

多文化共学短期〔受入〕留学プログラム

2021 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、昨年度に引き続きオンラインで実施いたしました。



アセアン諸大学学生の受け入れプログラムは8度目、東アジア諸大学（もととは北京大学）の受け入れプログラムは10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、今年度は昨年度の参加大学に加えて、新たにアジスアベバ大学（エチオピア）、ザンビア大学（ザンビア）、ハンブルグ大学（ドイツ）、チューリッヒ大学（スイス）、KCJS 加盟大学（コロンビア大学、ブラウン大学、ワシントン大学セントルイス校、ペンシルバニア大学）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7名、インドネシア5名、シンガポール3名、タイ8名、アメリカ7名の計30名が、東アジア+欧米からは、中国6名、香港6名、韓国5名、ドイツ6名、オーストリア4名、スイス1名、タイ3名、アフリカ3名、アメリカ14名の計48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2度目のオンラインでの実施でした。昨年度のプログラムをオンラインで実施した経験が生かされ、今年度はより充実したプログラムを実施することが出来ました。学生たちの共同作業の時間をたっぷりとることにより、オンラインでも学生たちの関係は充分に深まること、友達になれることが証明されたとうかがっています。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と連携諸機関の諸先生方、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、さまざまな授業を提供してくださったアジア研究教育ユニットの先生方と京都大学各部局の諸先生、また本プログラムの足腰の部分を支えてくださった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、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。

最後になりますが、2018年に着任以来、このプログラムの運営に中心的な役割を果たしてきてくださいました西島薫助教が、今年度を最後に他大学に移られます。学生たちのことを親身に考え、熱心にご指導くださいましたことに、この場を借りまして深くお礼を申し上げます。

2022 年（令和4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）¹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）²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、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³。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3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、昨年に引き続き、全面的にオンラインで開催することとなった。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、プログラムを実施した。また、オンラインの利点を生かし、より多くの京都大学学生の参加の機会を広げたこともオンライン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。新たに欧州拠点から2大学（チューリッヒ大学（スイス）、ハンブルグ大学（ドイツ））、KCJS 加盟大学から4大学（コロンビア大学、ブラウン大学、ワシントン大学セントルイス校、ペンシルベニア大学）、アフリカからアジスアベバ大学（エチオピア）、ザンビア大学（ザンビア）から学生を受け入れた。

¹ 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。

² ILAS : Institute for Liberal Arts and Sciences

³ 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	京都サマープログラム 2021 (令和 3 年 7 月 29 日 ～ 8 月 11 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、スイス、アメリカ、エチオピア、ザンビア、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		
国際高等教育院長／教授	宮川 恒	(MIYAGAWA Hisashi)
アジア研究教育ユニット・ユニット長	落合 恵美子	(OCHIAI Emiko)
アジア研究教育ユニット・事務局長	安里 和晃	(ASATO Wako)
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) ^{[1][2]}
国際高等教育院・准教授	韓 立友	(HAN Liyou) ^[1]
学際融合教育研究 推進センター・特定助教	西島 薫	(NISHIJIMA Kaoru) ^[2]
国際高等教育院	福原 郁子	(FUKUHARA Ikuko) ^[1]
国際戦略本部	河野 真子	(KAWANO Mako) ^[1]
京都大学アジア研究教育ユニット	野澤 結衣	(NOZAWA Yui) ^[2]
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) ^[1]
学内協力組織		
国際戦略本部		
欧州拠点		
北米拠点		
アフリカオフィス		
KCJS		
(京都アメリカ大学コンソーシアム)		
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）		
アジア・アフリカ地域研究		
研究科・特任講師		
京都大学学術研究支援室	若松 文貴	(WAKAMATSU Fumitaka)

教育学研究科・教授	佐野 真由子	(SANO Mayuko)
経営管理大学院・教授	若林 直樹	(WAKABAYASHI Naoki)
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)
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)
文学研究科・准教授	川島 隆	(KAWASHIMA Takashi)
金沢大学 国際基幹教育院・講師	飯田 玲子	(IIDA Reiko)
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		
京都大学大学院工学研究科付属 工学基盤教育研究センター・非常勤講師	赤桐 敦	(AKAGIRI Atsushi)
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)
研究室訪問対応		
生命科学研究科・教授	井垣 達吏	(IGAKI Tatsushi)
生命科学研究科・教授	原田 浩	(HARADA Hiroshi)
生命科学研究科・准教授	吉村 成弘	(Shige H. Yoshimura)
人間・環境学研究科・教授	齋木 潤	(SAIKI Jun)
	マシュー	
人間・環境学研究科・准教授	ディブレクト	Matthew DE BRECHT
	パッラヴィ	Pallavi BHATTE
人間・環境学研究科・講師	K バッテ	
学内協力教員		
こころの未来研究センター・准教授	熊谷 誠慈	(KUMAGAI Seiji)
学外協力者		
月桂冠株式会社・総合研究所所長	石田 博樹	(ISHIDA Hiroki)
青蓮院門跡・執事長	東伏見 光晋	(HIGASHIFUSHIMI Koshin)
奈良教育大学・准教授	北山 聡佳	(KITAYAMA Satoka)
前 国際高等教育院・准教授	青谷 正妥	(AOTANI Masayasu)

2.2 派遣元大学側

ILAS プログラム		
北京大学		
Office of International Relations	SHI Chuqiao	
Division for Education Abroad		
Program		
国立台湾大学		
Office for International Affairs	Lilian Zheng	
Manager, Global Student Affairs		
国立台湾大学		
Office of International Affairs	Kiki Nieh	
Manager, Global Student Affairs		
香港中文大學		
Office of Academic Links	Myra Lau	
Assistant Director		
香港中文大學（歴史学部）		
Senior lecturer, History	SIU Kam-wah	
Department		
香港中文大學（歴史学部）	Vicki Tsang	
延世大学校	瀬戸智子	(SETO Tomoko)
KUASU プログラム		
ベトナム国家大学	ダオ・ホアン・アイン	Dao Hoang Anh
ハノイ校外国語大学		
日本語文化学部・講師		
ベトナム国家大学	グエン・フオン・	Nguyen Phuong Thuy
ハノイ校人文社会科学大学	ツウイ	
日本文化学部・講師	チョムナード・	
チュラーロンコーン大学	シティサーン	Chomnard Setisarn
文学部・助教授		ผศ. ดร. ขมนัด คีติสาร
シンガポール国立大学	レン・レン・タン	Leng Leng THANG
人文社会科学部・准教授		
インドネシア大学	ファーリル・スプハン	
人文科学部・講師	ディアン	Fachril Subhandian

2.3 プログラム費用

本節では、京都サマープログラム 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。以下の二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3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 京都サマープログラム 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、オーストリア、スイス、アメリカ、エチオピア、ザンビア、タイ)	KUASU プログラム (インドネシア、タイ、ベトナム、シンガポール、アメリカ)	計
実施期間	令和3年7月29日～8月11日		
短期交流学生	48名	30名	78名
短期交流学生 授業料・学内研修費	② 48名	② 30名	78名
短期交流学生学外研修費	② 48名	② 30名	78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 79名		79名
本学学生サポーター雇用	②14名	②10名	24名
本学学生リーダー雇用	②③4名	②3名	7名
映像作成補助雇用	②3名	0名	3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だったため使用しなかった。

2.3 参加学生リスト

ILAS

KSMP No.	Nickname	University	Department	Grade
ILAS_Shift B				
101	Dennis	Peking University	Basic Medicine	B1
102	Liao		Yuanpei College	B1
103	Sophia		Yuanpei College (History)	B1
104	Sarah		Yuanpei College (History)	B1
105	Eiki		Japanese	B2
106	りしゅい		Chinese Language and Literature	B2
108	Tiffip	The Chinese University of Hong Kong	Medicine	B1
109	Joey		Biology	B3
110	Tiffany		Chemistry	B3
111	Ana	Yonsei University	Asian Studies and International Relations	B4
112	Jay		Economics	B3
113	Keshi		International Studies	B4
114	Strawberry		Asian Studies	B3
115	John		Political Science and International Relations	B3
116	Tam	University of Vienna	Law	M2*
117	Kiki		Law	M2*
118	Joanna		Master of Advanced International Studies	M1
119	Fabian		Law/Philosophy	M2*

120	Miki	Heidelberg University	Centre for Asian and Transcultural Studies, Institute of Chinese Studies	B2
121	Miriam		Faculty of Biosciences	M1
122	Stefano		Centre for Asian and Transcultural Studies, Institute of Anthropology	M2
123	Honeybee		Faculty of Biosciences	M1
124	Dpx		Faculty of Biosciences (Molecular Biotechnology)	B4
125	Fritz	University of Zurich	Informatics	M2
126	ボン	University of Hamburg	Health Economics and Health Care Management	M1

KSMP No.	Nickname	University	Department	Grade
127	Jimmy	Addis Ababa University	Health Service Management	M1
128	Kiddy		Public health	M1
129	Dida	University of Zambia	Geology/Integrated Water Resources Management	M2
130	Sky	University of California, San Diego	Math	B3

ILAS_Shift A

107	Jason	The Chinese University of Hong Kong	Law	B1
131	Yukari		History	B4
132	Wilkins		History	B2

133	Fah	Mahidol University	Faculty of Medicine	B1
134	Praew		Faculty of Liberal Arts	B4
135	Mon		Faculty of Engineering	B2
136	Labrys	George Washington University	Columbian College of Arts & Sciences	B1
137	Nick		International Affairs	B1
138	Chiemi	University of California, San Diego	Linguistics	B3
139	Claire		Economics	B1
140	Kathy		Japanese Studies	B1
141	Cal	[KCJS] Brown University	Department of Classics	B3
142	Damian	[KCJS] Washington University in St. Louis	History and Political Science	B3
143	Kuang	[KCJS] Columbia University	Economics and History	B2
144	Ashley	[KCJS] Columbia University	English Major	B3
145	Dr. Langevin	[KCJS] Brown University	Neuroscience and Philosophical Inquiry	B4
146	Lola	[KCJS] Columbia University	Political Science	B3
147	Olivia Tang	[KCJS] University of Pennsylvania	College of Arts and Sciences	B2
148	Anakin	[KCJS] Washington University in St. Louis	Economics, International and Area Studies	B2
149	Frank	[KCJS] Columbia University	School of General Studies	B2

KUASU Team

KSmP 番号	ニックネーム	大 学	学部・研究科	学年
150	Hien Anh	ベトナム国家大学	日本語文化	B2
151	Dzung		日本語文化	B3
152	Swan		日本語文化	B3
153	Ngan		日本語文化	B3
154	Thuong		東洋学	B1
155	Thanh		東洋学	B1
156	Trang		東洋学	B1
157	Randy	インドネシア大学	人文学	B2
158	Swastika		人文学	B3
159	Savarina		人文学	B3
160	Hanni		人文学	B3
161	Kalos		人文学	B3
162	Qiu Qing	シンガポール国立大学	史学	B3
163	Yi		コミュニケーション・メディア学	B3
164	Koko		コミュニケーション・メディア学	B3
165	Oak	チュラーロンコーン大学	東洋言語学	B1
166	Beem		東洋言語学	B1
167	Pim		東洋言語学	B1
168	Safe		東洋言語学	B1
169	Proud		東洋言語学	B1
170	Mon		東洋言語学	B1

171	Lay	チュラーロンコーン大学	東洋言語学	B1
172	A		東洋言語学	B1
173	Julia	ジョージ・ワシントン大学	生物学	B2
174	Helen		経営科学	B3
175	Talia		アジア研究	M1
176	Mandy	カリフォルニア大学 サンディエゴ校	経済学	B3
177	Sarah		コンピューター科学工 学	B1
178	Mimi		化学工学	B1
179	Jack		文学	B2

Kyoto University Students

サポーター = supporter

KSMP 番号	ニックネーム	大 学	学部・研究科	学年
	Ayumi (ILAS Leader)	Kyoto University	Faculty of Letters	B4
	Sayuri (ILAS Leader)		Faculty of Agriculture	B2
	Tamami (ILAS Leader)		Graduate School of Agriculture	M1
	Riku (ILAS Leader)		Faculty of Letters	B3
	ワタル (KUASU Leader)		Faculty of Law	B4
	あやな (KUASU Leader)		Faculty of Letters	B4
	あすか (KUASU Leader)		Faculty of Letters	B3
201	Reiko (ILAS サポーター)		School of Law	未修 1
202	Sachiko (ILAS サポーター)		Graduate School of Letters	M1
203	Daisuke (ILAS サポーター)		Faculty of Law	B2
204	Natsu (ILAS サポーター)		Faculty of Economics	B4

206	Sayaka (ILAS サポーター)	Kyoto University	GS Human Environment Studies	M1
207	Ryuichi (ILAS サポーター)		GSGES	D2
208	Annisa (ILAS サポーター)		GSGES	D1
209	シノ (ILAS サポーター)		Faculty of Agriculture	B1
210	Ron (ILAS サポーター)		Faculty of Education	B1
211	Yu (ILAS サポーター)		Faculty of Engineering	B1
212	Gaku (ILAS サポーター)		Faculty of Letters	B3
213	Ayame (ILAS サポーター)		Faculty of Agriculture	B1
214	Ting (ILAS サポーター)		Graduate School of Economics	D1
215	Joan (ILAS サポーター)		Graduate School of Agriculture	M2
216	ひろこ (KUASU サポーター)		Graduate School of Agriculture	M2
217	Yamazaki Airi (KUASU サポーター)		Faculty of Agriculture	B2
218	Rin (KUASU サポーター)		Faculty of Education	B3
219	Choco (KUASU サポーター)		Faculty of Economics	B3
220	Yuka (KUASU サポーター)		Faculty of Letters	B2
221	Aya (KUASU サポーター)		Faculty of Letters	B2
222	Taka (KUASU サポーター)		Faculty of Pharmaceutical Science	B3
223	Yosshi- (KUASU サポーター)		Faculty of Economics	B1
224	Yoshie (KUASU サポーター)		Faculty of Integrated Human Studies	B4
225	しゅんピッ (KUASU サポーター)		Faculty of Engineering	B4

226	Tomo (KUASU サポーター)	Kyoto University	Faculty of Economics	B1
227	Kengo		Faculty of Engineering	B2
228	Asato		GSAIS	D1
229	Miho		Faculty of Medicine	B3
231	Simon Ho		Graduate School of Medicine	M1
233	イブシマキヒコ		Fac of Integrated Human Studies	B1
234	Haruka		Faculty of Law	B1
235	Takako Tomoda		Faculty of Integrated Human Studies	B1
237	Hiroya		Faculty of Law	B1
238	Jun		Faculty of Law	B4
239	Hiro		Faculty of Integrated Human Studies	B1
240	Mengxuan		GS Human Environment Studies	M2
241	Nene		Faculty of Law	B3
242	Prakhar		Faculty of Engineering	B4
244	Cheng		ASAFAS	M1
245	Sail		Faculty of Letters	B4
247	Vien		Graduate School of Agriculture	D1
248	Sen		Faculty of Engineering	B2
250	Rina		Faculty of Law	B3
252	Sure		GS Human Environmental Studies	M1

253	Kaz	Kyoto University	Faculty of Law	B1
254	Kanako		Faculty of Engineering	B1
256	Sana		Faculty of Education	B4
258	Seiya		Faculty of Engineering	B2
259	Lisa		Faculty of Agriculture	B2
261	Shoma		Graduate School of Energy Science	M1
262	Sakura		Faculty of Agriculture	B2
263	Kousei		Faculty of Law	B1
264	Mana		Faculty of Education	B1
265	Saji		Graduate School of Science	M2
268	Haru		Graduate School of Science	M2
269	けいご		Faculty of Integrated Human Studies	B1
270	M		Faculty of Agriculture	B2
271	Koyuru		Faculty of Economics	B2
272	Katsuki Koh		Faculty of Education	B1
273	Yuki		Faculty of Engineering	B2
274	Shimpei		Faculty of Engineering	B2
276	Mana		Faculty of Pharmaceutical Science	B1
277	Miu		Faculty of Economics	B1
278	Yoshi		Faculty of Science	B1
279	なゆ		Faculty of Science	B4

280	seaweed	Kyoto University	Faculty of Integrated Human Studies	B1
281	Jenny		Graduate School of Management	M1
284	Seina		Graduate School of Agriculture	M2
285	Kawata Kento		Faculty of Engineering	B1
286	Seiji		Faculty of Integrated Human Studies	B1
287	Kaho		Faculty of Integrated Human Studies	B1
289	Naoki		Faculty of Law	B4

ASAFAS: Graduate School of Asian and African Area Studies

GSAIS: Graduate School of Advanced Integrated Studies in Human Survivability

GSGES: Graduate School of Global Environmental Studies

3. プログラムの概要

3.1 プログラム日程一覧

Kyoto Summer Program 2025 Schedule

Day	Time	Activity	Activity	Activity	Activity	Activity
7/29 (Thu)	09:00-11:00	Preparation				
7/30 (Fri)	09:00-10:00	Orientation B(ILAS)	Japanese A	Academic Lecture ① N. KONDO	Japanese B	15:50-17:30 Orientation B(ILAS)
7/31 (Sat)	09:00-10:00	Academic Lecture ② T. EMOTO	Japanese A	Academic Lecture ③ P. WAKAMATSU	Japanese B	15:50-17:30 Conversation in Japanese
8/1 (Sun)						
8/2 (Mon)	09:00-10:00	Academic Lecture ④ M. HUGH	Japanese A	Academic Lecture ⑤ M. SANO	Japanese B	15:50-17:30 Lab View 1
8/3 (Tue)	09:00-10:00	Academic Lecture ⑥ H. WAKABAYASHI	Japanese A	Academic Lecture ⑦ T. KAWASHIMA	Japanese B	15:50-17:30 Conversation in Japanese
8/4 (Wed)	09:00-10:00	Academic Lecture ⑧ S. YUKAWA	(Mixup Japanese language classes may be held.)	13:30-15:30 Cultural Experience II	Japanese B	15:50-17:30 Conversation in Japanese
8/5 (Thu)	09:00-10:00	Academic Lecture ⑨ H. NODA	Japanese A	13:45-15:45 Fieldtrip	17:00-18:00 Lab View II	15:50-17:30 Conversation in Japanese
8/6 (Fri)	09:00-10:00	13:30-15:30 Cultural Experience A		Academic Lecture ⑩ K. MATSUURA	Mixup Japanese language classes may be held.	
8/7 (Sat)	09:00-10:00	Discussion Session among Students ASILAS@ILAS	13:45-15:45 Academic Lecture ⑪ T. KAWAI		15:30-17:30 Discussion Session among Students B(ILAS)@ILAS	
8/8 (Sun)						
8/9 (Mon)						
8/10 (Tue)	09:00-10:00	Final Presentation A(ILAS)@ILAS		13:30-15:30 Final Presentation B(ILAS)@ILAS	15:50-17:30 Completion Ceremony B(ILAS)	
8/11 (Wed)	09:00-10:00	Online Farewell Party A			17:00-18:00 Online Farewell Party B	

Yellow Academic Lecture (Academic Lecture)
Orange Academic Lecture (Academic Lecture)
Green Academic Lecture (Academic Lecture)
Blue Academic Lecture (Academic Lecture)

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

7 月 29 日 (木) Preparation			
時 間	カリキュラム / イベント	教 職 員	場 所
10:00-11:00	Preparation (KUASU) (ILAS)	【国際高等教育院】 河合淳子(かわい じゅんこ)教授、 韓立友(はん りーよう)准教授、 大島美花(おおしま みか)職員	Zoom
17:00-18:00	Preparation (KUASU) (ILAS)	【学際融合研究教育推進センター】 西島薫(にしじま かおる)特定助教	Zoom
7 月 30 日 (金) Orientation, Japanese Class, Academic Lecture			
時 間	カリキュラム / イベント	教 職 員	場 所
9:00-10:00	Orientation A (KUASU) (ILAS)	【アジア研究教育ユニット】 安里和晃(あさと わこう) 准教授 【学際融合教育研究推進センター】 西島薫(にしじま かおる)特定助教 【国際高等教育院】 河合淳子(かわい じゅんこ)教授	Zoom
10:40-12:40	Japanese A Elementary I	柏木美和子(かしわぎ みわこ) 講師	

	JapaneseA Elementary II		赤桐敦(あかぎり あつし)講師	
	JapaneseA Advanced		白方佳果(しらかた よしか)講師	
12:50-13:35 13:45-14:30	グループ発表準備 (KUASU)			
	日本語会話教室 (ILAS)	Discussion in English (ILAS)		
14:30-16:30	Academic Lecture① Smart Agriculture, Livestock and Aquaculture for Sustainable Food Production		【農学研究科】 近藤直(こんどう なおし)教授	
16:40-18:40	JapaneseB Elementary I (a)		柏木美和子(かしわぎ みわこ)講師	
	JapaneseB Elementary I (b)		赤桐敦(あかぎり あつし)講師	
	JapaneseB Intermediate II & Advanced		白方佳果(しらかた よしか)講師	
18:50-19:50	Orientation B (ILAS)		【国際高等教育院】 河合淳子(かわい じゅんこ)教授、 韓立友(はん りーよう)准教授	
7月31日(土) Academic Lecture, Japanese Class, KU Introduction				
時 間	カリキュラム / イベント		教 職 員	場 所
8:30-10:30	Academic Lecture ② 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
10:40-12:40	JapaneseA Elementary I		柏木美和子(かしわぎ みわこ)講師	
	JapaneseA Elementary II		赤桐敦(あかぎり あつし)講師	
	JapaneseA Intermediate I		下橋美和(しもはし みわ)講師	
	JapaneseA Intermediate II		浦木貴和(うらき のりかず)講師	
	JapaneseA Advanced		白方佳果(しらかた よしか)講師	
12:50-13:50	KU Intro A (KUASU) (ILAS)		【国際高等教育院】 河合淳子(かわい じゅんこ)教授、 韓立友(はん りーよう)准教授 【学際融合研究教育推進センター】 西島薫(にしじま かおる)特定助教	
14:30-16:30	Academic Lecture③ Whaling in Japan: Cultural Politics of Food and Conservation		【アジア・アフリカ地域研究研究科】 若松文貴(わかまつ ふみたか) 特任講師	
16:40-18:40	JapaneseB Elementary I (a)		柏木美和子(かしわぎ みわこ)講師	
	JapaneseB Elementary I (b)		赤桐敦(あかぎり あつし)講師	

	JapaneseB Elementary I (c)		下橋美和(しもはし みわ)講師	
	Japanese B Elementary II & Intermediate I		浦木貴和(うらき のりかず)講師	
	Japanese B Intermediate II & Advanced		白方佳果(しらかた よしか)講師	
18:50-19:35	Conversation in Japanese			
19:45-20:30	Discussion in English			
8月2日(月) Academic Lecture, Japanese Class, Lab visit, KU Introduction				
時 間	カリキュラム / イベント		教 職 員	場 所
8:30-10:30	Academic Lecture④ Japan's energy-environment conundrum		【Stanford University】 Michael HUGH 教授	Zoom
10:40-12:40	JapaneseA Elementary I		柏木美和子(かしわぎ みわこ)講師	
	JapaneseA Intermediate II		浦木貴和(うらき のりかず)講師	
	JapaneseA Advanced		白方佳果(しらかた よしか)講師	
12:50-13:35	グループ発表準備(KUASU)			
13:45-14:30	日本語会話教室 (ILAS)	Discussion in English (ILAS)		
14:30-16:30	Academic Lecture⑤ Diplomatic ceremonial in the last decade of the Tokugawa Shogunate: Japan's first step into modern diplomacy before the Meiji Restoration		【教育学研究科】 佐野真由子(さの まゆこ)教授	
16:40-18:40	JapaneseB Elementary I (a)		柏木美和子(かしわぎ みわこ)講師	
	JapaneseB Elementary II & Intermediate I		浦木貴和(うらき のりかず)講師	
	JapaneseB Intermediate II & Advanced		白方佳果(しらかた よしか)講師	
18:50-19:50	Lab Visit I		【人間・環境学研究科】 齋木 潤(さいき じゅん)教授 Matthew DE BRECHT 准教授 Pallavi BHATTE 講師	
20:00-21:00	KU Intro B (ILAS)		【国際高等教育院】 河合淳子(かわい じゅんこ)教授、 韓立友(はん りーよう)准教授	
8月3日(火) Academic Lecture, Japanese Class				
時 間	カリキュラム / イベント		教 職 員	場 所

8:30-10:30	Academic Lecture⑥ Organization and Management in Japanese Companies	【経営管理大学院】 若林直樹(わかばやし なおき)教授	Zoom
10:40-12:40	JapaneseA Elementary I	柏木美和子(かしわぎ みわこ)講師	
	JapaneseA Elementary II	赤桐敦(あかぎり あつし)講師	
	JapaneseA Intermediate I	下橋美和(しもはし みわ)講師	
	JapaneseA Intermediate II	浦木貴和(うらき のりかず)講師	
	JapaneseA Advanced	白方佳果(しらかた よしか)講師	
12:50-14:30	グループ発表準備 (KUASU)		
13:45-14:30	Conversation in Japanese (ILAS)		
14:30-16:30	Academic Lecture⑦ Aspects of the reception of "Heidi" in Japan	【文学研究科】 川島隆(かわしま たかし)准教授	
16:40-18:40	JapaneseB Elementary I (a)	柏木美和子(かしわぎ みわこ)講師	
	JapaneseB Elementary I (b)	赤桐敦(あかぎり あつし)講師	
	JapaneseB Elementary I (c)	下橋美和(しもはし みわ)講師	
	JapaneseB Elementary II &	浦木貴和(うらき のりかず)講師	
	JapaneseB Intermediate II & Advanced	白方佳果(しらかた よしか)講師	
18:50-19:35	Conversation in Japanese		
19:45-20:30	Discussion in English		
8月4日(水) Academic Lecture, Japanese Class, 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 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
10:40-12:40	JapaneseA Elementary II	赤桐敦(あかぎり あつし)講師	
	JapaneseA Intermediate I	下橋美和(しもはし みわ)講師	
13:30-16:30	Cultural Experience B		
16:40-18:40	JapaneseB Elementary I (a)	柏木美和子(かしわぎ みわこ)講師	
	JapaneseB Elementary I (b)	赤桐敦(あかぎり あつし)講師	
	JapaneseB Elementary I (c)	下橋美和(しもはし みわ)講師	
	JapaneseB Elementary II & Intermediate I	浦木貴和(うらき のりかず)講師	

	JapaneseB Intermediate II & Advanced	白方佳果(しらかた よしか)講師	
18:50-19:35	Discussion in English		
8月5日(木) Academic Lecture, Japanese Class, Fieldtrip, Lab visit			
時 間	カリキュラム／イベント	教 職 員	場 所
8:30-10:30	Academic Lecture⑨ Minamata Disease: High Economic Growth and Environmental Problems in Japan	【金沢大学】 飯田玲子(いいだ れいこ)講師	Zoom
10:40-12:40	JapaneseA Elementary I	柏木美和子(かしわぎ みわこ)講師	
	JapaneseA Elementary II	赤桐敦(あかぎり あつし)講師	
	JapaneseA Intermediate I	下橋美和(しもはし みわ)講師	
	JapaneseA Intermediate II	浦木貴和(うらき のりかず)講師	
	JapaneseA Advanced	白方佳果(しらかた よしか)講師	
12:50-13:35	グループ発表準備(KUASU)		
	Discussion in English (ILAS)		
13:45-16:45	Fieldtrip		
17:00-18:00	Lab visit II	【生命科学研究科】 井垣達吏(いがき たつし)教授 原田浩(はらだ ひろし)教授 吉村成弘(よしむら しげひろ)准教授	
18:50-19:35	Conversation in Japanese		
19:45-20:30	Discussion in English		
8月6日(金) Cultural Experience, Academic Lecture, Japanese Class			
時 間	カリキュラム／イベント	教 職 員	場 所
8:30-11:30	Cultural Experience A	【奈良教育大学】 北山聡佳(きたやま さとか)准教授	Zoom
14:30-16:30	Academic Lecture⑩ Journey to the Termite World	【農学研究科】 松浦健二(まつうら けんじ)教授	
16:40-18:40	JapaneseB Elementary I (b)	赤桐敦(あかぎり あつし)講師	
	JapaneseB Elementary I (c)	下橋美和(しもはし みわ)講師	
8月7日(土) Discussion Session among Students, Academic Lecture			
時間	カリキュラム／イベント	教職員	場 所

8:30-11:30	Discussion Session among Students A (KUASU) (ILAS)	【国際高等教育院】 河合淳子(かわい じゅんこ)教授、韓立友(はん りーよう)准教授 【学際融合研究教育推進センター】 西島薫(にしじま かおる)特定助教	Zoom
11:40-13:40	Academic Lecture⑪ 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	
15:30-18:30	Discussion session among studentsB (ILAS)	【国際高等教育院】 河合淳子(かわい じゅんこ)教授、 韓立友(はん りーよう)准教授	
8 月 9 日(月) Japanese Class			
時 間	カリキュラム／イベント	教 職 員	場 所
10:40-12:40	JapaneseA Intermediate I	下橋美和(しもはし みわ)講師	Zoom
	JapaneseA Intermediate II	浦木貴和(うらき のりかず)講師	
16:40-18:40	JapaneseB Elementary I (c)	下橋美和(しもはし みわ)講師	
	JapaneseB Elementary II & Intermediate I	浦木貴和(うらき のりかず)講師	
8 月 10 日(火) Final Presentation, Completion Ceremony			
時 間	カリキュラム／イベント	教 職 員	場 所
8:30-11:30	Final Presentation A (KUASU) (ILAS)	【国際高等教育院】 河合淳子(かわい じゅんこ)教授、韓立友(はん りーよう)准教授 【学際融合研究教育推進センター】 西島薫(にしじま かおる)特定助教	Zoom
13:30-16:30	Final PresentationB (ILAS)	【国際高等教育院】 河合淳子(かわい じゅんこ)教授、 韓立友(はん りーよう)准教授	
16:40-18:40	Completion CeremonyB (ILAS)	【国際高等教育院】 宮川恒(みやがわ ひさし)教育院長 河合淳子(かわい じゅんこ)教授、 韓立友(はん りーよう)准教授、 福原郁子(ふくはら いくこ)職員	
8 月 11 日(水) Completion Ceremony, Farewell Party			
時 間	カリキュラム／イベント	教 職 員	場 所

8:30-10:30	Completion Ceremony A (KUASU) (ILAS)	【アジア研究教育ユニット】 落合恵美子(おちあい えみこ)ユニット 長 【学際融合研究教育推進センター】 西島薫(にしじま かおる)特定助教 【国際高等教育院】 河合淳子(かわい じゅんこ)教授、韓立 友(はん りーよう)准教授	Zoom
10:40-11:40	Online Farewell PartyA		
17:00-18:00	Online Farewell PartyB		

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
① July 31 (Sat.)		落合 恵美子教授 Taro HEMOTO Associate Professor	京都大学 国際高等教育院 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	① July 30 (Fri.)		Naoshi KONDO Professor 近藤 直教授	Graduate School of Agriculture, Kyoto University 京都大学 農学研究科	Smart Agriculture, Livestock and Aquaculture for Sustainable Food Production (持続可能な食料生産のための スマート農業水産)	English REC PPT and/or Handouts
④ Aug 2 (Mon.)		Guest lecturer Michael HUGH Dr. ヒュー マイケル所長	Stanford Program in Kyoto Bing Overseas Studies Stanford University スタンフォード 日本センター所長	Japan's energy-environment conundrum	English REC PPT and/or Handouts	① July 31 (Sat.)		Fumitaka WAKAMATSU Program-Specific Lecturer 若松 文貴特任講師	Graduate School of Asian and African Area Studies, Kyoto University 京都大学 アジア・アフリカ 地域研究研究科	Whaling in Japan: Cultural Politics of Food and Conservation (日本の鯨鯨・食と保護を巡る 文化政治学)	English REC PPT and/or Handouts
⑤ Aug 3 (Tue.)		Naoki WAKABAYASHI Professor 若林 直樹教授	Graduate School of Management, Kyoto University 京都大学 経営管理大学院	Organization and Management in Japanese Companies (日本企業における組織と経 営)	English REC PPT and/or Handouts	⑤ Aug 2 (Mon.)		Mayuko SANO Professor 佐野 真由子教授	Graduate School of Education, Kyoto University 京都大学 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 (幕末の外交儀礼から、日本の 近代外交の基盤を考える)	English PPT and/or Handouts
⑧ Aug 4 (Wed.)		Shukiko YUKAWA Associate Professor 通川 志貴子准教授	Institute for Liberal Arts and Sciences, Kyoto University 京都大学 国際高等教育院	The Aesthetics and Sensibilities 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	⑦ Aug 3 (Tue.)		Takashi KAWASHIMA Associate Professor 川島 隆彦教授	Graduate School of Letters, Kyoto University 京都大学文学研究科	Aspects of the reception of "Heidi" in Japan (日本における「ヘイジ」 受容の諸相)	English REC PPT and/or Handouts
⑨ Aug 5 (Thu.)		Guest Lecturer Reiko IIDA Program-Specific Associate Professor 飯田 玲子講師	Institute of Liberal Arts and Science, Kanazawa University 金沢大学 国際高等教育院	"Minamata Disease: High Economic Growth and Environmental Problems in Japan" (「日本の高度経済成長と環境問 題-水俣病を事例として-」)	English REC PPT and/or Handouts	⑩ Aug 6 (Fri.)		Kenji MATSUURA Professor 松浦 健二教授	Laboratory of Insect Ecology Graduate School of Agriculture, Kyoto University 京都大学 農学研究科	Journey to the Termite World (シロアリの世界への旅)	English REC PPT and/or Handouts
11:40-13:40 (Japan Time)											
⑪ Aug 7 (Sat.)		河合 淳子教授 Juniko KAWAI Professor	京都大学 国際高等教育院 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						

REC Recording of the lecture or a part of it will be provided until August 11 after the class.

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、京都大学からの単位付与は行われていないものの、成績表及び参加証を交付してきた。成績表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。また昨年度より、条件を満たした京都大学生の受講生に対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修了条件は、学術講義 (Academic Lecture) ①～⑪、学生同士の討論 (Discussion Session among Students) ⑫⑬、最終発表 (Final Presentation) ⑭⑮の全 15 コマ中、6 コマ以上の受講である (⑫⑬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 | 30% |
| (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。
academic lecture (10 時間), cultural experience (3 時間), KU intro.(1 時間), discussions among students (3 時間), fieldtrip (4 時間)*, final presentation (3 時間)**, orientation and completion ceremony (2 時間)) | |
| (2) 日本語講義 | 30% |
| (2 時間×5 日間 = 10 時間) | |
| (3) 最終プレゼンテーション及び最終レポート | 40% |

* 実習 (3 時間) と小レポート (1 時間)

** Final Presentation(ILAS): 発表 (1 時間) と準備 (2 時間)

The assessment for “Kyoto Summer Program 2021”

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

The assessment of “Kyoto Summer Program 2021” will be carried out in the following manner.

Participants will receive a certificate of participation. Transcripts will be awarded only when the following conditions are met. These certificates will be sent to each university after the program.

[Transcript]

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

Assessment:

- | | |
|---|-----|
| (1) Attendance and participation in lectures and activities | 30% |
| [26 hours of lectures and activities, including participation in academic lectures (10 hours), cultural experience (3 hours), KU intro. (1 hour), discussions among students (3 hours), fieldtrip (4 hours)*, final presentation (3 hours)**, orientation and completion ceremony (2 hours).] | |
| (2) Japanese language class | 30% |
| [2 hours × 5 days = 10 hours] | |
| (3) Presentation and Final report | 40% |

* activity (3 hours) + short report (1 hour)

** ILAS: presentation (1 hour) + preparation (2 hours)



京都大学

MM DD, 2021

ACADEMIC TRANSCRIPT

Name: Student Name

Home University: University Name

Course: Kyoto Summer Program 2021

Period: July 29- August 11, 2021

Evaluation: Attendance and participation in lectures and activities (30%),
Japanese language class (30%), Presentation and final report (40%).

This certifies that "Student Name" has completed the above-named program and received the following evaluation:

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

Overall	/100

For Reference:

The grading scale of the Kyoto University Institute for Liberal Arts and Sciences (ILAS) and Faculty/Graduate School of Letters is as follows:

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

Note: This document does not officially certify academic credits awarded by Kyoto University.

Hisashi MIYAGAWA
Director
Institute for Liberal Arts and Sciences
Kyoto University

2021年 MM 月 DD 日

成績表

学生氏名 :
プログラム名 : 京都サマープログラム 2021
期間 : 2021年 7 月 29 日～2021年 8 月 11 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%), 最終プレゼンテーション及び最終レポート (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
最終プレゼンテーション及び最終レポート	/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+ : 100-96 A : 95-85

B : 84-75 C : 74-65

D : 64-60 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、アフリカ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Preparation、Online Farewell Party、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3年度の京都サマープログラム 2021 はオンラインで実施したため、対面型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「硬筆体験」(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	10 以上	30%	エネルギー問題、環境学、教育社会学、 昆虫学、日本経営、日本言語学、日本古 典文学、日本史、日本文化論、農学、捕 鯨と食文化（選択制）		
	文化体験	1	5%	硬筆講義 (KUASU)	日本文化体験 (ILAS)	
C 体験学習		1. 5 (3)	5% (10%)	硬筆実習 (KUASU)		
	学外研修	3	10%	月桂冠への Virtual Fieldtrip		
D 共同学習	討論・発表	6	20%	討論、発表		
計		32	100%			

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。京都サマープログラム 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（9講義）、一部日本語（2講義）で提供された。

今年度のアカデミックレクチャーは、例年の倍以上にあたる11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科目を超えての受講も可能とした。

アカデミックレクチャーの内容も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 11 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。

- ・近藤直（農学研究科）Smart Agriculture, Livestock and Aquaculture for Sustainable Food Production（持続可能な食料生産のためのスマート農畜水産）
- ・若松文貴（アジア・アフリカ地域研究研究科）Whaling in Japan: Cultural Politics of Food and Conservation（日本の捕鯨：食と保護を巡る文化政治学）
- ・Michael HUGH（スタンフォード日本センター）Japan's energy-environment conundrum
- ・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（幕末の外交儀礼から、日本の近代外交の幕開けを考える）
- ・若林直樹（経営管理大学院）Organization and Management in Japanese Companies（日本企業における組織と経営）
- ・川島隆（文学研究科）Aspects of the reception of "Heidi" in Japan（日本における『ハイジ』受容の諸相）
- ・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）
- ・飯田玲子（金沢大学 国際基幹教育院）Minamata Disease: High Economic Growth and Environmental Problems in Japan（日本の高度経済成長と環境問題-水俣病を事例として-）
- ・松浦健二（農学研究科）Journey to the Termite World（シロアリの世界への旅）
- ・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、昨年度に引き続き 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Ⅰc、初級Ⅱ～中級Ⅰ、中級Ⅱ～上級レベルとした。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		初級Ⅰ～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Ⅰb (午後)	中級Ⅰ (午前)	初級c (午後)	中級Ⅱ (午前)	初級Ⅱ～ 中級Ⅰ (午後)	上級 (午前)	中級Ⅱ～ 上級 (午後)	
北京大学			2				2				2	6
香港中文大学	全学			1					1		2	4
	歴史	1		1								2
延世大学校			2		1		1		1			5
ウィーン大学			2				1		1			4
ハイデルベルク大学			2		1				2			5
マヒドン大学		1		1				1				3
ジョージ・ワシントン大学				2		1		1		1		5
カルフォルニア大学 サンディエゴ校						2		2		2	1	7
チューリッヒ大学					1							1
ハンブルグ大学									1			1
アジスアベバ大学			1		1							2
ザンビア大学		1										1
【KCJS】コロンビア大学		4										4
【KCJS】ブラウン大学		2										2
【KCJS】ワシントン大学 セントルイス校		2										2
【KCJS】ペンシルベニア大学						1						1
チュラーロンコーン大学								5		3		8
インドネシア大学						2		3				5
ベトナム国家大学						2		4		1		7
シンガポール大学				1		1		1				3
合計		11	9	6	4	9	4	17	6	7	5	78

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。例えば前々回 2019 年の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。

2021 年 3 月に行われた初めての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いか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、昨年度のプログラムでは、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。今年度は、約 400 年の歴史を持つ日本酒メーカーである月桂冠株式会社の協力を得て、バーチャル企業訪問、特別講義と討論会を実施することが出来た。月桂冠株式会社の Fieldtrip を通じて、学生たちは日本の伝統技術だけでなく伝統を応用した最先端の技術について学ぶことが出来た。

[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。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、仮名と漢字に関する講義と、硬筆に関する実習を行った。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 10 日目には、3 時間にわたるディスカッションが 2 回行われた。これは全ての受講生に 1 回の参加が義務付けられている。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。

8月7日(土) 8:30-11:30 ILAS プログラムのディスカッション

- Society after COVID-19

Moderator: Ryuichi, Joan, Lisa, Sayuri

- Environmental Issues

Moderator: シノ, Ayame, Lisa, Sayuri

- Gender

Moderator: Natsu, Ting, Lisa, Sayuri

KUASU のディスカッションでは、担当教員とリーダーがテーマ（「ポストコロナの大学生活」「AI と人の関わり」「都市化と地方格差」「大学と SDGs」）を設定した。ディスカッションでは、各チームの京都大学生のモデレーターがプレゼンをおこない、その後、各チーム内で議論をおこなった。

8月7日(土) 8:30-11:30 KUASU プログラム (ディスカッションは 10:00-)

グループ①テーマ「ポストコロナの大学生活①」

モデレーター：京都大学生サポーター (KSMP222)

グループ②テーマ「ポストコロナの大学生活②」

モデレーター：京都大学生サポーター (KSMP223)

グループ③テーマ「ポストコロナの大学生活③」

モデレーター：京都大学生サポーター (KSMP224)

グループ④テーマ「AI と人との関わり①」

モデレーター：京都大学生サポーター (KSMP225)

グループ⑤テーマ「AI と人との関わり②」

モデレーター：京都大学生リーダー (Ayana)

グループ⑥テーマ「都市化と地域格差①」

モデレーター：京都大学生サポーター (KSMP217)

グループ⑦テーマ「都市化と地方格差②」

モデレーター：京都大学生リーダー (Asuka)

グループ⑧テーマ「大学と SDGs」

モデレーター：京都大学生サポーター (KSMP216)

8月7日(土) 15:30-18:30 ILAS プログラムのディスカッション

- Society after COVID-19

Moderator: Ayame, Annisa, Kazuhide, Sayuri, Tamami

- Multicultural Society& Globalization

Moderator: Ron, Yu, Kazuhide, Sayuri, Tamami

- Educational Issues

Moderator: Ron, Daisuke, Kazuhide, Sayuri, Tamami

- Gender

Moderator: Sayaka, Yu, Kazuhide, Sayuri, Tamami

[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、12:50-14:30 と 18:50-20:30 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、人間・環境学研究科、生命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。

8 月 2 日(月)		8 月 5 日(木)	
18 : 50-19 : 50		17 : 00-18 : 00	
Human and Environmental Studies 人間・環境学研究科		Biostudies 生命科学研究科	
海外学生	25	海外学生	15
京大生	7	京大生	2
合計	32	合計	17

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、英語を教授言語とした学術講義（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同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。とくに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。現在、受入を実施していない協定校の学生からの参加希望の連絡を受

けることもある。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。さらに、徐々に対面形式に実施体制を変更していくにあたり、ハイブリッド形式での実施も検討する必要がある。そうなれば、実施準備はさらに複雑化するだろう。これに対応でき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、月桂冠株式会社の協力を得た。

（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、80 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。また、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； “Smart Agriculture, Livestock and Aquaculture for Sustainable Food Production” [KONDO Naoshi]

Smart Agriculture, Livestock and Aquaculture for Sustainable Food Production



Naoshi Kondo

Laboratory of Bio-Sensing Engineering
Graduate School of Agriculture
Kyoto University, Japan



Academic Lecture
N. Kondo



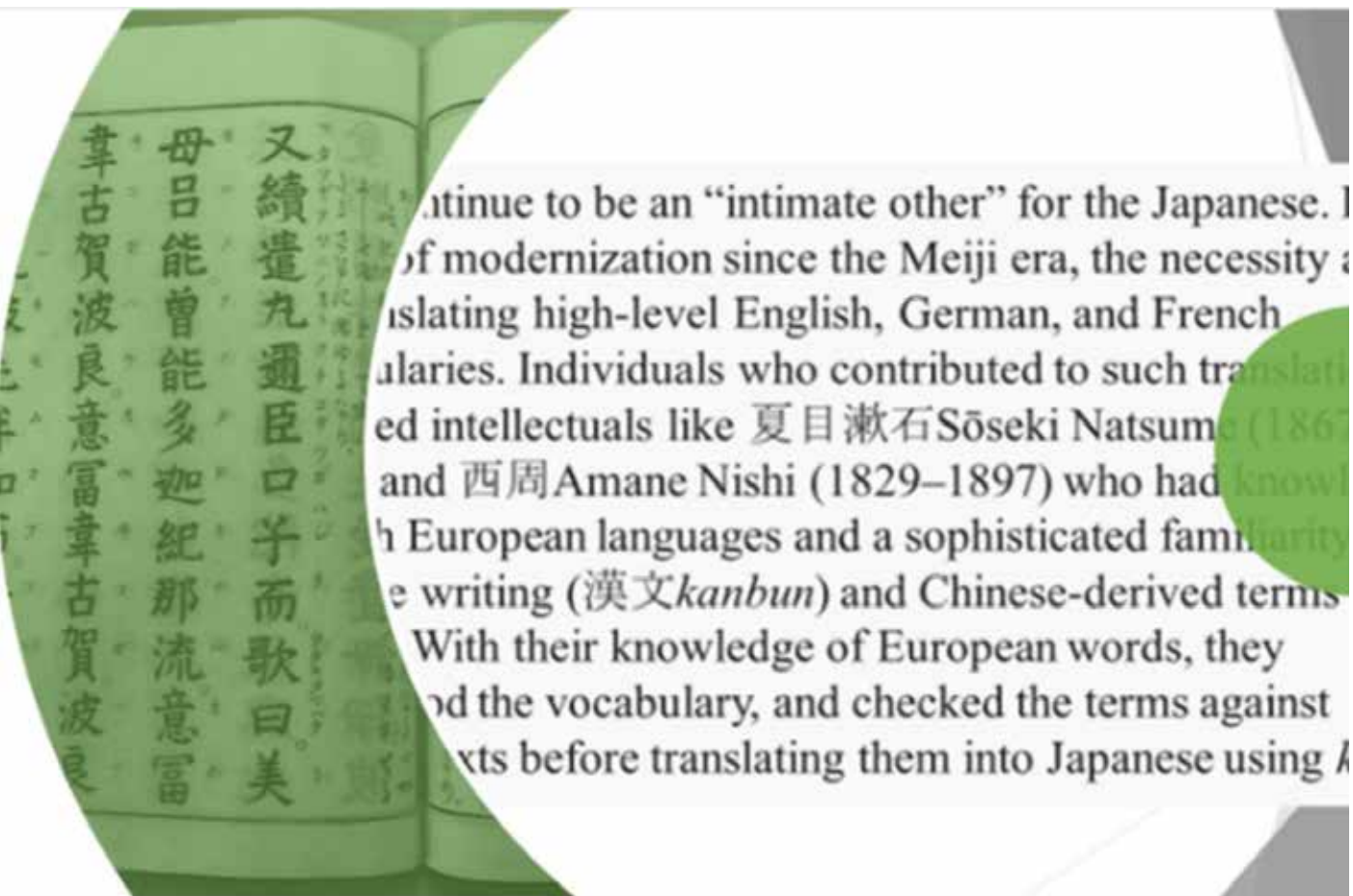
The Japanese Society of
Agricultural Machinery
and Food Engineers



KYOTO 京都大学
UNIVERSITY

Combined with the professional knowledge about agricultural production, and abundant examples from our daily consumption, Prof. Naoshi Kondo shared his knowledge and experiences over the last few decades, which helped students have a deeper understanding of sustainable development from a practical and critical point of view. The lecture made me realize how complicated the whole food consumption process is, from the field production, to distribution, storing, and consumption, every step is a huge challenge to deal with food loss and waste. The principles of food sustainable development will continue for the rest of our lives, “Contributing to Food and Environment is for Human’s Healthy and Affluent Life”, for the student, making contribution to sustainable food development will not end up with the end of this lecture.

(京都大学サポーターD1 Ting)



この講義では留学生たちに向け、日本語の特徴をいくつかの視点に分けて紹介した。関東人と関西人の言葉遣いに対する議論が大変興味深かった。私は四国の出身で、自分を関東人でも関西人でもないと自認しているため、Where are you going? を口語に訳すならば、「どこ行っきょん? / どこ行きよるん? / どこ行きよん?」とするだろう。京都に住み始めて4年目となるが未だに関西弁に違和感を感じることを鑑みると、出身地で慣れ親しんだ言葉遣いや癖はそう簡単に切り離せるものではないのだろう。

(京都大学リーダーB3 Riku)

163 Chen Yi Ting 152 Nguyen Thi... 250 Rina 231 Simon
153 Ngan 162 Qiu Qing Chan 176 Mandy

アカデミックレクチャー③ ; “Whaling in Japan: Cultural Politics of Food and Conservation” [WAKAMATSU Fumitaka]

Kyoto University Summer Program 2021
July 31st, 2021

Whaling in Japan: Cultural Politics of Food and Conservation

Fumitaka WAKAMATSU, Ph.D.
Graduate School of Asian and African
Area Studies, Kyoto University
Program-Specific Lecturer

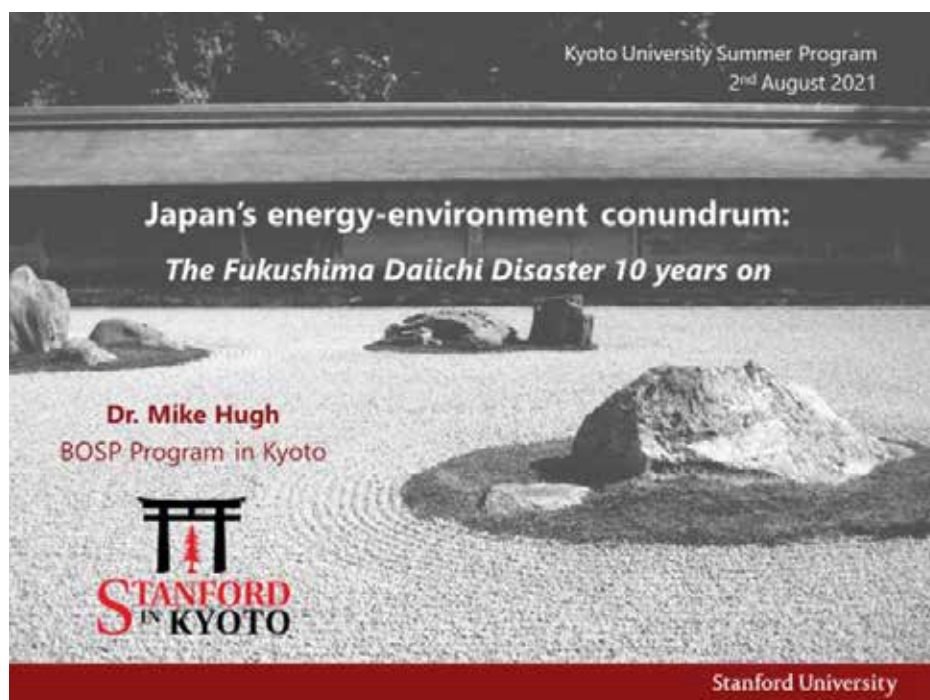


Academic Lecture
F. Wakamatsu

The lecture started with “Raise-hand quiz” with a question “which animal you can eat?”. Prof. Wakamatsu will show several animal photos and every participant will raise their hands, showing that they can eat those animal meats. The lecture presentation began with explaining about Food Taboos. There are two supporting theories about the food taboos. First theory is Cultural Structuralism, invented by Marry Douglas. Second theory is cultural materialism, invented by Marvin Harris. Whaling has become a controversy between anti whaling group vs Japan’ s whaling group. The problem appeared during the modern whaling era which is overexploitation. In 1930, 28,325 whales were caught in the Atlantic region. Surprisingly, Unilever is a big corporation who started whaling in the 1930s. In the 1960s, the protest arose by some environmentalist groups, such as Greenpeace. Whales are seen as an iconic symbol for environmental activism.

(京都大学生サポーター D1 Annisa)

アカデミックレクチャー④;” Japan’ s energy-environment conundrum” [Michael HUGH]



Dr. Michael Hugh is currently serving as the director of the Stanford University Program in Kyoto. Over the years, his research interests have been in the energy and environmental policies field, and he is currently focusing on the challenges which energy policy lawmakers in Japan are facing following the Fukushima Daiichi Disaster and this was the main focus of the lecture. ...In an attempt to provide sustainable energy, the 2018 Basic Energy Plan (policy horizon 2030 and 2050) provides strategies for reduction of greenhouse gases and provision of reliable energy e.g., decrease of dependence on nuclear energy and fossil fuel.

(京都大学サポーターM2 Joan)

アカデミックレクチャー⑤; “Diplomatic ceremonial in the last decade of the Tokugawa Shogunate: Japan’s first step into modern diplomacy before the Meiji Restoration” [SANO Mayuko]

Diplomatic Ceremonial in the Last Decade of the Tokugawa Shogunate: Japan’s First Step into Modern Diplomacy before the Meiji Restoration – Ver. 2

Mayuko Sano
Kyoto Summer Program2021
Zoom
2 August 2021

外交儀式の 1 つである信任式では、外交官から国主へ信任状が手渡されることで、外交官がその国の代表としての権限を認められる。世界で共通した外交儀式の形状が決定したのは、特にヨーロッパにおいて外交の専門家が誕生した 18 世紀以降である。

日本はこの外交儀式を西洋から学んだのではなく、江戸時代後期に試行錯誤しながら取り入れていった。初めて正式に信任式が行われたのはアメリカ合衆国からの大使ハリスに対してであった。一度公式な国交を認めてしまうと鎖国状態には戻れないことは明白であったため、反対派ももちろん根強かった。一方でハリスの信任式を支持する前衛的な役人がいた。その役人の中に筒井政憲がいる。ハリス来日に関する偏見は、江戸時代に長く行われていた朝鮮との関係と、西洋との関係とが分離して研究されていたことに起因していると考えられる。これに対して筒井政憲は、より歴史を全体的に見つめ国交を結ぶ相手国として西洋諸国と朝鮮との間に差を作っていなかったことが伺える。研究では、自身の立てた仮説を指示する根拠だけを見てしまう危険性があるため、客観性を持って文献を調査することが必要である。

(京都大学リーダーB2 Sayuri)

アカデミックレクチャー⑥; “Organization and Management in Japanese Companies”
[WAKABAYASHI Naoki]



日本の企業はもともと海外とは異なる多くの特性で知られていた。しかし現在ではこういった特徴が大きく変わり始めている。第一にコロナ禍でダメージを受けた業種と、コロナ禍に基づく社会変化で利益を得た業種で大きな差が生まれている。同時に働き手の学歴や考え方の傾向も変化し、現在の日本企業は経営モデル・市場調査の改善や、新技術の導入、環境問題や人権問題への配慮など大きな変化を経験している。

中業企業の多い日本には数百年に渡って経営を続ける企業が多くあり、また企業の新設・倒産が共に少ないという特徴もある。また、日本の企業では激しい議論は嫌われる傾向にあり、調和を重んじ序列が守られるよう根回しを行い周囲の同意を得ておくことが多かった。しかし現在は決断の遅さや選択に携わる人の多様性の低さ、創造性のなさを批判され、改革を起こす企業もある。

これまで日本の企業は生涯雇用を基本としてきた。しかし近年は若い世代は私生活を重んじる傾向があり、企業は様々な方策で忠誠心を高めようとしている。さらに、傾向に合わせて成果に基づく評価も定着しつつあった。しかしごく最近では、企業との深い繋がりを求める若者が再び増加し始めている。

(京都大学リーダーB2 Sayuri)

アカデミックレクチャー⑦; “Aspects of the reception of “Heidi” in Japan” [KAWASHIMA Takashi]



著者が保守的なコミュニティに属しながらも自身で生きづらさを感じていたことは、現代社会に住む私たちに通ずるものがあるのではないかと感じた。

また質疑応答が活発で刺激的であった。「現代版ハイジ」は生まれているが定着していないという先生の回答があった。定着しない理由の一つとして、高畑氏のアニメで描かれた「かわいい少女」を日本社会が未だ求めていることを私は考える。また、「かわいさ」が社会で求められるのかという問いへの私個人の回答は YES である。受動的で賢くなく、男性の自尊心を傷つけないことを女性の美德とする広告や記事は社会に溢れているからだ。近頃の元政治家の発言は周囲の対応からも見て取れる。有難いことに京都大学でその風潮は（少なくとも今の私の周りでは）ないために私はのびのびと過ごすことができている。元々関心のあるジェンダー問題について「ハイジ」という切り口からディスカッションができて有意義であった。

(京都大学リーダーM1 Tamami)

アカデミックレクチャー⑧; “The Aesthetics and Sensitivities of the Japanese as seen through Classical Japanese Literature” [YUKAWA Shikiko]

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

August 4, 2021

Shikiko Yukawa

Kyoto University

Institute for Liberal Arts and Sciences

和歌や日本の文学・芸術・美術などをどのような「美」か、という点で分類するという方法が興味深かった。和歌や俳句といった「詩」だけでなく、他の芸術や美術、庭などに通底する日本の繊細な美に触れることができ、大変面白かった。また、改めて考えると割合簡単に分かることではあっても、俳句や和歌に読まれる月はこんな状態か、ということを考えてみることは重要なことだと感じた。月の異名に関しても、すでにその呼称を知っているからこそ考えれば当然のことでありあまり気に止まらないが、最初の月の出を遅いと感じて「いさよふ」「待つ」と表現した古代の日本人の美意識の繊細さには、確かに驚いた。

(京都大学リーダーB4 Ayumi)

アカデミックレクチャー⑨; “Minamata Disease: High Economic Growth and Environmental Problems in Japan” [IIDA Reiko]

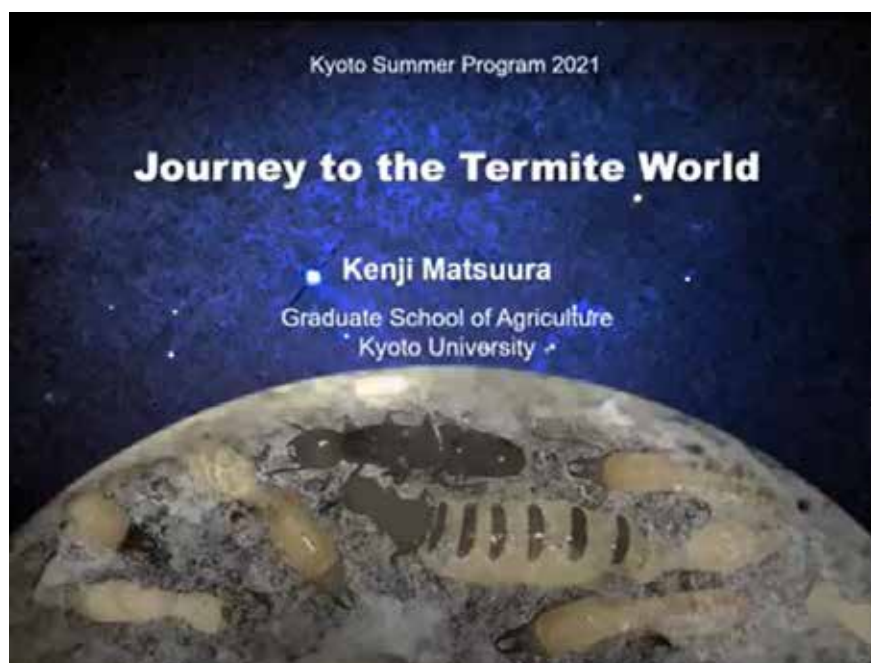


Almost all Japanese people have heard of Minamata Disease, which is one of “the four major pollution diseases in Japan”, but they do not know that people in the affected area still face serious challenges and difficulties including unreasonable discrimination against them. Dr Reiko Iida explains the history of Minamata Disease and citizens in the area, focusing on the relationship between high economic growth and the disease.

水俣病について小学校や中学校でも学びましたが、この講義ほど焦点を当てて学んだことはありませんでした。その意味では新たな洞察を与えてくれる講義でした。水俣とその近隣の人々が、その地域で多くの雇用を生んでいた化学工業会社に対して立ち上がることは容易ではなかっただろうと推察されます。水俣という名前により今日でも生産物は風評被害を受ける恐れがあり、人々には差別的言動が向けられうると聞き、現代社会に生きる者として責任を感じました。貴重な講義をありがとうございました。

(京都大学リーダーB4 ワタル)

アカデミックレクチャー⑩; “Journey to the Termite World” [MATSUURA Kenji]



今回の講義ではシロアリの社会生態について、主に生殖システムの観点から詳しく説明していただきました。松浦先生自らの研究に関する話は、データに基づき分かりやすくかつ知的な好奇心を揺さぶるもので、未知満ちた昆虫の世界へと私たちを引き込んでくれました。

これまで昆虫の世界を深く考えたことはなかったのですが、昆虫が人とは異なる知覚や社会システムを発達させていること自体が興味深く感じられるとおもに、そうした異なる世界を知ることによって新しい視点を加えて普段の人間生活を相対化して考えることができそうだと思います。また、先生の改札後に行った質疑応答では留学生が鋭い質問を投げかけており、意欲的に講義に望んでいた様子が伺えました。本講義の内容はもちろん、彼らの熱心に聞き入る姿勢からも新しいことを学ぶ大切さを痛感しました。

(京都大学リーダーB4 あやな)

がっこうきょういく にほんぶんか しょそう
学校教育にみる日本文化の諸相
Cultural aspects of education in Japan



京都大学国際高等教育院附属日本語・日本文化教育センター
河合淳子(かわい じゅんこ, KAWAI Junko)



この講義では、「学校教育にみる日本文化の諸相」をテーマに、教育現場においてどのように日本文化の伝達が行われているかについて紹介・議論された。ここで重視されたのは、教育は皆にとって身近であり、誰もが知っているからこそ、客観的に見るのが難しいということである。顕在的なカリキュラムと隠れたカリキュラムが存在していることも、全体像を見るのが難しくしている理由である。

オンライン授業ではあるものの、チャットを通じて双方向的な授業が行われているのが印象的だった。また、日本の小学校の教育が、アメリカの小学校と比べていかに社会性や協調性を重視しているかに驚かされた。私は日本生まれ日本育ちだが、人と協力することが苦手かつ嫌いで、なかなか日本の小学校にはなじめなかったもので、アメリカの小学校のように協調性を押し付けられない環境で育っていたら気が楽だったのかなと思った。今は日本の教育方針も良いものだと思うが、どちらがより良いとかではなくそれぞれに良さがあるのかなと考えた。

(京都大学リーダーB3 あすか)

Japanese Language Classes (Shift A)

科目名 Title	日本語初級I Elementary I		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]				
回 かい	月日 (曜日) Date	時限 Time	授業内容 Contents	備考 Notes
1	7月30日 (金) Jul.30 (Fri.)	10:40	日本語探訪1: 発音、文字、自己紹介 にほんごたんぼう はつおん もじ じこしょうかい	
		- 12:40	Exploring Japanese Language 1: Pronunciation, Characters, Self-introduction	
2	7月31日 (土) Jul.31 (Sat.)	10:40	日本語探訪2: あいさつ、会話:名詞文 にほんごたんぼう あいさつ かいわ 名詞文	
		- 12:40	Exploring Japanese Language 2: Greetings Conversation: noun sentences	
3	8月2日 (月) Aug.2 (Mon.)	10:40	日本語探訪3: 会話:動詞文 にほんごたんぼう かいわ 動詞文	
		- 12:40	Exploring Japanese Language 3: Conversation: verb sentences	
4	8月3日 (火) Aug.3 (Tue.)	10:40	日本語探訪4: 会話:形容詞文 にほんごたんぼう かいわ 形容詞文	
		- 12:40	Exploring Japanese Language 4: Conversation: adjective sentences	
5	8月5日 (木) Aug.5 (Thu.)	10:40	日本語探訪5: まとめ、スピーチ にほんごたんぼう まとめ スピーチ	
		- 12:40	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] 日本語学習システム「さみどり」で、ひらがなとカタカナを予習しておいてください。 Please prepare Hiragana & Katakana on Japanese Learning System "Samidori". https://www.samidori.k.kyoto-u.ac.jp				

科目名 Title		にほんごしょきゅう 日本語初級Ⅱ Elementary Ⅱ		講師 Instructor	あかぎり あつし 赤桐 敦 (Akagiri, Atsushi)
講義室 Classroom		PandA 内の Zoom を使用			
〔授業の進め方 Content of the class〕					
回	月日 (曜日)	時限	授業内容	備考	
1	7 月 30 日 (金)	10:40 -12:40	“Introducing myself” 「自己紹介」	・～ます ・～ています ・Masu-form ・Te-form	
			“My favorite things” 「わたしの好きなもの」	・Adjective	
2	7 月 31 日 (土)	10:40 -12:40	“My favorite place” 「私の好きな場所」	・～があります ・～たら、 ・Ta-form	
			“Sightseeing spots” 「観光地」	・～られます ・Potential form	
3	8 月 3 日 (火)	10:40 -12:40	“My interests” 「わたしの興味」	・～のが ・～こと ・Dictionary form	
			“Invitations” 「誘う・すすめる」	・～ませんか ・～のほうが～	
4	8 月 4 日 (水)	10:40 -12:40	“What I want to do” 「わたしのしたいこと」	・～たことが ・～たい	
			“My future” 「わたしの将来」	・～つもりです ・～と思っています	
5	8 月 5 日 (木)	10:40 -12:40	Preparing a speech スピーチの準備		
			“Speech” スピーチ		
〔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	にほんごちゅうきゅう 日本語 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]				
回 かい	月日 (曜日) げつび ようび	時限 じげん	授業内容 じゅぎょうないよう	備考 びこう
1	7 月 31 日 (土)	10:40	さそ、ことわ 誘う、断る	
		-12:40	しよたいめん ひと はな 初対面の人と話す	
2	8 月 3 日 (火)	10:40	いらい、きよか もと 依頼する、許可を求める	
		-12:40	めーるをかく メールを書く	
3	8 月 4 日 (水)	10:40	まとまったぶんしょうをよむ (1) まとまった文章を読む (1)	
		-12:40	はなしかう、1 ぶんスピーチ (1) 話し合う、1 分スピーチ (1)	
4	8 月 5 日 (木)	10:40	まとまったぶんしょうをよむ (2) まとまった文章を読む (2)	
		-12:40	はなしかう、1 ぶんスピーチ (2) 話し合う、1 分スピーチ (2)	
5	8 月 9 日 (月)	10:40	まとまった文章を読む (2) まとまった文章を読む (2)	
		-12:40	はなしかう、1 ぶんスピーチ (3) 話し合う、1 分スピーチ (3)	
[教科書 Textbook] 必要な資料を配布する。 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)				
[その他の注意 Miscellaneous]				

科目名 Title	にほんごちゅうきゅうに 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	がつひ 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	7 月 31 日 (土)	10:40	ニュースの日本語、ニュースな日本語①	
		-12:40	ニュースの日本語、ニュースな日本語②	
2	8 月 2 日 (月)	10:40	ニュースの日本語、ニュースな日本語③	
		-12:40	ニュースの日本語、ニュースな日本語④	
3	8 月 3 日 (火)	10:40	ニュースの日本語、ニュースな日本語⑤	
		-12:40	ニュースの日本語、ニュースな日本語⑥	
4	8 月 5 日 (木)	10:40	ニュースの日本語、ニュースな日本語⑦	
		-12:40	ニュースの日本語、ニュースな日本語⑧	
5	8 月 9 日 (月)	10:40	ニュースの日本語、ニュースな日本語⑨	
		-12:40	ニュースの日本語、ニュースな日本語⑩	
きょうかしょ 〔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				
た 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。				

Shift A

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 (Shirakata, Yoshika)
講義室 Classroom		PandA 内の Zoom を使用			
〔授業の進め方 Content of the class〕					
かい 回	げつ じつ (ようび) 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	7 月 30 日 (金)	10:40	ガイダンス		
		-12:40	京都に関するエッセイを読む (1)		
2	7 月 31 日 (土)	10:40	京都に関するエッセイを読む (2)		
		-12:40	京都に関するエッセイを読む (3)		
3	8 月 2 日 (月)	10:40	京都を舞台にした文学作品を読む (1)		
		-12:40	京都を舞台にした文学作品を読む (2)		
4	8 月 3 日 (火)	10:40	京都を舞台にした文学作品を読む (3)		
		-12:40	京都を舞台にした文学作品を読む (4)		
5	8 月 5 日 (木)	10:40	京都を舞台にした文学作品を読む (5)		
		-12:40	京都を舞台にした文学作品を読む (6)		
〔教科書 Textbook〕 必要な資料を配布する					
〔その他の注意 Miscellaneous〕					

Japanese Language Classes (Shift B)

科目名 Title		にほんごしょきゅう 日本語 初級 I a Elementary I a		講師 Instructor	柏木 美和子 Kashiwagi, Miwako
講義室 Classroom		PandA 内の Zoom を使用			
〔授業の進め方 Contents of the class〕					
回 かい	月日 (曜日) げつび　　ようび	時限 じげん	授業内容 じゅぎょうないよう		備考 びこう
1	7 月 30 日 (金) Jul. 30 (Fri.)	16:40 -18:40	にほんごたんぼう　はつおん　もじ　じこしょうかい 日本語探訪1: 発音、文字、自己紹介		
			Exploring Japanese Language 1: Pronunciation, Characters, Self-introduction		
2	7 月 31 日 (土) Jul. 31 (Sat.)	16:40 -18:40	にほんごたんぼう　あいさつ　かいわ　めいしぶん 日本語探訪2: あいさつ、会話:名詞文		
			Exploring Japanese Language 2: Greetings Conversation: noun sentences		
3	8 月 2 日 (月) Aug. 2 (Mon.)	16:40 -18:40	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		
			Exploring Japanese Language 3: Conversation: verb sentences		
4	8 月 3 日 (火) Aug. 3 (Tue.)	16:40 -18:40	にほんごたんぼう　かいわ　けいようぶん 日本語探訪4: 会話：形容詞文		
			Exploring Japanese Language 4: Conversation: adjective sentences		
5	8 月 4 日 (水) Aug. 4 (Wed.)	16:40 -18:40	にほんごたんぼう 日本語探訪5: まとめ、スピーチ		
			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〕 日本語学習システム「さみどり」で、ひらがなとカタカナを予習しておいてください。 Please prepare Hiragana & Katakana on Japanese Learning System “Samidori” . https://www.samidori.k.kyoto-u.ac.jp					

Shift B

科目名 Title		にほんごしょきゅう 日本語初級 I b Elementary I b		講師 Instructor	赤桐 敦 (Akagiri, Atsushi)
講義室 Classroom		PandA 内の Zoom を使用			
[授業の進め方 Content of the class]					
回	日 月 日 (曜日)	時間	授業内容		備考
1	7 月 30 日 (金) Jul. 30 (Fri.)	16:40	“Introducing myself” 「自己紹介」		・～は～です
		-18:40	・Hiragana ひらがな		
2	7 月 31 日 (土) Jul. 31 (Sat.)	16:40	“My favorite things” 「わたしの好きなもの」		・～は～が好きです/ 好きではありません
		-18:40	・Hiragana ひらがな ・Numbers 数字		・Adjective 形容詞
3	8 月 3 日 (火) Aug. 3 (Tue.)	16:40	“My daily life” 「わたしの一日」		・～ます
		-18:40	・Hiragana ひらがな ・Time 時間		・Verb 動詞
4	8 月 4 日 (水) Aug. 4 (Wed.)	16:40	“My favorite place” 「私の好きな場所」		・～があります、～がいます
		-18:40	・Katakana カタカナ		
5	8 月 6 日 (金) Aug. 6 (Fri.)	16:40	Preparing a speech スピーチの準備		
		-18:40	“Speech” スピーチ		
[教科書 Textbook] 必要な資料を配布する					
[その他の注意 Miscellaneous] 日本語学習システム「さみどり」で、ひらがなとカタカナを予習しておいてください。 Please prepare Hiragana & Katakana on Japanese Learning System “Samidori”. https://www.samidori.k.kyoto-u.ac.jp					

Shift B

科目名 Title		日本語初級 I c Elementary I c		講師 Instructor	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]					
回	月日 (曜日)	時限	授業内容	備考	
1	7 月 31 日 (金)	16:40	自己紹介 Self-Introduction		
		-18:40	かいもの Shopping		
2	8 月 3 日 (火)	16:40	さそう Invitation		
		-18:40	わたしの町の紹介 Introducing my Town		
3	8 月 4 日 (水)	16:40	わたしの一日 (1) My Day (1)		
		-18:40	わたしの一日 (2) My Day (2)		
4	8 月 6 日 (金)	16:40	おねがいする Asking for a Favor		
		-18:40	寮や図書館などのルール Rules in Dormitories or Libraries		
5	8 月 9 日 (月)	16:40	旅行のおもいで (1) Memories of Travel (1)		
		-18:40	旅行のおもいで (2) Memories of Travel (2)		
[教科書 Textbook] 必要な資料を配布する。 参考テキスト：『げんき』（ジャパンタイムズ出版)					
[その他の注意 Miscellaneous]					

Shift B


科目名 Title		にほんご しょきゅう ちゅうきゅう 日本語初級Ⅱ 中級Ⅰ		講師 Instructor	うらき のりかず 浦木 貴和 (Uraki, Norikazu)
講義室 Classroom		PandA 内の Zoom を使用			
[授業の進め方 Content of the class]					
回	日 月 日 (曜日)	時限	授業内容	備考	
1	7 月 31 日 (土)	16:40	自己紹介①		
		-18:40	自己紹介②		
2	8 月 2 日 (月)	16:40	おすすめの料理①		
		-18:40	おすすめの料理②		
3	8 月 3 日 (火)	16:40	好きな音楽①		
		-18:40	好きな音楽②		
4	8 月 4 日 (水)	16:40	おすすめの観光地①	開始時間調整	
		-18:40	おすすめの観光地②		
5	8 月 9 日 (月)	16:40	伝統的な祭り①		
		-18:40	伝統的な祭り②		
[教科書 Textbook] コピーを配布します。					
[その他の注意 Miscellaneous] 学生のニーズや能力によって内容を変えてあります。					

Shift B


科目名 Title		にほんごちゅうきゅうじょうきゅう 日本語中級Ⅱ-上級		講師 Instructor	しらかた よしか 白方 佳果 (Shirakata, Yoshika)
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 じつ (ようび) 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	7 月 30 日 (金)	16:40	ガイダンス		
		-18:40	京都に関する文章を読む (1)		
2	7 月 31 日 (土)	16:40	京都に関する文章を読む (2)		
		-18:40	京都に関する文章を読む (3)		
3	8 月 2 日 (月)	16:40	京都に関する文章を読む (4)		
		-18:40	京都に関する文章を読む (5)		
4	8 月 3 日 (火)	16:40	京都に関する文章を読む (6)		
		-18:40	京都を舞台にした文学作品を味わう (1)		
5	8 月 4 日 (水)	16:40	京都を舞台にした文学作品を味わう (2)		
		-18:40	京都を舞台にした文学作品を味わう (3)		
[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

Fieldtrip



Why was Gekkeikan founded in Fushimi?
Because Fushimi was rich in pondwater, which is ideal for sake brewing.
伏見 = Fushimi means watching, and simultaneously does water.



月桂冠
月桂冠酒造
総合研究所 所長
石田 博樹

Okay, now I will introduce the history of Gekkeikan.

When was the first sake produced?

23

Fieldtrip
Quiz Time

スキップ

14

つの答え


▲ Heian Period (8c ~ 12c)

◆ Asuka Period (6c ~ 7c)

● Yayoi Period (about 2000 years ago)

■ Jomon Period (about 10,000 years ago)

2/4



Ideas

- ◆ Korean sake and sake
- ◆ New flavor (e.g. cherry blossoms, flavored sake in China)
- ◆ Manufacture, different flavor
- ◆ Different types of sake from sake
- ◆ Expand the market, sake educations
- ◆ 0% alcohol sake
- ◆ Skin care, cosmetic, dessert, popularity

- ◆ Easier to drink (milder, sparkling), chocolate
- ◆ Scented candles, cool labels and t-shirt
- ◆ Sake without alcohol
- ◆ Different types of foods from Koji, packaging (can be cheaper, or more expensive)
- ◆ Livestock, fertilizer
- ◆ Advertisement with animals with sake towels, sake dolls, sake perfume
- ◆ More product with sake inside
- ◆ Offer in restaurants, connect with festivals, use of SNS, izakaya



Fieldtrip

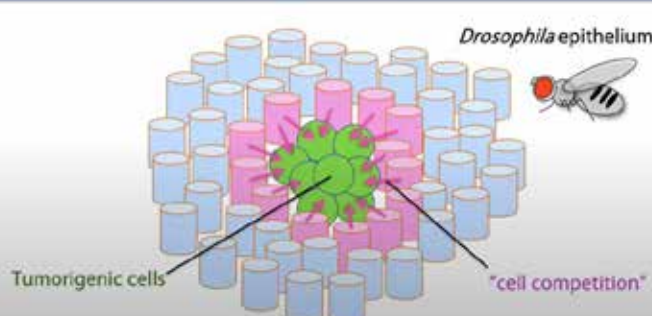



The screenshot shows a Zoom meeting in progress with 48 participants visible in a grid. The control bar at the bottom includes icons for Mute, Video Off, Security, Participants (84), Poll, Chat, Screen Sharing, Recording, Subtitles, Breakout Rooms, and Reactions. A red button labeled '終了' (End) is on the right.

研究室訪問の様子

Tumor regulation by cell competition

Tatsushi Igaki
Graduate School of Biostudies, Kyoto University







Cancer Research on a tumor-specific microenvironment, hypoxia

Laboratory of Cancer Cell Biology

KU Summer Program
Aug. 5th 2021


Hiroshi HARADA
Laboratory of Cancer Cell Biology,
Graduate School of Biostudies, Kyoto University





KU Summer Program, 2021

How do viruses snatch host cellular systems, and how do host cells fight against them?



Shige H. Yoshimura
Graduate School of Biostudies
Kyoto University



POST コロナ時代に向けた 多文化共学

京都サマープログラム2021 (2021.7.29-8.11 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から、学生の参加を得て、「京都サマー／スプリングプログラム」を開催しています。10回目の開催となる本年度は、昨年度に引き続き、オンラインにて実施します。

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+アフリカ対象）と KUASU プログラム（主に日本語使用。アセアン諸国+北米対象）の二つのサブプログラムに分かれます。本プログラムは、海外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、日本の環境・農業問題、政治、経済、文化、歴史などを、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、そして海外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。

京都大学から、このプログラムに参加する受講生を募集します。また、受講生の中から、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。POST コロナ時代に向けた国際交流の在り方を、世界の学生と共に作り上げていきます。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）：

Open Time	08:30-10:30	10:40-12:40	13:00-13:30	13:40-14:30	14:40-15:30	15:40-16:30	16:40-17:30	17:40-18:30	18:40-19:30
Day	Jul 29 (Thu)	Jul 30 (Fri)	Jul 31 (Sat)	Aug 1 (Sun)	Aug 2 (Mon)	Aug 3 (Tue)	Aug 4 (Wed)	Aug 5 (Thu)	Aug 6 (Fri)
Event	Orientation (ILAS/KUASU) Orientation (ILAS/KUASU)	Japanese A	KUASUグループ発表準備 ILAS/KUASU Conversation in Japanese / Discussion in English	Academic Lecture ①	Japanese B	Academic Lecture ②	Japanese B	Conversation in Japanese / Discussion in English	ILAS/KUASU Orientation (ILAS/KUASU)
Event	Academic Lecture ③	Japanese A		Academic Lecture ④	Japanese B				
Day	Aug 7 (Sat)	Aug 8 (Sun)	Aug 9 (Mon)	Aug 10 (Tue)	Aug 11 (Wed)	Aug 12 (Thu)	Aug 13 (Fri)	Aug 14 (Sat)	Aug 15 (Sun)
Event	Free Day (student activity)								
Event	Academic Lecture ⑤	Japanese A	KUASUグループ発表準備 ILAS/KUASU Conversation in Japanese / Discussion in English	Academic Lecture ⑥	Japanese B				
Event	Academic Lecture ⑦	Japanese A	KUASUグループ発表準備 ILAS/KUASU Conversation in Japanese / Discussion in English	Academic Lecture ⑧	Japanese B	Conversation in Japanese / Discussion in English			
Event	Academic Lecture ⑨			13:30-14:30 Fieldtrip	Japanese B				
Event	Academic Lecture ⑩	Japanese A	KUASUグループ発表準備 ILAS/KUASU Conversation in Japanese / Discussion in English	14:30-15:30 Cultural Experience B		Conversation in Japanese / Discussion in English			
Day	Aug 16 (Mon)	Aug 17 (Tue)	Aug 18 (Wed)	Aug 19 (Thu)	Aug 20 (Fri)	Aug 21 (Sat)	Aug 22 (Sun)	Aug 23 (Mon)	Aug 24 (Tue)
Event	08:30-10:30 Cultural Experience A 10:40-11:30			Academic Lecture ⑪					
Event	Discussion Session among Students KUASU/ILAS				15:30-16:30 Discussion Session among Students ILAS/ILAS				
Event	Discussion Session among Students KUASU/ILAS								
Day	Aug 25 (Wed)	Aug 26 (Thu)	Aug 27 (Fri)	Aug 28 (Sat)	Aug 29 (Sun)	Aug 30 (Mon)	Aug 31 (Tue)	Aug 31 (Wed)	Aug 31 (Thu)
Event	Free Day (student activity)								
Event	Free Day (student activity)								
Event	ILAS/KUASU Final Presentation KUASU/ILAS			13:30-14:30 Final Presentation ILAS/ILAS					
Event		18:00-19:30 Online Farewell Party A					17:00-18:00 Online Farewell Party B		

プログラムは、受講生として参加するセッション（黄色）、サポーターとして参加するセッション（水色・青）、自由参加のセッション（オレンジ）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、アフリカ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。海外学生向けスケジュールは、プログラムフライヤーでご確認ください。

応募について

プログラム期間：2021年7月29日（木）～2021年8月11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6月20日（日）23時59分

- 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 among 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、下記日程で実施される受講説明会のうち、必ず一回出席する必要があります。
2021年6月30日（水）または7月1日（木）各日12:10-12:50（詳細は別途通知）
- 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「京都サマープログラム2021」

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

サポーター 上記受講生から若干名

締切：2021年5月20日（木）23時59分

- 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：2021年5月27日（木）または5月28日（金）

面接時間帯 12:10-13:00 または 18:10-19:00

- 面接通過者は、2021年6月14日（月）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。
また、予備日として6月15日（火）を設けています（公的な事情で両日とも参加が難しい方は、応相談）。
- 謝金：サポーターには1人約0.5～2万円程度の謝礼が出ます。＊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、同ページ内に記載されているURLより、「サポーター申込み」ページに進んでください。

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

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》



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 (2021 年度)、本プログラムは十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、香港中文大学、延世大学校、ハイデルベルク大学、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に加え、本年度から新たにスイスのチューリッヒ大学、ドイツのハンブルグ大学、エチオピアのアジスアベバ大学、そしてザンビア大学、KCJS 加盟大学のコロンビア大学、ブラウン大学、ワシントン大学セントルイス校、ペンシルベニア大学が参加、合計 16 大学より選抜された 48 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 30 名を受け入れており、合わせて 20 大学より 78 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、2020 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。2 回目の開催となる 2021 年度は従来通り夏に開催し、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昨年に引き続き設けた。本学学生 57 名 (内、受講生 47 名、受講生兼 ILAS サポーター 14 名、受講生兼 KUASU サポーター 11 名、ILAS 学生リーダー 4 名、KUASU 学生リーダー 3 名) が参加した。昨年度に引き続き例年で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⁴。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。⁵」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

⁴ 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.

⁵ 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.

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。

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 2020 年度春に 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⁶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、前回からの受け入れとなった。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、先方からの受入れが実現していなかった。双方向交流の準備として 2020 年度のスプリングプログラムから 5 名の学生を受け入れた。本年度は新規大学として欧州 2 校、アフリカ 2 校、KCJS 加盟大学の 4 大学が参加、合計 16 大学より選抜された 48 名を短期交流学生として受け入れた。第一回から第十回の今年度まで、ILAS プログラムに参加した海外学生は合計 248 名にのぼる。

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」の要素を加える非常に重要なものであると捉えてきた。

昨年度と本年度の 2 回にわたりオンラインプログラムを継続することが出来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。

⁶ 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。

8.2 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）

KSmp#	ニックネーム	大学	Final presentation title
Shift A Group① 8:30～9:30			
131	Yukari	The Chinese University of Hong Kong	An amazing journey
134	Praew	Mahidol University	Prosperity of culture along with technology, factors of becoming an outstanding country.
137	Nick	George Washington University	The Benefits of Cultural Immersion
140	Kathy	UC San Diego	Comparison between Traditional Chinese characters, Simplified Chinese characters, and Japanese Kanji characters
143	Kuang	[KCJS] Columbia University	Sake Production in Japan during the Pacific War: Imperialism and Innovation
147	Olivia Tang	[KCJS] University of Pennsylvania	Japanese calligraphy, inspired by the lecture by Professor Yukawa and the Group A Cultural Experience.

149	Frank	[KCJS] Columbia University	Japanese Post-WWII Economic Recovery
Shift A Group②9:30~10:30			
132	Wilkins	The Chinese University of Hong Kong	How does a Hongkonger view Japan from different perspectives”
133	Fah	Mahidol University	Comparison between Japanese characters and Thai characters
135	Mon	Mahidol University	INTERHIGH :インターハイ Dream of Japanese high school student
138	Chiemi	UC San Diego	Code-switching in English and Japanese
141	Cal	[KCJS] Brown University	The Rise and Fall of Whaling in the United States
144	Ashley	[KCJS] Columbia University (Dual BA with Trinity College Dublin)	The Sound of Silence: Kireji and Ma in Japanese Haiku
148	Anakin	[KCJS] Washington University in St. Louis	A New Understanding of Japan
Shift A Group③10:30~11:30			
107	Jason	The Chinese University of Hong Kong	The Globalized Japanese Culture: From the Olympics to the World
129	Dida	University of Zambia	My Kyoto Summer Program Experience
136	Labrys	George Washington University	Should Online Schooling Persist Past Corona?
142	Damian	[KCJS] Washington University in St. Louis	The Kyoto Summer Program: The Good Thing About Building Connections
145	Dr. Langevin	[KCJS] Brown University	The Aesthetics of Japanese Science as seen through Fundamental Molecular Biology Research
146	Lola	[KCJS] Columbia University	Origin of Japanese writing systems
Shift B Group① 13:30~14:30			

103	Sophia	Peking University	Comparison between the diplomatic policies between Japan and China in the 18-19 centuries_Inspired by the lecture of professor SANO
104	Sarah	Peking University	Comparison of Chinese and Japanese Traditional Architecture
105	eiki	Peking University	The Consciousness of <i>Now=Here</i> in Japanese Culture: A Perspective of Haiku
106	りしよい	Peking University	Main aesthetic symbols and their implicit meanings typically used in Japanese Literature—Take Haiku as an example.
109	Joey	The Chinese University of Hong Kong	Comparison of Education between Hong Kong and Japan
110	Tiffany	The Chinese University of Hong Kong	Comparison of secondary education and the culture behind in Japan and Hong Kong
111	Ana	Yonsei University	Tokugawa Japan
114	Strawberry	Yonsei University	Comparison in current issues that are happening in Japanese society and Korean society
115	John	Yonsei University	Nuclear Latency and the Prospect of Nuclear Proliferation in Northeast Asia
130	sky	UC San Diego	Review of The Cove after Whale Hunting lecture
Shift B Group② 14:30~15:30			
102	liao	Peking University	Comparative Study About Higher Education of Peking University and Kyoto University
108	tiffip	The Chinese University of Hong Kong	Temples and Shrines: Beliefs of the Japanese
113	Keshi	Yonsei University	‘Kawaii’ or Misogyny? Gender Equality in Japan
117	Kiki	University of Vienna	The beauty of imperfection and its depiction in literature

119	Fabian	University of Vienna	The moral conundrum of whaling
121	Miriam	Heidelberg University	Contribution of discussion sessions to cultural awareness and personal growth
124	Dpx	Heidelberg University	Genetically modified food in Japan
125	Fritz	University of Zurich	Whaling - Resolving a transnational conflict
127	Jimmy	Addis Ababa University	What can Ethiopia learn from the organization and management practices of Japanese companies?_Inspired to investigate this title after a lecture by Professor Naoki Wakabayashi
Shift B Group③15:30~16:30			
101	Dennis	Peking University	The difference between Chinese and Japanese etiquette culture
112	Jay	Yonsei University	Japanese government' s disposal of radioactive wastewater under the international law
116	Tam	University of Vienna	Brief history of Japanese law
118	Joanna	University of Vienna	Japan's attempts for sustainable development after the Covid-19 crisis_An essay inspired by Michael Hugh's lecture.
120	Miki (ミキ)	Heidelberg University	Sustainable agriculture in Japan: vertical farms, robot ducks and bee drones (inspired by academic lecture of Professor Kondo)
122	Stefano	Heidelberg University	Critical Medical Anthropology and Minamata Disease
123	Honeybee	Heidelberg University	Species diversity of insects in Japan: causes and examples

126	ボン	University of Hamburg	What can Germany learn from the organization and management practices of Japanese companies_Inspired to investigate this topic after a lecture by professor Naoki Wakabayashi
128	Kiddy	Addis Ababa University	Food cultures in Japan and Ethiopia

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、インフォーマルにもフォーマルにも、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。４名の学生リーダーが分担し、１４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。

1. General impression about the program

I think participating in the ILAS program online at Kyoto University is an unforgettable memory for me.

First of all, I want to express my gratitude to Mr. MIYAGAWA Hisashi, Ms. KAWAI Junko and Mr. HAN Liyou. Thank you all for the elaborate preparation and wonderful organization of the program. And I also want to express my gratitude to ILAS leaders (Ayumi, Sayuri, Tamami and Riku) and ILAS supporters. Thank you for your trying your best to make the ILAS activities wonderful. Additionally, I want to convey my gratitude to Mr. Akagiri, who Introduce me to Japanese, and my classmates of the ILAS program, who Spend this unforgettable time together with me.

In the ILAS program, I gain a lot. Firstly, I am able to carry on simple communication in Japanese, which offer me new perspective to understand new things happen in Japan because as a famous saying goes, language is like a window into the world. What's more, ILAS offers me a glimpse into the Japanese culture. In the program, we visited the Gekkeikan Sake Company, a Japanese manufacturer of sake and plum wine based in Fushimi, Kyoto, Japan and production process and the difference between different types of Sake. Also, we visited a temple in Kyoto. Thanks to the video and the introduction of one of the ILAS leaders, I gained a deeper understanding of the layout of Japanese temples and the spread and development of Buddhism in Japan. Last but not least, I was honored to participate in the online lecture held by professors of Kyoto University. I was deeply impressed by the history and academic atmosphere of Kyoto University.

ILAS program is also a positive attempt to promote academic and cultural exchanges between the two schools and encourage the strengthening of Sino-Japanese cooperation in the field of education. Wish the ILAS project a great success in the future.

2.The difference between Chinese and Japanese etiquette culture

There are frequent communications between Chinese and Japanese etiquette culture in ancient times and modern times, but under the influence of political, economic, cultural, geographical and other factors, the etiquette culture between China and Japan has produced differences.

2.1. Diet etiquette, taking chopsticks for example

Chopsticks are shaped pairs of equal-length sticks that have been used as kitchen and eating utensils in most of East Asia for over three millennia. First of all, the Japanese chopsticks are shorter and sharper, which has the effect of the eating habits of Japan. Sharper chopsticks are beneficial to Japanese to eat fish, and there's also influence of diet etiquette culture. Chinese people have a preference of "harmony" and "reunion", they prefer a lot of people gather together to have dinner. In Japan, however, Japanese have separate meals, and everyone has their own meal, so the chopsticks are shorter.

There are also differences in the taboo of using chopsticks. In Japan, chopsticks should not be used to stir soup and should not be used as toothpicks, which is considered impolite behavior at the table. In China, when eating, you should not place your chopsticks on the table with uneven length, because a coffin is made up of five pieces of wood, three long and two short. Also, chopsticks should not be stuck straight into the rice bowl, as this would be considered an offering of food to the dead, which is part of Chinese funerary and sacrificial culture.

2.2. Gift etiquette

In Chinese culture, "face" is one of the most important parts of human life. This is also reflected in the etiquette of gift giving. When choosing gifts, Chinese people tend to choose large or ornate items, which are usually very expensive. In Japan, however, gift-giving places more emphasis and an overpriced gift is considered a burden on the giver. They always take off the price tag and put a lot of effort into the packaging, paying attention to the details.

2.3. Meeting etiquette

In China, the main meeting etiquette is to shake hands, which is close to the West. When shaking hands with someone, be sure to use the right hand and look them straight in the eyes with a smile. For Chinese people, shaking hands is an important way to promote friendship and express one's friendliness. In Japan, bowing is the norm, and different degrees of bending mean different things. The deeper you bend, the more respect you show. In addition, Japanese attach great importance to the exchange of business cards.

2.4. discussion

In short, there are certain differences between Chinese and Japanese etiquette culture, which precisely make East Asian culture more colorful.

Final Report

Yimiao, LIN

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Peking University

1. General impression about the program

First of all, I want to express my gratitude to all the organizers, leaders, supporters and participants of the program, for the wonderful experience you brought me during the two weeks.

My first impression of people in Kyoto University is polite, patient, and scrupulous. Before the program started, KU had made a lot of preparations, and sent emails in detail instructing us to use Panda and so on. (But I think PKU should have advertised this program better, because few of PKU students had heard about it.) No matter when I had some problems regarding the program and sent emails to KU, I would receive prompt reply, so I was really amazed by the working efficiency of KU.

As for the lectures, the topics were all very interesting and novel, which greatly aroused students' curiosity and active thinking. It was also very helpful for students to ask questions right after the professor finished speaking, which could supplement the lecture. However, I feel regretful that my English wasn't good enough to understand every sentence the professor said. Maybe typing more words on the PPT or handouts could facilitate our understanding. I enjoyed Japanese classes most. Although I knew nothing about Japanese at first, I had learned to make a brief self-introduction speech after five classes. Akagiri sensei is very kind and patient, and he speaks Chinese well, which amazes me. The Japanese classes were designed well, and we practised daily dialogues in a relaxing atmosphere. Not only did I recognize that Japanese was a beautiful language, but also made friends with my partners, whom I still keep in touch with.

The forms of activities were really diverse. Apart from lectures and language classes, the program also offered us cultural experience, field trip and various discussions, which greatly broadened my horizons.

Leaders and supporters of the program are very responsible and friendly. Hope to visit KU someday and meet you again!

2. Comparative Study About the Higher Education of Peking University and Kyoto University

Due to my interest in educational issues (and my taking part in an interdisciplinary program in PKU called 'education and the development of civilization'), I'd like to briefly introduce the higher education systems of Peking University and Kyoto University, which are both top universities in Asia, and make a comparison.

First of all, let's have a look at the faculties and departments. In PKU, there are mainly 8 faculties, including faculty of science, information science and engineering, social science, humanities, economics and management, medicine, interdisciplines and graduate schools in Shenzhen. In KU, there are 10 faculties for undergraduates, basically they are similar to PKU, but more specific. In PKU, department of Letters belongs to faculty of humanities, department of law belongs to faculty of social science, department of agriculture belongs to faculty of interdisciplines.

I noticed that in Kyoto University, undergraduate schools and graduate schools are separated, but in PKU, many graduates and undergraduates belong to the same department, as long as they are in the same major. Most courses for undergraduates have teaching assistants, and it's common for teachers to select graduate students in the same department to be assistants, which can facilitate the communication between students of different grades.

I find it interesting that few of the so-called top students in China are willing to study agriculture, and there isn't a department of agriculture for undergraduates in PKU. However, in Kyoto University, many students are interested in agriculture. I suppose this difference is largely due to the adjustment of colleges in 1952, at which time the faculties of agriculture and engineering in PKU became independent from PKU, although it is a comprehensive university now, its agriculture is still relatively weak. For another, I think that Japan does better in agriculture modernization.

Next, I'd like to talk about educational ideas and general education. PKU emphasizes the cultivation of complete personality, which means all-round development, morally, intellectually and physically. KU emphasizes the cultivation of research abilities, and has many outstanding professionals especially in science. In China, professors and students are faced with stricter performance assessment, so many scholars pursue the publication of papers under pressure. But KU has freer atmosphere, professors pursue long-term investigation in a specific field which they truly interested in, and that's why KU has much more Nobel prize winners. But both of PKU and KU attach importance to general education, also called liberal arts and science. In KU, there is Institute of Liberal Arts and Science, which provides abundant courses to lay the foundation for further research, and pays more attention to foreign language learning than PKU. PKU doesn't have an institute like that, but students can choose any course in any department freely. And there are many interdisciplinary majors and programs, which encourage students to study one topic from various perspectives.

Final Report

Yunshu, YANG

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Peking University

1. General impression about the program

The merely 14 days summer program left me with a deep impression of Kyoto University and for Kyoto.

In this program, I learned about Kyoto University, a time-honored and beautiful University of outstanding achievement in both academic and cultivation of students. I saw many differences between KU and PKU; for example, KU's training mode focuses more on

students' actual interests and requires less short-term academic achievement like publishing articles. In contrast, PKU focuses more on academic research planning. All undergraduates have to submit their course theses and graduation theses and start the research as early as possible in some academic competitions. Therefore, in KU, I believe that students can have more time to prepare for their further studies step by step or have more chances to explore their real interests. In PKU, there's a lot more pressure, but students can exercise their abilities in constant tries. Both two patterns have two sides, and maybe we could learn from each other.

With all the interesting and educational lectures, I learned about Japan's economy, literature, history, agriculture...captured an image of different aspects of my neighbouring country. Furthermore, the culture experience showed us more about Kyoto's local culture, the Gekkeikan company and sake culture, the Shoren-in and Buddhism, giving me an entry to the deeper cultural world of Kyoto. It also gives me a more diversified and stereoscopic understanding of Japan, as I came to understand the differences and similarities between Japanese and Chinese culture. For example, in professor KAWASHIMA's lecture, he introduced the aspects of the reception of "Heidi" in Japan, which connected the social environment, history and economic condition with social psychology and its expression in artistic work. The meaning of the "可愛い" is different in China and Japan, which reminded me that Japanese culture's transmission and integration of local culture since the anime played an essential role. It inspired me to explore further the study of "reception history" and its use in the Chinese traditional literature chamber of stone. When I look at the artwork and its development, I can use another perspective to study its relationship with society and history.

During the program, all the professors showed great patience to our questions, and all the leaders and supporters managed the activities so well, which I couldn't appreciate more. And thanks to all the classmates' active participation, we discussed gender problems, environmental protection, post-COVID society, education and the difference between our school, family lives. I can hear voices from all over the world and make a lot of new friends, their unique points of view had largely broadened my horizon and enrich my knowledge, and all these couldn't be made without the fantastic platform built by this program. I feel that East Asia countries share a similar cultural background, and the whole world is facing similar challenges, economic recession, public sanitary threat, environmental protection, gender problem... We must foster exchanges and understandings, stand up together and build consensus to create a more continuable, fair and tolerant world.

2. Comparison between the diplomatic policies between Japan and China in the 18-19 centuries

As for my specific topic, inspired by professor SANO's study on Japan's diplomacy before the Meiji restoration, I researched the difference in diplomatic strategies between China and Japan during the 18-19 centuries. I became interested in this topic because, as we all know, China and Japan faced a similar political situation when first contacting the western world, but the two governments did quite differently. Connected with my history major, I wanted to explore more about the detail of history and the reason why this difference happened.

As for China, the beginning of modern diplomacy started in 1793, when British ambassador George Macartney visited China. His purpose was to open up Chinese markets, which was profitable and significant, especially for Britain, which made massive progress in industrialization. However, the visit didn't go well, as Macartney proposed to bend on one knee before Qianlong and bow his head once; emperor Qianlong gave an exception for him but was actually irritated and later rejected all the requests from Britain. There were deep cultural and political reasons. First, impacted by the traditional, long-existed Imperial Chinese tributary system, the government stuck with the conventional etiquette of "kowtow", meaning nine kneeling bows to the ground, which cause conflicts with the western

diplomatic etiquette. Second, this visit is different from what traditional embassies did in ancient China; they came mainly for trade, like Thailand, Vietnam and especially Korea. Also, they came for the emperor's approval, which gave them political power back home. Therefore, the embassy came home without any actual progress. After Macartney's failure, in 1812, another ambassador, Amherst, came to China; however, he never appeared before emperor Jiaqing, and his embassy was even expelled from Peking because he refused to accept the "Kowtow". After two Opium Wars, China's status and power had fallen drastically, and the traditional imperial tributary system couldn't hold up. In 1858, the treaty of Tianjin officially accepted using the diplomatic etiquette prevailing in Europe to present the credential to the emperor of China instead of "Kowtow", but it wasn't realized until 1873, for giving it up means giving up the whole system and the collapse of the image of the emperor. In 1873, the first embassy audience ceremony was held under the efforts of Thomas Wade, meaning the system of accepting foreign envoys to submit credentials begun to be established in China. It was a milestone in the modernization of China's diplomatic system.

As for Japan, almost at the same time with China, in 1792, Russian ambassador Adam Laxman's expedition to Japan began the modern diplomatic relationship. The purpose of Laxman was also to establish trade relations with Japan; in becoming an Asian and Pacific power, Russia became interested in other Pacific countries, including Japan. Comparing with Macartney, Laxman's visit went quite well; he was allowed to ignore the custom of kneeling and bowing before the Shogun's envoys. Still, although he was treated well, he was not allowed to travel to Edo to see the Shogun personally. And he finally failed, too, as all the trade concessions and requests for access to the port of Nagasaki were not realized. After Laxman's mission, warships and merchant ships from Britain, America, France, and other countries also came to Japan one after another, which had a substantial impact on Japan's locked system. The Shogunate changed their attitude; in 1811, they set up a government translation agency to learn more about the western world. But in 1825, the Shogunate issued an expulsion order, and all foreign ships near the coast of Japan were bombarded and expelled, returning to the inherent lock-up system. The actual change happened when Perry Expedition, also known as the "Black ship" incident. The Kanagawa treaty was signed, and it led directly to the establishment of diplomatic relations between Japan and the western Great Powers and eventually to the collapse of the ruling Tokugawa shogunate and the restoration of the emperor. After that, in 1876, the treaty of Ganghwa with Chosen was signed, showing that Japan had gradually embarked on the path of confronting China and seeking East Asian hegemony.

In conclusion, we can see that when facing western power, Japan and China seek different solutions. For the government, China treated other countries as tributary states based on the "China-centered" view. In comparison, Japan's lock-up system didn't have a strong sense of self-centeredness but was based on Japan's real interests. The understanding of the world defines the scope of interaction with other countries and thus establishes Japan's position in the world. Also, for the intellectuals, compared with the Chinese intellectual class, the Japanese intellectual class knows more about the world, has a higher level of writing, like the development of Rangaku. When the Shogunate is lingering under the impact of the West, the Japanese intellectual class shows a more urgent mentality while Chinese intellectuals were more obedient to the government. These differences were based on different cultural backgrounds and attitudes; Japan was more active and responsive, China was relatively passive and reluctant, which led to different endings in modernization.

Today, all history had passed; what we can do right now was to learn from it and try to make a better choice when a similar situation happens. Thanks to this summer program, I have learned a lot and tend to think more for today's world and the way out. We may be far apart, but the online course had brought our hearts together, and I hope I can visit Kyoto in person!

Final Report

Sarah ZHOU
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Peking University

1. General impression about the program

I'm very grateful for having the opportunity to take part in a program which is both technical and interesting. We went through a wonderful tour to Kyoto, Japan. We had a glimpse of Japan from environment issue to literature, from company management to Sake's development. And we discussed globe issue in a multi-cultural way.

Even though the members of the program were scattered all over the world and were linked by screens and internet, the hospitable KU students and teachers made the sense of interaction stayed compound. I really like the ideas of free discussion sections and breakout rooms, which made everybody involved and formed a close bound. Meanwhile, it is very kind of the student leaders to form Line group and thoughtfully inquired everyone's opinions.

Lectures in KU covered multiple disciplines, from literature to environment, form company management to diplomatic policy. These lectures led us a round tour over Japanese society, which gave me a deeper insight of Japan.

Japanese classes in KU can't be more beneficial! Not only did Ms. Simohasi patiently explained every grammar point and new word, but she also gave each student abundant chance to practise speaking and created an all Japanese environment. This immersive pattern of language learning improved my Japanese quickly.

The experience in KU reminds me that although we are from different cultural background, there are still some shared values that we co-committed. We had consensus on gender equality, transition point of the world marked by COVID-19, the way to ease cultural difference—kindness and understanding, etc. What made our discussion more interesting was the diversity of the stories we told that based on our different background to support our points. It is true that diversity spurs interaction among civilizations, while in turn promotes mutual learning and their further development.

I really cherish the moment we get together, it was an indispensable memory during my university life.

2. Comparison of Japanese and Chinese Traditional Architecture

During our wonderful cultural experience, we had a glimpse of Japanese temples. Not only are Buddhist temples act as religious sites, but they are also symbols of architectural achievement. It reminds me that China has similar custom with Japan and inspired me to do some research to compare the similarities and differences between Chinese and Japanese architecture.

I searched on the data base of China National Knowledge Infrastructure, read some papers about Japanese and Chinese architecture and checked a classic composition of Chinese architecture A Pictorial History of Chinese Architecture to support my presentation.

I compared Chinese and Japanese architecture in four aspects: historical background, space configurations, arrangement of buildings and gardening.

Historical Backgrounds:

In Chinese Tang dynasty Japan learned from China and formed it traditional building, however, the communication between the two countries were interrupted during the downfall of Tang dynasty. In the year 894, Japanese government officially stopped sending envoys to China, till 1185 monk siyuken reintroduced Chinese structural

archetypes from Song dynasty. From the 9th century to the 12th century Japanese architecture developed independently, while Chinese architecture was deeply affected by the northern invaders.

Space Configurations:

The space of ritual hall in both Japan and China inclined to extend. However Japanese temples tend to separate ritual hall and the statue hall, which showcase the concept of keeping the strict borders between human and Buddha, while Chinese temples arranged ritual space and statue space in the same hall.

Arrangement of Buildings:

The symmetrical way of form complex passed down from generations to generations in China. Because the national ideology in ancient times were Confucianism which emphasis on hierarchy and social status. Meanwhile Japanese complex tend to develop in irregular form. As Buddhism was the national religion, people focus more on the inner world. The arrangement of buildings was more like a projection of the inner world.

Gardening:

Both Chinese and Japanese architecture holds the central concept that gardening is imitating nature rather than overcoming nature. Eastern architecture aims to build a natural scenery by artificial methods.

Chinese court dig ditches to make real streams and lakes, while Japanese court pave stones to represent water, which is called dry mountains and waters, making the scenery more abstract.

Final Report

Wu Yingqi
105

Peking University

1. General impression about the program

It was the first time for me to join in an exchange program online and to meet people from all over the world via internet. Though I did not act very actively in lectures and cultural sessions, actually it was quite hard for me to get rid of the resistance and fear of communicating with others in a virtual world, nevertheless, what I experienced in Kyoto summer program is better than that I have ever imagined.

Friendly professors, student leaders and supporters made the most prominent and lingering impression on me with patience, high quality courses and elaborately prepared activities. The staff of this program accompanied us in all the sessions. Whenever I think about the lectures in which professors with approachable smiles put up profound questions, the group discussion of Japanese language classes where supporters helped us non-fluent Japanese speakers to organize our incomplete sentences, the field trip and cultural experience activities in which leaders tried their best to warm the zoom meeting up and encourage me to express myself freely and actively, a feeling of an ineffable warm flow and an intimacy as if we were still closely connected always surges in my heart.

Moreover, the program provided me with a brand-new chance to discover Japanese culture. As a student major in Japanese language and literature, the two-year language learning process is a repetitive work of memorizing new words and grammar. I could timely feel the joy of slowly approaching the fascinating Japanese culture, but in most times the perpetual repetition of language learning brought a kind of suffering and torture, and the difficulty of choosing topics for my paper immersed me in helplessness. Yet after attending lectures I started to realize that what I have achieved was no more than a brief glimpse of Japan and there is still a long way ahead of me to go. Only when I go far enough the way can I

comprehend more aspects of Japanese culture, discover more interesting research fields and bring up with meaningful and motivating thesis topics.

Thus, the perception of *others* and *self* merged this summer. The staff who were others for me showed me how kind one can be to others, bridging the distance between us with selfless dedication. Meanwhile, I realized the measurement and position of self and the discovered the possibility of learning Japanese culture and linguistic further. The mutual exploration and perception of understanding self and others deeply may enable me to go further in future study, teamwork and life.

If possible, I would like to participate in the program on site again as an international student or a student supporter. Thank you all for filling the whole summer with love and kindness, and leaving me with the unforgettable memory.

2.The Consciousness of Now=Here in Japanese Culture: A Perspective of Haiku

I would like to focus on the perception of the Japanese common concept of equivalence between the time 今 and the space ここ, which in English can be translated as now equals here, which is inspired by insight brought by the learning of haiku in the summer program.

As a Chinese student, I have been so familiar with ancient Chinese poetry which pursued gorgeous words and abundant associations, frequently using the rhetorical devices of 赋比兴(narration, analogy and image depiction associated with a certain main idea). When first encountered with 17-words haiku in senior high, I can hardly appreciate the artistic beauty, yet through the summer program I kind of learned to comprehend the instant art, the transitory moment of stillness in the constant flow of time, and the emotion undescribed in words.

I became interested in the art of haiku which doesn't have to be elaborate. Sometimes when walking down the street in a summer night or and hearing wind blowing through trees, we feel the intangible motivation to record the moment, thus a haiku is born. The time in haiku is not about the past or the future but the present, the space just refers to the world before our eyes, the equivalence and integration of time and space turned to be the collective unconsciousness of Japanese, just as kato-syuichi put it, haiku is peak of Japanese lyric poetry and the epitome of Japanese culture.

I tried to verify the existence of now equals here in history materials. Literary classics contained an element of 「もののあわれ」 which was determined by onishi-yoshinori as "understand the emotion of things". The pillow book simply records the daily life in the court but has the power to move us even these days.

The characteristic of now equals here didn't change even after the establishment of warrior era. Hojyo family set the principle of expanding residence according to the demand at present, which led to the generally asymmetrical layout. Meanwhile, political unrest caused by samurai made people lament the impermanent life and this reinforced the cultural identity implicitly.

The integration warrior and Zen highlighted the psychological advantage of the Japanese which lies in the intuitive comprehension of the ultimate yet instant truth. The concept of now equals here began to underlie the Japanese culture which I would compare to a diamond shining from all angles and dazzling all the time. However, just as what maruyama-masao pointed out, the rapid change with times caused the relative lack of philosophical thinking.

To sum up, the now equals here consciousness became a prominent feature of emphasizing parts instead of the whole, paying attention to the present instead of the past or future. Take this as a starting point, I would like to differentiate the concept of space and time among other cultures and religions.

Final Report

1, General impression about the program

Through this summer program held by Tokyo University, I have harvested a lot not only in the academic field, but also happy memories during interpersonal communications, which I would like to elaborate from two points. firstly, thanks to the meaningful summer program, I have deepened my understanding towards Japanese culture literature in the process of following Japanese courses, as well as my Japanese language reading and listening level also have been promoted. The most impressive content that has left great impact on me is some poetic works known as Japanese Haiku and tanka. Especially when I delve into the aesthetic symbols and sensitivities of these traditional literature, a feeling of tranquility would always be aroused from the bottom of my heart.

Additionally, the extra-curriculum discussions really got me hooked, which enable me to make friends with students from all over the planet while sharing ideas and experiences with each other openly. The summer program played as a firm platform that encourage we oversea students to exchange our empathy and passion, at the same time show our enthusiasm to others vice versa. All of these activities are thought-provoking and far-reaching, varying from globalization to attacking Covid-19, we are tightly connected by the comments and slides shared by teachers or classmates, what a precious experience.

In one simple word, as a fully immersed participator, I really appreciate all the wonderful activities and lectures designed for us, and thank you every professor and supporter! Thank you for your kind and timely help! This is definitely an unforgettable and gorgeous journey around Tokyo, Japan online!

2, Main aesthetic symbols and their implicit meanings typically used in Japanese Literature—Take Haiku as an example.

As most traditional Japanese literature do, the haiku, known as a kind of classical Japanese traditional short poem, also are loaded with inclusive beautiful images and symbols. This special literary form consists of "five - seven - five" tempos. Namely, the first sentence has five notes, the second sentence has seven notes and the last sentence has five notes again, a total of 17 syllabic composition, where the "season languages" are attached great significance to. In light of this, the aesthetic symbols in haiku are implicitly and deeply meaningful as well, which are tightly related to the ever-changing seasons as time goes by. I intend to interpret my presentation from the following perspectives:

1, Four most representative aesthetic symbols in Haiku

Among all these poetic images, there are 4 most frequently and typically used symbols are flower, bird, moon and snow. Now, I will elaborate them a little bit one by one.

·Flower

“空をゆく/一かたまりの/花吹雪”——高野素十

Firstly, let us take flower as an example. Japanese poets are apt to lose their heart into flowers in spring, the sakura in special. The haiku composed by Takanosujyuu has just described the pure and natural beauty of sakura, in which he compared the flower falling in sky to flying light snowflakes.

·Bird

“鳴くな雁/今日から我も/旅人ぞ”——小林一茶

What is more, the bird is also a kind of classic aesthetic symbols in haiku. Listed here is a piece of example written by Kobayashi Issa, who attached his complicated drifting emotion to the bird—a wild goose, by means of carrying on silent conversation with the bird, just like talking to one of his intimate friends naturally.

·Moon

“名月や/池をめぐりて/夜もすがら”——松尾芭蕉

Among matuobasyou's masterpieces, the moon is used quite often to create an atmosphere of tranquility. Just through the description towards the movements of light moon around the pond, a feeling of satisfaction has been aroused from the bottom of readers' hearts.

·Snow

“いくたびも/雪の深さを/尋ねけり”——正岡子規

The last seasonal symbol, snow, also frequently appears in poets' famous works. In this haiku, the composer is trying to figure out the depth of snow accumulated, exuding a kind of precious innocence and simpleness buried deeply in human nature.

2, The implicit meanings embedded in those symbols

Then, let us move on to the next part, the deeper meanings conveyed by those seasonal symbols. When we delve into the relations between those symbols and the emotions comprised a little bit, we may find something regularly connected.

The tender flower blooming in early spring (Example: 「花筏」(はないかだ) a classic metaphor comparing the fallen sakura floating in the full water surface to rafts.)

The soft wind blowing in summer nights (Example: 「薫」(かおる) a word originates from 「風薫る」(かぜかおる) in Japanese, which means the soft and warm wind in early summer to bring the refreshing smell of the greens.)

The red leaves falling down in middle autumn (Example: 「紅葉狩り」(もみじがり) a traditional activity embarked by people in appreciation of the red leaves from a remote distance in autumn.)

The snowflakes scattering around in deep winter (Example: 「花弁雪」(はなびらゆき) a big fallen piece of snowflakes, just similar with the flying petals of spring flowers.)

Listed above are some typical expressions appreciated in haiku. From my interpretation, since the "season languages" count a lot, seasonal symbols are tend to be exemplified as one or two most symbolic images. Not limited to this, those symbols created are not only a way to suggest the gradual process of season shifting, but also commonly used to symbolize or typify a kind of specific emotion or spiritual attachment.

3, The features regarding the use of the aesthetic symbols

Finally, I would like to conclude some futures of the way how exactly poets put those aesthetic symbols just right into their works, listed below are 3 points of them:

·Classical

The first feature—classical, which means that symbols commonly derive from literal tradition, the evocative of classic beauty can be shared by readers regardless of which era they live in, since traditional beauty-appreciation has been empowered with infinite vitality.

·Implicit

The second feature—implicit, that is to say, aesthetic symbols are often used to create a vivid but not concrete description or presentation.

·Romantic

The last feature—romantic. To describe vividly, seasonal images are created so as to evoke a mental picture of nature before the readers' eyeballs, then completely being immersed into the atmosphere of romanticism.

Like every form of art, no matter the literature, or music, symbolization is expressive and inclusive at the same time. As a beautifully translated media, aesthetic symbols are accessible sources of Japanese poetry that deserves more attention from thoughtful readers.

Final report

Tiffany, IP
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1. General impression about the program

Despite having to be held online due to constraints of the pandemic, Kyoto Summer Program 2021 was an enriching and interesting experience for me. The academic lectures, language classes and activities are well-arranged and enabled me to understand different aspects of Japan in different perspectives. I appreciate the effort of staff, teachers and students in preparing everything in the program so as to allow us to get the most out of this short, virtual two-week exchange. The lectures are of suitable length with interactive Q&A sessions to help us engage and understand the topics better, and some memorable lectures I had included lessons on classical Japanese literature, whaling, termites and Minamata disease. The field trip and cultural experience also let us learn about local food, sake, and culture, temples and tanabata, via nicely-prepared videos and interviews with experts in the related fields. I was also glad that I was able to have discussions on various topics with students of diverse backgrounds, such as cultural clash and immigrant educational issues, which allowed me to understand the world better by seeing a wider scope from different people's view and experience cultural differences. Moreover, the language classes helped me improved on my language skills in a short period of time by enabling me to interact with native speakers and learn with others within a small class, and topics for the class was also nicely chosen to encourage cultural exchange among us.

As a Year 1 student who has just started learning Japanese last year, this is the first time I communicated in Japanese with native speakers. The first few days were hard for me, but gradually I got more and more familiar and confident in using the language and I am grateful for this unforgettable experience which helped me improved my language skills quickly, especially in listening and speaking. It was also a personal breakthrough for me to interact with new friends in a language that I'm not very familiar with, which I would consider as a great push in my personal development, both knowledge-wise and interpersonal relationship-wise.

Another memorable experience in this program was being able to meet students from top universities from all around the world. It was amazing talking to students with different backgrounds and knowledge, sharing our own culture from cuisines to local customs in a relaxed yet encouraging atmosphere. It felt good to feel the connection between us even when we cannot meet in-person. I had fond times learning from and playing with these interesting people in this short but substantial two-week program. I was exposed to a welcoming multi-cultural environment and learnt a lot more about Japan, on language, on culture, on people, which is definitely a precious experience to remember.

Even though I am majoring in medicine as oppose to most participants who major in liberal arts in this program, I still find it enjoyable to learn more about Japan and fields that I am not familiar with, making this a unique opportunity for me to broaden my horizons.

2. Temples and shrines: Beliefs of the Japanese

As we all know, Kyoto is known for its historical importance and rich heritage in the development of Japan. During the program, we had the chance to visit a temple near KU virtually and understand the temple and Buddhism better via pre-recorded videos and an interview with the host of the temple. Through the session, I became interested in the Temple culture of Japan, thus I went on the Internet to do some more investigation. To be absolutely honest, I did not pay much attention to such culture before and even thought all places of worship the Japanese visit are just called temples. However, after additional research, I finally got to understand and differentiate the two main beliefs in Japan, which are Shinto and Buddhism.

Shinto is the native and most historical belief in Japan. It is a belief in kami, which means 'gods' or 'spirits', and was originated from local mythology. The Japanese believes that different elements around people in the nature possess spirits, and they pay respects to kami accordingly. For worship and respects, they build unique architects, shrines, to pray

and hold rituals for kami. Typical Shinto shrines will always include several elements special to them, including but not limited to the torii as an entrance, shimenawa and shide for connection with kami, which are of important status in the belief and the locals.

On the other hand, Buddhism is a foreign belief passed into Japan from China and Korea in the 5th and 6th century, but is also accepted by many in the country. It was originally just introduced to the imperial family, but later became popular with the people due to its stress on seeking for the removal of suffering and pain in life, physically and mentally. Worship places of Buddhism are called temples, and their design and architecture are also different from that of shrines. Buddhist statues and bonsho bells are only found in temples.

Shinto and Buddhism are both deeply rooted in the lives of the Japanese and hold an important place in the nation as we can see its influence in matsuri celebrations, creative production, community bonding and personal spiritual dependence. However, another interesting point to mention is that even when Shinto and Buddhism are two completely different beliefs as seen from their origins and included aspects, they are actually seen as complementary to each other and many Japanese believes in these them at the same time. It is not uncommon to find temples in shrines and shrines in temples. This is not hard to understand as both beliefs do show common views towards our interaction with all things

around us (ばんぶつ^{ばんぶつ}), such as to respect them for what they are and to appreciate without comparing. The acceptance in both beliefs also shows the wisdom of the Japanese in handling life and relationships, which is inspiring for us to reflect upon in terms of how we are living our lives.

It has been a precious experience to have a deeper understanding on the local beliefs, as well as to view Japan's temples and shrines in a different manner than just as tourist spots. I am generally impressed by what I have learnt during this cultural experience and am looking forward to visit more temples and shrines if I ever have the chance to visit Kyoto in the near future.

Final Report

Pok Nga, LAI

KSMP Number 109

The Chinese University of Hong Kong

1. General impression about the program

I am impressed by the diverse topic of the academic lectures. From sociology to biological sciences, to anthropology and traditional Japanese literature, we participants were able to study Japan from various aspects. Among these, the lecture presented by Shikiko YUKAWA sensei on the topic of the aesthetics and sensitivities of the Japanese as seen through Classical Japanese Literature was the most impressive one for me. Chinese traditional literature included symbolic meaning for certain objects. For example, the flowing water are metaphor of the passing of time. It is surprised to know that such analogy also appears in the Japanese Traditional Literature. On top of these, how Japanese named moon of different time and shapes is very interested to know. As mentioned by Yukawa sensei, Japanese in the old times sitting under the moon, appreciate and name the moon. It shows how the Japanese appreciate and value beauty. As a Japanese cultural lover, I really enjoyed these lectures.

Despite from these, I also managed to learn more about the university. As a Biology student, I am interested in the research master program in the Kyoto University where is well-known for its achievement in biosciences. In the lab visit, I managed to learn the research currently been carrying out by the researchers in the Graduate School of Biostudies.

The professors kindly explain the details of their project that cannot be obtained from the official website. I am now more interested in the master program.

It is ashamed that we were not able to visit Kyoto and have the program face-to-face. For cultural experience and free day activity, it would be really fun if we could visit the brewing factory or the temples in person. I wish with my whole heart that we all participants can visit the Kyoto University and Kyoto in the near future.

2. Haiku and Tanka

I have been particularly interested in the topic of Haiku and Tanka during this program. I learnt about the topic from the Japanese classes. During the 4th and 5th lessons of the Japanese classes, our teacher, Shirakata sensei introduced the format and way of appreciation of these two forms of traditional Japanese poetry.

What impressed me about haiku and Tanka is the hidden message in the poetries. Regarding the traditional Chinese poetry, a majority of them are related to the political situation, wars of the country back to that time, or tragedy of the poet. The poets were expressing their negative emotion such as regret, hopelessness, depression. In comparison, the Haiku and Tanka I read from the lessons are mainly more about the appreciation of beauty and happiness. For instance, a tanka ‘清水へ祇園をよぎる 桜 月夜こよひ逢ふ人みな うつくしき’ written by the poet 与謝野晶子. It is about the poet dating with his lover during a trip to Kyoto. The poet appreciated every scenery went through and people walked pass during the date. The Tanka is actually writing the poet’s happiness during the date. She was blissful that everything she saw seems to be beautiful and grateful too. I enjoyed the poem as I feel like I am walking next to her, feeling her bliss and enjoying the view.

Regarding the historical background of Kyoto, there are a large number of Haiku and Tanka writing about this city. ‘名をもたぬ京の桜はなかりけり’ written by 正岡子規. The Haiku simply means there were no Sakura tree in Kyoto without a name. But why? Why all the Sakura tree in Kyoto has a name but no other city? The poet is actually appreciating the long history of the city. Kyoto had been the Japan's capital and Emperors residence since 794, serving as a centre of politics and culture of Japan for 1100 years. Numerous of distinct historical events once happened in every single street and alley, under every leave and branch. Even a rock sat by the street may witness a period came to an end.

During the Japanese lesson, Shirakata sensei mentioned that Kyoto seems to possess a special meaning in every Japanese. In my opinion, this would be the Kyoto’s magic power-the intense, splendid history hiding in every corner of the city secretly, silently. I would definitely learn more about Haiku and Tanka, and also the history of Japan. And I am very looking forward to visit Kyoto and feel the magic power of the city.

Final Report

Ying Chi, YIP

110

The Chinese University of Hong Kong

1. General impression about the program

In this program, I have experienced a fruitful two-week with a series of various lectures, experiencing workshops and speaking sessions. Most of the lectures were about social sciences and arts in Japan. Since I am currently a science student, I thought it would be

quite challenging to understand and digest the content. Yet, the lecturers were kind and make the content in an interesting and educational way that we could understand easily. The Japanese classes also introduced many literatures about Kyoto in a way that I never thought that I could learn so much more aside of learning Japanese Grammar. On top of that, fieldtrip and cultural experience session about the religion and the wine-making company, Gekkeikan really broadened my horizon and gained more knowledges about different cultural aspects in Japan.

One of my favourite student activities is the Japanese speaking session, which students are divided into different breakout rooms according to their Japanese abilities. Although my level was qualified as advanced, I am not very confident in using Japanese in conversations and always feel frustrated when speaking Japanese. However, in the sessions I have participated in, the KU supporters are very helpful and welcoming which make me feel more confident and try to speak more Japanese. I feel like my conversational Japanese really have improved

In summary, I would like to thank all the professors, helpers and supporters from Kyoto University since I truly experienced the effort they have made in organizing both the academic lectures and the educational activities. The ratio and variety of the activities was also in well-distributed which makes me am more familiar with Kyoto, the very traditional and unique city in Japan, in both the historical and modern way after this program. Also, because of this program, I have met many like-minded students all around the world and made friends with them. For me, this really is an unforgettable experience in my lifetime. Although it is sad that we are not able to come to Japan to experience this wonderful program in a face-to-face basis, I truly hope that COVID-19 could end sooner so that we all could experience Kyoto by ourselves once more.

2. Comparison of secondary education and the culture behind in Japan and Hong Kong
Education is one of the most important issue in countries all around the globe. In this essay, I would compare education system in four aspects in the two countries – academics, campus life, meals, environment and facilities. I would also introduce culture behind these differences and reasons behind.

First of all, Japan, like some other foreign countries, divided their secondary education into middle schools and high schools, each having 3 years, while in Hong Kong, they are combined into a 6-year secondary school. Although the years that student spent in secondary school are the same, the biggest difference in the two is that Japan put more stress on a whole-person development for students as both arts and science-stream students need to learn about all-rounded knowledges by up to 10 subjects, including the Japanese history. However, since Hong Kong only have one entrance exam for entering a university, students are not required to be good at civic education or wider field of knowledge. Although the flexibility given to students to choose elective subjects without having a strict stream would be higher, students are more aware of exam skills more than knowledges and generally lack the sense of having a good life other than academics.

Secondly, similar to the reasons mentioned above, Japan hopes student to develop interests outside the classroom or textbooks. As a result, students are required to join club activities in a daily or weekly basis. Students are thus able to destress and cultivate teamwork or communication skills with peers, which is an important sense in Japan to co-operate in a team. Yet, choices and varieties of clubs are less in Hong Kong, which some of them focuses on academic subjects and have less traditional or cultural activities than in Japan, which also shows how academic-focused the educational system is in Hong Kong.

Thirdly, Japan is well-known for their lunchboxes (bentou) worldwide. Mostly, students bring their lunchboxes prepared by their parents to school and have meals together in the classroom. In Hong Kong, lunch meals are totally different from that. Since Hong Kong secondary school students are allowed to go out to have meals, only some of them would bring self-prepared meals or buy food from tuckshops inside their schools. Although choices and flexibility will be higher, the meals are generally not that well-balanced or healthy than that in Japan.

Last but not least, as Hong Kong is a small city, area of most public secondary schools is limited. Classrooms and laboratories are not big and schools often do not have extra space for having special facilities like swimming pools and playground for other sports. In Japan, it is quite normal for schools to include more than one main building. As they have larger area than in Hong Kong, special venues for specific sports activities like softball playground and Kyudo court.

In summary, it is interesting to compare the differences and pros and cons behind both educational systems. More importantly, it is best for all of us to learn from each other and aim for better educations for our descendants so that they can adapt to challenges in this fast-changing world.

Final Report

Ana Isabel, COELHO REIS ECA

KSmp No. 111

Yonsei University

1. General impression about the program

As unfortunate as it was that the programme could not be conducted in person, I am utterly impressed by the organisation and work put into the workability of this programme online. Although the scheduling was a little confusing, all the materials provided were sufficient to both understand Panda, the assignments and the timetable. The Kyoto University students involved in the programme as supporters also played a key role in accommodating every student. Not only did they clarify doubts we had in Japanese, they drafted guides, notes and quickly replied to our questions over Line. I personally feel very thankful towards all of them, especially considering the extra activities they diligently organised for us. Both the field trip and the cultural experience were intricately designed and every detail was considered. For example, I was very impressed by the PDF document listing different vocabulary necessary to understand the contents, and the work in adding subtitles to the interview conducted. As an international student in Korea, I often struggle with the amount of non-accessible content in my international college, as a lot of important details are debriefed in Korean. For that reason, Kyoto University made me feel very welcome and like an equal.

I could not help but feel a little disappointed by the length of the programme, but considering the in-person basis in creating this programme, I can imagine it lasts a sufficient amount of days. Somehow online, it felt like it ended quickly and the free time could not be enjoyed as it normally would, exploring Kyoto and making friendships. However, I can appreciate the effort put into making the most out of the free time provided. Considering it is a summer programme, shift B's scheduling was, in my opinion, really late in the day, especially taking into account the concentration needed to attend Japanese class. As a last note, and although it was challenging, I appreciated that the elementary Japanese class I attended was primarily conducted in Japanese as full immersion

accelerates language learning. Additionally, the fact that there was one native speaker per student was an ingenious idea and helped me a lot as a learner. It is a great idea as it provides undivided and personalised attention to the student.

2. Tokugawa Japan

As a student of Asian Studies and International Relations, I was particularly interested in learning about Japan's history, society, culture and language. Regardless, I was pleasantly surprised by the distinct topics that were offered within the programme. In terms of my field of interest, however, I was compelled by Professor Sano's lecture which nicely complemented my previous knowledge of Tokugawa Japan. One of the differentiating factors between the Tokugawa and the Meiji period was indeed the foreign policy. Tokugawa Japan was very focused in itself, with a distinct foreign policy called Sakoku (or "closed country" / "national seclusion"), where the shogunate was not interested in allowing foreigners into the state for several reasons, including the spread of Christianity, which the shogunate did not wish for Japan. Whereas the Meiji period was expansionist, where "The Japanese Empire" came to be, and Sakoku was no longer viable nor a priority.

An important distinction to make is between commerce relations and diplomatic relations. Before this programme, I was aware that at a certain point, Tokugawa started allowing certain foreign merchants, like the Portuguese and the Dutch, to come into the country and even to settle at ports and facilitate commercial exchange. This shows that Sakoku was not synonymous to a complete isolationism and, even though Japan was largely self-sufficient, it still allowed very limited commercial exchanges, under strict rules. However, these exchanges were done without the Shogun wanting to create meaningful political relations with these states. The diplomatic relations on the other hand, started later, and the Shogun personally engaged with the person visiting, who would then communicate said meeting back home, and later sign a treaty or some sort of clear-cut political exchange that would, on paper, link the two countries. This showed a shift in priorities where there was a loosening of the strict Sakoku and a start of diplomatic relations. Interestingly however, the Sakoku only officially ended in 1866 and the Tokugawa period ended two years later.

Nonetheless, Professor Sano illustrated the progressive weakening of Sakoku beginning in 1853 when Commodore Perry's "black ships," arrived in Japan, and sort of forced Japan to initiate foreign relations. Commodore Perry not only established trade with Japan, but also became a spokesperson for Western-Japanese relations. Although most of these relations still envisioned trade, there was the added factor of a formal relationship, as well as diplomatic ceremonies to receive said diplomats. Korea-Japan relations are also a good example as Japan met with Korean representatives at this time, but as we know, Japan colonised Korea later on, and Korea began being viewed as inferior to Japan rather than on equal footing.

In the past, I was aware of what had led the Tokugawa period to finish and the Meiji period to start. Thanks to Professor Sano's lecture, I was able to better understand the link and casualties of the transition from the former to the latter. As I graduate next week, I was happy to finish my degree with this complementing information.

Final Report

Jeehoo, Han
112
Yonsei University

1. General impression about the program

As the UNESCO Constitution declares, it is the “minds of men” upon which peace is constructed. Especially at the moment when global pandemic requires international cooperation, it is imperative to deepen our mutual understanding between different cultural and social backgrounds. In this sense, Kyoto ILAS program was a great springboard not only to familiarize myself to Japan, but also to broaden my horizon on its unique values and challenges. I enjoyed all the classes and events, and truly appreciated this opportunity.

The most enjoyable class was the Japanese language class. I was a complete beginner in learning Japanese, quite concerned whether I could catch up with other students. Despite my worries, the professor and all the classmates were greatly considerate. I had multiple opportunities to actually speak up in Japanese, also to communicate and socialize with KUASU friends. Although it was only a 10-hour class, it was a valuable experience for me to learn a new language. I am looking forward to learning more Japanese on my own.

It was also interesting to learn “Japan's energy-environment conundrum”. I was generally uninformed about the 2011 Fukushima Daiichi nuclear disaster; after the class, I learned what cosmic scale the disaster was, its aftermath and legacy that still raises controversies in the Japanese society. I could relate the current issues on the treated radioactive water with my background knowledge on the international law, again inspired to prepare my final presentation regarding this topic.

Most of all, I was impressed by how all the staff members, especially the students, prepared at their best to run off the events. This program would not have been operated as successfully as it did without them. I had fun in all the extracurricular programs, such as the field trip, cultural experiences, and discussion sessions. I am truly looking forward to visiting the introduced sites after COVID-19 ends.

2. Japanese Government's Disposal of Radioactive Wastewater under UNCLOS

In April, the Japanese government announced that the treated radioactive water will be discharged into the Pacific Ocean. How can this action be defended under the international law? To be more specific, how can the disposal be interpreted under the United Nations Convention on the Law of the Sea (UNCLOS)?

Under Article 1, it is clear that the Convention does not prohibit disposal of every substance, but only those that bring “deleterious effects” into the sea. It is questionable whether the “treated” water brings in such effects, especially given the fact that transboundary environmental effect often takes time to be supported with confidential scientific research. Even if it does, causal relationship between the harm and the government should again be proven for Japan to be held liable for.

If meeting the definition of “pollution of the marine environment”, key relatable obligations under Part XII (Protection and Preservation of the Marine Environment) of the Convention are: Article 192, Article 194, Article 207, Article 213.

Article 192 and Article 194 are not “obligations of result”, but “obligations of conduct”. As interpreted in *South China Sea Arbitration case*, these obligations do not necessarily require a State to achieve a favorable result or outcome, but only to endeavor to pursue such goal with all appropriate measures. International Law Commission also confirms that article 194 does not provide “absolute” but only “qualified” obligations. Such interpretation is possible because the Articles intentionally use moderate words that relieve legal binding power, such as “practicable means” “in accordance with their capabilities”, “endeavour to harmonize”, which recognize limits in State abilities to achieve certain outcomes.

In terms of pollution from land-based sources, the Convention only regulates states to adopt “national laws and regulations” but does not specify what binding standards it requires. In other words, State discretion is widely recognized, given the fact that land-based pollution often conflicts with sovereignty issues. According to Article 207. (1), states are obliged only to ‘take into account’ internationally agreed rules but not necessarily to include them. Article 207. (5) further confirms that these measures are to be designed to “minimize” pollution, but not to completely prevent it. The meaning of “applicable”

international rules of Article 213 does not include those that correspond to non-binding regulations. Yet pollution from land-based sources are rarely strictly regulated by international law, and the ones that exist should rather be considered as soft law, such as guidelines or declarations.

Therefore, If Japanese government fulfills due diligence obligation to arrange all appropriate measures that reduce or control pollution, it can be seen to have fully carrying out obligations under UNCLOS. Still, it is recognizable that State may not be responsible for an action not prohibited by the international law, but still be held liable for the damage it has caused.

Hyejin, HWANG

113

Yonsei University

1. General impression about the program

The Kyoto Summer Program 2021 (KSMP) has been by far the most well organized and welcoming program conducted online. As a Korean International Studies major with special interests in the Northeast Asian regional politics and integration, I have always been interested in learning about Japan beyond the typical portrayal conveyed in Korea. The diverse range of academic lectures offered at the program enabled me to break free from my dichotomous perspective on Japan, in which I either viewed Japan as an unapologetic country that did not acknowledge its imperialist faults—or as the mecca for popular culture, such as animes and games.

The following are two academic lectures I found particularly interesting. In his lecture “Japan’s Energy-Environment Conundrum,” Dr. Mike Hugh presented the dilemma of the Japanese government in terms of improving energy self-sufficiency and addressing environmental problems. After listening to the lecture, I was able to obtain a more three-dimensional, sympathetic perspective on Fukushima and its residents—though I have to admit that concerns regarding the radioactive waste and pollution still remain. Professor Iida’s lecture on the Minamata Disease similarly portrayed the destructive impacts of man-made disaster on a society. Like the case of Fukushima, the people of Minamata not only suffered from the immediate consequences of the disaster (the Minamata disease) but also suffered long-term social consequences. Despite being victims, many struggled with stigma and even reprehension for calling out on the Chisso Corporation, which was responsible for releasing methylmercury into the regional waters. This uneven conflict between the victims and the powerful corporation reminded me of the ongoing controversy over the “comfort women,” or the problem of sexual slavery by the Imperial Japanese Army in the past.

My favorite part of the program, however, was the language class. Having scored higher than I probably should have on my language placement test, I joined the Japanese Language Class for Elementary-II & Intermediate-I level. As a result, I struggled understanding much of the very first lecture, but the professor was keen to realize most students’ difficulty understanding the class and promptly adjusted the difficulty of the class. The small class of six students—each student from a different country! —provided a friendly environment for active engagement. I am so grateful to have been able to learn and practice Japanese in such a fun, interactive method.

2. Kawaii or Misogyny: Gender Inequality in Japan

After listening to Professor Kawashima’s presentation on “Heidi in Japan,” I became curious about the possible linkages between the promotion of kawaii culture and sexism in Japan. The hugely successful anime Heidi portrays the Swiss original character Heidi as softer, foolish/ignorant, and cute figure—basically, the personification of kawaii. So, what exactly is kawaii?

The dictionary definition for “kawaii” is usually cute, adorable, or lovable, but kawaii is more than that. To be kawaii is often associated with being shy, naïve, innocuous, and young. It also connotes some kind of vulnerability or helplessness, thus invoking a desire to protect or care for that person/animal. A similar terminology I encountered was “joshiryoku”, which literally means “girl power” but is closer to ‘femininity or femaleness’ in meaning.

Now you may be wondering, what does this have to do with gender inequality? After all, most Japanese females themselves consider kawaii as a compliment or are indifferent toward it, and those who actively seek kawaii culture are doing so out of their own choice. However, there is criticism that the dominance or popularity of kawaii-ness have contributed to limiting Japanese women’s role in society, limiting their representation in politics, business, and academia.

In the most recent 2021 Global Gender Gap Report, by the WEF (World Economic Forum), Japan ranked 120th out of 156 countries, which is significantly low, especially in comparison with the other OECD or G7 countries. The following are contemporary examples of misogyny in Japan: Shiori Ito’s controversial 2017 allegation of Noriyuki Yamaguchi, the former Washington bureau chief for the TBS network, eventually led to her winning the case; however, unlike other countries, the movement failed to take on. Secondly, Yoshiro Mori, who resigned from Tokyo Olympics after controversy over his misogynist comment that female board members talk too much. The bigger public backlash and the resulting response of the Tokyo Olympics can be seen as an improvement of public awareness on gender inequality in Japan.

As final words, I would like to conduct more research into the presence of and push for gender equality in Japan. Thank you for listening.

Final Report

Sheewon, Min
114
Yonsei University

1. General impression about the program

Literally every program I took part in was so nice. From academic lectures which I participated six times such as those regarding Minamata disease, whaling, haiku to discussions on gender, education and globalization, I enjoyed each session and had a chance to deliberately think about certain topics. I could easily tell that all sessions were prepared with great delicacy. Not only lecturers or professors were impressive, but also supporters and leaders of ILAS were considerably competent and always eager to help me, facilitating each session. I really appreciate them.

To be specific, as for Japanese language course, I took elementary one. Professor was diligent, and always happily accepted questions, while struggling to teach us. During the class, I have learned how to introduce myself, basically greetings, my origin, name, favorite music, sports, food, and several adjectives which are needed to more deeply deliver my feelings. Furthermore, when we had a break-out session to more efficiently practice our pronunciation and expressions, and all of my colleges were eager to actively participate in practices, while supporters were willing to teach us and make us practice.

Speaking of academic lectures, I could learn those that I could not learn from my college. For example, Minamata disease. Though (according to lecturer) Minamata disease is not restricted to Japan, but quite a worldwide issue, and broadly speaking, even though diseases happening because of humans have been frequently found, which is quite serious, I have had no opportunity to discuss such issue in Korean schools. I did have time in dealing with that issue in my school, but not that specifically. We just skimmed through it, being busy to tackle other issues. However, since Minamata disease is serious in Japan, and even

has been leading to discrimination against regions where Minamata disease is found, I could more vividly approach to that issue, which was a really good time. Other than Minamata disease, academic lecture which interpreted 'Heidi,' which had been slightly altered in the Japanese society and that regarding Haiku were attractive in the sense that those topics could not be dealt in other countries, but only in Japan.

Discussions were also nice and I could learn a lot from them. Topics such as Post-covid issue, educational issue, gender issue, especially these days, should be tackled with great care and should be discussed in the public. I think this program provided us with enough space of discussion, which I thank a lot.

Friends I made during the program from all over the world are all so nice and I could communicate them, while sharing each other's culture, history, and even language! Every moment was grateful and I really appreciate it.

2. Comparison in Current Issues in Korean and Japanese society in terms of education and gender

As for difference in gender issue between Korean society and Japanese society, I have participated in discussion in gender, and took academic lecture which made use of Heidi to interpret how women were embodied in Japanese society. Speaking of Korea's current gender issue and feminism, in fact, in Korea, feminism is mostly regarded as the same thing as male hatred, mainly because of military service issue. Speaking of Japan's gender issue, women's entry in public affairs is particularly restricted. For instance, women who have been participating in politics, and women executives in companies are significantly few. Becoming professors is also difficult, and sustaining it is much more difficult. Some Japanese supporters of this program pointed out the prevalent thinking that women should not take a risk or stay in house and conduct domestic affairs can be one of the reasons why women's role in the Japanese society is limited. It is interesting while a number of Korean women these days give up their marriage and bearing children, and choose their career, Japanese women value their marriage and prioritize having children, while giving up their career. Discrimination against women exists in both countries, but how to deal with it is totally different

Secondly, during free day, we had time discussing when students from non-English-speaking-country start learning English and talking about severe competitions in each country. As a continuation, I would like to compare the studying environment of Korea and Japan.

It is undeniable Korea and Japan are both suffering from serious competition. While in Korea, education up to senior high schools is mandatory, in Japan, education up to junior high schools is mandatory. Nevertheless, in order to get into high ranking universities, parents in both Japan and Korea want their children to attend private or high-ranking high schools, junior high schools, or even elementary school since it would make next process much easier. Cram schools are also prevalent in both societies. In addition, what was interesting was that Tokyo and Kansai regions play similar role to Gangnam area of Seoul, Korea in the sense that educational institutions such as cram schools or high rankings schools are condensed.

Those were what I have learned throughout the program. What was commonly concluded after every debate was the need for such open discussion. For example, as for gender issue, even though everybody agreed it's hard to achieve complete equality, everybody also agreed that nevertheless, such problems should be kept discussed because only by discussing over and over, we can achieve better society.

Final Report

1. General impression about the program

The Kyoto Summer Program has genuinely been a both enlightening and consoling experience. The successful actualization of various academic contents, cultural experiences, and intimate interactions among students of diverse backgrounds during the program, even amid a global pandemic, not only was simply informative in academic and cultural terms but also demonstrated the consoling and hopeful possibility of staying connected despite closed borders and diminished human contact during the COVID-19 pandemic.

The academic lectures addressing a vibrant assortment of topics firstly presented opportunities for students to encounter novel and intriguing subject matters as well as insightful ideas of respectable scholars, which came to be further developed by the students themselves through final presentations and reports. In addition to the academic lectures, the Japanese language classes divided into multiple levels and thus suited for students of varying degrees of proficiency also constituted a significant component of the program, both providing students with practical knowledge in terms of means of communication and spontaneously facilitating interest in the society and culture of Japan as well as Kyoto University. Furthermore, the various cultural experiences provided by dedicated cultural experience session and fieldtrip, in tandem with the aforementioned Japanese language classes, allowed the students to engage in a meaningful, albeit vicarious and virtual, encounter with a distant and previously unknown culture and society. Lastly, a variety of occasions including discussion sessions, free day student activities, and farewell party, in addition to the abovementioned cultural experience session, field trip, and Japanese language classes, served as venues for students of the numerous participating universities and Kyoto University to intimately interact with each other. Consequently, students of multifarious backgrounds and culture were able to come together, uniting and bonding with each other while sharing and embracing their differences. Overall, the content of the Kyoto Summer Program was not only diverse and meaningful but also well-planned and balanced, which rendered the program greatly enjoyable.

In addition to the content, the arguably most remarkable aspect of the Kyoto Summer Program was the tremendous amount of efforts exerted by both the organizers and the participants to drive the program to a success, despite the myriad limitations and obstacles posed by the COVID-19 pandemic. In particular, the readiness of the Kyoto University students to provide leadership and support during the program was deeply impressive. The Kyoto University students' endeavor to infuse the program with as much meaningful content as possible was evident in the numerous cultural activities, discussion sessions, and student activities, which remarkably mitigated the limitations inherent in virtual, online gatherings. As witnessed from such efforts as well as the successful outcome of the program, the Kyoto Summer Program has clearly demonstrated the hopeful potential for staying connected and interacting with each other in spite of the hardships posed by such unfortunate circumstances as the COVID-19 pandemic.

2. Nuclear Latency and the Prospect of Nuclear Proliferation in Northeast Asia

The topic of “nuclear latency and the prospect of nuclear proliferation in Northeast Asia” was inspired by Professor Mike Hugh's lecture on Japan's nuclear energy environment in relation to the Fukushima Daiichi nuclear disaster. As pointed out in Professor Hugh's lecture, the Fukushima accident has articulated Japan's unique energy environment conundrum, including such factors as high demand of energy arising from heavy industrialization and modernization, scarce indigenous energy resources, lack of stable

renewable energy sources, and above all the danger to the people and the environment posed by nuclear power. Nuclear technology, however, also entails implications outside the domain of Japan's domestic security vis-à-vis its energy environment. Nuclear technology has a compelling potentiality for dual-use which signifies that such technologies may deviate from their peaceful civilian purposes, such as energy production, and be weaponized to produce weapons of mass destruction. The existence of advanced nuclear technology therefore bears significant security implications in such regions of high security volatility as Northeast Asia, as volatile security conditions may tempt the states in the region to weaponize nuclear technology in order to secure their safety, consequently breeding the possibility and fear of nuclear proliferation, and ultimately exacerbating instability. The concept of nuclear latency may therefore be a pertinent subject to be examined in the context of Northeast Asia and the prospect of nuclear proliferation in the region.

Nuclear latency refers to “the possession of many or all of the technologies, facilities, materials, expertise, resources, and other capabilities necessary for the development of nuclear weapons, without full operational weaponization.”⁷ In Northeast Asia, Japan, South Korea, and Taiwan are all considered to possess nuclear latency, considering their robust civilian nuclear energy programs and advanced domestic defense industry.⁸ Even though all three are strong proponents of various nuclear nonproliferation and disarmament initiatives, the volatile security conditions of Northeast Asia, including intensifying territorial disputes, arms race, and the North Korean dilemma, substantially complicate the regional prospects of nuclear dynamics.⁹ Unlike their adversarial neighbors in mainland China and North Korea who possess nuclear weapons, Japan, South Korea, and Taiwan have been reliant on American security assurances and nuclear umbrella.¹⁰ Therefore, if they were to lose their confidence in the American security assurances, the nuclear option may be a compelling choice.¹¹

There are both optimistic and pessimistic prospects of nuclear proliferation in Northeast Asia. To begin with the negative aspects, Japan, South Korea, and Taiwan are all known to have executed some form of nuclear weapons development program in the past, the knowledge from which is likely to have persisted to this day, adding to the already substantial nuclear latency that continues to grow.¹² Moreover, in South Korea and Japan,

⁷ Joseph Pilat, “Exploring Nuclear Latency,” Wilson Center, October 2, 2014, www.wilsoncenter.org/publication/exploring-nuclear-latency.

⁸ CSIS Missile Defense Project, “Missiles of Taiwan,” Missile Threat-CSIS Missile Defense Project, March 3, 2021, <https://missilethreat.csis.org/country/taiwan/>; Mark Fitzpatrick, “Asia's Latent Nuclear Powers: Japan, South Korea and Taiwan,” The International Institute for Strategic Studies, February 2016, www.iiss.org/publications/adelphi/2015/asia39s-latent-nuclear-powers-japan-south-korea-and-taiwan; James Martin Center for Nonproliferation Studies, “Japan,” Nuclear Threat Initiative, October 2018, www.nti.org/learn/countries/japan/nuclear/; James Martin Center for Nonproliferation Studies, “South Korea,” Nuclear Threat Initiative, October 2018, www.nti.org/learn/countries/south-korea/; James Martin Center for Nonproliferation Studies, “Taiwan,” Nuclear Threat Initiative, May 2015, www.nti.org/learn/countries/taiwan/; Vienna Center for Disarmament and Non-Proliferation, “Asia's Latent Nuclear Powers: Japan, South Korea and Taiwan,” Vienna Center for Disarmament and Non-Proliferation, June 26, 2016, vcdnp.org/asias-latent-nuclear-powers-japan-south-korea-and-taiwan/.

⁹ Jong Kun Choi, “Crisis Stability or General Stability? Assessing Northeast Asia's Absence of War and Prospects for Liberal Transition,” *Review of International Studies* 42, no. 2 (2016): 287–309; Chung-in Moon and Sue Jeong, “Is a Nuclear Domino Effect in Northeast Asia a Real Possibility?” *Global Asia*, June 2021, www.globalasia.org/v16no2/cover/is-a-nuclear-domino-effect-in-northeast-asia-a-real-possibility_chung-in-moon-sue-jeong.

¹⁰ Moon and Jeong, “Nuclear Domino Effect.”

¹¹ Ibid.

¹² Jake Adelstein, “New Evidence of Japan's Effort to Build Atom Bomb at the End of WWII,” *Los Angeles Times*, August 5, 2015, www.latimes.com/world/asia/la-fg-japan-bomb-20150805-story.html; David Albright and Andrea Stricker, “Taiwan's Former Nuclear Weapons Program: Nuclear Weapons On-Demand,” Institute for Science and International Security, November 2018, isis-online.org/books/detail/taiwans-former-nuclear-weapons-program-nuclear-weapons-on-demand; Toby Dalton and Ain Han, “Elections, Nukes, and the Future of the South Korea–U.S. Alliance,” Carnegie Endowment for International Peace, October 26, 2020, carnegieendowment.org/2020/10/26/elections-nukes-and-future-of-south-korea-u.s.-alliance-pub-83044; James Martin Center, “Japan”; James Martin Center, “South Korea”; James Martin Center, “Taiwan.”

conservative politicians and opinion leaders have precipitated discussions of nuclear armament, to which the public has shown considerable support in South Korea, and the Japanese government has shown signs of nuclear hedging.¹³ Therefore, such aspects combined with regional security volatility may lead to proliferation.¹⁴ On the other hand, the positive aspect is that despite the numerous sources of conflict, Northeast Asia has witnessed no major armed conflicts in recent decades while there are positive signs for general stability.¹⁵ Therefore, disputes may continue but are unlikely to be significant enough to warrant a nuclear breakout, especially considering the extremely high costs that would ensue.¹⁶ Furthermore, Japan, South Korea, and Taiwan have all been faithful adherents and proponents of global initiatives for nuclear disarmament and nonproliferation.¹⁷ Therefore, considering the practical circumstances, proliferation may not be as imminent as some may fear.

Moving beyond the mere observation of prospects, the conditions needed to facilitate non-proliferation in Northeast Asia may also be contemplated. Firstly, a consistent and credible US alliance may be a key as Japan, South Korea, and Taiwan would feel the need to develop their own nuclear capabilities when they no longer trust the American security assurances and nuclear umbrella. Furthermore, the active development of formal cooperative institutions may be another crucial component as the lack of such institutions currently hinders the development of a general stability in Northeast Asia. Lastly, consistent diplomatic efforts have successfully induced Japan, South Korea, and Taiwan to stay within the boundaries of non-proliferation until now, in contrast to the failures in India, Pakistan, and Israel.¹⁸ Consistent and comprehensive application of diplomacy would therefore pave the way to non-proliferation in Northeast Asia.

Final Report

Tamara Kostadinovic
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University of Vienna

1. I entered this program without knowing what to expect and was very pleasantly surprised. The program was very well scheduled, even for someone like me, who lives in a time zone with a seven-hour difference from Japan. I had enough time to do my homework and study in between the Japanese lessons.

¹³ Moon and Jeong, "Nuclear Domino Effect"; Dalton and Han, "Elections, Nukes, and the Future"; James Martin Center, "Japan"; James Martin Center, "South Korea"; Vienna Center, "Asia's Latent Nuclear Powers."

¹⁴ Moon and Jeong, "Nuclear Domino Effect."

¹⁵ Choi, "Crisis Stability or General Stability?"; Stein Tønnesson, "What Is It That Best Explains the East Asian Peace since 1979? A Call for a Research Agenda," *Asian Perspective* 33, no. 1 (2009): 111–136.

¹⁶ Moon and Jeong, "Nuclear Domino Effect."

¹⁷ Fitzpatrick, "Asia's Latent Nuclear Powers"; James Martin Center, "Japan"; James Martin Center, "South Korea"; James Martin Center, "Taiwan."; Moon and Jeong, "Nuclear Domino Effect"; Vienna Center, "Asia's Latent Nuclear Powers."

¹⁸ Moon and Jeong, "Nuclear Domino Effect"; Vienna Center, "Asia's Latent Nuclear Powers."

Furthermore, I liked the structure of my Japanese class very much. Especially the number of students per class was very suitable. Kashiwagi sensei was able to pay attention to every one of us individually. This made it possible to get a general feeling for the language after only eight hours of studying Japanese. I cannot say that I have mastered the language, but it certainly provided me with a starting point on my journey to learn Japanese, which I am very thankful for.

The academic lectures covered various interesting topics in many fields. While the headlines did not always give away the full content of the lecture, in the end I enjoyed every single one I could attend. Two hours was the perfect time frame for the lectures as concentration could be easily upheld. Furthermore, the professors had time to explain the topic in enough detail.

While learning Japanese and attending interesting lectures was a huge part of this program the most enjoyable thing was meeting so many new people. I am very grateful for all the work the students from the Kyoto university put into this program. They made the experience even better by introducing us to the culture of Japan and bringing us participants closer together during our free time.

What I enjoyed most were the discussions amongst students on various topics. It was not only great in terms of getting to know each other but introduced me to new ways of thinking. As we are surrounded by fellow students of similar backgrounds and majors most of the time, we tend to live in a bubble. This program helped me burst that bubble and start considering different points of view for many topics. Hearing the experiences and opinions of so many participants across the world opened my mind to more critical and inclusive thinking.

To sum up, I had a unique experience during the Kyoto University Summer Program 2021 and I hope that one day I can visit Kyoto University in person.

2. The Meiji Constitution

The Meiji Constitution was Japan's first constitution of its kind and was introduced in 1889. It was Meiji Tennos intent to modernize Japan to suit western standards while preserving their own power and culture. The Meiji constitution remained in force until 1947 giving way to the postwar constitution under the occupation by the allied forces.

Before the Meiji Constitution there was no codified constitution in place. While various laws were written down and enacted beforehand, they mostly consisted of criminal and administrative laws. Constitutional laws were practiced but never fully documented.

Before the Meiji Restauration Japanese law was highly influenced by Chinese law. But with the six codes enacted by the Meiji Tenno, the Japanese law system implemented western structures and ideas. Especially German and British systems were taken as inspiration to draft the new constitution. In 1882 an overseas mission was deployed to observe and study western legal systems. The goal was to find systems, that could be implemented in Japan. Quickly the instructed scholars deemed the American constitution as too liberal for that time. French and Spanish models were not seen as suitable either, as they were too democratic. In the end the Japanese scholars settled on the German constitution as their inspiration and started drafting a constitution with the help of German legal scholars.

The Meiji Constitution consisted of 76 articles which were distributed amongst 7 chapters: The Emperor, Rights and Duties of Subjects, The Imperial Diet, The Ministers of State and

the Privy Council, The Judicature, Finance and Supplementary Rules. While the French legal system was generally deemed to be unfit, the structure of the constitution was modelled after the division of the French constitution.

Although the Meiji Constitution cannot be characterized as being extremely liberal or democratic, it nonetheless held plenty of rights for its subjects. Those rights included freedom of movement, not to have one's house searched or entered, privacy of correspondence, private property and freedom of speech, assembly and association. These principals are still the pillars of today's democracy and freedom. Although implemented in Japan under a monarch, they were still the foundation for the changes to come.

Final Report

Ester, KUNATH

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University of Vienna

1. General impression about the program

I am honored I got to be part of the Kyoto Summer Program 2021. It was perfectly organized and one could tell that everyone put a lot of care into giving the students as much of an in-person-experience as an online program allows.

The interdisciplinary approach was very inspiring as it gave me fascinating insights into all kinds of fields of study and into various interesting topics. The academic lectures certainly made me want to learn more about smart agriculture, geography, energy management, management of companies, literature, Buddhism and in general how a country's culture influences politics, legislation, media and society as a whole. Every lecturer contributed to deepening my understanding of this fascinating, traditional and innovative country and its relations with the global community.

I enjoyed being able to engage in discussions about relevant issues ranging from environmental challenges to gender discrimination and I certainly won't forget the feeling of being able to exchange worldviews and experiences with people from all over the world. I am convinced that in times of closed borders, cultural exchanges, like provided by Kyoto University, are all the more important.

Everyone was extremely welcoming, supportive and insightful and I'm thankful to everyone who shared their piece of mind with me. I wished we had even more time for discussion, but the hours per days are limited and flew by in an instant.

In addition, those two weeks were a great opportunity to improve my English and Japanese skills. The Japanese language class I attended had an incredible student to teacher ratio with even more supporters assisting us in honing our language skills.

Though I would have preferred to meet everyone in person, the online format itself was what made meeting everyone possible in the first place. It also taught me to present in a virtual room which will surely become more and more prevalent as digitalization advances.

I'm glad I got to learn more about Kyoto University, its faculties, fields of research and its students and I hope I'll be able to visit in person once again.

2. The beauty of imperfection and its depiction in classical Japanese literature

Out of the numerous interesting academic lectures, Professor Yukawa's presentation about the aesthetics and sensitivities of the Japanese as seen through classical Japanese literature captivated me the most. It broached many aspects of Japanese art, culture and lifestyle I had already been fascinated with, but couldn't quite put into words.

As a law student, most of my academic studies revolve around texts, but those are probably as different to classical Japanese literature as they could possibly be. Juridical pleadings tend to be as extensive and detailed as possible in order to cover every possibility. Professor Yukawa made me appreciate the shortness of Japanese poems which strive to leave out any redundant syllable, anything that is not essential to convey that mental snapshot. Although I don't intend to compare classical Japanese literature to juridical essays and legislation as their nature and purpose differ, I was nevertheless fascinated by their dichotomy.

I learned a lot about the different forms of beauty which were written about by Japanese poets, such as the beauty that is dreamt of or imagined, the beauty of things that are incomplete or imperfect, fleeting and fragile beauty and the beauty that is invisible to the eye, but appreciable through our other senses. Professor Yukawa mentioned the moon as an example as Japanese poets almost preferred to write about his beauty when he was obscured by clouds or leaves, instead of shining in full glory.

Inspired by her lecture, I researched more about this understanding of aesthetics as well as the ideal of beauty in western countries. During my investigation I came across the Japanese concept of "wabi-sabi" and the debate whether beauty is subjective or objective. While "wabi-sabi" encompasses the notion of subjective beauty which can be found in things that are imperfect, impermanent and incomplete¹⁹ and focuses heavily on the beauty of nature, the historically dominating ideal of objective beauty in western countries is often described as ideal perfection, harmony, symmetry, splendour and eternal youth. Moreover, most western literature written about beauty paid homage to the beauty of mankind or things created by human beings, rather than nature. But this mindset has shifted over time and more and more contemporary writers are adapting a perception of beauty similar to the one of "wabi-sabi".²⁰ One example would be the German philosopher Wilhelm Schmid who describes beauty as subjective and to be found in things that are imperfect and painful.²¹

I don't think that subjective and objective beauty are mutually exclusive concepts, but I hope that the idea of imperfect beauty will gain more recognition in society, as a counterbalance to a world which gets more and more digitalized and as such filtered and artificially "perfect". And I hope that, in a world that is outgrowing its own capacities, we rediscover the appreciation of nature and take effective measures to protect its impermanent and incomplete beauty.²²

Final Report

Jil-Joanna, OPIELA

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University of Vienna

1. General impression about the programme (word count: 500)

The Kyoto Summer School held in July/August 2021 provided numerous lectures on various topics. In this short essay a personal impression will be presented. At this stage the author would like to remind the reader that impressions are subjective and therefore can vary from student to student. Also, it has to be said that the following paragraphs contain the authors

¹⁹ Kyoto Inn&Tour, Why is it difficult to understand what wabi-sabi means?, Sakura News (2019).

²⁰ Iannelli, Beyond the western Ideal of Beauty. A Wabi sabi Aesthetics to survive the future, in AGALMA, 41 (2021) 100-102.

²¹ Schmid, Schönes Leben? Einführung in die Lebenskunst, Suhrkamp 2017, 255 - 267.

²² Iannelli, Beyond the western Ideal of Beauty. A Wabi sabi Aesthetics to survive the future, in AGALMA, 41 (2021) 110.

honest and personal opinion. The aim of this essay is to provide insights and suggestions for future improvement and therefore increase the percentage of students that are overall content with the programme.

Firstly, the broad range of lecture topics gave students the possibility to increase their scope of knowledge and enabled them to dive deeper into topics that are not often taught in their home universities. Lectures such as ‘Organization and Management in Japanese Companies’ and ‘Whaling in Japan’ allowed students to not only deepen their knowledge in the legal field but also provided a path that enabled them to understand fundamental factors of Japanese culture.

Secondly, the Japanese classes provides a short insight into the Japanese language and is certainly very beneficial to accompany the academic lectures when the programme is held in person. However, it is extremely difficult to coordinate students from all over the world from different time zones and convince them to attend the zoom Japanese language classes. Even though two groups have been put into place, it is not likely to be motivational to overseas students to learn Japanese if an important aspect of language is missing: in person use and practice. The Author highly appreciates the effort, but unfortunately the combination of academic lectures and Japanese language classes for six days a week at hours such as 1:30-3:30am, 7:30-9:30am and 9:40-11:40am, made it extremely difficult to keep up with. However, the quality of the lectures and language classes was high. Therefore, it is recommended to introduce a third group in the future when offering an online summer school, so that it is made possible to overseas students to be able to follow their natural sleep schedule. Or, alternatively, have the coordinated groups that were suggested for students abroad in the original programme brochure.

Thirdly, it must be emphasised that the lecture by Michael Hugh about Japan’s energy environment conundrum was outstandingly good. The professor’s way of explaining the topic and providing not only examples but also fostering the students in creating their own ones, is truly outstanding. Moreover, the professor’s life and career advices were also highly appreciated. It always helps to learn from people that one can look up to. Consequently, the author decided to dedicate the final paper to Professor Hugh’s lecture.

In the course of the Kyoto Summer School it was possible to largen the scope of knowledge in Japanese culture, law and history. Despite the weak points that have been addressed in the second body paragraph, the programme was all in all very informative and interesting. When filling out the room for improvement by introducing a few changes, the programme can rise to its full potential.

2. Japan’s attempts for sustainable development after the Covid-19 crisis (word count: 430)

The concept of sustainable development has been formally defined in the Brundtland report in 1987. Professor Hugh provided in his lecture about sustainable development a deep insight in the environmental aspects. In the 21st century technological progress and sustainable development have to go hand in hand in order to be successful. This essay will outline the reasons for the authors interest in this topic and how she developed her presentation topic.

Firstly, Professor Hugh’s lecture was not only academically but also generally inspirational. The professor’s concept of life, his curriculum and his research provided the students a broad spectrum of ideas. He certainly is an accurate representation of a global citizen who offers useful ideas for a better tomorrow. Professor Hugh’s lecture motivated the author to dive

deeper into the topic of sustainable development and Japan's attempts to meet its requirements after the Covid 19 crisis.

Secondly, the author became particularly interested in Japanese technological solutions that can be provided in order to ensure sustainable development. Sustainable development encompasses not only ecological but also economic, health related and globalization aspects. The IIASA presents 17 sustainable development goals that have to be met in order to ensure "sustainable development" as an end goal. With this in mind, the author asked herself how to ensure sustainable development despite the Covid-19 health crisis that not only came along with a global health crisis but also with political and economic grievances. In times of crises, it is often to be forgotten what the principal focus in pre-crisis times was. However, Japan has made outstanding efforts and showed the global community that it is possible to stand up and work towards a goal during and after times of crises. In cooperation with the IIASA, Japan is researching and heading towards sustainable development goals.

In conclusion, not only the lecture but also additional research has contributed to the authors understanding of the legally defined term "sustainable development". The implementation and elaboration of it is certainly a challenge that we face as a global community. Japan can be seen as a front runner in the regard of openness, cooperation and focus. Even though it is expected that the global community is still facing a significant time of recovery after the Covid 19 crisis, the author takes an optimistic stance. Cooperation being the most important factor of success, Japan will be able to implement scientific ideas into reality. In the end of the day the global community could be able to meet most of the 17 sustainable development goals and consequently live in a more sustainable and healthier environment.

Final Report

Fabian WUTTE
KSmP Number: 119
University of Vienna

1. General impression about the program

The Kyoto Summer Program was a very enriching experience that I was happy to have participated in! I met lovely people from all over the world, improved my Japanese, listened to academic lectures and received insights into Japan's and Kyoto's culture. Even though it was online, I felt that everyone involved tried to create something meaningful and connecting, and that they succeeded in doing that. My majors are in law and philosophy, so I really appreciated all the lectures on topics that are outside my usual field of interest. Literature, ecology and economics are just a few of the topics I usually don't find the time to grapple with in an academic way, but in this program, I could do so with the guidance of great professors. Furthermore, I want to stress that all the effort from Ayumi-san, Sakura-san, Riku-san, Tamami-san, Kazu-san and all the other leaders and supporters really paid off! The interviews with Ishida-san and Higashihushimi-san at Gekkeikan and Shoren-in respectively were very insightful, and I did not regret cutting back on my sleep to be able to listen to them. For example, it was interesting to hear about how Koji-mold is being used in the production of sake, and how it can be used to create other things as well – I did not know that! Again, it was helpful to have students from very different fields present to help me with any questions regarding the science behind sake, and we had some lively discussions. The only sad part about all of this was that we could not meet and go out for some sake in an Izakaya in Kyoto ourselves, but I hope to be able to do that in 2022. To conclude, I want to give a big thanks again to everyone involved, and I hope that everyone had as much fun as me! I think I will see at least some you in Japan or in another part of the world soon, I am sure of it 😊

2. The moral conundrum of whaling

For my topic of interest, I chose to further explore the ethics of whaling, inspired by Dr. Wakamatsu's very insightful lecture. While Dr. Wakamatsu chose an anthropological approach to explain the topic, I presented it from a philosopher's point of view. I was and still am interested in answering two core questions. The first one that came to mind was: "What is the reason for the inability of the IWC (International Whaling Commission) to create a coherent opinion on (mainly) commercial whaling, and why can they not hold their member states accountable?" and the second one was "What are ethical arguments against whaling?". To be able to answer, I chose to search through JSTOR, an online library mainly for philosophical papers and essays. I found a very interesting article by Hope M. Babcock²³, where she talks about exactly those issues, and tries to oppose certain ideas to commodify whales even more than it is already being done. She talks about members of the IWC basically having two types of opinions, those who are against whaling because of moral reasons, and those who are against it because they want to build up more whale stock to hunt them again in the future. In her opinion, this fundamental difference caused and causes the apparent ineffectiveness of the organization. Moreover, some key moral arguments against whaling have been laid out by her, that I would put in two categories. First, the opinion that whales have moral worth and therefore should not be killed. This follows animal rights activists' theories that animals share certain human characteristics and should therefore be treated in a way that is at least similar to humans. Secondly, the environmental argument that killing whales would damage the ecosystem, since whales do have a role in keeping a certain ecological balance. This needs further elaboration that I will gladly investigate in the future. During my research, I also tried to come up with practical approaches to promote awareness about the issue and to potentially influence policies.

All in all, Dr. Wakamatsu's lecture was really inspiring and led me to gain knowledge in a field that I did not know before!

Thank you once again for this beautiful program!

Michela Asia Bevione
Ruprecht-Karls University of Heidelberg
Summer Semester 2021
Kyoto Summer Program (ILAS)
KSMP Number: 120

ILAS: Final Report

1. General impressions on the program

The Kyoto Summer Program has been a wonderful experience: I was positively surprised by how both teachers and student assistants managed to create an engaging, welcoming environment for discussions and learning despite the difficulties of an online setting.

²³ Hope M. Babcock, *Environmental Law*, Winter 2013, Vol. 43, No. 1, pp. 1-33,
PUTTING A PRICE ON WHALES TO SAVE THEM: WHAT DO MORALS HAVE TO DO WITH IT?

Everybody managed to tackle technical problems smiling and laughing together, which made the whole experience even more enjoyable and took a lot of the pressure off.

Although the courses only lasted two weeks, I still feel my progress in the Japanese language was noticeable, and thanks to the program I have now overcome my initial trepidation towards learning a new Asian language as an European beginner, and I can say I have now gained the confidence I needed to continue studying Japanese at my home university.

What I also really enjoyed about the program is that it was not only focused on learning Japanese but provided a rich variety of lectures and activities as well: the field trip was especially memorable as we learned a lot about the production of sake, its cultural and historical importance and the innovations behind it.

The discussions with fellow students were really inspiring as well and addressed many important topics, including the impact of Covid-19 on society and education, environmental problems, and gender issues. The Japanese moderators provided a thoughtful insight of the topics from a Japanese point of view, and the active exchange between students from all over the world contributed to the rich academic discussions, then further strengthened by the final presentations, where all students showed their engagement in the various topics, especially in the whaling industry in Japan.

2. Smart agriculture and sustainable food production

I really appreciated the attention devoted to environmental issues provided by many lectures of this program. My favourite lectures this year were definitely the lecture on smart agriculture, livestock, and aquaculture for sustainable food production by Professor Kondo, and the lecture on whaling in Japan by Professor Wakamatsu. Both professors gave an essential insight on the difference between Asian and Western food cultures, and they both explained in a very clear manner how the food industry is intertwined with political and economic policies.

Sustainable agriculture and the preservation of the oceans are key topics in the political agenda of many countries, as voters are becoming more and more aware of the damaging impact of pollution and global warming on the global food supply chain. The lecture by Professor Kondo was particularly inspiring, as it showed that Japan is efficiently tackling food and water waste thanks to new technology like infrared scans and fluorescence pictures, which can analyse food products to separate edible products from contaminated ones, reducing waste in the distribution phase. He even presented new methods to recover edible food from waste and transform it into jellies or other sophisticated food products, addressing the increasing importance of social media in spreading a new, alternative food culture, especially among younger generations.

Japan is obviously renowned for its advanced technological sector, but I always assumed the robotic sector was mostly being developed in the secondary and tertiary sector, for example in industrial production or in other daily products like computers or cars, so I was glad to learn that new technologies are being used in the primary sector as well. In fact, due to the population growth and the increasing challenges of food production caused by climate change, it is of vital importance to boost research in agriculture and aquaculture to ensure the sustainable production of food. A few examples I discovered in my own investigation on the topic are vertical farms, where plants are cultivated indoors for optimal water use and controlled growing conditions. Those vertical farms will be crucial in areas most affected by the effects of climate change, for instance by flooding or desertification, as they will allow increasing the cultivation of vegetables in a safe, controlled way, protecting the weeds from contamination or natural disasters, reducing the use of water and pesticides, and avoiding soil deterioration.

In the robotic fields new robot ducks are being developed to eliminate weeds and parasite from the rice paddies without having real ducks eating the rice; nanotechnology is being

used as well in the development of bee drones, which could be the next frontier of pollination for the preservation of plant diversity. Although these new technologies might seem typical Japanese at first, one will soon find out that the primary sector is being modernized all over the world: in Germany farmers are already using automated tractors and drones to work on larger fields more efficiently, so there is no doubt that technological advancement from Japan will continue to inspire companies across the world.

Final Report

Miriam, MARTENS
KSmp Number 121
Heidelberg University

1. General impression about the program

I am more than happy that I decided to apply for this program because I really enjoyed it. I highly appreciate the hard work all the organizers put into the program to make it the varied, interesting, and interactive online event that it was. You really made the best out of the situation. For me as a natural science student, it was really refreshing to attend lectures on topics completely different to my major. For example, I learned a lot about termites, about the origin and meaning of the depiction of Heidi or about much thought can and has to be put into advancement in the food industry to face the challenge of food supply in a growing population. I just thought it was a little sad that two lectures of the ILAS program, which at least in Heidelberg was pointed to Japanese language beginners, were in Japanese. I would have loved to hear about education and socio-linguistic aspects in Japan, but my language skills would have been far from enough to understand anything.

The creativity that was put into structuring the field trip and the cultural experience was great. It was good that videos and interviews were taken. Like this we could see the inside of the temple and also feel a little bit like sitting at the table together with the monk. The structure of the field trip with switching between asking a question to introduce the next topic and then showing the video that gives information of this was fun and more interactive than watching all at once on your own.

I was surprised by how lively the discussion rounds were and that everyone contributed to them. The topics and preformed questions of the discussion rounds succeeded in giving a basis on what to talk about, so there was no awkward silence due to no one being able to think of a topic to talk about or people being too shy to initiate a discussion. The topics and questions were all general enough for everyone to have experience with it, so it was easy for everyone, or at least for me, to contribute to the discussion with the personal opinions and experiences.

Thank you so much for these amazing days!

2. Contribution of discussion rounds to cultural awareness and personal growth

The discussion rounds were a great possibility to gain insights into the life in other countries. It was interesting to see that there seem to be common general practices that can be found in both eastern and western cultures and that differences often lie in the details. For example, in the discussion of gender we talked about the influence older family members can have on the views of the younger generation and saw that there was a similar difference between cities and rural areas. In general, kids that grow up in cities tend to be more open minded and have opposing opinions to the conservative values of older people, while kids from small rural communities tend to share more of their elderlies' views. We hypothesized that this could be the result of the input the children are getting. If someone is in contact with many different humans and, thus, opinions by living in a bigger city and being active

on social media they have a broader spectrum of views to base their own values on. If you are mostly in contact with your local community and get input from the older people and often also religious leaders it is just natural to make their values your own.

The facilitator of the gender discussion round Sayaka also shared further links to BBC articles about Japanese women struggling in their careers due to the Japanese tradition and work ethics. Women are often still expected to be stay-at-home mums and omit their career. At the work place, it is still often required to work overtime because leaving on time is frowned upon by your co-workers and boss, as I heard in a video from the Youtuber “Abroad in Japan”. Hence, not only your boss will push you into overtime, but you will also experience peer pressure from your colleagues to do so. And options for childcare are very limited. All this makes it nearly impossible for women to work in full-time jobs and may be promoted when their partner has a full-time job too or when they are a single parent. From my experience this problematic dynamic exists in Germany too, but not as pronounced as it seems to be in Japan.

Also, we students all agreed that being forced to adjust to everything being shifted to online events and the resulting need for a strong self-discipline to organize your own schedule and keep yourself motivated to study was one of the hardest challenges of our daily lives during the pandemic.

I am fascinated about how well the discussions about some sensitive, but important, topics went with participants coming from so many different cultural backgrounds like Japan, China, Germany, Ethiopia, South Korea and the US. This undermines that discussion rounds like these help an individual to become more open minded and accepting by being confronted with diversity.

Final Report

Stefano TRULLA

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Heidelberg University

1. General impression about the program

The Kyōto Summer Program 2021 has been an intense experience lasting for one week and a half. Before beginning this program, my expectations about the program were high, and after it, I can say that all of them were satisfied. This program fostered and increased my interest in Japan, the Japanese culture, and its language.

All the lectures I attended were of great interest and explained in a clear and engaging way by the different professors. All professors provided compelling cases and impressive arguments. Through these lectures was possible to see the connections between the Kyōto University, the Japanese culture, the tangible applications of science in everyday life and within the territory. The course of Japanese language had another relevant role in this program. Uraki Norikazu *sensei* also explained the content of the language course in a clear and understandable way. His lessons helped me in a twofold way: First, they helped me acquiring new expressions, words, and in clarifying doubts I had before begun this program. Second, his lessons gave me further motivation to improve and keep studying the Japanese language after this period of pause. Furthermore, the breakout sessions and the chance to practice the language with native speakers and with other students helped the learning process.

Despite the online format, the activities as the field trip at the Gekkeikan sake company, and the cultural experience at the Buddhist temple were fascinating and the way they presented and the questions asked made the activities enjoyable. Both activities inspired me with different considerations and reflections concerning the different aspects of Japanese society like religion, economy, and industry.

Another important point was the work and the role of the leaders and supporters, which has been a great and precious value-added. The free activities, the conversation in English and Japanese did not have only an educative purpose; they helped to feel the restriction of the digital media less overwhelming, and they made this experience more pleasant. In conclusion, this experience increased my interest in Japan and the Japanese culture with the hope to visit it as soon as possible.

2. Critical medical anthropology and Minamata Disease

The lecture that caught my interest the most is “Minamata Disease: High Economic Growth and Environmental Problems in Japan” held by Reiko Iida *sensei*. Iida *sensei* highlighted how economic growth affected the health of the people around Minamata. Iida *sensei*’s research consists in understanding two main points: First, it is to understand the benefit that people get from economic development; second, how did pollution problems affect the local communities.

I want to understand how critical medical anthropology can address the Minamata Disease according to its theoretical and critical approach and understand how Minamata Disease can be described beyond the biomedical descriptions. To illustrate this anthropological approach, first I will introduce critical medical anthropology as a discipline able to examine the connections between culture, historical and political processes, and economy. Second, I will consider the historical context that produced the Minamata Disease. Finally, I will provide an account of Minamata Disease from critical medical anthropology.

Critical medical anthropology is a field of medical anthropology that focuses its attention on the structures that relate social groups with instances related to politics, economy, and health. Critical medical anthropology’s approach engages with the “political economy of health tradition by marrying it to the micro level understandings of on-the-ground behavior in local settings and socio-cultural insights of medical anthropology.” (Ember & Ember 2003, 25) Furthermore, its commitment is to embed culture within the political and economic context with specific historical settings (*ibid.*). Considering the historical context helps to better comprehend the social, cultural, and political production of disease under terms that are beyond the biomedical description. From a historical perspective, Elise Tipton (2017) shows how the processes of economic growth in Japan – especially after the Second War World – increased, on the one hand, the power of Japan, but, on the other hand, it revealed negative effects on society, ecology, and health. In other words, besides the economic miracle of Japan, there are social, human, and environmental implications that contributed to the definition of “victims of pollution.” (Tipton, 199) In this regard, the victims of Minamata Disease manifest the symptoms of mercury poisoning as ataxia, muscular weakness, paralysis, insanity, and in the extreme cases death. Furthermore, they face the obstacle of companies and government as well as the social stigma brought by the disease and the accusation of being anti-patriotic (Tipton, 200).

In conclusion, critical medical anthropology can highlight the historical, political, economic, and cultural processes providing a different perspective on Minamata Disease. In this regard, Minamata Disease is not defined only by biomedical terms and symptoms, but it can be described as a product of the Japanese capitalist system and its drive to compete with the other world potencies. In other words, Minamata Disease is the historical product of the push of capitalism.

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KSMP 2021: Final Report

Vesta, PETRASIUNAITE
KSMP Number: 123
Program: ILAS
Heidelberg University

1. General impression about the program

The Kyoto Summer Program 2021 was held online due to the Covid-19 pandemic. Even so, it turned out to be a very well-organized opportunity to meet like-minded people from all over the world, get insights into the academic life of Kyoto University but also to learn and practice a new language as well as get a deeper understanding of Japanese culture.

To start, the academic lectures offered a wide variety of topics ranging from natural sciences to literature. Apart from the diversity, the lectures were very well-prepared, offering great insights for every attendee, no matter if layman or expert. The lecturers were very competent, which led to great discussions with the participants.

When it came to cultural experiences, the digital trip to Gekkeikan as well as the Buddhist temple proved to be great ways to get an appreciation for Japanese culture outside of the things one usually sees in the media. I also especially appreciated the opportunity to ask questions which were then answered by experts – this provided the experiences a feeling of completeness, as if one were really there.

Moreover, the topics of discussion rounds were highly relevant and connected to current events, which led to an engaging and insightful discourse. Here as well it is of great importance to note that the internationality of the participants only made it better, since different points of view coming from very diverse backgrounds were shared.

Another point to mention are the Japanese language classes. I was very impressed to see that the biggest focus (at least for my language level) was not grammar or the learning of vocabulary but speaking – the hardest part of learning a new language! The teacher only talked to us in Japanese and encouraged us to do the same unless we could not find the right words. In my opinion, this was a great decision by the instructor, especially considering the limited number of language classes we had in the course of the Summer Program. Although it was a bit difficult at first, I quickly found myself enjoying the challenge of trying to get a point across with limited knowledge of the language and being understood by the teacher as well as fellow students was certainly the biggest award. In addition to language classes, I found the opportunity to talk in Japanese to actual students of Kyoto University to be a wonderful idea.

Last but not least, the organizers – from professors and technical staff to leaders and supporters – were very fun, dedicated and always ready to help, which I am sure was appreciated a lot by everybody. I cannot thank you all enough for your effort in organizing this Program! It was a great pleasure to be able to participate and experience not just the academic excellence of Kyoto University as a research facility but also as an academic community committed to introducing and sharing their work and culture with others.

2. Chosen topic: Species diversity of insects in Japan

The topic I chose to present on during the Program and to describe in this report is the causes of insect species diversity in Japan. As a biologist who has worked with insects first-

hand, I drew inspiration from Prof. Matsuura's lecture on termites, which provided very interesting insights into the complicated lifestyle, ecology and reproduction of these social insects. In fact, the moment I saw there would be a lecture on said topic, I decided to take a closer look into the entire diversity of Japanese insects. It was mostly upon further investigation that I first found out that Japan was considered a global hotspot for biodiversity (insects being no exception) which is quite curious considering the fact that the Japanese islands only make up a fraction of the inhabitable surface area of the Earth. This notion prompted me to look further into the drivers of such a diversity. It was here that I came across a fairly recent review publication discussing this exact question – what are the causes for the insect diversity observed in today's Japan? The researchers had identified a total of seven factors which might have contributed to the spread and speciation of insects in today's Japan (*Tojo et al., 2017*). These include:

1. The extended north-south latitudinal range of the island nation. By extending around 3000 km in the longitudinal direction, Japan encompasses a wide variety of climate zones, therefore offering diverse environmental conditions suitable for different species.

2. Rugged terrain and geography. Japan being in a seismically active region leads to a rocky surface. This might be hard to cross for some insect species, leading to prolonged isolation, which over time results in speciation.

3. Humid climate and abundant precipitation. The presence of a monsoon season positively affects plant diversity, which in turn results in a higher insect diversity due to the tight link between insect lifestyles and plants (living, feeding etc.)

4. Complex formation of the Japanese islands and its geological history. The notion that the northeastern and southwestern parts of the Japanese islands separated from the Eurasian continent independently of one another suggests that these landmasses might have already harbored different biota which could diversify even further under conditions of initial isolation.

5. Dispersal via land bridges. The presence of glaciers or lower sea levels over geological time allowed for the formation of land bridges connecting the Japanese islands to otherwise inaccessible regions of the world, which allowed for immigration and establishment of different species.

6. Dispersal by aerial flight and oceanic floating. The insects' ability to fly together with some lucky cases of floating on water without drowning or being eaten by marine life could have allowed for long-distance dispersal.

7. Climatic changes in glacial and interglacial cycles. Following glacial periods, some species might have had to move in accordance to the changing distribution of their food, therefore shifting (i.e. expanding or narrowing) their own distribution range. Over time, this results in changed faunal composition of a region.

At the end of my presentation, the question was raised concerning the fact that over a third of all Japanese insect diversity is located on the island of Okinawa in the south. Since the exact reasons were mentioned to be debated among scientists, I decided to do some research on this sub-topic as well. One relatively recent study suggests the subtropical-to-tropical climate of the island as well as the general proneness of islands to biological invasion due to their geographical isolation as the two most likely reasons for such a diversity (*Yamanaka et al., 2015*).

All in all, the lecture together with further reading have only increased my fascination with insects while also making Japan into a very attractive destination for biological research.

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Final Report

Matteo Spatuzzi
124
Heidelberg University

1. General impression about the program

Organising an international online program that covers cultural exchange, language classes and academic lectures is not an easy task, but the KSP 2021 program showed how good organisation and communication are the key to successfully approaching these endeavours.

The Kyoto Summer Program 2021 has been a very orderly organised and thoroughly thought-through experience. At all times information was communicated on time and delivered to us in an accessible way. The informative sessions also contributed to giving us a good impression of what the program was gonna be like and what was expected from us.

Furthermore, the program caught my attention based on three pillars: Japanese language, international discussion and Japanese culture. The academic lectures covered a broad spectrum of topics about the Japanese culture that could appeal to any kind of student. I found this to be a very thoughtful choice. From technology to gender and history, I feel like I have gotten a better understanding of Japan as a complex and dynamic culture.

The same goes for the discussion sessions that were always interesting and also explored different areas where multiculturalism leads to clashes of system of values. Comparing my opinion and experience with that of my peers across the world showed me new sides of issues I did not consider before.

Finally, the idea of learning Japanese was very appealing to me as I already speak Mandarin and wanted to try out Japanese as well. Sadly, due to some miscommunication I ended up in a class two advanced for me as I had barely some knowledge of Hiraganas and Katanas and due to the different class schedules by the time I was moved, my new class had almost finished so I ended up learning very little.

The online game sessions and the guided visits in labs and the sake brewery were all very enjoyable as well. They provided moments of relaxation that were still productive either due to networking opportunities or for being a true learning experience. Either way, including these were great events helped to solidify the social function of the program as well as provide entertainment or educational contents.

2. Solutions to world hunger

During the Kyoto summer program, we have learned thanks to professor Kondo the many issues that lead to the scarcity of food across the globe. I had previous interest in this topic not only due to its magnitude and deadly consequences, but also as someone who is studying

genetic modification technology as GMO food is considered a valuable resource to fight food scarcity.

Professor Kondo's lecture focused on how a lot of food is rejected on the basis of selection before it is even packaged and as such goes wasted. This selection is necessary to avoid damaged food, infected food or something different than the food in question to be packaged and sold as food. This huge waste is avoidable by introducing more advanced methods of agriculture's that prevent the grown food to be discarded either by creating more optimal growth condition without pests or by identifying the bad food from the start before it consumes a lot of energy and resources to grow just to be harvested and discarded. Such high standards of control, the professor explained, can be achieved by automation.

Professor Kondo explained how different decades have seen increasingly impressive automation in agriculture that started with purely mechanical work and has so far culminated with machines that identify and sort food, discarding the ones that are undesirable.

This process leads to large amounts of food that is technically edible to be discarded, such as rice grains that are too small and get disposed of. In the future to solve this issue, the machines might operate as a swarm that moves across fields with detectors to identify bad crop rapidly before they develop, saving the farmer's energy and getting the rest of the crops more energy and water to grow more nutritious.

On the same topic, I think that we should consider GM food combined with this process of automation. GM food stands for "genetically modified" and indicates an organism whose genome has been edited or augmented with new genetic information.

GM food can be used to create pesticide resistant crops, parasite resistant crops and more. These crops can allow poor farmers in third world countries to have a stable production of food they can rely on without risking losing it. The business model of GMO companies though is often questionable as it makes the user heavily dependent on the GM company. This and other real concerns tend to be ignored by the public because of their complexity. GM food is instead often rejected by consumers on the basis of fear or a technology they don't understand, despite there being no scientific evidence that GM food is, per se, dangerous.

In conclusion I think that GM food and automation are complementary technologies that should be implemented in the future on large scales with adequate regulation and in the case of GM food an effective marketing campaign to change the perception of GM food in the population.

Final Report

jan BAUER
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University of Zurich

General impression about the program

First of all, I want to thank Kyoto University again for giving us students the opportunity to participate in this online summer school. Although, it would have been even better to take part in an on-site summer school in Kyoto, we made the best of the current situation. During the whole program you could see, how much effort was put into the organisation and the great content. The team was very responsive about questions and made sure that everyone felt included. Since, I am going to Japan next summer in order to write my

master thesis at Tokyo Tech I really had to learn Japanese. In these small study groups with a professional teacher, learning Japanese was much more pleasant. Although I don't speak much Japanese yet, I feel much better prepared, since I am able to say at least a few words and sentences in Japanese. This will certainly turn out very helpful during my stay in Japan. I also liked the fact that there was only a 4/5-hour program every day, so that you could work on something else that day. The voluntary activities provided a good opportunity to get to know your fellow students in a more relaxed setting. The lab visit of the Biolab was very interesting to see, since this is really new to me as a computer science student. The academic lectures by the professors also surpassed my personal academic radius and broadened my mind for new topics. It would have been nice if every student was able to access all lecture recordings. Sadly, I could only access the ones I registered for. Overall, it was a great opportunity to get to know the Japanese culture and language better. I hope that the program will be able to be held on site on the future again.

Agricultural farming on confined space

The world population is expected to rise up to a staggering number of 9 billion humans in 2050.

However, the main growth is expected to happen in regions, like Africa and Asia, which are the most currently affected by hunger. While the human population is rising the area of farmable land is constantly decreasing. This is caused by global warming, air pollution, water shortage and the overuse of chemical substances. So how are we going to feed an ever-increasing number of people under these circumstances? Professor Naoshi Kondo introduces us to his research regarding this issue. I think this is very interesting since it is a global, societal problem that impacts millions or even billions of people. Two possible solutions were introduced. On the one hand side the productivity of agricultural products can be increased and/or the food loss during the post-harvest stage can be reduced.

Most farming activity in the world is small scale intensive agriculture with a size of less than 1 ha per producer. Hereby new technology can help to increase the output of food. Since food and eating habits vary from country to country it is important to make people aware of not wasting and throwing away too much food. In the post harvest stage, a staggering amount of 30% is being thrown away. If we include the in-field phase where harvestable products have to be thrown away due to insect injury or disease then around 50% of total produced food ends up as waste. Different techniques like fluorescence imaging or precise monitoring in the field can help to reduce this amount. If humankind would be more efficient at avoiding food waste we could easily feed another expected 2 billion people on the planet.

Final Report for ILAS

Phuong Anh, Ngo Thi

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University of Hamburg

1. General impression about the program

The Kyoto Summer Program was in my opinion well planned and executed. I am thankful to have given the opportunity to participate in this program through my home university University of Hamburg. The brochures and introduction session have helped me to plan my schedule and reread information. Thanks to the recording of the lectures, I was able to learn a lot more and attend more classes than originally planned. I highly recommend the

recording of classes, so students can deepen their understandings and rewatch them. Sadly, the presentation slides were not available to download. It would be great if they are made available during the next program. The Japanese class was very well organized. The teacher provided us with grammar, reading and writing exercises on our Japanese level. It was fun and he encouraged us to speak Japanese. It is very helpful, when he corrects our mistakes so we can learn from them. The supporters during Japanese classes were very helpful in the break-out session. It gave us a chance to learn and practice from a native speaker. The summer program gave us the opportunity to make friends all around the world, which was very fascinating to me. We all come from different countries but share our interest in Japanese culture and customs. Due to the circumstances, we were not able to meet in Kyoto, but the program was very well organized to study and learn online. The discussion session among students was very interesting. We could learn from other opinions and discuss various topics. The field trip was well planned as well. It was a good mix between videos, presentation, and discussion. The duration of two weeks was a good period of time for the summer program. I highly recommend students to participate in future Kyoto summer program and to enjoy it.

2. Organization and Management practices of Japanese companies

Professor Naoki Wakabayashi has presented the Organization and Management practices of Japanese companies. He focused on long life orientation, decision-making and Internationalization, high worker 's loyalty and motivation. During my final presentation I have compared Japan to Germanys organization and management. Both organizations are changing after Covid-19. Communication Style changes from face to face to online communication and the digitalization of companies play a major role. I learned that Japan has many small businesses which lasted for 200 years. While big corporations usually do not last longer than 23,6 years due to quality loss and huge management costs. In my opinion that is a very interesting business approach since most startups in Germany try to grow bigger into a big cooperation. If choosing small companies, they should specialize in one niche and have an early entry. They usually have a strong community feeling in many companies. Due to Covid-19 many small businesses in Germany went bankrupt and only the big corporations survived. Therefore, the government should support the small businesses in Germany. Japan has an inefficient way of making decisions while Germany companies make fast decisions. Furthermore, decision making should be international, diverse, and fast. A very interesting approach of motivating workers and strengthening their loyalty is the company dormitories. The community feeling and commitment to the company improve through parties and gatherings. Loyalty is a resource which should be renewed. This approach can be tested in big German cooperation. Furthermore, employee's motivation can be strengthened by employee programs, which encourage the communication to other colleagues, financial supports, and housing. Moreover, implementing and offering variation in the job are key to keep the employees satisfied and loyal. Otherwise, they might be bored at work and show no motivation. All in all, I have learned different approaches and organization styles from the presentation of Professor Naoki Wakabayashi and recommend the lecture to anyone interested in the topic.

Final Report

Girmachew, Wasihun

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Addis Ababa University

1. General impression about the program

Well, these past 2 weeks have surpassed my best expectations. I have witnessed how coordination, team work, communication and yes, time management could be utilized in a

best possible way. The program was a life time opportunity to experience the beautiful Japanese cultures and traditions. I was lucky enough to be the very first student from African universities and part of this incredible journey. There is no doubt that Kyoto University had really thought about the program in advance and I think that was the main reason why the program was successful in every step of the way. The main strength of the program was setting up 2 different time zones so that students from different counties could be involved when it's convenient for them. I was also very thrilled about the nature of the program as it was participatory. The discussion sessions had really helped me to practice public speaking and even laid a foundation for my future carrier.

2. What can Ethiopia learn from the organization and management practices of Japanese companies?

I was interested to investigate this topic after a lecture by his Excellency, Prof. Naoki Wakabayashi. After his lecture, I wanted to break it down to Ethiopian context and thought about what could be the home take message as a nation. I understood that Japanese companies and organizations are structured based on Consensus and co-operation rather than the top- down approach. This will help to crate the sense ownership and belongingness among employees and finally will contribute to the organizational productivity and effectiveness. In Ethiopia, our organizations and companies lacks participatory decision making and involving employees in day to day activities of the organization, and this might also be the reason why many organizations have low employee motivation and performance. As a post graduate student who is majoring in health service management, I even found this as a potential research title and planning to expand the story in the years ahead. Arigato!

Final Report

**Kidist Kebede
128 Kiddy
Addis Ababa University**

1. General impression about the program

Kyoto university summer program was such an amazing experience for me. I really appreciate how well organized and planned were all the activities; from the online lectures and Japanese language programs to student activities of the program. It helped me to understand Japanese culture in every aspect; including manners and technology and it make me realize that my country have so much to learn from yours. Learning the elementary Japanese language was a good experience and fun as it helped us to be familiar with Japanese words specially the greetings and other elementary words. The online lectures given were very important as it tried to address food and agriculture, technology and health related problems that exist in Japan. It helped us to understand how Japan has reached this far on development journey. The student activity that was carried out was also very supportive. It created a strong bond and friendship between us. It helped us to know a little bit about each other and share our ideas. The issues that were raised in the discussions like the post COVID society, education and gender issues were so crucial in that they are timely and important issues all around the world. The field trip and cultural experiences were also very intriguing as it helped us to explore Japanese culture more virtually. In the field trip, observing the technology advancement of Sake production from traditional methods to machinery based and to whole other innovations of cosmetics was remarkable to see. I have really enjoyed these two weeks of training and gained a lot of experiences. I want to express my deepest gratitude to all the staff members and program coordinators for guiding us throughout the program and also like to thank Kyoto University for giving me this opportunity to be part of their program.

2. Food culture in Japan and Ethiopia

As we know, food is one of the basic necessities for human beings to survive. We have known that there are many things to eat and not to eat which is determined by part of our culture. Food culture, which is defined as the attitudes, beliefs and practices that surround the production and consumption of food, incorporates our ethnicity and cultural inheritance. This is explained by anthropological theorists as cultural structuralism and cultural materialism. These two theories explain how culture influences what we should eat and we should not eat. Cultural structuralism defines how our perception of “clean” and “pure” determines what to eat and not to eat and cultural materialism states how environment determines peoples’ choice of food. These two anthropological views have shown that how culture influenced peoples’ way of eating for generations and affect people’s lives. Every culture has developed its own perceptions of edible and not edible food. This in turn influences our health outcome as we are what we eat. Food taboos in particular have predisposed human beings to be deprived of foods that are already available but not acceptable because of cultural beliefs. But in some countries these kinds of beliefs have been changing. We have learned that how these changes of beliefs have helped them in times of food shortages like the whaling in Japan experience. The flexibility of cultures as seen in the “whaling in japan” lecture session shows how culture should be flexible and context based. Furthermore efficient utilization of resources like sea animals, and feeding on diversified foods teaches us how Japanese people use their food resources efficiently and in balanced diet method. But when we come to our country Ethiopia, even if our country has the largest livestock in Africa, diversified food eating is not common in Ethiopia. This trend has brought malnutrition and other health problems as our food consumption mainly depends on one nutrition category e.g. grains. But we can learn from Japanese food culture how diversified and balanced diet will help improve people’s quality of life and increases their life expectancy.

Final Report

Mulema, MATAA

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The University of Zambia

1. General impression about the program

The Kyoto summer program was well executed, I liked how coordinated the process was, and the coordinators were flexible and accommodating. Initially has challenges attending lessons after 08hrs Central African Time so I contacted the administration requesting for a change of shift. I thought they were going to deny my request but surprisingly they were accommodating and agreeable. They even should concern on how I will manage classes very early in the morning. This was something different when I compare to how our education system is managed in Zambia. My expectation was there that I will be informed that they cannot change something that was initially agreed on and if I wanted to change shifts midway in the program I better of withdrawing.

Dedication, as a beginner learning Japanese the lecturers were very welcoming and provided a conducive environment to learn. Kashiwagi sensei even went to an extent of providing make up sessions just to make sure all her students were at the same pace.

Time management. All the lectures and discussions set at a specified time took as intended, no excuses of a lecturer running late of held up in another program. This prompted me not to have any excuse for not attending class because the organizing team was dedicated to making sure they delivered as expected.

The program provided translator for international students that did know Japanese. They further went on to update their website 'Panda' to make it more accessible for international students. Though a few glitches were some texted could not be translated but overall the translation was working,

Beside the lecturers and Japanese language lessons the summer program provided a platform for students to openly discuss issues from Covid-19, Environmental issues and gender. I really enjoyed these interactions as they gave a countries perspective and the student thoughts on some of these issues affecting their communities and counties at large. Even though the summer program was virtual I had a feel of Kyoto, Japan and their culture. It is therefore my hope that one day I go to Kyoto and experience some their culture, food, technology, lifestyle, etc. first hand.

2. (Comparing Covid-19 response in USA, Japan and Zambia)

The Covid-19 pandemic put the world on stand still. The pandemic saw most developed countries and some developing countries go on lockdown to curb new infections, most countries set up relief programs to help citizens during this tragic time.i.e. The United states government set up an economic relief program by the Treasury Department, the Office of Fiscal Service, and the Internal Revenue Service (IRS) that provided three rounds of fast and direct relief payments during the various phases of the COVID-19 crisis. According to the U.S department of treasury the home owner assistance fund provided nearly \$10 billion for states, territories, and Tribes to provide relief for our country's most vulnerable homeowners. Furthermore, the coronavirus state and local fiscal recovery funds provided \$350 billion in emergency funding for eligible state, local, territorial, and Tribal governments to respond to the COVID-19 emergency and bring back jobs.

In Japan when the pandemic broke out in February 2020 according to KPMG the Japanese government announced 1st COVID-19 emergency response package, key measures include home return support for Japanese travelers in abroad, strengthen of immigration control, and loan support for SMEs etc. in Zambia we got to see Japanese from projects like Japan International Cooperation Agency (JICA) evacuate the country as directed by their Government. Further during the pandemic in April 2020, KPMG records that the Japanese government announced its 3rd emerging economic package to stimulate the economy. Total scale of the package is 117 trillion yen (1.1 trillion USD) and it is equivalent to 22 percent of the country's GDP. About 3/4 of the budget was allocated to employment and business support, and the rest was allocated to healthcare system, consumption promotion campaign and public investment etc.

In Zambia the first case of Covid-19 was reported on the 18th March 2020 according to Centre for Disease Control (CDC) Zambia. The public response was a complete lockdown. But our government had no capacity to manage a complete lockdown because this would require emergency funds to help SME's and according to the World Bank Report in 2015 Zambia poverty rate stands at 58%. More than 58% of Zambia's 16.6 million people earn less than the international poverty line of \$1.90 per day (compared to 41% across Sub-Saharan Africa) and three quarters of the poor live in rural areas. This translates that the majority of Zambians have no capacity to sustain themselves during lockdown as they live on a hand to mouth basis. The lockdown also meant borders had to be closed but economy is dependent on foreign imports mostly come from South Africa through Livingstone and Chirundu border and in the northern circuit using the Tanzanian border. Therefore, The government's response was to restrict non-essential travel to all countries, quarantine all returning employees in the public service for not less than 14 days, minimize discretionary travel shopping malls and social visits, restrict movements outside any district borders, essentials working were allowed to go for work the rest of Zambians were encouraged to work from home. All institutions had to provide sanitizing facilities for their staff and visitors as well as maintaining good hygiene practices in the work environment, Conferences, meetings and

workshops involving large groups of people were not to be held until further notice and Institutions had to take measures to ensure that there is no crowding at the work station. These were some of the measures set by the government to control the spread of Covid-19. Unlike other countries, developing countries inclusive.i.e. South Africa. No lockdown was implemented in Zambia for economic reasons and No government funding was allocated to help SME's. The Zambian government made attempts to borrow Covid-19 relief funds from the International Monetary Fund that proved futile because the debt that the Country still owes.

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Final Report

Xikai, Wu

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University of California San Diego

1. General impression about the program

I will talk about the general impression I have on different facet of the program. First, the academic lectures and field trips. In these times, professors or industry professionals share their knowledge on certain academic topics. I have to say that not all the lectures and field trips interested me. The reason is mainly that I am not a humanities and literature major students. Hence some of the history and art related lectures wasn't too relevant to me. However, I enjoyed the whaling lectures, gender roles, and lectures on educations. These sociopolitical topics invoked some deeper analysis. Next, the discussions, I join most of the discussions and after class meetups, had some great fun. And made some great friends. However, one improvement I can suggest is to reduce the time spent doing the same thing again and again, like setting things up in zoom, doing self-introductions, waiting for people to reply etc. these happens before and after the real discussion starts, which greatly reduced actual discussion time. Lastly, I want to make comments on the Japanese lectures. I thought that they were the absolute highlight of the program. We went through guided reading with the professor of part of a book, newspaper, and lastly even haiku and tanka. It was difficult at first, because I wasn't used to having actual lectures in Japanese, however, after the first lecture I was able to follow for the duration of the class. I believe the guided reading method is a great way to teach Japanese to already intermediate students. The professor focused on analyzing the meaning behind the sentences rather than grammar and asked for our opinions. We were also tasked with expanding the narrative. These are all incredible exercise to be done in Japanese. We not only improved out literature reading ability but also

analysis ability. In all, I enjoyed the 3 parts of the program to different extent, however all of them have had some impact on me.

2. Review of “The Cove” following a lecture on Whaling in Japan

The topic of whaling is the one I chose to focus my report on. I chose this topic because I seemed to be more interested in it than others. As to the reason why, I think it is because of the contradiction of the image presented on this topic and the usual environmentally friendly, conservationist image of Japan. This contrast sparked an interest for further research. First, I will talk about what I learned from the lecture. First, the origin of popularity for Japanese whaling can be traced back to the end of WWII, an American general approved using whale meat as substitute. Next, whaling now is not sustainable as it requires government substitute to stay afloat. Last, the issue seems to be an emotional one emotionally Japan doesn't want to stop whaling due to outside pressure. To further research the topic, I remembered there was a documentary named “The Cove”, which exposed the dolphin slaughtering practice in Taiji. So, I watched that documentary as my research. The documentary revealed some more disturbing facts about this industry. For example, whales and dolphins being the top of the food chain, they consume smaller fish and sea life, which mean mercury will accumulate in their body. Consuming contaminated meat can have severe consequence especially to children. Despite this, the documentary showed dolphin meat given to school children for free as their lunch meat. Furthermore, the documentary focused on Japan's effort to cast influence on the IWC (international whaling commission). It “bribed” developing countries with building fisheries in exchange for their attendance in the IWC and eventually align with Japan for the policy. Lastly, it confirmed what I learned in the lecture that is the issue with western activism on this issue is that it creates an issue of nationalism, instead an environmental issue. My personal stance after hearing these arguments is that Japan should stop whaling and hunting dolphins for the foreseeable future. This is since there doesn't seem to be any benefit with consuming such meat and only health risks. Even disregarding any ethical and environmental reasons eating mercury infested meat is simply an irrational decision on the part of the Japanese government.

Final Report

Cheuk, Hiu Ting Yukari

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The Chinese University of Hong Kong

1. General impression about the program

For the impression of this program, the outcome is far beyond my expectations. In the beginning, I was afraid that there would be many embarrassing moments in this program as we can only communicate online, and it is also hard to imagine how the students from countries can be connected.

However, through this program, which makes me surprised and admirable. The first thing coming to my mind is that the design of the program's system is systemic and well planned. It divided the students into two groups according to different time zones, which gives us a chance to study at a suitable time.

Also, as I am a Hong Kong student, I am so thankful for the program that separates the students between mainland China and Hong Kong, avoiding quarrels among them. This shows the careful consideration of this program.

Also, the attitudes of the professors and supporters in this program are so kind and nice because they always kept a welcoming and patient attitude to the students. For example, when I first joined the Japanese class, the teacher found out that it was not suitable for me, and she immediately helped to change to another class. After I was removed from the other class, another teacher also kept a patient attitude on the students and gave the speaking opportunities to us even we could not speak Japanese well. Moreover, the supporters would help us translate our meanings and correct our grammar mistakes, helping us express our thinking.

Last but not least, the experience of communicating with students from different countries is amazing! Through this program, I can meet some like-minded friends as most of us love Japan. We shared what we like about Japan during the lesson, such as manga, food, singers, and even our travel experiences. When I listen to them, I seem to feel their experience.

2. The origin of sake

The topic of sake learning in cultural experiences lesson made me feel the most impression. During the study, the supporters show us a sake's producing video. In the process, from the selection of white rice to its mixing and fermentation, it cleverly makes full use of machine production and careful manual supervision. This meticulous process made me realize that the brand's persistence and enthusiasm for sake can produce good products.

Why would I be so interested in this topic? It is due to my love for alcohol. Most of my family love to drink, and I have contacted many types of alcohol after an hour. The refrigerator at home must be full of various types of beer. There are also many red wines and whiskey in the storage cabinet. Also, grandpa always buys a wine called 'Xiang' as a souvenir when he traveled to Japan. This experience triggered my interest in sake. When I was in Hong Kong, I would also enjoy trying different Japanese sake. Gekkeikan's sake is one of them, and I like it very much. So, when I saw that the cultural exchange class introduced this sake, I was very interested and ecstatic because I only knew its taste and nothing else.

After this cultural class, I learned the production process and history of this brand, which deepened my interest. So, the next day, I went to the supermarket to learn more about Gekkeikan's products and information. Among them, I found that this brand is rich in sake and has different flavors, and in some Japanese supermarkets, I also saw Gekkeikan's Fruit wines such as cider, strawberry wine, grape wine, etc.

In addition, I was also interested in why sake is so prevalent in Japan, so I did a further search. It turns out that sake is not just a taste for Japanese people; it may be more of a gift. In Japan, people often rely on giving gifts to maintain their feelings and show courtesy. Sake is a common thing for people to gather together. Therefore, 'sake gift boxes' are often used as gifts, which means reunion, so it's even more critical and popular in Japan.

Final Report

Wai Kiu Wilkins, Wan

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The Chinese University of Hong Kong

1. General impression about the program

To commence with, the most impressive part of this program is the Japanese Language classes. Even people in Hong Kong like me have many opportunities to get in touch with Japanese cultural goods, food and cosmetic goods because Hong Kong is nearby Japan, there are few chances to learn the Japanese

Language under the curriculum of education system. However, through the language classes of this program, it has broadened my horizon not only in greetings field, but also in Grammar and vocabularies of Japanese Language. After completing these classes, I am excited that i can basically introduce myself and university to Japanese people. I believe the greeting skills would be helpful for me when I go travel in Japan also. Thank you Miwako “Sensi” for teaching us hardworkingly these two weeks.

On top of the Japanese Language Classes, there are also many meaningful and inspired lectures provided by different faculties of Kyoto University which would be helpful for overseas student to understand Japan thoroughly. Take myself as an example, I have enrolled “Organisation and Management in Japanese Companies” taught by Professor Naoki Wakabayashi. Via his lecture, not only I can try to understand the effort many Japanese enterprises are making in “Englishization”, but also there are different criterias will be considered when somebody get promoted. I I am surprised that sometimes the senior Japanese offices emphasize on employees’ age and gender more that your performances in working when they consider whether employees should be promoted. I think probably because the power of Confucianism is still existed in some Japanese people mind.

Last but not least, the design of the General Discussion among students is choreographed. There are “Gender”, “Environmental Pollution”, “Education” and “Society after COVID-19” as the topic of discussion. Some Japanese students have shared that they think many advertisements in Japan like SKII are trying to commoditize women. They are releasing a message that how women should be like women should have a fashion look and good quality of skin. More importantly, they are defying “women’s power”. Before this discussion, I clearly know that the gender inequality in Japan is a socioeconomic problem, but I haven’t imaged that how is be liked. I believe that not only in Japan, but also in many developing and developed countries, there are many ads try to commoditize and standardize “women’s power”, people want to set up some norms to judge women just because they think they are superior.

To conclude, there are three important parts in contribute to this program, all of them are good chances to deconstruct Japanese society. Professors, Lectures, Students supporters and I.T supporting staffs of Kyoto University are praiseworthy because all of you have made a great success to hold this summer program during the COVID-19 pandemic.

2. Deconstructing the problem of Food shortage and Comparing the Agriculture industry in Japan with Hong Kong

In the lecture “Smart Agriculture, Livestock and Aquaculture for Sustainable Food Production” taught by Professor Naoshi Kondo. He has pointed out that the major cause of food shortage is related to people’s lifestyle. Also, there are many advanced technologies Japanese farmer are using for small-scale and intensive agriculture in Japan. In Hong Kong, the agriculture industry is never on the list that The Hong Kong Government would like to improve and develop. In this article, I am going to shared what lecturer has impressed a lot and trying to compare the Japan agriculture industry with Hong Kong.

First of all, speaking of the reason why food shortage would definitely be an issue of our world, what comes to your mind? Many of us would probably think that the extreme weather caused by climate change or the soared demanding population in many developing countries. However, the truth is not only related to the increasing population, but also the lifestyle is indispensable. For instance, as we all know that the American dishes are “very big” and many Chinese people would prepare more food than required because of showing hospitality to guests when they have lunch or dinner gathering. “The wasting culture” are actually pervasive in different part of world. Therefore, there are much more things people can do to alleviate the seriousness of the problem of food shortage instead of just blaming the raising population caused by the failure of population controlling methods in developing countries. For example, the U.S Government is able to encourage restaurant for reducing their size of dishes through implementing policy of tax incentives.

In addition to the cause of food shortage, there are many efforts have been made by Japanese farmer in agriculture than Hong Kong. For example, conceptional robot tractor and harvesting robots to help farmers in maintaining the quality of agriculture goods. Also, there are a special department in universities to investigate in agriculture such as Laboratory of Bio-Sensing Engineering Graduate School of Agriculture Kyoto University. Therefore, many scientific researches can be conducted and the result of them would be an advantage compare with original agriculture. For example, Japanese farmers can get the analysis of the landscape and environmental load of land via these researches. Nevertheless, most farmers in Hong Kong cannot get these statistics. Using robots to develop Hong Kong agriculture is also just a wishful thinking. Thus, it can truly explain that the reason why Japan is reputable for the high quality of fruits and vegetables and even pork and beef.

To sum up, everyone get success have their own reasons, agriculture industry in Japan is not an exception. Every government should think what can they do to support that industry like the Japanese Government have been done in supporting agriculture industry. Moreover, remember there are many things as a global citizen is able to do for resolving the problem of food shortage.

Final Report

Thanathip, PROMRAT
KSMP Number. 133
Mahidol University

1. General impression about the program

I was really enjoyed in everything we have done together. Let's talk about my Japanese class first with my lovely Kashiwagi sensei, I was impressed when we were doing the first quiz. I had to pay attention a lot for listening and I missed some words, so I asked Kashiwagi sensei to repeat it again and she was "ok, I will do the last round again lol". She was really nice and kind, I love her a lot! I also tried the speaking in Japanese session, it was hard but all the lovely supporters and leaders were helping me with that. They let me tried to pronounce correctly and let me asked some words that I don't know how to say in Japanese. For the academic lecture, I think some of the topics were a little bit far away from me and I have no idea about it but at least I tried. I was really surprised about how to make the sake on the field trip, I thought from the Gekkeikan logo that it looked like a tea brand. It is a beautiful logo, by the way. And like I said I haven't met some kind of this experience trying sake before and I never know that sake is so clean and clear like that. Really great to know that and if I have a chance, I will try once. The most part that I like is the discussion in English. We did not have to talk just only about the topics that we have to discuss, but we can also talk in other points of view that related to our topic, shared an opinion from other countries, and sometimes exchanged some experience or some situations that have happened in nowadays too. Even I couldn't join in every single session but every session that I have joined, I was very happy to be part of you all. See you guys again soon!

2. Comparing between Japanese characters and Thai characters

I learned how to write traditional Japanese and it was fantastic. I like the way we have to flick some characters, it was so beautiful and I have seen that in Chinese too. I just know that the previous people use what we can see in real life to create the characters and I like the idea that they use what they see to be some characters that are easier to tell what it is. But I still can not guess what was it in the class anyway, but I got to understand when they were explained. When I saw some Japanese characters, I think they looked

similar to Thai characters. For example, の (no) in Japanese looks like ด (do-dek) or ค (kor-ka-y) in Thai a lot, or < (ku) looks like a mathematical mark, < (over sign). Another thing that really interesting was about the line or the way you read and write. I have seen that in anime or Japanese cartoon books have to read from the right page to the left page. The first time I tried to read was really confused, the content in the book did not really make sense because I did not know how to read, but now I know which way should I go. In Thailand, the way we read and write is different, opposite of Japanese. Why I like to present this topic is because it is different and similar at the same time. And I want to show how we are different or the same, so that we can learn from each other too, not just Japanese or Thai. I feel great so far and I am really happy with many topics, not just only this one. Thank you so much for having these activities and for having me in this program. Hope to see you all soon!

Final Report

Praew TUBTIMTONG
KSMP Number : 134
Mahidol University, Thailand

1. General impression about the program

First of all, I wish to express that I have got and learned many things from the program, much more than my expectation from the first place. I did enjoy all lectures and activities that staffs provide me. I did enjoy exchanging my opinion with Japanese and friends from many countries around the world. It was such a special online program.

To address the things that impressed me in more details, first would be the content of all lectures. I can not help but to enroll for most of the lectures because the titled were so interesting. As expected, the content was also interesting and enjoyable. The professors are real specialists. They could really draw our attention to follow the lecture. About the Japanese class, it was so good that the classes were separate to many levels according to participant's background knowledge of Japanese. For me, I was in level intermediate II. It was good to learn with friends in the same level because we were able to talk in the same level of communicating and were able to follow the learning speed in class. The processes of teaching were also beneficial and allow me to have self-study after learning in class, thanks for the professor. In addition, the field trip, cultural experiencing class, and other free activities were so inspiring. I have got to experience things that I never know before.

Lastly, the management of proceeding the program is deserved to be compliment because the staffs were able to make it complete and perfect even it had to be held online. It was incredible amazing that even participations live in different area and time zone, we were able to manage the time to join and doing activities together. However, Kyoto Summer Program would not be complete without the kindly cooperating and organizing of staffs, professors, participations and people relating. It was a good chance of me that I was able to made wonderful experience through this program. I will take it as my inspiration, to the benefits of my future and other people further. I am so glad to participate in this program. Thank you for having me.

2. Learning and embracing Japaneseness to grow along with them

Due to my extra interest in Japan for every aspect including people, language and society, I appreciated every moment in the program. However, it was difficult for me to pick a particular topic that I interested the most, because in my opinion everything was just so interesting in its way. I will try to describe my concrete thought after participating in following paragraphs.

According to the Japanese placement test before starting the program, I got in to intermediate II level. Even though I could only understand and speak some Japanese as an intermediate learner, I enrolled for the two lectures that conducted in Japanese due to my interest. I could not completely understand every single word during lectures but I got the idea of things professors were talking. And I found that it was so interesting and encourage me to do the further extra research by myself about what I have not understand yet and what I wanted to know more. The first lecture, which the topic was about Japanese Linguistic, was incredibly interesting. For example, the exercise about dialects that professors provided for us, I learned that we might be able to guess the social position of person only from the way they speak. Thus, the way of speaking is reflecting speaker's position. This draws my attention toward Japanese language and culture. For the lecture about Japan education, my perspective was broadened by learning the characteristic hidden in Japan education which is my country do not have the same. However, learning these differences between Japan and Thailand made me realize that the Japan is Japan because its history, system and society. Japan education system create citizen that then create those cool innovations and impressive cultural product we see this day. Japanese pop culture is also created from the hardworking background workers.

I have realized and seen the relation of language, people, culture and society more clearly. I found it is really interesting and I hope that I can learn more. I will keep learning and find what I can do more for people and society as a world citizen.

Final Report

Peetimon ARUNWIRIYAHKIT
KSMP 135
Mahidol University

1. General impression about the program

The program was held in a very perfect way thanks to all the organizers and professors who help the program from the beginning of preparation day to the farewell party on the last day. Although we can only interact online, I feel that we can send our thoughts and feelings to one another throughout the program. It is great pleasure for me to be able to have fruitful lectures, discussions, and activities with people all over the world.

I particularly enjoyed the Japanese class in Elementary-II. I was struggling with the grammar and the speed of conversation at first but the teachers and KU friends were very kind and explained it until I fully understand. I truly enjoy the class as we can talk about many topics even in Japanese that I always expect to talk to. Before this program, I tried to learn Japanese by myself but it is not very progressive. However, all sensei and friends both from Japan and around the world give me so many inspirations and motivation to learn Japanese. I can say that this 10 hour studying Japanese is worth more than what I learn from 3 months by myself.

For discussion in Japanese, I could practice speaking and listening skills. I would get a chance to talk with native speakers and share our interests with one another. About discussion in English, it was divided into 5 topics such as Society in post COVID-19, Environmental issues, Intercultural society and Globalization, Educational issues, and Gender. My favorite discussion is about Gender as we discussed gender regarding to university students in Japan and how Femvertising strategy empowers women's careers. For the academic lectures, I could learn many interesting topics about Japan from various aspects for example, "Minamata disease", "whaling in Japan", and "Smart agriculture, livestock, and aquaculture for sustainable food production". These lectures truly broaden

my horizon and made me aware of current situations and issues that occurred in Japan and around the world.

Last but not least, the most thankful gratitude would be owing to Kyoto university professors and lecturers who organized the amazing field trip and lab visits, gave us very insightful lectures, and helped us deal with this beautiful Japanese language. I would like to also thank to the leaders and supporters who come to this program showing up not only in scheduled sessions but also staying until the end giving us joy and happiness which eventually makes Kyoto Summer Program to the best it could be.

2. INTERHIGH :インターハイ Dream of Japanese high school student

During Kyoto Summer Program, the Olympics 2020, hosted by Japan, has started. Although there are problems during this COVID-19 pandemic, it has shown that Japan was well-prepared and had a huge success in the sports industry. From the program, I had a chance to discuss about Olympics and sports many times with international friends and KU students. They gave very insightful perspectives and ideas which are the sports club in high school and the biggest dream of Japanese high school students named INTER HIGH which leads me to choose INTER HIGH as my final report.

First of all, I believe that “INTER HIGH” is a well-known word in sport amines, for example, slam dunk, Haikyuu, and Prince of tennis as the tournament that Japanese students would like to participate in or won. According to the Japanese education system, Japan pays attention to sport and combines it with education through “Club”. Referring to MEXT or ministry of education, culture, sports, science, and technology-Japan, it is known that all schools need to have “club” as a part of education since after WW2 and the most popular club are sport club. Thus, the tournament is used to test and improve the potential of the athletes.

INTERHIGH or Inter high school Championship was firstly held in 1963 or 1 year before Olympics 1964 hosted by Japan. It is derived from Intercollegiate Championship from America and it gathered all sports including summer and winter sport which is similar to the Olympics. To clarify, inter-high is known as the Olympics for high school students. On the other hand, some sports are not included in Inter high. A good example is Haruko or Spring Inter-high is the biggest volleyball tournament in Japan high school. Most pro players were known from Haruko for example, Yuki Ishikawa and Ran Takahashi. Another and the most important sport might be Baseball, named Koshien. Koshien has its association to organize the tournament by themselves, so this is the legend and dream match for amateur high school players.

Comparing to Thailand, we also have similar football tournament named Jaturamitr which is held among 4 boy schools. Jaturamitr gets attention from Thai media and high school students. Although Jaturamitr is arranged for making harmony and building connection among 4 boy schools, these football matches are in the public eye and aiming to give fun and happiness to the audience.

In conclusion, INTER HIGH aims are not only to improve youth athlete health but also to be the bridge to professional career. It is obvious that supports from all sectors are giving attention to these amateur tournaments and it is no doubt that Inter-high is the reason that makes Japanese sport industry get into world-class with skillful athletes from the past to present and in the future.

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Final Report

**Ellis Davis,
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The George Washington University

Throughout the two or so weeks that I participated in the ILAS Program, I feel like I was very lucky to have been able to be a part of the program. At first, I was very worried that I would not be able to truly enjoy the program because it was solely online and because the time difference was so great. That concern disappeared immediately after my first language lesson with Akagiri-sensei. The language lessons were difficult because we were learning things that I had no experience with at all from my previous Japanese classes, but Akagiri-sensei was so patient and the supporters were really fun and nice to practice my Japanese with. Thanks to these lessons I can definitely say that my Japanese language abilities have greatly expanded and I feel much more confident going into my second year of Japanese classes in college. I was also able to make a lot of new friends from all over the world in these classes, and it was extremely exciting to be able to exchange our cultures even over online settings. The lectures were also very interesting, as they were about such varying topics and were presented by clearly very well qualified individuals. I think my favorite activity was the Cultural Experience where we got to practice calligraphy. It was really fun to practice my written Japanese, something I have not had the opportunity to do much because all my classes were online this past year, but it was very fun and it really showed me that I need to practice my hiragana before class starts. I am really happy that I was lucky enough to be chosen to participate in the program, the friends I made from all across the globe made the program so interesting and thanks to this program I think I will try to do my study abroad at Kyoto University now.

One topic of conversation that was prevalent throughout many of my conversations during the program was of course Corona Virus, but especially its impact on students. Many people, myself included, were understandably saddened that we were not able to actually be in Kyoto to participate in the program in person, and a lot of people had had their study abroad plans completely up ended due to Japan not allowing foreigners in. Yet, we were all very confused. The Japanese government has banned foreign nationals, with the exception of a few countries and even then, they are restricted to business visas, on the basis of protecting its population from foreign exposure to Corona. Why then, were the Olympics allowed to proceed? Surprising no one, the number of Corona cases in Japan suddenly flared up again the week after the Olympics, echoing the same thing that happened last year after the announcement of the postponement of the Olympics. As an American, when these conversations happened in the program I was very cautious to place blame; we have a large population who believes Corona is fake or that the vaccine will make you sicker, but then I realize at least our government is trying to get people vaccinated in the first place. It still confuses me how Japan, a global leader in technology, and one of the highest GDPs in the world, still has one of the lowest vaccination rates amongst developed nations with only about 44% of the population having received full doses. My question, and the question of the other students I talked to is, what next? What will Japan do when they have high enough vaccination rates? People are concerned that vaccination passports will encroach upon privacy and the current method of people downloading an app upon entry and not getting

on public transportation for 14 days is clearly not working. Students want to learn and Japan has some of the greatest universities in Asia, yet no one else can enjoy the knowledge that is offered at these institutions until a plan is devised. Educational institutions have an obligation to petition the government to begin allowing students back into the country. Education flourishes on the exchange of ideas and culture, and without it the whole world will stagnate, not just Japan.

Final Report

Nick, de Valpine

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The George Washington University

1. General impression about the program

I really enjoyed this program from start to finish. I think one of this program's main strengths was having a lot of KU students participating alongside of the ILAS students. It was clear from the start how hard the supporters and leaders had worked to help put this program together and it really added a lot to my experience. In my Japanese classes, I always really enjoyed talking with the supporters that were there and learning about them and during activities or discussions it was nice having them there to moderate or help. After completing the program, I leave feeling like I have made some valuable connections in Kyoto! That leads me to another highlight of the program which was meeting people from all around the world. One of my favorite things is meeting people from different countries and talking with them; it was truly fascinating during the post-Covid-19 discussion to hear what the status of Covid is in everyone's home countries and to discuss what we each thought were the pros and cons of different developments during Covid-19 such as online learning, access to technology, working from home, etc. This was summed up very well in the final ILAS discussion too.

The lectures and cultural activities were always enjoyable. It was very interesting to learn about such an eclectic mix of topics through all the different lecturers that came to present. Some of my favorite lectures came from Kondo-sensei, Hugh-sensei, and Iida-sensei. I loved Kondo-sensei's energy and passion for finding solutions to problems regarding food production and it made me more aware of both some of the recent innovations that can help with food safety and agriculture along with problems that still need to be solved like food waste. Hugh-sensei was very kind, and I appreciated his 30-minute talk on how he came to live in Kyoto and his life story. To someone like me who would like to spend some time living in Japan, I found Hugh-sensei's story and advice highly informative. His presentation was also informative, and I was able to learn much more about the Fukushima disaster and its implications on future energy use and distribution in Japan. Iida-sensei's lecture was the lecture I found most surprising. I did not know what to expect with the title of her lecture so I was shocked to find out how intense and heavy of a topic it was and how serious heavy metal poisoning can be. I also found the social impacts of a disease like that to be quite interesting, but unsettling.

Finally, I think that the cultural activities added a lot to my experience during the program, in particular the calligraphy session. It was very interesting to see how modern kanji characters are derived from kokuksunmoji. I had always been curious about why Kanji characters look the way they do and how I can better understand the visual element to them, something that written English does not have.

2. The Benefits of Cultural Immersion

The topic I would like to talk about is cultural immersion during this program through the perspective of someone like me who is only about a year into learning Japanese at school. This topic interests me because I think it is a great way to learn about the language and culture of a given place and can provide a lot of insight into some of the intricacies of that said place. I think that even though this program was held online, there was still a lot that it did to help immerse international students like me into a space where we could be surrounded by many native Japanese speakers which is something that added to an already fantastic program.

Even though the language classes were only five days, they pushed my listening and speaking ability a lot. At the beginning of the language class, being immediately put in a breakout session with two supporters asking me questions in fluent Japanese was a bit daunting, but I quickly saw a lot in this approach. In these breakout rooms, an environment was established where there was as much Japanese being spoken as possible and there was quick feedback from the supporters and leaders on any written or spoken task we were given. The supporters were very good at helping and trying to simplify their question or statement if I did not understand right away. As the week went on, I started to feel my listening skills improve a bit along with my ability to make inferences if I did not understand something the first time (which happened a lot).

Perhaps most importantly, it was fun having conversations with and learning about each of the supporters. By having fun casual conversations with them or just being able to hear them talk, I was able to learn a lot more about Japanese culture that I had not known before; I learned about new and different food, activities, and travel destinations around Japan while also starting to get a sense of some of the spoken etiquette in Japanese.

Final Report

Chiemi SILVER

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University of California, San Diego

1. General impression about the program

I thoroughly enjoyed the program. The organization was good, and it was evident that a lot of thought was put into making communication accessible even though we were not all able to come together geographically. The student leaders and supporters in particular did a fantastic job in my opinion. It is clear that they put a lot of hardwork and effort into the program, and they even adjusted things to reflect the interests of the program participants. Their energy was definitely essential to creating this community. I think everyone could see the work that they were putting in and really wanted to match that energy and effort.

For me the Japanese conversation times and English discussion times provided a nice space where we could come together and meet and talk to different people. I learned a lot from the opportunity to talk to so many people from different backgrounds. Additionally, the most enjoyable parts were the free days and different activities and field trips. Obviously if we had been able to all meet in Kyoto, there would have been more opportunities to go out and have different experiences, but I think one positive thing is that by meeting online, I was able to become more familiar with a broader range of people. There were less options, so more people gathered in one place, and we were still able to have a lot of fun playing games online.

The seminars were interesting as well. I enjoyed that they covered a wide variety of topics. I think there were more ILAS participants than KUASU, so that might be why

there were so many more lectures in English than Japanese, but I think I would've also liked to have a few more in Japanese. My Japanese level is not so high that I could understand everything, but it was a fun challenge to see what parts I could understand. Similarly, with the Japanese classes, it was helpful to have so many supporters present. I think it provided a good ratio and good opportunities to gain experience listening and conversing with native speakers.

In conclusion, I didn't really know what to expect from this program. I thought that for a study abroad program, it had both the short time frame and the online format working against it, but there was a good balance between fun and educational. There were opportunities to make new connections, friendships, and to learn about a wide variety of topics. I was not disappointed. Thank you for this opportunity.

2. Code Switching

This program made me more interested in general about the different ways that we as people communicate with each other. In his lecture, Professor Iemoto talked about different codes. Additionally, throughout different parts of the program, conversations around communicating in different languages and dialects came up and it made me think a lot more about some different ideas that I was introduced to in my own education. In a linguistic anthropology class I took, we discussed code switching a little bit, and we also talked about how as individuals we each have our own idiolect, our own way of speaking. And since no one's idiolect is the same, we are not actually as competent at communicating as we might think we are.

I think code switching is related to this in a lot of ways. We utilize code switching in order to communicate more effectively. As a result, it brought up additional ruminations about code switching, because the linguistic definition that we discussed in one of my other classes restricts code switching to utterances and singular discourses, but I think there were other instances as well that might be considered a type of code switching.

Some examples that came to mind were location or context-based code switching. Kyoto University students mentioned how Kansai-ben is a spoken dialect and that it was weird to see something written in Kansai-ben. It made me wonder about how we use specific language in certain contexts, and whether this would be classified as code switching. In America we are expected to use more formal language in a job interview or more 'academic' and appropriate language in a school setting. Similarly, in Japan, there's keigo, although keigo is used in many more situations due to cultural differences. I'd still like to talk to some of my professors about these ideas for clarification. Does polite language count as its own code?

For the purpose of my final project, I did look into it a bit more, and found some interesting examples in different contexts and modalities that I think are good examples of how people are expanding the definition of code switching past what I think the linguistic definition covers. An interesting one I came upon was the idea of "script switching" in Japanese; switches between how a word would ordinarily be written in kanji, hiragana, or katakana in order to convey a slightly different feeling or impression.

The slight research I was able to do has given me more to think about, and I'm interested in learning more about the different codes that we use to communicate, sometimes without even realizing what we're doing. I'm also glad that I got to talk about it for my final project, since I think that it is one step closer to more effective communication both across languages, countries, and communities, but also within them.

Final Report

Kathy, LIN
140

1. General impression about the program

I was very happy to participate in this program. I am interested in Japanese culture and Japanese language since I was a kid, so I started to learn and practice Japanese by myself and hope I could know more about Japan in the future. I chose Japanese Studies for my major in college is also because I have a dream of working in Japan or having a job that is related to Japanese after I graduated. However, due to many reasons, I only visit Japan once in 2017 and don't have many chances to really communicate with Japanese people. This program gave me the opportunity to get in touch with real Japanese people, not Japanese Americans or Japanese immigrants. In this program, I learned many things about Japan, such as environmental problems, Japanese education, and Japanese literature. I also really like the Conversation in Japanese session because it helped me practice my Japanese speaking skill which is my weakest. We talked about favorite anime, Olympics, and some trivia about Japan. This session forced me to use Japanese to express my thoughts which I seldom do before. I really enjoyed using Japanese to talk with Japanese people. I hope some day I could speak Japanese as good as Japanese people. The Japanese class was very good, too. Mr. Uraki was a nice teacher. He clearly explained every material and would patiently wait for the students to answer his questions. I learned how to watch Japanese news and read magazines in his class. I think it was very helpful for me. I also like the field trip and the cultural experience. I am not allowed to drink alcohol yet, so I don't know many about alcohol including sake. During the field trip, I got to know how the sake is made in Gekkeikan company. I was surprised about that the black lees produced during the production of sake can become hair dye. After I can drink, I will definitely try the sake from Gekkeikan. I am a Taiwanese person. I learned about the transformation of Chinese characters in elementary school, but I don't know how ancient Japanese people use these characters to create their own writing system including kanji and kana. The cultural experience helped me understand this part of history. Participating in this program was a very good experience for me. If I could register the second time, I will do it. I hope this would be a step toward my dream of going to Japan.

2. The difference between Chinese characters and Japanese characters

I am Taiwanese and using Traditional Chinese characters. Due to some reasons, I can also read Simplified Chinese characters and Japanese kanji. The Cultural Experience A inspired me to research and compare on these three kinds of similar characters that came from the same origin. First, I want to talk about Traditional Chinese characters. The Traditional characters are the original characters that Chinese people use since the 2nd century and have changed the scripts so many times from oracle bone to regular. Now, Traditional Chinese characters are mainly used in Taiwan, Hong Kong, Macao, and sometimes South Korea. Unfortunately, almost only people from these places are still using Traditional Chinese due to several reasons. Many people think Traditional characters are too difficult to write. The fact is they ARE hard. However, I still enjoy writing these complicated characters because Traditional Chinese keeps the original rules and shapes that Chinese characters have since they were created. Traditional characters usually have similar shapes to the original oracle bone script and are mostly the same as the regular script (or kaisho) that developed around Han Dynasty while Simplified characters do not keep the shapes and are different from the regular script. Then the second is Simplified Chinese. The government of the People's Republic of China felt Traditional characters are too difficult to read and write, so they simplified the characters to encourage literacy. Now, the main users of Simplified Chinese are from Mainland China, Singapore, and Malaysia. Also, most Chinese services in countries that do not use Chinese

would be Simplified Chinese. Simplified Chinese characters are easier to write compare to Traditional Chinese, but sometimes can also cause some ambiguities due to oversimplification of using only one Simplified character to represent two Traditional characters. For example, this character 後 only means after or behind and this character 后 only means queen in Traditional Chinese, but there is no this character 後 and this character 后 has both the meanings of after or behind and queen in Simplified Chinese. Another example would be 歷 and 曆 in Traditional Chinese vs 历 in Simplified Chinese. 歷 means history, experience, or undergo and 曆 means calendar in Traditional Chinese while 历 in Simplified Chinese can mean both history, experience, or undergo and calendar. When you see 后 or 历 in Simplified Chinese, you might not be able to know which meaning is correct until you get the context. The last I want to talk about is Japanese Kanji. It was thought to be brought to Japan from China in roughly about Tang Dynasty, but the actual time could be about the 5th century or the 7th to the 9th century. Japanese people used these characters from China to develop their own writing system which is used until now that contains both kanji and kana. Hiragana and Katakana are both developed from ancient Chinese characters. Even the modern kana have similar shapes with modern Chinese characters. Most Japanese kanji are the same as Traditional Chinese while some are simplified just like Simplified Chinese. However, Japanese kanji are different from Simplified Chinese and there are also characters that have three different forms in Japanese, Traditional Chinese, and Simplified Chinese. Japanese kanjis usually have both similar and different pronunciations from Chinese readings. Chinese-like pronunciations are called on'yomi 音読み and Japanese pronunciations are called kun'yomi 訓読み. For example, when you see 空, you read sora which is kun'yomi, but when you see 空気, you read kuuki which is on'yomi. It is very interesting to see how these three kinds of kanji are similar and different.

Final Report

Cal, CHEN
KSMP 141
Brown University

1. General Impression of the Program

Overall, I found the program really fulfilling. Despite the virtual format, the instructors and supporters all worked very hard to make the experience engaging. I was particularly impressed by the field trip and the cultural experience, since I did not expect to “visit” a sake factory while still in the United States, or take a Japanese calligraphy class in the comfort of my own home.

When I first came to the program, I was not expecting to make friends at all, since the program was only a little more than a week. However, everyone (from Kyoto University and otherwise) was so friendly. I enjoyed learning about not only Japan, but also the home countries of my fellow classmates. I have made many friends in the past two weeks.

I really loved my Japanese class. Since lectures have many attendees and are often late at night for me, it is hard to engage with the professor or the other students. Kashiwagi sensei, my Japanese teacher, really made an effort to call on everyone and make the class a fun learning experience. I have always been timid to speak Japanese because I do not feel confident in my pronunciation, but I always felt comfortable speaking in her class. In the span of a week, I was able to give a presentation about

my home university completely in Japanese, and I was impressed with the progress of my classmates as well. This class was the perfect introduction to my Japanese-learning journey. I do plan to keep practicing and learning Japanese in the future.

I also loved the lectures. While I was hoping for some topics related to Japanese drama or gender studies, I still found all of the lecture topics intriguing. I learned about whaling, aesthetics, and termites, all of which I would not have come across had I not come to this program. These lectures truly widened my perspective on what kinds of research and study are unique to Japan.

Through this exchange program, I gained a new appreciation for Japanese culture. I definitely plan to visit Kyoto and the university once I get the chance to do so.

2. The Rise and Fall of Whaling in the United States

One of my favorite lectures from the program was Professor Wakamatsu's lecture on whaling in Japan. Growing up, I have been surrounded by and heard of many food taboos, but I never thought about why they were there. It was very interesting to hear about theories behind food taboos from an anthropological perspective.

Professor Wakamatsu covered two main schools of thought: cultural structuralism and cultural materialism. Cultural structuralism, proposed by Mary Douglas, states that food taboos come from the belief that animals that push the limits of certain categories are impure. Cultural materialism, on the other hand, proposes that some animals are simply made more sense economically, and animals that were not efficient to raise were unpopular and eventually became taboo. In the case of whaling, cultural structuralism may say that whales are mammals yet live in water and should therefore be taboo, while cultural materialism may justify the wide consumption of whale meat due to its size and availability.

While I have heard of whaling in the past, I have always heard it in relation to Japan. Thus, I felt inspired to do my own research on the history of whaling in the United States. I was surprised by the scale of the whaling industry in the U.S. In 1846, the U.S. owned 640 whaling ships, which was more than three times compared to the rest of the world combined. The industry contributed \$10 million to the GDP at its peak, and the center of whaling, in New Bedford, Massachusetts, was once the richest city per capita in the country. However, the industry has virtually vanished fifty years later, when the number of fleets fell by 90 percent. Nowadays, there are many individuals like me who do not realize that whaling was such a central part of American history.

I tried to answer two questions in my research: first, why whaling? In addition to practical means such as the need for sperm oil, spermaceti, and other whale products, whaling was also considered an admirable occupation, one that may be associated with heroic deeds and adventures. Furthermore, in support of cultural materialism, new technology and innovations greatly reduced the cost of whaling and opened the occupation to unskilled workers. These factors together made whaling the fifth largest sector in the U.S. economy.

My final question was simple: how did it end? Some sources suggested that it was due to a fall in both supply and demand: over-hunting caused a decline in the whale population, while the transition to other energy resources such as petroleum meant that there was less need for whale products. However, still others have attributed the decline of the American whaling industry in particular to rising wages in the U.S., which gave other countries the comparative advantage in whaling.

Final Report

1. General impression about program

My general impression of ILAS is positive. The schedule was structured well for US students. It was a shame that students from different shifts could not interact with each other, but, considering the time restraints dividing students between the two shifts was a good idea.

The lecture topics were interesting. They were worth going to even if we were not required to attend them. They also gave international students a glimpse of what classes looked like in Japan.

The activities were also very fun. They allowed students to interact with each other even though they could not be in Japan in person. It is hard to hold programs like this virtually, but having these activities helped make it interesting.

The language classes were probably the most fun and most interesting part of the program for me. I am interested in languages generally, but I had had no experience learning Japanese before this point. The classes were very well run. In only eight hours of study, we were able to learn a good number of introductory Japanese.

I found myself thinking that I wished more language classes in the United States followed the same model used by the professor who taught my class. She taught us the fundamentals of Japanese in a simple and straightforward way that helped make the language very clear. She also provided us with vocabulary that helped us master the grammar we were learning. Had we taken a class like this for an entire semester, I think we would have become good (beginner) Japanese speakers.

Overall, I enjoyed the program a lot. It was well planned, well structured, informative, and fun to be a part of. I was unsure of how well a program like this could be done over Zoom, but after finishing the program, I can say that it surpassed my expectations. It was very much worthwhile, and I am very glad that I had the chance to be a part of it.

2. Crash Courses in New Languages

When I wrote about my general impressions of the program, I briefly explained how much I enjoyed learning elementary Japanese. I want to take the time here to explain in more detail why I liked it and what I think language courses like this could achieve for international students.

As a history major at Washington University in St. Louis, I have taken several classes on Japanese history and East Asian history more broadly. I concentrate on decolonization after the Second World War, and because Asia was a major theatre of this area, it made sense for me to learn about how the Japanese Empire ended. I took great interest in these classes, and even was a research assistant for an associate professor of Japanese history, but I never had the opportunity to do any independent research in part because I did not know any Japanese.

Crash courses in new languages can be vital to history majors, among others, because they make it much easier for researchers to access documents in different languages. This is often an area that students focus on in grad school, but, if they have no previous experience with a language, learning it from the beginning can be time consuming and can distract them from their more important work.

The way that Japanese was taught during this program is a good example of how universities can help International students from each other's institutions avoid this problem. I do not know if Kyoto University provides foreign students with crash courses in Japanese (lasting over a few weeks or months). But considering how much we were able to learn after only about 8 hours of instruction, I imagine schools like Kyoto University would be more than up to the task. Expanding such programs would be invaluable to any student, but especially those in history, and I hope that such crash courses are offered in the future.

Final Report

**Kuangye Wang (KsMP 143)
Columbia University**

Thank you to all the instructors, supporters, and organizers for providing such a wonderful, enlightening, and creative program despite the difficult circumstances this year. I learned so much about Japanese language, culture, and modern issues. I also had an insightful and fun time making friends with my peers to discuss our shared interest in Japanese studies and with the supporters who patiently answered all my questions.

I was placed in Kashiwagi Sensei's Elementary A1 Japanese Course. Kashiwagi Sensei was incredibly supportive and kind and adapted masterfully to the Zoom language instruction format. I enjoyed how she had the entire class unmute and repeat the correct pronunciations after her. Her slides were thoughtful and informative, and contained all the information we would need to understand noun, verb, and adjective sentences. Her homework steadily built up in pace and difficulty until we were ready to form complete sentences and statements in her final project. Grading on the homework was always timely and I really appreciated how she went through our work, including our perhaps frustrating pronunciation, in minute detail. One of my favorite aspects of the class was our Breakout Rooms, in which we could ask questions to actual Kyoto University students. Here, I was able to converse and practice my learned phrases while getting to know my peers in Japan better. I must admit, I might have asked some non-sensical and basic questions, but the Supporters were incredibly capable of and patient in answering them. Finally, Kashiwagi Sensei maintained bountiful and exuberant energy throughout the class. I have work before class, and then tutoring, and as a result I only had a short half hour to eat dinner before class began. Though I would come into class exhausted, Kashiwagi Sensei always made me smile and pumped me full of energy to learn effectively.

In terms of the lectures, I extremely appreciated the format where the Professors would lecture and then allow us to a 15–30-minute period to ask questions. Both having this Question-and-Answer section at the end of each class and interspaced throughout the class was effective. I attended lectures on EST, at some at 1-3AM each morning, but I was still held enthralled by the energy and materials presented by each speaker. I would specifically like to point out my enjoyment of Prof. Iida's lecture, which accurately, concisely, and fully presented the controversial topic of Minamata Disease, one of my

special interests as a Pre-Law student. I further was captivated by Prof. Yukawa, whose lecture on Classical Japanese Literature combined amazing visuals with truly beautiful pieces, with her engrossing narration to create a truly magical experience. I would have liked to have taken more notes or to have been able to maintain the slides beyond the end of the program period, as due to the time difference I often just listened without recording everything diligently.

The tour of Geikkikan Sake Factory as led by Supporter T-- San (I'm sorry, I have forgotten her name but wanted to compliment her for the excellent organization and interactive aspects of the tour) was extremely enlightening and wonderful. Traveling to the Gekkeikan Sake Company in Fushimi, Kyoto, made me realize the vital role played by Sake in both Japanese heritage and history. Founded in 1637, Gekkeikan and Sake in general have both experienced the tragedy, innovation, and legacy of perhaps Japan's darkest period of history: the Pacific War or Second World War beginning in 1932 with the Invasion of Manchuria and concluding with the Atomic Bombing of Hiroshima and Nagasaki in 1945.

I am a brewer myself: I make mead in America, so alcohol culture and production is extremely interesting to my studies. I am also a history major with a specialization in Modern East Asian studies, especially the period between the First Sino Japanese War and the Chinese Civil War's conclusion. As such, the rise of Fascism in Japan and wartime life for Japanese civilians is a topic that is extremely important to me. Dr. Ishida of Gekkeikan described in detail the history of the company, from its founding so long ago to its innovation as led by teenage owner Tsunekichi Okura. I was especially interested in the as well as the innovation that was key to the success of Gekkeikan, from the brewing of Red Sake to the elimination of preservatives in the 1910s. I was especially captivated by a side comment Dr. Ishida made, on the creation of a different kind of Sake wherein alcohol was not added mainly through the fermentation of rice by fungus but instead artificially added to the Koji.

Upon further research, I realized that this method was popular in the Second World War, as Japanese civilian rice consumption decreased by as much as 50-70% due to the demands of the War in China and the Pacific Blockade. This seemed to perfectly represent Dr. Ishida's claim that Gekkeikan's key factor was always in its innovation, even during periods as difficult as wartime and so I delve deeper and discovered the leadership change within the Okura family itself during the war, as well as Gekkeikan's roots to Japanese imperialism in Taiwan.

Part of Dr. Ishida's question and answer section received after the tour was on Sake Tariffs, and he explained that a main reason Sake was so expensive overseas was due to such tariffs. I was excited to connect this fact to Dr. Hugh's and Dr. Kondo's presentations on Japan's energy and food self-sufficiency, and how the erection of food import tariffs might foster smaller supply chains and a better grain import/export ratio for Japanese food production. However, it also led me on the path to discovering that Republic of China's own tariffs had kept the Taiwanese public from enjoying Sake, a cultural remnant of Japanese occupation. This is a situation that is currently developing, and only recently has the Taiwanese company VEDAN formulated a deal with Geikkikan to circumvent tariffs by creating Taiwan's own natively produced Sake.

Clearly, this journey of research into Sake demonstrates that its historical and cultural impact are still vital to the corporation's modern development, and to the tastes of its consumers.

Final Report

Ashley, Cullina
144
Columbia University

1. General impression about the program

In reflecting upon this opportunity for study that your university has granted me, my gratitude is profound, particularly when I consider not only the material I learned but the friendships I formed. I must confess that I entered this program with a smattering of hopeful anxiety; I worried about my ability to learn across a time difference, to communicate across language and culture. Just as these factors were sources of minor anxiety, so too were they sources of motivation. I wanted to learn interculturally, and I wanted to confront the limits of my own experience in doing so.

Upon beginning the program, any worries I might have earlier held were quickly replaced a sense of comfortable community and a shared eagerness to learn. Your staff and administration were incredibly welcoming, and their hospitality made my time at K.U. an exceedingly pleasant one. I truly value the efforts they made to facilitate our transition in orientation and to organize activities and discussion groups. Such extracurriculars enabled me to have a deeper and more enriched learning experience, where education continued outside the classroom.

I would also like to offer my gratitude to Kashiwagi Sensei for her tutelage in Japanese language class. I have studied a few foreign languages over the years, never with great success, and frequently with a feeling of personal failure or frustration. This was not the case for my language class at Kyoto. Kashiwagi Sensei constructed a remarkable lesson plan, that maximized our learning within a limited time frame. Though the duration of the class was comparatively brief, we learned a solid foundation of the Japanese language and writing systems. I left each class feeling far more aware and excited about the material, without feeling overwhelmed.

Perhaps above all else, I value the personal interactions I experienced during my time at K.U. I could not have anticipated having such meaningful conversations with my fellow ILAS, KUASA, and KU students, nor how greatly these relationships would benefit my experience. The discussion with and support of my peers motivated me to approach our lessons from new angles and create several lasting friendships. I offer you my utmost thanks for allowing me to participate in this program.

2. Kireji and Ma in Japanese Haiku

As a student of literature, I was most inspired and excited by the lectures from Professor Kawashima and Professor Yukawa. Professor Yukawa's lecture on Classical Japanese Literature was of particular interest to me because the conventions of Japanese poetry are an area I have not been able to study in depth in the past. It was also in Professor Yukawa's lecture that I first learned of kireji, the verbal ending/postposition used in classical Japanese haiku. Though haiku was well introduced to Western readers by such pioneers as R. H. Blyth and Harold G. Henderson, the typical understanding of the haiku in English is simply a poem with three lines of 5, 7, 5 accented beats. As such, concepts such as kiro, seasonal words, and kireji, which cuts a poem into two parts, were unfamiliar to me.

In my own research in English literature, I have devoted my studies to textual ellipses and lacunae, spaces of lack or voidness, where the absence of a thing serves to emphasize

its presence elsewhere. In my mind, these concepts resonate with the use of kireji, and I was thus motivated to pursue independent study of the topic. I learned that unlike English uses of punctuation, kireji have a verbal aspect, a vocalization – and yet this verbal, sonic presence corresponds to an absence of words, a cut or break in the poem. Within the break the reader is forced, through imagination, to relate or reconcile the two parts of the haiku, to turn them over in their mind and consider the meanings they generate from their relationship to one another. Some scholars suggest that kireji create a sense of *ma* within the haiku, a holder within which things can exist, an emptiness full of possibilities. In this way what is outside of the sparse landscape of the haiku may be reintroduced to the understanding of the poem by the reader or the listener. Through my study of kireji, I grew towards a deeper appreciation of haiku, as I now better grasp the multitudes that these poems might hold within their frames.

Final Report

Diego, Rodriguez

145

Brown University

1. General impression about the program

I was impressed by the caliber of instruction in the Japanese language for a two-week program. I thought the language sessions built off of each other marvelously as if to simulate cultural exchange and learning in a compressed format. The interactions with the facilitators was especially meaningful and in the short amount of time we interacted with one another I felt like learning Japanese had a very clear purpose for me: to be able to communicate my world to a Japanese person through the language of their world.

Because I was finishing my summer semester at Brown, I had some time conflicts with the lectures I really wanted to attend that were not recorded. This said I was able to assist to one that I really appreciated with Prof. Yukawa on Japanese sensibilities and aesthetics in classical literature. As a poet myself I was able to appreciate the stylistic and conceptual tropes Prof. Yukawa carefully presented and later on saw some connections with my interests in molecular biology. I thought the Biostudies lab visits were spectacular and very informative. I was glad to get a wholistic exposure of Kyoto University through its Humanistic, Scientific and language departments which I now hold in high regard. From this experience I realized that a Fulbright project proposal I had been working on during the summer on the socio-political history of biotechnology and the contemporary culture being generated by the industry was a better fit for the facilities at Kyoto University than the scattered institutes I was contacting in Berlin. I also learned more than I ever thought I'd learn about Sake through both the field trip and the final presentations. I really enjoyed the program. The organizers, instructors, facilitators and participants were all engaging and receptive to both my Japanese and my ideas, for this I am very grateful. ありがとうございます。

2. Poetry and Biostudies

In my final presentation I talked about a connection I saw between Prof. Yukawa's lecture and the Biostudies lab visits. I think that many of the sensibilities that Prof. Yukawa assigned to the Japanese poets are values that are also present, and I'd even say are crucial, to science. In the lab visits I could see this clearly by the way the three different scientists presented their work with such clarity. The appreciation of simple beauty for the

poet is transformed by the scientist into an appreciation for beauty in a simple, yet deep, theory or experiment. I'd venture to say that for the scientist, Beauty is necessarily accompanied by accessibility to the knowledge they are producing. Whenever a scientist uses beauty to describe scientific work, they are underlining the ability of a theory or an experiment to communicate some form of truth clearly and concisely.

Truth in science is always incomplete. The famous logician Kurt Gödel famously proved something along these lines in the realm of mathematics. The necessary incompleteness of any system of knowledge is not something that needs to act against scientific aesthetics, but rather it is something that is famously used for the sake of scientific advancement. The compartmentalization of scientific inquiry is one of the ways science "blew-up" in the late 20th and early 21st century. "Divide and conquer": by having scientist specialize in their own section of systematic knowledge the big picture builds itself without questioning its validity. In science, this functionalization of the incompleteness of systemic knowledge always runs the risk of becoming hegemonic and used for political agendas. In the case of poetry, the appreciation of imperfection and incompleteness can be seen as a stylistic and expressive freedom that can actually subvert the hegemony of perfect beauty.

At this point we've reached an impasse. Science can have poetic elements as well as consequences that oppose the freedom that poets tend to strive for through their work. While a poet might cherish the invisibility or imperceptibility of an experience by dramatizing it through other senses or spiritually, science is obsessed with bringing the experience of reality into the realm of objectivity, and therefore visibility. For this purpose, we enhance our visual sense with machines and gadgets for the sake of objective analysis and the production of new knowledge. Essentially, science is driven by the desire of capturing the essence of nature by seeing the invisible. Poetry also strives to capture the essence of nature, but by letting it go and fleetingly swim through a poem.

Final Report

Chloe Medina

146

Columbia University

1. General Impression of the program

I really enjoyed this program. I went in with no knowledge of Japanese language and society and emerged knowing far more than I could have imagined. Our Japanese class was very effective at instilling in us an understanding of basic Japanese grammar and vocabulary. The material was delivered clearly and was easy to follow. When I first entered the program, I did not expect to learn as much as I did. I was really amazed by the amount of material we were able to cover in the short time we had together. I really enjoyed the breakout room activities and learning more about Japanese culture and Kyoto University, in particular. The supporters were very helpful and I enjoyed speaking with them. In the breakout rooms, I felt that I was also able to learn more about my fellow classmates. The final presentations helped with that a lot, too. It was nice to learn not just about Japan, but about my classmates as well. I myself was surprised with the sentences I was able to construct by the end of the program. Being creative with the building blocks I had been given made my presentation very fun to create. I think the most unexpected thing I learned about Japanese was the almost standardized intonation it has for words of various lengths. I never seriously considered how intonation can affect the flow of speech, but after giving it some thought, it's very important in English, too.

The lectures were all very interesting and covered a diverse range of topics. I felt like I understood the sociopolitical context of Japan a bit better after attending them. Even the more niche lectures were fun in their own way. All in all, both the lectures and

language classes inspired me to try and learn more about Japan, its language, and its culture.

2. Origin of Japanese Writing Systems

For my final presentation, I decided to research the origin of katakana, hiragana, and kanji. I have always been interested in different writing systems, likely because I grew up in Los Angeles, where it's easy to find storefronts whose names are spelled out in foreign letters. At my home university, I took Korean as a result of this interest. Hangul is very systematic and easy to learn, as it was intended to be by its creators. Japanese is a bit more difficult, as it has three separate writing systems. I thought that it was likely that kanji was used by the Japanese in the same way that Koreans use hanja. Knowing Korean history and the unique circumstances of hangul's creation, I wanted to know how katakana and hiragana came to be, as well as if I was right about kanji.

I was most surprised by hiragana's origin story. Katakana's origins seemed very natural to me, as, in European history, monks and priests were usually the most literate in society. I had to read Murasaki Shikibu's *The Tale of Genji* for a class I took at my university, but I was not aware of how momentous it must have been in Japanese history. For it to not only be the first novel, but also written in a language developed entirely by women who weren't allowed to read kanji, is quite impressive. I also enjoyed learning about Heian culture as I researched hiragana. Kanji's history seemed similar to the usage of Chinese characters in Korean history, so it was interesting to see the parallels there. I think the neatest thing I found were charts that revealed how katakana and hiragana had been derived from the more complicated kanji. I was glad that I chose to research this topic, because I really enjoyed learning about the different writings systems and their histories.

Final Report

Olivia, TANG

147

University of Pennsylvania

1. General impression about the program

I had an amazing learning experience at this Kyoto Summer Program. In particular, I enjoyed the class time because it required my active participation and I could speak, read, and write with my classmates, teacher, and supporters. I tested into a level higher than what I should have but I have no regrets. Truthfully, I was overwhelmed when I first got into the class. I remember leaving the 2nd lesson and crying in frustration that everyone else was clearly more advanced than me. However, my teacher told me she believed that I was up to the challenge so I decided to stay and studied Japanese on my own time to catch up. I'm so glad I stuck with this class; I surprised myself with how much Japanese I could use and how much I learned. I was able to learn about more formal and polite Japanese which I think will prove to be useful in the future. It made me feel more confident to know that my Japanese level has gotten to the level where we are not only concerned about purely expressing meaning but doing it in a way that is most appropriate to the audience and the situation. I owe a lot to the supporters who helped work through my confusion when I encountered unfamiliar vocabulary or grammar. They helped me organize speeches and corrected my pronunciation during one-on-one breakout rooms which was immensely helpful.

Of course, there are some drawbacks of the online format of the program. I think more small breakout rooms and chances for active participation would have made some of the

longer and larger sessions like the lectures more interesting. I think the field trip was a good balance of large group and small group activity but too inconvenient for all time zones (the field trip was at 1AM-4AM in my time zone and I would not concentrate well). I also think talking with supporters in Japanese was incredibly valuable as I could get to know Kyoto University more and hear native speakers. I think talking time with them should be increased! I also wish I got to learn more about my classmates and where they are from because the group was so diverse.

Overall, this program was both an excellent challenge linguistically and an eye-opening experience to learn about the culture of Japan and the cultures of all my classmates. Despite the obvious challenges of hosting this, all the professors, coordinators, supporters, and students were diligent and dedicated to making this a worthwhile experience. It only cemented my interest in continuing my Japanese education in the future.

2. Calligraphy

The topic of my presentation was Japanese calligraphy. I did Chinese calligraphy as a kid and practicing calligraphy during the Cultural Experience brought back those memories to me. I wanted to learn about the history of Japanese calligraphy, how it was distinct from the calligraphy of my childhood, and the modern trajectory of the artform. I learned all of that and more in my research.

I first researched the history and evolution of Japanese calligraphy. This helped me understand the transformation of the Japanese written language over time starting with the importation of Chinese characters. I enjoyed seeing Japanese calligraphy reflecting the moods of time, developing its own unique style as Japanese people and society furthered their own sense of identity. The free flowing and emotional calligraphy of Zen Buddhist monks in the 1100s and the more modern combinations of abstract painting and calligraphy appealed to me the most. I also found the “script” style of sosho to be beautiful! To me, the craft of Japanese calligraphy really reflects the Japanese values of treasuring tradition. I think it is a shame English calligraphy has been almost entirely abandoned by my generation. It would be valuable for Western culture to honor its traditions more. On the other hand, I wonder how modern Japanese digital typography has been influenced by calligraphy and if the adherence to traditional mediums affects the popularity of digital type.

Learning about this opened my mind to the importance and joy of written Japanese. Lots of Japanese language learners see learning how to write Japanese, particularly kanji, as a pain. After researching this topic, I think I will dedicate more time to practicing my writing and enjoying the process. I’m glad that Japanese calligraphy is still alive and well, even among the younger generation, and I hope that I can learn from this rich tradition.

Final Report

**Weng Tianyi Anakin
No. 148**

Washington University in St. Louis

1. General impression of the program 300-500 words

I think this program to me is an interesting, thoughtful, and inspiring topic. In my home university, I have taken several courses related to Japan. One is Japan after 1868 and

another one is History of Japanese Empire. My initial interest in studying Japan, especially Japan in recent history is related to my nationality, Chinese. One of the topics I focused on is why Westernization in Qing Dynasty failed while Meiji Restoration succeed in Japan. What intrigued me about this program is to learn more about Japan. Currently I focused on researching the topic of War Memory. Although this program didn't provide related lectures, it inspired me to think about my research again. One of the best characteristics of this program is that we have highly educated students from different nations. Although they, including me, can't represent the country comprehensively, but we are able to share our opinions in different perspective. By talking with students from different countries, I realized my recognition of Japan is very limited and biased. Learning Japan simply with papers and books. I have to learn Japan in a more comprehensive aspect. The pape's opinion will varied by authors' background and limitations. But as a reader, we usually can't realize it. But through talking with Japanese students and other students from other countries, I think I can learn a more diverse Japan, a Japan depicted by people I can meet and talk with. It is very helpful for my future learning about Japan.

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. 300-500 words

I think the most interesting topic during the program is the Sake. To be honest, if you ask me right now about how the Sake is produced, I still can't answer it step to step, but that field trip and the discussion section in the field trip inspired me to think about topics related to it. I realized there are many similarities between Japanese Sake, Chinese Rice Wine, and Korean Shochu. They are all traditional and representative wines of each country. The wine itself revealed the close relationship of three East Asian countries in the history, the intercorrelation in culture. And from the discussion session, I even learnt that those three drinks even faced similar problems today, how to preserve them? It is interesting to see the common solution is to add flavor to it. This can actually lead to a larger topic about the culture preservation in East Asian. The highly developed economy and important status in world economy brought many exotic cultures. Young people may accept those foreign countries better. It imposed challenges to the preservation of traditional culture. Is adding flavor to Sake a good solution? It is actually a question that encouraged me to learn more about the preservation. The characteristics of wine in movie is an interesting part to investigate. In Korea, Shochu is closely related with movies and famous celebrities. In movies, handsome boy and beautiful girl drink them when dating. Drinking Shochu and sitting on the road or drinking Shochu in a 7-11 is very common. But in China and Japan, the picture of rice wine and sake is more closely related to scenes such as "a middle-age man facing problem and drink rice wine or sake in a small restaurant". In China, there is only one rice wine received popularity among young people called "Jiang Xiao Bai". As a wine, it tasted terrible. But the interesting aspect is that it has many encouraging sentences on the bottle. The advertisement is also about drinking it to counter with problems. Those features actually inspired me to think more about culture preservation and popular culture. I think this is also another topic I will focus on in future.

Kyoto Summer Program 2021 Final Report

Wenda (Frank) LI
No. 149
Columbia University

1. General impression about the program

Overall, I am really satisfied with the Kyoto University Summer Program 2021, and I am looking forward to visiting Kyoto in person one day. During the two-week program, I get a taste of the university studies in Japan, and I have truly learned a lot about the Japanese language and culture. All the supporters and university staff are really nice and responsible, and they have done a good job helping the program participants to quickly understand the content and structure of the program and get adapted to the learning environment.

For the Japanese language course, I took the Elementary I class offered by Kashiwagi sensai. This is the first time I learned Japanese in a systematic way, and I didn't have any foundation before. Through her course, not only did I learn how to make self-introduction in Japanese, but I also learned more daily conversation in Japanese, which could be practically used. Moreover, through her introduction about noun, verb & adjective sentences, I got the precious chance to learn the basics of Japanese grammar, which lay a solid foundation for my continuing studies in Japanese. Kashiwagi sensai is so friendly and helpful, and I would like to express my sincerest gratitude for all her help for this course. Meanwhile, I also got the chance to know other students from all parts of the world and we became good friends during the 10-hour Japanese language learning.

The lectures offered by professors at Kyoto University is also another part I like the most. Through different lectures, I got a taste of lectures of different subjects, such as energy, organization & management, Japanese literature, education, etc. I have really gained insights into these interesting topics from the lectures, and I also benefited a lot from the various thoughts and opinions through the students' questions.

2. Japanese Post-WWII Economic Recovery

Inspired by Prof. Reiko IIDA's Lecture about "Minamata Disease: High Economic Growth and Environmental Problems in Japan", I would like to delve deeper into the topic of Japanese post-WWII economic recovery, which has interested me a lot.

The "Japanese Economic Miracle" was divided into three periods: Recovery Stage (1946-54), High Increasing Stage (1954-72), and Steady Increasing Stage (1973-82). During the World War II, two-thirds of its prewar cotton spindles were scrapped by wartime administrators, and bombing and destruction of urban areas had caused a further loss of 20 percent of spinning and 14 percent of weaving capacity. However, under the background of Cold War between US and Soviet Union, Japan quickly recovered in 1951 in terms of its industrial production due to the outbreak of the Korean War. The Japanese government adopted the "Inclined Production Mode" (傾斜生産方式 keisha seisan hoshiki) as the main economic reform policy. The government policies play an important role in the economic recovery later on through Ikeda administration and keiretsu, vast consumption and vast export. Japan completed the process toward industrialization and become the third largest economic entity in the world by the 1960s. Although the oil shock hit the global economy in 1970s, Japan was able to withstand the impact by producing products in a more environmentally friendly manner with less oil consumption, and managed to transfer from a product-concentrating to a technology-concentrating production form. Japan ensured the steady increase of its economy and stood out beyond other capitalist countries that has been significantly wounded during the oil crises.

Even though the Japanese economy is facing stagnation and decreased growth in the past 20 years, I would still think Japan has a huge potential for future growth in the following years since it has advanced technology and strong core competency.

第 二 部

京都サマープログラム 2021 (KUASU)

《主催》



《主催》



京都大学
国際高等教育院

9. 京都サマープログラム 2021 (KUASU プログラム)

9.1 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

「京都サマープログラム 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(かわい じゅんこ)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(かわい じゅんこ)教授、韓立友(はん りーよう)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(かわい じゅんこ)教授、韓立友(はん りーよう)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(かわい じゅんこ)教授、韓立友(はん りーよう)准教授、西島薫(にしじま かおる)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(かわい じゅんこ)教授、韓立友(はん りーよう) 准教授、 西島薫(にしじま かおる)特定助教が担当)
令和2年度 2月	第七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(かわい じゅんこ)教授、韓立友(はん りーよう) 准教授、 西島薫(にしじま かおる)特定助教が担当)

令和3年度8月に実施された今回の京都サマープログラム2021は、第8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3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・人文社会科学大学）のアセアン4大学およびカリフォルニア大学サンディエゴ校、ジョージ・ワシントン大学である。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、ジョージ・ワシントン大学に、（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。また2020年度に引き続き、本年度もオンラインプログラムを継続することが出来たことも、現在まで本学と派遣先大学の相互交流によって築かれた大学間の信頼関係に負うところが大きいだろう。

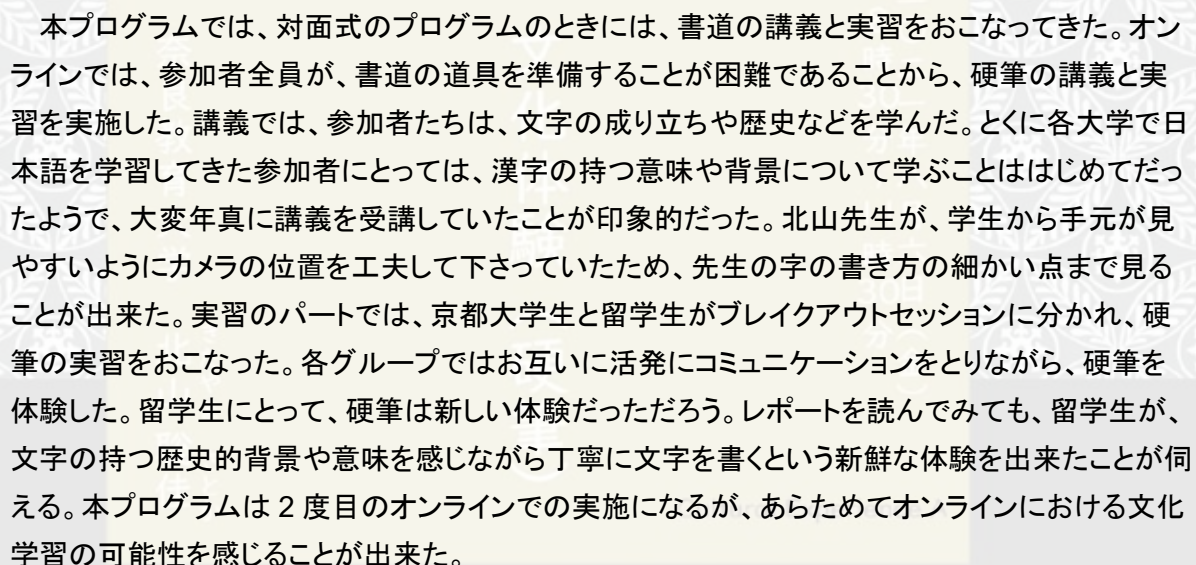
9.2 KUASU プログラムの特徴

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、硬筆に関する講義と実習をおこなった。参加学生たちは複数のグループに分かれ漢字のルーツである甲骨文字についての講義を受講し、その他漢字やひらがなを使用して宛名を書く練習をした。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、硬筆の練習をするだけでなく、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。

Cultural Experience A



本プログラムでは、対面式のプログラムのときには、書道の講義と実習をおこなってきた。オンラインでは、参加者全員が、書道の道具を準備することが困難であることから、硬筆の講義と実習を実施した。講義では、参加者たちは、文字の成り立ちや歴史などを学んだ。とくに各大学で日本語を学習してきた参加者にとっては、漢字の持つ意味や背景について学ぶことははじめてだったようで、大変年真に講義を受講していたことが印象的だった。北山先生が、学生から手元が見やすいようにカメラの位置を工夫して下さっていたため、先生の字の書き方の細かい点まで見ることが出来た。実習のパートでは、京都大学生と留学生がブレイクアウトセッションに分かれ、硬筆の実習をおこなった。各グループではお互いに活発にコミュニケーションをとりながら、硬筆を体験した。留学生にとって、硬筆は新しい体験だっただろう。レポートを読んでも、留学生が、文字の持つ歴史的背景や意味を感じながら丁寧に文字を書くという新鮮な体験が出来たことが伺える。本プログラムは2度目のオンラインでの実施になるが、あらためてオンラインにおける文化学習の可能性を感じることが出来た。

9.3 共同発表

共同学習における発表タイトルと発表者

1. 「アニメ、ドラマ、ドキュメンタリーの食」(＝各国のメディアで出てくる食べ物の比較)	
KSmP154 Thuong	ベトナム国家大学ハノイ校・B1
KSmP159 Savarina	インドネシア大学・B3
KSmP171 Lay	チュラーロンコーン大学・B1
KSmP174 Helen	ジョージ・ワシントン大学・B3
KSmP176 Mandy	カリフォルニア大学サンディエゴ校・B3
KSmP217 Airi	京都大学農学部・B2
KSmP216 Hiroko	京都大学農学研究科・M2
KSmP265 Saji	京都大学理学研究科 M2
2. 「高校の授業の国際比較」(＝各国の学校生活の比較)	
KSmP150 Anh	ベトナム国家大学ハノイ校・B3
KSmP161 Kalos	インドネシア大学・B3
KSmP165 Oak	チュラーロンコーン大学・B1
KSmP167 Pim	チュラーロンコーン大学・B1
KSmP177 Sarah	カリフォルニア大学サンディエゴ校・B1
KSmP253 Kaz	京都大学法学部・B1
リーダー Asuka	京都大学文学部・B3
3. 「普段の一日の食生活」(＝各国の生活習慣の比較)	
KSmP155 Thanh	ベトナム国家大学ハノイ校・B1
KSmP160 Hanni	インドネシア大学・B3
KSmP162 Qiu Qing	シンガポール国立大学・B3
KSmP163 Yi	シンガポール国立大学・B3
KSmP169 Proud	チュラーロンコーン大学・B1
KSmP178 Mimi	カリフォルニア大学サンディエゴ校・B1
KSmP221 aya	京都大学文学部・B2
KSmP225 しゅんピッ	京都大学工学部・B4
4. 「言語」(＝各国の方言の比較)	
KSmP151 Dzung	ベトナム国家大学ハノイ校・B3
KSmP152 Swan	ベトナム国家大学ハノイ校・B3
KSmP158 Swastika	インドネシア大学・B3
KSmP170 Mon	チュラーロンコーン大学・B1
KSmP173 Julia	ジョージ・ワシントン大学・B2
KSmP220 Yuka	京都大学文学部・B2
KsmP224 Yoshie	京都大学総合人間学部・B4
KsmP278 Yoshi	京都大学理学部・B1

5. 「世界のゴミ問題」		(=各国のゴミ処理の比較)
KSmP153	Ngan	ベトナム国家大学ハノイ校・B3
KSmP157	Randy	インドネシア大学・B2
KSmP164	Koko	シンガポール国立大学・B3
KSmP172	A	チュラーロンコーン大学・B1
KSmP179	Jack	カリフォルニア大学サンディエゴ校・B2
KSmP266	Tomo	京都大学経済学部・B1
リーダー	Ayana	京都大学文学部・B4
6. 「各国の観光政策」		(=各国の観光政策の比較)
KSmP156	Trang	ベトナム国家大学ハノイ校・B1
KSmP166	Beem	チュラーロンコーン大学・B1
KSmP168	Safe	チュラーロンコーン大学・B1
KSmP175	Talia	ジョージ・ワシントン大学・M1
KSmP223	Yosshi-	京都大学経済学部・B1
リーダー	Wataru	京都大学法学部・B4

「アニメ、ドラマ、ドキュメンタリーの食」



「高校の授業の比較」

タイの高校の授業時間割 (4年生 - Intensive English Program / 英語)

	月	火	水	木	金
通学時間: 朝 6:40-7:00	7:00-7:30		7:00-7:30		7:00-7:30
1 (8:20-8:50)	英語読解 文法・語彙	サイエンス	数学	コンピュータ	英語読解
2 (9:10-9:40)	英語読解	英語読解	英語読解	英語読解	英語読解
3 (10:00-10:30)	英語読解	英語読解	英語読解	英語読解	英語読解
4 (10:50-11:20)	英語読解	英語読解	英語読解	英語読解	英語読解
5 (11:40-12:10)					
6 (12:30-13:00)	ガイダンス	数学	英語読解	英語読解	理科
7 (13:20-13:50)	英語読解	英語読解	英語読解	英語読解	英語読解
8 (14:10-14:40)	英語読解	英語読解	英語読解	英語読解	英語読解
9 (15:00-15:30)	英語読解	英語読解	英語読解	英語読解	英語読解
10 (15:50-16:20)					

※ 英語で先生の授業が聞き取れないため午後の授業は欠ける

「普段の一日の食生活」



「言語」

ベトナム語の方言

- ベトナムは南北に長い国なので、地域によって方言がある。
- 北部方言、中部方言、南部方言の3つに分けられる。
- エリアによって発音やイントネーションが異なる。
- 標準語は北部方言である。

→ ベトナム語の歌は基本的に北部方言で歌われるという習慣がある。

「世界のゴミ問題」



「各国の観光政策」



9.4 参加学生報告

2021 Kyoto Summer Program Final Report

ハノイ国家大学外国語大学

日本語文化学部 4 年

KSMP 150

Trinh Thi Hien Anh

①プログラムに参加したきっかけ

このサマープログラムについて学部からのお知らせで知りました。スケジュールを読み、これが日本語能力、日本に関する知識を高める、また国々からの学生との交流で視野を広げられるチャンスだと思いながら、参加を希望させていただきました。参加させていただいて非常にありがたく思います。

②プログラムへの参加を通じて学んだこと

大学で日本文学について勉強していましたが、このプログラムではやはり日本人の先生でなければ文章また詩の意味をうまく伝えられない作品を教えてくださいました。そういう作品への説明を通じて、昔の言葉、慣用句、作品の地理的および歴史的要素を結構理解できるようになりました。他の授業でも日本人の美意識や日本特有の感覚やライフスタイルなどについてよく学びました。何より、母国語が共通していなくても人々とコミュニケーションを取ることができ、一緒に発表準備をしたりディスカッションをしたりすることで、ほかではなかなか学べないことをこのプログラムで体験できました。

③プログラムの感想

プログラムに参加する 2 週間は、私にとって素晴らしい 2 週間でした。全部の授業は魅力的な授業でしたからほぼ毎日、午前の 4 時間連続で勉強することに集中できました。

その 2 週間の間、私の所で外出はできていませんでしたが、インターネットでみんなと触れ合い、何時間も日本語を聞いたり話したりすることで、実際に日本に行って、日本の文化に浸ったような気持ちになりました。

④特に印象に残ったことなど

京大の先生や友達はとても可愛くてフレンドリーです。みんなが熱心にサポートし、他の参加者にも快適な雰囲気を作ってくださいました。時差はありますが、数時間ゲームをしたり、おしゃべりしたりする日もありました。それらは本当に素晴らしい思い出です。プログラムの後、私たちはお互いの SNS を交換しました。そこでみんなの毎日の生活を見ることができてうれしいです。

オンライン京都旅行

ハノイ国家大学外国語大学

日本語文化学部 3 年

KSmp 151

LUU PHUONG DUNG

①プログラムに参加したきっかけ

日本語を勉強している私は交流プログラムに興味を持っているので、京都サマープログラムの情報のメールが届けたとき、ためらわず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

プログラムに参加したおかげで、いろいろ勉強になりました。日本語の授業では、ゴミ分別や自由研究についてのニュースを読んだり、ビデオのニュースの動画を見たりする機会がありました。また、先生にニュースを読むコツもたくさん教えてもらいました。さらに、レクチャーを通じて日本の教育はどんな感じなのか、水俣病は何かなどといった日本の文化・社会に関する知識も身に付けました。お酒の作り方のビデオを見たり仮名の書き方を体験したりできて、日本の文化がよりいっそう分かるようになりました。

③プログラムの感想

このプログラムでは面白い授業やレクチャーを受けたり、ディスカッションしたり、自分の意見を出したりできて、すごく素晴らしかったと思います。コロナウィルスの影響で、日

本に来られなくて、全部オンラインで行われても、仮名の書き方やお酒の作り方などといった日本の文化を体験できて楽しかったです。授業では浦木先生はいつも優しく、日本語のビデオを聞き取れなかったとき、何回も繰り返してくれたり、ゆっくり説明したりしてくれて、本当に感謝しています。西島先生とサポーターさんたちはとても熱心でいつもサポートしてくれました。さらに、プログラムではディスカッションやフリートークなどの活動もたくさんあって、外国人の友達と多文化について話していろいろ勉強になりました。機会があれば、いつかぜひ京都に行きたいです。

④特に印象に残ったことなど

プログラムでの体験できたことがすべて素晴らしかったが、特に印象に残ったことはファイナルプレゼンテーションだと思います。プレゼンテーションのために、グループで準備しました。いろいろな国から来た学生みんなさんはチームワークに積極的に参加し、自分の国の文化をシェアしました。プレゼンテーションの前に「頑張りましょう」とお互いに応援し合って、いい思い出を作りました。また、ファイルプレゼンテーションでは、他のチームのプレゼンテーションを聞き、日本の文化だけではなく、他の多くの国の文化も理解して、とても楽しかったです。

「京都サマープログラム最終レポート」

ハノイ国家大学外国語大学

日本語文化学部 3 年

KSMP 152

Nguyen Thien Nga

①プログラムに参加したきっかけ

私は日本語を勉強するコースを探していました。そのとき、スプリングプログラムに参加した友だちが、「このプログラムはいい体験だったよ」と私に言ってくれました。そして、私も京都サマープログラムに参加してみたいなあって、そういうきっかけでこのプログラムに申請しました。

②プログラムへの参加を通じて学んだこと

このプログラムに参加して、いろいろなことを学ぶことができました。

まずは、講義を通じて、農業、生物、教育など様々な分野の知識を持つようになりました。例えば、河合淳子先生の講義には、新たな視点で、海外と自分の国の学校教育を深く見る機会がありました。ベトナムと他の国との教育の差を感じました。この授業から、私がもっともっと勉強して、自分の国の教育の質を上げたいという夢ができました。

次に、浦木貴和先生の授業で、日本のニュースについて学びました。テレビニュース、新聞や雑誌の記事が理解できるようになりました。黙ってばかりで、先生の講義を聴くだけではなく、ブレイクアウトルームで少人数が話し合って、他の国のこともたくさん勉強しました。

それから、グループプレゼンテーション準備セッションに参加して、プレゼンテーションのしかたや日本語会話の練習をすることができました。フィールドトリップも文化体験のセッションも楽しかったです。本当に自分が思ったより様々なことを勉強になりました。

③プログラムの感想

結論から言いますと、このプログラムはありがたい経験でした。なぜかというと、前の私は外国語がいくらかはわかったのに、外国人の友達がいなかったし、日本人の先生の授業に参加することもありませんでした。このプログラムに参加して初めて、外国人の学生たちが上手に日本語で話し、自分の意見を自由に出し、そしていろいろな分野の知識を持っているということがわかりました。私は皆さんがとても素晴らしいと思ったので、これからは皆さんのように一生懸命勉強するようにしています。そして、先生方がいつもやさしく、詳しいところまで教えてくださって、とても助かりました。また、恥ずかしがり屋の私もたくさん外国人の学生たちと友達になれました。それらのことは今年 10 月からの東北大学への 1 年間留学への準備にとっても役に立つと思います。

④特に印象に残ったことなど

このプログラムに参加して、特に印象に残ったことは発表グループのセッションでした。具体的に、プレゼンテーション準備のときに、自分のグループの皆さんといろいろなことについて話し合いました。とても楽しかったです。私の日本語レベルが低いにもかかわらず、皆さんは皆さんいつも私のことを丁寧に聞いてくれました。それで、私は自信をもって、積極的に意見を言うことができました。タイ、インドネシア、韓国、日本、そしてベトナムの言語に関する知識が深くわかりました。そして、プレゼンテーションの日に、先生と学生の方々は聞いてくれて、フィードバックもしました。それから、私も他のグループのプレゼンテーションを聞いて、いろいろなことを勉強しました。例えば、各国の高校生の科目が違うことが面白いと思います。とても勉強になりました。

結論としては、先生方と他の学生たちに感謝の言葉を言いたいと思います。皆さんのおかげで、私はこの楽しくて、有利なプログラムに参加することができました。チャンスがあれば、ぜひ皆さんと直接あいたいです。

今日はオンライン、明日は直接会い

ハノイ国家大学外国語大学

日本語文化学部3年

KSMP 153

DOAN THI NGAN

①プログラムに参加したきっかけ

ハノイ国家大学・外国語大学の学生のサポートセンターのウェブサイトで、2021年の京都大学のサマープログラムの情報を見ました。ちゃんと調べた後で、プログラムに参加するのは京大生や他国の学生と交流する為に良いチャンスだと分かりました。ですから、必要な書類を早く準備して、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

本プログラムへの参加を通じて、様々な貴重なことを経験できました。その中で、以下の三つのことを挙げさせていただきます。

一つ目は、酒の作り方や、書道などの日本の文化について深く学ぶことであります。以前から日本の文化に興味を持っていたので、日本の文化について自分で調べて、日本の酒や書道を知っていました。でも、酒の工夫、作るプロセスや適用されている研究の結果について詳しく聞いて、本当に驚きました。さらに、初めて書道のオンライン授業に参加したが、そのような活動はとても面白い体験でした。

二つ目は、知識量や実体験がまだ少ないということに気づいたことであります。本プログラムに参加して、素晴らしい日本語能力、自信や積極的に学ぶ姿勢がある世界中の国々の学生達と一緒に勉強したり、おしゃべりしたり、ゲームを一緒にしました。皆さんと交流するほど、皆のように自分の言語力や知識をもっと高めたいと思いました。勉強することや、新しい知識を身に付けることはいくらやっても、十分ではないから、いつも一所懸命努力します。

三つ目はニュースの日本語聴解力や読書力がもっと改善されたことです。浦木先生の授業中、特徴的なニュース表現を学ぶことや、ポイントを掴んで聞き取る力が良くなっていました。

③プログラムの感想

京大の先生達の面白くて有益な授業に参加したり、京大生達のサーボットをもらったり、世界中の国々の学生達と交流したことは私にとって貴重な体験です。コロナウィルスの影響で、皆さんに直接に会えなかったですが、ズームやラインなどのアプリで話せただけでとても幸いです。プログラムが終わった後も、先生と皆さんのことが懐かしいです。今年の京都大学のサマープログラムに参加するチャンスを頂きまして、心から感謝申し上げます。

④特に印象に残ったことなど

プログラムへの参加を通じて、特に印象に残ったことは下記のような日本人の特徴です。

・真面目：日本が真面目な人たちの国と言われています。本プログラムに参加して、京大先生及び京大生に接して、日本人の真面目を本当に実感しました。

・親切：「問題があったら、遠慮なく教えてください」という文が、先生やサポーターさんから何回も聞かれました。やっぱり、頼まれたたびに、ちゃんと手伝ってくれました。

・環境に関心を持っていること：私のグループのファイナル発表のテーマはゴミ問題ですから。ベトナムのゴミ問題や日本のゴミ問題について調べました。また、浦木先生の授業中、日本のゴミの状況について教えてもらいました。日本人のゴミ分別方法、ゴミの処理方法や上勝町ゼロ・ウェストセンターなどのことは日本人の環境に関心を持っていることを表わしています。

・日本人の野球への熱狂的な愛：浦木先生の授業中、野球についての動画を見ました。その時に日本人の野球への熱狂的な愛は強烈な印象を覚えました。たぶん日本人にとって、野球はスポーツだけではなくて、生活のとても大切な要素の一つになってくると思っています。

「一人はみんなのために、みんなは一人のために」ということが野球の精神だと理解します。

ハノイ国家大学人文社会科学大学

東洋学部 1 年

KSmP 番号：154

グエン・ティ・トゥオン

①プログラムに参加したきっかけ

私は日本のことが好きな人です。そのため、人文社会科学大学の東洋学部・日本研究学科に入りました。日本研究学科では、学生が日本人と交流し、日本文化を学び、日本語能力を向上させる機会をたくさん作っています。日本人や日本語を勉強している人と交流したいので、私はよく新聞を読んだり、学部のウェブサイトでニュースを探したりしていました。指導教師のメールをきっかけに、京都サマープログラムについて知りました。私はすぐに指導教官にこのプログラムに申し込むメールを送りました。

②プログラムへの参加を通じて学んだこと

プログラムに参加している間、私は多くのことを学びました。まず、日本語の勉強について私はいろいろな話題を相談し、メールの書き方、招待状、拒否などの新しい文型を学び

ました。月桂冠というお酒、漢字、文化的なことをたくさん聞かれました。また、日本人の先生やサポートと一緒に勉強することで、発音が上達し、どのように自然に話すかわかりました。後、日本を深く理解できるように、日本の経済、教育、政治について教えられました。

③プログラムの感想

京都サマープログラムに参加できて本当に幸いです。このプログラムはとても面白くていい思い出だと思います。私は日本のことについてもっと理解できることになっています。これは大学で勉強するのに大役に役立ちます。また、このプログラムを通じて、日本人や日本語を勉強している海外の学生と交流し、皆さんと友達ができています。非常にうれしいです。

このようなプログラムがもっと増えて、他の国の学生が交流し、たくさんの新しいことを学べるようになることを願っています。

④特に印象に残ったことなど

先生方やサポーターの方々にとても感謝します。これは間違いなく私の高校時代の素晴らしい思い出です。私はそれを決して忘れません。誰も可愛くて、私の心の中にいい印象を残っています。特に下橋先生とサポーターのひろこさんです。下橋先生はいつも笑顔で熱心に教えてくれました。わからない言葉があったら、ゆっくりと説明してくれました。ひろこさんもとても熱心です。チームワードで最終プレゼンテーションの準備をするときは、一緒に練習して最高の発表が出来ました。私たちは短期間のみで一緒に勉強しましたが、いつもいい雰囲気を楽しみました。私はますます日本国と日本人を好きになっています。ぜひ、日本に留学に行って皆んに再開したいと思っています。

京都大学のみんな、ありがとうございました。

ハノイ国家大学人文社会科学大学

東洋学部 1 年

KSMP 155

Nguyen Chi Thanh

①プログラムに参加したきっかけ

京都に行ったことがありますから、京都の文化と生活がだいすきです。ですから、京都大学のプログラムに京都のみんなと話して、勉強したいと思いました。それに、私は日本語も英語も練習したいなので、このプログラムに参加しました。

②プログラムへの参加を通じて学んだこと

「のりかずうらき先生の日本語中級 II」のクラス：日本語の新聞を読むことを勉強するし、日本語のニュースを見ることも勉強しました。ゴミ分別とカブトムシのことと女性問題について学びました。

アカデミーの授業において、たくさん勉強しました。こんど先生の「持続可能な食料生産のための スマート農畜水産」とかわかまつ先生の「日本の捕鯨：食と保護を巡る 文化政治学」とかゆかわ先生の「日本古典文学に見る 日本人の美意識」など勉強して、相談しました。

他の学生と自分の国の問題について相談しました。文化と食事と教育をたくさん話しました。プレゼンテーションもいっしょに作ります。オンライン授業なので、ちょっと大変だけど、みんなもっとがんばりました。

「げっけいかん」という酒ブランドを見学しました。酒の作り方を勉強しまして、びっくりしました。最初はベトナムの酒の作り方と同じだと思いましたが、もっと複雑です。酒はおいしいそうでした。

③プログラムの感想

先生とサポーターのみんなからいつも懇切で手伝ってもらいました。

日本語もアカデミーの知識もたくさん勉強しました。ちょっと難しくて分かりにくいけど、先生が私に我慢強いでした。

いろいろな国の学生にも参加して、いろいろな文化を紹介してもらいました。それで、友達になって、楽しいでした。

④特に印象に残ったことなど

しきこゆかわ先生の「日本古典文学に見る日本人の美意識」という授業が一番好きです。先生の英語が上手で、声も柔らかくて感動しました。ハイクとタンカの意味を説明してもらって、好きになりました。

最も有意義な二週間

インドネシア大学

人文学部 3 年

KSmp 157

ランディー・リズキ・ラマダン

①プログラムに参加したきっかけ

このプログラムを始めて知って、参加したいかと聞かれたとき、すぐ「はい」と答えました。その時、私は別に特別な理由などありませんでした。私はただ、これは日本語能力を高めるのに、絶好のチャンスだと思っただけでした。そして、私はそういうチャンスを昔から逃さない主義です。しかし、このプログラムに参加した後、私はやはり、日本語能力の上昇だけでなく、他のものまでたくさん得ました。それについては次の部分で話します。

②プログラムへの参加を通じて学んだこと

このプログラムで学んだことはとても多くて、全部言うのに話きれないでしょう。例えば、日本語の授業では、私たちはニュース記事の読み方やテレビニュースの聞き取りなどを勉強していました。ニュースの記事や動画を見るのが苦手だった私にとって、この授業はまさにぴったりでした。また、発表準備の時、私はいつも京都大学生に単語や文法について教

えられて、日本語がさらに良くなったと感じました。日本語以外、私は、アカデミックレクチャーを通じて、日本に関する様々な問題と様子を知ることができました。どのレクチャーもよかったです、特に興味深かったのは日本のエネルギーと環境の対立問題に関するヒュー先生のレクチャーでした。福島第一原子力発電所事故後の日本政府の取り組みや日本の現在のエネルギーミクス、日本の未来のエネルギー政策などの話しが、どれも面白かったと思います。それ以外、水俣病に関する飯田先生のレクチャーも興味深かったと思います。このレクチャーを聞いて、やはり経済成長は環境と相容れない存在かもしれないなと思いました。しかし、今後どうしていくべきか、考えていくのは、世界の若者に託された重要な課題だと私も思います。

③プログラムの感想

このプログラムに対する感想は一言で言えば、最高です。日本語授業とレクチャーの内容は面白かったし、グループ発表準備やディスカッションなども楽しいでした。文句が言えないくらい満足です。やはり、再びこういう機会があれば、また参加したいと思います。本当に、この機会を下さった京都大学の教員や学生などに深く感謝しています。

④特に印象に残ったことなど

印象に残ったものはやはり、出会いの数と深さでしょうか。色んな国から来た人たちと、知り合って、触れ合って、最後に友情を育むことができる機会は非常に大切に、めったにない機会だと思います。私はこのプログラムで出会った人たちを忘れることはないでしょう。本当に、有意義な二週間でした。

京都大学サマープログラムの思い出

インドネシア大学

人文学部 3 年

KSMP 158

スワスティカ ティオサラ パドマ

①プログラムに参加したきっかけ

このプログラムは先輩から聞きました。先輩は 2 年前の京都大学のサマープログラムに参加しました。先輩から聞いた経験はすごく楽しかったみたいなので、本当に気になりました。あの時から、ずっと京都大学のサマープログラムに参加したいですが、コロナのせいで、全然行けませんでした。6 月に、いきなり先生が授業の終わった時今年の京都大学のサマープログラムのことを教えてくれたので、すぐ「先生、参加したいです」と言いました。このプログラムのことを本当に期待しました。

②プログラムへの参加を通じて学んだこと

まずは日本語の授業です。この授業から学んだことはテレビニュースと新聞や雑誌からの記事を理解できることです。前はテレビニュースと新聞が好きではありませんでしたので、あまりわかりませんでした。浦木先生の授業のおかげでテレビニュースと新聞はこんなに面白いと思いました。二つ目は家本先生の授業です。先生の授業から言語コードやウチソトや本音建前などを学びました。女性語と役割言葉は本当に面白かったです。女性語にはルールはありませんが、男性語を使う女性は「この文は女性にとって良くないよ」と誰かに言われました。三つめは湯川先生の授業です。美しさは想像したこと、不完全なこと、壊れやすい、見えませんが他の感覚で知覚できることと教えてくれました。四つ目は文化体験の北山先生から硬筆のことを学びました。日本の文字、仮名と真名の違い、文字の変遷を学んで、昔の文字と今の文字の書き練習もしました。

③プログラムの感想

このプログラムは本当に楽しかったです。いろいろなことを学んだり、いろいろな国からの人と喋ったり、新しい友達ができました。アメリカ人やタイ人やベトナム人に会ったことはなかったので、すごくいい経験になりました。このプログラムぜひ後輩にお勧めします。

④特に印象に残ったことなど

特に印象に残ったことはサポーターさんたちから関西弁を勉強しました。私は前から関西弁のことを気にしていたので、新しい言葉を勉強して良かったです。直すの意味は元の場所に返すことは全然知りませんでした。発表のことも印象に残りました。グループの発表テーマは言語で、方言と擬態語擬音語と若者の言葉について発表しました。タイとベトナムの方言、いろいろな国からの擬態語と擬音語、いろいろな国の若者言葉のことも友達から知りました。インドネシア語は方言と擬態語がありませんから、気になりました。文化体験に学んだことも印象に残りました。また硬筆のことを学びたいです。

2021年京都大学サマープログラム派遣参加報告書

インドネシア大学

人文学部3年

KSMP 159

ナビラ・サファリナ

①プログラムに参加したきっかけ

これは、私にとって初めての海外大学のプログラムでした。プログラムに参加して、これまでの内向的な自分を変える契機にしたいと考え、参加を決断しました。それに、日本の文化をもっと習いたいと思いました。

このプログラムの2週間で、私はいろいろな経験をすることができました。初日にそれぞれの国からの友達に会いました。米国、タイ、ベトナムなどから来た人たちです。京都大学のサマープログラムでは、色々な活動をしました。例えば、日本企業の月桂冠の訪問、日本語の授業、そして英語で日本について（「日本企業における組織と経営」、「日本の高度経済

成長と環境問題―水俣病を事例として」、「日本の捕鯨：食と保護」）など一般的な講義を受講しました。

②プログラムへの参加を通じて学んだこと

小学生のときから、サンリオのキャラクター、特にハローキティが大好きなので、日本への強い愛情を持っています。そして、日本の文化に興味があったので、それを体験したかったです。たとえば、日本人の規律と「一期一会」です。河合淳子先生の「学校教育にみる日本文化の諸相」講義によると、日本では、部活はただの放課後の活動だけではなく、学生に規律を教えます。毎日野球選手は練習しなければなりません。簡単ではなくても、心があったら、なんでもできます。「一期一会」の意味は自分の大学で習いました。「一期一会」と「頑張る」にはつながりがあると思います。「一期一会」は、「今回のみ」および「一生に一度」と翻訳されています。この四字熟語は参加する可能性のあるあらゆる集まりを大切にすることを人々に思い出させます。「一期一会」は日本人に常に「頑張る」を振る舞うように影響を与えていると思います。そして、「頑張る」野球選手の意味は努力すれば可能であるということです。日本人は頑張れば、できるようになると信じます。

日本のさまざまな政治的、文化的、歴史的、社会的、生態学的問題を理解するための知識を深めることができたと思います。文化的、歴史的、社会的については、家元太郎先生のクラス中に「日本語の社会言語学的諸相」を習いました。

日本語のクラスもありました。下橋先生が日本語を教えてくださいました。私のクラスのレベルは中級1なので、会話、読解文、メールを書くことに焦点を当てました。下橋先生は情熱を持って、楽しく辛抱強い教え方をしてくれました。

文化体験の活動も楽しかったです。今回は硬筆をしました。先生は似ている文字と文字の変遷を説明しました。そして、生徒たちは自分の紙と鉛筆で練習しました。

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。サポーターとスタッフも手伝って下さいました。特に、グループ表現準備のサポーターとメンバーは手伝って下さりありがとうございました。

寛子さんとあいりさんと佐地さんとさまざまな国の友達と知り合うことができてうれしかったです。最終プレゼンテーションはすごく面白かったです。

④特に印象に残ったことなど

最後になりますが、このプログラムに関わったすべての人々に心から感謝しています。本当にありがとうございました。

京都大学のサマープログラムの最後レポート

インドネシア大学

人文学部 3 年

KSMP 160

Hanni Thenadiputto

①プログラムに参加したきっかけ

私は先生と友達の影響でこのプログラムに参加することになりました。教授はこのプログラムについての情報を私たちに提供し、興味のある学生がいるかどうか尋ねました。教授は 5 人の名前を求めます。私が友達のスワスさんにプログラムについて聞くと、スワスさんは私をさそいました。そこで、自分の名前を書いて教授に提出しました。

②プログラムへの参加を通じて学んだこと

このプログラムに参加して学んだことはたくさんあります。

浦木先生の日本語クラスから、他の日本語学習方法を学びました。ビデオ、パンフレット、ニュースなどから学ぶことができます。近藤先生の講義では、持続可能な食料生産のために、日本人がいかにスマートな農業、畜産、養殖を発展させ続けているかを学びました。日本の企業は紫外線と X 線を使って腐った食べ物を検出していることを知りました。だから食物の質を維持することができます。若松先生から、日本の捕鯨の歴史、日本の捕鯨の理由、そして、食のタブーについて学びました。私にとって、どの動物がタブーと見なされ、どの動物が食べられないかのような食のタブーについての話はとても興味深かったです。湯川先生の日本の古典文学の授業から、日本人は季節を表すのに特定の言葉を使うことを学びまし

た。言葉だけでなく、五感で物事を表現します。文語体では美的な方法で文章が書かれ、その方法は本当にユニークでした。最後に、月桂冠が京都で最古の日本酒会社のことを知りました。日本酒の作り方とアルコールの作り方は違いがあります。もともとアルコールはブドウ糖（果汁）と酵母で作られていますが、酒は米、麴、酵母、で作られています。

③プログラムの感想

このプログラムはオンラインで開催されていますが、フィールドトリップや文化体験があり、授業を楽しむことができました。本当にいいプログラムでした。

④特に印象に残ったことなど

印象に残ったことは講義をするすべての先生とリーダーがとてもフレンドリーだったことです。私たちへのおもてなしの心をもって、日本語クラスやディスカッションを辛抱強くサポートしてくれたサポーターの皆さんは一流です。

2021年京都大学サマープログラム派遣参加報告書

インドネシア大学

人文学部 4 年

KSMP 161

サムエル・カロス

京都大学とインドネシア大学は、特に情報、知識、人材の交流の分野で大学間協力を行っています。この協力は 10 年以上もの間いています。このような人材交流は、学生交流につながります。京都大学とインドネシア大学の学生交流は、先輩から脈々と受け継がれています。もちろん、このプログラムに参加するためには、エッセイなどの選考もありました。

この「京都サマープログラム」を企画してくださった京都大学に心から感謝いたします。私は多くの貴重な教訓と経験を学びました。まず、私が参加した講義は、私が世界を見る方法を変えました。私が受講した講義のほとんどは非常に興味深いものでしたが、私の考え方に大きく貢献した講義が 2 つありました。日本企業の組織経営と水俣病の講義では、先生方の発表から多くのことを学びました。組織経営学の授業では、日本企業の文化が古代から現

代に至るまでどのように培われてきたかを学びました。この講義では、日本企業で働きたいという若者の固定観念も明らかになりました。一方、水俣病講義では、知識ある人々にとって、利益を上げることと環境保護のバランスを取ることが重要であるという貴重な教訓を学びました。

第二に、「京都サマープログラム」での経験は、心に刻まれた貴重な体験です。私は海外からたくさんの友達に会い、友達を作り、さらに多くの日本人の友達を作りました。このプログラムのサポーターやリーダーとして、日本人の友達からたくさんの助けをもらいました。彼らは私たち全員の議論を助けてくれました。また、京都大学の学生による送別会も楽しいイベントでした。京都大学には、面白いゲームやグリーティングカード作りがあります。友達を作ったり、世界中の友達と情報を交換したりする機会もあり、各国の興味深い情報を交換しながら、つながりを深めます。

この京都サマーコースプログラムには、面白くて美しい印象がたくさんあります。このイベントがオンラインでたった 11 日間で行われなければならなかったのは残念です。来年はライブとオフラインで実現できることを願っています。京都大学の主催者であり、このイベントを円滑に運営するための先生とサポーターとリーダーに感謝します。カロスあなたはいつも健康であり、このパンデミックが終わった後に私たち全員が会う機会を与えられることを祈ります。皆さんまたね！ 色々お世話になりました。

京都大学夏プログラムの感想

シンガポール国立大学

歴史学部 4 年

KSmP 162

チャン チウ チン (Chan Qiu Qing) ①

①プログラムに参加したきっかけ

私がこのプログラムに参加のためは、日本の歴史に興味があるからです。京都には多くの歴史的建造物があり、関西の文化を知るには良い方法だと思いました。また、講義の内容もとても興味深く、特に徳川時代の外交儀礼や日本の捕鯨についての講義はとても興味深いものでした。

②プログラムへの参加を通じて学んだこと

このプログラムに参加したことで、世界各国の友人との出会いが増えました。アメリカ、ベトナム、タイなどからの多くの国際参加者に会えるとは思っていませんでした。彼らの文化を知ることができたらよかったです。また、サポーターの方々にお会いして、日本語のレッスン中にお話しできたのも楽しかったです。例えば、ある参加者は、私が知らなかった沖縄の三線音楽が好きだと言っていました。私は知らなかったのですが、サポーターの方が、若い頃に三線を習っていたと言っていたのが印象的でした。

それ以外にも、文化的な要素や学術的な講義をととても楽しむことができました。例えば、月桂冠の分かち合いでは、本物の酒蔵から話を聞くことができてよかったです。彼らがとても快く共有してくれたことが気に入りましたし、品質を維持するための彼らの献身は、私の心に深い印象を残しました。もし可能であれば、酒蔵を訪問して、吟醸酒と大吟醸酒の違いを自分の目で確かめてみたいと思いました。とはいえ、有益な学びの場となりました。

最後になりましたが、若松先生の日本の捕鯨についての講義は、私にとってとても楽しかったです。ケーススタディに入る前に人類学の理論を説明してくれたのが良かった。これは、このテーマの初心者でも理解できるということです。しかし、質疑応答の時間を多くとってくれたので、より難しい質問をすることができました。これは、すべての学生を興味を持ちの素晴らしい形式だと思いました。

③プログラムの感想

このプログラムを企画してくれた京都大学に感謝しています。また、私の拙い日本語で困ったときに助けてくれたことにも感謝しています。私を受け入れてくれてありがとうございました。楽しかったです。

④特に印象に残ったことなど

京都大学が幅広い分野で優れていることを示す、講義のトピックの多さが印象的でした。目からウロコでした。

KSmP最終レポート

シンガポール国立大学

コミュニケーション・ニューメディア学部 3 年

KSmP 163

チェン・イ・ティン

①プログラムに参加したきっかけ

メールでこの無料なプログラムがあって、日本語を勉強できるし、日本文化を学ぶことができるし、参加した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

プログラムへの参加を通じて学んだことは日本の文化と日本についての面白いことです。例えば、日本語授業で日本の小学生の自由研究についてよくわかりました。そして、シマトネリコという昆虫についても学びました。それ以外に、徳島県のゼロウェイストを目指している町についてのことを学びました。たくさんの新しい単語と言葉と知識を学びました。例えば、貝殻と石膏ボードとタイルは回収できない物がわかりました。将来に役に立てるかどうかわかりませんが、色々な国と文化交流をしていて、異文化コミュニケーション能力を高めたと思います。

この前は本音と建前しか知りませんでしたが、このプログラムの参加を通じて、「甘え」と関西と関東の人の違いもわかりました。

③プログラムの感想

おもしろくて、楽しかったです。京都大学の先生と学生も皆さんが優しくて親切なので、すごくいい思いになると思います。京都と京都大学の景色もきれいで美しいと思います。いつか京都大学に行きたいです。京都大学の皆さん、ここから感謝いたします。

④特に印象に残ったことなど

じゅんこかわい先生の講義の中の動画が印象的だと思います。特に野球は日本人にとっての大切さを初めて感じました。全国が大事にしているスポーツだと思います。18番の甲子園の選手は少年漫画やアニメの中の人みたいだと思います。それに、折鶴を折る時は少し泣きたいでした。マネジャーさんと選手以外の方の努力もわかりました。

このコロナ禍の中に、日本はまだオリンピックとクールジャパンをしていただいて、ありがとうございます。日本と他の国の文化についてもさらによくわかって、貴重な経験だと思って、どうもありがとうございます。

シンガポール国立大学

コミュニケーション・ニューメディア学部 4 年

KSmP 番号 : 164

ココ・ウォン

①プログラムに参加したきっかけ

日本語で話すことと書くことのスキルを上手になりたいと思ったので、このプログラムに参加しました。日本学を勉強しているうちに、社会の文化や問題、とくに日本と環境の関係についてもっと詳しい勉強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

全ての講義で、とくにいいだ先生のみなたま病についての講義を楽しみました。経済成長のため、環境がどやって悪影響を及ぼされったことを学びました。でも汚染を引き起こしている企業は大きな企業なので、政府が環境汚染の影響を人々から隠していることも学びました。そして、みなたま病やにいがたみなたま病を含まれている四大公害病のせいで、環境法が変えました。

発表にとして、私のグループは自分の国の環境問題について発表しました。私は、中国、ベトナム、インドネシア、タイと日本からのグループメートから環境について多くを学びました。発表準備のとき、私たちの国がゴミに関係する問題が多分同じことを知りました。

日本語の授業の読み物は本当に楽ししました。私たちはあるのクラスで日本の縁起や迷信や占いなどを話しました。私はシンガポール人ですけど、家族は中国人です。そして、中国の占いとサポーターさんから教えた日本占いは同じポイントがあることを知ったら、びっくりしました。例えば、神社から名前を取ることは似ました。

③プログラムの感想

全ての講義に感謝しました。プログラムに参加する前、日本と自然は深いつながりがあると思います。日本の芸術と美学や日本の環境法や技術について学んで、日本と自然をよく理解することができました。先生は、私たちの視点しか日本のことを学ぶのではなく、日本の視点を教えてもらったので、本当に面白かったです。

発表のディスカッションは全て日本語でしたので、日本語を聞くことがよくなると思いました。

④特に印象に残ったことなど

私たちに最高の体験ができるためにプログラム中に出席したサポーターさんやリーダーさんや先生に心から感謝します。プログラム中に会ったの学生と自分たちの国について教えてもらったことにも感謝しました。

振り返る京都で逢った夏の日を

チュラーロンコーン大学

東洋言語学部 1 年

KSMP 165

アディソン・ワシラーナン

タイトルでは初めてちゃんとした俳句を詠んでみました。このサマープログラムの二週間に参加していた僕ですが、修了式が終わったから一週間経って、未だ昨日だったかのような

感じが残っています。このレポート自体に何を書き込んでいこうかと思いつつ、矢のごとき去った二週間を振り返ろうと思います。

最初に、このプログラムに参加したきっかけを少し触れたいと思います。僕自身はこのようなプログラムには参加したことがありませんでした。大学でこのプログラムの話を聞き、インターネットで軽く調べてみたら興味が深まりました。これがとても良い経験になるし、日常であり使わない日本語が使えるし、何より、コロナウィルスの影響でうつ病気味になりつつある精神状態が治れるのではないかと。思いながら申請書を出しました。幸いなことに、参加することが出来ました。

プログラムへの参加を通じて学んだことは沢山ありました。僕は日本語の上級クラスに参加していましたので、京都を舞台にした文学作品、俳句や短歌について勉強しました。色々な文学作品からみると、同じ京都を著しているからといって同じことが著されているにはかぎらないと分かりました。その他の講義で言語学の視点からみた日本語や、タイと日本の教育の違いを学びました。おまけに、全部の講義が終わった後、フリータイムで関西弁も勉強しました。とても楽しかったです。

特に印象に残ったことは、見学の時に行われたお酒のクイズゲームでした。自分はクイズをよくしているので、本気を出して有難く一位がとれました。僕はお酒の話が好きですが、特に日本酒には興味が深くあります。それゆえに、様々な種類の日本酒が紹介された時で自分の中で盛り上がりました。今年の年末はようやく二十歳になるので、その時が来たら色々なお酒を試してみたいと思っています。

このプログラムへの感想は、簡潔に言いますと、とても良かったです。参加していた全部の講義がとても勉強になりました。発表準備の時も、グループのみんなが協力して、発表が無事に完成させられて、すごく感動しました。まだ知らないことが沢山ありますが、このプログラムから得た知識を使って自分を改良しつつ、日本の魅力を後輩や自分が教えている人に伝えたいと思います。

今年は残念ながらコロナウィルスの影響で（物理的に）参加できず、オンライン授業になりましたが、いつか機会があるのなら、京都大学を訪ねることができるように祈ります。最後に言いたいことは沢山ありますが、自分の語彙力のなさや表現力が皆無のため、まとめてお礼を言わせていただきます。二週間、本当にありがとうございました。

こんにちはは一忘れないプログラム

チュラーロンコーン大学

東洋言語学部 1 年

KSMP 166

Kamonkan Wongkasemsiri

①プログラムに参加したきっかけ

日本の文化やマナーや日本でしか経験できないことについてもっと知りたいし、日本語の能力をあげたいし、それぞれの国の友達がほしいと思っていました。それに、日本の大学の授業はどのように行われるか、タイと似ているかも知りたかったです。また、日本人のプレゼンテーションの作り方や過程や考え方に興味がありました。このように、このプログラムには私の関心にあうところがあったので、参加することにしました。

②プログラムへの参加を通じて学んだこと

日本語のクラスではニュースを理解できるようになり、知るべき日本語の語彙も知ることができるようになりました。アカデミックレクチャーでは、日本の教育や日本の社会や日本語についてのことなどいろいろな日本のことについてもっと知ることができるようになりました。さらに、ひらがなとカタカナと漢字の元を学んで、日本の文字も練習できました。そして、フィールドトリップでは 300 年前からある月桂冠に、日本酒の作り方を教えてもらいました。

③プログラムの感想

このプログラムは日本語で話す機会がたくさんあってとても楽しかったです。そして、以前より自信を持って日本語が話せるようになったり、日本語の授業のおかげで聴解の能力もだんだん上がったりしたので、日本語の能力を上げることができたと思います。日本についてもいいところや問題になっていることも知ることができるようになりました。また、アカデミックレクチャーは面白い内容があって役に立っていろいろなアイデアが出てきました。

④特に印象に残ったことなど

私は外国人ですから、時々日本語が聞き取れなかったです。実はプログラムに入る前に私は難しくて理解できない感じがしました。しかし、先生たちやサポーターさんたちや担任の方がゆっくり話して簡単な言葉を使ってくれて、思ったよりも日本語が理解できました。さらに、わからないところなどをいつも手伝ってくれ、お世話になりました。ほかに、フリーアクティビティーではオンラインプログラムなので大変だと思いますが、サポーターさんたちも参加者も協力していろいろなゲームをしたり、楽しいおしゃべりをしたりしました。

新学期前の思い出

チューラーロンコーン大学

東洋言語学部 1 年

KSmP 番号 : 167

マニーオン・ピムガンヤパー

①プログラムに参加したきっかけ

最初は、「コロナのせいでどこへも行けない、長い間自分の部屋ばかり同じ日常をしていて、すごく退屈だ」と考えていたからです。でも他の理由もあるので、このプログラムを応募しました。退屈以外、私は学ぶことが好きで、外国人の学生さんと色々な話題の意見を交換したいと思いました。それより、レクチャーのテーマも自分の興味が当たりました。例えば、言語学、歴史、俳句、などです。募集要項を出す前、オンライン授業がつまらないとよく言われていますが、私は少し慣れているので、大丈夫だと思っていました。

②プログラムへの参加を通じて学んだこと

日本語の授業では、日本語を勉強するだけでなく、文化も日本の社会も学んでいました。先生が教えてくださった以外、外国人の学生から自分の国のことも習いました。そして、レクチャーの先生方も面白くて有益な知識を示してくださいました。先生方は英語でおっしゃったので、自分の英語の単語も増やすことができたと思っています。それより、受講生の皆さんが自分の国について教えてくれまして、色々な意見を聞いて、楽しくて役に立った

と感じています。京大の学生さんに関西弁を学んでいまして、すごく面白かったです。これから関西弁を練習し続けたいと思います。

③プログラムの感想

オンラインで行われたので、一番の問題はタイムゾーンだと思いますが、皆さんが大体時間を守れるのは驚きました。朝早くのレクチャーは少し大変でしたが、録画のビデオがあるのがよかったです。また聞きたいトピックを授業の後で見られて、これはいいなあと思います。そして、日本語の授業の内容は難しい部分もあったので、もっと頑張りたいと思います。このプログラムの間、先生方や学生さんに面倒を見ていただけて感動しました。

④特に印象に残ったことなど

一番は外国の友達がたくさんできたのです。特に **Free Day** のアクティビティーの間、皆さんとおしゃべりしたり、ゲームをやったりして、最高でした。優しくて、面白い学生さんとたくさんであったのは、自分は運がいいなあと思います。仲良しになった友達もいます。このプログラムが始まった日には、新しい友達が欲しいなと思ったのですが、こんなにいい仲間ができるのはすごく嬉しかったです。プログラムが終わった後もまだ連絡しています。時々一緒にゲームをやったり、自分の国を紹介したりしてすごく楽しいです。残念ながら、コロナの状況のせいで、皆さんと直接に会えませんでした。このプログラムが京都大学で行われていたら、もっと楽しかったらと思います。

京大第一

チューラーロンコーン大学

東洋言語学部 1 年

KSMP 168

ポッサウィー タンバンシャー

このプログラムに参加したきっかけは、チュラ大学には日本語を実際に使うチャンスが少なく、週に3時間しか日本語会話の授業がなくて、もっと日本語で話したいと思ったことです。そして、京都大学は日本の大学の中で2位を取られたそうで、興味を持つようになりました。私が日本に留学できたら、京都大学を必ず選びます。このプログラムに参加したら、6年間ぐらい勉強した日本語の能力を上達させられると思いました。また、外国人の友達がいなくて、世界中の人々と友達になりたかったです。それで、ためらわずに参加することになりました。

参加してから、日本語だけではなく、日本の文化、諸国の人々の文化、価値観、歴史などたくさん学びました。ほかの人と話し合っ、いろいろなことがわかりました。また、日本語の授業ではタイで勉強する機会があまりないことを勉強しました。それは京都に関するエッセイ、京都を舞台にした文学作品、俳句、短歌の解釈などです。非常に面白くて、もっと深く勉強したいと思うようになりました。それに、期待したとおり、日本語の話すこと能力は以前にもまして著しくよくなって、もっと自然に話せるようになりました。ずっと日本語を使っていたからです。

感想といえば、もちろん感動です。このプログラムに参加しなかったら、後悔していたでしょう。こんなに貴重な経験はもうないと思います。残念ながら、コロナウィルスのせいで、京都に行けなくなって、タイの家で参加しなければなりませんでした。実際の京都で学ぶように非常に楽しかったです。このプログラムのスタッフさん、先生、友達の皆さんのおかげで、日本にもっと興味を持つようになりました。いつか日本に留学しようと思っています。

特に印象に残ったことはもちろんこのプログラムならではの活動です。例えば、甲骨の書き方です。この活動はタイで学ぶチャンスがない活動です。甲骨文を通じて、日本の歴史、日本の文化、中国の文化の影響をたくさん勉強できました。そして、月桂冠の見学です。お酒についてのことがより深くわかって、いい経験になりました。京都に行くチャンスがあったら、ぜひこのプログラムの京都大学のスタッフの皆さんと一緒に遊びたいです。

京都サマープログラムと私

チューラーロンコーン大学

東洋言語学部 1 年

KSmp 169

ショエポンブン パオラウィー

①プログラムに参加したきっかけ

私は大学の日本語専門からこのプログラムを知りました。その時、私はこのプログラムを京都大学が行うと聞いて、興奮しました。外国人にも、京都大学はとても有名な大学です。だから、私は京都大学のプログラムに参加してみたいとずっと思っていました。さらに、このプログラムは日本語の上達に役に立っし、日本語も教えてもらえて、私のいい勉強になると思いました。これらの理由が、私がプログラムに参加したきっかけです。

②プログラムへの参加を通じて学んだこと

プログラムのお陰で私は勉強した難しい語彙が覚えられるようになりました。例えば、日本語の授業で「再生」とか「埋め立て」の言葉がありました。これらは私が自分で覚えてみたことがありますが、全然覚えられませんでした。でも今はよく覚えています。日本語以外にも、私は講義で昔からの日本の文化を学びました。私は日本の貴族階級の衣を見ました。私は昔の日本の文化に興味があるので、先生が教えてくださった衣の名前を書き留めて、これからも自分でもっと深く研究しようと思います。また、私は文化体験の授業で平安時代の文字を学びました。仮名文字は様々な書き方があって、なかなか読み難いですが、美しいで

す。私は仮名文字の書き練習をしている時、平安時代の貴族の生活の一部を見たと感じました。

③プログラムの感想

私にとって、このプログラムはとても良かったです。オンラインであっても、先生と京大生の皆様のお陰でプログラムの活動は面白かったです。分からないところがたくさんありましたが、サポーターがいてくれて、助かりました。そして、講義中と発表準備の時間はだいたい朝にやりました。私の国ではまだ午前六時半ぐらいだったので、少し眠かったです。でも、発表準備中サポーターがいつも話しかけてくれたので、最後まで起きて発表準備をすることができました。サポーターの皆様に感謝しています。

④特に印象に残ったことなど

このプログラムは外国の人に出会える機会をくれました。私は外国の友達と生活の違いについて話しました。これに加えて、私は日本の学生の発表のスライドとヨーロッパの学生の自信に感動しました。日本の発表のスライドは質素でとても作りやすいし、読みやすいです。そして、ヨーロッパから来た学生はいつも自信があるような印象を受け、自分の意見や聞きたいことを言えていました。私もヨーロッパの学生のように自信を持って言動できる人になりたいです。

はじめまして、大学の夏休み

チュラーロンコーン大学

東洋言語学部 1 年

KSMP 170

Tungthongchai Suppakarun

①プログラムに参加したきっかけ

私は高校の頃、長崎県に 1 年間留学したことがありました。その時、日本人のように授業を受け、タイでの日本語授業と違うことを学びました。それから、日本の文化、歴史、文学、社会などに興味を持ち、学び続けたいと思いました。そして、このプログラムの情報を聞いた時、自分の興味に合って面白そうなので、参加してみたいと思いました。また、このプログラムに参加し

たら、自分の日本語能力が上達でき、日本の皆様と他国の参加者と友達ができ、文化や意見を交流する絶好の機会と思い、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

このプログラムの参加を通じて色々なことを学びました。アカデミックレクチャーを受ける前は、日本人はなぜこのような行動をするのかと疑問に思っていました。レクチャーを通じて日本にはこういう文化、考え、環境、習慣があったと知ったので、その疑問を解決できました。そして最後に、チームワークのことを学びました。特にファイナルプレゼンテーションのため、色々な国からの参加者と協力しました。最初はうまく行けるかと悩んでも、言語差や文化差を考えず、皆さんが一つになり、頑張ったことは大切なのを学びました。

③プログラムの感想

このプログラムに参加させていただき、感謝します。最初は、オンラインで行われることが少し不安でしたが、実際に参加してとても感動しました。日本語上級の授業はとても面白くて楽しかったです。特に俳句と短歌の授業では皆さんから色々な解釈が出て面白かったです。アカデミックレクチャーのテーマも面白くて、日本に関する環境や文学をよく理解できました。フィールドトリップも「月桂冠」という日本酒造場に一つ一つ驚き、実際に本場に見学しに行きたくなりました。京都大学のサポーターさんも私達にやさしく話しかけてくださり、私が流暢に話せなくても、サポーターさんは頑張って話を分かってくださいました。素敵な2週間、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

私は留学の時に書道の授業を受けましたが、このプログラムの Cultural Experience のクラスで、初めて「硬筆」を知りました。硬筆は書道より難しい感じがして、書道と比べて集中力が必要でした。一方、このクラスで、日本の文字の歴史を初めて知って、すごく興味深いです。ひらがなとカタカナと漢字がそれぞれの意味があることは初めて知りました。また、ブレイクアウトルームで甲骨文字を推測する時も難しくても、皆さんの想像からの推測は面白かったです。そういう訳で、今でも印象に残っています。

いい経験の 2 週間

チューラーロンコーン大学

東洋言語学部 1 年

KSMP 171

Yanisa Phonprattheepmongkol (Lay)

①プログラムに参加したきっかけ

私は日本ついてに興味がありますし、日本に留学したことがないから、大学の先生以外日本人と話してみたいですし、それに、新しい経験を探したいですので、このプログラムに参加しました

②プログラムへの参加を通じて学んだこと

色々なことを学びました。私は浦木先生の日本語の中級 2 の授業を勉強しました。この授業中には日本語のニュースを読んで練習しました。難しかったですが、楽しかったです。そして、日本語の授業中とか、議論の授業中とか、発表準備の授業中に皆さんと日本語で話しました。初めてはあまり話せませんでした、よく話してみても、ペラペラ話せるようになりました。本当に楽しかったです。

③プログラムの感想

楽しかったプログラムなんです。色々なことをやってみました。でも、タイムゾーンはちょっと違いますので、朝早く起きなければなりません。本当に眠かったです。でも、これはすごく楽しかった 2 週間でした。だから、全然大丈夫です。

④特に印象に残ったことなど

このプログラムの先生とサポーターさんと京都大学生さんはすごく優しくかったです。私は質問と問題があった時、ゆっくり説明していつも私を助けてくれました。それに、色々な日本についてのことを教えてくださいました。本当にありがとうございました。私は日本語があまり上手じゃありませんから、ちょっと日本ニュースを聞くのが苦手です。でも、浦木先生は私

にヒントを教えてもう一回聞いてくれました。そして、私のグループ 1 発表準備の寛子さんとさじさんとあいりさんというサポーターさんと京都大学生さんは超可愛かったです。私がペラペラ話せなくても、いつも私と話しかけてくれました。このプログラムは私の初めて留学みたいです。いい経験になりました。絶対に忘れません。もう一度ありがとうございました。

私の 2021 年の夏休み

チューラーロンコーン大学

東洋言語学部 1 年

KSmp 172

チェッサダーボーン・サワンカーン

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きっかけは前から自分の日本人と話す経験が足りないと思っていたからです。それで、大学の先生がこのプログラムを紹介してくれました。最初はこのプログラムに登録する勇気がありませんでしたが、やはり留学の経験を積みたいと思っていて、このプログラムに参加することにしました。

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いろんなことを学びました。そのなかでもお気に入りの授業は農業の Academic Lecture1 と漢字の起源の Cultural Experience A です。まず、農業の授業から説明させていただきます。今の世界は材料を収穫することにたくさん失敗しました。原因はアジアの農業はだいたい人の力を使っているからです。それで、新たな農業はもっと効率的な道具が必要になります。例えば、アメリカの道具のようにドローンやロボットなどです。それに、日本以外の国はあまり料理を食べきりません。無駄になった料理が多すぎて、自分でももったいないと思います。次は漢字の起源です。中国の漢字が本物の形から文字に変化したのは本当に素晴らしいです。このプログラムに参加する前に私は漢字が苦手でしたが、それぞれの漢字の起源をわかったら、だんだん漢字を覚えやすくなりました。

③プログラムの感想

このプログラムは実はもう完璧だと思いますが、コロナウィルス状態で様々な活動の楽しさが減りました。例えば、時差の問題である人は早朝から起きなければなりません。それで、その日は一日中眠いので、授業や活動などに集中しにくいです。でも、やはりこのプログラムは様々な人と話せるので、参加する価値があると思います。もしこのプログラムはコロナウィルス状態で行われなかったら、きっと楽しいと思います。

④特に印象に残ったことなど

このプログラムはいろんな国の人と日本語と英語で会話できるし、アイデアを交換できるし、とっても楽しかったです。最初に出会ったとき、皆さんは日本語で喋るのは恥ずかしいので、あまり話さなかったです。でも、一緒に時間を掛けると、皆さんはだんだん気軽に喋られるようになりました。私にとって、このプログラムの間に皆さんと一緒に日本語で話すのが大好きです。それに、このプログラムのおかげで京都大学のことだけではなく京都の文化とか京都のお祭りとか様々な知識を得ることができたので、このプログラムの記憶は絶対に私の心に残るはずです。

ジョージ・ワシントン大学

生物学部 3 年

KSmP 173

Julia Lee

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大学の日本語先生からのおすすめでした。読み書きはまだまだ未熟ですが日本語で話すことが大好きな私にとって外国の留学生の皆さんとお話しできるこのプログラムはとってもいい機会でした。

②プログラムへの参加を通じて学んだこと

この前に俳句と短歌を読んで感じた印象のことを話し合う時間がありました。俳句のことは大学の日本語の時間に学んである程度知っていましたが短歌を読むのは初めてでした。短

歌と俳句の違いなどを比べながらそれぞれのすばらしさをもっと深く理解できました。例えば、俳句の仕組みは5・7・5で、季語が入る一方、短歌は5・7・5・7・7の仕組みになっていて、季語は必要ありません。数え方も俳句と違い、「一首」「二首」のように数えます。

③プログラムの感想

今回は残念ながらすべての進行がオンラインで行われることになりましたが、それでも皆さんと色々な意見を話し合うことができたととても貴重な経験だったと思います。用意された講義も全部興味深いトピックでした。日本の農耕産業やイルカ量は私としても知りたいところが多かったのでとても楽しく授業を受けました。何よりも授業の最後に自由に質問できたのが特によかったです。たまに自分では考えたことのない意見や以外の質問が出るたびに驚きながら聞きました。

④特に印象に残ったことなど

どれもとても興味深い講義ばかりで、いろいろ学びましたがその中で一番印象に残ったのは夏目漱石の京都に対する印象でした。彼は京都のことを寂しくて寒い京だと書きました。私はまだ一度も京都に行ったことがないのでただ想像するまでですが、都市から少し離れて心の余裕を持たれるところに行ってみたいと思いました。私も昔から都市で暮らす生活をしてきたので京都のような静かな町に惹かれる夏目漱石の気持ちが何となく理解できました。コロナの状況が落ち着いたらいつかぜひ京都に行ってみたいです。

ジョージ・ワシントン大学

経営科学部3年

KSMP 174

Helen Zhu

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する機会を切望した理由の一つは、日本の伝統文化に非常に興味を持ち、日本の精を出す職人精神に感心したからです。私は以前に「ゲーメンジョン東京」

というドラマを見ましたが、そこでは日本のシェフの食べ物の選択、加工、食器の美学デザインに対する厳しい要求が反映されていました。また、お客様の気持ち、体調、味の好みによって最高のサービスを提供していました。それに加えて、日本語のレベルに合った日本語の授業とプログラムの中で日本人の学生と交流することによって、日本語の能力もさらに高められ、強固になることができると思ったからです。

二つ目の理由は、京都が日本の伝統文化の起源地と象徴だからです。これは古い都市であり、日本人の精神的な故郷でもあります。今年はコロナなので実際に京都に行くことはできませんでしたが、**field trip** や文化体験、学術講座など様々な活動を通して、今まで知らなかった学問や文化の分野（文学、書道、お酒など）について多くのことを学ぶことができました。

ユニクロや無印良品などの日本の会社でインターンシップをしたことがあり、彼らはグローバルなマーケティングモデルを運営していて、同時に消費者に日本文化を再現した消費体験を提供しています。KU サマープログラムは、無印良品やユニクロのようなグローバル企業と同じように、世界のさまざまな地域から来た人々と交流したり、協力したり、学ぶ機会を与えてくれ、今日のグローバル化された時代に適格な国際人となるための準備をしてくれます。

②プログラムへの参加を通じて学んだこと

このプログラムに参加する機会を与えていただき、大変感謝しています。2週間の間、学術講座でも、京大学生たちと各国からの学生との討論授業でも、キャンプ(**field trip**)でも、新しい情報と面白いものをたくさん教わりました。例えば、**field trip** では、日本酒を飲んだことがあるにもかかわらず、日本酒の歴史や文化について、このような正式なプレゼンテーションを聞くことができ、光栄に思いました。そして、人間が地球上で最も強いお酒を飲むという起源を持っているのは、アルコールを分解する遺伝子を持ち、他の動物の攻撃を受けても生き残ることができる唯一の種であるため、すごいことだと思います。酒を飲むことは、人と神とのコミュニケーションの手段と考えられていますが、私は「酔う」とことと日本の神々との密接な関係にとっても興味があります。そして、日本の神社にはすべて酒樽が飾られているそうです。その一方で、日本酒の複雑な醸造過程とその中に含まれる二つの異なる最

終段階（発酵と糖化）を初めて知りました。私は月桂冠の授業で特に、原料の違い、清酒酵母と醸造方法を組み合わせて各種の清酒を醸造する能力と先進的な科学技術の応用は奈良時代にさかのぼることに感心しました。

③プログラムの感想

私の専攻はマーケティングなので、「日本企業における組織（そしき）と経営（けいえい）」という学術講義で大いに勉強しました。コロナは多くの面で日本企業の運営方式を変えました。例えば、これまでの面と向かったの交流からオンライン、ビジネスの電子化、新しい科学技術と人工知能を使って生産力を増加し、環境社会と政府に対する関心度をもっと増やすなどです。衣料品小売業は、従来の製品スタイルや機能を改善し、様々な場面に適した、異なる機能を持った製品をより多く設計できると思います。例えば、同じ服でも、従来はフォーマルな場面にしか適していなかったものが、カジュアルにもフォーマルにも、どちらにも対応できるようになります。フィットネスウェアとしても使用でき、防水・防風性の高いハイテク素材を使用します。疫病のため、人々は屋外ではなく屋内で仕事や生活をする傾向にあると思います。

それと同時に、「学校教育にみる日本文化の諸相」という学術講義からも多くのことを学びました。日本とアメリカの小学校での同年齢の学生の指導方法の違いを紹介したビデオを見て、アメリカの小学校の教育方式は伝統的な中国の教育方式と似ているような気がしました。両方とも中心は先生であり、学生ではありません。私は小学生の時、他人の話を聞くことが自分の意見を述べることより大切だと教えられたようです。日本の小学校は学生たちが積極的に考え、想像力を発揮するように励ます教育方法を採用していますが、これは本当に心身の健康に役立つと思います。子供の年齢が若いほど想像力と好奇心が豊かになります。同時に、世界の面白いものを知りたくなります。このような良い年齢に想像の空間を制限すれば、私達は大人になってから想像力や好奇心を持つことができなくなります。

④特に印象に残ったことなど

日本語は私の副専攻なので、日本の伝統文学の授業を取ったことがあります。日本の詩句や物の哀れや物悲しい美しさに対する理解にとっても興味があります。同時に私は湯川先生の

面白い授業スタイルと優しい声が大好きです。彼女がそれらの詩を読むたびに、彼女の声の中に詩句その物の繊細さと美しさを感じることができます。しかし、「日本古典文学にみる日本人の美意識」という授業を聞いて、日本人が鑑賞する美学は 4 つの分類があることを知りました。例えば、想像中の不完全なもの、流れやすい脆弱なもの、肉眼では見えないもの、他の感覚器官によって気づくものなどの美意識があります。その中で一番魅力的なのは、美しいはかなさと短さだと思います。Donald Keene によって書かれた「The Tsurezuregusa of Kenko」という文章の一つの言葉に深く感動し、それは、「美とその易逝性は切り離せないものです」。私は本当にこのような美に対する理解の仕方が好きです。また、短いからこそ人に大切にされ、時間の極端さは特別な美感を与えます。これはいわゆる線香花火でしょう！

それと同時に、日本語の授業で習ったゼロ・ウェイストの概念はとても面白いと思います。通常知られていることとは異なり、2020 年 4 月には徳島県上勝町で町民がゴミを持ち込む中間処理施設が建てられました。また、すべての廃棄物を 100%リサイクルすることを目標としています。そして、上勝町では、ごみを持ち込むことが困難な高齢者などに代わって、運搬してもらう制度を 2 カ月に 1 回利用できます。徳島県上勝町の取り組みは、持続可能な発展理念の実施に対して本当に素晴らしいと思います。地球環境の保護を重視するのは全人類の責任です。だから、各国の人々は日本の成功事例を手本に勉強すべきだと思います。

フィナルレポート

ジョージ・ワシントン大学

エリオット国際関係大学院 1 年

KSMP 175

タリア・ローズ

①プログラムに参加したきっかけ

日本語の練習するためにこのプログラムに参加しました。大学に日本語の先生がこのプログラムがいいと言われたので興味に入りました。旅行しなくてもプログラムをできるし、無料だし、このプログラムをしたいと思います。

②プログラムへの参加を通じて学んだこと

日本語の授業のレベルはちょっと低いので、新しい単語とか文法とかあまり学びませんでした。しかし授業でいい練習をして新しい友達ができました。そうして先生達はとても優しく、気長でした。バーチャルなフィールドトリップには酒の作り方を学んだり、文化経験には甲骨の書き方を練習したりしました。日本に2回留学しましたが、これの甲骨を勉強するのは初めてです。文化も歴史も好きなのでこれは特に面白いと思いました。

③プログラムの感想

今でも Covid19 が問題なので、絶対に日本に行けませんが、このプログラムがまだあったので嬉しかったです。オンラインな授業はすごく難しいですが、先生達ことができました。ブレイクアウトルームを良く使ったし、いろいろなアクティビティーがあったし。それと言っても、バーチャルだから困りました。そうしてアメリカ人にとって時差がすごく大変でした。毎日1・2時午前まで起きて授業をしました。フィールドトリップのために4時午前まで起きました。レコーディングがないと言われたので徹夜をするしかありませんでした。時差が変えないので何もできませんが、時差が大変の学生のためにもうちょっとフレキシブルになった方がいいと思います。サポーターさんがいたのは一番良かったです。みんなが優しくいつも手伝ってくれました。いつも元気だったので眠くても私も元気になってきました。会話セッションは大変難しかったです。時間が足りなくて会話は半分以下わかったぐらい難しかったです。あの日だけサポーターさんが遅く話したりわからない言葉を説明したりしませんでした。少し習いましたが全然楽しくなかったです。

④特に印象に残ったことなど

別にありませんが、何か書いてあげます。上に言いたいこともう書きましたが。多分サポーターさんがプログラムの一番いいことでした。授業が二週間に5回だけでは足りないかどうかわかりません。レクチャーが良かったと思います。

京都サマープログラム 2021 最終レポート

カリフォルニア大学サンディエゴ校

日本学部・経済学部 3 年

KSMP 176

Mandy Zhang

①プログラムに参加したきっかけ

大学生として日本に留学するのはずっと前から目標だったので、今年の京都大学のサマープログラムに参加した。新型コロナウイルスの影響を受け、今年の秋に日本に留学する機会がなくなったが、やはり日本語能力を上達したく、海外にいる学生たちと交流したい気持ちがあるので、オンラインで留学するのもいい機会だと思った。さらに、京都大学の授業とアクティビティーも非常に興味深いので、このプログラムに参加したいと思った。

②プログラムへの参加を通じて学んだこと

日本語のクラスでは京都に関する文章、俳句、短歌などを勉強した。文学作品を読むことで、母国で学んだことと全く違う日本の魅力を強く感じ、また自分が勉強すべき方向を見つけた。今後たくさんの文学作品を味わい、日本の美と文化を楽しみたいと思う。また、アカデミックレクチャーもすごく興味深く、多くのことを学ぶことができた。日本語の言語から、会社の管理、学校の教育まで、驚いたこともあり、日本の社会文化についてもまた深く理解できた。文化体験で硬筆を習い、甲骨文字と日本語の表記体系における歴史や変化についても勉強した。これからも硬筆習字をしたいと思う。さらに、グループプレゼンテーションで「アニメ・ドラマ・ドキュメンタリーと食」をテーマに、各国の食文化、料理の由来と意味について多くのことを楽しく学ぶことができた。

③プログラムの感想

この短期オンラインプログラムを通じ、日本の文化、社会、そして言語について学び、非常に有益な経験だった。母国の大学だけでは得られない言語学習と特別な文化体験ができ、日本と京都の魅力を強く感じた。今回、日本に行けなかったのは残念だが、この素晴らしい

プログラムに参加できることにはすごく感謝している。オンラインプログラムなので、できなかったこともあったが、オンラインだからこそ、今コロナ禍の中でも世界中の人々に会え、特別な思い出ができた。京都大学の先生と学生に心より感謝申し上げる。おかげさまで、非常に充実した夏休みを過ごし、貴重で忘れられない初の留学経験ができた。今後また日本、特に京都を訪ね、都の文化と美しさを感じたい。

④特に印象に残ったことなど

このプログラムに参加して一番印象に残ったことは、月桂冠のフィールドトリップである。日本酒の歴史、種類、製造工程、精米率のこだわりなどについては初めて知ったことなので、すごく印象に残った。また、月桂冠が酒造りでの使用と生産を最大化するため、最新の技術革新などを利用したことについても学ぶことができ、お酒と日常生活に使われる商品の関連の深さを感じた。日本人にとって、日本酒は大切なものだの実感し、非常にユニークな体験だと思う。その場で試飲することができなかったのは残念だが、いつか月桂冠のお酒を飲んでみたいと思う。

KUASU 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

工学部 2 年

KSMP 177

バゲンダル・咲来

①プログラムに参加したきっかけ

私の母は日本人ですが、アメリカの教育のみを受けたので会話程度の日本語しかできませんでした。アメリカに引っ越してもいつも母の友人を通して日本人の知り合いがたくさんいました。ですが大学のため家を出て、日本語を使う機会が減ってしまい気づいた事があります。アメリカで暮らしている私は日本のことを学ぼうと、日本語を使おうと、自分で努力しなければ、いつか私の出身である日本のことを忘れてしまう。昔からアメリカ人より日本人だと自分のことを思っていました。本当は日本についてあまり詳しくなくて、まだたくさん学ばなければいけない事があります。このプログラムに参加した理由は、その思いが強く

なったからです。大学で受けた日本語のクラスの先生からの紹介で、このプログラムに参加する事ができました。

②プログラムへの参加を通じて学んだこと

毎日日本語のクラスで京都に関しての論文、俳句と短歌を読む事ができました。プログラムに参加する前は、京都は古くてお寺や神社がたくさんある所だとしか知らなかったので授業の内容は勉強になる事ばかりでした。白方先生は読み物に出てきた場所の写真を見せてくれたり、京都のことを詳しく説明してくれました。京都の句「三条の上で逢ひけり朧月」について、最初は全く意味が分かりませんでしたが、先生の説明で三条は京都にある有名な三条橋という所だと、朧月は霧に隠されている月だと学びました。

③プログラムの感想

コロナの影響で実際に京都に行くことはできませんでしたが、オンラインで京都大学の先生や生徒の方々と一緒に学ぶ事や話す事ができて、さらに日本語力を高める事ができ自信を持つ事ができました。このプログラムで学んだ京都の色々な場所を自分の目で見たくなったので、ぜひ行ってみたいと思います。

④特に印象に残ったことなど

このプログラムに入った理由はもっと日本について学ぶ事でしたが、実際に参加したとき日本だけではなく、他の留学生を通して世界各国のことについても学ぶ事ができました。ファイナルプレゼンテーションで一緒になったタイ、インドネシア、ベトナムの生徒達とそれぞれの国の教育について日本語で議論できたのがとても楽しかったです。

KUASU の最終レポート

カリフォルニア大学サンディエゴ校

化学工学部 1 年

KSmp 178

Patnaree (Mimi) Tanglertsampan ・ ミミ

①プログラムに参加したきっかけ

大学始まってから 1 年間ずっと家で授業を受けていて、友達ができることが難しくなってきた。そんな中、大学でとっていた日本語クラスで色んな人と交流して、新しいことを学びたいと思ったことがきっかけで KUASU のプログラムに参加することにした。自分の日本語ももっと上手に話せるようになりたかったので、このプログラムの募集をメールで見たら、すぐ気になった。日本語の能力がまだ足りていないので不安な気持ちもあったが、チャレンジしてみたい気持ちもあったので KUASU のプログラムに参加するのを決めた。

②プログラムへの参加を通じて学んだこと

私の日本語のクラスではニュースな日本語を勉強した。毎回日本のニュースを見ながらそのニュースに関する質問を答えた。内容をはやく聞き取らなければならないので難しかった。しかし、日本での色んな状況を知られた。初めて日本の日常のニュースを見たので、とても勉強になったクラスだと思っている。

また、授業（アカデミックレクチャー）で水俣病について学んだ。前にはこの病気を聞いたことがあったが、具体的に分からなかった。この授業を通して、もっと詳しく内容が勉強できて人間と環境の関係について考えさせられた。

私のグループは「食」について発表した。「普段の 1 日の食生活」のテーマについてグループ発表のメンバー全員が自分の国で毎日食べるものについて紹介した。食の視点からそれぞれの国の文化や価値観の違いと似ている部分がわかるようになった。また、同じグループのメンバーと一緒に協力して、お互いに支え合って、私たちの発表が無事に進んだ。

③プログラムの感想

タイ人の大学生の友達が増えた。私は自国にずっと19年間住んでいるが、地元の学校ではなく、インターナショナルスクールに通った。私の高校では26%くらいの学生はタイ人で、その他には外国人の学生だったし、だいたいの授業も英語で行われた。KUASU のプログラムに参加したおかげで、たくさんのタイ人に会えて、話し合えたり、一緒にゲームしたりした。

④特に印象に残ったことなど

まとめとして、KUASU のプログラムに参加することができて感謝している。この2週間が一瞬のように感じた。このプログラムを通じて、ただ2週間の短期間に私の小さな部屋から自分の世界が広がったと思う。全体的に、自分が設定した目標を達成したと思っている。色んな面白い人と繋がれたり色んな状況が勉強できたりしたような経験だった。また機会があれば、このようなプログラムに対面で参加したいと思っている。

カリフォルニア大学サンディエゴ校

・文学部・三年生

KSMP 179

Jack Zhang

①プログラムに参加したきっかけ

大学日本語講義で先生がプログラムを話しました。そして、このプログラムの info-session を参加して、興味を感じはじめました。いつも日本に興味があって、京都大学はとても綺麗だと聞きました。そして、日本生まれ日本育ての人々と話しできる機会があって、私は行かなくちゃいけないと思ってきました。

②プログラムへの参加を通じて学んだこと

いろいろなことを勉強しました。シロアリの社会など科学のことを勉強して、日本語や日本の社会も勉強しました。でも、日本のことだけでなく、他の国のこともまなびました。プ

レゼンテーションを作れるの間に他の国の事情も詳しく聞きました。色んな人と話して、世界中の色んな社会や社会関係のことを勉強しました。

③プログラムの感想

このプログラムに参加したのはとても嬉しいです。たくさん勉強して、日本語も練習できました。もっと話したいと思って、来年も参加したいの気持ちも生まれました。講義も面白かった、どんな講義でも興味があって、初めから最後まで集中して聞きました。最後の講義を追加できるのはとても嬉しかったです。でも最初の講義が追加できないのはちょっと残念です。

④特に印象に残ったことなど

教授たちの研究は面白いです。特に、近藤先生の研究は、私にとって一番興味深いです。でも先生は退職する予定があて、とても残念です。そして、プログラム週末の free activity 面白かったです。日本人と外国人と話して、遊びました。日本語の練習ができるだけでなく、友達ができますし、外国のことも勉強できます。参加できて嬉しかったです。

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