>2</sup> ILAS : Institute for Liberal Arts and Sciences

<sup>3</sup> 注1の世界展開力強化事業のプロジェクトにおいて、当プログラムは SEND プログラム (Student Exchange - Nippon Discovery Program) と呼ばれていた。

表 1 本報告書で扱う短期受入プログラム

形態	プログラム名称（実施期間）	対象の国／地域
受入	京都スプリングプログラム 2021 (令和 3 年 2 月 14 日 ～ 2 月 24 日)	ILAS プログラム（東アジア＋欧米、その他）：中国、韓国、台湾、香港、ドイツ、オーストリア、アメリカ、タイ KUASU プログラム（主としてアセアン）：インドネシア、タイ、ベトナム、シンガポール、アメリカ

## 2 実施体制

### 2.1 京都大学側

実施責任者		
副学長／国際高等教育院長・教授	宮川 恒	(MIYAGAWA Hisashi)
文学研究科・教授／京都大学アジア研究教育ユニット・ユニット長	落合 恵美子	(OCHIAI Emiko)
担当教職員 ([1]主として ILAS 担当,[2]主として KUASU 担当)		
国際高等教育院・教授	河合 淳子	(KAWAI Junko) <sup>[1][2]</sup>
国際高等教育院・准教授	韓 立友	(HAN Liyou) <sup>[1]</sup>
学際融合教育研究推進センター・特定助教	西島 薫	(NISHIJIMA Kaoru) <sup>[2]</sup>
国際高等教育院・特定職員	今井 優子	(IMAI Yuko) <sup>[1]</sup>
文学研究科 国際交流推進室	久田 百合恵	(HISADA Yurie) <sup>[2]</sup>
国際高等教育院/国際教育交流課短期プログラム担当	大島 美花	(OSHIMA Mika) <sup>[1]</sup>
学内協力組織		
国際戦略本部		
欧州拠点		
北米拠点		
アセアン拠点		

学術情報メディアセンター		
学術講義担当（学内・学外）		
京都大学前総長／京都大学名誉教授	山極 壽一	(YAMAGIWA Juichi)
文学研究科・教授	落合 恵美子	(OCHIAI Emiko)
教育学研究科・教授	佐野 真由子	(SANO Mayuko)
農学研究科・教授	近藤 直	(KONDO Naoshi)
農学研究科・教授	松浦 健二	(MATSUURA Kenji)
アジア・アフリカ地域研究研究科・特定助教	飯田 玲子	(IIDA Reiko)
国際高等教育院・准教授	家本 太郎	(IEMOTO Taro)
国際高等教育院・准教授	湯川 志貴子	(YUKAWA Shikiko)
スタンフォード日本センター所長 Director, Stanford Japan Center, Stanford University	ヒュー マイク	(HUGH Michael)
日本語教育担当		
国際高等教育院・非常勤講師	中澤まゆみ	(NAKAZAWA Mayumi)
国際高等教育院・非常勤講師	下橋 美和	(SHIMOHASHI Miwa)
国際高等教育院・非常勤講師	浦木 貴和	(URAKI Norikazu)
神戸学院大学・講師	白方 佳果	(SHIRAKATA Yoshika)
立命館大学・授業担当講師	柏木美和子	(KASHIWAGI Miwako)
研究室訪問協力		
生命科学研究科・准教授	吉村成弘	(YOSHIMUA Naoshige)
エネルギー科学研究科・准教授	マクレラン ベンジャミン	(MCLELLAN Benjamin)
学外協力組織・学外協力者		
大塚オーミ陶業株式会社（代表取締役社長：大杉 栄嗣）		
京都国際マンガミュージアム 京都精華大学マンガ学部・非常勤講師	松井 仁美	(MATSUI Hitomi)
光雲寺		

## 2.2 派遣元大学側

ILAS	
北京大学	
Division for Education Abroad Program Office of International Relations	Chuqiao Shi
国立台湾大学	
Manager, Global Student Affairs Office for International Affairs	Lilian Zheng

国立台湾大学 Manager, Global Student Affairs Office for International Affairs	Kiki Nieh	
香港中文大學 Assistant Director, Office of Academic Links	Myra Lau	
香港中文大學（歴史学部） Senior Lecturer, History Department	Kam-wah Siu	
香港中文大學（歴史学部） History Department	Vicki Tsang	
延世大学校 Assistant Professor, Yonsei University Underwood International College	Tomoko Seto	
ジョージ・ワシントン大学 Professor, Elliott School of International Affairs, The George Washington University	Shoko Hamano	本学北米拠点経由
カリフォルニア大学 サンディエゴ校 Study Abroad Advisor	Rachel Rigoli	本学北米拠点経由
ハイデルベルグ大学 International Relations Office	Oliver Piller	本学欧州拠点経由
ウィーン大学 International Office	Johanna Lehner	本学欧州拠点経由
マヒドン大学 International Relations Division	Korakod Muangthai	本学国際戦略本部経由
KUASU		
ベトナム国家大学ハノイ校外国語大学 日本語文化学部・講師	グエン・トゥイ・ ゴック	Nguyet Thuý Ngọc
チュラーロンコーン大学 文学部・助教授	チョムナード・ シティサーン	Chomnard Setisarn
シンガポール国立大学 人文社会科学部・准教授	レン・レン・タン	Leng Leng Thang
インドネシア大学 人文科学部・講師	ファーリル・ スブハンディアン	Fachril Subhandian
カリフォルニア大学 サンディエゴ校 Study Abroad Advisor	Rachel Rigoli	本学北米拠点経由

### 2.3 プログラム費用

本節では、京都スプリングプログラム 2021 における費用補助状況と学生参加状況の概要について述べる。以下の三項目によって短期交流学生の修学が費用面から支援された。

- ①機能強化経費「世界最高峰の現代アジア・日本研究の教育研究拠点形成－京都大学アジア研究クラスターと国際連携大学院プログラム－」による基幹経費（京都大学）
- ②令和2年度ワイルド&ワイズ共学教育受入れプログラム事業（京都大学）
- ③重点戦略アクションプラン国際学術ネットワーク強化推進事業機能強化経費 戦略的パートナーシップ ウィーン大学（京都大学）

表3では、基本情報と、費目別の費用補助該当者数、各項目の合計人数を、上記①～③による費用補助の該当是非と合わせて示す。

表3 京都スプリングプログラム 2021 の経済支援概要

	ILAS プログラム (中国、韓国、台湾、 香港、ドイツ、ウィー	KUASU プログラム (インドネシア、タイ、 ベトナム、シンガポー	計
実施期間	2021 年(令和3年)2月14日～2月24日		
短期交流学生	38 名	19 名	57 名
短期交流学生 授業料・学内研修費	② 38 名	② 19 名	57 名
短期交流学生学外研修費	② 38 名	② 19 名	57 名
渡航費補助	オンラインのため不要	オンラインのため不要	0 名
宿泊費補助	オンラインのため不要	オンラインのため不要	0 名
本学受講生 授業料・学内研修費	② 51 名		51 名
本学学生サポーター雇用	②13 名	②10 名	23 名
本学学生リーダー雇用	②3 名	②3 名	6 名
映像作成補助雇用	②3 名	②3 名	6 名
PandA 支援/HP 作成 OA 雇用	②③2 名	②1 名	3 名

なお、宿舎については、今年度はオンライン開催のため使用しなかった。

## 2.4 参加学生リスト

### ILAS

KSP Number	Nickname	University	Department	Grade
<b>ILAS_Shift B</b>				
KSP101	Zoe	Peking University	School of Foreign languages	B2
KSP102	Edwin		School of Mathematical Sciences	B3
KSP103	Sofia		Chinese Language and Literature	B2
KSP104	Rachel		School of Foreign Languages	B2
KSP105	Mou		Marketing	B3
KSP106	Shirleen		School of Foreign Languages	B2
KSP107	Gogo		Philosophy and Religious Studies	B3
KSP108	BuYu		School of Software & Microelectronics	B2
KSP109	Simon	National Taiwan University	Business Administration	B2
KSP110	Nicholas		Agricultural Chemistry	B2
KSP111	Wei-Lin		Agricultural Economics	B2
KSP112	Wendy/Sen	The Chinese University of Hong Kong	Chinese Language & Literature	B4
KSP113	Toshi		Philosophy	B4
KSP114	Paul		Physics	B3
KSP115	Jane		History	B4
KSP116	Maggie		History	B3
KSP117	Sam		History	B4



KSP118	Soo	Yonsei University	UIC Economics	B3
KSP119	Hannah		Science, Technology, Policy	B4
KSP120	Ren		Asian Studies	B2
KSP121	Jay		Asian Studies	B3
KSP122	Katja	University of Vienna	Department of East-Asian Studies	B2
KSP123	Leander		Department of East-Asian Studies	M3
KSP124	Kaonashi	Heidelberg University	Molecular biotechnology	M1
KSP125	Karen		Biochemistry	M3
KSP126	Franzi		Molecular biotechnology	B3
KSP127	Tira		Biosciences	B5
ILAS_Shift A				
KSP128	Ashley	Yonsei University	International Studies	B2
KSP129	Sara		Comparative Literature and Culture	B4
KSP130	Kik	Mahidol University	Faculty of Liberal Arts	B3
KSP131	Tan		Faculty of Liberal Arts	B4
KSP132	Merce		Dept of Biology, Faculty of Science	B3
KSP133	Anna		Faculty of Liberal Arts	B4
KSP134	Gun		College of Religious Studies	B4
KSP135	Eli		Japanese Language and Literature	B2
KSP136	Lorenz	The George Washington University	International Affairs Japanese Language and Literature	B4
KSP137	Chelly	University of California, San Diego	International Business	B1
KSP138	Airi		Mathematics	B4

## KUASU

KSP 番号	ニックネーム	大 学	学部・研究科	学年
KSP139	アイ	インドネシア大学	人文学部	B4
KSP140	ハセア		人文学部	B4
KSP141	モニカ		人文学部	B4
KSP142	タウフィック		人文学部	B4
KSP143	ジア		人文学部	B4
KSP144	シュウ	シンガポール国立大学	人文社会科学部	B2
KSP145	ウェイリン		人文社会科学部	B4
KSP146	ソム	チュラーロンコーン大学	文学部	B2
KSP147	リュウ		文学部	B2
KSP148	ディア		文学部	B2
KSP149	ハー	ベトナム国家大学 外国語大学	日本言語文化学部	B3
KSP150	ゴック		日本言語文化学部	B3
KSP151	カイン・リン		日本言語文化学部	B3
KSP152	ビ・カイン		日本言語文化学部	B3
KSP153	ニユン		日本言語文化学部	B3
KSP154	ズン		日本言語文化学部	B2
KSP155	ティナ	カリフォルニア大学 サンディエゴ校	理学部	B4
KSP156	アナベル		言語学部	B3
KSP157	ジャクリン		工学部	B4

## Kyoto University Students

KSP 番号	ニックネーム	大 学	学部・研究科	学年
	Ayumi (ILAS Leader)	京都大学 Kyoto University	文学部	B3
	Hitoshi (ILAS Leader)		法学部	B2
	Hyon (ILAS Leader)		文学部	B2
	たかし (KUASU Leader)		総合人間学部	B4
	あやな (KUASU Leader)		文学部	B3
	シュンピ (KUASU Leader)		工学部	B3
KSP001	すずき (KUASU サポーター)		薬学部	B2
KSP002	Asuka (KUASU サポーター)		文学部	B2
KSP003	Ko (ILAS サポーター)		医学研究科	D3

KSP004	イジュン (ILAS サポーター)	京都大学 Kyoto University	経済学研究科	D1
KSP006	りく (KUASU サポーター)		文学部	B2
KSP008	Hina (ILAS サポーター)		農学部	B2
KSP009	Crystal		農学部	B2
KSP010	Daniel (ILAS サポーター)		経済学部	B2
KSP011	Kiichi (ILAS サポーター)		経済学部	B3
KSP012	Natsu		工学部	B3
KSP013	あやな		工学部	B2
KSP014	Jimmy (ILAS サポーター)		理学部	B4
KSP015	いっちー (ILAS サポーター)		地球環境学舎	B3
KSP016	Wangyunyao (KUASU サポーター)		工学部	B4
KSP017	天/TIAN (ILAS サポーター)		文学研究科	M1
KSP018	Rain Chan		経済学研究科	B1
KSP020	やなぎー		人間環境学研究科	B1
KSP021	さゆり (ILAS サポーター)		農学部	B1
KSP022	Mizuki (ILAS サポーター)		農学部	B2
KSP023	Hotaka (KUASU サポーター)		総合人間学部	B3
KSP024	Bayu (KUASU サポーター)		法学部	B3
KSP025	Lemon		医学部	B3
KSP026	Ayaka (ILAS サポーター)		経済学部	B3
KSP027	Yuto		理学部	B3
KSP028	Taka (KUASU サポーター)		文学部	B3
KSP029	ゆっきー (KUASU サポーター)		法学部	B4
KSP030	Harumi (ILAS サポーター)		総合人間学部	B3
KSP031	ヘレン (KUASU サポーター)		人間・環境学研究科	D2
KSP032	たってい (KUASU サポーター)		経済学部	B1
KSP033	Kanon (ILAS サポーター)		文学部	B3
KSP034	Mutsuki		法学部	B4
KSP035	シェリー		人間・環境学研究科	D1
KSP036	かえる		文学部	B2
KSP037	Mengxuan		人間・環境学研究科	M1
KSP038	ひかり		理学部	B2

KSP040	Kaho	京都大学 Kyoto University	農学部	B2
KSP041	Win		経営管理大学院	M1
KSP042	ゆうゆ		理学部	B3
KSP043	Charlie		農学研究科	M1
KSP044	YOKO		総合人間学部	B2
KSP045	Jenny		法学部	B1
KSP046	Coco		経済学研究科	M1
KSP047	Haruna		医学部	B2
KSP048	Nonoka		文学部	B4
KSP049	Budsaba		農学研究科	M1
KSP052	Tina		経済学研究科	M1
KSP054	Ayumi		薬学部	B1
KSP055	HIRAMOMO		文学部	B1
KSP056	イリ		農学部	B1
KSP057	Emma		工学部	B3
KSP058	TM		工学部	B1
KSP059	ミズキ		農学部	B1
KSP060	Jia		経営管理大学院	M1

### 3. プログラムの概要

#### 3.1 プログラム日程一覧

Kyoto Spring Program 2021 Schedule

Japan Time	08:30-10:30	10:30-12:30	12:30-14:30	14:30-16:30	16:30-18:30	18:30-20:30
Day1 Feb. 14 (Sun.)		10:00-11:00 Preparation			17:00-18:00 Preparation	
Day2 Feb. 15 (Mon.)	9:00-10:00 Orientation A	Japanese A	KUASU※グループ発表準備 ILAS※※ Japanese Conversation English Discussion (Aging Society and Rehabilitation)	Academic Lecture ① 近藤先生 N. KONDO	Japanese B	18:30-19:30 Orientation B
Day3 Feb. 16 (Tue)	Academic Lecture ② 湯川先生 S. YUKAWA	Japanese A	KU intro.A (京大紹介)	Academic Lecture ③ 松浦先生 K. MATSUURA	Japanese B	※※Japanese Conversation/ English Discussion (Gender)
Day4 Feb. 17 (Wed.)	Academic Lecture ④ 河合先生 J. KAWAI	Japanese A	KUASU※グループ発表準備 ILAS※※ Japanese Conversation English Discussion (COVID-19/College Life in COVID-19)	Academic Lecture ⑤ Hugh先生 M. HUGH	Japanese B	KU intro.B (京大紹介) ※※※ Lab Visit (Bio Studies) Food & Agriculture
Day5 Feb. 18 (Thu.)	Academic Lecture ⑥ 飯田先生 R. IIDA	Japanese A	KUASU※グループ発表準備 ILAS Japanese Conversation	Academic Lecture ⑦ 佐野先生 M. SANO	16:30-19:30 Cultural Experiences B	※※※ COVID-19
Day6 Feb. 19 (Fri.)	Academic Lecture ⑧ 家本先生 T. IEMOTO	10:30-13:30 Cultural Experiences A		14:30-17:30 Fieldtrip	17:30-19:30 Japanese B	※※※College Life in COVID-19
Day7 Feb. 20 (Sat.)	Academic Lecture ⑨ 落合先生 E. OCHIAI	Lab visit (Sociology)	Japanese A	KUASU※グループ発表準備 ILAS※※ Japanese Conversation English Discussion (Gender)	Academic Lecture ⑩ 山極先生 J. YAMAGIWA	Japanese B ※※Japanese Conversation/ English Discussion (International Relations)
Day8 Feb. 21 (Sun.)	Free Day (student activity)					
Day9 Feb. 22 (Mon.)	8:30-12:30 Discussion Session among Students A⑪⑫		13:00-14:00 Lab Visit (Energy Economics)		15:30-19:30 Discussion Session among Students B⑬⑭	
Day10 Feb. 23 (Tue)	08:30-10:30 Final Presentation A⑮⑯			13:30-16:30 Final Presentation B⑮⑯	16:30-18:30 Completion Ceremony B	
Day11 Feb. 24 (Wed.)	08:30-10:30 Completion Ceremony A	10:30-11:30 Online Farewell Party A			17:00-18:00 Online Farewell Party B	

※グループごとに最終発表の準備  
 ※※Preparation for final presentations  
 ※※※Optional: Japanese conversation practices/English discussions or Laboratory visits  
 ※※※英語討論のみ実施  
 ※※※English Discussion Only

#### 3.2 プログラム日程詳細

水色部分は ILAS プログラムと KUASU の合同イベント

2月14日(日)Preparation			
時 間	カリキュラム / イベント	教 職 員	場 所
10:00-11:00	Preparation	【国際高等教育院】 河合淳子教授、韓立友准教授 【学際融合研究教育推進センター】 西島薫特定助教	Zoom
17:00-18:00	Preparation		Zoom

2月15日(月) Orientation、Japanese、Academic Lectures				
時 間	カリキュラム / イベント		教 職 員	場 所
9:00-10:00	Orientation A (KUASU)		【アジア研究教育ユニット】 安里和晃（あさと わこう）准教授、久田百合恵職員 【学際融合教育研究推進センター】 西島薫特定助教、 【国際高等教育院】 河合淳子教授	Zoom
10:30-12:30	Japanese Elementary I		柏木美和子(かしわぎ みわこ)講師	
	Japanese Elementary II		中澤まゆみ(なかざわ まゆみ)講師	
	Japanese Intermediate I		下橋美和(しもはし みわ)講師	
	Japanese Intermediate II		浦木貴和(うらき のりかず)講師	
	Japanese Advanced		白方佳果(しらかた よしか)講師	
12:30-14:30	グループ発表準備(KUASU)			
	日本語 会話教室	Discussion in English		
14:30-16:30	Academic Lecture ① Smart Production to solve the problem of "Food-Environment"		【農学研究科】 近藤直(こんどう なおし)教授	
16:30-1830	Japanese Elementary I a		柏木美和子(かしわぎ みわこ)講師	
	Japanese Elementary I b		中澤まゆみ(なかざわ まゆみ)講師	
	Japanese Elementary II &Intermediate I		下橋美和(しもはし みわ)講師	
	Japanese Intermdiate II		浦木貴和(うらき のりかず)講師	
	Japanese Advanced		白方佳果(しらかた よしか)講師	
18:30-19:30	Orientation B (ILAS)		河合淳子教授、韓立友准教授	
2月16日(火) Academic Lectures, Japanese, KU Intro				
時 間	カリキュラム / イベント		教 職 員	場 所

8:30-10:30	Academic Lecture ② The Aesthetics and Sensitivities of the Japanese as seen through Classical Japanese Literature	【国際高等教育院】 湯川志貴子(ゆかわ しきこ)准教授	Zoom
10:30-12:30	Japanese Elementary I	柏木美和子(かしわぎ みわこ)講師	
	Japanese Elementary II	中澤まゆみ(なかざわ まゆみ)講師	
	Japanese Intermediate I	下橋美和(しもはし みわ)講師	
	Japanese Intermediate II	浦木貴和(うらき のりかず)講師	
	Japanese Advanced	白方佳果(しらかた よしか)講師	
12:30-13:00	KU Intro A	【国際高等教育院】 河合淳子教授、韓准教授 【学際融合研究教育推進センター】 西島薫特定助教	
14:30-16:30	Academic Lecture③ Journey to the Termite World	【農学研究科】 松浦健二(まつうら けんじ)教授	
16:30-18:30	Japanese Elementary I a	柏木美和子(かしわぎ みわこ)講師	
	Japanese Elementary I b	中澤まゆみ(なかざわ まゆみ)講師	
	Japanese Elementary II & Intermediate I	下橋美和(しもはし みわ)講師	
	Japanese Intermediate II	浦木貴和(うらき のりかず)講師	
	Japanese Advanced	白方佳果(しらかた よしか)講師	
18:30-20:30	Discussion in English		
2月17日(水) Academic Lectures, Japanese, KU Intro			
時 間	カリキュラム / イベント	教 職 員	場 所
8:30-10:30	Academic Lecture④ 学校教育にみる日本文化の諸相	【国際高等教育院】 河合淳子(かわい じゅんこ)教授	Zoom
10:30-12:30	Japanese Elementary I	柏木美和子(かしわぎ みわこ)講師	
	Japanese Elementary II	中澤まゆみ(なかざわ まゆみ)講師	
	Japanese Intermediate I	下橋美和(しもはし みわ)講師	
	Japanese Intermediate II	浦木貴和(うらき のりかず)講師	

	Japanese Advanced		白方佳果(しらかた よしか) 講師	
12:30-14:30	グループ発表準備(KUASU)			
	日本語	Discussion		
	会話教室	in English		
14:30-16:30	Academic Lecture⑤ Japan's energy-environment conundrum		【Stanford University】 Michael HUGH 教授	
16:30-18:30	Japanese Elementary I a		柏木美和子(かしわぎ みわこ) 講師	
	Japanese Elementary I b		中澤まゆみ(なかざわ まゆみ) 講師	
	Japanese Elementary II &Intermediate I		下橋美和(しもはし みわ) 講師	
	Japanese Intermediate II		浦木貴和(うらき のりかず) 講師	
	Japanese Advanced		白方佳果(しらかた よしか) 講師	
16:30-17:30	KU Intro B		【国際高等教育院】 河合淳子教授、韓准教授 【学際融合研究教育推進センター】 西島薫特定助教	
	Lab Visit (Bio Studies)		【生命科学研究科】 吉村成弘(よしむら しげひろ) 准教授	
17:30-18:30	Discussion in English			
2 月 18 日(木) Academic Lectures, Japanese, Cultural Experience				
時 間	カリキュラム / イベント		教 職 員	場 所
8:30-10:30	Academic Lecrture⑥ High Economic Growth and Minamata Disease: The Fight for Certificates Officially Acknowledging Victims of Methylmercury Poisoning		【アジア・アフリカ地域研究研究科】 飯田玲子(いいだ れいこ) 特定助教	Zoom
10:30-12:30	Japanese Elementary I		柏木美和子(かしわぎ みわこ) 講師	
	Japanese Elementary II		中澤まゆみ(なかざわ まゆみ) 講師	
	Japanese Intermediate I		下橋美和(しもはし みわ) 講師	
	Japanese Intermediate II		浦木貴和(うらき のりかず) 講師	
	Japanese Advanced		白方佳果(しらかた よしか) 講師	













12:30-14:30	グループ発表準備 (KUASU)			
	日本語 会話教室	Discussion in English		
14:30-16:30	Academic Lecture⑦ Diplomatic ceremonial in the last decade of the Tokugawa Shogunate: Japan's first step into modern diplomacy before		【教育学研究科】 佐野真由子(さの まゆこ)教授	
16:30-19:30	Cultural Experience B (ILAS)			
19:30-20:30	Discussion in English			
2 月 19 日 (金) Academic Lectures, Japanese, Cultural Experience				
時 間	カリキュラム / イベント	教 職 員	場 所	
8:30-10:30	Academic Lecture⑧ 日本語の 社会言語学的諸相	【国際高等教育院】 家本太郎(いえもと たろう)准教授	Zoom	
10:30-13:30	Cultural Experience A (KUASU)	【京都国際マンガミュージアム】 松井仁美(まつい ひとみ)講師		
14:30-17:30	Fieldtrip			
17:30-19:30	Japanese Elementary I a	柏木美和子(かしわぎ みわこ)講師		
	Japanese Elementary I b	中澤まゆみ(なかざわ まゆみ)講師		
	Japanese Elementary II & Intermediate I	下橋美和(しもはし みわ)講師		
	Japanese Intermediate II	浦木貴和(うらき のりかず)講師		
	Japanese Advanced	白方佳果(しらかた よしか)講師		
19:30-20:30	Discussion in English			
2 月 20 日 (土) Academic Lectures. Japanese				

時 間	カリキュラム／イベント		教 職 員	場 所
8:30-10:30	Academic Lecture⑨ Gender in Asia		【文学研究科】 落合恵美子(おちあい えみこ)教授	Zoom
	Lab Visit (Sociology)			
10:30-12:30	Japanese Elementary I		柏木美和子(かしわぎ みわこ)講師	
	Japanese Elementary II		中澤まゆみ(なかざわ まゆみ)講師	
	Japanese Intermediate I		下橋美和(しもはし みわ)講師	
	Japanese Intermediate II		浦木貴和(うらき のりかず)講師	
	Japanese Advanced		白方佳果(しらかた よしか)講師	
12:30-14:30	グループ発表準備(KUASU)			
	日本語 会話教室	Discussion in English		
14:30-16:30	Academic Lecture⑩ Evolution of human socialities: from a viewpoint of primatology		【前総長】 山極寿一(やまぎわ じゅいち)教授	
16:30-18:30	Japanese Elementary Ia		柏木美和子(かしわぎ みわこ)講師	Zoom
	Japanese Elementary Ib		中澤まゆみ(なかざわ まゆみ)講師	
	Japanese Elementary II &Intermediate I		下橋美和(しもはし みわ)講師	
	Japanese Intermediate II		浦木貴和(うらき のりかず)講師	
	Japanese Advanced		白方佳果(しらかた よしか)講師	
18:30-20:30	グループ発表準備(KUASU)			Zoom
	日本語 会話教室	Discussion in English		
2月22日(月)Discussion Session				
時 間	カリキュラム／イベント		教 職 員	場 所
8:30-12:30	Discussion Session among Students (KUASU)		【学際融合教育研究推進センター】 西島薫特定助教	Zoom
	Discussion Session among Students (ILAS)		【国際高等教育院】 河合淳子教授、韓立友准教授	
13:00-14:00	Lab Visit (Energy Economics)		【エネルギー科学研究科】 McLellan, Benjamin 准教授 【国際高等教育院】 韓立友准教授	

15:30-19:30	Discussion Session among Students (ILAS)	【国際高等教育院】 河合淳子教授、韓立友准教授	
2月23日(火)Final Presentation			
時間	カリキュラム／イベント	教職員	場所
8:30-10:30	Final Presentation A	【学際融合教育研究推進センター】 西島薫特定助教 【日本語講師】 下橋美和講師、浦木貴和講師、 白方佳果講師	Zoom
13:30-16:30	Final Presentation B	【国際高等教育院】 河合淳子教授、韓立友准教授	
16:30-17:30	Completion Ceremony B	【国際高等教育院】 河合淳子教授、韓立友准教授	
2月24日(水)Completion Ceremony, Farewell Party			
時 間	カリキュラム／イベント	教 職 員	場 所
8:30-9:30	Completion Ceremony A	【アジア研究教育ユニット】 落合恵美子教授 【国際高等教育院】 河合淳子教授 【学際融合教育研究推進センター】 西島薫特定助教	Zoom
10:30-11:30	Farewell Party A	【国際高等教育院】 河合淳子教授 【学際融合教育研究推進センター】 西島薫特定助教	
17:00-18:00	Farewell Party B	【国際高等教育院】 河合淳子教授、韓立友准教授	

### 3.3 アカデミックレクチャー担当教員一覧

## Academic Lectures

08:30-10:30 (Japan Time)						14:30-16:30 (Japan Time)					
Date	Photo	Lecturer	Affiliation	Lecture title	Language	Date	Photo	Lecturer	Affiliation	Lecture title	Language
② Feb.16 (Tue.)		<b>Shikiko YUKAWA</b> Associate Professor	Institute for Liberal Arts and Sciences, Kyoto University	The Aesthetics and Sensitivities of the Japanese as seen through Classical Japanese Literature (日本古典文学に見る日本人の美意識)	English PPT and/or Handouts	① Feb.15 (Mon.)		<b>Naoshi KONDO</b> Professor	Graduate School of Agriculture, Kyoto University	Smart Production to solve the problem of "Food-Environment" for 9 billion people (90億人のための「食料-環境」問題を解決するスマート生産)	English REC PPT and/or Handouts
④ Feb.17 (Wed.)		<b>Junko KAWAI</b> Professor	Institute for Liberal Arts and Sciences, Kyoto University	学校教育にみる日本文化の諸相 (Cultural Aspects of Education in Japan)	日本語 REC PPT and/or Handouts	③ Feb.16 (Tue.)		<b>Kenji MATSUURA</b> Professor	Laboratory of Insect Ecology, Graduate School of Agriculture, Kyoto University	Journey to the Termite World (シロアリの世界への旅)	English REC PPT and/or Handouts
⑥ Feb.18 (Thu.)		<b>Reiko IIDA</b> Program-Specific Assistant Professor	Graduate School of Asian and African Area Studies, Kyoto University	High Economic Growth and Minamata Disease : The Fight for Certificates Officially Acknowledging Victims of Methylmercury Poisoning	English PPT and/or Handouts	⑤ Feb.17 (Wed.)		<b>Guest lecturer Michael HUGH</b> Dr. Director	Stanford Program in Kyoto, Bing Overseas Studies, Stanford University	Japan's energy-environment conundrum	English REC PPT and/or Handouts
⑧ Feb.19 (Fri.)		<b>Taro IEMOTO</b> Associate Professor	Institute for Liberal Arts and Sciences, Kyoto University	日本語の社会言語学的諸相 (Socio-linguistic aspects of Japanese)	日本語 PPT and/or Handouts	⑦ Feb.18 (Thu.)		<b>Mayuko SANO</b> Professor	Graduate School of Education, Kyoto University	Diplomatic ceremonial in the last decade of the Tokugawa Shogunate: Japan's first step into modern diplomacy before the Meiji Restoration (幕末の外交儀礼から、日本の近代外交の幕開けを考える)	English REC
⑨ Feb.20 (Sat.)		<b>Emiko OCHIAI</b> Director of KUASU, Professor	Graduate School of Letters, Kyoto University. Director of Kyoto University Asian Studies Unit	Gender in Asia (アジアのジェンダー)	English REC PPT and/or Handouts	⑩ Feb.20 (Sat.)		<b>Juichi YAMAGIWA</b> Former President of Kyoto University, Professor	Division of Biological Science, Graduate School of Science, Kyoto University	Evolution of human socialities: from a viewpoint of primatology (人類の社会性の進化 - 霊長類学の視点から)	English REC PPT and/or Handouts

REC A recording of the lecture or a part of it will be provided up to 48 hours after the class.

PPT and/or Handouts PPT and/or handouts will be provided as they become necessary.

The above ZOOM recording and PPT/handouts can be accessed only by the students who register for the particular class.

## 4. 成績評価

### 4.1 成績評価の概要

従来より京都大学からの単位付与は行われていないものの、成績証及び参加証を交付してきた。成績証及び参加証に基づき、大学によっては、単位として認めているところがある(北京大学、延世大学校)。2018 年度より成績評価を整備し、継続している。出席・参加態度 30%、日本語クラス 30%、最終発表と最終レポート 40%の合計で評価することとし、素点及び評語による成績評価を行った。また今年度より京都大学生の受講生にたいしては参加証を発行することになった。京都大学生の受講生の参加証授与条件は、学術講義 (Academic Lecture) ①～⑩、学生同士の討論 (Discussion Session between Students) ⑪⑫、最終発表 (Final Presentation) ⑬⑭の全 14 コマ中、6 コマ以上の受講である (⑪⑫は必須)。

### 成績評価基準

京都大学国際高等教育院  
京都大学アジア研究教育ユニット

京都サマープログラム 2021 の成績評価は以下の基準に沿っておこなわれます。

参加者には参加証を授与します。成績証は下記の条件を満たした場合のみ授与します。プログラム終了後に各大学の担当の先生宛に送付します。

#### 成績証授与の条件

参加必須の 36 時間の活動のうち、リアルタイムで 80% 以上の出席が必要です。

- |  |     |
|--|-----|
| (1) プログラムの講義およびその他のプログラムの正規活動への出席<br>(参加必須の 36 時間から日本語授業 10 時間を除いた 26 時間で計算) | 30% |
| (2) 日本語講義  | 30% |
| (3) 最終プレゼンテーション及び最終レポート  | 40% |

## **The assessment for “Kyoto Spring Program 2021”**

Institute for Liberal Arts and Sciences (ILAS)  
Kyoto University Asian Studies Unit (KUASU)

The assessment of “Kyoto Spring Program 2021” will be done in the following manner. Participants will receive a certificate of participation. Transcripts will be awarded only when the following conditions are met. The certificate will be sent to the person in charge of each university after the program.

[ Transcript]

Requirements: Participants must attend on a real time basis at least 80% of the required 36 hours of lecture and activities in order to receive the transcript.

Assessment:

- |  |     |
|--|-----|
| (1) Attendance and participation in lectures and activities<br>(26 hours of lectures and activities except for Japanese language classes, including participation in academic lectures (10 hours), cultural experience (3 hours), KU intro.(1 hour), discussions among students (4 hours), fieldtrip (4 hours), final presentation (2 hours), opening and closing sessions (2 hours).) | 30% |
| (2) Japanese language class  | 30% |
| (3) Presentation and Final report  | 40% |

MM DD, YYYY

## ACADEMIC TRANSCRIPT

Student :  
Course : Kyoto Spring Program 2021  
Period : February 14, 2021 to February 24, 2021  
Evaluation : Attendance and participation in lectures and activities (30%),  
Japanese language class (30%), Presentation and final report (40%).

This certifies that has attended the above-named program and received the following evaluation.

### Marks

Attendance and participation in lectures and activities	/30
Japanese language class	/30
Presentation and final report	/40

---

Overall	/100
Evaluation	

Note : Evaluation Scale	A+ : 100-96	A : 95-85
	B : 75-84	C : 74-65
	D : 64-60	F : below 60

Signature\_\_\_\_\_

MIYAGAWA, Hisashi

Director

Institute for Liberal Arts and Sciences

Kyoto University

年月日

## 成績表

学生氏名 :  
プログラム名 : 京都スプリングプログラム 2021  
期間 : 2021 年 2 月 14 日～2021 年 2 月 24 日  
評価内訳 : プログラムの講義およびその他のプログラムの正規活動(30%),  
日本語クラス (30%),共同発表および最終レポート (40%).

### 評点

プログラムの講義およびその他のプログラムの正規活動	/30
日本語クラス (レベル)	/30
共同発表および最終レポート	/40

---

全体	/100
評価	

### 備考：

- ・この成績表は京都大学の単位を正式に証明するものではありません。
- ・京都大学文学部では以下の通り評価されますので参考にしてください。

A+ : 100-90	A: 89-80
B : 79-70	C: 69-60
D : 60	F: 59- 0

署名

落合 恵美子

ユニット長

京都大学アジア研究教育ユニット

京都大学



## 5. プログラムの概要

### 5.1 シフト制と実施方法

プログラムは、海外からオンラインで参加する学生のため、時差を考慮して、二部構成部分(A と B は同内容)、選択式部分、全体部分から構成した。午前は東南アジア、北米、午後は東アジア、欧州から参加する学生が、受講しやすい時間帯となるよう設定した。二部構成となっているのは、日本語授業、ディスカッション、ファイナルプレゼンテーション、Cultural Experience、全体部分は、ILASU、KUASU の別なく合同で実施するアカデミックレクチャー、フィールドトリップ、そして、選択部分は学生たちの自由な意思で参加可能な日本語会話、ディスカッションセッションである。

オンラインによる授業の実施に当たっては、学内学習支援システムとオンライン会議システムを用いた。

- ・ PandA (京都大学学内学習支援システム: Kyoto University's Cyber learning Space for People and Academe) …ライセンス付き Zoom の利用、授業での資料や課題のやりとり、授業中の小テストなどに利用
- ・ ZOOM KU license (オンライン会議システム)

### 5.2. カリキュラムの概要

#### 5.2.1 カリキュラムの内容

令和 2 年度の京都スプリングプログラム 2021 はオンラインで実施したため、従来のカリキュラムから大きく内容を変更した。本プログラムのカリキュラム内容は、おおむね表 1 のようにまとめることができる。大きく分けると、(A) 日本語学習、(B) 学術的学習、(C) 体験学習、(D) 共同学習の 4 つのパートから構成されている。(B) 内のアカデミックレクチャーに関しては選択制である。(C) 内の文化体験の「四コマ漫画教室」(KUASU) における講義パートを (B)、実践パートを (C) に分類すると、A・B・C・D の配分は以下の通りになる。

表1 本プログラムのカリキュラムの概要（時間数）

分類	項目	時間数	割合	内容	
A 日本語学習	日本語講義	10	30%	5 クラス (初級 2 クラス、中級 2 クラス、上級 1 クラス)	
B 学術的学習	アカデミック レクチャー	20	30%	農学、昆虫学、霊長類学、環境学、日本古 典文学、日本文化論、教育社会学、日本言 語学、日本史（選択制）	
	文化体験	1. 5	5%	四コマ漫画講義 (KUASU)	
C 学内外 文化学習		1. 5	5% (10%)	四コマ漫画自実習 (KUASU)	日本文化体験 (ILAS)
	学外研修	3	10%	大塚オーミ陶業への Virtual Filed Trip	
D 共同学習	討論・発表	6	20%	討論、発表	
計		32*	100%		

\* プログラム正規活動である Preparation, Orientation, Completion Ceremony の時間数を除く

本プログラムは国際的に活躍できる留学生／日本人大学生の育成を目的としており、受入・派遣の両プログラムが密接に連携している。双方向型の学生の受入・派遣をより円滑にするため、学生間の交流が最も盛んとなる「D 共同学習」に質的な重点を置いてきた。京都スプリングプログラム 2021 では正規の時間としては6時間の共同学習を設けた他、授業の合間に学生交流の時間を設けた。

本プログラムの内容は、以下の五つの部分に分けられる。

### 5.2.2 アカデミックレクチャー

毎年講義を担当する教員は代わるが、国際関係、歴史、文学、農学、社会学など、各教員が専門とする講義を依頼している。教授言語は主に英語（8講義）、一部日本語（2講義）で提供される。

今年度のアカデミックレクチャーは、例年の倍の10種のレクチャーを用意した。海外からアクセスする学生には時差があることから、いずれの国においても受講しやすい時間帯に最低5科目配置するよう配慮した。関心があれば、5科目を超えて受講は可能とした。

アカデミックレクチャーの内容は担当教員の間で検討を重ねた。選定の際の観点は、日本・日本社会を理解することに資する内容であること、又は本学のユニークな学究成果に触れられる内容であること、そして専門外の学生にも理解でき且つ表面的な理解にとどまらない内容を含むことである。新型コロナウイルス感染症が世界を席卷中のこの時期、そこに焦点を当てることも考えられたが、あえてこのアカデミックレクチャーは、幅広いトピックを扱い、これまで触れることのなかった分野に触れ、分野を問わず物事を捉える際に生かせる視点を提供することを重視した。後掲の学生の報告文からは、この趣旨はよく理解されており、非常に高い満足度が示されている。

今年度の10のアカデミックレクチャーの担当教員、タイトルは次の通りである。後掲の写真、学生のコメントも参照されたい。

- ・山極寿一（前総長） Evolution of human socialities: from a viewpoint of primatology
- ・近藤直（農学研究科） Smart Production to solve the problem of "Food-Environment" for 9 billion people
- ・飯田玲子（アジア・アフリカ地域研究研究科） High Economic Growth and Minamata Disease: The Fight for Certificates Officially Acknowledging Victims of Methylmercury Poisoning
- ・松浦健二（農学研究科） Journey to the Termite World
- ・落合恵美子（文学研究科） Gender in Asia
- ・佐野真由子（教育学研究科） Diplomatic ceremonial in the last decade of the Tokugawa Shogunate: Japan's first step into modern diplomacy before the Meiji Restoration
- ・湯川志貴子（国際高等教育院） The Aesthetics and Sensitivities of the Japanese as seen through Classical Japanese Literature(日本古典文学に見る日本人の美意識)
- ・家本太郎（国際高等教育院） 日本語の社会言語学的諸相Socio-linguistic aspects of Japanese
- ・河合淳子（国際高等教育院） 学校教育にみる日本文化の諸相Cultural aspects of education in Japan

### 5.2.3 日本語教育

本プログラムのうち、ILAS プログラムは、募集の段階では日本語能力を要求しておらず、すべて英語で受講できる。しかし、以前のプログラム参加者から、日本語学習を希望する学生が少なくなかったため、2016 年度（平成 29 年度）より、国際高等教育院附属日本語・日本文化教育センターに講師紹介を依頼し、初級日本語のクラスの提供を開始した。日本語学習は非常に好評で、その後も継続されただけでなく、中級以上の学生も参加するようになってきた。そのために KUASU プログラムと乗り入れ、毎年 4 レベルの日本語クラスを提供してきた。それでも日本語クラスの更なる充実を求める声が大きかった。

一方、KUASU プログラムは、教授言語は原則として日本語であり、日本語能力試験 N3 以上の日本語能力を有することが望ましいと募集要項に記載している。

以上の状況を踏まえ、今年度は、2つのシフトでそれぞれ5レベルの日本語クラスを提供した。日本時間の午前中のシフトAでは、初級Ⅰ、初級Ⅱ、中級Ⅰ、中級Ⅱ、上級レベル、午後のシフトBは初級学習者が多かったことから、初級Ⅰa、初級Ⅰb、初級Ⅱ～中級Ⅰ、中級Ⅱ、上級レベルとした。これまでは4レベルしか提供できていなかったが、今年度は格段に充実させることができた。またプレイスメントテストをオンラインでプログラム前に実施した。これにより、初回からスムーズに授業に入ることができ、また微調整が必要な学生への対応もしやすくなった。履修者構成は以下の通りとなった。どのレベルも、語学学習に適正な人数で構成されていることがみてとれよう。

日本語クラスのレベル別受講者（2021）

		初級Ⅰ		初級Ⅰ（既習） ～初級Ⅱ		初級Ⅱ～中級Ⅰ		中級Ⅱ		上級		合計
		初級Ⅰ (午前)	初級Ⅰa (午後)	初級Ⅱ (午前)	初級Ⅱb (午後)	中級Ⅰ (午前)	初級Ⅱ ～中級Ⅰ (午後)	中級Ⅱ (午前)	中級Ⅱ (午後)	上級 (午前)	上級 (午後)	
北京大学			3		2		2		1			8
香港中文 大学	(全学)				1						2	3
	(歴史)		2		1							3
国立台湾大学			1				2					3
延世大学校		1	1	1			1		1		1	6
ウィーン大学					1				1			2
ハイデルベルク大学			2		1		1					4
マヒドン大学		3		2								5
ジョージ・ワシントン大学						1				1		2
UCサンディエゴ				1		1				3		5
チュラーロンコーン大学								3				3
インドネシア大学						3		2				5
ベトナム国家大学 ハノイ校						3		1		2		6
シンガポール大学										2		2
合計		4	9	4	6	8	6	6	3	8	3	57

#### 5.2.4 課内の特別活動

##### [Fieldtrip]

これまで当プログラムの一つの軸は、日本社会への理解を深める実地研修である。従来の対面交流が可能なプログラムでは、様々な体験機会を提供できた。例えば前回 2019 年プログラムでは、隣県の滋賀県を訪れ、環境政策を学ぶ一環で滋賀県立大学提供の琵琶湖調査船での湖上調査を行うなどこのプログラムならではの研修を行ってきた。また、企業訪問も精力的に行ってきた。例年、京都に本社を置く中小企業とパナソニックなど世界に知られた大企業の両方を訪れ、社員の方々との議論を通して、それぞれの組織の特徴を肌で感じる機会を持ってきた。

オンラインプログラムでこれまでのような研修に近いものが提供できるのか、学生リーダーを主体として5カ月に及ぶ検討を重ねた。新型コロナウイルスによる行動制限を前提としなければならないことに加え、オンラインプログラムでは、肖像権やコピーライト、企業の機密保護の問題などクリアすべき課題は数多あった。そのような困難の中、大塚オーミ陶業株式会社の協力を得て、バーチャル企業訪問、討論会が実現した。大塚オーミ陶業株式会社は陶板を用いた複製技術で世界をリードする企業である。会社の様子や製品の撮影への協力のみならず、オンラインによる社長、工場長、社員の方々と学生たちの議論の機会が設けられた。文化的財産の保全についての議論を、多様な文化的背景を持つ学生と、実際にそれに従事する方々との間で行うことは得がたい経験となった。

##### [KU intro.]

KU intro. とは Kyoto University Introduction の略であり、京都大学の紹介を日本語、英語、中国語で行う取り組みである。前述の通り、本プログラムは、本学学生はさらなる国際的活動への、そして海外学生は将来にわたる本学については日本との関係への礎を築くことを目的としている。ZOOM のブレイクアウトセッションを使って、担当の教員3名がそれぞれの言語で20分程度の紹介を行った。その中には、日本留学や奨学金の情報も含めた。その後、学生による京大の学生生活の紹介が行われた。

##### [Cultural Experience]

ILAS プログラム、KUASU プログラムそれぞれで企画した。ILAS プログラムは文化紹介・文化比較として、三味線・琴生演奏、折り紙、伝統衣装、茶道、各国の茶と菓子の紹介を企画した。KUASU プログラムでは、講義「アニメ・マンガの日本的特徴」の後、マンガを描く実習を行った。詳細については、各プログラムの報告を参照のこと。

##### [Discussion among students ディスカッション]

プログラム9日目には、4時間にわたるディスカッションが、2回行われた。これはすべての受講生に必修の活動である。2日目～8日目まで、自由参加のディスカッションの時間をほぼ毎日とってきたが、それをまとめる形で本学学生が話題提供を行い、それぞれの話題についてさらに議論を行った。扱った話題とモデレーター（本学学生）の呼称を記しておく。

2月22日（月）8:30-12:30 ILAS プログラムのディスカッション

・Aging Society & Rehabilitation

Moderator: Jimmy, Ko Yanase, Mizuki

• COVID-19: The policies on COVID-19 in each country and their effects

Moderator: Sayuri, Jimmy

• Gender: The beauty without being a slave to gender

Moderator: Harumi, Ko Yanase

2月22日(月) 8:30-12:30 KUASU プログラム (ディスカッションは10:00-)

グループ①「食料問題」班の発表

モデレーター: 京都大学生サポーター (KSP28)

グループ②「日本文化Ⅰ: 伝統文化」班の発表

モデレーター: 京都大学生サポーター (KSP32)

グループ③「日本文化Ⅱ: 現代文化」班の発表

モデレーター: 京都大学生サポーター (KSP2)

グループ④「学校教育」班の発表

モデレーター: 京都大学生サポーター (KSP31)

グループ⑤「環境問題」班の発表

モデレーター: 京都大学生サポーター (KSP23)

グループ⑥「キャリア」班の発表

モデレーター: 京都大学生サポーター (KSP24)

2月22日(月) 15:30-19:30 ILAS プログラムのディスカッション

• Gender: Equality in Gender

Moderator: Masako

• Food & Agriculture: The sustainable way of food supply

Moderator: Hinako, Sayuri

• COVID-19: College life

Moderator: Kanon, Ayaka, Katja, Lorenz

• College Life in COVID-19: The validity of the online communication

Moderator: Sayuri, Xiaotian

• International Relations: Immigrants in Europe, Japan, and the US

[Final Presentation 最終プレゼンテーション]

ILAS プログラムでは、4 分間の個人発表、KUASU プログラムは海外学生と本学学生で構成されるグループでの発表を行った。詳細については、各プログラムの報告を参照のこと。

### 5.2.5 課外の活動

プログラム中のほぼ毎日、12:30-14:30 と 18:30-20:30 は自由参加の日本語会話練習とディスカッションの時間とした。午前中は ILAS と KUASU の二本立てで活動を行った。自由参加とは言え、連日 15 名を超える学生が参加し活発に活動を展開した。後掲の報告書からは、この時間の自由な議論を高く評価する記述が少なくない。

#### (5) 研究室訪問

今回、ILAS プログラムには理系の学生が少なからず参加しており、この機会に京都大学でどのような研究がおこなわれているのかを知りたいという学生の希望があった。そのため、生命科学研究科、エネルギー科学研究科の協力を得て、研究紹介の時間をもつことができた。また文学研究科社会学専修の落合恵美子教授より、アカデミックレクチャーの後、参加者を対象に研究紹介が行われた。

2 月 17 日		2 月 20 日		2 月 22 日	
18 : 30-20 : 30		08 : 30-10 : 30		13 : 00-14 : 00	
Bio Studies 生命科学研究科		Sociology 文学研究科		Energy Economics エネルギー科学研究科	
海外学生	6	海外学生	42	海外学生	15
京大生	2	京大生	27	京大生	1
合計	8	合計	69	合計	16

京大生の数には補助を行う学生を含む。

## 6. 展望

各プログラム固有の展望については、各章に譲るが、ILAS プログラム、KUASU プログラム共通の観点から、(1) 地域の拡大、(2) 運営体制の充実、(3) 広報について、展望を述べておきたい。

(1) 現在、ILAS プログラム、KUASU プログラムは、それぞれの個性を生かしつつ、両者に共通する部分については協力して提供している。共通部分は、学術講義（アカデミックレクチャー）群、日本語授業、京大紹介講義（日本語、英語、中国語の 3 か国語で提供）、学外研修である。これにより、多様な背景を持つ学生が一堂に会して学ぶ機会を提供できており、京都大学学生に対する教育的効果も大きい。今後もこの方針を継続したい。

(2) 今後を展望するには体制の強化が必要である。プログラムの経験を蓄積し、継続的なプログラム運営が可能となる体制を一層強化していかなければならない。学部生を受け入れるこうしたプログラムは、京都大学全体を見渡してもユニークなものであり、参加者、協



力教員の評価も高い。中・長期的実施を可能にする運営体制の構築が求められる。とくにオンライン開催に伴っては、運営に必要な準備が多岐にわたり、複雑化する傾向にある。これに関するスキルを身に付けた人材の育成、確保、そして学内外の各部署との連携体制をより一層強化することが求められる。また、学外組織との連携は、両プログラムにとって重要な要素である。今年度は、京都国際漫画ミュージアムの協力を得た。

（３）広報も課題である。本プログラムは海外パートナー校では一定の認知度があるが、むしろ学内での認知度は向上の余地がある。本学学生への案内は、国際高等教育院 HP 内のプログラムホームページの開設、各種メーリングリストの利用、KULASIS への掲載、SNS の利用などを行った結果、50 名を超える参加を得たが、オンラインであれば更に多くの学生の受入れが可能である。

今後も学内外と連携し、海外学生、本学学生双方に資する研修内容の開発を行っていく。



## 7. 資料集

アカデミックレクチャーの様子と報告

アカデミックレクチャー①; “Asian Advanced Agricultural Technologies (AAA Tech) for 9 Billion People’s Food Production and Environmental Conservation” [KONDO Naoshi]

15/54

### Two ways of food production for two more billion people

1. Enhance productivity on agricultural products in open fields with minimum environmental load
2. Reduce food loss and food waste at Post-harvest stage (grading, storage, process) & Disposal at consumption stage

Precise Sensing Technologies LOSS

30 % food loss in the world

アジア・アフリカを中心に二十億の人口増が見込まれる中、いかに食糧を供給するかという問題を多角的に論じる講義であった。一つ目の視点は環境への負荷を最小限に留めながら農業の効率を上げること。主に効率的な機械の発明の歴史について指摘があった。二つ目の視点はフードロス・食料廃棄の問題について、特に収穫後の品質管理の段階で傷や腐っているものをより簡単・効率的かつ精密に見分けたり、家畜の状態を簡単に判別する機械や技術について説明があった。農業単体の問題としてではなく、環境や技術、食生活、宗教などを包括的に考えることで人口増に対応する食糧供給の在り方が論じられ、一つの視点ではなく多くの視点を以て問題に向かうことの重要性を感じた。

(京都大学生リーダー3 回生 Ayumi)  
137 Idahosa 25 Nakayama L...

アカデミックレクチャー②; “The Aesthetics and Sensitivities of the Japanese as seen through Classical Japanese Literature” [YUKAWA Shikiko]

Names for the moon		Meaning
crescent moon	三日月 みかづき <i>mikazuki</i>	
half moon	半月 はんげつ <i>hangetsu</i>	
full moon	満月 まんげつ <i>mangetsu</i>	
15 <sup>th</sup> night	望月 もちづき <i>mochizuki</i>	
16 <sup>th</sup> night	十六夜月 いざよひのつき <i>izayohi no tsuki</i>	
17 <sup>th</sup> night	立待月 たちまちのつき <i>tachimachi no tsuki</i>	
18 <sup>th</sup> night	居待月 おまちのつき <i>imachi no tsuki</i>	
19 <sup>th</sup> night	臥待月 ふしまちのつき <i>fushimachi no tsuki</i> 寝待月 ねまちのつき <i>nemachi no tsuki</i>	

湯川先生の講義では、日本の美意識について学びました。日本には春・夏・秋・冬という四つの季節があり、この四つの季節の流れの中で日本人は生活を営んできました。そして四季の変化に応じた生活の中で日本人の美意識も育まれてきました。講義では、「古今和歌集」の和歌や松尾芭蕉による「奥の細道」の俳句の中に登場する花鳥風月を通じて、日本の美意識について学びました。花鳥風月の美しさは、季節の循環の中であらわれる一時的で偶然的なものであり、同じ光景は繰り返されることはありません。だからこそ不完全であり、その不完全さがさらなる美への想像を掻き立てるのだと思いました。普段は日本語を通じて日本の文化や伝統について考えてきましたが、湯川先生の講義は英語を通じて日本の美意識を再確認することのできる貴重な機会でした。

(西島 薫)

## Academic Lecture by Prof. Matsuura

Kyoto Spring Program 2021

# Journey to the Termite World

Kenji Matsuura

Graduate School of Agriculture  
Kyoto University



松浦先生にはシロアリの社会や生態について講義を提供して頂きました。シロアリの社会は再生産を担当する女王アリと王アリ、女王アリと王アリを守る兵隊アリ、そし女王アリと王アリに食事を運ぶ働きアリなどから成り立っています。このような役割の分化はシロアリが幼虫から成虫になる過程で起こります。シロアリのコロニーの中には、二次的な女王や王がいますが、もし王や女王がいなくなれば、二次的な女王や王が新しい女王や王になります。また、稀に二次的な女王や王がいない環境では、生殖機能のない兵隊アリが王になることもあるようです。さらに興味深く思ったのは女王の生殖方法についてです。女王は有性生殖もおこないますが、無性生殖によって後継者を生みます。無性生殖によって女王の遺伝子をそのまま継承することができます。昆虫にも社会があるということは何となく知っていましたが、昆虫たちが複雑なシステムによって社会が持続させていることには全く想像が及んでいませんでした。またシロアリのフェロモンについても学びました。シロアリには害虫として有名ですが、フェロモンに関する研究が害虫駆除に役立つことがあるとのことでした。シロアリの社会を通じて、生命が持続するために築き上げた生態の奥深さを知ることができました。



しつもん

質問です。Question

みなさんの国で、どのような<sup>きょういくもんだい</sup>教育問題  
がありますか。

What kinds of educational problems  
do you have in your country?



文化とは知識や道徳、芸術などさまざまな要素が複合的に絡み合ったもので、その実態を掴みきるのはなかなか難しいものです。この講義では、学校教育という観点から日本の文化やその根底となる価値観について解説していただきました。まず、日本とアメリカの小学校でそれぞれの生活を描いたビデオを視聴しました。ビデオでは、クラス全体のペースに合わせて行なう日本の授業風景と、能力別にクラス分けをし、個人の能力を重視したアメリカの授業風景が紹介されました。日本の小学校では、授業以外にも給食の配膳や掃除を通して社会性や協調性を養う場面も描かれていました。「個」を大事にする欧米に比べ、いかに日本では「集団」を大事にしているか再認識させられました。さらに高校野球に密着したビデオでは、甲子園出場を目指して努力する高校球児の姿が紹介されました。チームに貢献する彼らの姿には、忍耐性やチームワーク、努力といった日本人の美徳意識が表されていました。日本人である私にとっても身近だからこそ、普段は意識していない価値観や考え方について改めて考えることができました。

(京都大学生リーダー3 回生あやな)

Academic Lecture by Dr. Hugh, Stanford University



ヒュー先生には日本のエネルギー政策について講義を提供して頂きました。講義の冒頭では、日本のエネルギー自給率、地震が多発するという地理的条件、高度化した産業構造、地政学的な立ち位置などエネルギーを取り巻く日本の特殊な状況について説明して頂きました。日本が置かれた状況について再確認することができました。さらに東日本大震災の影響とその後の日本の対応についても学ぶことができました。東日本大震災後、日本は節電による電力需要の抑制、化石燃料の輸入、使用されていなかった発電所の再稼働など日本は様々な取り組みによって危機的な状況に対処してきました。しかし、日本が抱えるエネルギー供給に関する構造的問題はまだまだ解決していません。再生エネルギーへの投資を増加させてきましたが、エネルギー供給を支えるにはまだほど遠い状況です。今回の講義を通じて、日本が今、エネルギー政策において大きな転換が求められていることを再認識することができました。

(西島薫)

アカデミックレクチャー⑥; “High Economic Growth and Minamata Disease: The fight for certificates officially acknowledging victims of methylmercury poisoning”

[IIDA Reiko]

## Four Major Pollution Diseases in Japan

High economic growth in the 1950s

1970s in Japan

Emerging an environmental pollution problem

Connected to discrimination against  
polluted communities in Minamata



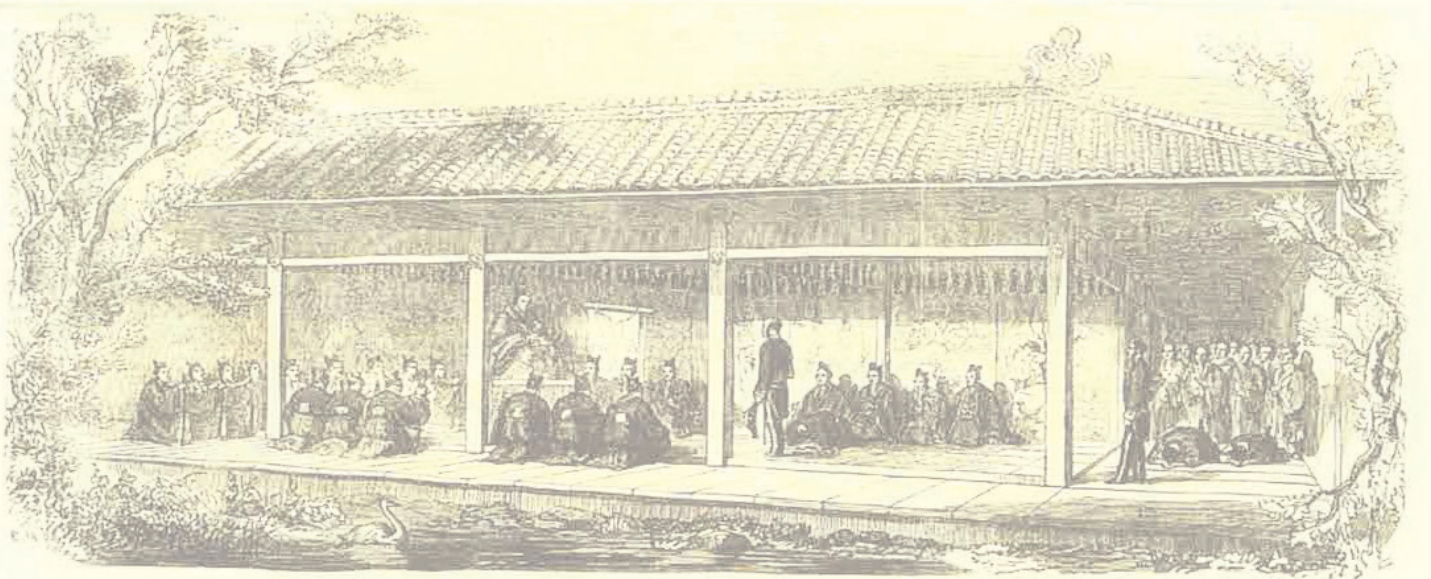
飯田先生に、「日本の経済成長と水俣病公害問題について」というテーマでお話を聞きました。自分は水俣病公害問題について詳しい背景事情までは知らなかったのですが、訊いてみると、会社(チッソ工業)、国、県、水俣病患者といった複数のアクターの長期的・短期的利害が複雑に交じり合っていて、一口に公害問題といっても簡単に是か非か割り切れる問題ではないのだと考えさせられました。例えばチッソ工業は汚染物質を河川に放出した張本人ですが、地域には大きな雇用を生み出していましたし、国レベルで見た高度経済成長に貢献しています。多大なる被害を人体・自然に及ぼしたことに対して批難を受け、賠償責任を持つ必要はあるのですが、いまなお地域共同体に会社が影響を与えているというところに、公害問題の複雑さや深刻さを垣間見た気がしました。

(京都大学生リーダー3 回生 Hitoshi)



アカデミックレクチャー⑦; “Diplomatic ceremonial in the last decade of the Tokugawa Shogunate: Japan’s first step into modern diplomacy before the Meiji Restoration”  
[SANO Mayuko]

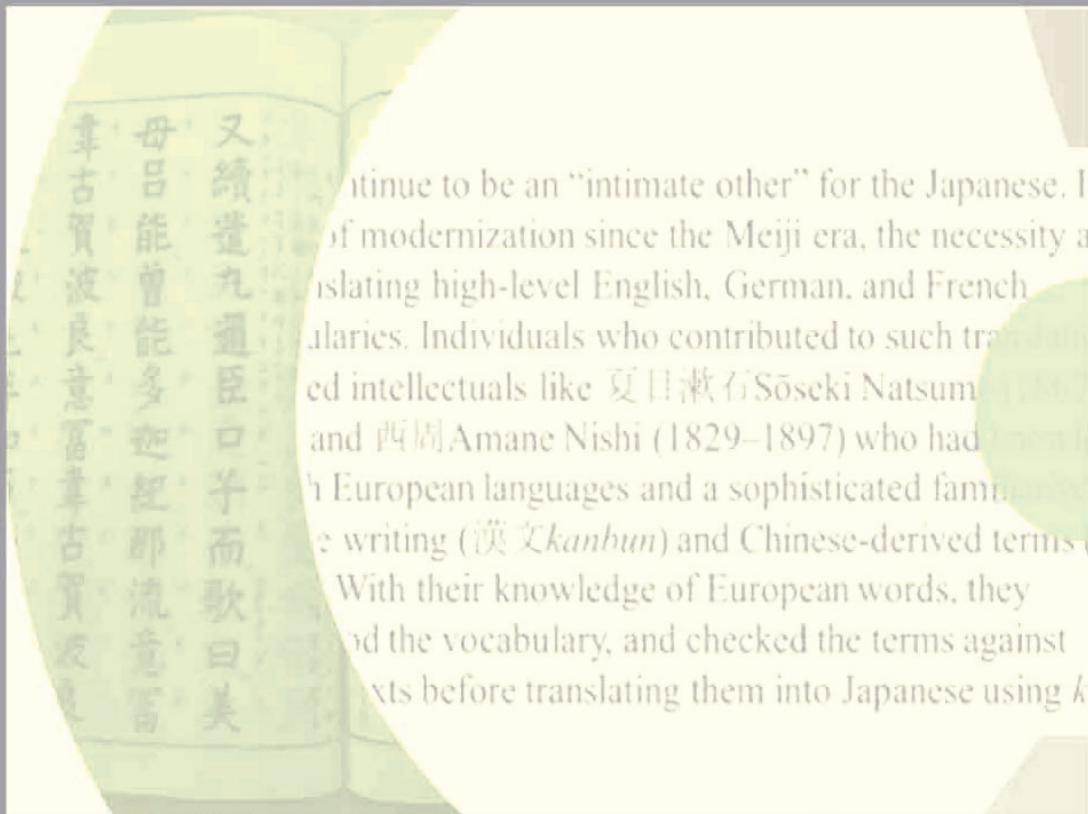
## Minister Alcock’s audience with the Shōgun Tokugawa Iemochi to present his credentials, 25 Aug. 1860 (Illustrated London News, 15 Dec. 1860)



FIRST AUDIENCE OF A BRITISH MINISTER WITH THE TYCOON OF JAPAN AT JEDDO.—FROM A SKETCH BY S. J. GOWEN.

佐野先生の【幕末の外交儀礼から、日本の近代外交の幕開けを考える】というテーマでの講義でした。印象的だったのは、外交儀礼を観察することによって、西洋と非西洋（江戸時代の日本、東アジア文化圏）の違いに着目できるという点です。日本は明治維新以前は西洋風の外交儀礼をとっていたわけではなく、朝鮮通信使や琉球との交流に際し東アジア文化に沿う形式で外交儀礼を執り行っていたらしく、そこに着目して各国と比較するという発想が大変面白いなと思いました。さらに、国と国の関係性の発展や瓦解を見るうえでも外交儀礼が一つの重要な役割を果たしているという点は、政治や法律を学んでいる身からして大変興味深かったです。さらに詳しく学びたいなと強く思われました。

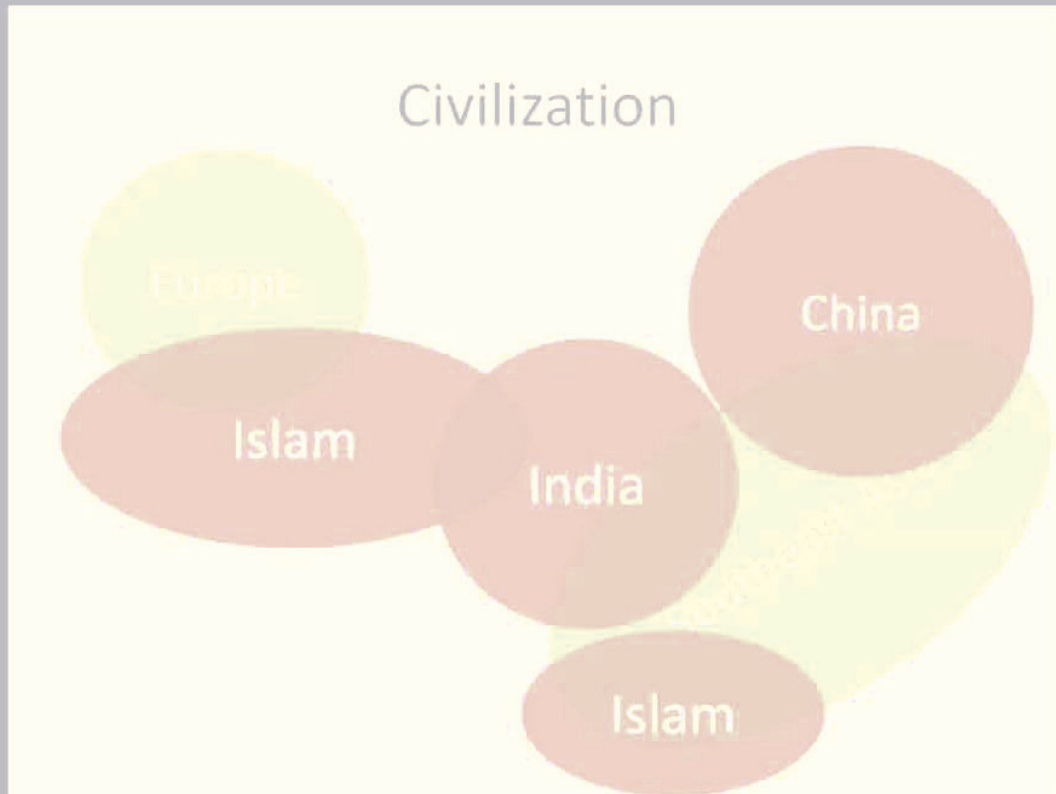
（京都大学生リーダー3 回生 Hitoshi）



はじめに日本語の由来からお話いただきました。和語と漢語が交じり合って日本語を成しているという視点からお話が始まったのですが、ドナルド・キーン氏の「仮名の出現が、日本文化の確立を促した最大の事件だ」という引用箇所です。ハッと思われました。普段あまり意識しない仮名が日本語の基底をなしているという点にはとても興味深かったです。日本人にとって外来という点で、実は「漢語」は日本人の「内なる他者」なのではないか、という視点も、成程と思われました。講義の後半では、日本語特有の人称、敬語、感覚について講義いただき、大変面白かったです。中でも、女性と男性で人称詞の選択数に違いがあり(たとえば男性は俺・僕・わし・おまえなどあるが、女性は私・あなたなど数が少ない)、それが女性にぞんざいな表現を使うのをためらわせる、といったお話は、日本のジェンダー観にも関わってくる場所であり大変興味深いなと思いました。

(京都大学生リーダー3 回生 Hitoshi)





落合先生には、アジアのジェンダーについて講義を提供頂きました。一般的に儒教の影響を受けた東アジアでは家族は安定的なものであり、女性は男性に対して従属的な地位に置かれてきたとされています。また、儒教的な価値観では、女性は再婚をしないことが美德とされ称揚されてきました。ただし、儒教の影響を受けているとされる日本の状況は大きく異なっていました。日本の離婚率は江戸時代には現在の北米よりも高く、明治から大正そして昭和にかけて低下していきます。また江戸時代には女性は比較的容易に離婚と再婚をすることができました。これらの要因として日本における儒教の影響が表層的だったことがあげられます。儒教的な価値観は東アジアの共通の文化的基盤とされていますが、じっさい儒教の価値観は中国の父系的な親族社会を強く反映しております。他方、東南アジアに代表されるようにアジアには双方的な親族社会が広がっています。双方的な親族社会を基盤に持つアジアは歴史的に中国やインドなど父系的社会および父系的な傾向を持つイスラームや西洋や近代化の影響も受けてきました。落合先生の講義を通じて、アジアのジェンダーを取り巻く状況は決して一枚岩ではなく様々な歴史の堆積や交錯の中で形成されてきたことが理解できました。また複数の歴史の堆積から現在をとらえなおすことの重要性をあらためて認識することができました。

アカデミックレクチャー⑩; “Evolution of human socialities: from a viewpoint of primatology” [YAMAGIWA Juichi]

## Academic Lecture by Prof. Yamagiwa

### Evolution of human sociality From a viewpoint of primatology



Juichi Yamagiwa



「霊長類学から見た人間社会の進化」というタイトルで先生にレクチャーを受けました。どの話もとても面白かったのですが、特に、チンパンジーとボノボの、血縁関係で構成される共同体形成のあり方の違いによって、メスの繁殖のタイムスパンが異なったり、子育ての仕方や一生に産む子供の数が異なったりするという話には非常に強い関心を抱きました。子供を共同体のなかでどのように育てるか、が両種で大変異なっており、両種のオスの気性の荒さという要因もそれにかかわってくる、という話は大変に興味深かったです。人間社会を研究するうえで、文系学問の社会科学だけでなく霊長類学のような生物学からもアプローチできるということを知り、目から鱗が落ちるような気分でした。最後にお話いただいた、これからデジタル化していく社会で人間はどう変化していくかという話も大変面白かったです。人間は長い間続いた農耕的定住生活をやめ、新たな hunter-gatherer(狩猟民)のような生活になっていくのでは、という知見は自分の考え方に新たな視点を授けてくれました。

(京都大学生リーダー3 回生 Hitoshi)

日本語シラバス

科目名 Title		日本語初級I Elementary I		講師 Instructor	かしわぎ みわこ 柏木 美和子 KASHIWAGI, Miwako
講義室 Classroom		PandA 内の Zoom を使用 ZOOM through PandA			
〔授業の進め方 Contents of the class〕					
かい 回	がっぴ ようび 月日 (曜日) Date	じげん 時限 Time	じゅぎょうないよう 授業内容 Contents	びこう 備考 Notes	
1	2月15日 (月) Feb. 15 (Mon)	10:30	にほんごたんぼう はつおん じ こしょうかい 日本語探訪1、発音、自己紹介		
		- 12:30	Exploring Japanese Language 1 Pronunciation, Self-introduction		
2	2月16日 (火) Feb. 16 (Tue)	10:30	にほんごたんぼう かいわ めいしぶん 日本語探訪2、あいさつ、会話:名詞文		
		- 12:30	Exploring Japanese Language 2 Greetings Conversation: noun sentences		
3	2月17日 (水) Feb. 17 (Wed)	10:30	にほんごたんぼう かいわ どうしぶん 日本語探訪3、会話:動詞文		
		- 12:30	Exploring Japanese Language 3 Conversation: verb sentences		
4	2月18日 (木) Feb. 18 (Thu)	10:30	にほんごたんぼう かいわ けいようしぶん 日本語探訪4、会話:形容詞文		
		- 12:30	Exploring Japanese Language 4 Conversation: adjective sentences		
5	2月20日 (土) Feb. 20 (Sat)	10:30	にほんごたんぼう 日本語探訪5、まとめ、スピーチ		
		- 12:30	Exploring Japanese Language 5 Wrap-up, Short Speech		
〔教科書 Textbook〕 教材配布。Teaching materials will be provided.					
〔その他の注意 Miscellaneous〕					

科目名 Title		日本語初級Ia Elementary Ia		講師 Instructor	柏木 美和子 KASHIWAGI, Miwako
講義室 Classroom		PandA 内の Zoom を使用 ZOOM through PandA			
〔授業の進め方 Contents of the class〕					
かい 回	がっ び 月 日 (曜日) Date	じげん 時 限 Time	じゅぎょうないよう 授 業 内 容 Contents		びこう 備 考 Notes
1	2 月 15 日 (月) Feb. 15 (Mon)	16:30	にほんごたんぼう はつおん じこしょうかい 日本語探訪1、発音、自己紹介		
		- 18:30	Exploring Japanese Language 1 Pronunciation, Self-introduction		
2	2 月 16 日 (火) Feb. 16 (Tue)	16:30	にほんごたんぼう かいわ めいしぶん 日本語探訪2、あいさつ、会話:名詞文		
		- 18:30	Exploring Japanese Language 2 Greetings Conversation: noun sentences		
3	2 月 17 日 (水) Feb. 17 (Wed)	16:30	にほんごたんぼう かいわ どうしぶん 日本語探訪3、会話:動詞文		
		- 18:30	Exploring Japanese Language 3 Conversation: verb sentences		
4	2 月 19 日 (金) Feb. 19 (Fri)	17:30	にほんごたんぼう かいわ けいようしぶん 日本語探訪4、会話:形容詞文		
		- 19:30	Exploring Japanese Language 4 Conversation: adjective sentences		
5	2 月 20 日 (土) Feb. 20 (Sat)	16:30	にほんごたんぼう ふくしゅう 日本語探訪5、復習、スピーチ		
		- 18:30	Exploring Japanese Language 5 Review, Short Speech		
きょうかしょ 〔教科書 Textbook〕		きょうざいはいふ 教材配布。Teaching materials will be provided.			
〔その他の注意 Miscellaneous〕					

科目名 Title		日本語初級Ⅱ Elementary II		講師 Instructor	なかざわ 中澤まゆみ NAKAZAWA, Mayumi
講義室 Classroom		PandA内の Zoom を使用 ZOOM through PandA			
〔授業の進め方 Content of the class〕					
かい 回	がっぴ 月日（曜日） Date	じげん 時限 Time	じゅぎょうないよう 授業内容 Contents	びこう 備考 Notes	
1	2月15日（月） Feb.15 (Mon)	10:30	じ こしょうかい 自己紹介		
		-12:30	わたし いちにち 私の一日 My Day (てけい te-form)		
2	2月16日（火） Feb.16 (Tue)	10:30	さそ ことわ 誘いと断り 1 Inviting, Declining 1 (～ませんか・～ましょう)		
		-12:30	さそ ことわ 誘いと断り 2 Inviting, Declining 2 (かのうけい Potential verbs)		
3	2月17日（水） Feb.17 (Wed)	10:30	りょこう 旅行1 Trip 1 (～そう・～う)		
		-12:30	りょこう 旅行2 Trip 2 (～たら・～なら)		
4	2月18日（木） Feb.18 (Thu)	10:30	わす もの 忘れ物1 Lost and Found 1 (～てしまう・～てもらう)		
		-12:30	わす もの 忘れ物2 Lost and Found 2 (～てあげる・くれる・もらう)		
5	2月20日（土） Feb.20 (Sat)	10:30	どろぼう 泥棒 Burglar (うけみひょうげん Passive expressions)		
		-12:30	さいあく いちにち 最悪の一日 The worst day (うけみひょうげん Passive expressions)		
きょうかしょ 〔教科書 Textbook〕 PandA からプリント配布。Handouts through PandA					
た ちゅうい 〔その他の注意 Miscellaneous〕 じょうきじゅぎょうけいかく がくしゅうしゃ のうりょく ようぼう おう 上記授業計画は学習者の能力や要望に応じて変更されることがある。 The schedule might be modified according to the abilities and requests of the students.					

科目名 Title		日本語初級Ib Elementary Ib		講師 Instructor	なかざわ 中澤まゆみ NAKAZAWA, Mayumi
講義室 Classroom		PandA内の Zoom を使用 ZOOM through PandA			
〔授業の進め方 Content of the class〕					
かい 回	が っ び    よ う び 月 日 (曜 日) Date	じ げ ん 時 限 Time	じゅぎょうないよう 授 業 内 容 Contents		び 考 備 考 Notes
1	2 月 15 日 (月) Feb.15 (Mon)	16:30	じ こ しょうかい    Self-Introduction 1		
		-18:30	じ こ しょうかい    Self-Introduction 2		
2	2 月 16 日 (火) Feb.16 (Tue)	16:30	ちゅうもん    Ordering 1		
		-18:30	ちゅうもん    Ordering 2		
3	2 月 17 日 (水) Feb.17 (Wed)	16:30	か もの    Going Shopping 1		
		-18:30	か もの    Going Shopping 2		
4	2 月 19 日 (金) Feb.19 (Fri)	17:30	わたし    いちにち    My Day 1		
		-19:30	私 の 一 日 2    My Day 2		
5	2 月 20 日 (土) Feb.20 (Sat)	16:30	きそ    ことわ    1 Inviting, Declining 1		
		-18:30	きそ    ことわ    2 Inviting, Declining 2		
きょうかしよ    Textbook 〔教科書 Textbook〕					
PandA からプリント配布。Handouts through PandA					
た    ちゅうい 〔その他の注意 Miscellaneous〕					
じょうきじゅぎょうけいかく    がくしゅうしや    のうりよく    ようぼう    おう    へんこう 上記授業計画は学習者の能力や要望に応じて変更されることがある。					
The schedule might be modified according to the abilities and requests of the students.					



<div>科目名</div> <div>Title</div>		<div>にほんごちゅうきゅう</div> <div>日本語 中 級 I</div>		<div>こうし</div> <div>講師</div>	<div>しもはし みわ</div> <div>下橋 美和</div> <div>(SHIMOHASHI, Miwa)</div>
<div>こうぎしつ</div> <div>講義室</div> <div>Classroom</div>		<div>PandA 内の Zoom を使用</div>			
<div>じゅぎょうすすめかた</div> <div>〔授業の進め方 Content of the class〕</div>					
<div>かい</div> <div>回</div>	<div>がつび</div> <div>月 日 (曜日)</div>	<div>じげん</div> <div>時 限</div>	<div>じゅぎょうないよう</div> <div>授 業 内 容</div>		<div>びこう</div> <div>備 考</div>
1	2 月 15 日 (月)	10:30	<div>さそ ことわ</div> <div>誘う、断る</div>		
		-12:30	<div>しょたいめん ひと はな</div> <div>初対面の人と話す</div>		
2	2 月 16 日 (火)	10:30	<div>いらい きょか もと</div> <div>依頼する、許可を求める</div>		
		-12:30	<div>メールを か</div> <div>メールを書く</div>		
3	2 月 17 日 (水)	10:30	<div>まとまった ぶんしょう ぶんしょう</div> <div>まとまった文章を読む (1)</div>		
		-12:30	<div>話し合う、1 分スピーチ (1)</div>		
4	2 月 18 日 (木)	10:30	<div>まとまった文章を読む (2)</div>		
		-12:30	<div>話し合う、1 分スピーチ (2)</div>		
5	2 月 20 日 (金)	10:30	<div>まとまった文章を読む (2)</div>		
		-12:30	<div>話し合う、1 分分スピーチ (3)</div>		
<div>きょうかしょ</div> <div>〔教科書 Textbook〕</div> <div>ひつよう しりよう はいふ</div> <div>必要な資料を配布する。</div> <div>さんこう テキスト：『かいわ ちようせん ちゅうきゅうぜんき にほんご</div> <div>参考テキスト：『会話に挑戦！中 級 前期からの日本語ロールプレイ』（スリーエーネットワーク）</div>					
<div>た ちゅうい</div> <div>〔その他の注意 Miscellaneous〕</div>					

科目名 Title		にほんごしよきゅうちゅうきゅう 日本語初級Ⅱ & 中 級 I		講師 Instructor	しもはしみわ 下橋 美和 (SHIMOHASHI, Miwa)
講義室 Classroom		PandA 内の Zoom を使用			
〔授業の進め方 Content of the class〕					
かい 回	がつび 月 日 (曜日)	じげん 時限	じゅぎょうないよう 授 業 内 容	びこう 備 考	
1	2 月 15 日 (月)	16:30	さそことわ 誘う、断る		
		-18:30	メールを書く (1)		
2	2 月 16 日 (火)	16:30	いらいきょかもと 依頼する、許可を求める		
		-18:30	メールを書く (2)		
3	2 月 17 日 (水)	16:30	話し合う、1 分スピーチ (1)		
		-18:30	しょたいめんひと はな 初対面の人と話す		
4	2 月 19 日 (金)	17:30	まとまったぶんしやう 文章を読む (2)		
		-19:30	話し合う、1 分スピーチ (2)		
5	2 月 20 日 (土)	16:30	まとまった文章を読む (3)		
		-18:30	話し合う、1 分スピーチ (3)		
きやうかしよ 〔教科書 Textbook〕					
ひつやうしりやうはいふ 必要な資料を配布する。					
さんこう 参考テキスト：					
たちゆうい 〔その他の注意 Miscellaneous〕					



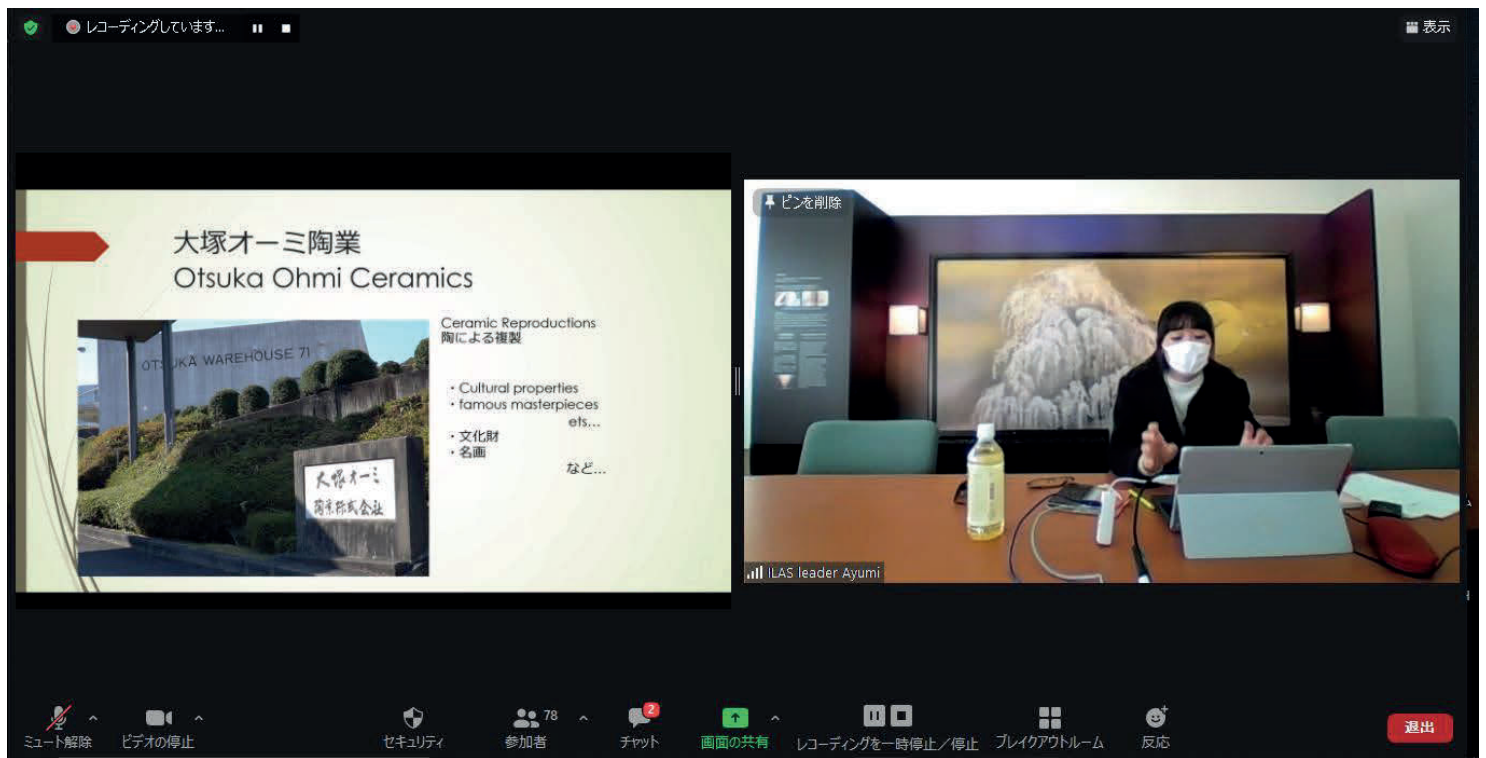
科目名 Title		にほんごちゅうきゅう 日本語 中 級 II		こうし 講師  Instructor	うらき のりかず 浦木 貴和  (Norikazu Uraki)
こうぎしつ 講義室  Classroom		PandA 内の Zoom を使用			
じゅぎょうすすめかた 〔授業の進め方 Content of the class〕					
かい 回	がつ じつ 月日 (曜日)	じげん 時限	じゅぎょうないよう 授 業 内 容		びこう 備考
1	2 月 15 日 (月)	10:30	ニュースの日本語、ニュースな日本語①		
		-12:30	ニュースの日本語、ニュースな日本語②		
2	2 月 16 日 (火)	10:30	ニュースの日本語、ニュースな日本語③		
		-12:30	ニュースの日本語、ニュースな日本語④		
3	2 月 17 日 (水)	10:30	ニュースの日本語、ニュースな日本語⑤		
		-12:30	ニュースの日本語、ニュースな日本語⑥		
4	2 月 18 日 (木)	10:30	アニメ『サザエさん』で学ぶ日本語①		
		-12:30	アニメ『サザエさん』で学ぶ日本語②		
5	2 月 20 日 (金)	10:30	アニメ『サザエさん』で学ぶ日本語③		
		-12:30	アニメ『サザエさん』で学ぶ日本語④		
きょうかしょ 〔教科書 Textbook〕 ざっし しんぶん きじ どうが 雑誌や新聞記事、動画などを使用する予定					
たのちゅうい 〔その他の注意 Miscellaneous〕 がくせい のうりよく ないよう か 学生のニーズや能力によって内容を変えることがあります。					

科目名 Title	にほんごちゅうきゅう 日本語 中 級 II		講師 Instructor	浦木 貴和 (Norikazu Uraki)
講義室 Classroom	PandA 内の Zoom を使用			
〔授業の進め方 Content of the class〕				
かい 回	がつ び 月 日 (曜日)	じげん 時 限	じゅぎょうないよう 授 業 内 容	びこう 備 考
1	2 月 15 日 (月)	16:30	ニュースの日本語、ニュースな日本語①	
		-18:30	ニュースの日本語、ニュースな日本語②	
2	2 月 16 日 (火)	16:30	ニュースの日本語、ニュースな日本語③	
		-18:30	ニュースの日本語、ニュースな日本語④	
3	2 月 17 日 (水)	16:30	ニュースの日本語、ニュースな日本語⑤	
		-18:30	ニュースの日本語、ニュースな日本語⑥	
4	2 月 19 日 (金)	17:30	アニメ『サザエさん』で学ぶ日本語①	
		-19:30	アニメ『サザエさん』で学ぶ日本語②	
5	2 月 20 日 (土)	16:30	アニメ『サザエさん』で学ぶ日本語③	
		-18:30	アニメ『サザエさん』で学ぶ日本語④	
〔教科書 Textbook〕 ざっし しんぶん きじ どうが しょう よてい 雑誌や新聞記事、動画などを使用する予定				
〔その他の注意 Miscellaneous〕 がくせい のうりよく ないよう か 学生のニーズや能力によって内容を変えることがあります。				

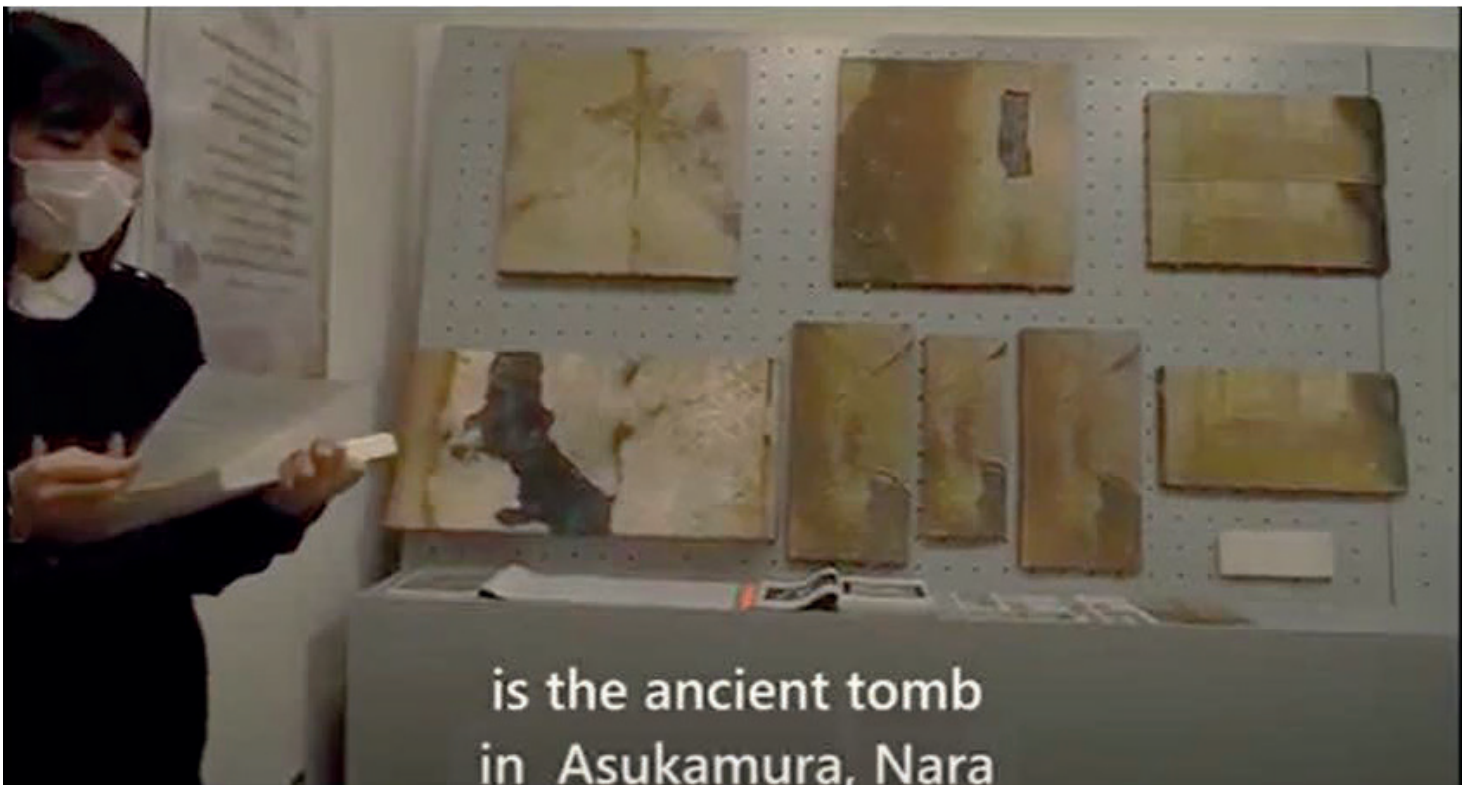
科目名 Title	にほんご じょうきゅう 日本語 上 級		講師 Instructor	しらかた よし か 白方 佳果 (Yoshika Shirakata)
講義室 Classroom	PandA 内の Zoom を使用			
〔授業の進め方 Content of the class〕				
かい 回	がつ び 月 日 (曜日)	じげん 時 限	じゅぎょうないよう 授 業 内 容	びこう 備 考
1	2 月 15 日 (月)	10:30	きょうと かん 京都に関するエッセイを読む (1)	
2		-12:30	京都に関するエッセイを読む (2)	
3	2 月 16 日 (火)	10:30	京都を舞台にした文学作品を読む (1)	
4		-12:30	京都を舞台にした文学作品を読む (2)	
5	2 月 17 日 (水)	10:30	京都を舞台にした文学作品を読む (3)	
6		-12:30	京都を舞台にした文学作品を読む (4)	
7	2 月 18 日 (木)	10:30	京都を舞台にした文学作品を読む (5)	
8		-12:30	京都を舞台にした文学作品を読む (6)	
9	2 月 20 日 (土)	10:30	京都を舞台にした文学作品を読む (7)	
10		-12:30	京都を舞台にした文学作品を読む (8)	
〔教科書 Textbook〕 必要な資料を配布する				
〔その他の注意 Miscellaneous〕				

科目名 Title	にほんご じょうきゅう 日本語 上 級		講師 Instructor	しらかた よし か 白方 佳果 (Yoshika Shirakata)
講義室 Classroom	PandA 内の Zoom を使用			
〔授業の進め方 Content of the class〕				
かい 回	がつ び 月 日 (曜日)	じげん 時 限	じゅぎょうないよう 授 業 内 容	びこう 備 考
1	2 月 15 日 (月)	16:30	きょうと かん 京都に関するエッセイを読む (1)	
2		-18:30	京都に関するエッセイを読む (2)	
3	2 月 16 日 (火)	16:30	京都を舞台にした文学作品を読む (1)	
4		-18:30	京都を舞台にした文学作品を読む (2)	
5	2 月 17 日 (水)	16:30	京都を舞台にした文学作品を読む (3)	
6		-18:30	京都を舞台にした文学作品を読む (4)	
7	2 月 19 日 (金)	17:30	京都を舞台にした文学作品を読む (5)	
8		-19:30	京都を舞台にした文学作品を読む (6)	
9	2 月 20 日 (土)	16:30	京都を舞台にした文学作品を読む (7)	
10		-18:30	京都を舞台にした文学作品を読む (8)	
〔教科書 Textbook〕 必要な資料を配布する				
〔その他の注意 Miscellaneous〕				

## フィールドトリップの様子



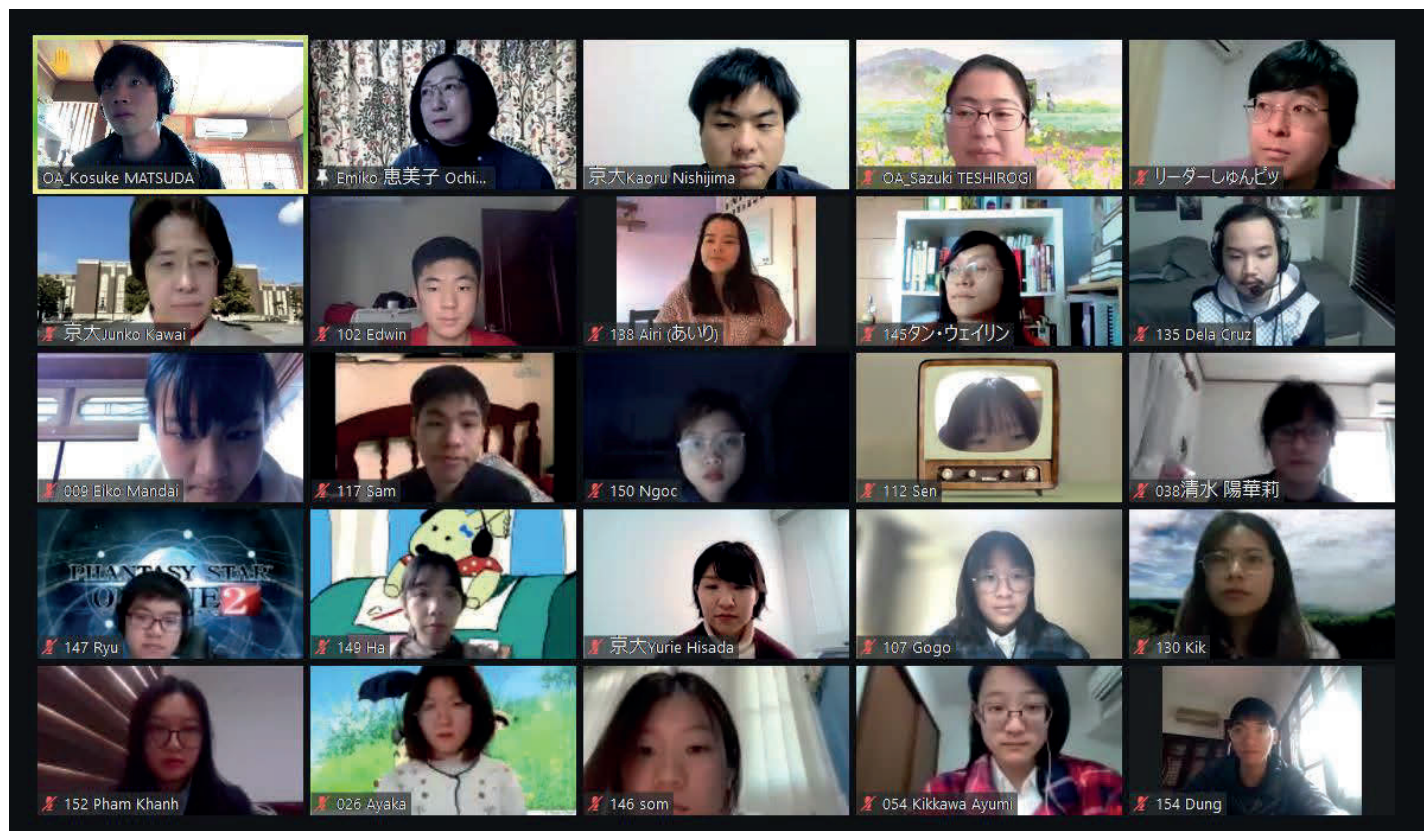




研究室訪問の様子

The slide is titled "Overview of Research in the Energy Economics Research Group". It features a central purple box labeled "Energy-Systems Study". Surrounding this central box are several research areas in green boxes: "Systems Analysis and Design of Energy, Environment and Society", "Relationship between Energy Systems, Lifestyle and Infrastructure of Local Society", "Energy-environmental System Evaluation (LCA, Sustainability)", "Modelling and Planning of Future Energy-Resources Systems", and "Simulation-based System Design for Autonomous Decentralized Decision-making". At the top, two yellow cloud shapes contain the text "Human and Technology" and "Micro- and Macroscopic Viewpoints". Below the central box, there is a box for "Analysis, Planning and Design of Energy Supply-demand Systems". Two photographs are included: one showing people on a bridge over water, and another showing a forest with logs. A video inset on the right shows a man with a beard and glasses speaking.

The screenshot shows the website of the Graduate School of Biostudies, Kyoto University. The header includes navigation links for "Prospective Students", "Current Student", "Alumni", "J-FEB", and "ENGLISH". The main banner features the text "The field of life science evolves into an advanced branch of science that will build a future for humans." and a link to "About Graduate School of BIOSTUDIES". The website also displays a "News" section with a "BACK NUMBER" link. A small video inset on the right shows a man speaking.





# WITH コロナの時代の 多文化共学

京都スプリングプログラム2021 (2021年2月開催)

## 受講生&サポーター募集要項

### 京都大学学生の皆さん

京都大学では、世界のトップレベルの大学より学生を招いて「京都サマー／スプリングプログラム」を開催しています。本プログラムは、**ILAS プログラム（主に英語使用。東アジア+欧米諸国対象）**と **KUASU プログラム（主に日本語使用。アセアン諸国対象）**の二つのサブプログラムに分かれます。

本プログラムは、留学生と本学学生の共学を軸としたプログラムです。参加者は、本学の学風および先端研究に触れ、日本の政治、経済、文化・伝統、歴史、環境・農業問題などを、共に学び理解する機会が得られます。また、本プログラムへの参加を通じて、本学学生はさらなる国際的活動への、そして留学生は将来にわたる本学ひいては日本との関係への礎を築くことを目的に実施しているものです。

9回目の開催となる本年度は、新型コロナ感染拡大の影響により、例年に夏に開催されている期間を、2021年2月へ延期し、スプリングプログラムとしてオンラインにて実施します。

オンライン開催にあたり、京都大学の学生からも、海外の学生と共にプログラムに参加する**受講生**を募集します。また、受講者の中から、プログラムの準備、運営、海外学生のサポート等を行う**サポーター**も若干名募集します。

**With コロナの時代の国際交流の在り方を、共につくり上げていきます。**意欲ある学生の応募をお待ちしています。

### プログラム詳細

#### スケジュール（予定）：

Japanese Date	08:30-10:30	10:30-12:30	12:30-14:30	14:30-16:30	16:30-18:30	Afterclass
Sun, 14th Feb Day1	Preparation (Network check)					
Mon, 15th Feb Day2	Orientation A	Japanese A		Academic Lecture ①	Japanese B	Orientation B
Tue, 16th Feb Day3	Academic Lecture ②	Japanese A		Academic Lecture ②	Japanese B	
Wed, 17th Feb Day4	Academic Lecture ③	Japanese A		Academic Lecture ③	Japanese B	
Thu, 18th Feb Day5	Academic Lecture ④	Japanese A		Academic Lecture ④	Cultural Experiences B	
Fri, 19th Feb Day6	Academic Lecture ⑤	Cultural Experiences A		Fieldtrip	Japanese B	
Sat, 20th Feb Day7	Academic Lecture ⑥	Japanese A		Academic Lecture ⑥	Japanese B	
Sun, 21st Feb Day8	Free Day (student activity)					
Mon, 22nd Feb Day9	Discussion Session among Students, A⑦⑧				Discussion Session among Students, B⑦⑧	
Tue, 23rd Feb Day10	Final Presentation A⑨⑩			Final Presentation B⑨⑩	Completion Ceremony	
Wed, 24th Feb Day11	Completion Ceremony / Farewell (Online farewell party)					

プログラムは、海外からオンラインで参加する学生のため、時差を考慮して、二部構成部分(A と B は同内容)、選択式部分( ), 全体部分( )から構成されます。午前はアセアン、北米、午後は東アジア、欧州から参加する学生が、受講しやすい時間帯になっています。

## 応募について

**プログラム期間：2021年2月14日（日）～2021年2月24日（水）**

**募集人数：**

**受講生** 京都大学に在籍する正規学部生、大学院生 人数無制限

**締切：2021年1月8日（金）17時**

- 京大生の受講生は、学術講義(Academic Lecture)①～⑩、学生同士の討論(Discussion Session between Students)⑪⑫、最終発表(Final Presentation)⑬⑭の全14コマ中、6コマ以上の受講が求められます（⑪⑫は必須）。受講科目については、上記締め切り後、受講生の皆さんに対し希望調査を行ったうえで、決定します。
- 受講生は、2021年1月中旬に実施される受講説明会(複数回実施)に、一回必ず出席する必要があります。説明会の日程は1月8日以降別途お知らせします。
- 受講料は無料です。ただしオンライン環境は各自で整えてください。
- 本学の単位とはなりませんが、受講生を完了した学生には、受講証を発行します。
- 受講申込みは以下のGoogle formより行ってください。

**受講申込み「京都スプリングプログラム2021」**

**<https://forms.gle/16SpcSkxvVbCAGfK6>**

**サポーター** 上記受講生から若干名

**締切：2020年12月4日（金）17時**

- サポーターは、上記受講生の条件に加え、事前準備作業及び日本語授業での補助、文化体験の運営補助などが求められます。
- 全日程に参加可能である必要はありませんが、5日以上参加できることが望ましいです。
- 書類選考の上、グループ面接選考を行います（下記のいずれかに参加必須）。  
面接予定日：2020年12月9日（水）または12月10日（木）  
面接時間帯 12:15-12:45 または 18:15-18:45
- 面接通過者は、2020年12月16日（水）12:10-12:50開催のサポーター事前説明会への参加が必須です（公的な事情で参加が難しい方は、応相談）。
- 謝金：サポーターには1人約0.5～2万円の謝礼が出ます。＊参加日数・時間によって異なります。
- 資格：京都大学に在籍する正規学部生、大学院生（要、学研災付帯賠償責任保険加入）
- 申込み：まず上記の受講申込みフォームから受講申込みを済ませた上で、同ページの最後に記載されている「サポーター申込み」ページより申し込んでください。

本件問合せ（問い合わせのみです。申込先ではありません。）：

京都大学 京都サマー／スプリングプログラム事務局 [kyoto\\_summer@mail2.adm.kyoto-u.ac.jp](mailto:kyoto_summer@mail2.adm.kyoto-u.ac.jp)

主催：

京都大学国際高等教育院(ILAS: Institute for Liberal Arts and Sciences)

京都大学アジア研究教育ユニット (KUASU: Kyoto University Asian Studies Unit)

# 第一部 京都サマープログラム 2021 (ILAS)

《主催》  京都大学  
国際高等教育院

《共催》  **KUASU**  
KYOTO UNIVERSITY ASIAN STUDIES UNIT  
京都大学アジア研究教育ユニット



## 8. 京都サマー/スプリングプログラム 2021 (ILAS プログラム)

### 8.1 設立の経緯と目的

今年度（2020 年度）、本プログラムは九回目の実施を迎えた。大学間学生交流協定校である北京大学、国立台湾大学、香港中文大学、延世大学校、ハイデルベルク大学、また本年度より新たに、ウィーン大学、ジョージ・ワシントン大学、カリフォルニア大学サンディエゴ校、タイのマヒドン大学を加え、9 大学より選抜された 38 名を短期交流学生として受け入れた。同時開催の KUASU プログラムでは 4 大学より 19 名を受け入れており、合わせて 13 大学より 57 名の参加となった。

本プログラムは例年、夏に開催されてきたが、本年度は、新型コロナウイルスの影響で、開催期間を 2 月に移動し、京都スプリングプログラムとして、オンラインで開催した。そして、オンラインプログラムの利点を活かして、京都大学からの受講生という枠を新たに設けた。本学学生 57 名（内、受講生 28 名、受講生兼 ILAS サポーター 13 名、受講生兼 KUASU サポーター 10 名、ILAS 学生リーダー 3 名、KUASU 学生リーダー 3 名）が参加した。

例年がない状況下におけるプログラム運営となった今年度のプログラムであるが、本来の本プログラムの設立の経緯と目的を今一度省み、検証の一助としたい。

本プログラムは、前身の北京大学学生のための「京都サマースクール」（2012 年開始）から学生 15 名を受け入れたことに遡る。当初、担当者らには次の問題意識があった。「日本と中国は、歴史的・文化的に深く交流してきた大切な隣国であるとともに、経済的にも補完し合う相互依存度の高い関係を築いてきた。しかし、近年は政治的な影響から双方の国民感情は悪化の一途を辿っているといえる。・・・（中略）・・・その根底には日中の人的な相互交流が十分に行われず、互いの差異への理解の乏しさ、対話の基礎となる、国を超えた個々人の信頼関係の希薄さが見え隠れする。一方で、隣国である日本に対する関心は必ずしも低いものではない。本稿の報告者らが中国のトップ大学で行った調査においても、日本留学に関心を持つ学生が一定数存在することが分かっている。しかし、彼らの多くは奨学金、学費、言葉などの問題から、最終的に日本への長期留学を選択肢から外してしまうことが多い<sup>4</sup>。こうした現状から、両国関係を永く維持・発展させるために、将来を担う中国の若い世代に少しでも日本の実像に関する理解を深めてもらいたいと考え、まずは短期受入れプログラムを実施するようになった。<sup>5</sup>」

上記の引用に見られる状況は、一時の政治的関係に左右されない、人的な相互交流の必要性そして個々人の信頼関係の構築の重要性を示している。そのような中で、2019 年度までの本取組（第一回～第四回北京大学サマープログラム、規模を拡大し改称して実施した第五回～第八回「京都サマープログラム」）は大きな成功を収めてきた。参加学生たちは、日本への理解を深めると共に、ソーシャルネットワーキングサービス（SNS）等を通じて、周りの人々にもその情報を発信し、参加学生や彼らの情報に触れた学生の中から、日本への長期留学を志す学生が出てきていた。

<sup>4</sup> 韓立友・河合淳子（2012）「日本の大学における留学生受入れ体制の問題点及び解決策の探索：京都大学におけるアドミッション支援オフィス導入の背景と効果」『京都大学国際交流センター論攷』第 2 号：37-55.

<sup>5</sup> SEND プログラム 2015 年度受入実施報告書「京都サマープログラム二〇一五」p. 6.



その後、より充実したプログラムを実現すべく、2016 年から募集先を拡大し、北京大学と同じく大学間学生交流協定校である延世大学校（韓国）、国立台湾大学、香港中文大学の計 4 校を対象大学とした。2018 年には、東アジアから全世界に範囲を拡大する端緒として、ドイツのハイデルベルク大学を対象校に加え、初めて 2 名の学生を東アジア以外から受け入れた。2019 年度はハイデルベルク大学の事情によって派遣学生の推薦が行われなかったため、本学のドイツの協定校に対して本学の欧州拠点を紹介して参加者を募り、ゲッティンゲン大学、ミュンヘン工科大学、ボン大学からの参加を得た。そして今回、新規に 4 大学—ジョージ・ワシントン大学 2 名、カリフォルニア大学サンディエゴ校 5 名（ILAS2 名、KUASU3 名）、タイ・マヒドン大学 5 名、ウィーン大学 2 名—を迎えることができた。北米にはこれまで拡大できていなかったが、北米拠点の尽力によりこれが実現した。また、ウィーン大学は 2019 年 10 月に戦略的パートナーシップ<sup>6</sup>を締結した大学であり、学部レベルから研究者まで交流の一層の活性化が望まれている。当プログラムは、戦略的パートナーシップの包括的な交流の基礎ともいえる学生交流を担うプログラムとしての役割を果たしたいと考え、今回の新規受け入れとなった。また、タイ・マヒドン大学は数年前に本学学生約 20 名を派遣したが、先方からの受け入れが実現していなかった。双方向交流の準備として今回 5 名の学生を受け入れた。第一回から第九回の今年度まで、合計 201 名が本プログラムに参加したことになる。

当プログラムでは、多様な文化的背景を持つ学生が集うことにより、海外学生はもちろんのこと、本学学生にとってもより豊かな教育環境の実現を目指している。このことは、将来、京都大学が国際的な短期留学の拠点、ないしはアジアの文化、社会に通じ、その発展に寄与できる人材の育成拠点としての存在感を高めることにも繋がると考えるためである。これまでサポーターに限られていた本学学生の参加を、人数無制限の受講生枠を設けたことで、より一層促進することができた。

また本プログラムの特徴の一つに、地域との連携がある。第一回プログラム開始前の 2011 年に京都府に対し、短期留学生受け入れ事業を京都大学と協働で行うプログラムの提案を行った。こうした経験から、地域との緊密な協力体制は、本プログラムに「京都ならではの」要素を加える非常に重要なものであると捉えてきた。

オンラインプログラムというこれまでに経験のない状況下においても、実施が可能となったのは以上に述べたこれまで培ってきた各大学とのネットワークとプログラム実施に係る経験があったためである。

## 9. ILAS プログラムの特徴

前述の通り、京都サマー/スプリングプログラムでは、二つのサブプログラム（ILAS プログラムと KUASU プログラム）を共同で実施してきた。多くの共通部分があるが、ここでは ILAS プログラムに特徴的な点について述べる。それらは、（１）理系を含む多様な専門分野の学生

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<sup>6</sup> 戦略的パートナーシップとは、京都大学の大学間学術交流協定校の中から、これまでの研究交流のさらなる活性化に加え、新たな学術分野での共同研究や人材の流動性の促進等を目指して両大学の連携の強化を学長レベルで約束して締結されるものである。本学は 2019 年 10 月に、ウィーン大学とボルドー大学と戦略的パートナーシップを締結している。

の受入れ、(2) 教授言語が英語であること (3) 最終プレゼンテーション (個人発表) (4) 学生交流である。

まず (1) についてであるが、ILAS プログラムでは、海外学生の出身国・地域や専門分野の多様性を確保することに努めている。募集要項には、日本語・日本学専攻以外の学生、日本への留学経験がない学生、日本語学習経験がない学生を優先する旨、明記している。また (2) の通り、設立当初より教授言語は英語である。(1) とも関係するが、英語でプログラムを実施することで、これまで日本に留学する機会がなかった、あるいは日本留学を深く考えることのなかった世界のトップ大学の学生に、それへの関心を喚起するためである。結果的に (1) (2) により、多様な背景を持つ学生の受入れにつながっていると評価している。

また (3) 最終プレゼンテーションは、グループで行う KUASU プログラムとは異なり、個人での発表となる。各学生がプログラムの中で学んだことのうちに関心を持った題材について、本学学生との議論や個々で文献調査などを行い、理解の深化に努め、それを発表するスタイルをとっている。今年度のプログラムにおける発表タイトルは以下のとおりである。

(発表順)

KSP 番号	ニック ネーム	大学	Final Presentation Title
午前の部 2月22日(火) 8:30～			
KSP128	Ashley	延世大学	Diplomatic Relations Between the Tokugawa Shogunate and Joseon
KSP129	Sara	延世大学	Gender Inequality & Divorce in Japan, South Korea and Europe
KSP130	Kik	マヒドン大学	Reducing gender inequality
KSP131	Tan	マヒドン大学	Vaccine Diplomacy: A Case Study of diplomatic relationships in the Southeast Asia
KSP132	Merce	マヒドン大学	1 week in Kyoto Spring Program 2021
KSP133	Anna	マヒドン大学	Ofuro vs shower (the comparison of bathing culture between Japanese and Thai)
KSP135	Eli	ジョージ・ワシントン大学	The Suffering of the Sullied: Hiroshima, Nagasaki, Minamata, and Fukushima
KSP136	Lorenz	ジョージ・ワシントン大学	Ancient Kyoto in Modern Japan: The Old Capital's 21st Century Renaissance
KSP137	Chelly	UC サンディエゴ	Appreciation of the Aesthetics
KSP138	Airi	UC サンディエゴ	Education Around the World

午後の部 Group① 13:30～			
KSP101	Zoe	北京大学	waka recitation
KSP104	Rachel	北京大学	Comparative Study About Female Imperial Rulers in Japan and China
KSP107	Gogo	北京大学	Aesthetical Character in Chinese and Japanese Culture as seen through the poetic image of plants
KSP109	Simon	国立台湾大学	My reflection on the environment issue through Minamata Disease in Japan
KSP112	Wendy/Sen	香港中文大学 (全学)	Comparison between Education in Japan and Hong Kong
KSP114	Paul	香港中文大学 (全学)	Introduction to the Movie "The Tale of the Princess Kaguya"
KSP115	Jane	香港中文大学 (歴史)	An Unforgettable Meeting under COVID-19!
KSP116	Maggie	香港中文大学 (歴史)	Some insights about heritage conservation in Hong Kong --- Inspirations from the Otsuka Museum of Art
KSP118	Soo	延世大学	South Korea's Agricultural Technology
KSP120	Ren	延世大学	De-carbonization in Japan
午後の部 Group② 14:30～			
KSP102	Edwin	北京大学	Philosophies in Haiku
KSP105	モウ (Mou)	北京大学	A fantastic exploration journey
KSP108	BuYu	北京大学	Gender Equality is a Long Way off
KSP111	Wei-Lin	国立台湾大学	My Aspects of Different Discussion Themes
KSP113	Toshi	香港中文大学 (全学)	Short Introduction to Japanese Dialectology (Kansai Dialect): Comparison to the usage of Dialect in Japan and Hong Kong
KSP119	Hannah	延世大学	Effect of COVID19 on Japanese education, and how it has been tackled
KSP121	Jay	延世大学	Japanese Poetry and Kyoto : Haiku and Tanka
午後の部 Group③ 15:30～			



KSP106	Shirleen	北京大学	Actions Wuhan's government took during the time of COVID-19
KSP117	Sam	香港中文大学 (歴史)	My little reflections on gender
KSP122	Katja	ウィーン大学	Gender gap: female employment in Japan and Austria
KSP123	Leander	ウィーン大学	Iwakura Mission - The Japanese Delegation in Vienna 1873
KSP124	Kaonashi	ハイデルベルグ大学	Butterflies in the stomach - Eating insects for a better world?!
KSP125	Karen	ハイデルベルグ大学	Wagashi & the Japanese tea ceremony
KSP126	Franzi	ハイデルベルグ大学	Street Food in Japan and Germany
KSP127	Tira	ハイデルベルグ大学	Local Renewable Energy Initiatives in Japan's Energy Transition

最後に（４）の学生同士の交流についてである。プログラムの柱の一つとして学生同士の議論の機会、特にできる限り対面に近い環境で密度の濃いコミュニケーションの場を提供することを重視しているのは ILAS プログラムも KUASU プログラムも同じである。KUASU プログラムは、本学学生と海外学生が日本語で共同発表を行うという目標があり、それに向かって準備する機会が重要な位置を占めているが、ILAS プログラムでは、また別のアプローチを模索している。それは、インフォーマルにせよフォーマルにせよ、対話と議論の機会を毎日持つことである。今回、このインフォーマルな議論の部分を、教員の指導の下、学生リーダーが中心となって企画・運営を行う体制をとった。３名の学生リーダーが分担し、１３名のサポーターの協力を促しながら、連日活気のある活動を展開した。後掲の海外学生の報告文からは、学生同士の交流という点が、オンラインによる制限があったにもかかわらず、今年度のプログラムが最も成功した要素であることがうかがえる。

## 10 参加学生報告

**Wenqin Yu**  
**KSP 101**  
**Peking University**

### 1. General impression about the program

It is my great pleasure to take part in the ILAS program. First of all, I felt quite sorry that due to the outbreak of the coronavirus pandemic, we were not able to go to Kyoto University and to have face-to-face conversations, but thanks to the teachers' and supporters' hard work, by taking Japanese language classes, listening to lectures and presentations, joining in fieldtrip and cultural experience program, and other variety of ways, I fully experienced the hospitality and the magical charm of the unique culture of Kyoto University. Ten days went by like a blink of the eye, leaving me with a really deep impression. In addition, the ILAS program gave me a precious chance to get to know more interesting people. Before ILAS, I had never been to Japan, neither had I known any Japanese people, however, in ILAS' classes and discussions I began to chat and to befriend with them, and I was really touched, or say shocked by their politeness and their sense of responsibility. The Japanese language classes, which was taught by Kashiwagi sensei, were one of my favorites. Since I major in Russian language and literature, I am really interested in foreign languages. Although I did not know a single Japanese word before I took the lessons, after 10 hours of language learning (being a 10-hour old Japanese language learning, in Kashiwagi sensei's words) I was totally fascinated not only by the language itself, but also by the rich history, and the unique culture hidden behind. I believe that this class will be a very good starting point of my further exploration into Japanese language.

Hope that after the pandemic, I will have a chance to visit Japan, and visit Kyoto University! Again, I would like to express my sincere gratitude towards all the members of ILAS program. Thank you so much for all that you have done!

### 2. Differences between Chinese and Japanese poems about flowers

As early as the 7th century the Japanese poems about flowers were deeply influenced by the Chinese in the Six Dynasties, actively absorbing China's advanced culture and technology. In this case, comparing the characteristics and cultural uniqueness of the flowers in Chinese and Japanese poems would reap fruitful results. On one hand, poems about flowers, during its long history and development, already formed in itself a relatively stable symbol of personality and characteristics. On the other hand, poems about flowers were like a mirror, clearly reflecting the nations' rich variety of cultural connotation.

In terms of the preferences regarding colors of flowers, Chinese people love red or plain colors, while Japanese people adore white and purple. In the Chinese context, red is the most auspicious and festive color, representing good luck, and white means a simple and elegant lifestyle, being a symbol of the literati's indifference to fame and wealth. In Japan, however, we can find many poems praising the beauty of those white flowers and purple wisteria flower. From the colors, we can pry out the unique color culture and humanistic connotation of the two nations.

When it comes to the flowering seasons, its twists and turns reflect the Chinese people's view of time — time is fleeting and should be cherished. Flowers act as messengers to convey the upcoming of the next season, symbolizing the circle of time and blending in the infinite human longing and hope for good. By contrast, in the Japanese poems about flowers there is a deep sense of impermanence, feeling insecure and often fearful of unexpected changes. The sudden withering of cherry blossoms, for instance, properly fits the Japanese consciousness of impermanence.

Last but not least, the different shapes of flowers also tell something about the difference between the two nations' characteristic. Chinese loves flowers that are grandiose, such as peony, while Japanese adore finely stuff like sakura and chrysanthemum.

**杨佳明 Yang Jiaming**  
**KSP 102**  
**Peking University**

### 1. General impression of the program

The Kyoto Spring Program really fascinates me a lot. Even though we cannot go to Kyoto due to the COVID-19, the sponsor did not just cancel this project, but made it online with the aids of Panda website as well as Zoom. I have to admit that I do not quite enjoy attending lectures and discussing with others online, because it bothers me to stare at the screen for a long time, and we cannot make personal contacts with Kyoto University students and other students around the globe. Even though I personally dislike online programs, I still learn a

lot and find myself intrigued with all the activities. I can feel the enthusiasm and earnestness from all the professors, staffs and students from Kyoto University and I can tell their meticulous and serious attitudes towards the preparation of this special program. These really warm me and leave me an excellent impression. Among the lectures, discussions and other activities, I enjoy the Japaness classes taught by Kashiwagi sensei the most. To be honest, she is the most patient teacher I have ever met, and she really helped me lay a solid foundation for my Japaness learning. Even though the classes lasted only for five days and no more than ten hours, we learned a lot about the basic Japaness and also talk or type with each other using this language we just learned. That was amazing. Moreover, it was the first time I got in touch with college students from other country, and their abilities to ask questions as well as communicate with others impress me a lot. From the questions they asked I can tell their focus and hardworking.

To conclude, this ten day program exceeds my expectation and gives me a great impression. I will never forget KSP in the future, as well as the friends I made. I really hope to come to Kyoto University and meet you all someday in the future.

## 2. Charming haiku and their writers

The specific topic that I have been particularly interested in is Japaness literature, especially Haiku, or 俳句 in Japaness. The topic was inspired by the lecture the aesthetics and sensitivities of the Japaness as seen through classical Japaness literature addressed by Shikiko Sensei. Actually I have been interested in Japaness literature for a long time since I was in high school when I fell in love with the unique writing styles of some famous writers, such as Haruki Murakami and Yasunari Kawabata. After attending the lecture, I decided to choose Philosophies in Haiku as the topic of my final presentation, because I admire the pure beauties and philosophies conveyed in these delicate poems.

Haiku is a type of short form poetry originally from Japan that adhere to some basic rules. Today haiku is written by authors worldwide, because of its inner beauty and charm. It is worth noting that haiku in Japaness are traditionally printed as a single line, while those in English often appear as three lines. Among the many Japaness poets, Matsuo Bashō is probably the most famous one and is regarded as 俳圣. One of his masterpieces is the Old Pond, which is 古池や蛙飛び込む水の音 in Japaness, and is translated as “old pond / frog leaps in / water’s sound”. This haiku describes the moment a frog jumps into an ancient pool. At this very moment, the quietness of the nature and the noise made by the frog leaping into the pond perfectly combined. Before the frog jumps, everything is so quiet. After the frog jumps, everything will soon go quiet again. Seemingly it is endless quiet, but when looked profoundly inside, it contains a kind of natural life rhythm and infinite mystery, as well as the author's inner passion. There is a delicate lingering feeling and a quiet and mysterious artistic conception.

Above is the analysis of one specific haiku. In addition, I also do such analysis of three other haiku, two was written by Bashō and one was written by Kobayashi Issa who is also a famous poet. From the detailed analyses, I found that there are something shared in common among haiku and haiku writers. First, it is noteworthy that great numbers of haiku were created in a peaceful manner and also convey the tranquility of the nature. When I read them, a sense of inner peace occupies my mind and ignites my imagination. Second, I notice that haiku writers tend to be aware of common things that easily got ignored by most people, such as breeze, dewdrop, little creatures... From these common things they can catch a glimpse of philosophies of this world and universe. I am fascinated by this specific ability and decide to dig more into it.

**Rachel QIAN**  
**KSP 104**  
**Peking University**

## 1. General impression about the program

What I experienced in this program has become an unforgettable memory.

During the 10-day program, I was greatly impressed by Kyoto University’s eminent professors and abundant academic resources. My favorite lecture is the one about Japanese classical literature presented by professor YUKAWA, in which I have learnt a lot about waka and haiku. The lecture provided me with a unique insight into the beautiful world in Japanese mind and I really love the sensitive way in which Japanese ancient poets expressed their feelings.

I also attended several discussions with the topics such as gender, aging society and college life in COVID-19. Because of them, I had a chance to communicate with and learn from students from different countries. What makes me most excited is that although we are in different regions and countries, we still had many opinions and experiences in common. More importantly, all of us have a passion to change the society and make a better

world. These free discussions allowed me to further feel about the learning style of Kyoto University, which is “learn by interactions with others”.

Japanese language classes made me fall in love with speaking and learning Japanese. Professor NAKAZAWA always encouraged me to speak in Japanese courageously and always corrected my mistakes patiently. In the first class, I was still unfamiliar with hiragana and katakana. However, in the last class, I was already able to make a 2-minute presentation in Japanese. I saw my progress and felt very happy for that.

Besides, all of the activities, such as field trip and cultural experience which was organized by Kyoto University’s students were really impressive. The field trip part was quite a unique experience. It stirred my curiosity about the reproduction of art works and rethought about the value of it. In terms of cultural experience, I still remembered the scene in which all of us tried to fold as many paper cranes as we could, and at the same time taught each other about each other’s home language. All of the classmates were so kind and friendly. All of the leaders and supporters were so responsible and passionate. They warmed my heart in this cold winter at home.

I want to thank Kyoto University for providing me with such a great chance to participate in such a splendid program! The education style was quite fresh for me and I gained plenty of useful knowledge in this program. And more importantly, I got to know many people and made a lot of good friends during this program. Thanks again!

## 2. Comparative Study About Female Imperial Rulers in Japan And China

The topic I have been particularly interested in during this program is “Female Imperial Rulers in Japan And China”.

In the lecture of “Gender in Asia” presented by professor OCHIAI, she mentioned Emperor Jitō (a famous Japanese female imperial ruler). She said in ancient times, it was hard for people to imagine women being emperors as men, therefore Emperor Jitō used to be painted as a man in her portrayal. That made me quite curious about female imperial rulers in Japanese history and the difference between Japanese and Chinese imperial rulers.

In Japan, there were mainly 6 female imperial rulers who had the real power. In China, however, there was only one female imperial ruler in Tang Dynasty whose name is Wu Zetian.

I think there might be two reasons why there were so many female imperial rulers in Japan while in China, there was only one.

On one hand, in early times, the social status of women in Japan was much higher than in China. In terms of social system, the matriarchy in Japan was so strong while in China, the matriarchy was quickly replaced by patriarchy. In terms of primitive belief, in Japan, a goddess named Amaterasu-Ōmikami is regarded as the mythical ancestress of the Japanese imperial house, and Chinese don’t have a goddess like that.

On the other hand, in the early ancient society, the imperial succession system in Japan was not as mature as that in China. In China, hereditary system was established and consolidated from Shang Dynasty (1600 B.C. – 1046 B.C.), so the heir to the throne was mostly the son of the emperor. And in Japan, before 800 A.D., there was not a consolidated hereditary system, which increased the possibility for an empress to become an imperial ruler.

Undoubtedly, these female imperial rulers made great contributions to their countries. Empress Suiko launched a series of reformation, such as establishing constitutions, promoting Buddhism and developing a friendly relation with Sui Dynasty. Wu Zetian extended China’s territory deep into Central Asia. She also had great influence in social class of Chinese society and the development of Taoism, Buddhism, education, and literature. However, in my opinion, the appearance of female imperial rulers doesn’t mean the presence of gender equality in ancient Japanese and Chinese. That’s because most of them were firstly empresses or spouses of the emperors, then became imperial rulers. That is to say, female rulers still relied on male’s power.

Under the influence of Confucianism and the development of patriarchal society, a new powerful female imperial ruler never appeared again both in Japan and China. That makes me think a lot about gender equality. The most important one is as follows: In ancient times, females were restricted to make full use of their ability; so, in modern society, we should try our best to achieve gender equality and enable everyone to have the same chance of self-development, which must be beneficial for both individuals and countries.

**Xiang MENG**  
**KSP 105**  
**Peking University**

1. General impression about the program

When I am recalling the 10 days online experience with students from Kyoto University and all over the world, I find it not only a series of webinars, a combination of different activities, but a great, fantastic journey about exploration.

With the emotion of just having a try and hopefully improve my Japanese skills, I apply to this program. That time I still cannot imagine how great an online program could be—efficient chances to communicate with each other, plenty of well-designed activities and brilliant fellow students.

Let's see why I call it an exploration journey. Firstly, I think it gave me a chance to see something unknown. We have got lots of chances to communicate about landscape, traditional culture, food and social atmosphere. We saw the temples in Kyoto, we communicated on the dessert and drinks in different areas and exchanged stand of views of many controversial topics. It was not just about seeing the scenery from a small screen, it gave us a platform to speak on behalf of ourselves as well as listen to what are other students about my age thinking.

And, an exploration of myself. I used to be a kind of student who never attend any discussion with teachers and classmates forwardly and of course, always mute myself when taking online classes. But in this program there were 'too many' discussions for me. I can well remember I was the first student who was called by the teacher to share my thoughts about 'why the average grain output per square meter in East Asia is relatively lower than that in America'. Perhaps the answer was what I could remember best in that session, and that time I began to know the importance of interaction. And afterword, we got Japanese class which 'forced' me to talk with teacher and supports, culture experience and other activities which has 'breakout room' and supports called every student's name to share ideas. I found it is not that scary and found myself became a student who are willing to exchange ideas. It's of great fun to hear what others are thinking and talking about my thoughts! Thank you KSP, maybe it made me to be a more approachable who can co-operate with others better.

Still, there was a tiny regrettable thing—I didn't have the chance to go to Kyoto. I am in love of this ancient city with great landscapes. Also I pretty like Kyoto University since the style of freedom is very similar to Peking University, my beloved Alma Mater. But it is still a kind of expectation: one day I will go to Kyoto with a better understanding, and maybe even come into the campus and become a student of Kyoto University.

2. Art and reproduction of art

The topic attracts most is what we discussed during the field trip. We see different reproduced masterpiece and the leader asked us a question: what do you think of the reproduction of art. It made me to think a lot.

As a person who are also drawing some pictures and upload to the Internet, I can realize the complicated feelings about my work. I would like to share my work with others and would like to find resonance from audience, I am willing to make more people seeing this picture so I upload it but still I don't want someone else 'steal' it because it somehow became my baby when I gave birth to it. However, masterpieces might be something different. Brilliant artists created them, and rich powerful people wanted them to show their authority and privilege. Without the reproduction work, how can us ordinary people see those masterpieces?

Now I am definitely a supporter of reproducing art for reasonable ground with permission of the artists. It was the reproduction technology that first broke art monopoly in the riches and powers, and made it possible for us to enjoy a great masterpiece without travelling half an earth. But we should still focus on 'reasonable ground' and 'ask for permission'. Artists are human, they need to earn for life and they need to be respected no matter he is famous or not. We cannot steal their precious kids and deal with them badly.

Also, now we still benefit from it. In my country China, not only reproduction, but also digitalization is widely used in art protection and exhibition. Many museums are using reproduction work or even 3D model to show the delicate works. It gives us a chance to see it closely and even observe the ingenious details which ancient craftsmen hidden in them.

**Chen Xueyang**  
**KSP 106**  
**Peking University**

1. General impression about the program

To begin with, it's my great honor to participate in such an interesting and educational program. Before this program, I did doubt for the equality of online program, as neither could I talk to professors and assistants face



to face, nor could I visit those famous tourist sites in Kyoto. However, after this program my attitude changed completely. Those Japanese classes, lectures, free discussions, cultural experiences and fieldtrip all helped me gain a great understanding of Kyoto.

The Japanese classes are my favorite. Our teacher was so thoughtful and humorous that when I waked up every morning I started looking forward to our Japanese classes. And the form that two teachers teaching six students was also very efficient, as all of us had many chances to practice. Moreover, the syllabus was very practical, the grammar contained adjectives, verbs and some simple greetings, our topics included self-introduction, shopping, daily routine etc., which are useful and practical when chatting to others.

I also love lectures provided by this program. Our lectures contained a wide array of areas, such as literature, gender, new energy and so on. In my perspective, the most impressive lecture was the lecture of Japanese classical literature. Before this lecture I had only read about the interpretation of haiku of 松尾芭蕉, but I did not consider those poems as masterpiece at that time. However, after listening to professor reading the original Japanese version and gaining a basic knowledge of classical poems, I gradually began to feel the beauty and grace inside these poems.

Those free discussions were also memorable. Before this program I have never discussed issues with friends all over the globe. But here, after discussing with other students, I better understood the topic and the current situation of COVID-19, gender and so on.

At last, the cultural experiences and fieldtrip also helped me better understand the tea culture of other countries, and I successfully learned how to make an origami of crane.

In conclusion, the whole program was very satisfactory, and I really hope I can visit Kyoto and Kyoto University in the future!

## 2. Measures Wuhan's government took during the time of COVID-19

After the discussion of COVID-19 with foreign students, as a student currently living in Wuhan, I think I should share my own experience of COVID-19 and the information and sources I searched online.

On Dec 21th, 2019, the outbreak of COVID-19 was found in Wuhan city, China and spread rapidly around the world. Most patients from the first cluster had an epidemiological connection to Wuhan Huanan Seafood market. After that, our government took several measures in order to control the pandemic. To begin with, our government blocked the city and strictly controlled the traffic to and from Wuhan city. This approach was a little bit controversial at the beginning, as it turned out to be very difficult for people living in Wuhan to come back to their hometown. However, this action effectively reduced the spread of virus and cities around Wuhan were greatly benefited.

Another approach was that municipal government gained a control of every neighborhood. If we wanted to leave our neighborhood, we had to complete a strict application. This approach did affect our right and freedom to some extent, but without such regulation, our life would be threatened because virus would have spread much more quickly. Not to mention that life inside neighborhood was convenient. For example, if I wanted to purchase food, I only need to make a phone call or order it online and those food would be sent directly to the gate of our neighborhood.

Thirdly, government built two temporary hospitals of great capacity which relieved the stress of other hospitals. Patients infected COVID-19 were all sent to these hospitals and get treated concentratedly.

Furthermore, every individual was encouraged to wear face masks and we still see almost every citizen wearing face masks every day. This behavior guaranteed personal safety to a great extent.

I decided to do this topic because the discussion of COVID-19 with students all over the globe made me rethink of our policies. Did they affect our freedom and rights? I have to admitted that they do affect to some extent (which I did not consider before). But we all witnessed that China successfully controlled this pandemic and now no one is infected in Wuhan. This way, I still stand for our approaches, and of course I respect the points of views of other students.

In conclusion, the COVID-19 pandemic has confronted the financial, clinical, societal, and public health framework of many countries globally. As the outbreak multiplies, the global understanding of this infection has increased. In my opinion, what we should do in the future is to develop public health and clinical interventions to prevent and treat infections successfully. Widespread testing to identify infections, contact tracing, and quarantine of infected patients is critical to control the spread of the virus. The development of an effective vaccine is essential for the prevention and limitation of COVID-19 transmission.

1. General impression of the program 300-500 words

I'm really glad to be given the opportunity to take part in this wonderful program. Brilliant activities and informative lectures not only broadened my horizon, but also served as an inspiration to reflex on myself. The lectures covered subjects including Literature, Aesthetics, Biology, Environment, Sociology, History and so on. Some of them were familiar to me, while some of them were not. But even those unfamiliar topics turned out to be a shining experience for me. Thanks to professors' interesting instruction and perspicuous explanation, I had few difficulty in understanding the lecture. From these lectures, I could feel the great social responsibility teachers burden as scholars, which was inspiring for me to follow suit. "Combing theory with practice" sounds like a slogan that is easy to access to, however only with genuine concern with society and humanities can one truly realize it.

From the Japanese lessons, I also learnt a lot. As a beginner, I felt really nervous when attending the first class of elementary-II and Intermediate-I. With scarce vocabulary and unfamiliarity to an environment where Japanese was the only language, I found it hard to understand what the teacher was saying. I nearly gave up and wanted to change to an easier grade after the first lesson, but when I contacted with professor Han, he encouraged me to move on and try to catch up with my classmates. Then I persuaded myself to have a another try, and finally found my adherence quite meaningful. Combing preview and after-class review, it turned out to be not so hard to understand. In addition, my patient teacher provided me with a good deal of help and encouragement, to whom I have so much gratitude. In fact, with time passing by, I even found the lessons pleasant and looked forward to the next lesson. This journey of learning Japanese not only expanded my knowledge of Japanese language and culture, but motivated me to step out my comfort zone as well.

Moreover, I treasure all kinds of activities, including discussions over incisive topics, eye-opening cultural trip and interesting games online. This program offered me a great chance to hear voices from all over the world. Communication among excellent classmates and sharing different opinions was thought-provoking, especially in the era of globalization. In a friendly environment, we expressed freely and were willing to understand each other, by which precious friendship was established. "会話を根幹とする自学自習(self-learning based on the conversation)", I think it will be my life-long treasure.

2. One specific topic that you have been particularly interested in during this program: What you have learned about the topic, reasons why you became interested in the topic, what additional investigation you have done about the topic, and so on. (Examples of topics from former students include daily use of technology in Japan, comparative study about manners, etc.) 300-500 words

I'm impressed by Professor Yukawa's lecture, and take great interest in aesthetics of Japanese culture, especially when compared with Chinese culture. They share similarities and also differences, so I found it interesting and made some further research about it by starting with the poet image of plants in classical literature.

Firstly, I would like to explain why I chose the image of plants as my starting point. It is known that both Japanese and Chinese classical literature use a great many plants to depict a specific scene, whether it is true or imagined and express their moods and feelings. The poetic image of particular plants has become some kind of stereotype or maybe we can call it tradition, shared by the poets.

In the lecture, I've learnt that in Japanese's eyes, they especially appreciate beauty of incomplete and imperfect. Though it is not the typical taste of Chinese poems, Chinese poets sometimes show the similar tendency.<sup>1</sup> Also, as Japanese poets may appreciate beauty that is fleeting and fragile, Chinese poets also pay close attention to these things.<sup>2</sup>

Though both Japanese and Chinese poets show an appreciation for imperfect and fragile things, there still lie some differences that shouldn't be neglected. Firstly, I'd like to propose that with imperfect or fragile things, they showed different moods. Japanese poets' attitudes toward them are more positive, purely appreciating its imperfectness, incompleteness, vulnerability and transience. They dig out a special aesthetical meaning from them, redefining the beauty as indissolubly bound to perishability. Chinese poets however, show a more gloomy and sentimental emotion.<sup>3</sup> Faced with incomplete or fleeting images, they tend to be caught in a sinking feeling, for in their consciousness, it is those perfect and complete things that represent the real beauty, while the fragile and incomplete things are some kind of twisted beauty.

Secondly, images of plants are always used as a symbol of personality, which is a unique feature in Chinese classical poems. Chinese culture has a term called "four noble ones(四君子)", referring to these four plants: the plum blossom, the orchid, the bamboo, and the chrysanthemum. It compares the four plants to Confucian

junzi, or "gentlemen". In line with the wide use of nature as imagery in literary and artistic creation, they are a recurring theme for their symbolism of uprightness, purity, humility, perseverance against harsh conditions, among other virtues valued in the Chinese traditions.

As to the causes of the difference, I think Confucianism plays a great role. There is no doubt that Confucianism has a far-reaching impact on Chinese classical culture. Confucianism stresses the importance of completeness and family reunion, so it is not strange to see that Chinese poets view the imperfect and fragile things from a pessimistic view. What's more, China has a long history of Chinese imperial examinations(科举)as a result of Confucian culture; writing poems used to serve as an content in the examination, so it formed a tradition of combining one's ambition or personality with poetic images. It helps Chinese poets to form a particular perspective when surrounded by natural sceneries—— they tend to personify the flowers, trees or any other plants and endow them with spiritual connotations. While in Japan, the influence of Confucianism is not so profound, and Japan didn't form a system like Chinese imperial examinations, leading to a different type of aesthetical taste.

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<sup>1</sup>For instance, “秋阴不散霜飞晚， 留得枯荷听雨声（李商隐）。（In the evening the frosty wind blows and the Autumn haze remains. All I hear is the withered lotus leaves crackling in the rain. By Shangyin Li）”This sentence depicts the wilted lotus leaves in a late autumn evening. At that time, the poet was far from his friends' house, and missed them so much. He found that though the lotus were faded, but their leaves still existed and with them he could clearly listen to the sound of dropping rains. To some extent, the poet got some relief from the remaining leaves.

<sup>2</sup>Take the following as an example, “况是青春日将暮， 桃花乱落红如雨。（李贺）（More than ever now, as the green spring nears its evening, And peach flowers scatter like crimson rain! By He Li）”This poem is intended to describe a feast, during which the poet saw the petals of peach flowers scattering and falling down. The bustling and hubbub of the banquet turned out to be a striking contrast compared with the quiet and beautiful scene of flying petals. The fleeting blossom reminded the poet of the winds of time and the fast-flying of youth.

<sup>3</sup>Let's review the instances we've talked about before in the footnote1&2: the withered lotus leaves render a bleak atmosphere and evoke poet's deep thoughts to friends afar; the floating petals of peach blossoms remind the poet of his lost youth.

**Yu Bu**  
**KSP 108**  
**Peking University**

#### 1. General impression about the program

I think the Kyoto Spring Program is very different from our software engineering courses. In the Kyoto Spring Program, I had a good time and got a lot.

The Kyoto Spring Program provided an opportunity for young people from different cultural backgrounds to get together to discuss national issues and exchange cultures. This was a very rare opportunity. In the lecture, I have the opportunity to learn topics in various fields. These lectures broadened my horizons and made me aware of important issues in Japan and around the world. In lectures, Japanese courses and extracurricular activities, I have conducted cross-cultural exchanges with students from all over the world. We have exchanged views on different issues such as education system, international relations, gender equality, cultural diversity and COVID-19. At the same time, I made many like-minded friends from all over the world and experienced "friendship beyond national boundaries". Although international students come from different countries, have different cultures and usually speak different languages, we have become good friends by discussing some important issues and exchanging each other's cultures.

Through this program, I developed an understanding of the political, cultural, historical, social and ecological problems facing Japan, and I was given the opportunity to learn Japanese and study with local students. I have never learned Japanese before, but through the elementary Japanese class, I have improved my Japanese skills and can have a basic Japanese dialogue. The teacher is very kind and interesting. She taught us Japanese grammar in an easy and interesting way. In Japanese class, I can practice Japanese conversation with students from Kyoto University. Whenever I don't understand, they will help me friendly. Thank you very much for the guidance and concern from the Japanese teacher and students from Kyoto University.

During the introduction and laboratory visit of Kyoto University, I also felt the unique academic atmosphere and cutting-edge research facilities of Kyoto University. Through the field trip and cultural experience, I have deepened my understanding of Japanese culture, industry and ecology.

The online field trip of Otsuka Ohmi Ceramics is my most impressive module. We came into contact with Japanese culture and visited Otsuka Museum of Art together. we discussed our views on replica. I thought



replica can promote cultural communication, but there remain some controversial issues, such as the copyright. Then through videos and the teacher's PPT explanations, I knew ceramics will not change for more than thousand years, so ceramics can record what it is like now and hand it down to future. I also knew the process of making the replica of "Girl with pearl earring" and found it amazing. In the explanation of Gogh's "Sunflowers", I knew how to reproduce the lost work. The precise ceramic replicas allow us to learn and feel Western Art History and also let us examine them.

The program has benefited me a lot. I hope to have a chance to go to Kyoto University and Otsuka Museum of Art to have a deeper understanding in the future.

## 2. Gender Equality is a Long Way off

In this program, I was interested in the topic of Equality in Gender. First of all, the discussion with my classmates made me find out the harm of these facts; Second, I was inspired by the stories of people who moved China, so I decided to learn more about gender inequality. I had a further understanding of the problem through consulting the materials.

The person who inspired me was Zhang Guimei, the principal of a girls' high school in the mountains of Yunnan province. She recognized the strong local preference for boys and worked hard and overcame many difficulties to establish this school. With her help year after year, thousands of girls from poor families have succeeded in entering college, leaving the mountains and changing their unfortunate fates.

The unfairness of educational resources is an embodiment of the inequality between men and women. In some backward areas, girls come from low family status and are often deprived of the right to education. Some families continue to have children until they have boys, putting a heavy strain on their own finances.

Apart from education, gender inequality is even more pronounced in the workplace. Some of the positions are listed on the recruitment requirements as male only. Some companies pay men and women differently for the same position. A news survey conducted by China Central Television (CCTV) shows that there are varying degrees of gender discrimination in all walks of life.

East Asia, with its profound Confucian influence, is often considered to have severe gender inequality. But a United Nations survey in early 2020 found that virtually no country in the world had achieved equality between men and women. There are also significantly fewer women than men in politics, and fewer than there were five years ago. In the labor market, women are paid significantly less and are much less likely than men to be in senior positions.

I think the causes of gender discrimination are as follows: physiological differences between men and women; The contradiction between the non-socialization of female reproductive cost and the enterprise's pursuit of maximization of benefits; The influence of social and cultural traditions; Imperfect policies and laws and weak enforcement.

The existence of gender discrimination has suppressed women's creativity and vitality, which is not conducive to the development of society.

In my opinion, to improve this phenomenon, we can start from the following points: firstly, in the aspect of education, we should establish children's correct gender concepts from an early age; Secondly, from the perspective of law, we should improve relevant laws and strengthen their implementation to encourage more women to participate in legislation and implementation. Moreover, the government and public welfare organizations should pay more attention to the rights and interests of women and provide help to women who have been unfairly treated. Finally, women should establish the consciousness of self-reliance and self-improvement, constantly strive to improve their social status.

Addressing gender inequality will not happen overnight, but with sustained effort, it will.

宋世珩, SUNG, SHIH-HENG,  
KSP 109  
National Taiwan University

## 1. General impression of the program

To begin with, I was totally fascinated by a wide range of courses provided by professors in Kyoto University. Although I was unable to sit in the classroom interacting with teacher, all the lecture actually benefited me a lot. Every professor's incisive comments on their own topics surprisingly offered brand-new insights to the foreign students. Take professor IIDA's lecture as an example, her detailed statement on the struggles as well as sufferings faced by the residents in Minamata city not only provide a great perspective for thinking but also encourage students' reflection on the issue of balancing high economic growth and our environment. All and

all, Kyoto University's academic lectures guided me to explore different aspects of Japan society, which helped me gain a greater understanding of Japan.

In addition, I was also impressed by vitality as well as enthusiasm shown from Kyoto University's students. Although my Japanese were really poor sometimes, everyone was still willing to help me throughout the Japanese course or the discussion class. What's more, I was able to talk to native Japanese speakers during the conversation class. Actually, this was the first time I utilized all Japanese vocabularies and grammar I have learned to express my own points of views, feelings and idea on specific types of issues. It seems to me that the oral practices throughout this program not only promote cultural exchange with different students from various backgrounds but also boosted my confidence in Japanese speaking.

In conclusion, I was benefited a lot from the Japanese lecture, fieldtrip, and cultural experience. For me, this program is one of the most fascinating journey in my college life. I wish maybe one day in the future I can rejoin this program again, and pay visit to Kyoto University in person.

High Economic Growth and Minamata Disease:

To begin with, Japan, as the first country went through industrial development in Asia, had suffered lots of pollution diseases around 1950 to 1970s, which is rather earlier compared to other Asian countries. It seems to me that Japanese experience was like an mirror for other Asian countries, and this was also why I chose this topic. In the lecture, the professor took Minamata disease as an example, the local factory of Chisso Corporation emitted the mercury to the ocean without any disposal of sewage waste. On the one hand the factory made great contribution to local economy, but on the other hand the factory kept polluted environment, which further contaminated the food supply chain around the Minamata city, leaving severe effects on local people's health. From then on, everyone in Minamata has suffered from balancing economic growth as well as environmental protection. Unfortunately, after the outbreak of Minamata Disease, Chisso Corporation as well as Japanese government spent hundreds of thousands of money and much time dealt with the polluted land and made compensation to the victims. The fishing industry, agriculture there was totally destroyed. Nowadays the farmer even avoid using the Kanji of Minamata directly on their products, not to mention the ongoing lawsuits as well as the discrimination from other regions. Obviously it was difficult for the whole Minamata city to find a way out of this disaster.

Now I would like to introduce one similar example in Taiwan, which is about the story of Formosa Plastics Corp's (FPC) sixth naphtha cracker complex, also known as the sixth petrochemical processing plants in Taiwan. Although the plants have achieved huge success over the past few decades, assisting in Taiwan's economy at the same time, the plants are still being lingered by many industrial accidents which are mostly about huge fire caused by pipeline gas leak. To improve the negative impression of the plants, Formosa Plastics Corp has subsidized local residents as a sort of compensation. Eventually, the company even insists that it is them that bring prosperity as well as contribution to the society. There is no way to shutdown oil processing plants.

However, I keep thinking about is it cost-effective to sacrifice our environment for our economy? Well, at least in my opinion, the answer is really obvious. Once our environment was seriously affected, we have to spend many times the effort to made environmental restoration, not to mention it's always underprivileged people taking damage since they are unable to make adaptations. But unfortunately, consider about reality, we always need to make compromise.

**Wei-Lin, Huang**  
**KSP 111**

**National Taiwan University**

#### 1. General impression about the program

After finishing the whole project, the first thing that came to my mind was a sense of emptiness. The intensive course and exchange activities for about ten days left an indelible part in my heart.

The first part is the academic lectures. I had chosen a lot of courses that are very different from my own major. Although this was done in an online condition, the professors still perfectly imparted knowledge to students. I could feel their enthusiasm from the bottom of their heart. What I was impressed the most is the lecture of Aesthetics and Sensitivities of the Japanese by professor Yukawa. She took Japanese literature as example to teach, which made me very impressed. Deeply, I feel that Japanese literature is very beautiful, and it also aroused my interest in Japanese literature.

The second part is an English discussion with international students. We discussed a lot of different contents, like gender equality, covid 19, and immigration issues of various countries. Everyone showed different demeanors and attitudes towards different aspects. People from different countries shared their point of views,

they may put forward ideas from a perspective you never thought of. Being able to communicate and discuss with so many friends from different countries had taught me a lot. I may be timid to show my aspect at first, but in the end I was able to calmly discuss with other students. I think this should be one of the most precious things I had learned in the whole program.

The last part is the Japanese class. Before that, I learned Japanese by myself. I'd never tried taking the courses with Japanese teachers or even Japanese people before, nor did I practice Japanese speaking and listening. These may be my weakness. I only practiced reading and writing before. I was afraid of delaying the progress of other students, but the teacher was still very patient. I will regain the Japanese that I gave up in the past and continue to study. I hope that one day I can really go to Japan and experience Japanese culture.

At last, this is the first time I meet people from different countries after the epidemic. Everyone had different backgrounds. Thanks Kyoto University and everyone for giving us this opportunity to learn and discuss, and even play games together. I believe that there must be many difficulties and challenges on the road of preparation. Anyway, in the future, we'll be together again, whether online or in person.

## 2. Trend of academic learning way in the post-epidemic era

In the English discussion session, one of the discussions I participated in was life under the epidemic. The group members and I discussed academics under the epidemic. We shared the university life in various regions. Many universities had taking online classes, while in Taiwan, after the epidemic slowed down and at the beginning of the new semester, I found that some courses were taught in a relatively different way. Some of my professors would worry that there might be a follow-up to the epidemic. The severity also makes me wonder whether a different learning method has been developed in the post-epidemic era.

Due to the new crown pneumonia, teachers and students had experienced a sudden and far-reaching transformation in education and learning. This transformation is closely related to technology. After several months of online learning, there are more and more people using blended learning, which can provide multiple ways for future education and more flexible conversion between teachers and students. Now, blended learning has become a way of education.

Blended learning refers to a breakthrough in the time, space, learning path and progress of learning. For example, learning can't be restricted by semester, and the single teaching way used by the teacher. Students can find resources and customize learning according to their own needs. But how to integrate technology, reduce face-to-face contact, reorganize teaching strategies. Each teacher may find the best teaching method for blended learning, and ultimately let students be able to learn independently. Those questions must be discussed in the future.

Also, I want to discuss the advantages of blended learning. The first is that students have a higher learning effect. In blended learning courses, students can watch the content of the course repeatedly at home and repeat the exercises. The focus of physic classes more focus on application and extension, or learning among other students. As a result, students have more opportunities to internalize the knowledge, not just memorizing answers. The second is to increase the interaction between students and teachers. The content of the course and the discussion between students can continue from the classroom to online This way continues students' learning opportunities and deepens students' understanding of the contents.

However, mixed learning also faces many challenges. For example, such as the complexity of curriculum arrangement, the need to change the "teacher-centered" teaching method, and so on. Teachers are no longer the only source of knowledge for students, they are just a facilitator on the side to help them learn. For many teachers, this change requires a lot of adjustment. How to help students stay within the focus of online discussions, while allowing students to fully state their arguments and provide immediate feedback, will take time and effort.

In conclusion, although blending learning used to be only temporary emergency measures, they are likely become the mainstream of teaching in the next few years. There are still many challenges in the process. Therefore, there is still a long road for teachers and students to go. Hope every country can find the most suitable way for themselves, and make education better together.

### 1. General impression about the program

It was such an honor for me to participate in this fruitful and meaningful program. During the 11 days, I have experienced many activities, learning a lot about Kyoto and Japanese language. Among all events and lectures that I have joined, I find the Japanese advanced lessons and Japanese conversation sessions the most fruitful.

Thanks to the Japanese advanced lessons and Japanese conversation sessions, I was able to fully immerse myself into the Japanese environment and practice my Japanese listening and speaking, which was rare to have such a chance to do so in Hong Kong. In the farewell party on the last day of the program, I even got a chance to play werewolf and shiritori in Japanese language with Japanese leaders and students from worldwide.

While during the Japanese advanced lessons, Shirakata sensei taught us to appreciate the modern Japanese literature including works by Natsume Souseki and Kawabata Yasunari, as well as Haiku and Tanka. Not only did I learn about the beauty of Japanese literature through the lessons, but I also knew how Kyoto was portrayed in the literary works. I found out that the beauty of the Japanese literature would be lost after translating to other languages, hence I am more motivated to advance my Japanese level so as to read the full original Japanese literary works.

Besides Japanese advanced lessons and Japanese conversation sessions, the events such as cultural experiences and field trip were also very enjoyable. Though the program was held online, I could feel that the organizers of the events have put countless efforts to make the online events as amazing as possible. I like the idea of the videos taken during the field trip sessions as it allowed interactions and the quizzes themselves were amusing. On the other hands, the cultural experiences in both shift A and B really consisted of the traditional and modern culture in Japan. I had so much fun when joining the two events.

### 2. Comparison between education in Japan and Hong Kong

I attended Kawai Sensei's lecture regarding the cultural aspects of education in Japan during the program. Even though I knew a bit about Japanese education through anime, I was again surprised by the huge differences between the education in Japan and HK. Hence, I would like to set it as a topic, and introduce three major differences between HK and Japan here. I believe by comparing the differences among two places, it is beneficial for us to learn more about the specialty and features of the education systems of Japan and Hong Kong.

Firstly, the teaching methods of the schools in two places affect students' perception towards their schools. Students in Japan are taught to treat school like their houses. At school, they have to take off their shoes and change to indoor shoes so as to keep the floor clean. And during lunch, students are the one that is responsible for distributing lunch. And they have to sweep and mop their classrooms, clean hallways, staircases, doors and windows, and even the bathrooms. In this way, students learn that if they are using a particular space, it is their responsibility to ensure that they leave that space clean. While in Hong Kong, it is a completely different story. We don't need to change shoes. And the job of cleaning the school and distributing lunch is by school workers mainly. So, if one talks about the mindset of treating school as one's home, Hong Kong students may think that he is talking about sleeping in classes.

Second is the participation in extra-curricular activities. The attitude of students towards the club activities is completely different in two places. In Japan, students are generally putting efforts into the club activities. But in Hong Kong, it is totally opposite. Students in Hong Kong generally treat extra-curricular activities as a recreation and relaxation, but not an activity that they should commit themselves fully to. And if the exam period is near, students in Hong Kong tend to skip the extra-curricular activities in order to focus on academic studies.

Third is the method of dividing classes in elementary schools. In Japan, there is a motto that working hard is more important than natural ability. Hence, in Japan's elementary schools, every student learns the same level of knowledge and do the same activities in class. And by equal education, it is believed that elite students can help the others who are not doing so well. While in Hong Kong, most of the elementary schools are dividing classes by students' ability. Usually there will be one to two classes that are for elite students. And others are normal classes. Though it will be more effective by dividing classes, it is likely that there will be conflicts between elite classes and normal classes. And the students who enter the elite class later may be bullied or finding it difficult to fit into the class. While the students that are not in elite classes usually lack confidence. But at the same time, it is undeniable that it is easier for teachers to adjust the difficulty of teaching content if classes are divided. Therefore, there is still no absolute conclusion about whether classes should be divided by ability.



### 1. General Impression of the Program (300-500)

It is my pleasure to be one of the participants in this Kyoto Spring Program 2021. This year, the world had suffered from COVID-19, under this new environment, we are much more difficult to build relationship with others. Thank you so much for KU staff, professors and teachers in charge who decided to hold this program in such a difficult situation. And thank you so much for all KU leaders to try their best to organize fun event for us even it is online. And thank you so much for all supporters who join our Japanese class and both Japanese and English discussion. The afford of all KU staffs, leaders and supporters makes this program so incredible.

As one of my main aim for joining this program is try to speak more Japanese, I join almost all Japanese Conversation Sessions and of course all Japanese Class. And I enjoyed both so much. For Japanese Conversation Sessions, the class will be divided into different breakout room according their level in Japanese Class. For advanced room in the Japanese Conversation time, as we seldom have some questions or specific topics that we want to ask KU students, at most of the time we are just having chill chat with supporters and leaders during the session. Topics that we come up was so diverse, such as the famous food of our hometown, the expression difference in Chinese and Japanese, the culture of our home university, our hobbies etc. Since this year, we can meet each other face-to-face, we did not have many chances to have a free chat with supporters by inviting them to have a lunch or dinner together. Although the Zoom sessions are quite good in holding conversations and discussion session, it is quite difficult to have a two-to-one or one-to-one small chat on Zoom. Therefore, Japanese Conversation time maybe the only session for us to know each other more. Thanks for this session, I can meet KU friends and practice my Japanese through chatting.

The Japanese Class occupied quite a large proportion of the whole program, but still total time of our Japanese Class is only 65% of the precious program, but still I had learnt a lot. For Japanese Advanced, our lessons are focusing on reading, reading essays, Haiku and Waka featured Kyoto. As I totally self-learned Japanese by myself without using any textbook, I did not have many chances in discovering such essays and literatures by myself. Therefore, the KSP Japanese Class was the first chance for me to try appreciating Japanese literature. Also, although I am studying in the faculty of Arts, I seldom appreciate any literatures (both English and Chinese) at all. I am majoring in Philosophy; I tends to appreciate logical things rather than literature which always focusing on the writer's feeling. I tried to appreciate literatures before, but still, I did not quite get into it. However, during this Japanese Class, the teacher will try to divide us into two breakout rooms and discuss how each of us interpreted the passenger. During the discussion, I finally experienced the happiness that we can gain from reading literatures. And those essays, Haiku and Waka we read can give me another aspect to appreciate Kyoto. I had never visited Kyoto before. Hope I can visit Kyoto after the pandemic, and I will recall what I had read in these lessons when I go sightseeing.

To conclude, I enjoy this program so much. The Japanese Conversation sessions give a platform for us to chat freely with KU students and know more about KU itself; the Japanese Class gave the chances for me to try appreciating Japanese Literatures but not just learning keywords or phrases. While both cultural experience sessions and field trip also help us to go more deeply into Japanese culture and the Otsuka Company. Finally, thanks once more for all person-in-charge and all KU leaders and supporters and leaders who bring about this fruitful program. After this program, I absolutely knew more about KU, Japanese Culture and made friends all over the world. I will definitely recommend this program to my friends who like Japan culture, Japanese and who want to connect with people from all around the world. Thank you so much for holding this fruitful program!

### 2. Short Introduction to Japanese Dialectology (Kansai Dialect): Comparison to the usage of Dialect in Japan and Hong Kong

Firstly, there are mainly three reasons that drive me to choose this topic. First of all, I am a HongKonger, I born in Hong Kong and grow up in Hong Kong. Although people over the world thinks that HongKongers are just Chinese (Mainland Chinese and Taiwan Chinese), we are speaking in quite different language compare to the latter two. The major language that using in Hong Kong is called the Cantonese (廣東語); while both Mainland Chinese and Taiwan Chinese are speaking in Mandarin (remarks: the Mandarin spoken in Mainland China and Taiwan had some differences at all, but compare to Cantonese, they are quite similar). If we presume that Mandarin is the standard variety of Chinese, then Cantonese will be one of the Chinese Dialectology. So I am a dialect speaker under this framework, and my background make me interest in discovering different dialect. Secondly, this program was held by Kyoto University which located in Kansai, and I found that quite a lot supporters are came from Kansai, therefore I can hear some Kansai Dialectology influenced during the

Japanese Class and Japanese Conversation time. I am so glad that some leaders and supporters even teach me Kansai Dialect in the Japanese Conversation Session. In short, my own background and the influence of Kansai Dialect that I saw during the program make me interesting in discovering Kansai Dialect more. As I believe that language will reflect the culture of that language-user, therefore I hope that I can learn more about the Kansai culture through discovering Kansai Ben. Finally, as both my mother language – Cantonese, and Kansai Ben are regarding as dialect, therefore it seems quite interesting if I compare how Cantonese and Kansai Ben had been used in Hong Kong and Japan. And these are the three reasons which make me became interested in the topic.

I have learned quite a lot new expressions and phase of Kansai Ben through this topic. After I decided to choose this topics, I had tried to ask the KU supporters and Leaders about their own dialect during the Japanese Conversation Session. Since I was in the Advanced session, we are mainly just having free chat rather than ‘conversation lessons’ (会話教室). It became a great chances for me to learn more about Japanese Dialectology through supporters and leaders. And thankfully, many supporters and leaders that I met are also came from Kansai, especially Osaka. From them, I discovered that Kansai Dialect also have honorific, like ～はる、～はります. Before joining this program, I knew Kansai Dialect in Japanese TV shows and games, and those Kansai Dialect are only using in informal ways or even jokes (お笑い), therefore I knew that Kansai Dialect is having some special expressions and different accent, but I never expected Kansai Dialect have honorific. This quite surprise me.

During the comparison between the usage of Cantonese in Hong Kong and Kansai Dialect in Japan, the data I found shows that both Kansai People (PS. People in Kinki) and HongKongers are so proud of their Dialect at all. However, some research shows that Kansai People tends to consider at a least 5 conditions to decide whether they can speak Kansai Dialect or not. On the other hand, HongKongers tends to speak Cantonese at everywhere and every time. So we can see even both HKer and Kansai people are proud of their language but Kansas People tends to consider more and using less Kansai Dialect, on the other hand, HKers are speaking Cantonese much frequently since we have less conditions to consider. Since Kansai Dialect is quite popular in Japan, so that most Japanese can understand basic Kansai Dialect, and given that Kansai Dialect have honorific, so there is no need for Kansai People to speak Standard Variety for borrowing honorific expression from Standard Variety. The further question here will be ‘If Kansai People is so proud of their dialect and Kansai Dialect can understood by non-Kansai people and even having honorific, then why Kansai People cannot speak their language more frequently?’

**Ka Chak, Ngan**

**KSP 114**

**The Chinese University of Hong Kong**

#### 1. General impression about the program

This program provides a survival japan language class with a total of 10 learning hours. The teaching staff is professional in language teaching and will helps anyone who wish to visit Japan for various purpose. My class attended is elementary level which mainly includes self-introduction, daily conversation like greeting and buying some food.

Regarding the academic lectures, researchers from Kyoto University showed their innovative research works. The most interesting lecture I found was the introduction to Japanese literature given by Prof. Yukawa. It unveiled the aesthetics and sensitivities of Japanese. Other lectures also impressed me a lot, like the “Journey to the Termite World”.

Cultural experience session is also great. Folding paper crane is first introduced. It was hard to teach how to fold a crane by verbal communication. I found it challenging at the beginning. But with the help from student supporters, I learnt how to fold it and fold it beautifully. At the end, my group folded more than 20 cranes! Then all participants shared their favorite tea drinks and refreshment, which featured their home countries. Similarly, the field trip about reproduction of art also broadened my horizons. Using edged technologies, Japanese can recover many artifacts that were lost. This kind of professional spirit inspired me greatly.

Discussion sessions among students provide me new perspectives to think of the world. Fellows from Korea, Taiwan and Thailand taught me a lot of things that I unexpected. Before our discussion on gender inequality, never had I thought of its seriousness in other Asian countries. Near to the end of the program, we wrapped up on topics discussed.

From the orientation session to the farewell party, I met many new friends from all over the world. We exchanged our social media contact. This was the end of the program but definitely not the end of our friendship! All Kyoto professors, staff in charge, ILAS leaders should be given credits to the program success.

Without their preparations and effort, things could not be that smooth and we could not learn that much. I appreciate all their effort and giving me a fruitful learning experience.

## 2. Aesthetics of Japanese and the movie "The Tale of the Princess Kaguya"

On 16th Feb, Professor Shikiko YUKAWA gave an interesting lecture titled "The Aesthetics and Sensitivities of the Japanese as seen through Classical Japanese Literature". She introduced that in Japanese literature, nature and seasons are of great importance, bringing great influences towards Japanese lifestyle, as well as their traditions. To be more specific, there are four elements that can be found frequently in Japanese literature, that are flower, bird, wind and moon. She also introduced us some common type of poetries including waka or haiku. For example, waka poetry is refined to have 31 letters in 5 sentences only. However, even in that short of length, we might find all these four elements, creating a beautiful description of nature. It can unveil what writers think. One haiku poetry mentioned is very simple in structure: 「なの花や、月わ東に、日わ西に。」 However, it already tells us many information about the background. The season was spring, and the time of day was at twilight. From the direction of moon, we also know the moon phase since only at full moon phase can moon rise at exact east. This is very appealing to me knowing more about the aesthetics of Japanese after reading these interesting poetries.

After the lecture, I have watched a movie called "The Tale of the Princess Kaguya" directed by Isao Takahata. It is a good movie, taking the idea from the tale of the bamboo cutter. The story is that there is an infant of her size of thumb. She then became a very beautiful lady that many men want to marry her. At the end, she was so upset about being bothered and no longer wanted to live. After that, she realized that she was actually a fairy that was sent to the Earth as a punishment. At the time she regretted, the moon messenger had to take her back and can never visit the Earth again. This is a very sad story but beautiful as well. Princess Kaguya loved to live on the Earth. However, this blue planet also gave her so much suffering. Something gone is something gone. There will not be another chance. Life is beautiful because it is fleeting and fragile. This reminds me to cherish everything I have.

**Ching Yu Jane, CHAN**  
**KSP 115**

**The Chinese University of Hong Kong**

### 1. General impression about the program

I have enjoyed the program very much as it included variety of new knowledge. It broadened my horizons indeed. It is also my honor to learn from one of the top university in Japan, Kyoto University. The experience during these two weeks is definitely my precious treasure in my lifetime.

I particularly enjoyed the cultural experience, not only because it is interesting, but also meaningful. The introduction of the Japanese tea culture gave me a whole new experience, as I have totally no idea about the formal way to drink tea. In addition, to practice and drink tea together, though we just did it in zoom, still I felt we were getting together and enjoy the tea.

Besides, I think the origami activity is very meaningful. As crane origami is a symbol of blessing, good hope, for sure it is great to fold crane in this situation. To show our praying that the COVID-19 could end soon, so that we could get back to a normal and happy life. To me, more impressing is that we were not folding by our own self, but together. We folded the crane together in the break out room, and finally shared how many cranes did we fold. I think this is also a symbolic meaning that we are also giving our blessing to each other. A communication and interaction as such is really warm.

It is a pity that due to the COVID-19, the program could not hold in Kyoto and we could not meet each in person. It is believed that such condition produced lots of constrains and inconvenience. It is grateful that the program could still organized fluently and with rich contents. For sure this program granted me much Japanese culture and knowledge, but there is a bonus too. By interacting with other participants from different countries let us know more about the world deeply. These could not be accessed through text-book. All in all, this program is a great opportunity to learn, to explore and to improve.

### 2. Chado in Japanese Culture

The tea culture in Japan impressed me a lot as somehow the spirit behind the Chado is worth to learn. The four principles of Japanese Chado are harmony, purity, respect and tranquility. It is amazing that a very daily action, drinking tea, could generate such huge concepts. As in Hong Kong, where having a fast-paced life, is believed that it is difficult to slow down our pace and try to escape from such competitive environment. Not to mention



how many preparation steps we have to do before drinking tea, probably there are even no time for us to take a second break to drink in sometime. Therefore, it is a kind of new experience to me by learning it.

For the four principles, I think it is really worth to learn and apply in our daily life. I believe this is what Chado's real meaning, to interpret and merge these principles into our life and action. Such as respect, in chado both who serve and be served should have a heart to respect. This is a good reminder to us, that in our daily do we really sustain such manner to people around us?

I particularly loved the concept that chado emphasizes the appreciation of simple lifestyle. As at these days and ages, people tend to enjoy and chase for a materialistic life. Wealth or luxurious became a standard of life quality. This lead people always spend their time and effort to earn money, buy different products. People could hardly be satisfied as there are always something more people acquired. But being rationally said, this materialistic life could not really bring us true happiness indeed. Such chasing in lifetime even made us forget something more important, such as family, youth time, health etc. While these could not buy by money or it cannot be reversed. The peaceful and quiet moment in chado could somehow calm us down to reflect ourselves and face our life's ups and downs.

**Tsz Ying, CHAN**

**KSP 116**

**The Chinese University of Hong Kong**

### 1. General impression about the program

This program is incredible and I learn a lot. I have registered a number of lectures, including the agricultural technology, aesthetics of Japanese literature, energy-environment problems, the Minamata Disease and Japanese diplomacy before the Meiji period. From the lectures, I have a much more comprehensive impression on Japan. I also learn something new. For example, I am not keen on any knowledge related to technology or science, so I do not realize that there are so many useful agricultural technological devices. It is also a unique experience to get to know about Japanese literature. Since I am not a native speaker of Japanese, I may not have a chance to enjoy the classical literature.

The Japanese lessons are also useful for me. In fact, I have learned Japanese before, but I have forgotten most of them. The Japanese lessons help me revise a lot of things, such as how to present my schedule, though in a simple way. Another reason why the Japanese lessons are so impressive to me is that the major language used in the lessons are Japanese. This is different from my previous Japanese lessons, which used Cantonese and Japanese in a similar proportion. However, this kind of lessons improve my listening skills. In the lessons, I can at least guess what the teacher is saying from several vocabularies I have learnt before. This is really interesting and useful.

The field trip to Otsuka Museum of Art is also impressive. As I have mentioned in the field trip report, I really love the idea that the museum reproduces the whole environment, instead of reproducing the artwork merely. Apart from this, the reproduction of artwork is fascinating to me. Same with scientific knowledge, anything related to art cannot grab my attention. Yet, I appreciate how the reproduction is done. It requires so many efforts and it is such a difficult work. The field trip also creates an opportunity for me to rethink about the value of reproduction.

I also enjoy the discussion sessions. In Hong Kong, there are few chances to discuss a lot with other students. Thus, I am glad that I can talk a lot in the discussion sessions with students from different countries. I also know a lot more about other countries. For example, two-thirds of the German people have an immigrant background. My knowledge about other countries are enriched.

### 2. reproduction

I have learned a lot about reproduction, including how the Otsuka company reproduces the masterpieces, as well as how to evaluate reproduction. Although I cannot remember all the terms and the exact processes of reproducing the artworks, I remember how the copy of the artwork are put on the toban, how the experts colour the reproduction. Besides, from the discussion session during the field trip, our group discuss about the value of reproduction. Some of my groupmates emphasize the limitations of reproduction. For example, the exaggeration in size of the reproduction may make visitors feel disappointed when they see the original artwork. I have not thought of this point, but it does convince me.

The reasons why I am interested in this topic is that it makes me think of Hong Kong. In the final presentation, I also mention this inspiration. Otsuka Museum of Art reproduces the environment where the artworks originally are. Comparing with the heritage conservation situation in Hong Kong, which merely emphasize preservation of the particular building, this idea is much better. Since the atmosphere will be different if you

appreciate the artwork located on the ceilings compared with placing in front of you. I think the former idea can better present the value of the artwork. This inspiration is the reason why I am keen on this topic.

I have done some additional investigation about this topic. I have visited some websites talking about the Otsuka Museum of Art and its reproduction. I discover that the museum reproduces Sistine Chapel together with the artwork on the ceilings. I have compared the photos of the museum with the real Sistine Chapel, and I find that they are extremely similar. The placement of the windows, paintings on the walls are totally the same. This part fascinates me, so I put the comparison in the final presentation as well.

**WAI, CHAN**  
**KSP 117**

**The Chinese University of Hong Kong**

### 1. General impression about the program

Unfortunately, because of Covid-19, the program cannot be held in Kyoto but through Zoom. My experience has been more or less badly affected. However, I am sure that Kyoto University has been trying its best to show us what Japan is and how Japan is now. I sincerely appreciate the efforts of Kyoto University's staffs and students. The program is very abundant and amazing. It not only covers academic lectures, an interactive field trip and a fun cultural experience section but also Japanese language classes and a few discussions with excellent students coming from different countries and cities.

Through the program, I have a better understanding of Japan. The topics of the lectures are various, Japanese issues and situations are well analyzed. One of the most impressive academic lectures for me is "Gender in Asia" talked by Prof. OCHIAN. Her lecture mainly focuses on the marriages of Japanese women. She points out that females in pre-modern Japan were not as highly oppressed by males as our imagination. Instead, it was acceptable that Japanese women at that time to ask for a divorce and remarry. More importantly, divorce was simple and frequent. Prof. OCHIAN explains that Japan was not impacted deeply by Confucianism. Especially, Chinese imperial examination (Chinese: 科舉, Keiju) did not take root in Japan as the examination mainly focused on Confucian theories. Her sharing did bring some new ideas to Japan, and also arise some questions about Chinese history in my mind. In short, the program does not only give an introduction to Japan, but also offer an opportunity to reflect and review what I know.

As mentioned, we had four junior Japanese classes which provided some basic knowledge of Japanese. It is my first time to read and listen to Japanese without subtitle. I do learn some very basic Japanese even though I am not good at learning a language. I am gratefully to have such a valuable chance to get in touch with Japanese. To sum up, the program is satisfying. I would also like to say thank you to all staffs who are in the changer of the program and student helpers. I can truly feel that they just made a lot of preparations before the program. They were all willing to help and share their thoughts with me.

### 2. Little reflections on gender

Being impressed by Prof. OCHIAI's lecture, I would like to review gender issues in China and share my reflections.

It is thought that women were fully suppressed in pre-modern China. In Ming and Qing China, women were not encouraged to remarry and required to stay with their husbands' families. For example, gates were widely built to recognize widows who served their parents in law well. However, it is common that women who rejected to be widows and chose to remarry got discriminated against by the public. Summing up, being widows were a kind of social norms because chastity was highly emphasized.

In lecture 9, Prof. OCHIAI mentioned that woman had a relatively equal relationship with their husband. Of course, men in pre-modern Japan still played an active role, but women were not that passive even though they were suppressed. Only "three lines and a half" was required for divorce, and men could be forced to write this by their parents in law or living in a temple for years.

It reminds me that women are not equal to the oppressed only. Though women in China were disadvantaged it is still possible that women had their power to fight for their freedom and right in some indirect ways. As a result, I search for what women exactly did in pre-modern China, which surprise me. Some sociologists discover that there was "Love of Melon" (瓜戀之情), which meant a close relationship, between parents and children. Women made use of this kind of relationships with biological parents, crying for complaining that husbands abuse them. The parents often did something to help their beloved daughters, such as giving money to husbands, telling the local officials and even hiding their daughters, to ask for more benefits from husbands. Also, women gained more power through another Chinese traditional value – Chinese parental respect (Xiao,

孝). Women usually had more rights and freedom when they had a mature and successful son, influencing a male-oriented society.

In conclusion, there was not only one image of women. Other than being oppressed and limited, women were also brave and smart to fight back their right. It is a kind of stereotype that women were only oppressed by men. On a contrary, they did a lot to struggle and what they did to fight for their rights and freedom should be appreciated and even a topic we need to focus on.

**Soo-Hyeoun Im**  
**KSP 118**  
**Yonsei University**

## KSP Final Report: Meeting Friends From All Over the World

### 1. General Impression of the Program

To begin, I cannot express fully how much I enjoyed the program. At first, upon hearing that it was a prestigious program, I was nervous and worried that it would be really difficult and I would fail to follow the classes. But the professors were really kind and explained complex concepts in an easy way, so I could understand even unfamiliar topics. Also, the supporters and fellow students were so kind and funny! We shared a lot of valuable opinions during discussion sessions, and I realized that the situation and popular opinions sometimes were very similar but in other times very different!

Although it was not an official activity, I also enjoyed the student activity on Sunday. We gathered on Zoom and played games like Werewolf, Skribbl.io and Among Us. We also chatted about cultural differences, and well, life in general. I met some great friends that shared hobbies (collecting stationery, drawing, video games) with me! It was so fun that we chatted until dawn and made game sessions even after the program.

My favorite class was the Japanese class. Kashiwagi-sensei was so kind! Even though we were adults, she was well aware of the fact that we were all beginners, and she called us X-hour old babies each class. She and her supporters also helped us learn and pronounce Japanese. At first, I worried that I would not be able to learn much because it was a beginner's class, but I learned phrases and pronunciations that only the Japanese know, so such knowledge was valuable. It was such a great beginning for my Japanese education. I wish to become a better Japanese speaker and have a conversation in Japanese with professors and supporters!

I have to say, the only downside of the was that I could not visit the country and university by person. However, with the lab visits and field trips, as well as the various online activities, everyone tried their best to compensate for that. The professors, supporters, and fellow students were so kind. Thanks to them, KSP was much more enjoyable although it was the first online KSP! I also made great friends both home and abroad, it was a wonderful winter break!

### 2. Topic of Interest

One specific topic that interested me was agricultural technology, which is related to Professor Kondo's lecture on Japanese smart production. It caught my attention because agriculture is surprisingly close to our everyday lives, like the professor's examples on extra-virgin olive oil and fruit-grading system. Also, my mother is an agricultural researcher at the RDA (Rural Development Administration) so it was a rather familiar topic, although my background knowledge on that field wasn't that great. So I wanted to research and compare the contemporary agricultural technologies of South Korea and Japan.

Before researching the most recent agricultural technologies, I searched for historical backgrounds on Korean agriculture. Starting from Koryo Dynasty, we had government-published books for agricultural technologies. Today, we don't have such "books," but we have national and private institutions that research and develop various technologies for both farmers and consumers, and their goals and achievements are uploaded online for everyone to freely see.

One of RDA's major achievements was the cooling-house. Because Korea was considerably affected by climate change, a solution to cool the greenhouses during summer heatwaves was necessary. In an effort to provide such a solution and also aim to export the technology to tropical desert climate regions, the RDA developed a cooling-house, which is basically a greenhouse with reinforced cooling facilities. Inside the cooling house, a specialized nozzle supplies both water and air, which creates a fog that adjusts the temperature and humidity. It is twice the height of typical greenhouses, and also has aluminum curtains for sunlight and temperature control. Currently strawberries and roses are grown as a model, and they are of higher quality and price than those grown in typical greenhouses.

In addition, a 2nd generation smart farm system is in development. A smartfarm is a greenhouse, shed, etc. with ICT, that makes it possible for the farmer to automatically see and manage the environment with their PC or

smartphone. The second-generation smart farm aims to provide real-time automatic measurement, user-fitted domestic technology and standardized machines. This resulted in decreasing the realization cost by 30%, as well as making it possible for less experienced farmers to get accurate estimates and knowledge through AI-based cloud systems. So this can promote influx in the field of agriculture.

In conclusion, I found out that both countries were developing unique advanced agricultural techniques related to their specialities, Japan by utilizing its world-famous robot technology and Korea by using its speciality: smartphone technology.

**Hanna Kim**  
**KSP 119**  
**Yonsei University**

### 1. General Impression of KSP

Kyoto Spring Program provided me with opportunities to interact with students from across the world, immerse in various topics ranging from agricultural technology in Japan to gender discussions across Asia. The most impressive lecturers were the lecture on Japanese education and energy conundrum in Japan. The former was impressive because it revealed how different and similar South Korea and Japan were in their education systems. The concentrated effort to incorporate and encourage extracurricular activities in Japanese schools is one that I really admired. As for the lecture on energy consumption in Japan, I was impressed by the history of nuclear power plants. The lectures provided insightful knowledge about an aspect of Japan that I never got the chance to know. Moreover, given the COVID-19 situation, it was impressive how Kyoto University pulled together this entire 10-days program on a virtual platform. Having events like “cultural experience” and “field trips” online was both an impressive and novel experience. The effort placed in the quality of the videos and the content was very well thought-out, and the student leaders were very helpful. Most particularly, I appreciated the Japanese courses. Although it was a short study period, it involved a lot of speaking sessions, and I overcame my fear of making mistakes in Japanese. Moreover, the teachers and the student supporters were very helpful in each session. The concentrated attention that each student was able to receive was an invaluable experience in my journey of learning Japanese. If I were to make few suggestions for future improvisations, I would say that the lecturers use interactive teaching methods like using the chatting function or directly asking students. Although many professors utilized these functions, some professors who merely gave 2-hour long lectures were more difficult to engage with. Overall, however, the lectures were of very high quality. Although it is regretful that we could not meet the professors and students in person, virtual Kyoto Spring Program provided all students with valuable insights and multi-cultural experiences.

### 2. [ Impact of COVID 19 on Japanese education and Japanese reaction to it ]

Having heard professor Kawai’s lecture on Japanese education, I realized that many features of Japanese education involved face-to-face interactions (as it is with the education systems in many other nations). Thus, the question that arose was: how drastically (or positively) has COVID19 impacted this highly interactive education system in Japan? My first concern was digital inequality. According to Statista, the internet access across the world varies depending on the economic vulnerability of a society, and this leads to the possibility of unfair access to education in the COVID19 era – where most education systems have been transferred online. Japan also were subject to this problem of digital divide where “one in twenty Japanese children lacked the amenities necessary for online learning” (OCED, 2009).

COVID19, as a result, led to around 90% of the universities postponing their classes, mainly due to the unpreparedness of schools and students for online learning. Impressively, however, by July, most universities resumed classes by incorporating some form of distance learning classes (MEXT, 2020). The main driver for this was the ‘public-private partnership’ that enabled more students and schools to assimilate to online learning. The first example involves the partnership between the top 3 mobile phone companies in Japan and the government. The top 3 mobile companies agreed to not impose additional data charges for those who were below 25 years because young people had to take online classes (The Mainichi, 2020). This made network connection more accessible for many students. Secondly, the partnership between the big-tech company Rakuten mobile Inc. and Ministry of Education, Culture, Sports, Science and Technology (MEXT) illustrates how such partnerships can help strive for a society where digital divide is mitigated. This partnership provided access to schools and students who would otherwise have been unable to join the network of online learning. Such partnerships illustrate how well Japan coped and responded to the COVID19 pandemic and this short research findings were insightful and interesting to me.



**Ji Eon Lee**  
**KSP 120**  
**Yonsei University**

1. General impression of the program

It was a great honor for me to participate in this program before military service. Lectures dealing with various topics from Japanese traditional poems to termites were all insightful and Japanese classes were educative as well. Cultural experiences including tea experience and origami were relaxing and fun. Discussion sessions were a little bit short but enough to expand my horizon with a global perspective. I particularly liked the choice of topics which are all very crucial and life-related yet raise many questions. If not here, I could definitely not have many chances to discuss such topics in my daily life. Fortunately, I could also contact some participants even after the program and make some international friends from all over the world (including Japan, Thailand, Germany, U.S., and Austria). I sincerely appreciate all Kyoto university professors and students who did their best to make the program well-organized. I hope I can visit Kyoto someday and deliver gratitude in person.

2. One specific topic that you have been particularly interested in during this program

Despite my mother being an up-cycle instructor, I have never been interested in environmental issues before. Rather, as a computer science student, I guess I wasted lots of electrical energy so far. Thus, to be honest, the lectures regarding environmental issues were my last favorites. However, Professor Mike Hugh's lecture on "Japan's Energy-Environment Conundrum" was truly insightful. He delivered how the Fukushima disaster influenced the Japanese energy policy and why Japan could not simply give up nuclear plants. It broke my naïve expectation that decarbonization without nuclear energy will be possible someday. After listening to a lecture, I felt people think of the so-called "green policy" in a too optimistic way if not unrealistic way.

Thus, I decided to find another challenge that decarbonization should face. I found the article "Decarbonization and Critical Raw Material – Some Issues in Japan" by Andrew Lewit in the Asia-Pacific Journal, the journal I subscribed to since 2020 March. It says: "decarbonized power, housing, mobility, communications, and other industries are not built with intangible technologies and innovation" (3). What it means is that decarbonization is impossible without tangible critical raw materials including copper, lithium, silicon, etc. The problem is that the skyscraping global demand for those materials with the rise of the need for decarbonization will easily overwhelm the global supply. What is worse, since the leader of the monopolistic critical raw material market, China, mines the materials in an environmentally damaging way, the decarbonization itself might be environmentally damaging without any other options. Such findings shocked me and made me rethink practicality the of the decarbonization issue.

**Yongjae, LEE**  
**KSP 121**

**Yonsei University Underwood International College**

1. General impression about the program.

I am very satisfied with what and how the program has been provided to me. Although in the hard times of COVID-19 when such programs cannot be held offline, I could feel the effort of the faculty and supporting students at Kyoto University towards executing this program. The great enthusiasm of the program holder helped me as a participant to share such enthusiasm towards this program as well. The online environment, although there have been minor technical issues here and there, was smooth and without inconvenience. All schedules were mostly on time and did not face major problems. The lectures provided were fruitful and meaningful. It was an honor to enjoy the privilege of being able to learn about such diverse fields of study by very prominent scholars. I especially found the lecture on Japanese aesthetics by Dr. Yukawa, which I will talk about later. All of the lectures helped me to learn about something new from fields that I would not have had interest otherwise. They broadened my academic point of view and I am certain this experience will be a beneficial one for my future academic life. The Japanese course was one of my favorite experiences from the whole program. The teacher was very professional at teaching an international audience with prior knowledge on the Japanese language. She was excellent at understanding what a foreign learner of Japanese would feel difficult and uncertain of and did a great job in explaining such subject. Other activities of the program were a lot of fun, although the gap of online experience felt the widest during these times. I still think that these activities, although very enthusiastically held, cannot make up for an actual field trip or cultural experience. But, of course, I fully understand the difficult situation that made the program as such. Overall, I really enjoyed the program and would like to lend this place to thank again the faculty and supporting students for planning such a wonderful experience.

## 2. Japanese poetry and Kyoto

As mentioned above, I loved the experience of learning Japanese through this program. The teacher was excellent in the method and material on teaching us. The overall material of the course was about Japanese literature and Kyoto; on reading famous pieces of novels, essays, and poetry related to Kyoto. From these kinds of works, poetry was the most interesting to me. The way how such a short phrase can depict such an elegant moment of time and space was shocking. Although this does apply to all poems, I found the Japanese poetry more shocking in that it is extremely short and very precise on the moment. Haikus and Tankas are very short and strict on structure. Yet all the poems I learned from class showed significantly different moments, times, and feelings. The ability to depict such in an extremely dense structure was fascinating to me. Another point that I found interesting was the many diverse ways of using moons. From both the lecture by Dr. Yukawa and the Japanese course, I could learn many different terms regarding the subject of moons. The phrase ‘三日月’ to be used as a specific crescent moon, ‘朧月’ as a specific hazy moon of spring and etc. were very shocking to me. To be more detailed, I loved how ‘moon’ was used very diversely to depict not just its looks, but also the general time and scenery, or even seasons. As a native Korean, it was also interesting to see the difference on using moon terminology on the same or similar situations. In conclusion, I really loved learning about such subjects from this experience. It really had made me be academically interested in fields that I have not been in the past and I am definitely planning to do more research on these topics.

**Katja PALASZEWSKI**

**KSP 122**

**University of Vienna**

### 1. My general impression of the program

I enjoyed this past week a lot. My overall impression of the program was really good, as we had a lot of high quality content. Furthermore, I think Kyoto University truly put much effort in planning and organizing the academic and student activities. They managed to keep a well-balanced ratio of lectures and other meetings, even putting up two different shifts, so that students from every time zone can join. Even though we could not come to Kyoto in person, I felt welcomed and sometimes almost forgot I am not sitting in a Japanese classroom but in my Viennese flat. Creating such a feeling via Zoom is extremely difficult in my opinion, but Kyoto University managed it in the best way possible.

I will divide my report into the separate sections of the program: the academic lectures, the Japanese classes, the field trip and the ILAS activities such as the English discussions and Japanese conversation.

The lectures were a fixed component of the program and included a wide variety of subjects. I also felt there was a strong focus on sustainability, as we heard about the topics of food waste and energy management. In general, so many important issues were covered during this week! I particularly enjoyed Dr. Hugh's perspectives on the Japanese energy management because it is very relevant to present times and needs more attention in order to solve these problems.

After the lectures, we had Japanese classes almost every day. I was assigned to the Intermediate II group and at first I thought my Japanese was way under this level and I became a bit nervous. However, my tension was put at ease by the small group size and very inclusive, friendly atmosphere that Uraki-sensei provided us with. We were also discussing topics from the news and practicing Japanese conversation. I have to say, I was really surprised because I would have never thought I could talk freely in Japanese about topics such as unemployment or food waste at this point.

As for the student activities during the program, those were probably the ones with the highest value for me. I especially liked the discussion sessions because there were so many students with not only different origins but also various backgrounds. And there were so many different disciplines as well! Therefore, we always had a lot of interesting and diverse opinions during our discussions but the Leaders and Supporters always maintained a very friendly and open-minded moderation style. I feel like this is something that I am going to miss at the University of Vienna because we rarely do discussions. It could be a great addition to our curriculum, I think. Now, after the program, I feel so grateful that the University of Vienna and Kyoto University work together and provide these opportunities for their students. I made a lot of new, international friends and look forward to stay in contact and deepen our friendship in the future. Thank you very much!



1. The Kyoto Spring School program has been an outstanding opportunity to strengthen intercultural relations and exchange knowledge and opinions. I believe that the great variety of participating universities benefited the program at large. Whilst the array naturally could be further improved, different views of students from China, the USA, Germany, Austria, Hong Kong, and Japan have been a key for the program to succeed. Especially experiences about the Covid-19 virus, Gender, or migration policies proved valuable to share and consider in formulating your own opinion. Further, the room given to students to discuss and the great effort of students at the Kyoto University allowed an enriching discourse where participants could speak freely and offer a glimpse of their own reality abroad.

Additionally, the lectures organised by the committee have varied significantly regarding their disciplinary theme and offered new and modern approaches to critical issues by respected scholars who were eager to interact with their audience. From termites to pre-Meiji diplomats, there has been a lot to explore. Following that, the Japanese class took some time getting used to it personally since the Elementary level was held in Japanese and only very little English. However, I quickly adapted to this teaching style and faced the obligation to understand Japanese to answer the teacher's questions, and therefore experienced a significant improvement in my language skills. Consequently, I was delighted at the end of my class, on the one hand, because of the friendly team spirit that developed over the period, and on the other hand, because my speaking and understanding abilities developed to my liking and to a far greater extent than expected.

I am deeply thankful for the respectful and courteous spirit of the program, its teachers and organisers, and the participating students. Although I'd rather visited Kyoto and the Kyoto University personally, I am humbled and grateful for the opportunity to participate. The organisation was nearly perfect, the online platform 'Panda' functioned as intended, and the organising staff answered questions quickly and individually. At last, I want to thank Kawai-sensei. She managed the program well, showed very professional and kind character, and helped me integrate smoothly, although I could only register two days before the program.

2. In my BA-program in Social and Cultural Anthropology, I have been particularly interested in the Meiji-Restoration. Therefore, I was very pleased by and interested in Mayuko-sensei's lecture 'Diplomatic ceremonial in the last decade of the Tokugawa Shogunate: Japan's first step into modern diplomacy before Meiji Restoration'. Following that, I asked myself about Japan's famous diplomatic mission from 1871 to 1873 – The Iwakura Mission. Specifically, their encounter in Austria-Hungary seemed to be interesting since I study at the University of Vienna. The visit of the Japanese Delegation consisting of 48 politicians and scholars, and about 53 students with the famous ambassador Iwakura Tomomi and vice-ambassadors Yamaguchi Masuka, Itō Hirobumi, Kido Takayoshi, and Ōkubo Toshimichi among them, is of primary historical interest for studies about Japan's modernisation in the late 19th century. However, in academic discourse and interest, their visits to the US, UK, France and Prussia exceed their stay in Vienna since those nation-states were of significant concern for the ambassadors' goal to make up Japan's relative 'underdevelopment'.

Our primary sources for these visits are the travelogues and reports of Kume Kunitake, the personal secretary of Iwakura, which he published in 1878. Regarding their short time in Vienna, some exciting remarks may help us understand the mission's priorities and the Meiji-government at large.

The bigger context of Iwakura's visit to Vienna was the Vienna Universal Exposition, where many cultural artefacts and antiques coming from across the globe were exhibited. The Austrian government built a big 'astounding' circular building called the 'Rotunda' regarding this Exposition. Kunitake's impression about the exhibits and their linkage to their respective cultures and progressiveness is fascinating. He describes Austrian products as 'particularly ornate to satisfy the desire for luxury among the aristocracy and the wealthy'. At large, he believes Austrians to lean to luxury and beauties rather than to functionality or military power. He writes that 'Vienna is second only to Paris in beauty' and 'a leader in politics, law, science, engineering, and especially in medicine and literary arts'.

However, he thinks of this Austrian emphasis on luxury as a weakness, especially when compared to Prussia. Although he considers both cultures as German, meaning as 'phlegmatic', 'circumspect', and 'slow', he states that 'one [Prussia] is strong and the other [Austria] weak' since Austria's military 'did give the impression of being forty years behind the times, the same as its constitutional arrangements'. As one major difficulty, he identifies Austria-Hungary's multiple ethnicities as a hindrance for effective governance and a potential source of internal conflict.

Consequently, it becomes apparent that the mission's priorities lie on military, industrial, and governance-centralised efforts to modernise rather than on multicultural expression or the development of desirable luxury goods or architecture. Whilst this focus is understandable, Kunitake's view of Austria offers interesting insights and concrete manifestations of this focus and is therefore particularly interesting.

**Svenja Kösegi**  
**KSP 124**  
**Heidelberg University**

#### 1. General impression about the program

Even before KSP, I was fascinated by Japanese culture, which is completely different from the Western culture I know from Germany. During the programme, I was able to gain new impressions about it: about the Japanese education system, the local agriculture or cultural customs such as the performance of a tea ceremony. Not only the lectures, but also the numerous additional programme points such as the field trip, cultural experiences or the virtual visit to the temple have more than enriched my world view. Especially the dialogue with other students from all over the world has shed new light on some issues, such as gender. You don't find such an atmosphere as with the KSP, with such a huge variety of opinions and social backgrounds, anywhere else. The language course also helped me a lot. Although I am only just started to learn Japanese, the course was very helpful. I was able to consolidate and expand my basic vocabulary. In general, the lecturers and the people in charge for ILAS were very attentive to our "needs", you were always free to ask questions and the organisation worked smoothly. I was also impressed, for example, that "Cultural Experiences A" was simultaneously translated into English by a student! This gave me the opportunity to take part in this incredibly interesting seminar, even though my Japanese would not have been sufficient at this point.

I was also impressed that the programme ran so smoothly, even though it took place digitally. You can tell that everyone involved put a lot of effort into it! Finally, I would like to say that my interest in Japan in general has increased even more. I enjoyed being awake at 3 a.m. to listen to lectures or to exchange ideas with students from all over the world. This also allowed me to make many new friends.

I have not regretted for a second having participated in this wonderful programme. It has enriched me personally on so many levels, which I had not anticipated beforehand. I cannot thank you all enough for putting together such a unique programme for us. I wish I could attend "live" again next year.

I look forward to visit Kyoto in the near future when I start my internship in Kobe.

どうもありがとうございます。

2. Butterflies in the stomach - Eating insects for a better world?! Ever since a friend of mine founded a start-up with pasta made out of cricket flour, I have been interested in the topic of insects as the meat source of the future. Therefore, I found the lecture on termites more than interesting, especially the biological aspects regarding reproduction and evolution. I had already applied the biological and chemical assays used in detail myself as part of my studies in molecular biotechnology or studied the technology in theory. Nevertheless, the principle of the asexual queen succession, for example, was new to me. The underlying biology fascinated me. In Germany, eating insects is very rare. You can find them mainly in some fitness products for athletes who are looking for a high protein intake. Actually, I was of the opinion that in Asia it would be much more common to eat crickets, spiders and the like. On television, I saw some documentaries about Asian countries, showing markets with insect snacks. However, this opinion changed after I participated in the discussion group with the other KSP students. When I brought up the subject, participants from Japan, China and Thailand were more than surprised by my opinion. They only knew about eating insects in the context of traditional customs and not in an everyday setting in big cities like Tokyo, for example. Following the discussion, I researched online about the sustainability of insects as a source of meat. I have often read in the newspaper and in the news that crickets and others are part of the solution to the world's hunger problem. In the context of this research, my opinion about insects as a "nutrient bomb" changed. I learned that crickets, for example, have similar nutritional values as beef or pork. The protein content is not massively higher. However, they are far better climate-wise than other livestock. Still, insects are unlikely to replace other meat sources in the near future, the efficiency is too low. This will probably remain something more cultural, common in more rural areas. The panel in particular has drastically changed my view of insects as a food source.

### 1. General impression

Despite the online format, the programme was very well organised. I found Panda and Zoom very intuitive to use, always felt well informed and was never confused about the schedule. Unfortunately, due to the time difference, it was not possible for me to take part in all of the activities but that was unavoidable. I think the shift concept was a good solution; I was still able to join all of the discussions and Japanese conversation sessions, the activities I enjoyed the most. It was extremely interesting to discuss with students from all over the world and learn about their views on different topics. The discussions were usually very active and some of them truly eye-opening. For example, the one about reproductions on the day of the field trip completely changed my opinion on the topic.

Japanese conversation was an opportunity to talk freely with the other students, while many of the other activities were moderated. I would have liked there to be more free sessions, like the one which was spontaneously organised on Sunday. That was the time I got to really connect with the other participants and got to know them on a personal level.

In general, I really enjoyed the interactions with the other students, KU and international alike. I admire the KU students' dedication and motivation to make the program as memorable as possible for us international students. Also, all of them were very open and in speaking with them, I have learned a lot about life in Japan. The Japanese lessons were another highlight of mine. I was put in exactly the right level; it was sometimes challenging but very educational. My teacher was considerate of everyone's abilities and gave us a lot of room to ask questions. It was nice that there were Japanese students to support the teacher and correct one's mistakes. Personally, I did not take away much from the academic lectures. Some of them were highly scientific and difficult to get into for someone without a background in social sciences or economics. Therefore, the lab visit to the Graduate School of Biostudies was very refreshing for me and I am deeply grateful to have been granted the opportunity.

For me, the final discussion session among students was a bit too long. I felt like the active participation was very low and we did not have many new findings compared to the previous sessions.

On the other hand, the students' final presentations were surprisingly entertaining due to the variety of topics. It would have been nice to know the other students' topics in advance; during the preparation of my own presentation, I was constantly worried somebody else would have the same focus.

All in all, the programme was an unforgettable experience for me, I had a wonderful time. All involved, thank you very much for your hard work in organising it. I hope to stay in contact with the other participants and I cannot wait to eventually visit Kyoto in person.

### 2. Wagashi in the context of the Japanese tea ceremony

Wagashi (和菓子) is an umbrella term for all sorts of traditional Japanese confectionery.<sup>1</sup> It also describes the beautiful sweets we were presented as part of the introduction to the Japanese way of drinking tea. Those hinamasturi-no-namagashi (ひな祭りの上生菓子), confectionery for Girl's Day, inspired me to do more research on traditional Japanese sweets, particularly in the context of the Japanese tea ceremony.

Japanese confectionery is usually made from plant based ingredients such as Azuki beans, rice flour and sugar.<sup>2</sup> Many sweets are associated with rituals and celebrations. Wagashi can be categorised by their moisture content into raw sweets, called namagashi (生菓子), semi-raw and dry sweets.<sup>2,3</sup>

Jōnamagashi (上生菓子) are a refined type of namagashi. They are elaborately crafted and usually very elegant and beautiful. Such high-quality sweets are for example nerikiri and yokan, as well as many others, made from doughs such as konashi and gyūhi.<sup>3</sup> They are very seasonal, reflecting the beauty of each season and creating harmony with the environment.<sup>1,2,3</sup>

Jōnamagashi probably developed during the Edo period in the 17th century when sugar was still a luxury.<sup>2</sup> The heads of schools teaching cha-no-yu (茶の湯), the Japanese tea ceremony, favoured these high quality sweets as they perfectly balanced out the bitterness of the matcha.<sup>1</sup> Therefore, cities such as Kyoto, Kanazawa and Matsue, where the tea ceremony is highly valued, also have a long and on-going tradition of fine confectionery.<sup>2</sup>

Because of this, wagashi are closely associated with the Japanese tea ceremony. They are typically served as the last course of kaiseki-ryōri (懐石料理), the multi-course dinner which precedes the serving and drinking of the tea.<sup>2</sup>

Wagashi represent the sophistication and perfection of the ceremony itself. Practicing the tea ceremony is not commonplace. It requires professional training to learn how to drink tea and eat wagashi in a refined way.<sup>2</sup>

Further, the way the host and the guest bow to one another, the way the food is offered and received is a very aesthetical process. The setting and the ritualization allow for the food to be experienced and appreciated in an aesthetic way.<sup>2</sup>

It is said about wagashi that they are “the art of the five senses”<sup>2</sup> and that they are to be enjoyed holistically.<sup>3</sup> Wagashi embody Japanese tradition and aesthetic as well as the country’s philosophical heritage.<sup>2</sup>

1. Wagashi for all seasons. Public Relations Office, Government of Japan (2017): [https://www.gov-online.go.jp/eng/publicity/book/hlj/html/201706/201706\\_12\\_en.html](https://www.gov-online.go.jp/eng/publicity/book/hlj/html/201706/201706_12_en.html) (last viewed: 27/02/2021)

2. Jiao, Y. (2015). The sweet tradition: The culinary symbolism of wagashi in Japanese culture (Order No. 1593838). ProQuest Dissertations & Theses Global: The Humanities and Social Sciences Collection. (1705827655).

3. What is the difference between jōnamagashi and namagashi? Attractiveness that pursues beauty. IKI (2018): <https://i-k-i.jp/12193> (last viewed: 27/02/2021)

**Franziska, LAM**  
**KSP 126**  
**Heidelberg University**

## 1. General impression about the program

Dear Kyoto Spring Program Team,

Thank you very much that I received the opportunity to take part in the Kyoto Spring Program 2021!

During the Corona pandemic the possibilities for intercultural exchange are limited, which makes the full digitalization of this program even more fascinating.

I enjoyed the program a lot, as it was well balanced and thought-out. Although the schedule was intense, no aspect of learning the culture and having fun with other students fell short. It was possible for me to learn more about specific topics of Japanese culture in the lectures and generally in the cultural experience. Every lecture I attended was interesting and taught me new things. Personally, I was the most amazed to listen to Prof. Kondo introducing smart technologies in food production and how these can reduce food waste. I also appreciated hearing the classical Japanese musical instruments during the cultural experience session, as I have never experienced them before. Additionally, I liked the integration of Japanese classes since I have not learned Japanese before. Our teacher and the supporters were very kind and helped us beginners a lot in learning basic Japanese vocabulary, grammar, and pronunciation in an enjoyable way. This first glimpse into the language really motivated me to study Japanese further in my next semester. Furthermore, I am grateful that I got to see parts of Kyoto/Japan virtually in the excursions, such as the field trip and the temple tour. One highlight for me as a molecular biotechnology student was the visit to the Graduate School of Biostudies of the Kyoto University. I enjoyed seeing the presentations on the recent research of the professors and after hearing about their interesting work, I hope to be able to do an internship in one of their laboratories. Although every activity was exciting, the activities in which we were able to interact with Japanese and other international students were my favorite times. The discussions were compelling, as everyone had a different background and therefore different views and solution ideas. Moreover, the topics were well chosen, and some even had a very personal importance to me and this encouraged me to engage actively in the conversations. I hope that the Kyoto Spring Program will occur for a long time, since I fully believe that it is an amazing opportunity to get to know Kyoto and Japan, while forming friendships with students from all around the world.

## 2. Street Food in Japan and Germany

One topic that has interested me completely in this program was the culinary aspect. During the cultural experience everyone introduced their favorite tea with sweets that are typical for their country. This made me very curious about other foods in Japan and how these might differ from German dishes. As I believe that Street Food is some of the most authentic foods, one can experience from a country, I wanted to compare the Street Food from Japan with the one from Germany. For my research, I read many articles on Street Food in Japan, watched videos of markets like the Nishiki market in Kyoto and asked some Japanese students on specialties of their regions. One similarity between Japan and Germany that I found early was that both countries do not have a huge Street Food culture, especially compared to countries like Taiwan and Thailand which have more markets and night markets. Thus, in both Japan and Germany street stalls are rather found in festivals or other special events. On these occurrences, the most popular dishes in Japan seemed to be Takoyaki, Okonomiyaki, Gyoza, Shioyaki, Korokke and for sweets Dango.



As for Germany, one of the most popular Street Food items is the Currywurst which is a pork sausage cut into bite-size pieces with a “curry sauce” which consists mostly of ketchup and curry powder. Usually, Currywurst is served with a portion of potato fries. Another dish that is sold at almost every corner is Döner, internationally more known as kebab. It is a sandwich of a pita bread filled with meat, usually lamb or chicken, salad, tomatoes, onions and topped with a yogurt sauce. Originally, Döner is a Turkish dish but because of the high percentage of Turkish immigrants, the popularity of this convenient food rose in Germany. A typical well-known German bakery good which is also widely sold on festivals are Brezel, internationally more known as pretzels. These have the shape of a knot and usually get their characteristic brown skin from a lye solution. Another popular dish is Flammkuchen which has a similar concept of pizza. However, the dough is rolled much more thinly, whereby it is much crunchier and the original topping consists of crème fraîche, onions, small bacon strips and spring onions. Since Germans have many dishes containing potatoes, a street food version is also present in many food stalls: Kartoffelpuffer. This simple dish is made from mixing grated potato, onions and flour and then frying the mixture. For someone craving a sweet snack, Berliner can be found in almost every bakery in Germany. Berliner are essentially donuts filled with jam.

To my surprise I did find some Street Foods in Japan that are also common in Germany. These include cotton candy, chocolate bananas, crepes, and grilled corn. My guess is that the simplicity of these dishes makes them easily spread throughout the world. However small differences in the dishes show preferences of the countries, e.g. the topping of crepes.

**Ronja, EBNER**  
**KSP 127**  
**Heidelberg University**

#### 1. General impression about the program

The Kyoto Spring Program has been a wonderful program to participate in. While I mostly expected to learn a substantial amount of new information about life in Japan and Japanese culture, I was most surprised by the language classes. Even though it was only 10 hours of lessons I have earned a great deal of understanding of the Japanese language that I did not have before. This is of course mostly due to the wonderful and engaging teacher as well as the Japanese students who acted as supporters in the many breakout rooms and spend their time teaching Japanese to us.

Meeting new people was of course something I was aiming to do, so I was incredibly happy to already meet people in the language class. Furthermore, the discussion sessions helped to get in touch and on a more personal level there were the game nights organized by the Japanese students. I did not expect to participate in as many discussion sessions as I did, but it proved to be a worthwhile time spent.

For bioscience students there was a lab visit organized. I want to be a researcher, and part of why I wanted to participate in the Kyoto Spring Program was that I plan on spending part of my graduate internship in Japan if possible, so not only was there a lot of good information about the Graduate School of Biostudies, but also, I learned a lot about the research presented to us.

Lastly, there were the cultural experience and the field trip. Of course, the situation is difficult for everyone, so I really appreciate the effort put into providing a good experience even though we could not attend any program in real life. Learning about snacks from all over the world was fun.

To conclude, I can say that I am more than happy to have participated in the program. Visiting Kyoto and experiencing these things with all my senses is still something I want to do, but the program has just heightened my interest. Even though it was some exhausting days, and I did not get a lot of sleep due to the time shift between Germany and Japan I was never tired to participate.

#### 2. Renewable Energy in Japan compared to Germany

During the program I have learned a lot about many different things, so to find one thing to research about was exceedingly difficult. I first thought about writing a comparison of films in Japan to films in Europe, as the culture of film making is quite different and I had been talking about films to some of the Japanese students, but surprisingly one of the lectured gathered my interest. Surprising, as I was not particularly interested into that topic before, but this seems to be one of the great advantages of the program to make us interested in new and exciting things.

The topic I became interested in was Japans energy conundrum, as I know a lot about renewable energies in Germany and could thus compare the situation in Japan to my experiences. The fun fact that I took from the lecture was, that there are two separate energy grids in Japan.

More importantly I have learned a lot more about the stance Japan has towards renewable energy now. This was the thing I related to most, as I have grown up in a community, where renewable energy was immensely important. I started to research more into the transition Japan made from nuclear power to renewable energy and saw a lot of parallels, such as the main reason for a shift in societies opinion being a disaster. Furthermore, important was the fact that Japan does have a lot less fossil energy supply, so other than in Germany nuclear power plant cannot be just switched off.

My investigation then shifted more towards the aspect of society being involved in the policy shift to renewable energies, as it was always a topic adult around me talked about when I was a child, so society greatly influenced opinion of policymakers as well.

This research is what I presented in my final presentation. I was happy to get an incredibly good question on how I see the difference in public opinion of sustainability and renewable energies in Germany vs Japan and what could be done to change Japan towards a more sustainable outlook. In my opinion, this is something that can only change during generations, and as Japans nuclear power disaster is only 10 years ago it will take time to shift opinions, whereas in Germany opposition to nuclear power has been present since the Chernobyl disaster in 1986, but this is something I will think more about and explore, especially as soon as I get to visit Japan.

**Jeayeh MIN**  
**KSP 128**  
**Yonsei University**

#### 1. General impression about the program

The Kyoto Spring Program was the very first online program I had done with a foreign university. At first, I was uncertain about how much I would be able to enjoy the program from my laptop at home but found myself thoroughly impressed by how Kyoto University executed the program. Every day was an exciting opportunity to study Japanese, learn about wide range of fascinating topics, and meet students not only from Japan but also from other nations around the world.

Each day in the Spring Program was generally split into two parts. The first part was the morning Japanese class, and the second part was the special lecture. Being an elementary level Japanese learner, I was pleased that the class was only four students as it meant that I would be given more time to practice with the professor. The instructing professor for the Japanese class spoke almost purely in Japanese and kindly corrected any mistakes that we made, which made it challenging yet comfortable to learn. Meanwhile, all of the special lectures that I took were in English. The lecturers gave me new insight into topics that I vaguely understood but never learned in detail. I was a little disappointed in myself because I was unable to come up with additional questions to ask the lecturers, but if there is a next time, I will certainly make sure to do so.

Thanks to the energy and enthusiasm provided by the Kyoto University Staff and assistants, the Kyoto Spring Program was very much enjoyable. It was clear that a great deal of time and effort were put into making the program a success. I understand that this Spring Program was held in part to promote Kyoto University and I have indeed been convinced to visit and even considering Kyoto University in the future. Thank you for opening up this wonderful opportunity to us at Yonsei University! I now leave with wider view of the world and a sense of fulfillment.

#### 2. Diplomatic Relations between the Tokugawa Shogunate and Joseon

Japan and the two Koreas have an inevitably long history of involvement with each other. From serious tensions to cases of cooperation, Japan and the Korean peninsula have seen each other at their best and worst. I will be giving a brief overview of the diplomatic relations between the Tokugawa Shogunate and Joseon (17th to 19th century Japan and Korea). I was inspired to write on this topic by Professor Sano's lecture on Diplomatic Ceremonial of the Tokugawa Shogunate. There, she mentioned that Japanese-Joseon diplomatic practices were used as a precedent for the formation of Tokugawa-American ones. And that made me interested in learning about Tokugawa-Joseon diplomacy beyond the extravagant welcoming ceremonies mentioned by Professor Sano.

Joseon's relations with Japan (including during its Tokugawa period) were characterized by the term, "kyorin", which meant "relations with a neighboring country". Sharing the "neighbor" status did not necessarily mean that Joseon and Japan viewed themselves as absolute equals, but the two nations still recognized that being neighbors meant proper negotiation with each other was important. Joseon and Japan maintained their kyorin relationship largely through exchanging envoys. In the earlier part of the Joseon dynasty, the king of Joseon



and a Japanese Shogun were considered equals. Therefore, their envoys were also equals. Envoys from Joseon and Japan were to perform the ceremony of the ruled when they traveled to the other country and were to be received respectfully. The exchange of envoys underwent a pause due to Toyotomi Hideyoshi's invasion of Joseon in 1592, but was revitalized by the first Tokugawa, Tokugawa Ieyasu's efforts under some new conditions. Japan was to acknowledge and repay Joseon for its war guilt, but Joseon was to send its envoys to Japan to participate in celebrations for congratulating new Shogun. Both countries did, however, accept the conditions and the Ieyasu-initiated effort to revive Korean-Japanese diplomacy successfully brought envoys back into contact with the neighboring countries. At least before 1811, when conflicts over procedures halted envoy exchanges again until 1876.

In conclusion, Joseon and Tokugawa Japan's diplomatic relations were not exactly stable throughout the entirety of their run, but their lengthy history of trial and error as well as their unavoidable establishment and reestablishment certainly made, as Professor Sano said, relations with Joseon a suitable precedent for Japanese diplomacy with the more foreign nation of America. That being said, modern day South Korea and Japan may have some irreconcilable differences, but there is still hope for the future of their relationship.

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**Sara Rousalova**

**KSP 129**

**Yonsei University, Underwood International College**

#### Final Report

Throughout the ten days, I and many other students from all around the world were able to listen to lectures with topics so diverse, it is hard to believe one university can contain them all. From renewable energy sources to the culture and history of diplomats in foreign countries, every ZOOM meeting was captivating and flew by very fast. What I especially appreciate about being able to take part in this program is that some of these lectures covered areas I might have never encountered otherwise, as they stretch far away from my discipline. Being a literature student, it is easy to get lost in the world of fictional and historical characters and forget about everything else. Moreover, although I was incredibly terrified from the first very challenging Japanese language lecture, thanks to the energizing smile and supportive words of our kind teacher, my fear disappeared and was instead replaced by an even greater appreciation for the Japanese language.

It is rather sad that we were not able to gather in person, especially as Kyoto is the first place I have visited in Japan and to this day remains the one Japanese city I wish I could stay in for a long time. While the online environment has its limits, I am grateful for what I got to see from this breathtaking place – if it was through the presentation about Kyoto University by our language supporters or through the field trip to Otsuka Ohmi Ceramics. I wish that I will be able to enter the Kyoto University campus myself one day, maybe when the world is in a more peaceful state.

Even though I have thoroughly enjoyed studying such a large variety of topics the one important lecture that hit closest to my interests and my area of research was conducted by the amazing Ochiai sensei. The discussion on gender, gender inequality, and the discourse of Western narratives about Confucian thought has been part of my Yonsei University's major classes and work for years. Especially having lived in several different countries throughout the years gave me the ability to compare between each culture and has even further advanced my desire to investigate the ideology surrendering gender and various homosocial relations. However, at Yonsei University I have had the chance to only take courses related predominantly to gender in South Korea and so it was very valuable for me to be able to learn more about its historical progression in Japan.

The highlight for me was the divorce history and the development of marriage politics in Japan as compared to other Southeast Asian countries and which goes against some of the widespread assumptions I have heard before. I would have never imagined that in certain areas of Japan – in the Tohoku region as mentioned in the lecture – women and men had divorced their spouses on such a regular basis already two centuries ago. In Europe or South Korea, that was completely unheard of. Looking at the majority of the narrative referring

greatly to Confucian thought's influence when describing East Asian countries, it was very refreshing to get a new inside into how modernization in Japan actually did not increase but rather decreased divorce rates and to understand how tradition does not always mean a break away from certain freedoms. Just like the professors said, it was sort of a breakthrough even for me to learn that similar patterns were experienced by individuals in Malaysia or Indonesia and to understand the various degree of Confucian thought's effect depending on the area.

In the end, the only regret I have is the short duration of both Professor Ochiai's lecture as well as the whole program, I wish it would all continue for longer. I have self-studied this topic to prepare for my final presentation and it was a nice excuse to return to previous lecture materials I have received at Yonsei, whilst having this new information allowing me to compare and contrast the topic from a different perspective. The Confucian thought plays a big role in many of my major classes, and I hope to be able to include the newly obtained facts - such as the history of "divorce temples" in Japan or the fate of widows across South East Asia – to study not only the gender discourse but other social and cultural areas as well. Therefore, not only did this program provide an incredibly interesting experience but I'd like to consider it a way to broaden my horizons as a student and a citizen of the world.

**Kanokporn Prakobsang**  
**KSP 130**

#### 1. General impression of the program

Participating in the Kyoto Spring Program 2021 was a rare opportunity for me. Kyoto Spring Program 2021 delivered me a lot of Japanese language and culture insights directly from Japanese professors and students. Moreover, I got to discuss and exchange ideas on the topic of gender inequality issues that probably appear everywhere around the world. And I would like to discuss how impressed I was on these matters.

Firstly, the Japanese lessons introduced me to the new interesting structures of Japanese language and useful phrases that are normally used among native speakers. I am now able to compare Japanese with my mother-tongue-language which is Thai in many different aspects such as tones and grammar. Another aspect that I was impressed by is how Japanese people are truly supportive after exploring the phrases that are normally used to show empathy. This high empathy society is rare and worth expanding especially during this difficult time that we are facing the pandemic globally.

Secondly, the lectures that the program offered had introduced me to many different and beautiful aspects of Japan including how they think with their mindset and work effectively to reach a successful and sustainable future.

Thirdly, the discussion of gender developed my interest towards the topic quite a lot. I have studied how women were suppressed by the superior gender: male for quite a while at my home university. I did realize that the issues about gender inequality actually exist. However, I had not expected that the issues were occurring in other places as well until I had a chance to participate in the discussion. It drove me to become more aware of the issues and those issues need to be fixed as soon as possible.

To sum up everything that has been stated so far, through the Kyoto Spring Program 2021, I have opened more windows of my room to many different worlds by interacting with the participants in the program that are from numerous backgrounds and receiving knowledge from professors are priceless. Participating in the program reminds me that everything is possible if we can destroy the language barrier and truly understand each other. I could hardly find these pieces of valuable knowledge anywhere else. This is my appreciation towards the organizers, professors and all the students who participated in the program.

#### 2. One specific topic that I have been particularly interested in during this program: Gender Equality

Through the discussion of gender that I had a chance to participate in, the discussion presented to me that society issues which exist and have their root cause from gender inequality are global. This actively demonstrates that each country has its own problems regarding gender inequality. I grew my interest in the topic of women's stereotypes that exist in our patriarchal society from the discussion. The stereotypes towards women have been pressing their opportunities to grow and succeed. I would like to discuss this particular topic here in this report.

Starting from my general knowledge about the women stereotypes, Thai society seems to put and lock the images of women as the inferior gender who think emotionally and deserve to stay around only the domestic area, taking care of children and housework. I would say these are quite reasonable to stereotype women like this if you look at what society expects from women. Most women in my childhood community were trained by their parents to be 'good' wives to their husband. Women learn all the recipes of how to make men satisfied.

They learned to stay quiet. They learn to be cunning and tend to use their weaknesses to get men's attention while men learn to be strong and be the head of the house. All these differences separate men's and women's education out of each other. I have been growing up in such environments which does not support women's opportunities in so many ways including education and career advancement. Gladly, my parents were not ones of those parents who expect their daughter to be a girl like what society would be pleased with like other girls. My parents supported my education like no other parents did to their daughter. Others would always say that it's a waste of time to invest money and time into their daughter's education. But my parents were different. Back in time when I was a child, I didn't realize how terrible the situation was, I just had to live with it and had been forced to believe that the situation was normal and there's nothing wrong with women being suppressed. I was wrong. The whole society was wrong too. We were born the same. We are not different. Society should realize and be aware that women are equal to men. Women have their rights to not be denied from every opportunity that men have the capacity of getting and owning it. We all are called "human". Why do we have to separate and suppress each other like what we do to animals? We need to delete and destroy all the images and stereotypes of women to reach the real equality for a much better society in the future.

**Suchanan Kokkrathok (Tan)**

**KSP 131**

**Mahidol University**

Kyoto Spring Program: The Most Wonderful Experience I Have Ever Had

I have been interested in Japanese cultures since when I was young, be it language, food, history, society, art, manga, or anime. Therefore, I decided to participate in "Kyoto Spring Program 2021" to develop my understanding of Japan in every aspect and challenge myself. However, to be honest, I found that this program was much more amazing and special than any program I have ever attended.

Kyoto Spring Program 2021 was a short-term study-abroad provided by Kyoto University Institute for Liberal Arts and Sciences (ILAS) and Kyoto University Asian Studies Unit (KUASU). Even though this program was held online this year due to the COVID-19 pandemic, it was a wonderful experience for me for being provided a very insightful understanding of the political, cultural, historical, social, and ecological issues through various classes, academic lectures, cultural experience, and discussion sessions among participants of the program. Moreover, this program was impressive as it not only provided me knowledge of Japan but also provided knowledge that useful for life and work and offered precious opportunities to build up relationships with many participants around the world.

The first thing that impressed me was "Japanese Class". In the past, I tried to learn Japanese by myself, but it was too difficult for me. So, I gave up on learning Japanese. However, the first time I joined this class, Kashiwaki sensei was so nice to me. She was a talented teacher as she put all her efforts to teach me Japanese and turned my attitude about learning Japanese. Also, the supporters were nice and friendly. They usually gave some useful advice and corrected my Japanese. In this class, I have practiced Japanese a lot in terms of speaking, listening, and writing that beneficial for communicating in everyday life, and finally realized that Japanese was not too hard only if I had a can-do attitude. This class inspired me to keep learning Japanese as a third language to bring me an opportunity to have a good job in the future.

Apart from the Japanese class, I have learned topics in various fields from academic lectures, such as Japan's First Step into Modern Diplomacy before the Meiji Restoration. This lecture could enhance my understanding of modern diplomacy and Japan in the international relations aspect. Moreover, I have explored other important countries' matters from discussions and shared my opinions with other students in the program.

The last thing that impressed me the most was the hard work and dedication of all directors, professors, staff, and student supporters from Kyoto University. I truly admire your dedication to making this program successful. Thank you for putting all your efforts into this program. This will be the most wonderful and memorable experience I have ever had and will never forget.

The state of the vaccination: Vaccine Diplomacy

During the Kyoto Spring program, I have participated in lectures and discussions and have been particularly interested in the topic "The state of the vaccination", which is the subtheme of the International Relations discussion.

There are many reasons why I have been interested in this topic. First, the state of the vaccination is the topic that is directly related to the COVID-19 pandemic. As the COVID-19 pandemic has created both a public

health crisis and an economic crisis in every country around the world and now the pandemic is continuing. The governments of many states created their national strategy for the COVID-19 response.

For example, they manufactured and distributed the covid19 vaccines, not only can handle the virus but also use for diplomacy purpose to build their relations with other countries and make them recognized as having the ability and influence on a global scale. Some states signed an agreement with the state of the vaccination to handle the increase of COVID-19 cases in their states. This topic has something to do with us. In very soon, people in almost every country are going to be received the vaccine. Therefore, it is an important issue that everyone should gain much more understanding of it.

Another reason is that this specific topic is one of the parts of International Relations, which I have been interested in for a long time and would like to work in this field in the future. Consequently, I have gained more knowledge of the state of the vaccination as it would be advantageous for my future career.

From the discussion, I have learned that some states, especially great powers, have manufactured and distributed the covid19 vaccines, such as the Arcturus vaccine from the United States and Oxford-AstraZeneca from the United Kingdom. On the other hand, some states signed an agreement with the state of the vaccination to receive those vaccines. This knowledge inspired me to investigate Vaccine Diplomacy in Southeast Asia, which is my home region.

The results showed that the great powers of the world, be it China, Russia, the United States, the United Kingdom, or Japan use COVID-19 vaccines or strategies for diplomacy purposes. For example, China, which is one of the biggest vaccine-production, deals with the Mekong region and the Philippines to send them the vaccine early. Besides, Indonesia signed an agreement with China's Sinovac Biotech Ltd. for 50 million doses of a Covid-19 vaccine. Moreover, Japan agreed to provide 11.6 billion yen to five countries along the Mekong River: Cambodia, Laos, Myanmar, Thailand, and Vietnam over concerns with China's influence on vaccine production and distribution in Asia.

As I previously mentioned, it clearly shows that many great powers produced high-quality vaccines not only to handle the virus but also use for diplomacy purposes. Some of them provided free vaccines or money to make the states have well-being. Vaccine diplomacy will be a good method to build up relationships and support other countries to get through this crisis together.

**Chupphavich Tiattragool**

**KSP 132**

**Mahidol University**

#### 1. General impression about the program

I am very grateful to join this program. My participation in the Kyoto Spring Program 2021 was a great chance to improve my skills, whether it is personality, English skills, or cultural exchange. According to these skills, it is not easy to find them only from the classroom, but we must find them from our experiences, and these skills will be with us until the future to do the jobs. In the future, I would like to be a scientist. For my future career, I must do much research, meet people from all around the world, use English as a language for communication and search for information from international articles for using with the research. In addition to using language, communication with many people from different countries can cause a little conflict that expands to heavy conflict because each country has different rules and different cultures. If I can learn about different cultures from native people in each country in the present and in the future, it is easy to reduce conflict and adapt to many people from different countries easier, these are very necessary things in the future. So, I think my participation in the Kyoto Spring Program 2021 will improve my skills, whether it is personality, English skills or cultural exchange that will enhance my career in the future. Moreover, joining Kyoto Spring Program 2021 gave me a new experience because it was my first time to learn Japanese, and for the first time I joined an international camp online. Thank you so much for giving a wonderful experience to me. I really learned a lot of new things that we cannot find outside this program. Moreover, in an academic lecture it is useful for me because it is related to my field research. Lastly, I would like to say thank you to the Japanese teacher, the academic teacher, all staffs and all supporters in this program.

#### 2. Smart Production to solve the problem of Food-Environment for 9 billion people

The reason why I am interested in this topic is because it is related to food that was a basic element of every life. Nowadays, there are approximately 7.8 billion people in the world as of July 2020, according to a 2020 report published in the journal The Lancet. If we can solve this problem, it will be a benefit to a lot of people today and prepare for overpopulation, at least 9 billion people in the future. From this lecture, I learned how to use smart production to solve the problem of food environment by using technologies for smart agriculture such as using fluorescence to check the quality of products. Moreover, in the case of how to use by-products



to make a new product, it is one of ways to solve the problem of food environment. Mung bean protein and mung bean meal are by-products of the glass noodle making process. Generally, a glass noodle factory sells these by-products at a low price to be animal feed. Chemical composition shows those by-products are high in carbohydrate and protein. Moreover, chemical composition is like those of soybean which is used

**Nichakarn Klaoket (Anna)**

**KSP 133**

**Mahidol University**

Overall, the whole program was really interesting. To be honest, I thought this program would be like a normal basic Japanese language program I have learned before, but it was more than that. This program was provided such nice lectures and many discussion sessions. Japanese language sessions were really nice too. I like the way we had a small language class, as it gave students a chance to speak up. Sensei was so kind, funny, and encouraging. Japanese conversation with ILAS students was so good as well. Everyone was so patient with me and helped me with my Japanese. ILAS teams were very helpful.

One thing that I would like to comment on might be about the way we could not really contact friends after class. Especially friends in my same Japanese language session, we did not have talked to each other as much as I expected. The language class itself was kind of too nice as it was always punctual. So, we barely had time to ask other classmates for their SNS to keep in touch. ILAS leaders did make a group LINE for all students who wanted to join, but I felt like most people were from a different shift of mine, and I could not recognize who was who.

Another problem I faced was the time difference. I had to wake up at 6 am every day to get ready for class, and yet my brain was still not functioning during that time. So some morning lectures, I could not concentrate that as much as I wanted to. And during the spring program, my home university was still during the second semester period. Which made me quite suffer from switching from Mahidol's classes to Kyoto's classes and managing my time to complete all the assignments.

However, participating in this program was a nice decision that gave me a memorable experience this spring. I remembered that on the very first day of language class, sensei asked us about taking bath. And I found out that classmates from America, Korea, and even Thailand prefer to have a shower. So, I wondered if bathing in Japan has any differences from others. First of all, linguistically, the word bathtub or ofuro in Japanese consists of two kanjis which are 風 and 呂. 風 means wind, and 呂 means spine. And I can see that Japanese people put O as an honorific for this word as well, which may also give senses of significance and respect from Japanese people's perspective. Moreover, a verb uses with ofuro is not to take but to enter (入る). This point may also represent the fact that Japanese people not only take a bath to wash all the dirt but enter inside after cleaning up for relaxing.

Another different part of Japanese bathtub to other bathtubs is that bathtub in Japan is usually shorter and deeper. With this design, they need a lesser amount of water to make water soak in the shoulder position when one sits in a bathtub. And it will help to keep water stay in the warm temperature longer.

To take a bath in Japan, people must wash their bodies outside first. Once they are completely clean, then they can enter the bathtub. Water sustainability in Japanese households is another interesting topic. Normally, in Japanese households, they will use the same water for all family members as well. Moreover, some people also reuse this water for a washing machine the next morning.

Comparing to Thailand, Thai people do not usually have a bathtub in their household. Most households in Thailand use showers for cleaning up their bodies. Moreover, Thai people usually take a shower at least twice a day from the hot weather. But in Japan, maybe only once a day at nighttime. In my opinion, I would like to have a Japanese-style bathtub at my home as well. I think it would be nice to relax in the warm water after a long and tiring day.

**Pierre Elijah DELA CRUZ**

**KSP 135**

**George Washington University**

#### 1. General Impression about the Program

Although I, along with practically everyone participating, wishes that this program was held in person rather than online, I nonetheless found it to be a wonderful experience. The lectures, for example, were insightful even for topics I had already studied. In addition to the depth of the lectures themselves, I enjoyed the variety in the topics chosen. Had they fit into a more convenient time slot, I would have gladly attended the lectures

from the other shift as well. The Japanese class I took with Shimohashi-sensei was equally engaging. While certainly challenging, it helped me immerse in the language and gave me the opportunity to hone my speaking and composition skills, especially since I was able to talk with native speakers. I also appreciated the other activities, such as the field trip and the cultural experience. Prior to this, I had never heard of the ceramic printing process, and while I am familiar with manga, never had I had the opportunity to learn straight from a mangaka before. By far the most enjoyable portions of the program for me, however, were the times when students could freely interact with one another. Be this during the discussion sessions, during breakout rooms in class or lectures, or during the farewell party, each and every interaction I had was without a doubt an enjoyable one. On top of being a great way of making friends, these interactions led to the kind of cultural exchange typified by this kind of program. For the future, I think a kind of informal section dedicated specifically to conversation between students would be a great addition. Although we did have this opportunity outside of the program through the line group, or at the end of the program through the farewell party, I think integrating it within the program itself would be a great way to facilitate these interactions regardless. Outside of this small suggestion, however, I think that the program made the most of what it could given the circumstances. I greatly appreciate the opportunity to have taken part in this program, and I hope that going forward the program only continues to expand, improve, and foster the international connections we increasingly need in an ever-globalizing world.

## 2. Parallel Struggles of the Hibakusha and Minamata Disease Victims

My interest in this topic was inspired by Iida-sensei's lecture on the past and present struggles of the Minamata disease victims. Although I had previously learned about Minamata disease in a history class, I knew little about its ongoing, present-day impact. I was especially shocked by the degree of discrimination that victims faced. Recalling something similar occurring against the hibakusha, I decided to look more into the topic. I was surprised to find that, in many ways, the struggles of the Minamata disease victims was mirrored by the experiences of the atomic bomb hibakusha decades prior. Just as fears arose over a contagious Minamata disease, many believed that radiation poisoning was transmissible from person to person. Furthermore, hibakusha faced difficulties in employment, marriage, and even daily life due to the stigma they carried. This led to a high number of hibakusha simply choosing not to disclose their status, even when such disclosure would mean compensation. For many, the cultural and social humiliation would be far too much to bear. Of course, hibakusha who actively sought (and continue to seek) appropriate compensation were numerous, creating an intragroup split not unlike the conflict between unions among the Minamata disease victims. What is unique about the hibakusha case is the fact that, while Minamata disease victims were generally of the same community (people living in rural fishing hamlets), those affected by the atomic bombs varied greatly. In addition to native Japanese, Japanese Americans (nisei or sansei sent back home) and Zainichi Koreans were also impacted. Japanese American receive no compensation from the American government to this day, while the Zainichi Koreans had to wait even longer than native Japanese to receive compensation given by the Japanese government due to intense discrimination. This issue of compensation is one that repeated itself time and time again, as often an initial round of payments would be made that were overwhelmingly lackluster. For both the hibakusha and Minamata disease victims, intense and exhaustive lobbying efforts would finally break through the walls of delay imposed by both local and national governments. Even today, criteria is strict and compensation is in many ways lacking, pushing people to continue their efforts. Though my main source (a thesis written in 2010) focused on these two groups, the Tohoku earthquake one year later created another group of modern day hibakusha that face similar struggles. While they do not have any problems of disease or radiation poisoning, they are victim to discrimination as well, with 62% of the Fukushima evacuees reporting such experiences. Compensation is limited only to those forced to evacuate by the government—those who evacuated later by their own merit receive nothing. Most telling, however, is the fact that even after all these years, the problems of insufficient aid and victim-blaming continues to this day. As my research has shown me, above all, there is a need to change how both the government and community respond to and ultimately sympathize with the victims of such tragedies, lest they repeat themselves.

**Lorenz Vargas**

**KSP 136**

**George Washington University**

### 1. General impression of the program 300-500 words

The program, I think, was a great success and very fulfilling in a variety of ways. Despite the online format and time difference, every part of the program was incredibly fun and well thought out. From the academic



lectures to the student activities to the discussions in both English and Japanese, I learned not just about Japan but about other countries and my own country as well. I also really enjoyed the Japanese language class led by Shirakata-sensei. Reading and learning about Kyoto and Japan in Japanese was extremely interesting. Perhaps what I appreciated the most about the Japanese class, however, was being able to be in a learning environment with peers who are at my level in Japanese language. That said, while I learned a lot about Kyoto and Japanese culture, I wish we had more opportunities to speak with the other students and the supporters in the class especially since the program went out of its way to gather us together. I think this would have been not only a good opportunity to improve our speaking but also deepen our bonds with our classmates. I also enjoyed the field trip to the ceramics factory in Omi and the tour of the Kounji Temple. These were opportunities to immerse ourselves in the atmosphere of being in Japan despite not being there in person. I loved the engagement on the part of the professors, staff, and supporters throughout the entire week. I know it is not easy to always have your camera on and be energetic throughout an event but the people of Kyoto University did not disappoint in this regard. The most valuable thing, however, that I got from the program are the bonds and connections formed with the people of Kyoto University and my fellow participants from all over the world. Having an opportunity to meet these people through the program made for an excellent and unforgettable experience overall.

2. One specific topic that you have been particularly interested in during this program: What you have learned about the topic, reasons why you became interested in the topic, what additional investigation you have done about the topic, and so on. (Examples of topics from former students include daily use of technology in Japan, comparative study about manners, etc.) 300-500 words

I got interested in a number of things during the program but through the international relations discussion, I decided to do more research on the US-Japan-China-ASEAN relationship since participants from all these parts of the world were represented in the Kyoto University Spring Program and since I am an international relations major. In 2021, Japan faces an international environment that is unprecedented in its disarray and uncertainty. For Japan, the most troubling geopolitical developments in the 21st century are the emergence of an assertive China and the continuing decline of the United States in relative power and stature. China, with its GDP having grown by close to 10% every year since the 1990s, is clamping down on internal dissent, consolidating power around an increasingly authoritarian regime, rapidly growing its military capabilities, taking bolder and more provocative actions to assert its unlawful claims in the South China Sea, and is seeking to gain influence and international support through its massive trillion-dollar project, the Belt and Road Initiative (BRI). On the other hand, the United States since its election of President Donald Trump in 2016, is turning inward. President Trump has repeatedly criticized American international commitments, including membership in NATO and the US-Japan security pact. While it is possible that President-elect Joseph Biden's victory in the 2020 US Presidential Election could mark a return to a more traditional US foreign policy, Japan should no longer rely solely on the US-Japan alliance, long the cornerstone of Japanese foreign policy, to guarantee Japanese interests and security in Asia. Taking a panoramic perspective of the world map, Japan should take control of its own destiny and drastically expand economic and security ties with important, likeminded Asian countries like the Philippines in ways that go beyond the current policy of official development assistance (ODA) and modest capacity building channeled towards civilian agencies. Taking a cue from Japan's security relationships with countries like Australia and India, cultivating a more formal, robust security relationship that focuses on traditional security concerns with the Philippines could serve as a model for a new, independent, assertive kind of Japanese diplomacy towards Southeast Asia in a regional order where China is ascendant, and America is in retreat.

**Chelsea O. Idahosa**

**KSP 137**

**University of California, San Diego**

#### Final Report

My general impression of this program is overall positive. I'm so grateful to have the opportunity to engage with other students all around the world to learn more about the Japanese language and culture. Nevertheless, I found the majority of the lectures interesting. I'm glad that they're were a variety of lectures that didn't necessarily focus on just Japan, but also different aspects of school subjects that sometimes we can't in depth with.

Also, I'm grateful that our Japanese language class was small. By having a smaller class, we were able to interact more as well as get more attention from our Sensei. Larger classrooms sometimes feel rushed, but for

my class (only four students), the professor had time to answer our questions and go a little off topic. I'm glad that I was able to attend all of my Japanese Language classes and learn more about different verb ending forms and useful vocabulary.

Unfortunately, I couldn't attend most ILAS Japanese and English conversations, so I can't really form a proper opinion about it. However, from the one's I attended, everyone was supportive and willing to engage in meaningful conversations. The majority of the participants were not from the United States, so it was fascinating to listen to and understand what were common practices that were done in their country. It was a great way for me to compare where I was from against others who also participated in the program. A fun fact that I learned actually was apparently some countries have "shower onions". Showers are apparently onions placed in the bathroom in order to absorb odor. I'm glad that our conversations went into little tangents because I learned new information like that.

Sadly, an online program cannot compare to real life meet. However, this program was memorable. For the past 19 days, I looked forward to going to the lectures, the Japanese lessons, and of course the English/Japanese conversations. I wish it was a little longer and I had more time to dedicate myself to this program. I hope that I can keep my connections to the Kyoto University team that had put this program together. Hopefully, (one day) I can thank everyone in person.

One topic that I have been particularly interested in is The Aesthetics and Sensitivities of the Japanese as through Classical Japanese Literature presented by Yukawa. It's safe to assume that everyone is familiar with the saying that "Beauty is in the eye of the beholder". However, Yukawa had gone into depth about different appreciation of beauty: the anticipated but not attained, the imperfect, and the fragile. I've never seen "beauty" in that way before and honestly, these three new appreciations have made me see myself and nature more differently.

The main focus of Yukawa's lecture was analyzing the aura around different types of Japanese poems. With some of the haiku poems, she dissected nature's inclusion to it, specifically the kachoufugetsu. Nevertheless, I wanted a deeper understanding towards kachoufugetsu, so I decided to buy "Basho's Journey". Not only did she mention it in her lecture, Yukawa had mentioned that his works tend to lean towards finding the four tangibles (flowers, birds, wind, and moon), but also the fact that he's one of the greatest Japanese literature writers. Unfortunately, Amazon takes their sweet time delivering my packages, but I'm very excited to analyze his observations during his journey.

The main reason why I took interest towards The Aesthetics and Sensitivities of the Japanese was because I really want to apply all of Yukawa's advice towards my own life. I took deep value towards Yukawa's lecture. School and life just become stressful sometimes, so sometimes it's easy to forget the small aspects like nature and everyday objects. Appreciating nature is something I really want to incorporate in my life from now on. It's a great way to keep me mellow as well as have an excuse to go outside. This program in general has made me want to just continue to improve. Improve my Japanese skills, improve my knowledge, and improve myself.

**Airi Gonzalez  
KSP 138  
UC San Diego**

### 1. General impression

Despite conducting courses exclusively online, the Kyoto University Spring Program offered a myriad of courses that allowed me to gain a deeper understanding of Japanese culture and connect with Kyoto University students. The wide spectrum of courses hosted by various departments prompted me to explore new fields of study that I had not had an interest in prior to participating in this program. These academic lectures have also broadened my worldview and educated me about prominent research studies and current global issues that we are facing.

Out of the various classes I attended, the course that I enjoyed the most was my Japanese language class. Shirakata sensei from my Japanese Advanced class smoothly transitioned through each day's topics and made me gain an appreciation for Kyoto's history. Not only did we discuss the characteristics of Kyoto as a former capital but we also analyzed and interpreted the meaning behind haikus and tankas. Since this class was held nearly every day, I was also able to make connections with many of my classmates. Yet, I believe the most meaningful discussions were the ones that occurred after class during the designated "Discussion" time. My Japanese speaking skills greatly improved and I learned new vocabulary every time I conversed with my peers. In particular, I learned about Kyoto slang and terminology that is commonly used by people living in the Kansai

area. Moreover, I made many new friends since I was consistently placed in a breakout room with the same individuals each time I participated in a discussion section.

Lastly, I am grateful that this program invited college students to participate from all around the globe. I was able to learn about other students' cultures while simultaneously deepening my understanding of Japanese culture. I especially liked that we were given an opportunity to connect via social media because I hope to maintain these relationships and one day meet all of them in person. I will cherish the memories that I created and strongly believe that this program offered a well-rounded curriculum that provided comprehensive education and cultural enrichment.

## 2. Education Around the World

Inspired by Professor Kawai's lecture on "The Cultural Aspects of Education in Japan," I explored the effects of culture on student development and on the educational system. I immediately recognized the differences between Japan and the United States after comparing and contrasting the expectations of Japan's elementary school students with American elementary school students. It became evident that the structure of the curriculum plays a significant role in relation to student growth as they mature and become citizens of society. I discovered two important components behind the curriculum differences: the hidden curriculum and the formal curriculum. Many people are familiar with the latter, which measures students' intelligence through IQ tests or standardized tests. It is essentially a way of assessing student knowledge to ensure that students are learning and achieving the target goals set for their grade level. Hence, it primarily focuses on schoolwork, such as written assignments or exams. However, the hidden curriculum is not explicitly stated within the standards. This type of assessment can include learning manners and responsibilities, which are useful skills that students can gain by having teachers implement them within the school day. For instance, in Japan, it is common for students to clean classrooms and hallways, ultimately building good habits of cleaning after themselves. Moreover, they designate student leaders, or "tobans," who have a responsibility of leading their fellow peers throughout the day.

In addition to the documentary we watched about Japanese education during the lecture, I also researched the educational system in the United States. In comparison to Japan, the U.S. does not create time during school hours for students to begin building useful habits. Instead, American education prioritizes discussions and debates, which can be attributed to the U.S. being more of an individualist society. Participation is highly encouraged in classrooms since teachers want students to share their thoughts and express their differing opinions. Additionally, there is a greater diversity of students, with many students coming from different backgrounds and cultures. Conversely, Japan is considered to be a collectivist society that has a strong sense of national identity and very little racial diversity. Japan emphasizes the group where the United States emphasizes the individual and their unique identities. I found these cultural effects on education particularly interesting because I want to become a high school math teacher in the future. Thus, learning about the different styles of education will prompt me to instill effective studying methods that promote students' academic progress. With this knowledge, I hope to provide better opportunities for my future students so that they can succeed in their future endeavors.

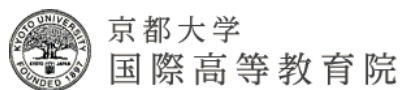
## 第 二 部

### アセアン諸大学学生のための 「京都スプリングプログラム2021」

《主催》



《主催》







## 11. 京都サマー/スプリングプログラム 2021 (KUASU プログラム)

### 11.1 設立の経緯と目的

国際的に活躍できる人材の育成と大学教育の展開力の強化を目的として、平成 23 年度から大学の世界展開力強化事業 (Inter-University Exchange Project)がおこなわれてきた。この事業が焦点を置いているのは以下の 2 点である。

(1) 日本人大学生の海外留学

(2) 外国人大学生の戦略的受入にかかわる国際的大学間連携

「京都スプリングプログラム 2021」は上記の (2) のタイプに属している。アジアの諸大学の学生を大学間連携に基づいて受け入れる事業として開始された。以下、簡単に年表を示す。

平成 23 年度	文部科学省による大学の世界展開力強化事業が開始
平成 24 年度	KUASU による《「開かれた ASEAN+6」による日本再発見—SEND を核とした国際連携人材育成》が世界展開力強化事業の 1 つとして採択される
平成 25 年度	京都大学国際交流センターが KUASU を構成する 1 部局としてのプログラム (派遣・受入) 実施および実施準備を開始
平成 26 年度 2 月	第一回アセアン諸大学学生のための受入プログラムが実施される (森真理子・教授／国際交流センター長、佐々木幸喜・特定助教が担当)
平成 27 年度 2 月	第二回アセアン諸大学学生のための受入プログラムが実施される (河合淳子・教授、稲垣和也・特定助教が担当)
平成 28 年度 8 月	第三回アセアン諸大学学生のための受入プログラムが、東アジア諸大学学生の受入プログラムとカリキュラムの一部を合同にして実施される (河合淳子・教授、韓立友・准教授、稲垣和也・特定助教が担当)
平成 29 年度 8 月	第四回アセアン諸大学学生のための受入プログラムが、東アジア諸大学学生の受入プログラムとカリキュラムの一部を合同にして実施される (河合淳子・教授、韓立友・准教授、稲垣和也・特定助教が担当)
平成 30 年度 8 月	第五回アセアン諸大学学生のための受入プログラムが、東アジア諸大学学生の受入プログラムとカリキュラムの一部を合同にして実施される (河合淳子・教授、韓立友・准教授、西島薫・特定助教が担当)
令和元年度 8 月	第六回アセアン諸大学学生のための受入プログラムが、東アジア諸大学学生の受入プログラムとカリキュラムの一部を合同にして実施される (河合淳子・教授、韓立友・准教授、西島薫・特定助教が担当)

令和2年度2月に実施された今回の京都スプリングプログラム2021は、第7回目となる。平成28年度から、ILASプログラムとカリキュラムの一部を合同で実施し始め、令和元年度までに合同でおこなうカリキュラム内容はさらに拡大するとともに相互連携もより深まってきた。令和2年度のKUASUプログラム参加対象大学は、インドネシア大学、シンガポール国立大学、チュラーロンコーン大学、ベトナム国家大学ハノイ校外国語大学のアセアン4大学（ベトナム国家大学ハノイ校人文社会科学大学は応募者不在）およびカリフォルニア大学サンディエゴ校である。プログラム準備段階において、上記アセアン4大学およびカリフォルニア大学サンディエゴ校に、（1）日本学関連領域（日本学、日本文学、日本史学等）を学ぶ、（2）学士課程または修士課程に在籍する、という参加条件で学生募集の依頼をおこなった。

受入プログラムだけでなく、派遣プログラムも、京都大学とアセアン諸大学の間におけるより良い国際的連携・協力の蓄積に寄与することが期待されており、日本とアセアン諸国で国際的に活躍できる留学生／日本人大学生の育成を目的としている。加えて、KUASUが掲げる3つのミッションに準じ、（i）世界最高基準の日本研究の統合・体系化を見据えた日本語・日本文化教育の実践、（ii）日本とアセアンが互いに抱える諸問題の共有・解決を見据えた共同学習の実践に、受入・派遣プログラムの主眼が置かれている。

実質的な観点から見ると、受入プログラムは派遣プログラム（上記（1）の「日本人大学生の海外留学」）と密接に連動している。京都大学／アセアン諸大学の同じ学生が、受入プログラムにも派遣プログラムにも参加することにより、交流・共同学習のリレーが続いているためである。京都大学学生と留学生間のコミュニケーションがSNSを媒介としてプログラム後も継続的に続いており、本プログラムが国際的な相互交流のきっかけになっている。さらにコロナ禍によるオンラインミーティングの普及により、京都大学の学生を中心としてプログラムの同窓生たちは積極的にオンラインでの交流活動を継続している。

## 12. KUASU プログラムの特徴

KUASU プログラムにおける主な教授言語は日本語である。ただし、教育・学習における媒介言語としての英語の重要性、そして ILAS プログラムと KUASU プログラムの学生達が合同でプログラムの一部を受講するため、アカデミックレクチャーは基本的に英語でおこなった。本年度の KUASU プログラムのカリキュラムの特徴は、（A）日本語での学生交流、（B）文化学習、（C）共同発表である。

（A）の日本語での学生交流に関しては、（C）の共同発表の準備および Discussion Session にておこなった。共同発表の準備では、以下の表の通り、京都大学生サポーター、京都大学受講生そして海外学生からなる多国籍のグループを作った。発表準備はグループごとにブレイクアウトセッションを用いておこない、発表で使用するスライドや日本語原稿の作成を日本語にておこなった。発表準備は参加学生たちが密度の高いコミュニケーションをおこなう場として、本プログラムの中でも重要な位置を占めている。さらに Discussion Session では、合同発表とは異なるグループをつくり、「学校教育」「環境問題」「食料問題」

「日本文化」「キャリア」などアカデミックレクチャーと関連するテーマについて討論をおこなった。(B)に関しては、漫画に関する講義と実習をおこなった。参加学生たちはブレイクアウトセッションによって複数のグループに分かれ少人数で四コマ漫画を描いた。参加学生たちは京都大学生たちとコミュニケーションをとりながら作業を進めることで、四コマ漫画の制作過程を体験するだけでなく、相互に交流を深めることができた。(C)に関しては、本プログラムの成果を京都大学生と合同で発表してもらった。また日本語の授業を担当して頂いた先生方にもそれぞれの発表についてコメントを頂いた。各グループの発表テーマは以下の表の通りである。

共同発表

共同学習における発表タイトルと発表者

1. 「クラブ活動」	(=各国のクラブ活動の紹介と比較)
KSP145 タン・ウェイリン	シンガポール国立大学・B4
KSP146 ソム	チュラーロンコーン大学・B2
KSP143 ジア	インドネシア大学・B4
KSP151 カイン・リン	ベトナム国家大学ハノイ校外国語大学・B3
KSP006 りく	京都大学文学部・B2
KSP031 ヘレン	京都大学人間・環境学研究科・D2
KSP032 たってい	京都大学経済学部・B1
2. 「COVID-19 と生活」	(=各国のコロナウィルスの状況の比較)
KSP147 リュウ	チュラーロンコーン大学・B2
KSP149 ハー	ベトナム国家大学ハノイ校外国語大学・B3
KSP152 ビ・カイン	ベトナム国家大学ハノイ校外国語大学・B3
KSP155 ティナ	カリフォルニア大学サンディエゴ校・B4
KSP001 すずき	京都大学薬学部・B2
KSP023 ほたか	京都大学総合人間学部・B3
KSP049 ひろこ	京都大学農学研究科・M1
3. 「男だから、女だからとは？」	(=各国のジェンダーの固定観念の比較)
KSP154 ズン	ベトナム国家大学ハノイ校外国語大学・B2
KSP156 アナベル	カリフォルニア大学サンディエゴ校・B3
KSP148 ディア	チュラーロンコーン大学・B2
KSP142 タウフィック	インドネシア大学・B4
KSP029 ゆき	京都大学法学部・B4
KSP003 あすか	京都大学文学部・B2
KSP016 Wang Yunyao	京都大学工学部・B4
4. 「観光地のプロモーションについて」	(=各国の観光地の比較)
KSP139 アイ	インドネシア大学・B4
KSP141 モニカ	インドネシア大学・B4
KSP144 シュウ	シンガポール国立大学・B2
KSP153 ニュン	ベトナム国家大学ハノイ校外国語大学・B3
KSP024 ワタル	京都大学法学部・B3
リーダー あやな	京都大学文学部・B3
5. 「世界の屋台」	(=各国の屋台の比較)
KSP157 ジャクリン	カリフォルニア大学サンディエゴ校・B4
KSP140 ハセア	インドネシア大学・B4

KSP150 ゴック

KSP028 Taka

リーダー しゅんぴっ

KSP044 YOKO

KSP013 Ayana

ベトナム国家大学ハノイ校外国語大学・B3

京都大学文学部・B3

京都大学工学部・B3

京都大学総合人間学部・B2

京都大学工学部・B2

## 「クラブ活動」

**まとめ**

**学んだこと**

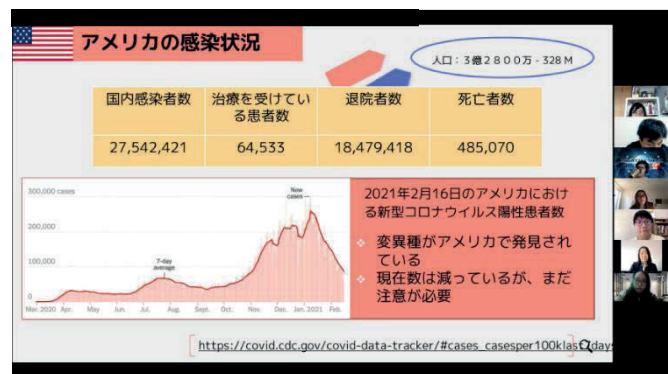
吹奏楽部で1つの音楽を創りあげる素晴らしさを学んだ。(日本)

日本語クラブや日本文化祭に参加することを通じて、日本語、日本料理(例:おにぎり)、日本映画(例:『進撃の巨人』)などについて学んだ。(インドネシア)

軍隊という部活動の経験から、仲間と協力することの大切さを学んだ。1つの曲を演奏するには、一人一人が曲に貢献することが不可欠で、チームプレイが大事だと思った。(シンガポール)

クラブ活動から、「練習すればするほど上手になる」ということと、「能力は人生に必要なものだ」ということを学んだ。(タイ)

## 「Covid-19 と生活」



## 「『男だから、女だからとは?』国々を比べる」

**「男だから、女だからとは?」  
国々を比べる**

インドネシア、ベトナム、日本、アメリカの国旗と男女のシンボルが示されています。

## 「観光地のプロモーションについて」

**白川郷への観光客数**

白川村への観光客数

2019 観光客数 合計2,151,000人(日帰り、宿泊合わせて)

そのうち、外国人観光客 合計1,019,046人(日帰り、宿泊合わせて)

訪日外国人観光客は初めて100万人を突破

その要因: そもそも2019年は訪日外客が過去最多、またラグビーワールドカップが開催(参照: 白川村役場)

## 「世界の屋台」

**まとめ**

インドネシア	ベトナム	日本	アメリカ
5本の足で売る kaki lima	自転車や押し車での販売	トラックの改造 簡易的なプレハブ	フードトラック
・人力 ・数が多い ・日常 ・安い		気候 文化 歴史	・トラック ・数が少ない ・特別 ・高い



Cultural Experience\_A では、漫画家の松井仁美先生が授業を担当してくださいました。

前半はマンガの制作工程やマンガでの表現のしかたについて学びました。マンガは実際の前稿前に、大まかなあらすじであるプロットを考え、その後コマ割り・絵・セリフを入れたネームを作ります。コマ割りはもちろん、1つのコマだけでも表現の工夫が詰まっています。例えば、カメラアングルを変えることで奥行を出したり、ふきだしを人物に重ねることでコマの省スペース化を図ったりできます。さらにふきだしの形や効果線、オノマトペ、マンガならではの記号(漫符)も紹介してもらいました。

後半は学んだ表現技法を活かして各自で4コママンガを作りました。留学生がみんな真剣に描いている姿が印象的でした。みんな絵がとても上手でしっかりオチのあるストーリーを作ってくれました。どれも面白くて、留学生の能力の高さに感動しました。

マンガの講義とワークショップを通して、いつも読んでいるマンガも入念な下準備の上でできていることが分かりました。構図や表現の仕方を学んだことで、今後はマンガ家の意図や工夫にも気を配りながらより深くマンガを楽しめればと思います。

(京都大学生リーダー3 回生あやな)

本プログラムでは初めての試みとして、京都国際マンガミュージアムの協力を得て、四コマ漫画講座を開催しました。コロナ禍のため移動や接触が制限されており、海外学生に日本文化を体験してもらうことは大変難しい状況にあります。そのような中で、四コマ漫画講座を通じて、参加学生たちは充実した文化体験をすることができました。

講座の前半では、漫画を描く基本的な過程や吹き出しの位置、顔の表情、カメラアングルなど様々な技法を学びました。漫画に関する基本的な技法について学ぶことで、いつもはなんとなく読んでいた漫画ですが、細かい技術が組み合わされることで、読者に感動をもたらすのだということを実感しました。そして講座の後半では参加学生たちはじっさいに四コマ漫画を描きました。それぞれの参加学生たちは、授業で学んだ技法を使い、日本語の冗談や日本語学習者ならではの視点を織り交ぜながら、ユニークな四コマ漫画を描きました。

四コマ漫画をじっさいに描くという体験によって、参加学生たちの日本の漫画やアニメへの理解がより一層深まったのではないかと思います。

(西島 薫)



## 13. 参加学生報告

### 京都大学スプリングプログラム 2021 の最終レポート

インドネシア大学 4 年生

KSP 139

アイシャ・ムリヤシャフィット

#### ①プログラムに参加したきっかけ

新入生の時、京都へ行きたいと思っていました。京都は伝統的な日本文化が多いので、京都大学に留学したかったです。でも、時間が経つにつれて、色々なことがあって、その夢についてはもう考えませんでした。大学の 2 年生の時に、京都大学のサマープログラムの情報を聞きましたが、都合が悪かったので参加できませんでした。2020 年に日本にある他の大学に留学する予定がありましたが、パンデミックで、その留学プログラムが中止になりました。6 ヶ月後、アンディ先生から京都大学スプリングプログラム 2021 について聞きました。「これは一期一会のチャンスだ」そう思いました。卒業の前に、一度は留学したいと思っていました。留学で各国の人々と交流できるし、もっと日本語が得意になれるし、日本の生活が体験できるからです。それで、現在のパンデミックの時には、オンライン留学が一番いい方法だと思います。日本全国で最高の大学の 1 つの京都大学に留学できるし、安全に家で勉強できるし、完璧なチャンスだと思いました。

#### ②プログラムへの参加を通じて学んだこと

日本の 4 コマ漫画や日本の学校の教育や日本語の会話とメールや日本の社会言語学です。そして、各国の文化や社会もたくさん学びました。

#### ③プログラムの感想

現在のパンデミックで日本へ行けなくて残念ですが、京都大学スプリングプログラム 2021 に参加して、いろいろなことを勉強できてよかったです。このプログラムを企画してくださった委員会の方々と講義や日本語を教えてくださいました先生方に心から感謝いたします。日本語の授業で、メールの書き方や日本語の会話練習をしました。大学では、母語話者と日本語を学ぶ機会がないので、母語話者から直接学ぶことができとても嬉しいです。そして、いろいろな国からのみなさんと京大のみなさんと会えて、交流して、協力して、とてもいい経験になりました。このプログラムでいただいた経験や知識は大切なことであり、将来に役に立つと思います。

#### ④特に印象に残ったことなど

日本語中級 I のクラスです。下橋先生から勉強しました。先生の説明はとてもわかりやすかったです。そして、そのクラスでたくさん日本語を話せて嬉しかったです。先生、教えてくださいどうもありがとうございました。

# 最終レポート

インドネシア大学4年生

KSP 140

ハセア

## ①プログラムに参加したきっかけ

以前、友達がこのプログラムに参加していたので、このプログラムに興味を持ちました。この京都大学の京都スプリングプログラム 2021 で日本文化や日本語会話などを学ぶことができると思いました。このプログラムに参加することで、日本語力を向上させていきたいと思いました。また、このプログラムでは、日本人のネイティブと話をする機会がありました。また、他国の学生と交流したり、文化や考えを交換したりもできます。そして、つながりや社会的スキルを高めるのに役に立つと思いました。

## ②プログラムへの参加を通じて学んだこと

私はこのプログラムから本当にたくさんのことを学びました。私の大学では、ネイティブ話者から直接日本語を学び、練習する機会がありません。このプログラムに参加できて本当に幸運であり、感謝しています。このプログラムでは、より高いレベルで日本語を学ぶことができますが、日本語しか使わないのでちょっと大変です。先生の教えをすべて理解するのは大変でしたが、日本語力を伸ばすのにとても役立ちました。そのほか、開催された講義からも多くのことを学びました。一つの例は、明治維新の際の外交儀式についてです。私は歴史学、特に外交に関連する研究に非常に興味があります。講義はとても興味深く、議論することが重要だと思いました。

## ③プログラムの感想

このプログラムに参加できて本当に感謝しています。しかし、私の意見では、このプログラムは非常に疲れます。私はとても恥ずかしがり屋で、社会的スキルが十分ではないので、他の参加者と交流するのは非常に難しいと感じました。でも、他の参加者の方もコミュニケーションに積極的で優しいので、私はとても嬉しくて、いろいろ助けられました。そして、このプログラムは早朝に始まりましたが、私が得たすべての知識と経験で報われたと思います。このプログラムに参加する機会を与えてくれた京都大学にとても感謝しています。新型コロナウイルスの影響で日本に行けなかったのは残念ですが、日本文化を学び、他国の大学の学生と文化情報を交換する機会を与えられたことに感謝しています。

## ④特に印象に残ったことなど

大塚オーミ陶業ショールーム、京都大学近くのお寺での生活をオンラインで学ぶことができ、幸運と感じています。大塚オーミ陶業の制作活動にとても興味があり、たくさんの知識を得ることができました。それとは別に、最後の発表の後に示されたお寺での生活にもとても感銘を受けました。示されているお寺の庭はとても美しく、犬もとてもかわいいです。

## 最終レポート

インドネシア大学 4 年生

KSP 141

モニカ

### ①プログラムに参加したきっかけ

昨年、京都大学のプログラムに参加していた友達から良いフィードバックを聞きました。京都大学は素晴らしい教授からの良い講義を提供しています。また、日本語について深く学び、京都大学の学生に会うことができます。なので、私も参加すればいい機会になると思いました。

### ②プログラムへの参加を通じて学んだこと

日本語を学び、日本語で会話ができました。日本語の授業は理解できないと思っていたので、緊張していましたが、先生はとても親切で授業を教えるのもわかりやすく、日本語の授業をととても簡単に理解できました。そして、色んな講義に参加することでとてもいい勉強になりました。Field Trip とお寺の紹介も面白かったです。

### ③プログラムの感想

先生方やリーダーとサポーターの皆さんはとても親切です。私が困っている時、サポーターさんたちはちゃんと案内してくれました。新しい友達ができすごく嬉しいです。

### ④特に印象に残ったことなど

発表の準備でグループと一緒に話すのは楽しかったです。お寺の生活のビデオを見るととても面白かったです！

## また会える日まで

インドネシア大学 4 年生

KSP 142

タウフィック・ヒダヤトゥロー

### ①プログラムに参加したきっかけ

私は日本の文化と言語に興味があります。インドネシアと日本の関係にも興味があり、インドネシアと日本の社会経済に強い関心を持っています。その一方で、いろいろな国からのみなさんと京大のみなさんと会いたくて一緒に交流したかったです。だから、私は京都大学の京都スプリングプログラム 2021 で学び、日本とその文化についての知識を広げたいと思って参加しました。

### ②プログラムへの参加を通じて学んだこと

このプログラムへの参加を通じて学んだことはアカデミックの講義やフィールドトリップや発表や日本語です。日本語の授業で、メールの書き方や日本語の会話練習をしました。大

学では、母語話者と日本語を学ぶ機会がないので、母語話者から直接学ぶことができるととても嬉しかったです。そして、素晴らしい講義に参加してやはり勉強になりました。漫画の描き方のクラスに参加して漫画を上手に描けてとても嬉しかったです。フィールドトリップにも参加しました。講義の中で一番面白かったことは複製です。私にとって複製は盗作という意味だったのですが、講義を聞いた上でその意見が変わりました。さらに、いろいろな国からのみなさんと京大のみなさんと先生方と一緒に会話練習がたっさんできて本当に嬉しかったです。

### ③プログラムの感想

現在のパンデミックで日本へ行けなくてとても残念ですが、京都大学の京都スプリングプログラム 2021 に参加していろいろなことを勉強できて嬉しかったです。このプログラムを企画してくださった委員会のみなさんと講義や日本語を教えてくださった先生方に心から感謝いたします。その一方で、いろいろな国からのみなさんと京大のみなさんと会えて交流して協力してとてもいい経験になりました。これからもみなさんと仲良くしてほかの機会があったら、日本やインドネシアなどいろいろな国でまた会いましょう！このプログラムでいただいた経験や知識は大事なことであり、将来に役に立つと思っています。大変お疲れ様でした。

### ④特に印象に残ったことなど

京都大学の京都スプリングプログラム 2021 のすべてのアクティビティはとても面白かったと思っています。しかし、最も印象に残ったのは発表準備でした。素晴らしい発表のトピックがたくさんあり、とても面白かったです。私のチームはジェンダーについて発表しました。ジェンダーという言葉に関係する問題はたくさんあります。全てを発表することはできません。そこで、自分たちの国（東南アジア、東アジア、アメリカ）のジェンダーに関する固定観念を紹介しました。発表準備のとき、いろいろな話があってとてもいい経験になりました。発表チームのみなさんと仲良くしてとても嬉しかったです。今は別々の道を歩んでいますみなさんのことをいつでも応援しています。『サヨナラ』と言えば別れになるから言いたくない。『またね』って言えばいつか会えると思います。またいつか会いましょう。

## 最終レポート

インドネシア大学 4 年生

KSP 143

ジアムル・ライハン

### ①プログラムに参加したきっかけ

私はこのプログラムについてアンディ先生から聞きました。最初は自分の会話力に自信がなかったので、このプログラムに参加することを少しためらいました。しかし、友達もこのプログラムに参加したいと聞いて、私も登録しました。このプログラムに参加した理由は、大学で母語話者と日本語を学ぶ機会がなく、日本語で上手に話したいと思ったからです。私

もいろんな国の友達を作りたいかったです。オンラインで開催されていたとしても、私にとっていい経験になると思いました。

## ②プログラムへの参加を通じて学んだこと

このプログラムから学んだことはたくさんあります。私の日本語のクラスは会話が中心だったので、日本語で話すうちにだんだん自信ができました。開催された講義は興味深かったです。人文学部なので、講義で学んだことのいくつかは私にとって新しいものでした。フィールドトリップでは有名な美術品の複製を作る方法を学びました。ですが、それは陶板から作ったと聞いて、驚きました。4 コマ漫画の作り方も学びました。4 コマ漫画を作る人はすぐに描いているのだと思っていました。実際は描く前に、まずストーリーの筋書きを考えて、それから下書きを作らなければならないのです。

## ③プログラムの感想

このプログラムに参加できたことはとてもありがたいです。やっと母語話者と直接日本語を学ぶことができ、他国の友達を作り、新しいことをたくさん学ぶことができました。先生方はとても優しいし、サポーターのみなさんも親切です。フィールドトリップは少し想像と違いましたが、とても面白かったです。プログラムのスケジュールは少し忙しかったですが、このプログラムに参加できて嬉しいです。私にとってとてもいい経験になりました。

## ④特に印象に残ったことなど

KU Intro のとき、ふんどし同好会やキャップ投げ同好会などといったユニーク なクラブが紹介されました。私はそれを聞いて驚きました。理由は私の国にはそのようなクラブがないので、それは私にとってとてもユニークです。そして、河合先生の講義はとても気になりました。講義の中で、先生はとても情熱的な野球部についてのビデオを見せて、部員の粘り強さを示しました。それはカッコいいと思いました。同時に疲れました。

# 最終レポート

シンガポール国立大学 2 年生

KSP 144

ソン・シュウェイ

## ①プログラムに参加したきっかけ

シンガポールでも京都大学はとても有名な大学なので、大学を見学するチャンスをどうしても掴みたいと思いました。

## ②プログラムへの参加を通じて学んだこと

水俣病に関する諸相を考え、水俣市の人たちは災いにもかかわらず執念を持って、頑張る姿が深く印象に残りました。日本における美術センスや敬語や教育を中心にした価値観、そ



して歴史上の女性の地位について、先生方に色々な専門の分野としての話題を紹介いただきました。以前まで敬語は相手を尊重するものなので、ですます抜きにしたら非常に失礼な事だと思っていましたが、先生の授業後、敬語は相手に一線を引いて、赤の他人のように扱っているということに気がきました。今後同い年の友達と気軽に日本語を喋ることもしてみたいです。

また、上級日本語の授業では京都を舞台にした文学作品を読んでいただきました。「随筆」というジャンルの作品にも出会いました。先生の丁寧なご説明で、京都の魂に触れたように感じました。

### ③プログラムの感想

オンラインで残念ですが、Zoom 上で先生方と学生達がとてもプログラムにところを込めたことと思います。例えば、海外の学生たちに光雲寺というお寺を紹介するため、丁寧に撮影動画を作って、お寺に住んでいる学生さんとの対話セッションに誘っていただきました。先生の授業を受けると、日本における色々な話題を新たな目で見えるようになります。プログラムの一番良いところは、日本語力に関わらず誰でも楽しく勉強できることだと思います。

### ④特に印象に残ったことなど

日本語授業で紹介された文学作品はとても気に入りました。私は学校で英文学を専門にしているので、日本語で文学作品を読む機会があったのはとても嬉しかったです。言葉が分からなくてテキストを誤解してしまう時はありますが、この悔しさをよく覚え、さらに日本語を勉強する動機になりました。

そして、京都大学がいつも私たち留学生をサポートしてくださったことに感動しました。皆さんは 1 日の大きな割合をプログラムにあて、指導やサポートを私たちにしてきて大変感謝します。わざわざわがわがセッションやシェアリングセッションをプランして、自分のおうちまで覗かせてもらって、すごくフレンドリーでした。サポーターさんの 1 人の言葉のように、「皆と食事できたらいいな」と思っています。

最後に、インドネシアとベトナムなどからの学生さんも色々勉強になりました。各国のブラック規則や食文化と生活や習慣について、より詳しく理解できました。

## 最終レポート

シンガポール国立大学 4 年生

KSP 145

タン・ウェイリン

### ①プログラムに参加したきっかけ

このプログラムに参加した主な理由は日本語を勉強するためです。私は 3 年半ぐらいしか勉強していないので、日本語能力はあまり高くありません。しかし、日本文学を研究したいので、何でも日本語を勉強する機会に参加しなければならないと思っていました。

## ②プログラムへの参加を通じて学んだこと

日本語を勉強することに加え、京都大学の研究だけではなく、日本の大学院における研究の現状を教えてくださいました。初めて日本語で文学を読んだり分析したりする機会もありました。自分が慣れた西洋的な文学批評方法と日本における方法を比べ、盲点を指摘し、批評を強める道を抜き出すことを学びました。

## ③プログラムの感想

私は本当にこのプログラムに期待していたより感心しています。大学院の詳しいことを簡単にすませることなく、その研究を巡る難しさを誠実に発表していただきました。留学生は一般的な日本語学生として扱われず、本格的な文系学生として接してくれるのは優れたアプローチだと思います。

## ④特に印象に残ったことなど

コロナウイルスのためにオンラインでプログラムが行われましたが、私が参加した他のプログラムより驚きを感じて驚きました。とてもよい印象だったので、京都大学の授業をまた体験したいと思っています。そして、今まで関西の人にいただいたのは大様しかないので、またこの日本の一部である関西の人と交流できれば嬉しいです。

# ありがたい経験

チューラーロンコーン大学2年生

KSP 146

チュートスダー

## ①プログラムに参加したきっかけ

実はこのプログラムについて初めて聞いた時には、全然参加するつもりはありませんでした。なぜなら、私は日本人のような外国人と話すのが上手ではなかったからです。特にこのプログラムに使う言語は私の母語ではないのです。しかし、この怖さを越えなかったら何もできないだろうと思って、このプログラムに参加することにしました。良い経験になると信じていました。

## ②プログラムへの参加を通じて学んだこと

色々な知識や経験を得ることができました。まずは、日本語で話す機会が多いことです。このプログラムの前から私は日本語専攻で学んでいますが、話すことときたら自信がありませんでした。私の言ったことが日本人に伝わるかどうかわからなくて、怖かったです。ですが、このプログラムのおかげで、色々なディスカッションや、アクティビティや、日本語で話す経験ができて、今は自分の自信が戻ってきました。また、各国の問題について皆さんと議論したり、日本と外国の文化を交流したり、漫画を描いたり、セラミックスで複製する技術力を学んだりしたことは、素晴らしい経験でした。

### ③プログラムの感想

京都大学の京都スプリングプログラム 2021 が始まってから、今まで 10 日経ちました。私にとって、この気持ちを表せるものは「ありがたい」という言葉に他ならないと思います。皆さんと過ごしたこの 10 日間という期間は短いですが、素晴らしくて、とても面白かったです。感動したことは言い切れないほどたくさんあります。一番嬉しいのは各国の人たちと友達になれることです。そして、分からないところがあったら、京都大学のサポーターの皆さんも色々優しく説明してくれて、良い思い出になりました。後輩たちにこのプログラムをおすすめしたいと思います。

このプログラムを受けて、後悔したのは 1 つだけあります。それは、コロナの影響で、皆さんと実際に会えないことです。京都大学で直接会えば、色々なことを一緒にできて、仲がもっと良くなるはずです。とても残念でした。

そして何よりも先生たち、留学生たち、サポーター、リーダー、スタッフの皆さんに感謝いたします。皆さんのおかげで、この京都スプリングプログラムが素晴らしいものになりました。皆さんとのこのような素晴らしい絆を大切に、この後もずっとつながりたいと思います。このプログラムから日本語を勉強する情熱をもらったので、プログラムは終了してしまいましたが、私は日本語の勉強を頑張ろうと思っています。色々お世話になりました。心からありがとうございました。

### ④特に印象に残ったことなど

予定にはなかったのに、新たなアクティビティ企画されて、皆さんと楽しい期間を一緒に過ごしたことです。私は KUASU の参加者ですが、ILAS の皆さんと一緒にゲームをするように誘われた時にはとても感動しました。そして、最後の日にパーティーをした時、京都大学の学生が歌を歌ってくださって、素晴らしかったのでとても感動しました。

## 京都スプリングプログラムでの感想

チュラーロンコーン大学 2 年生

KSP 147

ノップタリン・チラヌランシー

### ①プログラムに参加したきっかけ

チュラーロンコーン大学のチョムナード先生にこのプログラムを紹介していただいたことがきっかけで、京都スプリングプログラム 2021 に興味が出ました。チュラーロンコーン大学で学んでいるときは日本語の会話の授業を受けていても、学生が多すぎて日本人と話す機会が不十分だと感じていました。日本人とよく話せる機会だし、いい経験になると思ったため、先生がこのプログラムの情報をライングループに送ってくれたときためらうことなく、参加しようと決めました。

### ②プログラムへの参加を通じて学んだこと

いろいろなことを学びました。5つの講義は全部とても興味深かったですが、一番面白かった話題は落合先生の「アジアのジェンダー」の話題だと思います。なぜならば、一般的に東南アジアの国では、儒教の影響で家族制度がはっきりしていて、女性が男性に服従すると思われています。最初は、私もそう思っていました。しかし、落合先生の講義によると、それは真実から遠ざけられた考えだと分かりました。儒教の教えが日本では無視されたことも、東南アジアの国では女性の社会的立場が高く、遺産を受け継ぐ権利があることも初めて聞きました。

### ③プログラムの感想

発表準備のとき、京都大学生と留学生の皆さんが頑張っていて、いい時間を過ごせました。発表のことだけでなく、いろいろ話したり遊んだりすることもできました。例えば、文化についての質問とか、しりとり遊びとか、とてもいい勉強になりました。それに、日本語の授業も最初に思っていたより楽しかったです。5日間受けた日本語の授業の中で、一番好きなのは4日目と5日目です。映像を見ながら、聞き取れた言葉を空欄に入れるのはいい練習になりました。

### ④特に印象に残ったことなど

リーダーとサポーターの皆さんに大変お世話になりました。実は最初の日、PandAで日本語の授業のタブが見つからないという問題がありました。そのとき、焦ってラインで問い合わせると、リーダーさんがすぐに連絡してくれて、問題を解決する手助けをしてくれました。とてもありがたいことでした。

## 京都スプリングプログラム

チューラーロンコーン大学2年生

KSP 148

パタリヤーインチャチュキアト

### ①プログラムに参加したきっかけ

このプログラムに参加した理由は2つあります。1つ目はその時、大学の授業以外のことを勉強したいと思って、日本語についての面白そうなコースを探していました。2つ目はこのプログラムは日本語授業も私が興味を持っているアカデミックレクチャーも、良さそうなアクティビティもあるからです。

### ②プログラムへの参加を通じて学んだこと

日本の記事とニュースを読む練習と映像資料を使って日本語を聞く練習をしました。難しい言葉や自然な日本語の使い方を勉強しました。アカデミックレクチャーの方は、アジアのジェンダーを勉強していろいろな誤解していたことが正しくわかるようになって、とても面白かったです。それに、日本古典文学に見る日本人の美意識を勉強して、日本の文化は自然

とつながっていることがとても興味深かったです。言語学の授業も私が勉強しているチュラーロンコーンの「日本社会で使う言葉」という科目に非常に役に立つと思いました。勉強する機会があって、嬉しかったです。

### ③プログラムの感想

まずは、京都大学のサポーターやリーダーの皆さんはとても優しく、色々お世話になり、非常に感動しました。先生方も面白くて、役に立つレクチャーを教えてくださいのおかげで、毎日ワクワクした気持ちで授業に参加することができました。そして、私が興味のあるジェンダーのテーマを皆と討論したり、交流したり、発表したりするができて、非常に面白くて、感動しました。さらに、日本の文化もいろいろな国の文化もわかってきました。他の国からの留学生の皆さんと話ができて、友達になり、とてもいい経験だったと思います。

### ④特に印象に残ったことなど

特に印象に残ったのは、このコロナウイルスの状況の中でも皆さんが全力でこの京都スプリングプログラム 2021 を行ってくださったことです。実は、参加する前は私は何も期待していなかったのですが、プログラムに参加し始めると最後まで毎日毎日先生方と京大の皆さんの準備する努力が感じられました。レクチャーだけではなく、楽しいアクティビティも行ってくれました。日本人の皆さんは外国人の私に対して優しくかったです。

## 最終レポート

ハノイ国家大学外国語大学3年生

KSP 149

Lam Nhat Ha

### ①プログラムに参加したきっかけ

プログラムに参加した理由は日本語能力を高めるためです。そして、他の国々の大学生と出会って、今まで知っていた世界とは違う世界を学びたいと思いました。私は日本に行ったことがないので、このプログラムは日本と接する良いチャンスと感じました。

### ②プログラムへの参加を通じて学んだこと

このプログラムで得た最大のものは、友情です。日本語はもちろん、チームワークや多くの課題を通して知識も得ることができました。他の国々の大学生と出会い、話し合い、共に過ごす時間が楽しかったです。そのような優秀な仲間たちと別れなければいけないのが悲しいです。プログラム後、私が得た経験や知識、ディスカッションの内容などを多くの人と共有したいと思います。

### ③プログラムの感想



オンラインで行ったので、どうしても不便なところがありましたが、思ったより楽しくて、面白かったです。授業をしてくださった先生とサポートしてくれた京大生、また一緒に活動してくれた留学生に感謝します。私の会話能力はあまり高くないので通じるか最初はちょっと心配していましたが、みなさんが優しい日本語で説明してくれたため、いい勉強になりました。このプログラムに参加し、とても有益な時間を過ごし、思い出もたくさん作ることができました。

#### ④特に印象に残ったことなど

プログラム期間中でもっとも印象に残ったのは、日本のお寺へのバーチャルツアーと Field Trip です。京大生が親切にも用意してくれた動画がとても面白かったです。素晴らしいセラミックの複製と美しい京都の景色を体験して、ぜひ日本に行きたいと思いました。京都大学の皆さんの温かい思いやりに触れ、家にいながら日本に行ったような気持ちを感じました。これは興味深いプログラムだと思うので、京都大学とハノイ国家大学の友情とこのプログラムがずっと続くことを願っています。

さよならしたくないなあ

ハノイ国家大学外国語大学 3 年生

KSP 150

Nguyen Vu Minh Ngoc

#### ①プログラムに参加したきっかけ

いつか日本へ行きたいという夢を持っていました。大学を選ぶ時も、ハノイ国家大学・外国語大学では日本留学プログラムが 3 年生になったら多くあると聞いて、迷わず日本言語文化学部で勉強するのを決めました。現在、その時から 3 年が経ちましたが、コロナウイルスの影響ですべての交換留学プログラムが延期され、どこにも行けず家で引きこもりになってしまっていました。でも今年中に絶対今まで学んだ日本語を実践したい、日本人の友達を作りたいという強い思いがあったので、スケジュールがベトナムのお正月とかぶっているけれど、オンラインで行われるのでこのプログラムに参加することを決めました。

#### ②プログラムへの参加を通じて学んだこと

日本語を勉強する意欲が高まりました。プログラムの最初の日非常に強いショックを受けました。上級 Zoom クラスに入れたとはいえ、3 年近く日本語を勉強しているのに日本人の方が何を話しているのかさえ理解できず、加えて他の生徒はペラペラと日本語が話せたので、初めの日ずっと黙ってしまいました。その瞬間、自分の日本語能力は本当にダメだと気付きました。でも、白方先生はとても優しく分かりやすく説明してくださって、怠け者の私も集中できたので、だんだん他の学生に追いつけるようになりました。

そして、外へ出かけなくても人とつながる方法はまだまだたくさんあると気づきました。対面ではなくても、学生の皆とゲームしながら毎日話をすることができました。家にいながらも、日本人だけではなく、世界中の友達が出来て、とても素晴らしいことだと思います。

異文化を何となく理解する経験が得られました。言語と文化の壁は本当に大きいです。日本以外に関しても言語を理解するだけでなく、文化を理解するために、細かいことに気を遣わなければなりません。異文化がはっきり見える1つ例と言えば、SNS 交換する時だと思います。日本人の若者なら主に LINE や Twitter を使っていますが、ベトナムの若者はよく FB を使うので、FB を初めて使う日本人の友達を見てかなり驚きました。そして、SNS で友達になった後の使い方も違うみたいです。

### ③プログラムの感想

テクノロジーを柔軟に組み合わせ、Web から Zoom 設定まですべてきちんと整理され、学生に最も便利な体験を提供してくれたことを誠に感謝いたします。主催者から教師、京大生まで誰もががとても親切で優しいです。恥ずかしがりの私も何となく打ち解けられたみたいです。私自身、自分の気持ちを伝えるのは苦手なタイプなので、ほかの言語ではもっとダメになるのは当然です。バカなことをして、迷惑をかけてしまいましたが、皆はそれらのことに對してとても我慢強く小さいことでも手伝うという心温まることをたくさんしてくれて、本当に感動いたします。

このプログラムを通じて、初めて日本人の皆さんと友達になりました。私にとって、皆さんと過ごした時間は絶対忘れられない記憶として大切にしたいです。プログラムが終わったとしても、これから皆さんともっとおしゃべりを続けたいので、これをきっかけにして日本語をもっと頑張っていきます！

### ④特に印象に残ったことなど

一番印象に残ったことはサポートチームだと思います。一緒に発表準備をしたり、ゲームをしたりするなど、数日だけでもたくさんいい思い出が残りました。まだ言語と文化の壁が大きくて、伝えようとしてもなかなか伝えられないときも多くありますが、皆さんがニコニコしているだけでうれしい気持ちになります。皆さんベトナムへ行く予定があったら、そしてもちろん私の日本語能力が改善出来たら、ぜひベトナムと一緒に案内させていただきます！コロナウイルスが無くなりますように！

## フィナーレレポート 京都スプリングプログラム 2021

ベトナム国家大学 外国語大学3年生

KSP 151

チャン・カイン・リン

### Ⅱプログラムに参加したきっかけ

授業を受け京大生と交流することを体験できる「京都スプリングプログラム 2021」に魅力を感じ、今回応募しました。私は留学に興味を持っており、現在日本の大学へ留学す

るための選考をしています。だから、「京都スプリングプログラム 2021」を通して、自分の日本語能力を伸ばすことができるし、様々な国の文化交流を学びたいと考えていました。

## ②プログラムへの参加を通じて学んだこと

プログラムへの参加を通じて毎回いろいろな学ぶことができました。本当にありがとうございました。まずは日本語授業で下橋先生は私たちにいろいろな会話文とメールの書き方を教えてくれました。そして、私の専門分野ではなかったけれども、午前のアカデミックレクチャーに全部参加することで、農業経済学の分野とか、環境問題とか、日本の歴史など豊富な知識を得ました。さらに特別なフィールドトリップ中に、大塚オーミ陶業が、複製の高い技術を活かして、日本の文化財や世界の絵画を制作していることがわかりました。制作方法はすごく素晴らしいと思います。だから、今回のプログラムで、これまで漠然としか考えていなかった職種についても強く意識するようになり、日本語を使った仕事を考える上で大変貴重な経験となりました。

## ③プログラムの感想

このような授業を受けることは、このプログラムに参加しなければなかったと思います。言葉の意味ひとつひとつを理解することはできなかったかもしれないけれど、少なくとも、今まであった知識にプラスになったと思います。楽しむのが先か、理解が先かという討論も、とても面白かったです。毎回、自分の考え方が少しずつ変化していったのがわかりました。こういうことを改めて考えたことがなかったのですが、自分の意見だけではなくて、他の人の考え方もわかるいい機会になったと思います。楽しむのが先か、理解が先かという問題をこの授業で扱うなんて、思ってもいませんでした。先生が一方向的に授業をするのではなくて、講義を受けている私たちも、しっかりと講義に参加しているということがわかりました。だから、授業も聞こうという気持ちになれるし、やる気もでます。生徒ひとりひとりの意見が尊重される授業はとても貴重だと感じました。

## ④特に印象に残ったことなど

今回のプログラムはオンラインプログラムだけでも、みんな楽しい時間を過ごしたと思います。このプログラムに参加していろいろなことがとても印象深かったです。京大のリーダーさんとサポーターさんはすごく親切だと感じました。いつも大変お世話になりました。本当にありがたいです。それで、発表会では、自分の国と国家文化も紹介する機会があったのでとてもうれしかったです。これからもそんなプログラムが続いてほしいです。

# 最終レポート

ハノイ国家大学外国語大学3年生

KSP 152

ファム・デュ・ビ・カイン

## ①プログラムに参加したきっかけ

日本語を勉強するきっかけは主に日本の伝統文化の魅力です。成人式に若者がよく着る着物や茶道・書道・武道などが大好きです。日本の伝統文化への愛は小学校時代に読んだ「犬夜叉」という漫画から始まりました。その後に、日本の古典文学に専念し始め、伝統的な日本文化への愛情が深まりました。京都スプリングプログラム 2021 に参加する理由としては「京都」という言葉こそです。京都は日本の古都ですので、日本文化の神髄が集まるところだと言えます。静かで雅やかな雰囲気の中にお寺や神社が多い京都は古い日本のようです。古い日本のことを少しでも見たかったので、このプログラムに申し込みました。

## ②プログラムへの参加を通じて学んだこと

このプログラムから多くのことを学びました。まずは日本人の仕事への丁寧さや熱心さなどです。先生とサポーターたちに教わりました。次は日本語が上達したことです。以前は、自信をもって落ち着いて日本語を話せないでいました。しかし、下橋先生の応援とサポーターの熱心な手助けのおかげで、ファイナルプレゼンテーションでうまく日本語で発表できました。また、大塚オーミ陶業株式会社が行ったフィールドトリップやお寺バーチャルツアーなどといった課外活動に参加することで、文化財や美術品の複製品を作る技術と日本のお寺の生活を詳しく理解できました。

## ③プログラムの感想

日本語を勉強している私のような人にとって、このプログラムに参加できるのは貴重な機会だと思います。これは私の最初の交流コースです。コロナウイルスのせいで、日本に行けなかったのも、京都大学のみなさんと直接話をできなくてちょっと残念ですが、非常に楽しかったです。プログラムが行われる10日間、いつも「早く明日にな〜れ!」と考えていました。先生の優しく丁寧な指導とサポーターたちの熱心さのおかげで、日本語を学ぶモチベーションが高くなって、日本への愛情もますます大きくなりました。

## ④特に印象に残ったことなど

このプログラムの一番印象に残ったことの1つは京都大学のサポーターたちの熱心さだと思います。発表の準備を手伝って、原稿をチェックして、日本のマナーや面白いことを教えてくれて、特に、私の下手な日本語をちゃんと聞いてくれて、心より感謝しています。

# 皆さんに会いたいです

ベトナム国家大学外国語大学 3 年生

KSP 153

Nguyen Hong Nhung

## ①プログラムに参加したきっかけ

私の大学が京都スプリングプログラム 2021 をお知らせした後、インターネットで京都大学を調べました。京都大学はとても有名で一流大学と言われています。本当に京都大学の講座に参加したいと思い、また京都大学の学生と交流したいと思いましたのでプログラムに登録しました。

## ②プログラムへの参加を通じて学んだこと

プログラムを通して私はたくさんのことを学びました。日本語の講座では下橋先生から分かりやすく、熱心に教えられました。メールの書き方、助けを求める方法、許可を求める方法を学びました。日本語の授業はとても楽しいと思います。また、京都大学の教授の授業にも参加し、京都大学の学生のような気分になりました。いろいろな事を学びました。日本には行けませんが、日本のお寺を訪ねて学ぶことができました。

## ③プログラムの感想

今年のプログラムはオンラインで開催されたので、これまでで最も特別な交流プログラムだと思います。だからこのプログラムで勉強した後は特別な気持ちがたくさんありました。授業ではいろいろな国の友達と一緒に勉強したので、最初は少し怖かったです。他の国のクラスメートは日本語がとても上手で、自信があり、私の日本語が苦手だったのでとても恥ずかしかったです。クラスメートに自分の意見を伝えることができません。また、その時、私の国では長い休日であり、旧正月であり、全国の学生が 1～2 週間の休暇を過ごしていました。だから、あきらめたいと思ったことがありました。でも幸いなことにその時、あやなさんとわたるさんなどのサポーターが応援してくれました。サポーターはとてもフレンドリーで、家族のように感じさせてくれました。孤独を感じませんでした。それどころか、私はますます自信を持っています。そのおかげで、最終プレゼンテーションは完了しました。心から感謝申し上げます。

## ④特に印象に残ったことなど

特に印象に残ったことは京都大学達はとても偉いです。誰もが英語を流暢に話すことができます。それだけでなく、歴史、建築など、生活に関連するすべてのことについても知っています... 京都大学生達と勉強し、交流するために、もっと頑張らなければならないと感じています。いつか京都大学に行って友達に会えるように、もっと日本語の勉強を頑張っていきたいと思います。



## 最終レポート

ベトナム国家大学外国語大学 2 年生

KSP 154

ズン

### Ⅱ プログラムに参加したきっかけ

大学の E メールを通じて、このプログラムを知りました。自分も小さいときから日本の文化に対して好奇心をずっと持っていたので、このプログラムに参加したいと思いました。

### ② プログラムへの参加を通じて学んだこと

プログラムへの参加を通じて、いろいろなことが勉強になりました。このプログラムの日本語の授業では色々な京都について文学作品をたくさん学ぶことができました。夏目漱石の作品も難しい俳句も伝説も白方先生が丁寧に教えてくれて、わかりやすく、京都の美しさを鑑賞できました。日本語の授業だけではなく、ジェンダーや教育などのさまざまな講義や複製の校外学習を通じて、日本の文化も問題も包括的に見ることができました。ディスカッションではサポーターさんたちと留学生さんたちと交流して、いろいろな国のことを知って、すごく楽しかったです。またチャンスがあれば、ぜひ参加したいと思います。

### ③ プログラムの感想

うれしいです。新型コロナウイルスが流行するせいで、このプログラムがオンライン形式で行われることになりました。ときどき「みんなと直接出会えたら、もっと楽しかったのに」と思いましたが、スタッフさんたちにいつも頑張って応援していただき、京大生にも留学生たちのためにフィールドトリップのビデオを作っていただき、そして京大生方も先生方もこのプログラムに携わっていただき、心の底から感謝しました。みんなのお陰で、「オンラインでもできること、オンラインだからできること」について分かるようになりました。本当にありがとうございました。

### ④ 特に印象に残ったことなど

私にとって、特に印象に残ったことはみんなの優しさです。ベトナムはまだ日本に関する固定観念がたくさんあります。その中に「日本は外国人に対して非常に厳しい目線を持っている」ということは一番怖いと思いました。自分も中学校のときにいじめられた時期もあって、疎外感もすごくわかるので、このプログラムに参加し始めたときは喜びながらも不安がいっぱい出てきました。しかし、このプログラムに参加すれば参加するほど、自分の考え方に違いがあることに気づかれました。日本語に困って、言いたいことも伝えられないときもありましたが、サポーターさんたちも留学生たちも我慢して聞いていただき、先生たちもわからないところを丁寧に教えていただいたので、心からありがたいと思いました。みんなと一緒に話したり笑ったり楽しい時間をすごしただけでも、ただ幸せです。「みんなと出会えてよかった」、いつもそう思っていました。みんなと会える日まで、ぜひ一生懸命日本語を勉強して、日本人から見たベトナム人のイメージをさらによくしたいと思います。それは約束です。

## 最終レポート

カリフォルニア大学サンディエゴ校4年生

KSP 155

リュウ・チナ

### ① プログラムに参加したきっかけ

このプログラムに参加したきっかけは私の大学から送られてきたEメールでした。内容は河合先生がこのプログラムを紹介するインフォセッションでした。プログラム自体はオンライン形式で参加しやすいので申請してみました。

### ② プログラムへの参加を通じて学んだこと

このプログラムから学んだことは沢山あります。まず初めに、日本語の授業では色々な文学作品を通じて京都がどういう場所なのか知ることができました。東京の現代的な雰囲気とは違って京都は伝統的で、「わびさび」を誇りにしている場所だという印象を受けました。お寺が沢山あって、春には綺麗な桜が咲く京都に私も自ら行きたい、という気持ちになりました。

ディスカッションで行われた発表の準備では京大生のサポーターさんが親切に手伝って下さって、さらに上級の表現を使う練習ができました。その上、他の留学生さんを通じて他の国の文化を学ぶこともできました。色々な国の文化に触れる機会はあまり無いので凄く貴重な経験でした！

### ③ プログラムの感想

プログラム自体は10日間で短かったのですが毎日忙しいスケジュールで、私の大学の科目と同時に取るのは大変でしたが、それ以上に楽しかったです。他の留学生の方々と協力して一緒に作りあげたプレゼンテーションには凄く達成感が湧き、様々な国の留学生と共になにかを成し遂げられるって素晴らしいと思いました。

1つ、驚いたのは一緒に参加して下さった京大生の人数でした。ディスカッションだけではなく日本語の授業も一緒に受けて下さって、話す機会も沢山あったので嬉しかったです。

### ④ 特に印象に残ったことなど

特に印象に残ったことは京大生サポーターさんの優しさでした。少しでもわかりづらい日本語があると一生懸命に説明して下さいましてすごく有り難かったです。

そして白方先生の日本語の授業も印象に残りました。私は普段文学作品などを読むことを嫌いますが、白方先生のわかりやすい解説のおかげで作品の面白さがよく伝わってきて私は授業を楽しむことができました。

## KUASU 2021 ファイナルレポート

カリフォルニア大学サンディエゴ校 3 年生

KSP 156

アナベル・チャン

### Ⅱ プログラムに参加したきっかけ

今年日本に留学するつもりでしたが、残念ながら、コロナのせいで、できませんでした。そして、学校の留学オフィスから京都プログラムについてメールをもらいました。インフォセッションに行って、興味がわきました。日本の文化をもっと学びたくて、日本語を練習したくて、新しい人と出会いたいと思ったから、申し込んでみました。参加できて、本当に良かったと思います。

### ② プログラムへの参加を通じて学んだこと

たくさん日本の文化について学びました。例えば、アカデミックレクチャーで伝統的な文学の内容と歴史、教育の仕方と理由、日本語の歴史、日本のジェンダーの歴史と他にも面白いことを学びました。フィールドトリップでセラミックの作り方とどうして複製が社会に大事かを習いました。前は、複製を作る意味をわかりませんでした。参加してから、理解しました。日本語の授業で文化、便利な文法、良い表現や意見の伝え方を教えてもらいました。うまく自分の意見を話せるようになりました。おかげさまで、もっと日本語について学べました。ファイナルプレゼンテーションで、日本以外、色々な国の文化について学びました。そして、日本語でむずかしいことと問題を話しました。グループで協力して、サポーターが日本語を手伝ってくださって、とても感謝しています。

### ③ プログラムの感想

本当に楽しかったです。10 日間でちょっと忙しくて、時々ちょっと大変でしたが、良い経験だと思います。他の留学生と京大生とコラボすることが好きでした。自分の文化と他の文化と比べることも面白かったです。いろいろな意見を聞きました。世界中の絵、歴史、言語、化学、人、と環境の大事さを理解しました。このプログラムはオンラインですから、実際にフィールドトリップやお寺に行けませんでした。いつか日本に行く時に、大塚オーミ陶業や博物館、お寺、と京都大学の周りに行ってみたくなりました。日本の友達だけでなく、他の国の友達もできました。コロナがあっても、この機会がありましたから、感謝しています。

### ④ 特に印象に残ったことなど

特に印象に残ったことは、やはり、他の留学生とサポーターの京大生と一緒に話し合っ、て、交流したことです。難しい問題を話して、世界を変える方法を考えました。特に、ディスカッションで人間関係に対する環境問題の影響がわかりました。このことや他の学んだ事について、前までは考えたことがありませんでした。記事で難しい単語も習いました。

# 京都スプリングプログラム 2021 最終レポート

カリフォルニア大学サンディエゴ校 4 年生

KSP 157

リー・ジャクリン

## ①プログラムに参加したきっかけ

プログラムに参加したきっかけは、私の大学の留学事務所からの連絡でした。チラシを読んで、貴重な機会だと思い、日本語の先生やクラスメートの勧めもあって、参加を決めました。

## ②プログラムへの参加を通じて学んだこと

このプログラムへの参加を通じて学んだことはたくさんあります。最終発表での、色々な国からの留学生の話は、それぞれの国の文化、観光スポット、学校、宗教、新型コロナの対策、住環境などについて知るきっかけとなりました。そして、日本の文化と歴史についても色々学びました。漫画ワークショップでは、漫画の描き方、テクニック、オノマトペ、吹き出しの種類、目と口の描き方などを伝授してもらいました。アカデミックレクチャーでは、日本の古典文学を詳細に分析したり、日本とアメリカの教育理念の比較をしたりしました。最も興味深かったレクチャーは水俣病のものでした。水俣病の歴史、経済関係、今に続く問題などについて学びました。

## ③プログラムの感想

このプログラムはとても楽しかったです。最初は、オンライン形式で本当に留学プログラムができるか疑問に思っていました。しかし、初日からどのイベントに参加しても、京大のリーダーやスタッフさんはとても丁寧に企画してくれていました。大塚オーミ陶業へのフィールドトリップの発表は詳しかったのに分かりやすく、クイズやビデオもとても面白かったです。同い年のサポーターさんと話す時間もたくさんあり、正式なイベントが少なかった日とフリーディーマの日も、リーダー達が楽しいゲームイベントなどをすぐに企画してくれました。オンラインという壁があったのに、楽しい思い出がたくさんできました。このプログラムに参加し、京都への興味がさらに強くなりました。コロナの後で、京都に遊びに行きたいとも思っています。

## ④特に印象に残ったことなど

特に印象に残ったことは、3 日目のゲームイベントでの脱出謎解きゲームでした。小さいグループに分かれて、京大生と他の留学生と一緒に手がかりや道具を探したり、みんなでその使い方を考えたり、謎を解いたりするのはとても楽しかったです。3 日目のゲームイベントでは脱出できず、最終日に新しいグループと改めて挑戦してやっと脱出できました。とても楽しくて、このプログラムの一番いい思い出になりました。

多文化共学短期〔受入〕留学プログラム 2021 年度実施報告書

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京都大学国際高等教育院 (ILAS)

〒606-8501

京都市左京区吉田本町

電話 (075) 753-5678

印刷・製本 株式会社 あおぞら印刷

電話 (075) 813-3350