

多文化共学短期〔受入〕留学プログラム
通称 京都サマー／スプリングプログラム
2022 年度受入実施報告書

アジア研究教育ユニット (KUASU)
国際高等教育院 (ILAS)



多文化共学短期 [受入] 留学プログラム

2022 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)

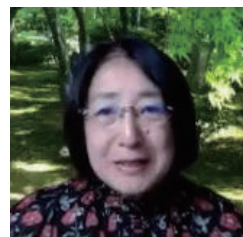
目次

はじめに	iii
1 多文化共学短期留学プログラム	1
1.1 概要.....	1
2 実施体制	2
2.1 京都大学側	2
2.2 派遣元大学側.....	4
2.3 プログラム費用.....	6
2.4 参加学生リスト.....	7
3. プログラムの日程	13
3.1 プログラム日程一覧.....	13
3.2 プログラム日程詳細.....	14
3.3 アカデミックレクチャー担当教員一覧	21
4. 成績評価	21
4.1 成績評価の概要.....	21
4.2 参考資料.....	22
5. プログラムの概要	26
5.1 シフト制と実施方法.....	26
5.2.カリキュラムの概要.....	26
5.2.1.カリキュラムの内容	26
5.2.2 アカデミックレクチャー	27
5.2.3 日本語教育	28
5.2.4 課内の特別活動	30
5.2.5 課外の活動	31
6. 展望	32
7. 資料集.....	34
8. 京都サマープログラム 2022(ILAS プログラム)	62
8.1 設立の経緯と目的.....	62
8.2 ILAS プログラムの特徴.....	64
8.3.参加学生報告	69

9. 京都サマープログラム 2022(KUASU プログラム)	150
9.1 設立の経緯と目的.....	150
9.2 KUASU プログラムの特徴	151
9.3. 共同発表	152
9.4.参加学生報告	154

はじめに

2022 年夏、京都大学アジア研究教育ユニット・国際高等教育院が主体となり、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「京都サマープログラム 2022」が実施されました。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 9 度目、東アジア諸大学の受け入れプログラムは 11 度目を迎えています。オンライン開催は 3 度目になります。長引くコロナ禍の中で、私たちは実際に対面することのかけがえのなさを再認識しましたが、同時に、オンライン開催のメリットを最大限に活用することも学びました。その最たる点が、一層幅広い地域からの参加者受け入れです。今年度は昨年度の参加大学に加えて、カールスルーエ工科大学（ドイツ）、ミュンヘン工科大学（ドイツ）、フロリダ大学（アメリカ）、スタンフォード大学（アメリカ）が加わったほか、新たに個人応募枠を設け、インド工科大学グワハチ校（インド）、トロント大学（カナダ）からの参加がありました。その結果、今回アセアンおよび欧米諸大学からは、ベトナム 6 名、インドネシア 7 名、タイ 6 名、アメリカ 4 名の計 23 名が、東アジア+欧米+アフリカ等からは、中国 5 名、香港 8 名、韓国 7 名、ドイツ 7 名、オーストリア 2 名、スイス 1 名、タイ 1 名、エチオピア 4 名、ザンビア 1 名、アメリカ 13 名、（個人応募としてインド 2 名、カナダ 1 名）の計 52 名が参加しました。合わせますと、14 の国と地域から 80 名近い参加者になります。これほど多様な出自の学生が一同に集まる短期プログラムは、世界的にも類を見ず、私たちが大変誇りに思うところです。

参加した学生は、本学学生、海外学生を問わず、多様な背景を持つ同世代の学生たちの間で、自身と異なる考えや価値観に触れ、多くの学びと刺激を得たものと思います。混沌とする世界情勢の中で、今後本プログラムの参加学生たちが、国際社会の調和と平和を担うリーダーとして活躍してくれることを期待しています。

入念な準備を重ねられた先生方、参加者間の交流が実現するようにくふうしてくれた京大学生・院生のサポーターの皆さんの並々ならぬご尽力の賜物と深く感謝しています。プログラムの実施にあたってお世話になりました国際高等教育院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・共通教育推進部留学生支援課日本語教育掛とアジア研究教育ユニットの事務担当者の皆様に、心よりお礼申し上げます。

私事ですが、この 3 月をもって京都大学を退職致しますので、このプログラムに参加させていただくのも今年度が最後となります。毎年、世界各地からいらっしゃる学生さんたち、京大のサポーターの皆さんとお会いして、学習や交流についてのお話をうかがうのを楽しみにしておりました。若い時期の国際経験はその後の人生に大きな影響を与えるものです。これからもこのプログラムがますます発展して、多くの若い方たちに得難い体験の機会を提供していけますよう、心から願っております。

2023 年（令和 5 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 4 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、3 度目のオンライン開催となった。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様々な資源、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最大限に生かし、昨年に引き続きさらに多くの海外学生、本学学生に参加の機会を広げた。特に、従来の協定校推薦に加え、個人応募枠を設けたことで、これまで参加のなかったインド、カナダ両国からの参加者があったことは特筆したい。

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。

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。新たに欧州拠点よりカールスルーエ工科大学（ドイツ）、ミュンヘン工科大学（ドイツ）、北米拠点よりフロリダ大学（アメリカ）、スタンフォード大学（アメリカ）、個人応募としてインド工科大学グワハチ校（インド）、トロント大学（カナダ）の学生を受け入れた。

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 2022 (令和4年7月29日 ～8月10日)	ILAS プログラム： 中国、香港、韓国、オーストリア、ドイツ、 スイス、エチオピア、ザンビア、インド、タイ、 アメリカ、カナダ KUASU プログラム（主としてアセアン）： ベトナム、インドネシア、タイ、アメリカ

2 実施体制

2.1 京都大学側

実施責任者		
京都大学理事／副学長	平島 崇男	(HIRAJIMA Takao)
▶ ILAS 実施責任者		
国際高等教育院・院長／教授	宮川 恒	(MIYAGAWA Hisashi)
▶ KUASU 実施責任者		
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	張 子康	(ZHANG Zikang) 〔2〕
国際・共通教育推進部 留学生支援課	福原 郁子	(FUKUHARA Ikuko) 〔1〕
アジア研究教育ユニット	野澤 結衣	(NOZAWA Yui) 〔2〕

国際・共通教育推進部 留学生支援課	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		
ASEAN 拠点		
学術情報メディアセンター		
学外協力組織		
KCJS（京都アメリカ大学コンソーシアム）		
SJC（スタンフォード日本センター）		
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)
京都大学理事 経営管理大学院・特命教授	久能 祐子	(KUNO Sachiko)
工学研究科・教授	高岡 昌輝	(TAKAOKA Masaki)
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)
総合生存学館・准教授	水本 憲治	(MIZUMOTO Kenji)
農学研究科・教授	近藤 直	(KONDO Naoshi)
スタンフォード 日本センター所長 Director, Stanford Japan Center, Stanford University	マイク ヒュー	Michael HUGH
日本語教育担当		
工学研究科 附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)
大学院/研究室訪問対応		
生命科学研究科・准教授	吉村 成弘	(YOSHIMURA Shigehiro)
経済学研究科・准教授	エドワード アイビンズ スティーブン	Edward IVINGS Steven
人間・環境学研究科・教授	齋木 潤	(SAIKI Jun)
人間・環境学研究科・ 准教授	マシュー ディブレクト	Matthew de BRECHT
人間・環境学研究科・ 講師	パッラヴィ バッテ	Pallavi BHATTE
学内協力教員		
医学部附属病院 医療情報 企画部・教授	黒田 知宏	(KURODA Tomohiro)
学外協力者		
京都府菓子工業組合・青年部	武中 俊樹	(TAKENAKA Toshiki)
聖護院八ッ橋 専務取締役	鈴鹿 可奈子	(SUZUKA Kanako)
錦市場商店街振興組合	宮崎 幹子	(MIYAZAKI Tomoko)
西陣織会館・館長	大槻 ゆづる	(OTSUKI Yuzuru)
西陣和装学院・学長	毛利 ゆき子	(MORI Yukiko)
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（灰地は今年度学生派遣なし）

ILAS プログラム		
北京大学 Division for Education Abroad Program Office of International Relations	Chuoqiao SHI	
香港中文大學（全学） Assistant Director Office of Academic Links	Myra LAU	
香港中文大學（歴史学部） Senior lecturer, History Department	SIU Kam-wah, Joseph	
香港中文大學（歴史学部）	Vicki TSANG	

延世大学校 Associate Professor Underwood International College	Astrid LAC	
延世大学校 Dean Underwood International College	Helen LEE	
マヒドン大学 MU Student Mobility/ Staff Mobility (Student and Staff Cluster) International Relation Division	Korakod Muangthai	
国立台湾大学 Manager for Global Student Affairs (Study Abroad Programs) Office of International Affairs	HUANG Jeffrey	
KUASU プログラム		
ベトナム国家大学 ハノイ校外国語大学 日本語文化学部・講師	ダオ・ホアン・アイン	DAO Hoang Anh
ベトナム国家大学 ハノイ校人文社会科学大学 東洋研究学部・講師	グエン・フオン・トゥイ	NGUYEN Phuong Thuy
チュラーロンコーン大学 文学部・准教授	チョムナード・シテイサーン	Chomnard Setisarn ผศ.ดร.ชมนาด สัตติสาร
インドネシア大学 人文科学部・講師	アリエスティアニ・ペルウィタサリ	Ariestyani Perwitasari
シンガポール国立大学 人文社会科学部・日本研究学科 課長補佐	アレックス・スー	SOO Jin Hui, Alex

2.3 プログラム費用

本節では、京都サマープログラム 2022 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全学事業実施経費（留学生獲得支援事業）（京都大学）
- ②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）⁴

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 ①～②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 2022 の経済支援概要

	ILAS プログラム (中国、香港、韓国、 オーストラリア、ドイツ、 スイス、エチオピア、 ザンビア、インド、タイ、 アメリカ、カナダ)	KUASU プログラム (ベトナム、インドネシア、 タイ、アメリカ)	計 75 名
実施期間	令和 4 年 7 月 29 日～ 8 月 10 日		
短期交流学生	52 名	23 名	
短期交流学生 授業料・学内研修費	②52 名	②23 名	75 名
短期交流学生学外研修費	②52 名	②23 名	75 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 84 名		84 名
本学学生サポーター雇用	②10 名	②7 名	17 名
本学学生リーダー雇用	②4 名	②3 名	7 名
映像作成補助雇用	②3 名	②4 名	7 名
PandA 支援/ HP 作成 OA 雇用	②2 名	②2 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。

⁴ 本年度受入事業では執行せず。

2.4 参加学生リスト

ILAS

KSP No.	Nickname	University	Department	Grade
ILAS_Shift B				
101	Uxna	Peking University	Japanese Language and Literature	B3
102	George		English Language and Literature	B1
103	eki		Japanese Language and Literature	B3
104	Evelyn		Law	B2
105	Ikugann		Japanese Language and Literature	B1
106	Hailey	The Chinese University of Hong Kong	Nursing	B2
107	Alina		Medicine	B2
108	Claudia		History	PhD2
109	Meryl		History	M1
111	Cle		Comparative and Public History	M1
113	th2984	Yonsei University	Quantitative Risk Management	B2
114	totoria		English Language and Literature	M1
115	Aika		Humanities, Arts, and Social Sciences Division	B1
116	Pho		Information and Interaction Design	B2
117	Mandy		Comparative Literature and Culture	B1
118	Ruby		Humanities, Arts & Social Sciences	B1
119	Paula	University of Vienna	Department of East Asian Studies (Sinology)	B3
120	Lottie		Department of Comparative Literature	M3
121	Clive Bixby	Heidelberg University	Economics/Computer Science	B3
122	Diana26		Geography	B3
123	Sunflower		Educational Studies	B3
124	Diba		Molecular Biotechnology	M3

125	Aki	University of Zurich	History	B1
126	Ribbons	Karlsruhe Institute of Technology	Applied Biology	B3
127	Lee	Technical University of Munich	Pharmaceutical Bioprocess Engineering	M1
128	Alice		Informatics	M2
129	confi	Addis Ababa University	Institute of Ethiopian Studies	M1
130	Ptea		Institute of Ethiopian Studies	M1
131	Abba Chaffe		Institute of Ethiopian Studies	M1
132	Abush		Institute of Ethiopian Studies	M1
133	Conce	University of Zambia	Engineering, Integrated Water Resources Management	M1
135	Sumira	Indian Institute of Technology Guwahati	Department of Design	B3
ILAS_Shift A				
112	Seoyeon	Yonsei University	Creative Technology Management	B2
134	Paro	Indian Institute of Technology Guwahati	Department of Humanities and Social Sciences	M1
136	Steven	The Chinese University of Hong Kong	History	B1
137	James		History	B1
138	Brian		History	B3
139	Tun	Mahidol University	Faculty of Liberal Arts (English Major)	B2
140	Jenn	UC San Diego	International Studies - Economics	B3
141	Montana		Anthropology; Japanese Studies	B3
142	Kenny		International Business; Japanese Studies	B2
143	Jason		Computer Science; Entrepreneurship & Innovation	B3
144	Ana	University of Florida	Computer Science	B2

145	Mandy		Aerospace Engineering	B2
146	Lyanne	Stanford University	Human Biology	B2
147	Eli	Columbia University	English	B3
148	Garrett		Mathematics	B4
149	Selin		Economics	B2
150	Derek	Brown University	East Asian Studies and Sociology	B3
151	Lochlan	Columbia University	History	B1
152	Val	Washington University in St. Louis	East Asian Languages and Cultures	B3
153	Kiara	University of Toronto	Economics/Computer science	B2

KUASU

KSP No.	Nickname	University	Department	Grade
161	Ichigo	University of Languages and International Studies, Vietnam National University, Hanoi	Japanese Language and Culture	B3
162	ngoc		Japanese Language and Culture	B3
163	Lin		Japanese Language and Culture	B3
164	Q		Japanese Language and Culture	B3
165	Alluka	University of Social Sciences and Humanities, Vietnam National University	Faculty of Oriental Studies	B1
166	Zeng		Faculty of Oriental Studies	B1
167	Rina	Universitas Indonesia	Japanese Studies Program	B3
168	Genta		Japanese Studies Program	B3
169	Salim		Japanese Studies Program	B3
170	Aziz		Japanese Studies Program	B3
171	Fathur		Japanese Studies Program	B2
172	Hasan		Japanese Studies Program	B2
173	Gilbran		Japanese Studies Program	B3
174	Prod	Chulalongkorn University	Department of Eastern Languages	B1

175	Alisa		Department of Eastern Languages	B1
176	Sian		Department of Eastern Languages	B1
177	Tewton		Department of Eastern Languages	B1
178	Cheep		Department of Eastern Languages	B1
179	Chaoka		Department of Eastern Languages	B1
180	Xuehan	George Washington University	International Affairs	B4
181	Ray		Language and Literature, Columbian College	B4
182	JSON	University of California, San Diego	Japanese Studies	B4
183	Truong		Language Science	B3

Kyoto University Students

KSP No.	Nickname	Department	Grade
	Sayuri (ILAS Leader)	Faculty of Agriculture	B3
	Kazuhide (ILAS Leader)	Faculty of Law	B2
	Yoshi (ILAS Leader)	Faculty of Science	B2
	Rona (ILAS Leader)	Faculty of Education	B2
	Ayaka (KUASU Leader)	Faculty of Letters	B3
	Yui (KUASU Leader)	Faculty of Engineering	B2
	Riku (KUASU Leader)	Faculty of Letters	B4
201	ayame (ILAS Supporter)	Faculty of Agriculture	B2
202	Eva (ILAS Supporter)	Faculty of Education	B2
203	Natsuno (ILAS Supporter)	Faculty of Integrated Human Studies	B1
204	Miko	Faculty of Medicine	B3

	(ILAS Supporter)		
205	Kayama (ILAS Supporter)	Graduate School of Informatics	M2
206	Ren (ILAS Supporter)	Faculty of Law	B3
207	Edamame (ILAS Supporter)	Faculty of Education	B1
208	Koji (ILAS Supporter)	Faculty of Agriculture	B1
209	EILEEN (ILAS Supporter)	Graduate School of Agriculture	PhD1
210	Surabhi (ILAS Supporter)	Graduate School of Medicine	PhD1
211	Haruki (KUASU Supprter)	Faculty of Economics	B2
212	Natsuho (KUASU Supprter)	Faculty of Agriculture	B1
213	Moka (KUASU Supprter)	Faculty of Integrated Human Studies	B3
214	Yuka (KUASU Supprter)	Faculty of Letters	B3
215	kiri (KUASU Supprter)	Faculty of Agriculture	B3
216	Asuka (KUASU Supprter)	Faculty of Letters	B4
217	SM (KUASU Supprter)	Graduate School of Engineering	M1
224	Amane	Faculty of Integrated Human Studies	B1
225	Kirara	Faculty of Engineering	B1
226	mayuko	Graduate School of Medicine	PhD3
227	Clair	Graduate School of Letters	M1
228	KIN	Graduate School of Management	M1
229	さほ	Faculty of Science	B1
230	Taka	Graduate School of Informatics	M1
233	Shawn	Faculty of Engineering	B1
235	Sota	Faculty of Engineering	B2
236	Yume	Faculty of Letters	B1

238	Nori	Faculty of Engineering	B2
239	Yusuke	Faculty of Economics	B3
241	HUGH	Faculty of Agriculture	B3
242	Taku	Faculty of Engineering	B1
243	Current	Faculty of Economics	B1
244	Shunpy	Graduate School of Engineering	M1
245	nd	Faculty of Law	B2
246	bacon	Faculty of Economics	B1
247	Yinghui	Graduate School of Agriculture	M2
248	すだち	Faculty of Science	B2
251	Anna	Faculty of Economics	B1
252	popeye	Faculty of Letters	B1
253	Hannah	Faculty of Letters	B1
254	Haru	Faculty of Agriculture	B1
256	Atuya	Faculty of Economics	B1
257	Ayu	Faculty of Integrated Human Studies	B1
258	Shiori	Faculty of Medicine	B3
259	Sachiyo	Faculty of Education	B2
260	Yuna	Faculty of Agriculture	B1
262	tenyo	Faculty of Agriculture	B3
263	Heize	Faculty of Law	B1
264	Yui	Faculty of Letters	B2
265	aki	Faculty of Economics	B2
266	Hannah	Graduate School of Engineering	M1
267	Mugi	Faculty of Agriculture	B1
268	Shohei	Faculty of Economics	B1
269	ゆう	Faculty of Economics	B1
270	Ryo	Faculty of Economics	B1
271	Eito / Eight	Faculty of Agriculture	B3
272	Minori	Faculty of Letters	B1
275	zakuro	Faculty of Letters	B1
276	SATOO	Faculty of Agriculture	B1
277	Kashi	Faculty of Law	B1
278	Yuta	Faculty of Law	B4
279	Endy	Faculty of Economics	B1
280	Hiro	Graduate School of Global Environmental Studies	M2

281	Sunday	Faculty of Letters	B1
282	NY152	Graduate School of Human and Environmental Studies	M1
283	SHIN	Faculty of Letters	B3
285	M.K	Faculty of Agriculture	B1
286	Ken	Faculty of Law	B4
287	N	Faculty of Economics	B1
288	Etsu	Graduate School of Medicine	PhD3
289	Mikan	Faculty of Letters	B2
290	Yuna	Faculty of Economics	B1
291	Toshi	Faculty of Economics	B1
292	Wakana	Faculty of Integrated Human Studies	B1
293	Min	Faculty of Integrated Human Studies	B2
294	Kazu	Faculty of Letters	B2
296	Maiki	Faculty of Agriculture	B4

Day	Time	8:30 ~	10:20 ~	10:40 ~	12:40 ~	12:50 ~ 13:20 ~	14:20 ~	14:30 ~	15:40 ~	15:50 ~	16:40 ~	18:40 ~	18:50 ~	19:50 ~	21:00 ~
1	7/18 (Thu)		9:00 ~ 9:30 Orientation A (KUSUJ/LAS)	Preparation B	Japanese A	KUSUJ/LASグループ発表準備 ILAS期 Energy Problems	Academic Lecture ② E.O.HAI		Preparation A			18:30 ~ 18:50 Orientation B (LAS)			
2	7/19 (Fri)		Academic Lecture ① T.BHOTO		Japanese A	13:30 ~ 13:50 K.Urabe A 京大42分	Academic Lecture ③ M.SANO		Japanese B			18:30 ~ 18:50 Japanese Orientation Practice	19:00 ~ 19:20 Energy Problems (Puzzle)		
3	7/20 (Sat)					Free Day (student activity)									
4	8/1 (Mon)		Academic Lecture ② N.FUKUO		Japanese A	KUSUJ/LASグループ発表準備 ILAS期 Gender	Academic Lecture ② K.MIZUMOTO		Japanese B			18:30 ~ 18:50 Graduate School Lab Visit I	19:00 ~ 19:20 K.Urabe B/LAS (東京編)		
5	8/2 (Tue)		Academic Lecture ③ F.KOSUGAMATSU		Japanese A	KUSUJ/LASグループ発表準備 ILAS期 Japanese Generation Practice	Academic Lecture ③ S.YUKAWA		Japanese B			18:30 ~ 18:50 Japanese Orientation Practice	19:00 ~ 19:20 Global Pandemic		
6	8/3 (Wed)		Academic Lecture ③ S.KUNO	(Making Japanese language classroom by 8:40)	Japanese A	13:30 ~ 13:50 Kuroki 25分+プレゼン ILAS期 (S. Nakamura)	14:30 ~ 17:00 Cultural Experience B		Japanese B			18:30 ~ 18:50 Student Showcase	19:00 ~ 19:20 Gender		
7	8/4 (Thu)				Japanese A										
8	8/5 (Fri)		18:30 ~ 18:50 Cultural Experience A				Academic Lecture ② M.HUGH		Academic Lecture ③ M.TAKADA			18:30 ~ 18:50 Graduate School Lab Visit II			
9	8/6 (Sat)		Discussion Session among Students A (KUSUJ/LAS/ILAS/②)		Academic Lecture ③ J.KAWA				Discussion Session among Students B (LAS/②)						
10	8/7					Free Day (student activity)									
11	8/8 (Mon)		(Meeting Japanese language classes may be held.)			13:00-14:00 Graduate School Lab Visit ③			(Meeting Japanese language classes may be held.)						
12	8/9 (Tue)		18:30 ~ 18:50 Final Presentation A (KUSUJ/LAS/②/③)				18:30 ~ 18:50 Final Presentation B (LAS/②/③)					18:30 ~ 18:50 Completion Ceremony B (LAS)			
13	8/10 (Wed)		18:30 ~ 18:50 Completion Ceremony A (KUSUJ/LAS)	19:00 ~ 19:20 Farewell Party A					19:00 ~ 19:20 Farewell Party B						

Gold Mandatory / Selectable across 5 shifts for reasons.

Orange Mandatory for both shifts.

Green Mandatory for shift A (KUSUJ) / Shift A (LAS).

Blue Mandatory for shift B (LAS).

Light Blue Free participation

Pink Selectable reasons

White Free time or Free Day

KUSUJ / LAS / ILAS / ② / ③

Preparation for final presentations in groups

Discussion in English (60 min.)

Japanese conversation practice (60 min.)

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28日(木) P r e p a r a t i o n			
時 間	カリキュラム／イベント	教 職 員	場所
10:00-11:00	Preparation (ILAS) (KUASU)	【国際高等教育院】 河合淳子 (KAWAI Junko)教授、 韓立友 (HAN Liyou)准教授、 大島美花 (OSHIMA Mika)職員 【学際融合教育研究推進センター】 張子康 (ZHANG Zikang)特定助教	Zoom
17:00-18:00	Preparation (ILAS) (KUASU)		
7月29日(金) Orientation, Japanese Class, Academic Lecture			
時 間	カリキュラム／イベント	教 職 員／詳細	場所
9:00-10:00	Orientation A (ILAS) (KUASU)	【国際高等教育院】 河合淳子 (KAWAI Junko)教授 韓立友 (HAN Liyou)准教授 【学際融合教育研究推進センター】 張子康 (ZHANG Zikang)特定助教	Zoom
10:40-12:40	Japanese A Elementary I	柏木美和子 (KASHIWAGI Miwako)講師	
	Japanese A Elementary II	赤桐敦 (AKAGIRI Atsushi)講師	
	Japanese A Advanced	白方佳果 (SHIRAKATA Yoshika)講師	
12:50-14:20	グループ発表準備(KUASU)		
13:20-14:20	Discussion in English (ILAS)	Theme: Energy Problems	
14:30-16:30	Academic Lecture① Gender in Asia (アジアのジェンダー)	【文学研究科】 落合恵美子 (OCHIAI Emiko)教授	
16:40-18:40	Japanese B Elementary I②	赤桐敦 (AKAGIRI Atsushi)講師	
	Japanese B Intermediate II &Advanced	白方佳果 (SHIRAKATA Yoshika)講師	
18:50-19:50	Orientation B (ILAS)	【国際高等教育院】 河合淳子 (KAWAI Junko)教授、 韓立友 (HAN Liyou)准教授	

7月30日(土) Academic Lecture, Japanese Class, KU Introduction			
時 間	カリキュラム / イベント	教 職 員 / 詳細	場所
8:30-10:30	Academic Lecture ② 日本語の社会言語学的諸相 (Socio-linguistic aspects of Japanese)	【国際高等教育院】 家本太郎 (IEMOTO Taro) 准教授	Zoom
10:40-12:40	Japanese A Elementary I	柏木美和子 (KASHIWAGI Miwako) 講師	
	Japanese A Elementary II	赤桐敦 (AKAGIRI Atsushi) 講師	
	Japanese A Intermediate I	下橋美和 (SHIMOHASHI Miwa) 講師	
	Japanese A Intermediate II	浦木貴和 (URAKI Norikazu) 講師	
	Japanese A Advanced	白方佳果 (SHIRAKATA Yoshika) 講師	
12:50-13:50	KU Intro. A (ILAS) (KUASU)	【国際高等教育院】 河合淳子 (KAWAI Junko) 教授、 韓立友 (HAN Liyou) 准教授 【学際融合教育研究推進センター】 張子康 (ZHANG Zikang) 特定助教	Zoom
14:30-16:30	Academic Lecture ③ Diplomatic ceremonial in the last decade of the Tokugawa Shogunate: Japan's first step into modern diplomacy before the Meiji Restoration — Ver. 3 (幕末の外交儀礼から、日本の近代外交の幕開けを考える — その3)	【教育学研究科】 佐野真由子 (SANO Mayuko) 教授	
16:40-18:40	Japanese B Elementary I①	柏木美和子 (KASHIWAGI Miwako) 講師	
	Japanese B Elementary I②	赤桐敦 (AKAGIRI Atsushi) 講師	
	Japanese B Elementary II	下橋美和 (SHIMOHASHI Miwa) 講師	
	Japanese B Intermediate I	浦木貴和 (URAKI Norikazu) 講師	
	Japanese B Intermediate II & Advanced	白方佳果 (SHIRAKATA Yoshika) 講師	
18:50-19:50	Japanese Conversation Practice		
20:00-21:00	Discussion in English	Theme: Energy Problems (Politics)	

8月1日(月) Academic Lecture, Japanese Class, Graduate School /Lab visit, KU Introduction			
時 間	カリキュラム / イベント	教 職 員 / 詳細	場所
8:30-10:30	Academic Lecture④ New Sensing Technologies for 9 Billion People's Food Production & Environmental Conservation --Reduction of Food Loss and Waste-- (90 億人の食料生産と環境保全のための新しいセンシング技術ーフードロスと浪費の削減ー)	【農学研究科】 近藤直 (KONDO Naoshi)教授	Zoom
10:40-12:40	Japanese A Elementary I	柏木美和子 (KASHIWAGI Miwako)講師	
	Japanese A Elementary II	赤桐敦 (AKAGIRI Atsushi)講師	
	Japanese A Intermediate II	浦木貴和 (URAKI Norikazu)講師	
	Japanese A Advanced	白方佳果 (SHIRAKATA Yoshika)講師	
12:50-14:20	グループ発表準備 (KUASU)		Zoom
13:20-14:20	Discussion in English (ILAS)	Theme: Gender	
14:30-16:30	Academic Lecture⑤ The Role of Infectious Disease Mathematical/Statistical Models in Responding to COVID-19 (新型コロナウイルス感染症への対応において感染症数理モデルが果たした役割)	【総合生存学館】 水本憲治 (MIZUMOTO Kenji)准教授	
16:40-18:40	Japanese B Elementary I①	柏木美和子 (KASHIWAGI Miwako)講師	
	Japanese B Elementary I②	赤桐敦 (AKAGIRI Atsushi)講師	
	Japanese B Intermediate I	浦木貴和 (URAKI Norikazu)講師	
	Japanese B Intermediate II &Advanced	白方佳果 (SHIRAKATA Yoshika)講師	
18:50-19:50	Lab Visit I	【生命科学研究科】 吉村成弘 (YOSHIMURA Shigehiro)准教授	
20:00-21:00	KU Intro. B (ILAS)	【国際高等教育院】 河合淳子 (KAWAI Junko)教授、 韓立友 (HAN Liyou)准教授	

8月2日(火) Academic Lecture, Japanese Class			
時 間	カリキュラム / イベント	教 職 員 / 詳細	場所
8:30-10:30	Academic Lecture⑥ 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)	【アジア・アフリカ地域研究研究科】 若松文貴 (WAKAMATSU Fumitaka) 特任講師	Zoom
10:40-12:40	Japanese A Elementary I	柏木美和子 (KASHIWAGI Miwako)講師	
	Japanese A Elementary II	赤桐敦 (AKAGIRI Atsushi)講師	
	Japanese A Intermediate I	下橋美和 (SHIMOHASHI Miwa)講師	
	Japanese A Intermediate II	浦木貴和 (URAKI Norikazu)講師	
	Japanese A Advanced	白方佳果 (SHIRAKATA Yoshika)講師	
12:50-14:20	グループ発表準備(KUASU)		
13:20-14:20	Japanese Conversation Practice (ILAS)		
14:30-16:30	Academic Lecture⑦ 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)	【国際高等教育院】 湯川志貴子 (YUKAWA Shikiko)准教授	
16:40-18:40	Japanese B Elementary I②	赤桐敦 (AKAGIRI Atsushi)講師	
	Japanese B Elementary II	下橋美和 (SHIMOHASHI Miwa)講師	
	Japanese B Intermediate I	浦木貴和 (URAKI Norikazu)講師	
	Japanese B Intermediate II &Advanced	白方佳果 (SHIRAKATA Yoshika)講師	
18:50-19:50	Japanese Conversation Practice		
20:00-21:00	Discussion in English	Theme: Global Pandemic	
8月3日(水) Academic Lecture, Japanese Class, Fieldtrip			
時 間	カリキュラム / イベント	教 職 員 / 詳細	場所
8:30-10:30	Academic Lecture⑧ Big Vision, Small Steps (ビッグビジョン、スモールステップス)	【経営管理大学院】 久能祐子 (KUNO Sachiko) 特命教授	Zoom

10:40-12:40	Japanese A Elementary II	赤桐敦 (AKAGIRI Atsushi) 講師		
	Japanese A Intermediate I	下橋美和 (SHIMOHASHI Miwa) 講師		
12 : 50-15:50	Fieldtrip	【医学部附属病院・医療情報企画部】 黒田 知宏 (KURODA Tomohiro) 教授		
16:40-18:40	Japanese B Elementary I①	柏木美和子 (KASHIWAGI Miwako) 講師		
	Japanese B Elementary I②	赤桐敦 (AKAGIRI Atsushi) 講師		
	Japanese B Elementary II	下橋美和 (SHIMOHASHI Miwa) 講師		
	Japanese B Intermediate II &Advanced	白方佳果 (SHIRAKATA Yoshika) 講師		
18:50-19:50	Discussion in English	Theme: Student start-ups		
8 月 4 日(木) Japanese Class, Cultural Experience				
時 間	カリキュラム／イベント	教 職 員／詳細		場所
10:40-12:40	Japanese A Elementary I	柏木美和子 (KASHIWAGI Miwako) 講師	Zoom	
	Japanese A Intermediate I	下橋美和 (SHIMOHASHI Miwa) 講師		
	Japanese A Intermediate II	浦木貴和 (URAKI Norikazu) 講師		
	Japanese A Advanced	白方佳果 (SHIRAKATA Yoshika) 講師		
12:50-13:50	グループ発表準備(KUASU)			
	Discussion in English (ILAS)	Theme: Energy Problems (Environment)		
14:00-17:00	Cultural Experience B			
17:10-19:10	Japanese B Elementary I①	柏木美和子 (KASHIWAGI Miwako) 講師		
	Japanese B Elementary II	下橋美和 (SHIMOHASHI Miwa) 講師		
	Japanese B Intermediate I	浦木貴和 (URAKI Norikazu) 講師		
19:20-20:20	Discussion in English	Theme: Gender		
8 月 5 日(金) Cultural Experience, Academic Lecture, Graduate School /Lab Visit				
時 間	カリキュラム／イベント	教 職 員	場所	
8:30-11:30	Cultural Experience A		Zoom	
14:30-16:30	Academic Lecture⑨ Japan's energy-environment conundrum (日本のエネルギー環境問題と 将来展望)	【スタンフォード日本センター】 マイク ヒュー (Michael HUGH) 所長		

16:40-18:40	Academic Lecture ^⑩ Carbon neutral measures in the waste and resource circulation sector (廃棄物・資源循環分野における カーボンニュートラル対策)	【工学研究科】 高岡昌輝 (TAKAOKA Masaki) 教授	
18:50-19:50	Graduate School/ Lab Visit II	【人間・環境学研究科】 齋木潤 (SAIKI Jun) 教授 【人間・環境学研究科】 マッシュー ディブレクト (Matthew de BRECHT) 准教授 【人間・環境学研究科】 パッラヴィ バッテ (Pallavi BHATTE) 講師	
8月6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 (ILAS) (KUASU)	【国際高等教育院】 河合淳子 (KAWAI Junko) 教授、 韓立友 (HAN Liyou) 准教授 【学際融合教育研究推進センター】 張子康 (ZHANG Zikang) 特定助教	
11:40-13:40	Academic Lecture ^⑪ 学校教育にみる日本文化の諸相 (Cultural aspects of education in Japan)	【国際高等教育院】 河合淳子 (KAWAI Junko) 教授	Zoom
15:30-18:30	Discussion Session among Students B (ILAS)	【国際高等教育院】 河合淳子 (KAWAI Junko) 教授、 韓立友 (HAN Liyou) 准教授	
8月8日(月) Japanese Class, Graduate School /Lab Visit			
時 間	カリキュラム／イベント	教 職 員	場所
10:40-12:40	Japanese A Intermediate I	下橋美和 (SHIMOHASHI Miwa) 講師	
	Japanese A Intermediate II	浦木貴和 (URAKI Norikazu) 講師	
13:00-14:00	Graduate School /Lab Visit III	【経済学研究科】 エドワード アイビンス スティーブソン (Edward IVINGS Steven) 准教授	Zoom
16:40-18:40	Japanese B Elementary I ^①	柏木美和子 (KASHIWAGI Miwako) 講師	

	Japanese B Elementary II	下橋美和 (SHIMOHASHI Miwa)講師	
	Japanese B Intermediate I	浦木貴和 (URAKI Norikazu)講師	
8月9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 (ILAS) (KUASU)	【国際高等教育院】 河合淳子 (KAWAI Junko)教授、 韓立友 (HAN Liyou)准教授 【学際融合教育研究推進センター】 張子康 (ZHANG Zikang)特定助教	Zoom
13:30-16:30	Final Presentation B (ILAS)	【国際高等教育院】 河合淳子 (KAWAI Junko)教授、 韓立友 (HAN Liyou)准教授	
16:40-18:40	Completion Ceremony B (ILAS)	【京都大学理事】 平島嵩男 (HIRAJIMA Takao)理事 【国際高等教育院】 宮川恒 (MIYAGAWA Hisashi)教育院長、 河合淳子 (KAWAI Junko)教授、 韓立友 (HAN Liyou)准教授、 福原郁子 (FUKUHARA Ikuko)職員、 大島美花 (OSHIMA Mika)職員	吉田 国際 会館 I-S 5 Zoom
8月10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 (ILAS) (KUASU)	【京都大学理事】 平島嵩男 (HIRAJIMA Takao)理事 【アジア研究教育ユニット】 落合恵美子 (OCHIAI Emiko)ユニット長 【学際融合教育研究推進センター】 張子康 (ZHANG Zikang)特定助教、 野澤 結衣 (NOZAWA Yui)職員 【国際高等教育院】 河合淳子 (KAWAI Junko)教授、 韓立友 (HAN Liyou)准教授	文学 部 1 階 会議 室 Zoom
10:40-11:40	Online Farewell Party A	大島美花 (OSHIMA Mika)職員	
17:00-18:00	Online Farewell Party B	福原郁子 (FUKUHARA Ikuko)職員	

3.3 アカデミックレクチャー担当教員一覧

Academic Lectures					
2020-10-26 (Open Time)					
Date	Photo	Lecturer	Affiliation	Lecture Title	Language
④ July 30 (Sat.)		Taro EMOTO Associate Professor	Institute for Liberal Arts and Sciences, Kyoto University	日本語の社会言語学的特徴 (Socio-linguistic aspects of Japanese)	日本語 Japanese
② Aug 1 (Mon.)		Naohi KONDO Professor	Graduate School of Agriculture, Kyoto University	New Sensing Technologies for 0-Billion People's Food Production & Environmental Conservation -Reduction of Food Loss and Waste- (食料人の食料生産と環境保護のための新しいセンシング技術 -フードロスと食糧の削減-)	English
⑤ Aug 2 (Tue.)		Fumitaka WAKAMATSU Program-Coordinator Lecturer	Graduate School of Asian and African Area Studies, Kyoto University	Whining in Japan: Cultural Whines of Resent and Contention (日本の健闘 異文化保護を巡る文化政治学)	English
④ Aug 3 (Wed.)		Sachiko KURO Graduate Vice-President Adjunct Professor	Graduate School of Management, Kyoto University	Big Vision, Small Steps (ビッグビジョン、スモールステップス)	English
2020-10-27 (Open Time)					
Date	Photo	Lecturer	Affiliation	Lecture Title	Language
④ July 29 (Fri.)		Emiko OCHAI Director of KUGAKU, Professor	Graduate School of Science, Kyoto University, Director of Kyoto University Asian Studies Unit	Gender in Asia (アジアのジェンダー)	English
③ July 30 (Sat.)		Masuko SANO Professor	Graduate School of Education, Kyoto University	Wakamatsu's conversion in the last decade of the Tokugawa Shogunate: Japan's Foot steps into modern democracy before the Meiji Restoration -1868- (幕末の片岡健陽から、日本の近代化の歩み)	English
⑤ Aug 1 (Mon.)		Kenji MIZUMOTO Associate Professor	Graduate School of Advanced Integrated Studies in Human Sustainability, Kyoto University	The Role of Infectious Diseases: Mathematical/Statistical Models in Responding to COVID-19 (新型コロナウイルス感染症への対応において感染制御モデルが果たした役割)	English
⑦ Aug 2 (Tue.)		Shikiko YUKAWA Associate Professor	Institute for Liberal Arts and Sciences, Kyoto University	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
③ Aug 5 (Fri.)		Guest Lecturer Michael HUGH Director	Eastford Program in Kyoto King's Overseas Studies Sussex University	Japan's foreign relations curriculum (日本のエネルギー関係問題と核武装)	English
2020-10-28 (Open Time)					
Date	Photo	Lecturer	Affiliation	Lecture Title	Language
⑥ Aug 8 (Sat.)		Juniko KAWA Professor	Institute for Liberal Arts and Sciences, Kyoto University	学校教育における日本の文化 (Cultural aspects of education in Japan)	日本語 Japanese

: A recording of the lecture or a part of it will be provided until the end of the program.
 : 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2020 年度より、条件を満たした本学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。本学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)。

4.2 参考資料

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 2022 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 2022”

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

The assessment of “Kyoto Summer Program 2022” 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, 2022

ACADEMIC TRANSCRIPT

Name: Mr./ Ms. Student Name

Home University: Name of University

Course: Kyoto Summer Program 2022

Period: July 29–August 10, 2022

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 (Intermediate-II&Advanced)	/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

2022 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 2022
期間 : 2022 年 7 月 29 日～2022 年 8 月 10 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 (上級)	/30
最終プレゼンテーション及び最終レポート	/40

全体	/100

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・文学研究科、国際高等教育院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、ファイナルプレゼンテーション、Cultural Experience、Discussion session among students、Completion Ceremony で、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、Lab Visit、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グループ発表準備、Japanese Conversation Practice、Discussion in English 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

オンラインで実施された令和4年度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。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%	社会学、教育社会学、農学、日本言語学、 日本古典文学、日本史、環境と資源、エネ ルギー問題、コロナ禍、捕鯨と食文化、ス タートアップ(選択制)	
C 体験学習	文化体験	3	10%	日本文化体験 (KUASU)	日本文化体験 (ILAS)
	学外研修	3	10%	伝統工芸「西陣織」について学ぶ 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 2022 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5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。今年度も、特定の分野・テーマに焦点をあ

てるのではなく、幅広いトピックを扱い、参加学生が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。

- ・ 落合恵美子 (文学研究科) Gender in Asia(アジアのジェンダー)
- ・ 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)
- ・ 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 —Ver. 3 (幕末の外交儀礼から、日本の近代外交の幕開けを考える—その 3)
- ・ 近藤直(農学研究科) New Sensing Technologies for 9 Billion People's Food Production & Environmental Conservation--Reduction of Food Loss and Waste--(90 億人の食料生産と環境保全のための新しいセンシング技術—フードロスと浪費の削減—)
- ・ 水本憲治(総合生存学館) The Role of Infectious Disease Mathematical/Statistical Models in Responding to COVID-19(新型コロナウイルス感染症への対応において感染症数理モデルが果たした役割)
- ・ 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)
- ・ 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)
- ・ 久能裕子(経営管理大学院) Big Vision, Small Steps(ビッグビジョン、スモールステップス)
- ・ Michael HUGH(スタンフォード日本センター) Japan's energy-environment conundrum (日本のエネルギー環境問題と将来展望)
- ・ 高岡 昌輝(工学研究科) Carbon neutral measures in the waste and resource circulation sector(廃棄物・資源循環分野におけるカーボンニュートラル対策)
- ・ 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 I ①、初級 I ②、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(2022)

		初級 I			初級 I～II		中級 I		中級 II～上級		上級	合計
		初級 I (午前)	初級 I① (午後)	初級 I② (午後)	初級 II (午前)	初級 II (午後)	中級 I (午前)	中級 I (午後)	中級 II (午前)	中級 II & 上級 (午後)	上級 (午前)	
北京大学						2		1		2		5
香港中文大学	全学		1	1						1		3
	歴史	1	1	2	1							5
延世大学		1	3	1		1					1	7
ウィーン大学			1	1								2
ハイデルベルク大学			1	2		1						4
チューリッヒ大学								1				1
カールスルーエ工科大学						1						1
ミュンヘン工科大学						1		1				2
アディスアベバ大学			2	2								4
ザンビア大学				1								1
【個人応募】 インド工科大学グワハティー		1	1									2
マヒドン大学		1										1
カリフォルニア大学サンディエゴ校					1		3		2			6
フロリダ大学		2										2
スタンフォード大学		1										1
【KCJS】 コロンビア大学		3					1					4
【KCJS】 ブラウン大学					1							1
【KCJS】 ワシントン大学サンルイス校					1							1
【個人応募】 トロント大学		1										1
ベトナム国家大学ハノイ校外国語大学									3		1	4
ベトナム国家大学ハノイ校人文社会科学大学							1				1	2
チュラーロンコーン大学									4		2	6
インドネシア大学							1		2		4	7
ジョージ・ワシントン大学							2					2
ウクライナ留学生		1	1			1			1			4
合計		12	11	10	4	7	8	3	12	3	9	79

5.2.4 課内の特別活動

[Fieldtrip]

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が、これをオンラインプログラムでも再現する試みは今年で3回目となった。過去2回分の蓄積もあり、学生リーダーを中心に円滑に準備を進めることができた。

今年度は、京都を代表する伝統産業である「西陣織」を取り上げた。一方では、西陣織会館、西陣和装学院の協力を得て、伝統と歴史の観点から講義と討論会を行い、もう一方では、本学医学部附属病院黒田知宏教授の協力を得て、西陣織の技術が最先端の医療技術に応用された事例について講義と討論会を行った。このように、伝統と革新の双方から西陣織にアプローチしたことで、多くの参加学生の興味をひき、極めて活発な議論が行われた。

[KU intro.]

KU intro.とは Kyoto University Introduction の略であり、京都大学の紹介である。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2名が日英両言語で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、京都の和菓子の紹介と、折り紙体験を企画した。KUASU プログラムでは、「日本の商店街」をテーマに、京都の錦市場商店街を中心に紹介と討論会を行った。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。ILASのディスカッションでは、まず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。扱った話題とファシリテーター(本学学生)の呼称を記しておく。

8月6日(土) 8:30-11:30 ILAS プログラムのディスカッション

- ・ Energy Problems(environment)

Facilitator: Natsuno, Koji

- ・ Energy Problems(politics)

Facilitator: Ayame, Ren

- Gender

Facilitator: Edamame, Surabhi

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(「ジェンダー」「コロナ禍での生活」「持続可能な社会」「若者と政治」)を設定した。ディスカッションでは、各チームの本学学生がファシリテ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6日(土) 8:30-11:30 KUASU プログラム(ディスカッションは9:30-)

- グループ①テーマ「ジェンダー①」
ファシリテーター：SM
- グループ②テーマ「ジェンダー②」
ファシリテーター：Yui
- グループ③テーマ「コロナ禍での生活」
ファシリテーター：Asuka
- グループ④テーマ「持続可能な社会」
ファシリテーター：Yuka
- グループ⑤テーマ「若者と政治」
ファシリテーター：Haruki

8月6日(土) 15:30-18:30 ILAS プログラムのディスカッション

- Energy Problems
Facilitator: Natsuno, Eileen
- Global Pandemic
Facilitator: Edamame, Surabhi
- Student Start-ups
Facilitator: Li, Miko
- Gender
Facilitator: Eva, Eileen

[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

[日本語会話練習・ディスカッション]

プログラム中のほぼ毎日、12:50-14:20 と 18:50-21:00 は、休憩をはさみながら、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。

[研究室訪問]

昨年度に引き続き、京都大学でどのような研究がおこなわれているのか、より具体的に知ることができる「研究室訪問」を行った。生命科学研究科、人間・環境学研究科、そして新たに経済学研究科の協力を得て、研究紹介や各大学院への進学案内を行い、好評を博した。

8 月 1 日(月)		8 月 5 日(金)		8 月 8 日 (月)	
18 : 50-19 : 50		18 : 50-19 : 50		13 : 00-14 : 00	
The Graduate School of Biostudies 生命科学研究科		The Graduate School of Human and Environmental Studies 人間・環境学研究科		The Graduate School of Economics 経済学研究科	
海外学生	11	海外学生	26	海外学生	23
本学学生	6	本学学生	6	本学学生	4
合計	17	合計	32	合計	27

本学学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、英語の 2 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、西陣織会館、西陣和装学院、京都錦市場商店街振興組合の協力を得た。

(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; “Gender in Asia(アジアのジェンダー)”

[OCHIAI Emiko]



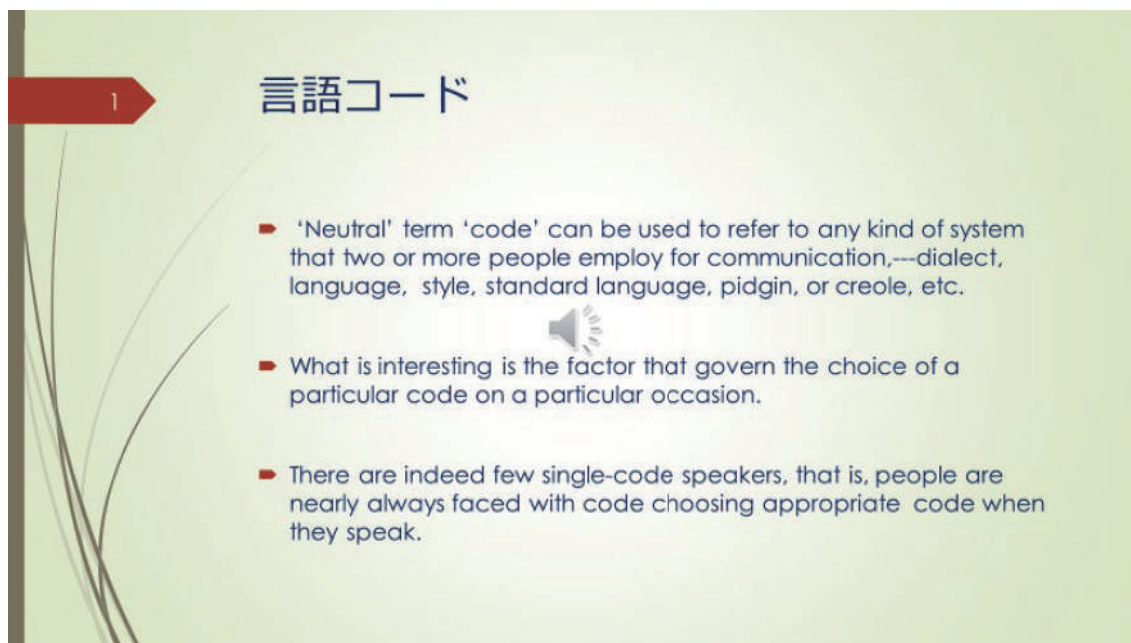
Instead of viewing the gender roles in Asia through the insight of the Western people, it is necessary for Asian scholars to look into Asian culture directly in order to acquire their own intellectual heritage. Gender equality and preservation of the tradition are often argued in gender study in Asia, as some cultural or religious traditions draw a distinctive line between male and female.

Professor Ochiai stated that Asian kinship system consists of three layers: 1) kinship, 2) civilization and 3) modernization. In this theory, modernization is much closer to “civilization by the West.” Western culture actually has bilateral kinship, but it certainly enforced male’s dominance in gender division of labor, in which male works outside and female takes care of the domestic sphere.

Professor Ochiai underlined the importance of learning about Asian culture “inside” Asia and realizing this layered system of Asian kinship.

For me, it was surprising that gender studies in Asia have highly depended on the Western view and how little we know about our or other Asian culture through direct observation.

(京都大学リーダー Yui B2)



1

言語コード

- 'Neutral' term 'code' can be used to refer to any kind of system that two or more people employ for communication,---dialect, language, style, standard language, pidgin, or creole, etc.
- What is interesting is the factor that govern the choice of a particular code on a particular occasion.
- There are indeed few single-code speakers, that is, people are nearly always faced with code choosing appropriate code when they speak.

世界の文化は、高コンテキスト文化と低コンテキスト文化に分けられる。

前者は、「暗黙の了解」を前提とし、言語メッセージ以外の要素に大きく依存してメッセージを伝えようとする文化であり、後者は、人間の多様性が前提で、言語が緻密性を持っており、言語で全て伝えようとする文化である。日本語は言わずもがな高コンテキスト文化である。主語が明示されないという特徴を含め、日本語の根底にあるのは「甘えの文化」である。これは、他人がこちらの予期するような行為をやってくれることをあてにする文化のことで、この文化のもとでは、人の気持ちを读めることが当たり前とされる。

日本語が高コンテキスト文化であることの裏返しとして、「KY」という言葉の存在があるのではないだろうか。空気を読めないことを悪いとする考えだが、その考えが極端であるように思う。

一つ気になったのは、方言では「ウチ」=N 音は成り立たないのではないかということである。私の出身の香川では「～だから」を「～やけん」と言う。K 音を使用しているが、これはウチ向きの言葉である。K 音であるがウチ向きの言葉が他にもあるか調べてみたいと思った。

(京都大学生リーダー Riku B4)

アカデミックレクチャー③；“Diplomatic ceremonial in the last decade of the Tokugawa Shogunate: Japan’s first step into modern diplomacy before the Meiji Restoration —Ver. 3
(幕末の外交儀礼から、日本の近代外交の幕開けを考える—その3)”[SANO Mayuko]

Diplomatic ceremonial in the last decade of the Tokugawa Shogunate:

Japan’s first step into modern diplomacy before the Meiji Restoration —Ver. 3

幕末の外交儀礼から、日本の近代外交の幕開けを考える—その3

Mayuko SANO

30 July 2022

There are four lessons that can be learned from this study.

The first is that not everything came from the West which was established in the period of the grand encounter. The ceremonial was formerly thought to be adopted from the West, but this study discovered that the ceremonial followed the Japanese traditional way.

The second is that when researching history, it is important to look at a vast source without prejudice of what we already know. The knowledge can make us overlook the clue to astonishing new discovery.

The third is that looking at individuals can be helpful when studying history.

The fourth is that research on small topics can end up in larger consideration. The fourth lesson can be said not only in the history field but also in other disciplines, and I think it is the most valuable lesson we got from this lecture. It is essential to be broad minded regardless of what kind of topic we are studying on, and by always trying our best not to be biased by our backgrounds and knowledges, we have much more chance to make a significant discovery.

(京都大学生リーダー Rona B2)

アカデミックレクチャー④；”New Sensing Technologies for 9 Billion People’s Food Production & Environmental Conservation
 --Reduction of Food Loss and Waste--
 (90 億人の食料生産と環境保全のための新しいセンシング技術ーフードロスと浪費の削減ー)”
 [KONDO Naoshi]



New Sensing Technologies for 9 Billion People's Food Production & Environmental Conservation
 —Reduction of Food Loss and Waste—

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

BISE
 Laboratory of Bio-Sensing Engineering

The Japanese Society of Agricultural Machinery and Food Engineers

KYOTO UNIVERSITY 京都大学

On a regional basis, Asia and Africa have a sharp increase in their population and are going to account for nearly 80% of the world population by 2050.

In order to get more food, they have two types of approaches.

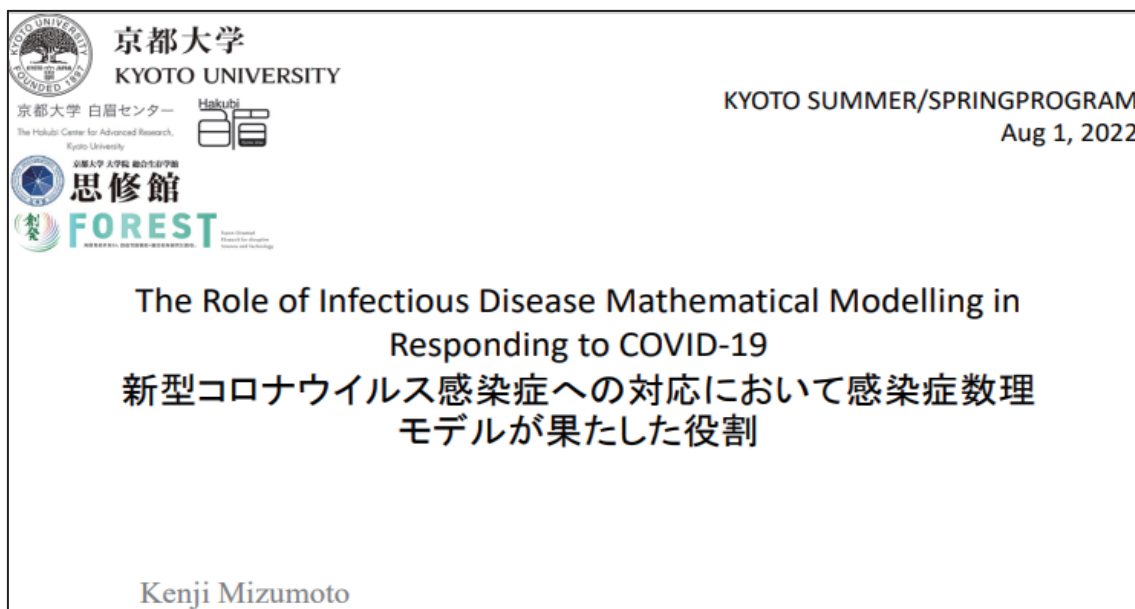
One is enhancing the productivity of farming. New technologies for agriculture contain small robots or censoring systems, and students discussed what comes next in this lecture. One of my group members said that an AI observation system which can be used to sensor the ripeness of the fruits or vegetables is one of possible solutions. Another participant mentioned about the pesticide and how we can use it with the proper amount since pesticide can be very harmful to both the environment and human health.

Second way to make more food for people is reducing food loss and waste. To prevent crops from rotting in the stores, UV lights are used to find injuries on the food and they can detect even a very tiny hole. This technology rescues almost 50% of food loss generated before selling at the shops. Other than technologies described above, smart devices are under construction to be used in daily life, and this would be very helpful to both people and the environment.

(京都大学生リーダー Yui B2)

276 Satoo Koki

アカデミックレクチャー⑤; “The Role of Infectious Disease Mathematical/
Statistical Models in Responding to COVID-19
(新型コロナウイルス感染症への対応において感染症数理
モデルが果たした役割)”[MIZUMOTO Kenji]



This fifth academic lecture organized by Mizumoto-sensei on August/1 was really thought-provoking.

Many students took part in it across the globe, though the lecture was in the afternoon which might be inconvenient for many participants in their respective countries but they were able to catch up with the lecture because of the interesting topic it dealt with, and those who took part really appreciated the lecture as well the discussion following it.

The lecture started with an intriguing question like what is an infectious disease? Many participants shared their views over this ;

It should be transmittable-i.e., it should spread from an infected individual/patient to a healthy individual.

It should contain any pathogen. Infectious diseases are disorders caused by organisms — such as bacteria, viruses, fungi or parasites.

It should be invisible- cases reported is only a fraction of the number of diseases affected individuals.

After this discussion, the lecture proceeded with the explanation of modeling.

Modeling: The modeling of infectious diseases is a tool that has been used to study the mechanisms by which diseases spread, to predict the future course of an outbreak and to evaluate strategies to control an epidemic. It is a very important tool that has the basis of the data collected by the previous outbreak and based on it a representation is made in mathematical terms of how a thing will behave.

(京都大学生サポーター Surabhi PhD1)

アカデミックレクチャー⑥; “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)”
[WAKAMATSU Fumitaka]



The lecture started with a very intriguing question from the participants, asking and collecting votes for how many participants eat these animals, namely: cow, pig, horse, dog, snail, grasshopper, whales. This topic is very controversial as different religion consider some food restrictions and depending on the religion restrictions, availability of food and national restrictions our food habits vary.

Why do food taboos exist?

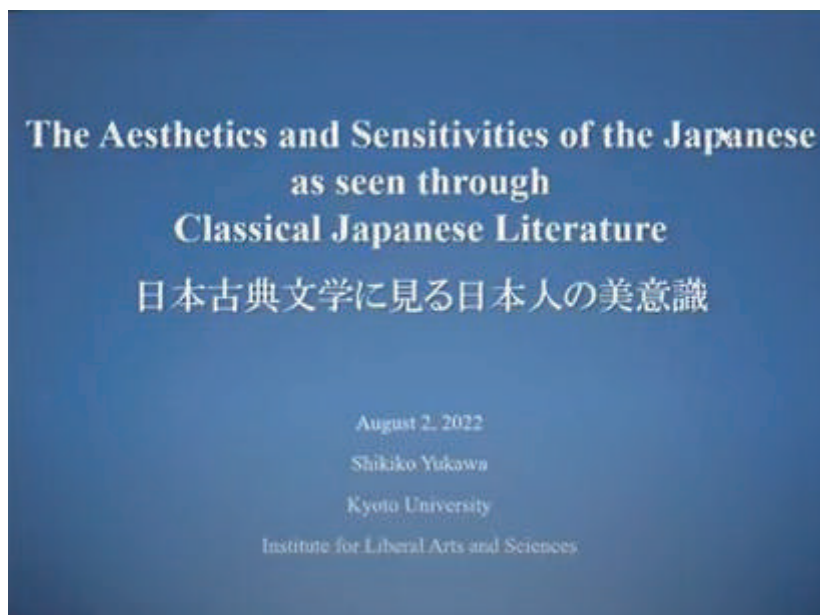
There are two school of opinions on why does it exist.

Cultural structuralism: Marry Douglas who was a British Anthropologist proposed this theory. She analyzed dietary prohibitions in the biblical Book of Leviticus. According to this theory, things are impure or polluted are the things that push the limits of categories (Liminal or matter out of place). Birds that do not have feathers and do not fly (e.g., penguins), creatures of the land that do not walk (e.g., snails) creatures of the sea that do not swim and do not have scales (e.g. squids). In short, it guides the cultural structuring of thought guides choices of techno-environmental utilization. Whales are tabooed because they push the limits of categories.

Culture materialism: Proposed by Marvin Harris, American anthropologist. According to this, techno environment determines behavior which is encoded into cultural norms.

(京都大学生サポーター Surabhi PhD1)

アカデミックレクチャー⑦; “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)”
[YUKAWA Shikiko]



日本人は文化に季節を表すものを取り入れるなどして、自然の美しさをたしなんできた。そして、日本人は主に次の4つの方法で美しさを感じてきた。

一つ目は自然の美しさを想像することである。例えば、松尾芭蕉は自分が待ち望んでいた満月を悪天候により見られなかったところから、有名な俳句を詠んだ。

二つ目は非対称なものや不完全なものの美しさを楽しむことである。吉田兼好は徒然草で、雨によって見えない月を恋しく思うことは趣深く、咲き始めや散っている桜も見所であると述べている。日本人は不完全なものに美しさを見いだしてきたことがわかる。

三つ目ははかないものや壊れやすいものに感じる美しさを楽しむことである。古今和歌集では、短い時間しか生きられない蟬やすぐに散ってしまう桜のはかなさを詠んだ句がある。絶えず変化するはかないものの美しさを伝えようとしたのである。

四つ目はたとえ目に見えなくとも、他の感覚を使って自然の美しさを楽しむことである。例えば、梅の花の香りを楽しむ様子や、風の音から秋を感じたことを詠んだ俳句がある。これらの句が表すように、日本人は自然が生み出す香りや音も楽しんできた。

これら四つの自然のたしなみ方から、日本人はどこか足りないものがある不完全なものから美しさを見いだしてきたと考えられる。

(京都大学生リーダー Yoshi B2)

アカデミックレクチャー⑧; “Big Vision, Small Steps (ビッグビジョン、スモールステップス)”[KUNO Sachiko]



To begin with, Dr. Kuno shared her career journey to becoming a biotech entrepreneur. Furthermore, she shared the importance of innovation and social businesses.

In addition, she shared her view of the future in the 21st century and the necessary approaches to development.

Coming close to the end, the student's business pitches included: Miko Fujimori-eating disorder app; Mathews- Indigenous medicine for COVID-19 from forgotten Ethiopian Indigenous Medical Knowledge; Selin and Petar -The Box 2.0 - proper disposal of cardboard waste; Natsuho- low salt restaurant; Conceptor- poultry-eggs and meat production, manure from chicken droppings in the western province of Zambia; and Parvathy and Raasia-easily accessible course on academic and professional communication.

In conclusion, to be an entrepreneur you need a big vision through small steps i.e., think positively, look forward, analyze the worst case, and dream of the best case. If you do this, you can be an audacious entrepreneur.

“To make a better world, unleash your creative potential! Big Vision, Small Steps”

(京都大学生サポーター Magero PhD1)

アカデミックレクチャー⑨; “Japan's energy-environment conundrum(日本のエネルギー環境問題と将来展望)”[Michael HUGH]



日本のエネルギー問題の特殊性はエネルギー政策の研究者にとって興味深い対象であることを皮切りに講義の導入が始まった。その後、本講義の目的である東日本大震災以降エネルギー自給率が 10%を切った日本の現状やこれからの展望を理解するため、福島第一原子力発電所事故と事故が与えた影響についての説明に移った。

しかし、原子力発電所の停止によって大規模停電が起こることは防げたものの計画停電や使われていなかった火力発電所の再利用などの対処が構造的なエネルギー問題の解決にはなっていないとの指摘がなされた。そして現在起きているロシアによるウクライナ侵攻が引き起こしたエネルギー価格の高騰やロシア産化石燃料などへの制裁措置が、エネルギー安全保障の観点から原子力発電再開の議論を引き起こしていることも紹介された。原子力発電再開の議論において、原子力発電の危険性とエネルギー安全保障・CO2 排出量削減・消費者の負担軽減などの事情が天秤にかけられていることが説明され、日本の決定を研究者として興味深く観察しているとの話で締め括られた。

感想

原子力発電所再開の議論の対立軸となる安全面・経済面の説明のため、福島第一原子力発電所事故がもたらした影響についての教授の説明は日本人でも知らなかったような詳細なものであった。原子力発電再開の是非については日本人が決めることだと述べながらも、丁寧な説明は海外学生のみならず日本人学生が将来のエネルギー政策を考える上でとても役立つものだったと感じた。

(京都大学生リーダー Kazuhide B2)


アカデミックレクチャー⑩; “Carbon neutral measures in the waste and resource circulation sector(廃棄物・資源循環分野におけるカーボンニュートラル対策)”[TAKAOKA Masaki]

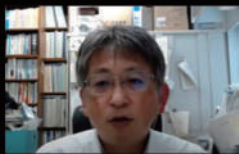
Kyoto Summer Program 2022

Carbon neutral measures in the waste and resource circulation sector

5th August 2022

Masaki TAKAOKA
 Professor, Department of Environmental Eng.,
 Graduate School of Engineering, Kyoto University
 takaoka.masaki.4w@kyoto-u.ac.jp





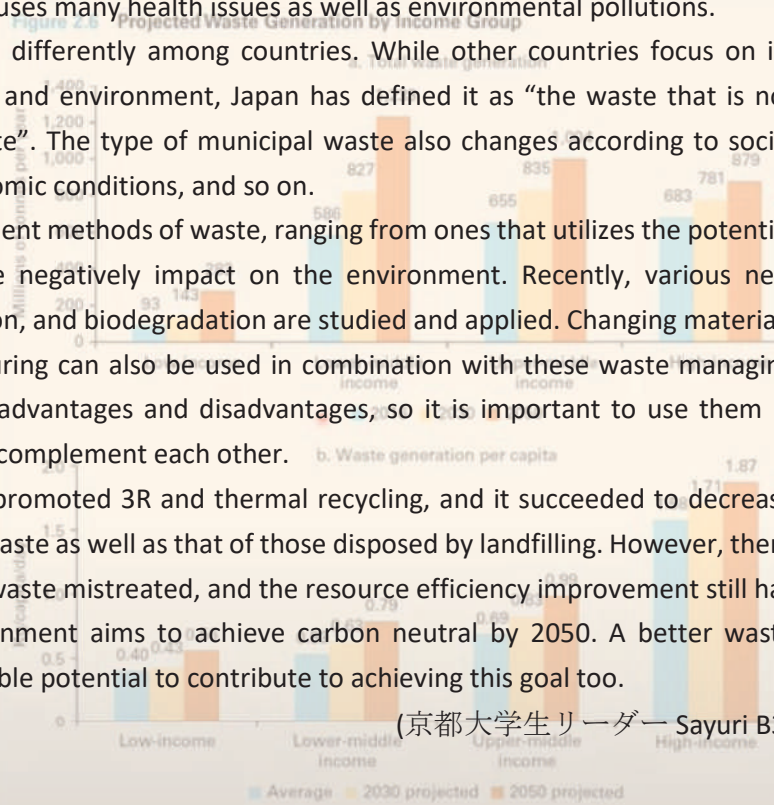
Solid waste management has a significant role to play to keep the environment clean; mismanagement of wastes causes many health issues as well as environmental pollutions.

Municipal waste is defined differently among countries. While other countries focus on its hazardous impacts on health and environment, Japan has defined it as “the waste that is not categorized as industrial waste”. The type of municipal waste also changes according to social factors such as lifestyle, economic conditions, and so on.

There are various management methods of waste, ranging from ones that utilizes the potential of waste effectively to those negatively impact on the environment. Recently, various new methods such as methanization, and biodegradation are studied and applied. Changing materials of products and carbon capturing can also be used in combination with these waste managing measures. Each method has advantages and disadvantages, so it is important to use them in combination so that they can complement each other.

Japanese government has promoted 3R and thermal recycling, and it succeeded to decrease the amount of total input of waste as well as that of those disposed by landfilling. However, there remains a certain amount of waste mistreated, and the resource efficiency improvement still has a long way to go. The government aims to achieve carbon neutral by 2050. A better waste management has an unignorable potential to contribute to achieving this goal too.

(京都大学生リーダー Sayuri B3)



アカデミックレクチャー⑪；“学校教育にみる日本文化の諸相(Cultural aspects of education in Japan)”[KAWAI Junko]



学校教育を通して教科の学習に留まらない、日本文化の教育・伝達が行われていることを示し、どのような文化が継承されているのか、それによる問題は何かを考える講義であった。まず、教育には 5 つの社会的機能があることが示され、その中でも特に「文化の伝達」の機能に焦点を当てて講義は進行していく。講義の中では 2 つの動画を視聴した。1 つ目の動画では、小学 2 年生の生徒の学校や家庭での様子を、アメリカの生徒の様子と比較しながら、その違いに注目しつつ、日本の学校でどのような文化が教えられているかを考察した。2 つ目の動画では部活動で甲子園を目指して野球に打ち込む高校生と先生の様子を観察し、彼らが部活動を通じてどのような文化を学んでいるかを考察した。その中で、部員はもちろん家族や応援団なども含め、集団全体で同じ目標を目指すことが最も特徴的な文化の一つとして挙げられた。

以上のような観察・考察の後に、このような文化の伝達が引き起こす問題について考える時間があつた。

この講義を受講して、様々な国や地域に特有の文化は魅力をたくさん持ち合わせているからこそ、その良い面ばかりを見て絶対化するのではなく、立ち止まって振り返ってみることが必要であると感じた。そうすることで、そこで発生している見えない問題が見えるようになり、人々のより良い、より生きやすい社会にしていけるのだと思った。

(京都大学生リーダー Ayaka B3)

日本語シラバス

Japanese Language Classes (Shift A)

科目名 Title	日本語 初級 I Japanese 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]				
かい 回	がつ び 月日 (曜日)	じげん 時限	じゅぎょう ないよう 授業 内容	びこう 備考 Notes
1	7 月 29 日 (金) Jul. 29 (Fri.)	10:40	にほんごたんぼう 日本語 探訪 1: 発音、文字、自己 しょうかい 紹介	
		12:40	Exploring Japanese Language 1: Pronunciation, Characters, Self-introduction	
2	7 月 30 日 (土) Jul. 30 (Sat.)	10:40	にほんごたんぼう 日本語 探訪 2: あいさつ、会話: 名詞 文	
		12:40	Exploring Japanese Language 2: Greetings Conversation: noun sentences	
3	8 月 1 日 (月) Aug. 1 (Mon.)	10:40	にほんごたんぼう 日本語 探訪 3: 会話 : 動詞 文	
		12:40	Exploring Japanese Language 3: Conversation: verb sentences	
4	8 月 2 日 (火) Aug. 2 (Tue.)	10:40	にほんごたんぼう 日本語 探訪 4: 会話 : 形容詞 文	
		12:40	Exploring Japanese Language 4: Conversation: adjective sentences	
5	8 月 4 日 (木) Aug. 4 (Thu.)	10:40	にほんごたんぼう 日本語 探訪 5: 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]				

Shift A

科目名 Title	にほんごしょきゅう 日本語 初級 II Elementary II		こうし 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]				
かい 回	がつ び 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 29 日 (金)	10:40	“Introducing myself” 「自己紹介」	・～ます ・～ています ・Masu-form ・Te-form
		-12:40	“My favorite things” 「わたしの好きなもの」	・Adjective
2	7 月 30 日 (土)	10:40	“My favorite place” 「私の好きな場所」	・～があります ・～たら、 ・Ta-form
		-12:40	“Sightseeing spots” 「観光地」	・～られます ・Potential form
3	8 月 1 日 (月)	10:40	“My interests” 「わたしの興味」	・～のが ・～こと ・Dictionary form
		-12:40	“Invitations” 「誘う・すすめる」	・～ませんか ・～のほうが～
4	8 月 2 日 (火)	10:40	“What I want to do” 「わたしのしたいこと」	・～たことが ・～たい
		-12:40	“My future” 「わたしの将来」	・～つもりです ・～と思っています
5	8 月 3 日 (水)	10:40	Preparing a speech スピーチの準備	
		-12:40	“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]				

Shift A

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) がつ 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 (土)	10:40	誘 う	
		-12:40	断 る	
2	8 月 2 日 (火)	10:40	依頼 する	
		-12:40	メールを 書く	
3	8 月 3 日 (水)	10:40	話し 合う (1)	
		-12:40	1 分スピーチ (1)	
4	8 月 4 日 (木)	10:40	話し 合う (2)	
		-12:40	1 分スピーチ (2)	
5	8 月 8 日 (月)	10:40	まとまった文章を読む	
		-12:40	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]				

Shift A

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	うらき のりかず 浦木 貴和
こうぎしつ 講義室 Classroom		PandA 内の Zoom を使用		Instructor	(Norikazu Uraki)
じゅぎょう すす かた 〔授業の進め方 Content of the class〕					
かい 回	がつ び 月 日 (曜日)	じげん 時限	じゅぎょうないよう 授業 内容	びこう 備考	
1	7 月 30 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 1 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 2 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 4 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 8 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 のうりょく 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]					
回	月日 (曜日)	時限	授業内容	備考	
1	7月29日 (金)	10:40	ガイダンス		
		-12:40	京都に関する文章を読む (1)		
2	7月30日 (土)	10:40	京都に関する文章を読む (2)		
		-12:40	京都に関する文章を読む (3)		
3	8月1日 (月)	10:40	京都に関する文章を読む (4)		
		-12:40	京都を舞台にした文学作品を味わう (1)		
4	8月2日 (火)	10:40	京都を舞台にした文学作品を味わう (2)		
		-12:40	京都を舞台にした文学作品を味わう (3)		
5	8月4日 (木)	10:40	京都を舞台にした文学作品を味わう (4)		
		-12:40	京都を舞台にした文学作品を味わう (5)		
[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		日本語 初級 I ① Japanese Elementary I ①		講師 Instructor	柏木 美和子 Kashiwagi, Miwako
講義室 Classroom		PandA内の Zoom を使用 ZOOM through PandA			
[授業の進め方 Contents of the class]					
かい 回	がつ 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 Notes	
1	7 月 30 日 (土) Jul. 30 (Sat.)	16:40 -18:40	にほんごたんぼう はつおん もじ じこしやうかい 日本語 探訪 1: 発音、文字、自己 紹介		
			Exploring Japanese Language 1: Pronunciation, Characters, Self-introduction		
2	8 月 1 日 (月) Aug. 1 (Mon.)	16:40 -18:40	にほんごたんぼう かいわ 名詞 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 3 日 (水) Aug. 3 (Wed.)	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 4 日 (木) Aug. 4 (Thu.)	17:10 -19:10	にほんごたんぼう かいわ けいよう し ぶん 日本語 探訪 4: 会話 : 形容 詞 文		
			Exploring Japanese Language 4: Conversation: adjective sentences		
5	8 月 8 日 (月) Aug. 8 (Mon.)	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]					

Shift B

科目名 Title	日本語 初級 I ② Elementary I ②	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]				
日 期	月 日 (曜日) が っ 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 29 日 (金) Jul. 29 (Fri.)	16:40 -18:40	“Introducing myself” 「自己紹介」 「じ こ し ょ う か い」 ・ Hiragana ひらがな	・ ~は~です
2	7 月 30 日 (土) Jul. 30 (Sat.)	16:40 -18:40	“My favorite things” 「わたしの好きなもの」 「わ た し の す き な も の」 ・ Hiragana ひらがな ・ Numbers 数字	・ ~は~が好きです/ 好きではありません ・ Adjective 形容詞
3	8 月 1 日 (月) Aug. 1 (Mon.)	16:40 -18:40	“My daily life” 「わたしの一日」 「わ た し の い ち に ち」 ・ Hiragana ひらがな ・ Time 時間	・ ~ます ・ Verb 動詞
4	8 月 2 日 (火) Aug. 2 (Tue.)	16:40 -18:40	“My favorite place” 「私の好きな場所」 「わ た し の す き な ば し ょ」 ・ Katakana カタカナ	・ ~があります、~がいます
5	8 月 3 日 (水) Aug. 3 (wed.)	16:40 -18:40	Preparing a speech スピーチの準備 「じ ゅ ん び」 “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		に ほん ご しょきゅう 日 本 語 初 級 II Elementary II		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	が っ び (とう 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 (土)	16:40	じこ しょうかい Self-Introduction		
		-18:40	かいもの Shopping		
2	8 月 2 日 (火)	16:40	わたしの 町の しょうかい Introducing my Town		
		-18:40	わたしの 町の しょうかい Introducing my Town		
3	8 月 3 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 4 日 (木)	17:10	おねがいする (1) Asking for a Favor (1)		
		-19:10	おねがいする (2) Asking for a Favor (2)		
5	8 月 8 日 (月)	16:40	りょこう のおもいで (1) Memories of Travel (1)		
		-18:40	りょこう 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』（ジャパントイズ出版)					
〔その他の注意 Miscellaneous〕					

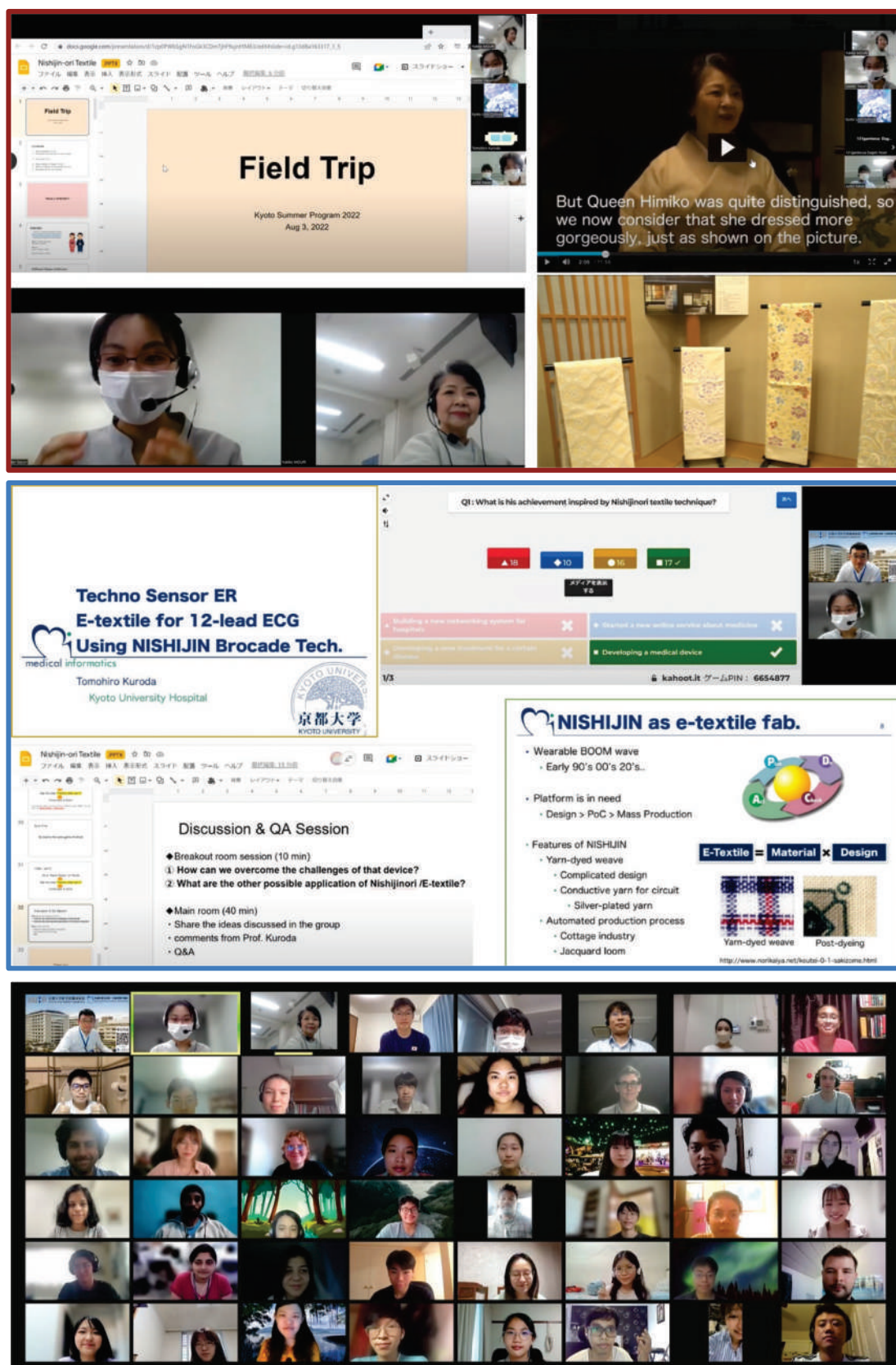
Shift B

科目名 Title		にほんごちゅうきゅう 日本語 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	月日 (曜日)	時限	授業 内容	備考	
1	7 月 30 日 (土)	16:40	自己紹介①		
		-18:40	自己紹介②		
2	8 月 1 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 2 日 (火)	16:40	好きな音楽①		
		-18:40	好きな音楽②		
4	8 月 4 日 (木)	17:10	おすすめの観光地①		
		-19:10	おすすめの観光地②		
5	8 月 8 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 変える ことがあります。					

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]					
回 かい	月日 (曜日) がつ び (ようび)	時間 じげん	授業内容 じゅぎょうないよう	備考 びこう	
1	7月29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30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1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2日 (火)	16:40	京都を舞台にした文学作品を味わう (1)		
		-18:40	京都を舞台にした文学作品を味わう (2)		
5	8月3日 (水)	16:40	京都を舞台にした文学作品を味わう (3)		
		-18:40	京都を舞台にした文学作品を味わう (4)		
[教科書 Textbook] 必要な資料を配布する					
[その他の注意 Miscellaneous]					

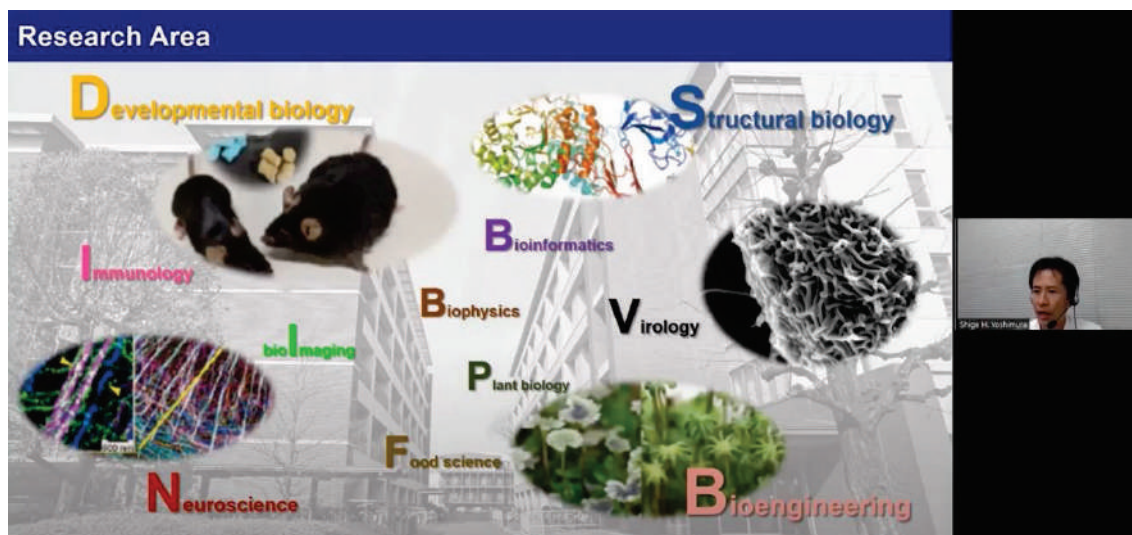
フィールドトリップの様子



研究科訪問/研究室訪問の様子

Graduate School/ Lab Visit I

The Graduate School of Biostudies 生命科学研究科



Graduate School/ Lab Visit III

The Graduate School of Economics 経済学研究科



京都サマープログラム2022 受講生＆サポーター募集要項

～世界各地の学生と学ぶ～ 未来を拓く多文化共学

プログラム期間
2022 年
7 月 29 日 (金)
～
8 月 10 日 (水)

■ 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。11 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+アフリカ等対象) と

KUASU プログラム

(主に日本語使用、アセアン諸国+北米等対象)

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な活動への、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。世界の学生と共に国際的な学びをつくり上げていきます。

意欲ある学生の応募をお待ちしています。

■ プログラム詳細 (予定)

Kyoto Summer Program 2022 Schedule (tentative)											
DAY	8:30	9:00	10:30	11:00	11:30	12:00	13:30	14:00	15:30	16:00	17:00
1 7/28 (Fri)		9:00 ~ 10:00 Orientation A (ILAS/ILAS)		Japanese A	KUASU グループ発表準備 ILAS/ILAS Discussion in English		Academic Lecture ①		Japanese B	16:00 ~ 16:30 Orientation B (ILAS)	
2 7/29 (Sat)		Academic Lecture ②		Japanese A	11:00 ~ 11:30 ILAS/ILAS (東大協賛)		Academic Lecture ②		Japanese B	16:00 ~ 16:30 Conversation in Japanese	16:30 ~ 17:00 Discussion in English
3 7/30 (Sun)					Free Day (student activity)						
4 8/1 (Mon)		Academic Lecture ③		Japanese A	KUASU グループ発表準備 ILAS/ILAS Discussion in English		Academic Lecture ③		Japanese B	16:00 ~ 16:30 Lab Visit ①	16:30 ~ 17:00 Discussion in English
5 8/2 (Tue)		Academic Lecture ④		Japanese A	KUASU グループ発表準備 ILAS/ILAS Conversation in Japanese		Academic Lecture ④		Japanese B	16:00 ~ 16:30 Conversation in Japanese	16:30 ~ 17:00 Discussion in English
6 8/3 (Wed)		Academic Lecture ⑤		(Mainly Japanese language classes may be held.)	Ride trip				Japanese B	16:00 ~ 16:30 Discussion in English	
7 8/4 (Thu)		Academic Lecture ⑥		Japanese A	11:00 ~ 11:30 ILAS/ILAS Discussion in English		11:30 ~ 12:00 Cultural Experience B		Japanese B	16:00 ~ 16:30 Mainly Japanese language classes may be held.	16:30 ~ 17:00 Discussion in English
8 8/5 (Fri)		8:30 ~ 10:00 Cultural Experience A		10:30 ~ 11:00 Lab Visit ②			Academic Lecture ⑦		(Mainly Japanese language classes may be held.)		
9 8/6 (Sat)		8:30 ~ 11:00 Discussion Session among Students (ILAS/ILAS/ILAS)		11:00 ~ 11:30 Academic Lecture ⑧			11:30 ~ 12:00 Discussion Session among Students (ILAS/ILAS/ILAS)				
10 8/7 (Sun)					Free Day (student activity)						
11 8/8 (Mon)			(Mainly Japanese language classes may be held.)						(Mainly Japanese language classes may be held.)		
12 8/9 (Tue)		8:30 ~ 11:00 Final Presentation A (ILAS/ILAS/ILAS)					11:30 ~ 12:00 Final Presentation B (ILAS/ILAS/ILAS)				
13 8/10 (Wed)			10:00 ~ 11:00 Farewell Party A						11:00 ~ 12:00 Farewell Party B		

● ILAS: Participants (academic lecture) at least 6 out of 11 program items (Academic lecture of the three Discussion Sessions among Students is compulsory).
● ILAS: Mainly in English.
● ILAS: Optional (you can request to work as a participant if you participate).
● ILAS: Free participation.
● ILAS: Free time & Free day.

KUASU グループ発表準備の準備
ILAS/ILAS: English or Japanese presentation in group.
ILAS/ILAS: Mainly in English (or Japanese).
ILAS/ILAS: Mainly in Japanese (or English).
ILAS/ILAS: Conversation practice in Japanese (optional).

プログラムは、受講生として参加するセッション (●), サポーターとして勤務のみでできるセッション (●), 勤務もしくは受講生として自由参加が希望可能なセッション (●), 自由参加のセッション (●) 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：2022年7月29日（金）～2022年8月10日（水）

（海外学生は7月28日（木）に出席必須の準備セッション有り（1時間程度））

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：2022年6月26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15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。

2022年6月30日（木）または7月4日（月）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2022」
<https://forms.gle/1y84i4C2nkapftiXA>



◇ **サポーター** 上記受講生から若干名

締切：2022年5月24日（火）正午

・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。

一部日程がフィードバック期間と重なっている点は考慮します。

サポーターの勤務日時は、採用決定後に出勤可能日時調査を行い、そちらに沿って調整します。

・書類選考の上、オンライン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：2022年5月26日（木）または5月27日（金）12:10-13:00 または 18:30-19:20

・面接通過者は、2022年6月13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14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0.5～3万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。

個人情報の取り扱い及び肖像権について

(1)個人情報については、「独立行政法人等の保有する個人情報の保護に関する法律」及び「京都大学における個人情報の保護に関する規程」に基づいて取り扱います。

(2)京都サマープログラム2022の受講生・サポーター募集を通じて取得した個人情報については、①サポーター選抜（書類選考、面接実施）、

②プログラム運営に関する業務、③研究を目的とした調査を行うために利用します。

(3)上記(2)での利用にあたっては、業務を遂行するために必要となる限度で、サポーターの氏名を他のサポーターに提供することがあります。

また、本学のウェブサイトや報告書等の広報媒体に、本プログラム参加者の写真、動画、氏名や所属などの個人情報を掲載する可能性がありますので、予めご了承ください。

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)






プログラム HP はこちら

京都大学学生・院生の皆さん

留学したい、 世界を知りたい、 日本を理解したい、挑戦したい、 その第一歩となるプログラム

主催
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 2022 サポーター・受講生募集

2022.7.29(金)–8.10(水) [オンライン]

* 部分参加可、英語力不問

開催期間

プログラム内容




環境、世界情勢、コロナ禍、起業・イノベーション、日本の歴史と文化……その道の第一人者から、世界と、世界の中の日本を知る、多彩な講義が提供されます。

講師予定者例（全 11 科目）：

社会起業家、京都大学理事（国際渉外、海外同窓会担当）
経営管理大学院特命教授（グローバル社会起業家創発） **久能 祐子氏**

京都大学文学研究科教授
アジア教育研究ユニット長【社会学、ジェンダー】
落合 恵美子氏

スタンフォード大学
スタンフォード日本センター長【エネルギー】
マイク・ヒュー氏

世界の 20 を超える国と地域のトップ大学から、80 名近い学生が参加。環境、ジェンダー、教育福祉といった、様々な社会テーマについて京大生とディスカッションを行います。

海外参加大学例（実績含む）：

東アジア

北京大学、国立台湾大学、香港中文大学、
延世大学校

北米

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、コロンビア大学、スタンフォード大学、

欧州

ハイデルベルク大学、ウィーン大学、ボルドー大学

ASEAN

ベトナム国家大学ハノイ校、シンガポール国立大学、
チュラーロンコーン大学、マヒドン大学、
インドネシア大学

アフリカ

アディスアベバ大学、ザンビア大学

募集概要


京都大学からの＜受講生＞と＜受講生兼サポーター＞を募集中です。サポーターは、参加海外学生との交流サポートや日本語授業での補助、文化体験の運営補助が求められます。詳細は、右申し込みフォーム内の【要項】をご確認ください。

◇**受講生：** 京都大学に在籍する正規学部生、大学院生

◇**受講生兼サポーター：** 上記受講生から若干名

締切：2022 年 6 月 26 日（日）23 時 59 分

締切：2022 年 5 月 24 日（火）正午



第一部
京都サマープログラム 2022
(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 2022(ILAS プログラム)

8.1 設立の経緯と目的

今年度(2022年度)、本プログラムは11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、ウィーン大学、ハイデルベルク大学、チューリッヒ大学、アディスアベバ大学、ザンビア大学、カリフォルニア大学サンディエゴ校、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)、マヒドン大学に加え、本年度から新たにカールスルーエ工科大学(ドイツ)、ミュンヘン工科大学(ドイツ)、フロリダ大学(アメリカ)、スタンフォード大学(アメリカ)、個人応募としてインド工科大学グワハチ校(インド)、トロント大学(カナダ)、合計19大学より選抜された52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5大学より23名を受け入れており、合わせて23大学より75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年度は新型コロナウイルスの影響で開催期間を2月に移動し、京都スプリングプログラムとして、オンラインで開催した。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引き続き設けた。今年度は、3度目のオンライン開催となる。本学学生84名(内、受講生60名、受講生兼ILASサポーター10名、受講生兼KUASUサポーター7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に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)が学生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[原文注：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.]。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1回～第4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5回～第8回「京都サマープログラム」)は大きな成功を収めてきた。参加学生たちは、日本への理解を深めると共に、

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.

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。2021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。前述の通り、本年度はさらに、カールスルーエ工科大学、フロリダ大学、スタンフォード大学から学生を受け入れたほか、新たに個人応募枠を設け、インド工科大学グワハチ校、トロント大学からの学生参加があった。第1回から第11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300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。昨年度より、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」要素を加える非常に重要なものであると捉えてきた。

3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、2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)

KSPNo.	ニックネーム	大学	Final presentation title
Shift A Group① 8:30~9:30			
140	Jenn	UC San Diego	Global and Cultural Bridging
142	Kenny	UC San Diego	Measures of recycling and conservation efforts within Japanese daily life.
146	Lyanne	Stanford University	KSP Final Presentation
148	Garrett	Columbia University	A brief history of Coffee consumption in Japan
150	Derek	Brown University	Kigo (季語) in Japanese Poetry
152	Val	Washington University in St. Louis	The Consequences of Irresponsible Consumption and Production of Agriculture
153	Kiara	University of Toronto	Kyoto Summer Program
Shift A Group②9:30~10:30			

107	Alina	The Chinese University of Hong Kong	Connection between Japanese Traditions and Nature
137	James	The Chinese University of Hong Kong	My understanding of Japanese's culture.
141	Montana	UC San Diego	Classical Japanese literature and impermanence (無常).
143	Jason	UC San Diego	Advantages and Disadvantages of the Japanese and US College Application Systems
145	Mandy	University of Florida	Gender Inequality Discussion—Surnames
147	Eli	Columbia University	Writing Gender: The Origins of Women's Hiragana
149	Selin	Columbia University	Anti-Whaling Campaigns: Two Different Models of Activism (a topic inspired by Prof. F.WAKAMATSU's Lecture)
Shift A Group③10:30~11:30			
106	Hailey	The Chinese University of Hong Kong	Energy Issue: Before, Now and After
108	Claudia	The Chinese University of Hong Kong	Rethinking the Future of Heritage: The Impact of the COVID-19 Pandemic on the Sector of Culture and Art
109	Meryl	The Chinese University of Hong Kong	A Colorful Virtual-Visit to Japan
112	Seoyeon	Yonsei University	Comparison of the terminology of seasons in Japanese and Korean Literature
134	Paro	Indian Institute of Technology Guwahati	Comparing Japanese and Indian Energy Policies
138	Brian	The Chinese University of Hong Kong	The aesthetics and sensitives of Japanese as seen through Classical Japanese literature
139	Tun	Mahidol University	Gender inequality in Asian society: belief and current social structure
144	Ana	University of Florida	Culture at Work: The Consequences of Cultural Variance in Education
136	Steven	The Chinese University of Hong Kong	The Mutual Influence of Japanese and Chinese Aesthetics

Shift B Group① 13:30～14:30			
101	Uxna	Peking University	The Beauty of Haiku
102	George	Peking University	Mono-no-aware in the tale of Genji
104	Evelyn	Peking University	The Confucian Cultural Tradition of Japan and the Origin of China
105	Ikugann	Peking University	cooperation and communication——when facing the global pandemic
113	th2984	Yonsei University	Unique economic condition of Japan- digression from Professor Hugh's academic lecture-
115	Aika	Yonsei University	Japanese collectivist culture
116	Pho	Yonsei University	Nishijin Textiles: Conserving Kyoto's 1200-Year-Old Cultural Heritage
117	Mandy	Yonsei University	Artistry of Japan-Topic will be about poems, literature, and origami. :)
118	Ruby	Yonsei University	Appreciation of life
504	ブラスチラブ	National Technical University of Ukraine, Igor Sikorsky Kyiv Polytechnic Institute	Difficulties and features that I face while learning Japanese (Difficulties that native speakers of Slavic languages may encounter)
Shift B Group② 14:30～15:30			
114	totoria	Yonsei University	History of Gender in Korea
121	Clive Bixby	Heidelberg University	Modernization in which direction? - Development of divorce rates in the early 20th century in Japan and Europe
123	Sunflower	Heidelberg University	We're all in this together—Approaching global challenges through equality and openness
125	Aki	University of Zurich	The Nuclear Power "Problem"
131	Abba Chaffe	Addis Ababa University	Oromo Traditional clothes making

135	Sumira	Indian Institute of Technology Guwahati	A Comparative Study of Themes and Imagery in Classical Japanese and Indian Arts.
103	eki	Peking University	Seize the Moment and Record as It Is: Now=Here Consciousness from the Perspective of Haiku
119	Paula	University of Vienna	未発表
129	confi	Addis Ababa University	未発表
Shift B Group③15:30~16:30			
111	Cle	The Chinese University of Hong Kong	Culture Conservation and Promotion
120	Lottie	University of Vienna	„Set your horizons broad!“ (quote by Dr. Mike Hugh in Lecture 9) Why engaging with various academic disciplines on a global scale enriches studies in the Humanities.
122	Diana26	Heidelberg University	Renewable energy use in Japan
124	Diba	Heidelberg University	New technologies to reduce food waste – innovative technologies used in Japan
126	Ribbons	Karlsruhe Institute of Technology	To catch a carbon dioxide: The battle against climate change
127	Lee	Technical University of Munich	Special and Surprising Summer: Learning Japanese remotely
128	Alice	Technical University of Munich	Causes of Gender Inequality in Japan and Germany
132	Abush	Addis Ababa University	Socio-cultural history of Japan's relationships with Africa: the first and the last “Japanese black samurai” “Yasuke”.
133	Conce	University of Zambia	FOOD PRODUCTION AND ENVIRONMENTAL PROTECTION
130	Ptea	Addis Ababa University	未発表

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。今年度も、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、10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。

8.3. 参加学生報告

Final Report

Tong ZHOU
KSP Number : 101
Peking University

1. General impression about the program

This summer, I participated in the 2022 Online Summer program of Kyoto University and had a very different experience. Even though I could not go to Japan and visit Kyoto University as usual due to the COVID-19 pandemic, I still gained valuable experience from the rich course content. In this project, I felt the richness of the curriculum. First of all, as a student majors in Japanese, I have learned Japanese courses that are very different from those in my university. In the Japanese class, I studied and read many literary works about Kyoto, and felt the different beauty of Kyoto described by many famous literary writers. The beauty of Kyoto is classical, is full of charm, is rich in connotation. Secondly, I also learned other more about Japanese society, Japanese history, and Japanese environment through other lectures of varying content, in which I could learn about political changes in Japan during the Meiji period, about gender issues in Japan arising from historical traditions and the current state of society, and about the energy situation in Japan today and the energy dilemma it faces. In this program, I also felt the enthusiasm from Kyoto University. Students from all over the world can communicate with each other through various student activities organized by Kyoto University. We shared our different views and made good friends in the English discussion class, and deepened our understanding of the issues themselves in the process of discussing them. We also practiced our Japanese speaking skills in the Japanese discussion class, shared the characteristics of our own countries, and had a lot of enjoyable times. In this project, I also felt the beauty of Japan and the characteristics of Kyoto. I was very impressed by the unique Nishijin in Kyoto, and I hope that in the future, Nishijin in Kyoto can be developed more and more, so that the world can feel the beauty of this unique art. Besides, Kimono and origami make me experience a very different Japanese culture. I hope I can have the opportunity to visit the beauty of Japan, Kyoto and Kyoto University in the field one day.

2. The charm of Japanese literature

Throughout the summer program, what impressed me most and benefited me most was the literature about Japan and Kyoto. I read the literary works of many famous writers describing Kyoto in the intermediate Japanese class, and felt the beauty of Kyoto under their writing and as they thought. Writer Junko Sakai writes in her own article that the beauty of Kyoto is diverse, and it exists in a wide variety of magazines, red maple leaves in autumn, classical streets, Gion and Hanamachi. At the same time, the beauty of Kyoto is mysterious, it is difficult to be perceived directly, but with the growth of age and gradual enrichment of experience, people can recognize that the classical and traditional Japanese culture represented by Kyoto is the root of Japanese culture and is what a nation really needs to uphold and carry forward, instead of pursuing Western pop culture and neglecting the inheritance of distinctive culture. In addition to literature about Kyoto, I learned about many unique traditional Japanese literary forms, such as

haiku and tannka. Haiku and tannka are both very rhythmic forms of literature, and they have inherent rhythmic forms. One of the most interesting to me is the haiku. It can depict rich and vivid seasons and scenery in just 17 syllables, expressing the author's personal thoughts and feelings. At the same time, the kigo and kireji in haiku are very worthy elements of classical Japanese literature to study. In the process of studying these classical literatures, I not only felt the beauty of Japanese literature, but also greatly improved my Japanese language skills. I was also exposed to the haiku works of many famous writers such as Natsume Soseki, Masaoka Kogi, and Matsuo Basho.

Their haiku works are the best of Japanese haiku, and they allow the reader to experience haiku as well as their individual writing. In my future Japanese studies, I will continue to study Japanese literature to improve my personal Japanese language skills while continuing to experience the unique charm of Japanese literature.

Final Report

Tianpeng Wu
KSP No. 102
Peking University

During the summer school course in Kyoto University, I not only got to know more about Japanese society, but also experienced Japanese culture through activities like cultural journey. At the same time, I also met a lot of excellent students and kind teachers. I was most impressed by the introduction to kimono and Japanese classical literature.

The kimono is a traditional Japanese dress and a valuable and important part of the Japanese cultural heritage, dating back to the third century AD. To this day, it is still the dress code for important occasions in Japan. Japanese kimonos carry a strong air of particular days, and are now mostly used as formal clothing for solemn ceremonies such as wedding ceremonies and funerals.

Mono-no-aware is an important concept in traditional Japanese literature, poetics and aesthetics. Mono-no-aware is a precious gift from the Japanese. It provides a so unique way of viewing life that rest of the world don't have.

Overall, this summer school has greatly improved my understanding of Japanese culture and was very meaningful.

Final Report

Yuelin LIU

104

Peking University

1. General impression about the program

KSP 2022 was a very pleasant experience for me.

The first academic lecture of KSP left a deep impression on me. Before joining the KSP 2022, I had heard about Professor Emiko OCHIAI 's academic excellence and interesting research areas. I read a report on Professor Emiko OCHIAI titled "Japanese Sex and Love" which I thought was very enlightening. Therefore, I am very much looking forward to attending Professor Emiko OCHIAI 's lecture at KSP. In the lecture, in addition to Professor's wonderful words, discussing gender and family issues with students from different countries and regions is like a sociological field investigation. I was able to understand gender and cultural perceptions in different cultural contexts. The topic of my final report was inspired by the first lecture.

In addition, I think the Japanese language study experience at KSP has also benefited me a lot. I would like to express my heartfelt thanks to the teachers and supporter students of the Japanese language class. I was moved by their patience and enthusiasm. In the Japanese class, I not only learned native Japanese, but also gained a deeper understanding with other KSP participants through Japanese conversations. We talked about our school, daily life and hobbies in Japanese. In the absence of offline participation in summer programs, I am very happy to have such an experience.

Finally, I think the colorful student discussion session is also a highlight of this project. During the student discussions, I had further thoughts on student entrepreneurship, gender, the global pandemic and energy issues. At the same time, I also have a stronger message for humanity to come together to solve global problems.

All in all, I am very happy that I participated in KSP in 2022. Thanks again to every faculty, staff and student at Kyoto University for their efforts in organizing this project. I hope that in the future I will have the opportunity to study at Kyoto University.

2. Gender and Family: The Confucianism in Japan and China

According to Professor Emiko OCHIAI, Confucianism reflected the social structure of China, and in particular, Chinese kinship structure. China is a society with exogamous patrilineal kinship groups, and such societies determine attribution to kinship group through ties with the father. This means, in general, women's sexuality is strictly controlled, and women's inheritance

rights are limited. In contrast, the majority of Southeast Asian ethnic groups have a bilateral kinship structure, in which women occupy a higher social position, have inheritance rights and greater sexual freedom. It is the shallow Confucianism influence in Japan that makes the gender and family so different in traditional Japan and China.

As we all know, in Japan and China, different schools of Confucianism have developed at different times. Although both belong to Confucianism, the core propositions of these schools are quite different. So I wonder which part of Confucianism led to the differences in gender and family concepts between China and Japan?

The situation in the Han Dynasty in China was similar to that in traditional Japan. Although in the aristocracy and mainstream culture, women are subordinate to men. However, in the folk, the family structure of "male outside, female inside" has not been fully established. The status of women is higher.

But in the Tang Dynasty, the phenomenon of women as the head of the family was considered intolerable. Even in the eyes of some intellectuals, this is a symbol of social disorder and a harbinger of the demise of the dynasty.

Therefore, the gender concept of male superiority and female inferiority has also gone through a long development stage in ancient China. The development of Dong Zhongshu's Neo-Confucianism. Dong Zhongshu used yin and yang to define male and female. Yang represents male and yin represents female. In Chinese, yang literally means the sun. Furthermore, Yang is a philosophical and theological concept that means something bright and powerful. This constitutes the basic connotation of masculinity in Confucianism, and shapes the traditional Chinese gender concept.

The climax of the spread of Confucianism in Japan was the Tang and Song dynasties. At that time, the concept of gender has been established and consolidated in China. Confucian scholars in the Tang and Song dynasties hardly discussed gender and family ethics. Therefore, Japanese Confucian scholars did not focus on the concept of gender in Confucianism, but followed the Japanese tradition.

[Reference]

- Gender in Asia (Emiko OCHIAI, Lecture Slides, July 29,2022)
- Dallmayr, F. (1993). Tradition, Modernity, and Confucianism. *Human Studies*, 16(1/2), 203–211.
- SEKIGUCHI, S., & Burtscher, M. (2008). Gender in the Meiji Renovation: Confucian “Lessons for Women” and the Making of Modern Japan. *Social Science Japan Journal*, 11(2), 201–221.

Final Report

Yuhan Liu

105

Peking University

1. General impression about the program

Being able to participate in ILAS program is one of the happiest things in my life! In both discussions and academic lectures, by listening to a wide variety of views and sharing my perspectives with students coming from every corner of the world, I learned a lot about how to doing a research and exploring many unknown territories which I had never tried before. Also, in this program, we shared self-experiences together, which was so vivid and broadened my horizons by showing how big the world was. What's more, it had shortened the distance between me and the online program since it seemed like we were so close to each other. For sure, it was an experience I would never forget.

I remember that in the academic lecture 3, I asked Kano sensei a question at the end of the lecture: how should we treat historical and current material when doing research? Kano sensei's answer inspired me: don't ignore the subjective factors of history; be objective about what is happening today. I think this is probably the attitude of doing academic research. I will keep it in mind forever and let this belief guide me in my academic path.

I remember when we introduced ourselves at the orientation ceremony on the first day. I was impressed by many students' fluent Japanese and interesting hobbies. I remember the night that Kawai sensei introduced Kyoto University to us, which made Kyoto University no longer far away. And I think Kawai sensei had planted a seed in my heart, which made me yearn for becoming a student in Kyoto University in the future. Furthermore, I remember leader Sayuri, supporter Aoi helped me a lot when I got stuck in speaking Japanese. Aoi supporter comes from Yokohama, which shares great culture similarities with China; Sayuri leader helped us learn the culture behind traditional Japanese Nishijin textile…… Everyone in this program brought warmth to me and those moments are so unforgettable that I would be grateful and keep them in mind in my lifetime.

Thank you so much! I love everyone in this program! I believe we will meet again some day in future!

2. Cooperation and communication——when facing the global pandemic

I came up with this topic after I took part in the student discussion. In this discussion, many people asked me the same sort of questions: what do you think of this global pandemic? What do you think of Chinese governments' reaction? What's your feeling as a person living in Wuhan? etc.

Since the time was limited so I could not answer them in detail. However, when I tried to explain my thoughts in my presentation, due to my bad time management, my thoughts not seemed to be very specific and sounded impractical. But from my perspective, cooperation and communication is still the topic I am particularly interested in and I hope I can explain them more clearly here.

What did I feel when I encountered this pandemic in 2019? I was shocked and panic. To be honest, without the help and encouragement of family members and the public, we could not survive from it. Imagine being locked in a room for about 4 months, many Wuhan people sacrificed their freedom and money only to prevent the virus from spreading. We were sorrow to hear the voice of Wuhan Virus, Chinese Virus etc. At that time, I was thinking about how to break the bias between Wuhan and other regions. And I found that cooperation between Chinese people was the solution.

Due to the limited medical resources, many medical workers rushed to Wuhan and other cities in Hubei province overnight. Experts from different regions gathered in Wuhan to cooperate and study treatment strategies. When researching treatment drugs, the cooperation between Chinese traditional medicine and Western medicine accelerated the development of vaccines. In China, cooperation was practical.

So if the whole world can cooperate with each other, what will happen? I think it will help the global go through many common difficulties. Take this Covid-19 pandemic as an example. As a person lived in Wuhan, I received a lot of help coming from the worldwide. I received some masks from Tokyo and Oita city in Japan. My English teacher coming from the Colorado of the US sent me messages everyday to encourage me and my family. Also, the hospital where my aunt worked received assistance about how to rescue critically ill patients from Japanese experts. It was the warmth from the world that helped us overcome the difficulties.

Last but not the least, how should we cooperate in the global society? Probably communication is needed. In the student discussion session, we spoke out our thoughts about gender, global pandemic freely so we could think about how to solve problems together. Communication helped us understand each other's thoughts and became the basis of cooperation.

To some extent, these thoughts are not very mature. And I know there are barriers between countries of different ideologies. However, cooperating and communicating with the world peacefully has always been my wish.

1. General impression about the program

Interactive cultural learning would be the best terms to summarize my experience in this program. Although this program did not primarily focus on culture, I gained a new perspective in cultural diversity through lectures and the discussions with students. For example, on the issue of COVID-19 pandemic, we had several discussions during the academic lecture and student discussion session. Students from some Western countries were against of the mandatory vaccination program for young students, which suggested that they emphasized the freedom of oneself and the right of education of students. On the other hand, students from some Eastern countries supported the mandatory vaccination program with different extents (such as suggesting allowances for special students, allowing both students and parents making choices), which showed that they stressed the significance of health protection for the society. To my surprise, students from the European countries added that they no longer cared about the pandemic and have already resumed normal life, which revealed that they prioritized life happiness over the long-lasting pandemic. Through the conversation between students and teachers, I learned to understand the pandemic from different angles and put myself into others' shoes to think about their culture beneath their healthcare decisions. While some cultures and values may conflict with each other, for example, prioritizing health over freedom, and vice versa, comments given to people from different nationalities should be in line with their culture and value standards.

This program also widened my horizons on various topics, ranging from local affairs to global matter in academic lectures and fieldtrip culture experiences, in which I appreciated all the communications between students and teachers. For instance, on the topic of food, we learned about the Japanese traditional confection, Wagashi in the cultural experience session, we talked about the whaling practice in Japan, we shared our views about cultural structuralism and materialism on food around the world. Similarly, on the topic of humanities, we appreciated the aesthetics of classical Japanese literature, we learned about the mode of knowledge production between the Eastern and Western countries, we shared our values on gender equality around the world. While the themes of the lectures and some activities were different, through idea sharing between teachers and students, I realized that they shared some common topics. For example, whaling practice in Japan and different food taboos around the world seems to be different topics, but they shared the common theme, which suggested how different people valued cultural structuralism and cultural materialism in determining their hunting and eating habit. Had it not been for the discussion between participants, I would not realize the common theme underneath. It is crucial to comment an issue from a larger perspective and acknowledged how different issues were inter-connected.

(Words: 452)

2. Energy Issue: Before, Now and After

Academic lecture 9 on Japan's energy-environment conundrum inspired me about this issue on environment, economy, and politics. The lecture started by summarizing the immediate effect of decommission of damaged nuclear power reactors in 2011 Fukushima Daiichi Accident. Now, Japan energy mix is dominated by coal and gas, with some renewable energy sources such as hydropower and solar power. However, after the lecture, I learned how the accident have caused long-term problems. Environmentally, the removal of radiated wastewater would endanger sea creature, which harms human life. Economically, huge costs are involved in importing energy sources due to depreciation of Japanese Yen and in developing new renewable energy sources. Politically, Japan, which is expected to take responsibility in maintaining the universal values of peace and environmental protection, should develop its own renewable energy source.

I am interested in this topic since the environmental issue has become a global problem that there are many constraints behind a decision. Following the natural disaster, Japan has set new regulatory standards on the operation of nuclear power plants in 2013 and plan of wastewater treatment in 2022, that nuclear power reactors have re-started (Nippon, 2022). However, fishing companies and environmental groups expressed concerns of the harms of wastewater on marine life (IAEA, 2021). Furthermore, Japan has imported liquified natural gas and coal fuel from Russia to support part of the country's energy supply for some time. Yet, the war between Russia and Ukraine has put Japan in pressure to stop importing, which might affect the stability of energy supply. Problems have been raised about the energy crisis in the future. Therefore, I would like to give some suggestions on these problems.

Regarding the problem of management of radiated wastewater, recycling of used fuel could be an alternative. Though the government has suggested diluting the water with seawater to reduce the tritium concentration, its effect is yet to come. A possible method could be recycling of used fuel as adopted in France (IAEA, 2019). The recycling process coverts plutonium which is a by-product of burning uranium, and uranium into an oxide to produce electricity. It could reduce the volume of resources and to minimize waste, while operating it safely.

Regarding the issue of stability of energy source, Japan might choose to develop renewable energy source. Agreement was made that Japan would stop developing fossil fuel projects by 2025 (Climate Home News, 2022). Renewable energy is thus an alternative. While hydropower and solar power are developing steadily, wind power and others are still under-developed (account for less than 5% of the total energy supply) (International Trade Administration, 2022). With a substantial coastline, this geographical advantage could be developed into safe offshore wind stations. Rooftop solar and wind energy could also be installed, which is small and self-sufficient for citizens.

Stable energy supply is certainly prioritized. Yet, environmental and political concerns should be considered so that we are responsible of not only ourselves, but also the world and future generation.

(Words: 491)

References

- Climate Home News. (May 27, 2022). G7 pushes Japan to speed up clean energy transition at home and abroad. <https://www.climatechangenews.com/2022/05/27/g7-pushes-japan-to-speed-up-clean-energy-transition-at-home-and-abroad/>
- IAEA. (September 4, 2019). France's Efficiency in the Nuclear Fuel Cycle: What Can 'Oui' Learn? <https://www.iaea.org/newscenter/news/frances-efficiency-in-the-nuclear-fuel-cycle-what-can-oui-learn>
- IAEA. (March 11, 2021). Nuclear Power 10 Years After Fukushima: The Long Road Back. <https://www.iaea.org/newscenter/news/nuclear-power-10-years-after-fukushima-the-long-road-back>
- International Trade Administration. (January 7, 2022). Japan - Country Commercial Guide. <https://www.trade.gov/country-commercial-guides/japan-renewable-energy>
- Nippon. (June 29, 2022). Japan's Nuclear Power Plants in 2022. <https://www.nippon.com/en/japan-data/h01365/>

Final Report

Hei Lam, CHAN

107

The Chinese University of Hong Kong

1. General impression about the program

KSP2022 was a truly warm and welcoming place to be in. As overseas students, we had the chance to not only learn about this country and this city, but also to experience everything ourselves. This is what I like most about the KSP2022.

For the learning part, KU professors were always eager to answer students' questions, no matter how simple or challenging the questions were. The Japanese language professor of my group was very patient with complete beginners. She would encourage us to submit our questions together with assignments. Besides standard vocabulary and grammar, she would show us gestures that Japanese people use on a daily basis, which were fun and useful to learn about. Frequent apologies and numerous levels of politeness were some features of Japanese language I found deeply rooted in their culture.

During academic lectures, I enjoyed listening to students from various backgrounds raising doubts based on their expertise. Classes were conducted in such a way that, even for students with no background in social science and arts, could participate actively. I remember a class poll about our interpretation on whether the moon in a poem was real or imagined. Indeed, there was no correct answer. In addition, I joined two English discussion rooms, namely Global Pandemic and Gender. I was surprised to see how differently these issues were addressed in different countries. While

some countries are caught in a heated debate about changing language rules to “include” people of non-binary gender, some developing countries still struggle with providing education and proper healthcare for females. The gap is so vast that problems of the developed world might seem incomprehensible to the latter. These rooms always prompted us to think from each others’ perspectives.

For the experience part, thanks to KU students, we could imagine what it was like being in the grand campus of KU. We were shown pictures of libraries, cafeterias and even plants inside KU during Japanese elementary class. We learned their names at the same time. I never expected the assessment to be a cultural exchange experience as well. Every student introduced the most iconic, magnificent places in their university. On free days, our leader invited us to an online drawing game Gartic, finding ways to bond participants together despite physical separation. Some of us exchanged social media accounts after the programme ended.

Lastly, Japanese aesthetics never fails to impress me. *Wagashi* (和菓子) and the *jūnihitoe* (十二単) costume demonstrated great attention to detail. In a commercialised society that values convenience and productivity, many art crafts managed to keep their distinct characteristics instead of going by the average-looking, one-size-fits-all approach. I really appreciate the local people’s love and loyalty to their tradition. In the example of *nishijin-ori* (西陣織), we see how technology and tradition interact.

KSP2022 did a great job showing both the old and new aspects of Japan, which made its cultural view complex and attractive. I look forward to doing more research on topics I am interested in. (507 words)

2. Connection between Japanese traditions and nature

Every country has its own seasons, climate and natural scenery. But in Japan, aspects that are generally considered “human”, such as art and festive celebrations, often have special ties to the natural world as well. The concept of nature appeared all the time in KSP2022, from *kachōfūgetsu* (花鳥風月) in artwork to modern day ecological policies. Nature is undeniably a matter of importance. Moreover, environmental awareness has been on the rise in recent years. The agenda of many governments changed from pursuing short-term economic prosperity to sustainable development, with the goal to use resources in a way that allows future generations to meet their resources needs too⁷. Can the Japanese philosophy of getting along with nature push this agenda? Among numerous discussion points, I will focus on the concept and examples of being in harmony with nature, then briefly explain the possible origins of such thoughts.

⁷ The Sustainable Development Agenda. *United Nations*.

Japanese culture tends to not distinguish nature from human. While non-Japanese tend to picture nature as alien landscape untouched by humans, Japanese generally accept artificially carved plants and landscape as examples of “controlled nature”⁸ and attach human values to them. Despite a few practices like *shinrin-yoku* (森林浴)⁹, which features complete disconnection from urban life, it is more common for people to add bits of nature into urban life. Examples include *ikebana* in offices and *zen* gardens in the city centre⁸. This might explain harmony – not seeing nature as unfamiliar. More interestingly, handling of some natural resources e.g. tea leaves has developed into ceremonies which emphasise a mentor-student bonding. By practising them, people not only learn about nature, but reinforce their cultural identity simultaneously.

These traditions are not merely social media lifestyle trends and are likely to last long. In my opinion, this has provided an excellent breeding ground for sustained environmental awareness. Here is an example from my final presentation - the seasonal ingredients and design¹⁰ of *wagashi* help people remember and appreciate the origin of food. Some classmates mentioned *kigo* (季語), poetic words and phrases associated with a particular season¹¹. It only takes a few final steps for people to transform this admiration for nature into action.

Going deep into why nature was admired, some suggested this was due to nature’s ever-changing property⁸. The cherry blossom is famous for its short lifespan. At the same time, blooming cherry trees are considered one of the most beautiful sceneries by local people. In the lecture about aesthetics, we learned about how Japanese poets praised the “beginning” and “ending” of every beautiful being. Secondly, living in a place tormented by natural disasters like typhoons, earthquakes and tsunami, generations of Japanese people were aware of both the life-giving and life-taking properties of nature. As a result, they worshipped and respected nature, and developed their lifestyle in a way to coexist with this fate¹².

Of course, it is debatable whether “controlled nature” should be considered part of the natural world at all¹³. But since living in the wild is very much impractical in modern days, having artificially cut or grafted plants is better than having none. I hope people would continue to treasure everything nature has granted them, just like their ancestors did. (541 words)

References

The Sustainable Development Agenda. *United Nations*.

<https://www.un.org/sustainabledevelopment/development-agenda-retired/>

⁸ Mackey, P. (2017, Sept. 28) Japan’s Unique View of Nature. *The Oriental Economist*.

⁹ Forest Bathing in Japan. *Travel Japan*.

¹⁰ 8 Types of Wagashi (Traditional Japanese Sweets). *Gurunavi*.

¹¹ Gilbert, R. (2005) Kigo and Seasonal Reference in Haiku: Observations, Anecdotes and a Translation. *Simply Haiku* 3.3

¹² Kristof, N. (1995, Jan. 22) The World: Japan’s Nature; A People Tremble in Harmony with the Land. *The New York Times*

¹³ Lloyd, G. (2021, Mar. 5) Is Japan really a nation of nature lovers? *Japan Today*.

Mackey, P. (2017, Sept. 28) Japan's Unique View of Nature. *The Oriental Economist*.
<https://toyokeizai.net/articles/-/190690>

Forest Bathing in Japan. *Travel Japan*.
<https://www.japan.travel/en/guide/forest-bathing/>

8 Types of Wagashi (Traditional Japanese Sweets). *Gurunavi*.
[://gurunavi.com/en/japanfoodie/2017/02/traditional-japanese-sweets.html?__ngt__=TT1340d9593006ac1e4ae72cHrc7ApqIMkQ1hihLum1oRs](https://gurunavi.com/en/japanfoodie/2017/02/traditional-japanese-sweets.html?__ngt__=TT1340d9593006ac1e4ae72cHrc7ApqIMkQ1hihLum1oRs)

Gilbert, R. (2005) Kigo and Seasonal Reference in Haiku: Observations, Anecdotes and a Translation. *Simply Haiku* 3.3
<https://www.gendaihaiku.com/research/kigo/07-sh-kigo-and-seasonal-reference-2005.pdf>

Kristof, N. (1995, Jan. 22) The World: Japan's Nature; A People Tremble in Harmony with the Land. *The New York Times*
<https://www.nytimes.com/1995/01/22/weekinreview/the-world-japan-s-nature-a-people-tremble-in-harmony-with-the-land.html>

Lloyd, G. (2021, Mar. 5) Is Japan really a nation of nature lovers? *Japan Today*.
<https://japantoday.com/category/features/opinions/is-japan-really-a-nation-of-nature-lovers>

Final Report

Claudia Isabelle Violeta, MONTERO

108

The Chinese University of Hong Kong

1. General impression about the program

I was able to take part in the Kyoto Summer Program 2022, which was organised by the Kyoto University, from July 29 to August 13, 2022. This is a component of the global transnational collaboration amongst linked universities in the humanities and Asian studies fields. The first week was set out for the Japanese sessions as well as the lectures given by prominent academics from a variety of disciplines. The aforementioned lectures provided intelligent discussions and lectures that supported Japanese concepts and culture. The program also fostered relationships between the student and teacher members in the KSP network and provided potential for future collaboration. The talks were varied and engaging in their own ways. The majority of it addressed Japanese cultural and practical principles that prompted debate over the extent of causal explanations—whether it is merely a "Oriental" fascination or a culturally distinctive disposition. It

was interesting to note that it also examined a number of non-Japanese traditions that provided a thorough discussion based on a common past and future goals. In my own experience, I discovered that my perception of myself as a citizen of the Philippines was helpful in pursuing a broader understanding of multi-culturalism and diversity in terms of academic work, varying backgrounds, and at the same time contributory in rekindling the historical interrelations of different countries—from which I was able to benefit especially during the discussion sessions. During the sessions, there were critical talks about diverse viewpoints on how to comprehend culture under different circumstances (such as the COVID19 pandemic, sustainability, etc.). As a result, the aforementioned exercise was crucial to the development of each student participant because it gave them new perspectives on various thought processes, techniques, and frameworks.

This document gave a brief overview of the KSP activities that were carried out online and listed the successes I made over the entire time I participated. The discussion of varied and practical approaches as well as the new ways of thinking that were taken from the lectures will be put to use when I return to concluding my own research. This virtual academic exchange greatly helped me meet and communicate with other accomplished students from different fields. Additionally, this "intellectual laboratory" stimulated the development of relationships between the institutions through dialogues and collaboration. Similar to how the contributions and queries made during the student discussion sessions were greatly valued given that they were from individuals in a different field and provided a fresh perspective on the situation, All in all, I have learned a significant amount about history, the arts, technology, and science. I intend to use all I've learned from this program, in addition to doing my research after this. My personal connections and career will both benefit from my ability to create and maintain a strong network of contacts and friends. I appreciate the chance to take part in this program, which was made possible by the Kyoto University The Institute for Liberal Arts and Sciences, the Kyoto University Asian Studies Unit, and my home university, The Chinese University of Hong Kong.

2. Rethinking the Future of Heritage: The Impact of the COVID-19 Pandemic on the Sector of Culture and Art

I was given the chance to present on a subject that piqued my curiosity the most during the second week of the program. I was really motivated by the student debates on “How to cope with upcoming global pandemic?” because I realized that while different countries and industries suffered similarly from the pandemic, we all dealt with it in our own unique ways. I got the notion to convey the stories of cultural workers affected by the pandemic after hearing what the students had to say about hearsays and misleading information about the pandemic, the vaccine, and other relevant themes. As a practitioner of heritage, I can attest that there are numerous cultural sector learning lessons that may be applied to how we deal with this pandemic.

In my presentation, I examined the scope and impact of COVID19 on the cultural and artistic community. As we are all aware, the ongoing COVID-19 pandemic has had a significant negative influence on creativity and culture, resulting in the closure of countless cultural institutions and historical places as well as the financial suffering of many artists and cultural workers (UNESCO, 2020). Approximately 10 million jobs will be lost in the cultural sector as a

result of the COVID-19 pandemic, and it is anticipated that the sector will experience revenue losses of 20 to 40 percent, according to UNESCO. My presentation centered on the integration of culture in the pillars of sustainability which were initially social, environmental, and economic. In the same sense, the formulation of the 17 Sustainable Development Goals (SDGs) otherwise known as the Global Goals, are a universal call to action to end poverty, protect the planet and ensure that all people enjoy peace and prosperity (UNDP, 2019). In actuality, SDG 11.4 specifically targeted culture and heritage (Strengthen efforts to protect and safeguard cultural and natural heritage). This epidemic, in my opinion, made it clear that every nation requires a cultural heritage that builds social cohesiveness and places a priority on social welfare. Let the past serve as a lesson since it will be significant in the future. It is important to plan for heritage while considering societal change, values, politics, governance, economics, demography, and technology.

In order to shift the viewpoint on upcoming difficulties by incorporating lessons from the past, we can also include climate change, new forms of mobility, resilience, and modernity. Heritage is valuable to all. It should be everybody's responsibility to preserve, safeguard, and protect it.

References

UNESCO. UNESCO Creative Cities' Response to COVID-19. Paris France, 2020
United Nations. (2016). The Sustainable Development Agenda. Retrieved August 08, 2022, from <https://www.un.org/sustainabledevelopment/development-agenda/> and <https://www.undp.org/content/undp/en/home/sustainable-development-goals.html>
United Nation General Assembly. The Future We Want. (2012)
UNESCO. (2017). Cultural Heritage. Retrieved August 08, 2022, from <http://www.unesco.org/new/en/cairo/culture/tangible-cultural-heritage/>
Source: United Cities and Local Governments. (2013). Culture: Fourth Pillar of Sustainable Development. Retrieved August 08, 2020, from http://www.agenda21culture.net/sites/default/files/files/documents/en/zz_culture4pillarsd_eng.pdf

Final Report of Kyoto Summer Program

Yi Fang

109

The Chinese University of Hong Kong

The 12-day Kyoto Summer Program is definitely one of the most exciting and rewarding experience of this summer. As a history student, I had imagined this as an opportunity for me to learn more about Japanese history or Asian history from Japanese perspective. However, the program was ambitious to offer much more than my imagination. Through the six lectures I took part in, I was exposed to a wide spectrum of topics about Japan ranging from history and culture to

environment and society. I particularly appreciate this cross-disciplinary approach in designing the program which allowed a quick, but inspiring engagement with the fascinating country.

I learnt from professor Sano about the ceremonial controversies before Japan entered into modern diplomacy in the 19th century, an experience reminiscent to that of China before she entered the family of nations, indicating a shared East Asian experience in the transformation from tradition to modernization. Professor Ochiai shared insights on Japan's gender issue today, an important social problem that all East Asian countries were concern with. Professor Wakamatsu introduced the whaling problem of Japan not only as an environmental issue but also as a cultural political issue that reflected the political dynamics and social cleavage of Japan in the discourses of whaling. These informative lectures unveiled as much truth as mysteries about the vibrant country, exciting further intellectual quest into the intriguing question: what is Japan?

The wonderfully organized field trip where I learn about Japanese Kimono and Nishijin-ori textile, certainly provided one possible answer to this question. As one of the younger generation of Chinese, I am not alien to the popularity of Kimono among my peers. Here's some examples of younger Chinese discussing Japanese Kimono on Chinese social networks. It's particularly illuminating to listen to a number of wonderful lecturers sharing history, development and challenges of Kimono and Nishijin-ori textile. With the trending of Chinese own traditional clothings, Han Fu and Tang Zhuang, those from Han and Tang dynasty, the challenges that the heated cultural fashion was not successfully translated in to preservation of culture became obvious. The innovation and new application of Japanese Kimono might be a meaningful learning for China's preservation of our own textile cultures.

Last but not the least, I benefited from the interesting and helpful Japanese language course. Completely new to Japanese language, I had expected myself spending 5 classes memorizing Japanese alphabet. But it turned out that I learnt useful vocabularies, got a basic idea of Japanese grammar and made a short speech in Japanese. Thanks to sensee Kashiwagi, learning Japanese as a new foreign language doesn't seem that dreadful, and the fun I obtained learning with her, together with my classmates speaking different languages, certainly made great memories.

Final Report

Xu, XI

KSP Number: 111

The Chinese University of Hong Kong

1. General Impression about the KSP

For me, this Kyoto Summer Program is well-designed, interesting, inspiring and rewarding. I'd like to say "thank you" to all the teachers, staff and student supporters/leaders for giving us such a good experience in these two weeks.

During this program, I took lectures of a great diversity, which extended my interests (or curiosity) to many new fields, learnt more about Japan and its culture, had discussions on hot topics with students from all over the world, and improved my Japanese, especially in speaking and writing.

I regard this program as a great paradigm for the universities in China to learn – since I am keen on traditional culture, I am very sensitive about the cultural elements when experiencing this Summer Program. Although it's a pity that this time we can not take field trip or have culture experience activities in person due to the COVID-19, still through the video I can feel how the Japanese people are trying to conserve their traditional culture, like Kimono, and they are creative to make the tradition combined with the modern trend and fashion, like Yatsushashi.

What's more, the lectures and Japanese courses, in my eyes, also have a role in culture promotion. Personally, I have taken lectures about gender in Asia, Socio-linguistic aspects of Japanese, Japan's first step into modern diplomacy before the Meiji Restoration, whaling in Japan, and cultural aspects of education in Japan. These lectures showed me various aspects of Japanese culture, which gave me a multi-dimensional understanding of the culture and its charm.

In the Japanese language course, my teacher, Shirakata-sensei, guided us to read some literature related to Kyoto and helped us to understand Haiku. During the courses, Shirakata-sensei would give us many supplemental introduction about Japanese traditional culture, like kado(花道), which was also great eye-openers for us.

2. Culture Conservation and Promotion

In my home school, the Chinese University of Hong Kong, we also have some programs for international students, like exchange program and summer school. And there are also some cultural experiences or field trips. But compared to the Kyoto Summer Program, the programs in CUHK seem to be a little bit shallow, or to say, superficial in culture promotion.

In 2016, I was once an exchange student in CUHK. In my memory, until the exchange semester came to the end, my impression of Hong Kong was still only limited to a few kinds of food and sightseeing sites. Neither did I acquire much Cantonese, nor did I know more about deeper culture elements.

My exchange experience above happened against the background that the popular culture industry of Hong Kong has been going down. The cultural products, such as movies, TV drama series, songs and novels, are not as influential as they once were. And that may be one of the reasons why I could not touch more about the local culture when I was at the place.

As a contrast, it's very interesting for me to find that in the Japanese course of Kyoto Summer Program, before the teacher's introduction of Kado, I have already heard some of the knowledge, and such knowledge is from a TV drama, Takane No Hana, starred by a famous actress, Ishihara Satomi.

In other words, the success of the culture promotion of the Kyoto Summer Program may be based on the rich resources and expansive influence of Japan's culture products, besides the meticulous design by the KSP teachers and staff.

So in my opinion, what is the better conservation and promotion of traditional / local culture ? In my eyes, I think we should combine the visible things and experiences with knowledge in depth and in variety, so the culture can be permeated into people's hearts and leave a deeper impression. And only when culture can live in people's heart, the culture can be alive and well conserved, or it will be gradually forgotten. As to making culture products, the governments should give the composers more freedom to create some artworks that are really possible to be loved and spreaded by foreigners – though it seems to be too dangerous for some of the officials.

Final Report

Seoyeon Lee

112

Yonsei University

1. General impression about the program

I saw the promotion of this program of 2021, but I thought that I was not prepared for the program when I was Freshman and hoped to be able to participate in the program offline. Though the program was held online this year, I applied for the program, expecting to meet various international students and interaction with Japanese students. I was worried about speaking in English and having to learn Japanese; however, the experiences of meeting new friends, having conversations on various topics, and learning about Japanese culture that I could not learn in my home country, erased all of the worries I had and made me think participating in this program is one of the most precious memories of my college life.

Though I am a student at an international college, where I have to communicate with many international students, the experience of meeting international students in this program made me think more about my career and my studies. Through this experience, I learned how other students in different countries engage with their studies and how there

exists a wide field of studies. I also felt that I should rethink about my studies and consider studying beyond 4 years of undergraduate level discipline. Debating and chatting with students provided new aspects and learn how other countries are handling problems such as energy distribution or gender issues.

Another reason that I enjoyed this program is that I could study Japanese language and culture again. I studied Japanese during my high school years; however, I did not have opportunities and time to study Japanese any further. Through this program, I could fulfill my interests in Japanese and learn how I could develop my Japanese skills. In addition, the field trip and Japanese culture sessions also provided new aspects since the topics were unique and intriguing. It was interesting to learn about the history of Kimono and use of traditional texture as e-texture, where I could see how Japanese love their tradition and struggle to conserve these traditions.

Overall, I made many friends around the world through this program and had a chance to rethink about my studies and career, and therefore, I enjoyed this program.

2. Comparison of the Terminology of Seasons in Japanese and Korean Literature

In the Japanese Advanced class, I learned about Haiku and how Haiku poets have to involve Kigo, seasonal words, in Haiku. As Haiku is a very short poem, only having 17 syllables, poets often omit words to provide the impression of nature. Learning about the characteristics of Haiku, I recalled Sijo, a short poem of Korea, and thought of how the same seasonal word can be used differently in the two poems. To compare the use of seasonal words, I researched about the use of apricot blossoms (梅) in both Haiku and Sijo.

Apricot blossoms can be interpreted in many ways, such as a symbol of spring, a man of virtue, a lover, and more. Apricot blossoms were mostly used to indicate spring in Haiku, used as a Kigo. In Confucianism, apricot flowers symbolize virtue as these flowers bloom between winter and spring, undergoing the cold weather, and tell the beginning of spring. The flower also stands for a lover. Since it was restricted to talk about love in the Joseon society, the nobility used apricot blossoms to speak of their lover. There exist Haikus where Ume is used to depict a virtue or a lover, but it is mostly used as a Kigo in Haiku. On the other hand, the most common use of apricot blossoms is to depict a man of virtue in Sijo.

梅咲いて / 朝寝の家と / 成りにけり

Interpreting the Haiku above, the story showed on the appearance merely shows how a family seems to sleepover, and apricot blossoms are bloomed. However, reflecting on

白雪이 / 죽진 골에 / 구름이 / 먹히레라
반가온 / 梅花는 / 어니 꽃이 / 뽕엿논고
夕陽의 / 호을노 서서 / 갈 곳 몰나 / 흐노라

the poem, this poem describes a family leaving early in the morning to see the bloomed apricot flowers, which makes the doors of the house closed, making it seem the family to oversleep. The Haiku expresses the beauty of the flowers indirectly by omitting expressions as the poet has to write down everything inside 17 syllables, letting readers to imagine the true impressions of the poet.

On the other hand, Since Sijo is longer than Haiku, having about 43 syllables, poets were able to express their emotions and a specific story. The poem above shows a situation of a man losing his way, in a snowy valley. The poem is written in the late 14th century when Joseon dynasty was beginning. Therefore, the snowy valley indicates the chaotic times of the late Korea dynasty, the previous dynasty of Joseon. As apricot blossoms are a symbol of the beginning of spring, the man is looking for the flowers or loyal servants to find hope for Korea. However, he eventually fails to find the blossoms. This is a poem that used apricot blossoms to symbolize the virtue of Confucianism, indicating loyalty and faith. Readers can understand how devastated the narrator had felt witnessing the fall of Korea. Comparing Haiku and Sijo, Haiku leaves space for the readers to engage with the poem and the impressions of the poet, whereas Sijo depicts the situation more closely and lets the readers to emphasize with emotions shown on the poem.

Final Report

TaeHee Kim

113

Yonsei university

General impression from this program. (300-500 words)

As a junior majoring in Quantitative Risk Management at Underwood international college of Yonsei University, I was always looking forward to learning about Japan since Japan's economic crisis is always mentioned in journals that report major global finance issues. Japan is also one of several significant players of the global economy, including the US and China. Especially, before taking this Kyoto Summer 2022 program, I was interested in Japan's unique ability to adjust to economic crisis despite the country's continuing stagnation. Issues that I can easily access through news and magazines related to Japan caught my academic attention, which led me to apply for this Kyoto Summer Program.

This program, especially Professor Hugh's 'Japan's energy conundrum' helped me to deeply understand the underlying factors of Japan's adaptability toward such persisting economic danger. Moreover, this program provided me an invaluable experience of delving into Japan's other cultural or institutional facet, unique culture, economy, and overall mindset of the Japanese from Japan's perspective.

Reviewing over the program that I have gone through; field trip and cultural experiences were fruitful since it brought me Japanese's mindset through indirect experience of the country's industry and ecology. Several academic lectures enabled me to apply my academic interest of economy during the Q&A sessions and other additional General activities fostered active interaction with KU students and other participants. Furthermore, learning about overall economic structure of Japanese Companies, environmental problems, geopolitical issues, related public policies, and other issues that Japan is confronting guided me to deeper understanding of the country which belongs to a member of countries that use key currencies.

Moreover, regarding the Japanese language course, despite the short period, I could learn several crucial phrases that are very useful when traveling in Japan. Throughout this lecture, it was educational to learn Key Expressions of Japanese in short term (10 hours). I really enjoyed getting to know students from diverse backgrounds. Communicating with Japanese was quite tough but I could find several similar features between Japanese and Korea, especially grammatical stuffs (structure and order of S V O). For the class structure, it would have been much better if the class teaches about Hiragana and Gatakana.

Digression from 'Japan's energy environment conundrum' by relating with Japan's economy.

The most inspirational lecture that I took from this Kyoto Summer 2022 program was the lecture 'Japan's energy conundrum,' provided by my professor Hugh of Stanford University. The topic of this lecture delves into several unique challenges that Japan face, mainly focusing on the energy problems of Japan.

According to the lecture, Japan is an island nation with very few indigenous energy resources. I could notice common traits that Japan share with Korea, since both countries are heavily industrialized with highly efficient production base. Both countries suffer from minor hard geopolitical power and they are surrounded by resource-hungry neighbors.

More serious problem is that Japan is only about 10% energy sufficient and the country is heavily reliant on the resources that are exported from other countries. Even though several demand side managements were successful, the professor stressed that some other measures are needed to tackle the imminent problem, with the weakening Yen.

I thought that this topic motivated me to ponder on several possible solutions that both Korea and Japan can come up with regarding economic crisis and energy dependence. The professor mentioned that reducing reliance on fossil fuel import might work and Kishida's nuclear power ambitions should be carried out.

Meanwhile, I could come up with other new ideas such as investing on science and technology of aging prevention. In fact, Japan government has started to invest in age prevention technology that can tackle the demographic problems of Japan, which worsens its economic crisis.

There are some common sayings that 'By looking at Japan's situation, Korean can predict its own faith and future.' However, concerning Japan's high portion of foreign assets, Japan has unique capability to endure chronic deflation while it is doubtful for Korea to whether endure stagflation. Moreover, I realized that Korea should learn Japanese peoples' unique frugality that enables such

demand side management. Thank you for organizing such a beautiful program in this summer vacation.

Sieun Cha

114

Yonsei University

1. General Impression of the Program

I am most grateful that I was able to learn Japanese language through this program. It was my first-time learning Japanese, and I am glad that I could learn from my professor with the fellow students from all around the world. We learned necessary greetings from the class, and I cannot help thinking that it would have been much better if the classes were off-line and held in Kyoto. Then I would have been able to go outside campus (or inside campus) and practice what I have learned in class. Yesterday I was watching a YouTube video, and the speaker was saying Japanese. I could not understand what she was saying but, I was able to pick up some words that I am familiar with.

Regarding the lectures, I especially enjoyed lecture from professor Shikiko Yukawa being a literature major. We learned names for the moon in the lunar calendar which I think are quite romantic. The professor introduced us to the lines in *From Essays in Idleness*: The Tsurezuregusa of Kenko: “Does the love between men and women refer only to the moments when they are in each other’s arms? The man who grieves over a love affair broken off before it was fulfilled, who bewails empty vows, who spends long autumn nights alone...such a man truly knows what love means”. The line left impression on me because it seems to be implying that love is a more spacious concept that can also refer to the moments when the lovers are not together. In closing, the professor introduced the term, risshu, which is the first day of autumn in the lunar calendar. The weather was quite hot while taking Kyoto summer program, and I remember desperately waiting for autumn to come.

I think Kyoto summer program would have also sufficed for introduction week program before the semester starts in Kyoto university. It would have been nice for international students to get to know one another, the faculty, Japanese students, Japanese culture and language of course. I hope I can visit Japan, and especially Kyoto in person in near future.

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

It caught my eye when professor told us that that Korea had a system of partible inheritance amongst sons and daughters until the seventeenth century. The professor also mentioned that women last lost their inheritance rights and the state started to glorify chaste widows. This reduction of women’s rights over the seventeenth century caught my eye, and I led further investigation on what motivated this change. It turned out it was the dominance of a belief system

called neo-Confucianism which first emerged in the Song Dynasty of China (960-1276) that led to the reduction of women's rights.

During Goryeo dynasty, Buddhism was the dominant faith. During Goryeo dynasty (918–1392), women were able to receive as much as inheritance as men, become the head of the family, and perform the ancestral rites. However, beginning of Joseon Dynasty (1392-1910) marks the definitive shift from Buddhism to Confucianism. Buddhism became marginalized and it became the religion of individuals who were cut off from power. In other words, Buddhist faith became privatized and was tilted toward mediation although not entirely blown off into extinction. Under the dominance of neo-Confucianism in Joseon dynasty, women's lives were strictly regulated and restricted.

However, the more striking thing that I noticed while taking Professor Wang Hayoung's "World History I" from Yonsei University is that impact of neo-Confucianism lasted long enough to impact the court rulings even after the revision of Korean family law in 1989. The revision allowed for the equal division of property between divorced partners in the two categories, "property that both marriage partners have cooperated in obtaining, and property with unclear ownership", but this legislation would occasionally fail to guarantee equal division of property to women (especially housewives) in real cases, since judges' interpretations of things were often influenced by Confucianism. Although division of property between divorced parties differs from inheritance rights that were mentioned in lecture 1, I thought it could be one of the barometers that can tell gender equality in a country.

Final Report

Aigerim, Shorayeva
KSP 115
Yonsei University

1. General impression about the program

Going into the Kyoto Summer Program, there were a lot of expectations from my end: from the various lectures I would attend to cultural experience and Japanese classes - I was eager to learn more about Japan and get to know many others with the same interest in mind. And I can confidently proclaim that the program was able to meet all of those expectations.

From unexpectedly esteemed status of women during the Meiji Restoration period to materialistic origins of food taboos across different cultures to subtle symbolisms of haiku poetry - academic lectures gave me an opportunity to discover sides of Japanese culture unbeknownst to an average outsider. I especially appreciated how all of the instructors took their time answering students' inquiries, going as far as replying to unanswered questions after the lecture. And while most of the topics revolved around Japan, the student discussions, where a diverse range of

opinions and experiences were brought up, allowed room to further expand on the same topics on a more global scale.

As for the cultural experience and the field trip, although not firsthand, video lectures and extended Q&A sessions on the origins of the kimono, wagashi, and Nishijin-ori textile industry let us experience the exploration of Kyoto's gems in a different way. The events were even more enjoyable thanks to the efforts of supporters from Kyoto University, who kindly guided us throughout the activities while encouraging us to actively participate and socialize. I would also love to thank Shimohashi sensei, who taught us a lot in such a short time. Although I did not get to face kanji this time around as I expected, thanks to her, now I can entertain a simple conversation and am excited to work on my Japanese more than ever.

While there are a few regrets, like not being able to visit the Kyoto university and attend the program in person, I was very satisfied with the program and would encourage anyone interested in Japanese culture to participate.

2. Japanese collectivist culture

Out of all the lectures, I especially enjoyed Dr. Michael Hugh's lecture on Japan's energy-environment conundrum. While Dr. Hugh's detailed retelling and dissection of the events leading up to the Fukushima nuclear disaster was very interesting to listen to, it was explanation of how Japan handled the aftermath of the disaster that fascinated me. Hearing how the Japanese, so used to the benefits of civilization, abided by the government's recommendation to reduce their electricity consumption and managed to reach a number as high as 20%, I was prompted to ask "Why such a government-induced collective action worked so well in Japan?" And after wondering for a while, I came to the conclusion that the reason behind this success was the Japanese collectivist culture.

Collectivist culture, quite common in Asia, has spread across the region thanks to influence of Confucianism. And its central idea revolves around prioritizing common good above individual goals. So, in terms of politics, it means that citizens follow the government's guidelines, despite some individual conflicts, if they deem the instructions to be beneficial for the society as a whole. This value system where common good is always put above individual freedom seems to explain the country's success in handling COVID-19 pandemic as well. With the overwhelming majority of citizens sticking to the mask regime despite not being mandated to do so and 90% of seniors over the age 65 getting vaccinated, Japan was able to retain a relatively low death rate throughout the pandemic.

And while there are many debates to be had about pros and cons of both collectivist and individualistic approaches to problem solving, I believe that Japan's example demonstrates collectivism's clear advantage in dealing with nationwide and global issues. Because only when we start cooperating and tackling the problem instead of each other we will be able to overcome them in a more timely and efficient manner.

Final Report

Pho, VU
KSP Number: 116
Yonsei University

1. General impression about the program

Kyoto Summer Program 2022 was a short two-week program, yet it left a long-lasting impression on me as a participant. There are so many things running in my head right now, but I want to start this note with an appreciation for how organized the program was. Everything was taking place at a fast pace during these 14 days. However, the faculty and student staff were truly supportive and accommodating throughout the onboarding process, lectures, field trips, and culture experience sessions. It made me feel welcomed and taken care of and these feelings were just so real despite the program being held virtually.

Because I was based in the States, I first felt very frustrated with the large time difference between Amherst and Kyoto. There were moments that I wanted to give up, because it was too much for my circadian rhythm to process at the time. Nonetheless, the hospitality and enthusiasm from the Kyoto team made these times “burning the midnight oil” truly worth it. I never would have thought that my Japanese would improve over such a short amount of time. My prepared speech for the Japanese class has now become what I start my morning with. I often think about Kashiwagi’s creative hand movements and high tones when she taught us these phrases. They were filled with so much joy and love. In South Korea where my home institution is based, we call it 정.

What stuck out the most to me were the weekends’ Free Day activities. I always compare and contrast between the culture of Japan and Vietnam, and I really had a whale of time sharing these personal findings with my Kyoto friends. We played Gartic Phone together, and we couldn’t stop laughing at each other’s drawings. I knew that I wouldn’t spend next summer at Kyoto University with the same group of people, and that awareness just made me cherish the moment even more. In one dimension, the program was an awesome networking opportunity. To me, this opportunity allowed every participant to learn about this social skill in the most natural way. We added each other’s contacts, but it was because we talked to each other and got to learn about our friends as well as ourselves better during the entire process.

2. Learning about Nishijin Textile

I was particularly interested in the mention of Nishijin textile in the virtual field trip with Professor Tomohiro Kuroda. He talked about the development of this Kyoto-native fabric as an “E-textile”, meaning that it could join force with the technological growth through its reception of heartbeats. This interdisciplinary approach absolutely impressed me. I believe that every subject that we learn at school, no matter how different they may be in theory, is linked to each other in one or another way. Finding this linkage allows us to reach a new horizon in our application of knowledge in reality. Also, because Professor Kuroda’s development team was studying how to create a second prototype for females, I personally thought that Nishijin textile would play a critical role in Japanese movements towards a future of better and more sustainable gender equality. Because I was genuinely keen on the birth of Nishijin textile, I decided to carry

out a self-investigation into its history and its status in the modern day. I found out how the textile derived its name from rather interesting. It was due to the post-war relocation of the weavers that it had its name from the place where these people settled. I was also grateful to learn about the full production process of the textile. These steps differed based on the preferences of the instructors, but there were ten common steps in creating an authentic piece of Nishijin textile. It was an arduous process from my perspective, especially when the artists had to design and print the patterns on the fabric as well as dying its colors. This led my curiosity to a whole new level. I then questioned the reasons behind Nishijin textiles' decrease in production. In a research paper by professor Okpyo Moon from the Academy of Korean Studies, it was the difficulty level of this craftsmanship that made this textile hard to learn, thus making it a vulnerable cultural heritage due to the lack of learners.

Final Report

Amanda Rose, Tresca
KSP 117
Yonsei University

1. General Impressions of the Program

I have actually participated in both physical and online study abroad programs. The first online study abroad program I participated in was not very educational, so I was not sure what to expect from the Kyoto program. However, now that the program has come to a close, I firmly believe that this program was as close to physically studying abroad as possible.

Although online, this program really brought in all aspects of studying abroad such as meeting people, language learning, cultural detours, and even a campus tour. I never heard of Kyoto University before this program, and now I am considering studying there for my master's degree. Meeting the students from Kyoto University was a nice part of the program.

It added a community feeling to the program and allowed us to connect more with the campus despite being in our homes.

I loved my language class. Although a complete beginner at the start, I now hone the skills to continue self-study with a firm base of knowledge. The teacher made the class entertaining, which was nice considering due to the time difference I was tired sometimes. She encouraged participation and the homework was adequate. The other language classes I took had a different and more grammar approach. This class was more geared towards speaking. When learning a foreign language outside of the country, speaking is the hardest part to study. So I greatly appreciated that during this time we had the opportunity to practice the speaking part of learning Japanese which is not an easily accessible opportunity outside of living in Japan. For the lectures, I liked how there was a wide variety of topics. This allowed for most students to step out of their comfort zone with what they might usually study and learn something new. I found the agriculture lecture particularly fascinating although I never had any

interest in agriculture before. I truly thank all of the staff, workers, and students that made this possible.

2. Topic

As a comparative literature and culture major student at my university, I was naturally inclined to participate in the lecture about Japanese literature. Although I have studied a few countries' literature or authors before, I had never studied Japanese literature. What stood out most to me was the importance of the moon in not only Japanese literature, but Japanese culture in a broader range. Notably agriculture and thus societal attitude towards the moons and seasons as well. Each phase of the moon corresponds with a unique style of poem. While each phase of the moon and their poems elicit similar atmospheres or refer to similar time frames, they uniquely evoke their own meaning and emotion. My favorite poem was from the Manyoshu collection of poems and I gained a desire to read more of the collection's poems individually. I also learned about a style of traditional Japanese poetry that I wish to try writing. Another aspect of the lecture that I enjoyed was the concept of beauty throughout Japanese literature. In particular, there was a section about incomplete beauty. Because I presented about this, I got to hear the thoughts of the speaker. He had told me the thoughts of his father who studied Japanese Literature. To the thought of incomplete beauty, he had said that it's not that incomplete means that it will one day be complete. But rather to love the incomplete for what it is and for its eternity of being in an incomplete state. I thought this was very interesting and different from my initial impressions of this sector of beauty. I also wonder what thoughts about incomplete beauty people in Japan have or even how different countries' literature portrays incomplete beauty. If they even do at all. I became more interested in how beauty is shaped in Japanese literature and hope to enroll in a course that allows me to closely follow more texts. Unfortunately, my school does not currently offer any Japanese literature courses, but I will be sure to apply the semester they do.

Assylzhan Kassymzhan

118

Yonsei University

18 August, 2022

General Impression

First, I would like to thank Kyoto University for organizing such an interesting and fun program for us. Personally, I was so excited and happy to talk to students from various backgrounds. This program was a great opportunity to connect with so many people around the world. The most important part of the program was the cultural exchange.

In this program, I learned a lot of new information about Japan. For me, it was surprising that Japan had similar problems connected with equality, environment, efficacy, and preserving precious traditions as the rest of the world because I always thought that Japan was a perfect country. However, after listening to lectures, attending field trips, and participating in discussions I understood that Japan is not an imagined and flawless country, Japan is real, and it is also facing

and trying to cope with global and local problems as the rest of the world. This made me understand Japan's situation better; I think KSP really helped me establish a unique connection to modern Japan and Japanese culture.

It was a really great experience to learn about Japanese culture. "Nishijin" textile and "wagashi" industry were new discoveries. Moreover, being able to listen to professionals working in the respective spheres was helpful to immerse in Japanese culture deeper.

Unfortunately, because of the pandemic, I was not able to see, touch, and taste those Japanese sweets and visit the places where they are produced. Despite the unfavorable situation, I am grateful that many people put so much effort to make KSP memorable.

In addition, I liked the Japanese class. Here, since the number of students we met each day in these classes, I think the whole experience of learning Japanese was comfortable and fun. The fact that KU students also participated in classes created a friendly atmosphere. Even though my pronunciation was not perfect and good they patiently guided me.

I enjoyed KSP very much!

What I learned in KSP

I would like to share what I learned and understand from prof. Yukawa about aesthetics of Japanese literature.

Before we move into the main part of my essay, I want to discuss about Shiki. Shiki, in my opinion, is a theme that shows genuine admiration of nature.

Shiki or four seasons theme is one of the most popular and highly valued motives not only in Japanese literature but also in Japanese art.

I want to thank prof. Yukawa because after the lecture I learned about Shiki. And it helped me during the field trip and cultural experience event to know about the Shiki theme and style which is also widespread in "wagashi" and kimono designs. After further research on Shiki I found out that Shiki is closely connected to Japanese culture since it is used almost in every sphere like porcelain, paintings, poems, sweets, textiles and etc.

What can we understand through Shiki and Japanese literature that is inspired by it?

The clearest and most evident thing is understanding the Japanese culture. As Shiki is used in Japanese art we can deduce that the life and culture of Japanese people are interconnected to nature, whether it would be Sakura which symbolizes spring and beauty, or admiration of the moon "mangetsu", Shiki is obviously that very core to understand Japanese culture and its aesthetics. Moreover, as prof. Yukawa mentioned. There are different types of beauty that can be seen and appreciated differently. As I have mentioned the Shiki and Japanese poems can really evoke the awareness of our connection to nature. Honestly, I was not a person that is interested in literature. But after reading and learning about Japanese literature especially "haikai" I was fascinated and surprised that such ordinary things that surround us can be beautiful and meaningful in different contexts. And the most important thing that is clearly seen in the Japanese poems is an observation by which we can reconnect to nature and remember that we are also part of the cycle of life. Therefore, I think by praising the beauty and magnificence of nature, starting

from just the clarity of the little pond near the house to national natural treasures like Mount Fuji. The readers of Japanese poems can develop and enhance their innate love for nature which in today's concept is very important to ecology. I believe if more and more people learn about Shiki in Japanese literature the whole world will treasure and value the environment.

Final Report

Ines BREINER

120

University of Vienna

1. General impression about the program

Doing an abroad Summer Program online? At first, I wasn't sure how that was going to work out, but in the end, it was as great as it could have been! At least mentally I stayed in Kyoto for a few days, and I learned so much already which I am deeply grateful for. Considering the amount that had to be put into organizing everything and taking all those different time zones into account I was so impressed, how well it worked. Getting up in the middle of the night for a few days was worth it – every single time and I am glad that I took the opportunity to select as many different lectures as possible so that I got some insights into completely different disciplines! I especially loved our Japanese classes with Kashiwagi-sensee and really appreciate the fact that we got to learn at least some basics which I don't take for granted. And we did learn a lot, at least from my perspective, within the short time frame which was the perfect addition to the other lectures and cultural experiences we got to take. Because in my opinion, learning a language always gives you so much more insight and understanding of a new culture, tradition, country... The excitement of starting to learn a new language fully caught me this time as well, something I haven't experienced in quite some time and since I wanted to learn Japanese for a while now, the KSP was the perfect base to start. I'll try to keep on learning! Combining cultural, academic and language classes to one program makes KSP so special for me – it is the perfect mixture to get to know Kyoto and Japan and to get even more excited to learn more. And, of course, to come to visit, hopefully soon, so we can meet in person. I hope that our exchanges can lead to a better understanding, dialogue and closer relations between Kyoto-daigaku and Universität Wien in the future. Thank you so much again for your hard work and great organization.

Arigatoo gozaimashita!

2. „Set your horizons broad!” Why engaging with various academic disciplines on a global scale enriches studies in the Humanities.

(quote by Dr. Mike Hugh in Lecture 9)

My topic is inspired by a quote Dr. Mike Hugh stated in Lecture 9 while he talked about what he had learned throughout his professional and personal life: “Set your horizons broad!” Nevertheless, the report isn't focused on this lecture or any other lecture per se, more on the whole experience and learnings I had throughout the entire Kyoto Summer Program and how it relates to

my studies of Comparative Literature. Thus, the title “Why engaging with various academic disciplines on a global scale enriches studies in the Humanities”.

Quite a mouthful. But it was a little bit difficult for me to shorter summarize what I want to talk about. Simplified, let´s call it: Leaving the bubble! As I was going through my various lecture notes I asked myself what I was most interested in so I could do more research. It turned out to be impossible to decide! Because every single lecture, class and activity I attended was enriching and interesting in itself – I didn´t want to classify my experiences since I got to know so much about Japan, Kyoto, and different disciplines. Not to forget basics in Japanese.

I eventually realized, what I wanted to write about: The learnings I had that enriched my personal research and thinking, especially with a link to my stance on conducting research and dealing with my learnings at uni – how to take the knowledge and research out of the ivory tower that is academia. Sometimes it was a topic, that really got me thinking, for example lecture 1 by Ochiai-sensee about “Gender in Asia”. I am certainly going to do more background reading on Gender-history from now on.¹⁴

To outline my learnings better I summarized the main points:

1. Content-learnings

Some learnings may be for my private life, for moving on from university after graduating.¹⁵

2. From small to big.

No matter how small and narrow a research area might seem, maybe only relevant for a certain area or country – it can have huge influences on a global scale, for examples technologies developed in response to and experiences after the Fukushima catastrophe can be helpful in other parts of the world.¹⁶ Or engaging historical craftsmanship for the development of new medical equipment which we got to learn about during the Fieldtrip from Prof. KURODA Tomohiro about Nishijin-ori textiles.

3. Student exchange.

Not physically, but at least it was possible for us students to talk and discuss online. Various academic backgrounds, nationalities, time zones... Maybe those talks, and exchanges can lead to collaborations between universities, disciplines or in economical areas later on; or at least inspire future exchanges. How to combine individual studies for a bigger research project, e.g.

4. Learning from each other – new research ideas!

That´s the most important point I want to outline! Different disciplines conduct their research, find and approach topics differently – and in my opinion we can always learn from each other, maybe gain new ideas and methods for our own research.¹⁷ To hear about how different disciplines work, what methods they use, inspired and reminded me why it is so important to

¹⁴ Also the discussions during lecture 4 by Kondo-sensee where I had to apply creative thinking and interpreting which I know from my field of studies for an area completely different to mine.

¹⁵ Like the ideas and tips we got from Kuno-sensee for founding a start-up and engaging in social businesses, how to do it, what´s important etc.; or lectures 4 and 6 got me thinking about my own food and consumption habits that have effects on my surroundings and the environment.

¹⁶ I am thinking of the example of the underground freezing solution to avoid the leaking of contaminated water into the sea.

¹⁷ E.g., Research exchange between Asian countries mentioned in lect. 1.

move outside my own bubble in Comparative Literature, in the Humanities, since we can learn a lot from each other. And I hope that the other areas can also learn a lot from us to strive for new ideas, research and innovations we profit from around the globe.

References:

- Lecture 1: Gender in Asia. OCHIAI Emiko. July 29., 2022.
- Lecture 4: New Sensing Technologies for 9 Billion People's Food Production & Environmental Conservation – Reduction of Food Loss and Waste. KONDO Naoshi. August 1., 2022.
- Lecture 6: Whaling in Japan: Cultural Politics of Food and Conservation . WAKAMATSU Fumitaka. August 2., 2022.
- Lecture 7: The Aesthetics and Sensitivities of the Japanese as seen through Classical Japanese Literature. YUKAWA Shikio. August 2., 2022.
- Lecture 8: Big Vision, Small Steps. KUNO Sachiko. August 3., 2022.
- Lecture 9: Japan ´s energy-environment conundrum. HUGH Michael. August 5., 2022.
- Field trip: Interview with Prof. KURODA Tomohiro. Videos. 2022.

Final Report

Maximilian Hartmann,

121

Heidelberg University

General Impression

The summer program was a very nice experience for me. While the language course started below my previous state of learning, this was a good opportunity to practice and strengthen the basics again. Also, the last days surpassed my previous knowledge, so I was happy with being placed in this course.

The lectures I attended were all very well presented and captured my interest. The only challenge for me was the time zone difference – as some of the lectures I attended started at 1 am for me and some activities before 6 am, it was not always possible to follow them at the height of cognitive capabilities. But I am glad that I attended them anyway as for example the lecture about sensing technologies was quite fascinating to me. The availability of resources on Panda after the lectures was very helpful as well. Besides the mentioned lecture, the ones about gender in Asia, diplomatic ceremonial, and classical Japanese literature were great highlights for me. While the topic of the latter had already been highly interesting to me before the course, the former ones offered insights in areas that were mostly new to me and surprisingly intriguing. It was very pleasant listening to experts in these fields describing their fascinating discoveries.

Other highlights for me were the field trip and the cultural experience. As I already wrote in my field trip report, I found it to be a well-rounded experience, drawing a connection between traditions and current research and innovations. The cultural experience was highly enjoyable as well: It was fascinating to see both the works of Wagashi artists and the machine manufacturing of these traditional sweets. The interview with the company leader offered some interesting insights as well - in general I am very grateful for and to all the interesting people and experts that enriched this program's contents. And while we were only able to enjoy Wagashi on the screen, it was very nice and entertaining to enjoy Origami practically. I will keep the Kusudama as a souvenir of the great experiences of this program.

Another very nice aspect during the Origami session was the opportunity to chat with students from Kyoto university and the other participants. Throughout the program I enjoyed such interactive parts, especially the discussions, which offered interesting perspectives from Japan and all around the world, also in the language course when we had some time left and discussed various cultural questions with the supporters.

I am deeply grateful for all the fascinating new things I learned and all the amazing people I met during the course of the program. It was all well organized and smooth, I never had the feeling of being left alone with any questions or problems. While I highly enjoyed this virtual stay in Japan, I am looking forward to visit Kyoto in person one day, seeing the Campus, the Kimono museum, the Wagashi shops and so much more on-site.

Specific topic: Development of divorce rates in the early 20th century in Japan and Europe

This report is about a topic from the lecture "Gender in Asia". It captured my interest because it defied the intuitive expectations I had. While I assumed that the early 20th century (until 1930) with its innovations, progresses in science and art, and societal transformations led to more progressive views of marriage and divorce, and, thus, increasing divorce rates, I learned that this has not been the case in Japan. This topic also serves as a good example for the necessity of not being misled by assumptions based on other regions of the world, and being open to the fascinating differences of Japan.

At first I examined whether my intuition had been completely wrong. For this purpose, I researched the history of divorce rates for other countries. I found out that in Germany (Rottleuthner-Lutter, 1999, p. 316), France (Brée, 2020, p. 183), and England (Office for National Statistics, 2010) the divorce rates did increase in most of the years (1900-1930), confirming my initial expectation.

Three main reasons for this increase are loosened legislation, an increase in female labour force participation, and cultural changes. The legislation changed to allow more reasons for filing a divorce and to give women more equal rights to men concerning filing a divorce (Rothenbacher & Fertig, 2016; Thompson et al., 2012, p. 33). The increase in female labour force participation meant that women were financially less dependent on the men and therefore did not need to stay in a marriage for financial reasons as much as before (cf. e.g. Ruggles, 1997). The cultural changes

consisted of less social stigma of a divorce and more individualism, i.e. the woman thinks more about what she as an individual wants (ibid.).

Then I took a closer look at the Japanese numbers to verify that there has indeed been a significant decrease in divorce rates (Kumagai, 1983). The next logical step was to research the reason for this trend in the opposite direction to the one found in the West, despite having both similar factors in Japan and an influence of the West, which might lead to the expectation to find a similar trend. The explanation of the opposite trend lies in the different starting point of Japanese divorce rates. Because of lineage as a basic institution for the stability of the family (instead of marriage like in the West) (Kawashima & Steiner, 1960), a bilateral kinship structure with more sexual freedom for women (Ochiai, 2022), and agricultural technology for cultivating rice that led to higher female labour force participation (Sechiyama, 2013; Ochiai, 2022), Japan had relatively high divorce rates already before the changes of the early 20th century. And while some factors like more individualism than before also applied in Japan (cf. Kawashima & Steiner, 1960), the effect of moving away from the traditional more bilateral kinship structure to a pseudo-patrilinear one due to industrialization, urbanization, and the Western influence (Kawashima & Steiner, 1960; Ochiai, 2022) is much stronger in the opposite direction – explaining the decreasing divorce rates.

References:

- Brée, S. (2020). Did the War Break Couples?: Marriage and Divorce in France During and After WWI. In: Brée, S.; Hin, S. (eds) *The Impact of World War I on Marriages, Divorces, and Gender Relations in Europe*, Routledge, pp.155-191.
- Kawashima, T., Steiner, K. (1960). Modernization and divorce rate trends in Japan. *Economic Development and Cultural Change*, 9(1, Part 2), pp 213-239.
- Kumagai, F. (1983). Changing divorce in Japan. *Journal of Family History*, 8(1), p. 87.
- Ochiai, E. (2022). *Gender in Asia* (Lecture).
- Office for National Statistics (2010). Divorce rates data. Published under <https://www.theguardian.com/news/datablog/2010/jan/28/divorce-rates-marriage-ons>. Accessed 2022-08-06.
- Rothenbacher, F., Fertig, G. (2016). Eheschließungen und Ehescheidungen. In: Rahlf, Thomas (ed): *Deutschland in Daten. Zeitreihen zur Historischen Statistik*, Bundeszentrale für politische Bildung, pp. 35-40.
- Rottleuthner-Lutter, M. (1999). Die Entwicklung der Ehescheidung in Deutschland während der letzten 100 Jahre. In: Glatzer, W. (eds) *Ansichten der Gesellschaft. Gegenwartskunde — Sonderheft*, vol 11, VS Verlag für Sozialwissenschaften.
- Ruggles S. (1997). The rise of divorce and separation in the United States, 1880-1990. *Demography*. Nov;34(4), pp. 455-66.

Sechiyama, K. (2013). Patriarchy in East Asia: A comparative sociology of gender. Brill.

Thompson, G., et al. (2012). Olympic Britain: Social and economic change since the 1908 and 1948 London Games, House of Commons Library.

Final Report

Diana Zhuunussova

122

Heidelberg University

1. General impression about the program

During the last two weeks I've not only learned Japanese language in a great international team with students from different countries, but I also learned a lot about the different scientific and cultural topics in Japan, such as energy, gender, diplomatic relationships, Covid19 pandemic and many other topics. I enjoyed the presentations of the professors from Kyoto university and Stanford university. I also had a great time learning about Japan's culture and traditions during the field trip and the cultural experience session. It was a lot of fun learning about Wagashi (traditional sweets), kimono and traditional Japanese fabrics (which are also surprisingly used in medicine). Making origami was also a great experience for me. We've made Kusudama together which I saved as a remembrance about the summer school. The whole program was organized very well and the whole team is very friendly, polite, and always reachable for any kinds of questions. The application process was not difficult and the programs used at the summer school (such as Panda and Zoom) and user friendly. It was always possible to talk to other participants and exchange opinion with each other, as we always had a chance to discuss in groups and we always received some tasks or discussion topics. We always received a great support in the groups from the supporter team. They always tried to create a friendly and trustful atmosphere between the participants, helped us to begin the discussion and also shared their experience in Japan. The Japanese course was very helpful and interesting for me. Our teacher tried her best to make the information and the language rules understandable for everyone. We had a lot of different exercises everyday which made the course very interesting, and the time passed very fast. I am very thankful for everything I learned this summer and hope to get a chance to experience the same one more time in the future.

2. Japan's energy-environment conundrum by Dr. Michael Hugh

My favorite lection is the lection about Japan's energy-environment conundrum. In this lecture Mr. Dr. Hugh presented the energy situation in Japan now and in the past including different energy sources, such as nuclear energy, fossil energy (like oil, coal and natural gas) as well as renewable sources of energy. Mostly Dr. Hugh talked about the nuclear energy, which is a very important energy source for Japan which will be criticized often, especially after the Fukushima nuclear disaster. Nuclear power energy was a national strategic priority in Japan for a long time in the history. As of

March 2020, of the 54 nuclear reactors in Japan, there were 42 operable reactors but only 9 reactors in 5 power plants were operating (WNISR 2022). I found this topic very interesting because I study geography and have done different research about the energy topics. My main point of interest is climate change and that is why I decided to do an investigation about the renewable energy use in Japan, as this type of energy is the most sustainable and nature friendly one. As Dr. Hugh said, renewable energy is very important in Japan's politics and there are a lot of plans made for increasing the amount of energy produced with renewable courses, such as water (hydro energy), wind, sun (solar energy), biomass and other much less developed sources than the ones that have been mentioned. Japan currently produces about 20% of its electricity from renewable sources. The Fourth Strategic Energy Plan set the renewable share goal to be 24% by 2030. As this target can be reached very soon, the plan has been changed to 36-38%. (Climate Energy Tracker 2022). Yoshihide Suga said that achieving the new target would not be easy. "We will continue trying for an even higher cut of 50 percent." (Takemoto & Obayashi 2021). In the next 15 years, Japan intends on investing \$700 billion into renewable energy (Climate Energy Tracker 2022). At the moment Japan is number six in the ranking list of leading countries in installed renewable energy capacity worldwide after China, U.S., Brazil, India and Germany (STATISTA 2022). Especially nowadays the topic of renewable energy is very important in the politics, as the whole Europe and also Japan are facing energy problems facing the war in the Ukraine and the climate change.

Sources:

Climate Energy Tracker (2022): Japan. Country summary. Online:
<https://climateactiontracker.org/countries/japan/> (last review 17.08.2022)

ISEP (2021): Japan's Solar Industry Compared To Others. Online:
<https://www.isep.or.jp/en/1075/> (last review 17.08.2022)

STATISTA (2022): Leading countries in installed renewable energy capacity worldwide in 2021, online: <https://www.statista.com/statistics/267233/renewable-energy-capacity-worldwide-by-country/> (last review 17.08.2022)

World Nuclear Industry Status Report (2022): Japan. Online: worldnuclearreport.org/+Japan-37-+-html (last review 17.08.2022)

Yoshifumi Takemoto, Yuka Obayashi (2021): Japan vows deeper emission cuts as Biden holds climate summit, online: <https://www.reuters.com/article/us-climatechange-summit-japan/japan-aims-2030-greenhouse-gas-reduction-goal-to-46-idUSKBN2C90Z8#> (last review 17.08.2022)

Final Report

Angela Christina MAIDHOF

KSP Number 123

Heidelberg University

1. Overall Impression

The experience during the Kyoto Summer Program has been broadening and inspiring in many aspects, not only for my studies but also in my personal life.

Firstly, I enjoyed the variety of topics and areas of the lectures. I would not have known about things like technologies to reduce food waste, because my studies are in a completely different field. I value this a lot because thinking out of the box is an essential skill for problem-solving. Wedell-Weddelsborg (2020) gave a very good example of that: Imagine a big house with an elevator. Inhabitants are complaining about the elevator being too slow. An engineer would try to make the elevator faster, meanwhile a psychologist would put mirrors in the elevator. This keeps people busy, which shortens the perceived waiting time in the elevator significantly. This shows, that having diverse teams and changing perspectives can make a big difference from having homogenous teams.

Additionally, it was interesting to learn more about the academic backgrounds of the lecturers. Most of them shared their pathway, which was often shaped by coincidences, like meeting an excellent professor who awoke a certain interest. This taught me to be relaxed about the future and believe in myself and my ideas, wherever they will lead me.

Secondly, the cultural parts of the program were very interesting and gave an authentic and lively impression of Japan. I appreciated the mixture between hard facts and discussions among students a lot. Nevertheless, I wished we would have had more time to discuss and understand each other's points better.

Furthermore, the language classes were a valuable addition to the program. Before the program, I have never taken any Japanese course. Hence, I started from the very beginning and tried hard to learn Hiragana and produce some sentences. I remember, when I first accessed PandA everything was written in Japanese. I had a translator open to figuring out, how to change the language to English. Later, I remembered that this was described in one of the brochures. However, I was proud of myself to have figured it out. I was proud to have learned bits of Japanese and became motivated in continuing to learn the language.

What I also want to emphasize is that I was surprised by how much I felt transported to Japan, even though I just sat at home in front of my laptop. Especially the videos, for example about making Wagashi, were helpful for that. Having the people from the videos in the live Q&A session was very interesting.

Moreover, in my opinion, the sessions were all very organized, well-structured, well-supported with enough people, and well-moderated, even though a little bit longer breaks between sessions would have been helpful for me to regain full focus, the day started early in the night for me.

To put it in a nutshell, I will keep the program in very positive memories and take a lot from it with me to my home university.

2. We're all in this together – Facing global challenges through equality and fairness

The lectures and discussions during the Kyoto Summer Program covered many current issues that Japan is facing. Most, of these issues, like energy politics and food waste, are relevant to the rest of the world too. Therefore, I chose the title “we’re all in this together”. What inspired me for the subtitle “facing global challenges through equality and openness” is the two gender discussion sessions where we – several students from all around the globe – talked about the current situation regarding gender (in-)equality.

I was surprised to learn in the discussion sessions, that Japan ranks a total of 116 out of 146 and 121 of 146 in the category “economic participation and opportunities” of the latest Gender Gap Report, which is a statistic from the World Economy Forum (2022). Therefore, I wanted to know more about the reasons behind that and was especially interested in the current situation and ways to tackle the Gender Gap.

The reason behind the low position in the ranking in the field of economics is mainly due to low women’s workforce participation. In Japan, there is a big gender wage gap, which is explained by “factors such as discrimination against women, differences in human capital (education and experience) and occupational segregation by sex” (Estévez-Abe, 2013, p.84).

A movement tackling the problem of little women in economics arose with Kathy Matsui’s thesis paper “Womenomics”. Womenomics is a word fusion between women and economics, and the main idea is to integrate more women into the workforce. Even though this contributes to gender equality, originally, Womenomics was intended as a method to tackle the demographic crisis which is a phenomenon that occurs in most industrialized countries. However, it is very prominent in Japan because its’ workforce is shrinking especially fast (Matsui et al.,2019).

Ever since Matsui’s “Womenomics” thesis paper, Japanese politics engaged in favour of integrating more women in the workforce, not only part-time but full-time. Measurements included for example the increase of daycare capacity so that women can go to work the whole day and earn money, instead of unpaid care work. The improvements of the measurements are visible: For example, the ratio of mothers returning to work earlier has risen from 40% to 53%. Moreover, the M-shaped curve which refers to the decreasing number of women in the workforce during their twenties and thirties is flattening (World Economy Forum 2022).

Nevertheless, as the Gender Gap Report showed there is still a lot of room for improvements to achieve gender parity. Feminist activist groups like the Women's Action Network or the National Women's Education Center are fighting for gender equality with different projects. Female role models, like Katy Matsui, can also help to encourage women to pursue a career even with a child. Ideas for the future to think about are for example women quota for leadership positions as it is already established in other countries like Germany. Finally, in my opinion it is essential to treat everyone equally and fair to create a sustainable society.

Resources:

Aulia, Bintang; Iskandar, Kurniawaty (2021): Towards sustainable society: Womenomics and women employment in Japan. In: *IOP Conf. Ser.: Earth Environ. Sci.* 716 (1), S. 12103. DOI: 10.1088/1755-1315/716/1/012103.

Estévez-Abe, M. (2013). An international comparison of gender equality: Why is the Japanese gender gap so persistent. *Japan Labor Review*, 10(2), 82-100.

Franklin, Bob; Hogan, Mike; Langley, Quentin; Mosdell, Nick; Pill, Elliot (Hg.) (2009): Key Concepts in Public Relations. 1 Oliver's Yard, 55 City Road, London EC1Y 1SP United Kingdom: SAGE Publications Ltd.

Matsui, K., Suzuki, H., Tatebe, K. (2019): Womenomics 5.0. Progress, areas for improvement, potential 15% GDP boost. <https://www.goldmansachs.com/insights/pages/womenomics-5.0/multimedia/womenomics-5.0-report.pdf>

RICO DE LA VIESCA Virginia; DEV/TD/SC (2009): Key Messages. In: Bob Franklin, Mike Hogan, Quentin Langley, Nick Mosdell und Elliot Pill (Hg.): Key Concepts in Public Relations. 1 Oliver's Yard, 55 City Road, London EC1Y 1SP United Kingdom: SAGE Publications Ltd, S. 123.

World Economy Forum (2022): Global Gender Gap Report 2022. https://www3.weforum.org/docs/WEF_GGGR_2022.pdf

Kyoto Summer Program Report

Diba Rafii

KSP No.124

Heidelberg University

1. General Impression

My general impression of the Kyoto University Summer Program 2022 is positive. We gained an insight into Japanese culture, language and had interesting academic lectures. For me, it was nice to expand my knowledge in other fields than my major studies. E.g., Japanese literature and gender studies class was captivating. It is unfortunate that the summer program is not in person due to the

COVID-19 pandemic. Yet, I think we just performed very well in the online classes and had a variety of nice discussions. The program was good structured, and the teachers, instructors, supporters and students were well organized, kind, willing to help and interactive. Furthermore, it was really fascinating to get in touch with students all over the world, get to know and chat about other universities, countries and cultures. Also, the final discussion round expanded my views to controverse topics, hearing and thinking about other opinions of the students and discussion pros and cons. I was very excited to learn Japanese language during this program. Within this short time-period of 8h, the Japanese Elementary class course was really good structured, and the students got to learn a lot. It was good to train the pronunciation of all words and learn some basic Japanese sentences and manners. I sincerely love the politeness and kindness in the Japanese culture and language. The fieldtrip of the program and the cultural experience was also interesting to me. Doing some Origami online was really fun and supported the interaction in the group. During origami we talked and got to know each other better. Unfortunately, the academic lectures were hold on times which were sometime in the midnight in Germany. The difficulties of the night shift would not be there if the program had taken place in presence in Kyoto. Nevertheless, coping with the pandemic, I am happy that we got the chance to attend to the class and that there is a way to get into international contact, learn about new cultures and get in touch with students around the world.

Overall, I think this program is an excellent possibility to get a first insight into Japanese culture, language and society. It is perfect for preparation purposes before studying or visiting Japan in future. I hope to travel to Japan soon, so that I can apply my gained knowledge of this program!

2. New technologies to reduce food waste – innovative technologies used in Japan

Due to the actual controversial topic of global warming, reducing food waste and control in consumption is getting more and more important nowadays. Especially because the global population is increasing worldwide year by year. The lecture of Prof. Kondo “New sensing technologies for 9 billion people’s food production and environmental conservation” was captivating my interest in the possibilities to reduce food waste, which is going along with a reduction in energy loss. Interestingly, Prof. Kondo showed us that there are a variety of possibilities to cope with the challenge of food waste and environmental harm. First, enhancing the productivity of agricultural products in open fields with a minimum environmental load, e.g., robotic machines to perform a nearly automatized and smart agriculture Second, it is important to reduce food loss and waste after harvest and at the consumption stage. Here, technologies are developed and being researched nowadays to identify consumable food and separate them efficiently from rotten fruit (e.g., X-ray or fluorescence imaging). Meat consumption is a huge factor in food loss globally. Here, calculating the exact number and size of fish could reduce overfeeding, disease progression, and sludge. The variety of the use of vending machines in Japan was captivating my interest. These innovative machines reduce overproduction by preparing the food by order and safe time by ordering food by mobile phone which will be ready for pick up for a set time. Also, developing a smart device that could identify rotten food in the fridge for everyday use at home would reduce unnecessary food waste. Additionally, the partial re-use of food waste by producing e.g., food material powder from

spoiled food could reduce the total food waste rate. During individual research about this topic, I found a Japanese company Mizkan Holdings Co. that produces concentrated vegetable paste and snack bars that use the whole of a vegetable including cores, skin, and seeds. Furthermore, I found that there are several upcycling possibilities. For example, using off-grade bananas to produce banana chips or not acceptable cucumbers for pickles. After individual research, I found that there are also technologies in research to extend the shelf-life of food. Plant matter sprays could slow down the spoiling process and thus reduce food waste (companies: Apeel, Mori, Hazel). In Germany there are also organizations rescuing food from supermarkets and restaurants, selling them cheaper, or giving them to social organizations for destitute people. This could be also integrated into other countries to reduce food waste but also help destitute people, by giving them a meal that would rather go to waste.

All in all, I am excited to see what other technologies will be developed in future. I hope that they get on the market as soon as possible and that we will use them on daily basis to protect our environment and reduce global warming. For this, it will be also important to teach more about the importance of food waste and generate a novel mindset in this topic, so that a lot of people start to think about it and reduce unnecessary consumption.

References:

- Prof. Kondo Academic Lecture “New sensing technologies for 9 billion people’s food production and environmental conservation”, Laboratory of Biosensing Engineering Graduate School of Agriculture, Kyoto University, Japan
- <https://www.nippon.com/en/news/yjj2022031300132/>
- <https://nbs.net/innovative-solutions-to-food-waste/>

Final Report ILAS

Chazar Testere

125

University of Zurich

1. General impression about the program

I was very happy with the program, and I want to thank everyone for putting in all the hard work and organizing such a wonderful experience, making Kyōto and Kyōto University accessible through Zoom which regarding the current situation is a pleasant change. It was a diverse and well-organized summer school program with a lot of different research and ideas presented in the academic lectures by exceptional people and fun and educative moments during the Japanese language classes that challenged and educated others and me further. I also enjoyed the discussion

sessions in English, where I and many other students were able to talk and share our views on different topics (my favorite one being the discussion about the Nuclear Power).

2. The Nuclear Power “Problem”

Nuclear Power can both enhance and destroy the environment we live in. With its CO₂ poor energy production, it can be used as a useful tool to fight climate change but it's important to point out that the waste created by these facilities is to this point not completely reusable and is bunkered under the ground which can cause terrible disasters if damaged in any way for example by an earthquake. More research regarding safety and waste recycling measurements are needed to avoid catastrophic events from happening. The Fukushima nuclear disaster refers to a series of catastrophic accidents and severe incidents at the Fukushima Daiichi (Fukushima I) nuclear power plant in Japan and is an example for the missing safety and research hypothesis mentioned. With the Tōhoku earthquake the power plant, located on the coast, was also damaged and therefore consequential damage occurred simultaneously in four of six reactor units. The reporting of the catastrophes led to greater skepticism or a change of mood in many countries to the detriment of the civilian use of nuclear energy. Several countries adjusted their nuclear energy policies after the terrible accidents of Fukushima. With the proper knowledge to fix its errors nuclear power can be a useful weapon against climate change and energy scarcity.

Shenle Li
KSP No.127
Technical University of Munich

It has been a meaningful summer having been able to attend the summer school at Kyoto University.

It was my first time talking to real Japanese in Japanese and also learning the language from a good amount of native speakers. It really helped with my Japanese skills.

Meanwhile, digital laboratory visits and field trips surprised me by showing me how the current technologies can bring us views and experiences thousands miles away from my location. I could not help rethinking about our future and how I should see digitalisation.

Even though the summer school was a slight too short, I will remember this special summer forever.

Final Report ILAS

Name: Alicia Dimroth

KSP Nr: 128

University: Technical University of Munich

1. General impression about the program

Having never visited Japan, it was very impressive to get such a deep insight into multiple aspects of Japanese culture and current problems, almost like I was visiting Japan for the first time!

Hopefully, some day I will visit Kyoto and taste the Yatsushashi or talk to the interesting professors.

Especially the Japanese language classes were very valuable for me. Even though I already participated in multiple language classes hosted by my home university, this was the first time to have such a good supervisor relationship. This is no doubt caused by Ms. Shimohashi, but I also have to attribute it to the teacher/student ratio. This allowed me to practise and improve my speaking skills a lot. Every day after class, I would learn some new monologue by heart because I enjoyed it so much.

Aside from this, I would say I learned a lot from the discussion sessions. Looking back, I would appreciate having the chance to prepare myself more for the discussion topics before the Summer Program in order to contribute more during it. However, it was still nice to hear about personal experiences from other countries.

In my opinion, energy politics was an especially important topic to discuss in an international group. Seeing as the oncoming energy crisis is a very transnational problem, it was a great way to learn how each country uses the resources it is given and how politically controversial this topic still is in most countries. Since each country's policies are influenced by its culture and the established system, seeing perspectives from multiple sources helps seeing the common factors and separates the problem from its different solution approaches.

Overall, I had a very nice time in the program. Of course, I would prefer to meet in person next time, but it was still a very enjoyable experience meeting people from different countries and learning about Japanese culture while sitting on my living-room couch.

2. Japan's gender inequality

I was very interested to hear about the struggles of gender inequality in Japan. The statistics quoted was from the World Economic Forum's 2022 Report on Gender Equality. It was surprising to me that even though the causes of the gender disparity are very similar in Germany and Japan, Germany ranks much higher. Both countries traditionally have family models structured after the "male breadwinner model". As a result, both countries have a lot of women in unpaid care work, looking after small children as well as the elderly.

However, one of the dividing factors was culture-based. In Japan, homogeneity is perceived as a great strength, leading to great social cohesion. With less focus on dividing factors, feminist movement towards equal treatment and privileges is less prevalent.

As a result, Japan's viewpoint on the equality gap is predominantly economic. Instead of focusing on diversity in the workforce and its positive influences, Japanese politics focus more on increasing the workforce by including women. Of course, this is also an important aspect, especially considering Japan's ageing society.

However, when thinking about the future "war for talent", competitors will have to be able to provide a good work environment for women in order to gain workers. In my opinion, this will only be achieved by policies that focus more on quality of work instead of quantity.

Final Report General Impression of the Program

**Gamtessa, Dagim Yosef
KSP Number: 131
Addis Ababa University**

It is my pleasure to be part of this great summary online learning program, which really gave me so many insights and made me feel educated and encouraged at the same time. I'm really impressed by Kyoto University Online summary program attractiveness. It was a wonderful academic program I had ever before.

All of the instructors who gave us lecture/presentation were well-prepared and excited during the program. They were open minded and dedicated to share their knowledge and to respond to our questions. Besides, their course organizational skills, command of the subject ability to create interest, ability to speak fluently, and ability to explain their ideas clearly overwhelmed me too much. In addition, all supports and leaders of the program were showed interest, enthusiasm and acted friendly. They made me introduce myself and talk my favorite things in Japanese language.

The courses increased my general knowledge and helped me to develop my skills, I have also enjoyed learning from cultural experiences such as Indigenous knowledge of Japanese clothe and food making. The attractiveness of cultural experience on Kimono inspired me to do my final presentation on indigenous Oromo Clothe making. I learned a lot from wonderful Japanese culture. The Japanese language course was very impressive and extra ordinary. They way an instructor and supporters of the Japanese class approached and made me practice the language were astonishing. What a wonderful people!

Generally, the 2022 summary online program of Kyoto University were special and academics. As an international student from Africa I'm confident enough to say that I got a lot of knowledge and skills from the program. The program made me to see my future from different perspectives. I also advice African students to participate on such a such paramount academic program prepared by Japanese university in general and Kyoto University in Particular. I hope we will meet each other one day physically and learn from you directly.

Diplomatic Ceremonial in the last decade of the Tokugawa Shogunate: Japan's first step in to modern diplomacy before the Meiji Restoration.

I have learned from this specific topic about the diplomatic ceremonial, how to conduct it, with whom to conduct it and what kinds of credentials needed to conduct it. In addition, I learned how Japan began its modern diplomatic relations with rest of the world especially with the west.

I learned that was in 19thc that Japan began modern diplomacy. Mid 19thc were considered as encounter between Japan and western because credential presentation was held for first time at audience of Dec. 1857 when Townsend accepted by Tekugawa Lesada after 2 centuries of Japan isolations. I have learned about modern Japan and USA diplomatic relations that was restored by the efforts of Tsutsui Masanori (1778-1859). However, Japan had diplomatic relations with Korea before that. Tokugawa Shogunate had maintained official relations with kingdom of Chosen and Ryukyu. And Tsusho maintained commercial relations with China and Netherlands. Japan refers Korean relation as model.

I got knowledge about that modern diplomatic ceremonial had already been developed by the early modern regime of Japan before Meiji restoration. Moreover, Japan reconsidered the possibilities of existing understanding of the encounters.

I have interested in this specific topic because my educational background is political science, diplomacy and International relations. I took courses related to the diplomacy and my knowledge on diplomacy expanded by this specific courses. Also I got opportunity to learned about pre-modern and modern Japan diplomacy.

Since I took this course I'm researching about Ethio-Japan relations and got understanding on the bilateral relations between Japan and Ethiopia.

Generally, the diplomatic ceremonial academic class were attractive and the way an instructor presented it was wonderful. As a result, I'm highly interested in this specific course.

Final Report

Name: Matiws Damitew Yifatu

KSP No: 132

Home University: Addis Ababa University

General impression about the program

Most people in Ethiopia thoughts that online education is not as such a good way of Education. Probably this view is universal. Beside my masters Education in Addis Ababa University I am studying my second masters education from University of Poltico di Milano Italia in sustainable management resources and cultural heritage management online.

The Kyoto online summer program is my second exposure to online education. Even if it was only three weeks I am so surprised by the methods and efficiency of Kyoto University, professors, coordinators and student supporters. It is very intensive, focused and teach me how to effectively and efficiently utilize time as Japanese because few of the programs are in the midnight that shows

me how to use the midnight which is wasted time before. So because I did learned a lot from you within two weeks I did change my attitude about online education.

Besides education, my second impression about the program is that it really shows students a way to immerse into Japanese culture. How humble the Japanese people are? I wish I can be Japanese. It is my first exposure to meet Japanese people and teachers. But more than any thing you teach me about the extraordinary culture of Japan. As an anthropologist that is my focus. The program enables me to immerse into the world of Japanese. To this effect in Ethiopia there were scholars known by the term “Japanizers” who wants to “Japanize” Ethiopians. I did read and mini research on this “Japanizers” for my masters program in indigenous knowledge systems of Ethiopia in the institute of Ethiopian studies in Addis Ababa University. I was supportive of their thoughts. But this program now pushed me more to become one of the “Japanizers”. That it will enable me to study and write about Japanese and Japan.

My most interesting impressions about the program is link to the “the student supporters”. First I was wondering way the Kyoto students doing their? But a little while I see how you enables them to become effective and efficient Japanese like their teachers.

Generally, to my view it was one of my best moment in my educational career. Thanks all who makes successful. I wish I can meet you in person in Kyoto.

FINAL REPORT FOR ILAS (KYOYO UNIVERSITY SUMMER PROGRAM)

Student Name: Siafwanzya Conceptor

KSP Number: 133

Home University: University of Zambia

1. GENERAL IMPRESSION OF THE KYOTO SUMMER PROGRAM

Introduction

The 2022 Kyoto summer program began from 28th July to 10th August 2022. It is a short-term online program that accommodates international students from Kyoto-partner Universities across the world. The program is established and run by the Kyoto University Institute for Liberal Arts and Sciences (ILAS) and Kyoto University Asian Studies Unit (KUASU). According to this program, participants learn more about the political, cultural, historical, social, and ecological issues facing Japan.

Successes

As one of the international students, having participated in the program enabled me to learn the basics of Japanese language and culture. For instance, “*how do you do*” in Japanese is “*Hajimemashite*” and “*am pleased to meet you*” is “*Duozo yoroshiku onegaishimasu*”, and many other terminologies and phrases. I also enjoyed learning about the origin of Kimono which is the

Japanese traditional outfit as well as how to make *wagashi* and making *origami* too. Notable among other activities was the aspect of gender issues in Asia and Japan in particular. These activities are very good to encourage inter-cultural communication between individuals from different countries. It also encourages mutual understanding since we live in one global village. Other than culture, students were also exposed to presentations in various fields such as agriculture, contemporary issues (Covid-19 pandemic), technology and design.

It is also important to take note of the other activities and sessions learnt in the program. For instance, I was able to appreciate the challenges and opportunities faced by Japan in the energy and technology sector. This was good as it provided an eye-opener on the need to diversify energy sources and preparedness to handle unforeseen disasters.

The Kyoto Summer program provides one of the best platforms for learning in this era of social distancing necessitated by Covid-19. Indeed, it was not possible for some participants from other countries to travel to Japan due to restrictions imposed by governments. This could not stop the program from going ahead but participants were able to interact with their lecturers. By the time we ended the program, students were able to contact each other.

Challenges

The most challenge was the language problem especially on lectures presented in Japanese. The language was much easier to learn how to speak but challenging to write. Secondly, internet connectivity was a problem. Sometimes I could be cut off during the lecture, hence missing out on important aspects. Besides, I faced a challenge to switch between the Zambian time zone and Japanese Standard Time. This was experienced in the first few days of the program.

Recommendations

It is important to attend to the following recommendations;

- All lectures to be recorded so that participants who miss out due to internet challenges can view them at convenient time.
- Localize the program according to regions so that those in Africa can be grouped and learn at the same time zones.
- Conduct short term student/lecturer exchange visits.
- Include other cultures in the curriculum so that those from Japan can also learn African culture.

2. CHOSEN TOPIC: FOOD PRODUCTION AND ENVIRONMENTAL PROTECTION

Food production and environmental protection is a way of providing food for today without exhausting the natural resources for future generations (FAO, 2018) and meeting the sustainable development goal number 2. One of the greatest challenges currently is how we can increase food production with environmentally friendly and sustainable production systems. The agriculture sector needs to develop more technologies in order to increase production to solve trade off problems on food production and environment especially in Africa, Zambia to be precise. Some technologies such as taking remote sensing to the next level and reduction of food loss and food waste at post-harvest level (Calvao & Pessoa, 2015).

Improvement in terms of eating habits, shelf life, citrus fruit grading systems using Ultra- Violet fluorescence with sensors can detect not only sugar levels but also rotten ones or those with defects (Kondo et al, 2021). Machinery with sensors for grain guides e.g. rice wheat maize's moisture content and size. A gender detector at egg level can be explored to help the farmer know of how many eggs will be cocks and how many will be hens.

In aquaculture, farmers are not usually sure of how many fish are in the pond or how much they are growing, therefore; there is a tendency of over feeding which then leads to accumulation of sludge on the pond floor causing diseases. There is need to educate fish farmers in the way that they feed their fish as well as use some technology which can detect the amount of sludge on the pond floor. The question for the young researchers in this field is that; Is it possible to use bio remediation in the pond which can grow on the sludge in order to reduce the risk of diseases? If it is possible then researchers should carry out a research to understand which bioreactors can best work for this experiment.

Final Report

Parvathy, SAILESH

KSP number 134

Indian Institute of Technology Guwahati

Part 1 - General Impression about the Program

The highest education is that which does not merely give us information, but makes our life in harmony with all existence.

- *Rabindranath Tagore, Indian Poet and Philosopher*

In the 21st century, the world is waking up to a more diverse, inclusive, and connected world where people aspire to grow through mutual knowledge sharing. Here, education is a project of global exposure. It is not merely about transferring information, but about immersing in different cultures, networking with people from around the globe, and collaborating to produce creative output. The purpose of education then is to enable creativity through harmony.

When I applied for this program, my aim was to gain an understanding of Japan, especially its economy, to complement my knowledge and research on South Asian economies. However, the program also made me a student of Japanese culture, language, and ideas. This produced a remarkable result - by looking at the world through the lens of a different cultural standpoint, I was able to develop new perspectives and think about old issues in new ways! For example, during Prof Hugh's academic lecture (9) on Japan's energy-environment conundrum, I was able to initiate a discussion on whether Japan's history of surviving, recovering, and rebuilding stronger from a nuclear attack during the World War, has resulted in institutional capabilities that helped to tackle the nuclear leak and exposure during the Fukushima incident. Finding strength, knowledge, and ability within historical experience is a superpower of the Japanese people - we have seen it in action during multiple occasions ranging from the Great Meiji Restoration to the financial crisis of 2008. By thinking from that perspective, I found myself looking into the nation's experiences for solutions for modern problems. This exposure shift was perhaps my most important learning outcome from this program.

In addition to the insightful lectures, I really appreciated the field trip and cultural experience. I was delighted to see how, as South Asian countries, India and Japan had so much in common. The Nishijin-Ori textiles reminded me of India's traditional textiles and the regions to which they belong. From Kanchipuram sarees to Benares silk, geographically concentrated textile art is an important feature of India. Learning about the Kimono shows how intricate history and rich cultural evolution can be weaved into our clothing too. Overall, the cultural experience and field visit were very enriching experiences for me. It goes without saying that Japanese classes were interesting and impactful. It is amazing how much we can learn in a span of 10 hours! I was very delighted when I could complete my Japanese presentation and understand the Japanese emails sent by our dear instructor Kashiwagi-sensei. Even as a multilingual person, learning a new language is always an exciting and rewarding challenge. I really appreciate that the course was structured to make it an interactive, activity-based experience.

In sum, the Kyoto Summer Program has been a transformative experience for me. The organisers have been immensely kind and supportive. I wish we all get to meet in person in the future!

Part 2 - India-Japan Clean Energy Partnership

During my final presentation, I had the opportunity to compare the energy policies of India and Japan, including the common challenges both countries face, targets set in the international arena, and the policy solutions adopted by both countries in this sector. Here, I would like to delve deeper into collaborations between India and Japan in the area of renewable energy. This write-up is inspired by Academic Lecture 9, where we learned about Japan's explorations of a sustainable solution for its energy dependency and fossil-fuel dependency problems. I am currently in the process of learning more about this topic by exploring online courses, and reading recent publications. I would like to carry out some graduate research in the near future as well! Here are my findings so far on this partnership -

On March 19 and 20, 2022, the 14th Japan-India Annual Summit was conducted in New Delhi. Here, the Prime Ministers of both countries announced the India-Japan Clean Energy Partnership. The foundations of this partnership, however, was laid many years ago. In 2007, the first Japan-India Energy Dialogue was carried out, where both countries explored ways to achieve more efficient renewable energy solutions. In the following years, ten such bilateral dialogues focusing on energy policy were conducted.

By taking note of Japan's Asia Energy Transition Initiative, both countries acknowledge that there is no single pathway to reach carbon neutrality and energy efficiency, especially in a region as diverse as Asia. Hence, there is a need for close cooperation in four areas described below -

1. Electricity and energy conservation
2. New and renewable energy
3. Petroleum and natural gas
4. Coal

Four working groups are set to be formed under each of these areas (by merging the existing working groups under the Japan-India Energy Dialogue. One ministry from each country has been assigned the responsibility of leading the initiatives under each area. Sustainable and clean construction (including the production of clean steel), urban planning and waste handling (including water resource conservation and digital waste reclamation) are two key areas which are expected to be included in the partnership in the near future. Apart from technology transfer, both countries are set to collaborate in arranging long-term financing facilities, research and development grants, and training and capacity building. Through employment generation, innovation encouragement, and investment flows, India and Japan are set to overcome the challenges that they have faced in transforming renewable energy to a major component of their energy mixes.

This, however, is not the end of energy-sector discussions between both countries. In a press report, the Prime Ministers of both countries announced that further negotiations and planning are underway to create a Joint Credit Mechanism (JCM) which will enable both nations to fulfil the terms under Article 6 of the Paris Climate Accord. In addition, Japan has expressed their interest to join the Indian-Swedish Climate Initiative (LeadIT) that aims to create cleaner heavy industries.

In my opinion, this initiative is extremely relevant in the context of the recent COP26 summit, and the IPCC report that set the stage for it. According to this report, to keep global temperature increase capped at 1.5 degree celsius in this century, net-zero emissions by 2050 is necessary. In the COP26 summit, many countries (including India) revised their commitments and charted out plans to achieve these. However, our experiences from the Kyoto Protocol in the 1990s shows that without global cooperation and government-led efforts, this result might not be achievable. Let us hope that the Japan-India Cooperation will set an example for this path.

References -

Announcement of the India-japan Clean Energy Partnership (CEP) - METI, Government of Japan: <https://www.enecho.meti.go.jp/en/category/others/cep/20220319.html>
Joint Statement of 10th Japan-India Energy Dialogue - METI, Government of Japan: <https://www.meti.go.jp/press/2019/12/20191210003/20191210003-1.pdf>
“India, Japan launch clean energy partnership at 14th Annual Summit” - ANI, as published in Business Standard: https://www.business-standard.com/article/international/india-japan-launch-clean-energy-partnership-at-14th-annual-summit-122032000059_1.html
Visit Detail of India-Japan Clean Energy Partnership - MEA, Government of India: <https://www.mea.gov.in/incoming-visit-detail.htm?34992/IndiaJapan+Clean+Energy+Partnership>

Final Report

Sumira RAO

135

Indian Institute of Technology, Guwahati

1. General Impression of the Program

From the onboarding, through the classes, and up to the conclusion, my experience has been very positive. There were several highlights during my time studying at Kyoto University, Institute of Liberal Arts and Sciences.

The lectures were varied and supported discussions that were fruitful and relevant to the problems faced by Japan and worldwide. Many illustrious professors introduced matters from the Japanese perspective which deserve to be studied to foster a higher rate of exchange of quality ideas among citizens from other nations. The program also presented an excellent opportunity to learn conversational Japanese, with extraordinary progress in merely ten hours of instruction. A hidden gem was the exploration of capsules of cultural experiences brought in mid-lesson by the student facilitators.

The student discussion sessions held regularly were engaging and helped break the ice among the participants. Students tend to become withdrawn especially during online activities but grouping into break-out rooms ensured that everyone had sufficient time to voice opinions and share their experiences. A lot was shared about energy sources, conservation, gender, politics, and our role as educated individuals in the world today. The diversity of students in terms of socio-economic, cultural, educational, and occasionally political backgrounds welcomed new frames of reference and views that added dimensions to each discussion. Post the group-wise dialogue, all ideas generated were shared in brief with the entire batch.

Organizing field trips for an online audience is unconventional, but was very enjoyable and informative. A remarkable aspect of the program was the real-time interaction with actual

professionals in relevant industries, who imparted valuable trade secrets, strategies, applications, and the shared ideology of craft preservation and evolution. It was wonderful to see so many individuals take pride in their work and indulge in conversation with students.

The program was efficiently managed to facilitate stress-free learning. There were many opportunity areas to be studied, limited only by the enthusiasm and efforts of the participants.

2. A Comparative Study of Aesthetics in some Classical Japanese and Indian Arts.

Historically, Japanese and Indian cultures have had little influence over each other, but they do share some core philosophical concepts, especially in some of the classical arts. The following observations have risen after attending the following courses: -

- .Academic Lecture - 7, Aesthetics and Sensitivities of the Japanese as seen through Classical Japanese Literature by Prof. Shikiko Yukawa.
- i. Japanese Language Class (E-1) by Prof. Miwako Kashiwagi.
- ii. Fieldtrips and Cultural Experiences.

Emotionalism, i.e., appealing to or evoking a change in moods and emotions is extensively used in both cultures. For example, a popular Indian aesthetic is the use of Rasa or Bhava (meaning emotions), which has parallels to the KA-CHO-FU-GETSU philosophy of appreciation of the subtleties of nature.

The use of natural symbolism and imagery is also significant, for example, Saijiki and the symbolic significance of various indicators of the four seasons in Japan, like sakura for spring and the full moon for autumn. In Indian art and sculpture, natural symbols and images are linked to religion and the Gods.

The similarities extend to theatre and music, Japanese Kabuki and Indian Kathakali are almost contemporary to one other. Both tell fantastical and magical folktales through delicate or elaborate gestures, accompanied by music and percussive instruments. The actors' interjections are deliberately emphasized. The make-up and costumes are vibrant and multi-layered, with special props for different characters.

Also remarkable is the fact that though Japanese and Hindi languages belong to different groups, they share similar grammatical rules, sentence structures, and phonetic nature.

But this is where the similarities end.

It is surprising to study the attention to detail and level of deducting reasoning employed while deciphering the meaning of Japanese poems. The fact that it is possible to deduce correctly the exact place, time, date and year that the poet was referring to while composing a haiku is fascinating.

More details can be noticed in the evolution of the kimono; where lifestyle, gender and social status directly lead to changes in the Obi, the materials, colours, motifs, the slightly pulled collar of

female garments to accommodate a longer hairstyle, and even the practicality of the design of the kimono itself. It is amazing that the same cloth that a kimono is woven from can be used in medical devices to monitor the heart and potentially save lives.

While Japanese arts have and continue to find innovative methods to stay alive and useful in the modern world without compromising on authenticity, i.e., e-textiles derived from Nishijin-ori, a handful of Indian cottage industries are struggling to pass their craft on despite national level efforts. Therefore, it is evident that unless there is design intervention to bring new life and purpose to the priceless arts that have survived since antiquity, valuable knowledge may be lost to future generations.

Zhikai Huang

KSP No.136

The Chinese University of Hong Kong

Generally speaking,

I gained a lot by participating in the summer program of Kyoto University. This activity is composed of three parts. The first part is Japanese teaching, and the second part is to introduce Japan's economy, culture and politics through lectures. Another part is to further understand Japan through field investigation.

In Japanese teaching, I first went to elementary II, and then went to elementary I because I only knew written Japanese. In this way, I can learn Japanese again in a standard way. The teacher introduced us to Japanese through pronunciation and word meaning. What impressed me most was the teacher who taught us Japanese sentence patterns, word pronunciation and so on. It made me realize the charm of Japanese phonetics for the first time. It makes me find it interesting to participate in daily life with such a language. At the same time, my yearning for Japan in the future also attracts me to study Japanese seriously.

The second part is about lectures. I was impressed by two lectures. One is a historical lecture on Japanese shogunate culture. The other is a lecture on Japanese aesthetics. Without exception, the contents of these lectures made me understand more about the Japanese economy, culture and politics. At the same time, I learned the thinking method and rigorous attitude of Japanese scholars. As for the study of the shogunate era and bureaucratic politics in Japan, Japanese scholars are surprised to put forward the concept of whale in an innovative and vivid way. I was shocked and learned.

For three parts. It's a pity that we can't participate in the field work offline. The theme of this time is about western array weaving and kimono. During my trip to Japan two years ago, I also bought a piece of Western array weaving. So I took this class very seriously. I am eager to understand the history and culture of Xizhen weaving, and its technology and principle reveal its magic. As well as its modern development, I was deeply impressed.

I would like to thank Kyoto University once again, for giving us this precious opportunity to participate in the study of Japanese culture and learn and communicate with outstanding students from different regions of the world. I am also very grateful to the students of Kyoto University. I

have learned a lot from my exchanges with them, and they have helped me a lot on the way to learn Japanese.

The specific research topic I have selected are: Japanese Aesthetics. The great inspiration of this presentation comes from Prof. Yukawa. As a Chinese student, I would like to learn more about the same or difference between Chinese and Japanese's aesthetics.

There is a very famous game in China called genshin. You can find that the characters in which poster have a very obvious Japanese animation style. And ukiyo painting below. In today's China, many painters are learning this style. The aesthetic consciousness embodied in the style of Japanese literature has greatly influenced modern Chinese literary works. Just as one of the most famous Chinese writer Hua Yu said: "Kawabata Yasunari's works covered my first three years of writing. During that time, I almost excluded all other writers."

I think the influence of Japan on Chinese aesthetics is derived from the cultural characteristics of Japan itself, The Art Of Imperfection 、 Mysterious Profundity 、 Mono no aware. These characteristics have a very full impact on Contemporary Chinese literature, art, education, architecture and other fields. These influences have a far-reaching impact on China.

The influence of China on Japanese aesthetics comes from the spread of customs and culture in history, which leads to the change of the overall living habits and environment and forms different aesthetic values.

For example, the custom of appreciating the moon in the Mid Autumn Festival originated from China, and the moon, as an image of purity and homesickness, was rooted in the hearts of Japanese poets.

This is just some inadequate reflection and understanding of the phenomenon. I hope I can continue to learn this topic on the basis of more knowledge.

Final Report

Ying Pong, Wong

137

The Chinese University of Hong Kong

1. General impression about the program

I was hesitated when I am considering this program, the reason is that I am a shilly person. In my experience, I have not applied any communicative program before. However, I found that I was free in this summer, so I mustered up the courage to join this program. Initially, I was not expecting too much. What can I gain from a two-week program? However, it has completely subverted my ignorant mind.

There are several of good points that make me changed my idea. The most exciting thing is that I had Japanese classes with oversea students. I had put in a group which students have similar level in Japanese. It is not only good for teaching us Japanese easier, but also let us know that there are companions. We had learnt new vocabulary and gramma together, I was not

lonely at all. Having a cordial Japanese teacher with us, our topics never come to an end. My classmates and I both shared our interests, such as making models, cooking and watching books. The common interests between us are that both of us love Japanese culture a lot, we have watched same movies, comics and animate. It seems like we are knowing each other for a long time. We were really enjoying the lessons, had a great time with each other. I hope that the Japanese class can expand to more than 7 lessons in the program. I think the students who will join in next year, are willing to participate in.

Another remarkable point is that the selectable lecture from every professor is suitable for us. I have joined 7 out of 11 of the lectures, while each of them is very useful to my studies. Such as the environmental problems and food issues raised my attention to the international world. Japanese history and literature satisfied my curiosity. All lectures have widened my vision a lot. Professors are full of patient to teach each of us. I am pleased that I did not waste the opportunities to learn in this program.

The last point is that I really appreciate with the hard work of each leader, operator and Kyoto student. They are very kind and polite. I can see them in every section and trying their best to rise the quality of the program. Which have showed that they take the program seriously. They have made the program in perfect. These are one of the reasons why I respect on Japanese and it's culture. I really need to say thank you to all of you for giving me a wonderful trip.

2. What is the Japanese beauty different from the West.

From western people, I think they are affected by the ancient Greece. Around the 4th century, there were some philosophers and mathematicians come up with different ideas. Such as Euclides and Plato, both of them did great contribution to the geometry. Using the easiest tool to make the conclusion, which seems to be stupid and troublesome. The basic tools (circle and triangle) are often seen in their theory. They believe that the world has a system running, 'perfect' would be the best state whenever it is. Therefore, perfect is always emphasized. These thinking of Greece spread to the ancient Rome, which I think can be representing the beauty sense of Western.

Second, the aesthetics of Japanese is interesting too. They usually put four seasons (spring, summer, autumn and winter) into their design, such as kimono. As they are using environmental features to be part of the aesthetics, I think they are emphasized on the surroundings in their life. One of the philosophers mentioned that 'Japanese have the view of insect, while the others are the view of bird'. This does not involve any discriminate, it means that Japanese are good at observing the slight things. Even it is not in a perfect situation, 'fragile' can be considered as beauty. Just like Professor Yukawa told us in the lecture, she had used some simple examples to let us know the beauty of 'fragile' (the shape of a bowl, might not be smooth at all. There should be some of the parts that are asymmetric, irregular, which also is a perspective of beauty. The point is how we treat it or think of). This would be one of the big contrasts between Japanese and the Western about the sense of beauty. If Euclides were in the case of the bowl, I think he would be arguing why the bowl would be so irregular and want to have a perfect shape of circle. While Japanese would accept it and appreciate with the design.

1. General impression about the program

The Kyoto Summer program was a fruitful experience to learn Japanese language and Japanese culture. I treasured the opportunity to communicate with Kyoto University students. In the Japanese language classes, supporters facilitated our Japanese language by introducing Kyoto University and Kyoto in different seasons, this allowed participants to learn more about Kyoto and Japan, even we were not able to arrive Kyoto University. There were different activities to experience and learn Japanese cultures. In field trip and cultural experience, we watched videos recorded by professionals in Japanese culture, they explained the history and current situation of Japanese traditions and cultures. These activities showed us more about the daily lives of Japanese people, like street market and Nishijin, that I could not experience as a tourist and foreigner.

Furthermore, I learnt new academic perspectives and knowledges of different fields in academic lectures. In academic lectures, professors shared the result of their academic research and brought us new point of views. One of the most inspiring lectures for me was Professor Sano's talk about Tokugawa Shogunate's diplomacy, her research showed that Japan had diplomatic ceremonies before Meiji Restoration, Tokugawa Shogunate did not copy these ceremonies from the west, but from Japanese history. In these academic lectures, I was introduced to topics that I rarely aware of in the past. Lectures covered a wide range of topics and specialties, many of them were introductory courses, that allowed participants to absorb basic concepts of the topics.

This program also provided us chances for cultural exchanges. Kyoto Summer Program had a wide range of discussion sessions that cover different important topics, participants share their perspectives and the situations of their hometown. Personally, the most inspiring discussion was the discussion surrounding surname. The discussion revealed that there is a variety of practices surrounding the surname after marriage. More importantly, members have different opinions about practices such as taking husband last name: some participants believed that it was gender inequality, while some only considered the practice as tradition. These discussions allowed me to understand the culture of different places and different point of views.

In conclusion, Kyoto Summer Program provided me opportunities to communicate with people from all around the world and different fields, I learnt new knowledges about Japan and other parts of the world. I also experienced some Japanese cultures through activities hosted by professors and supporters from Kyoto University.

2. Appreciation of the incomplete and imperfect

Professor Yukawa taught us how Japanese people appreciate things in her lecture. In the lecture, professor introduced that seasons and the natural environments were elements that closely connected with Japanese culture, and Japanese have four ways to appreciate them. One of the ways is the appreciation of the incomplete and imperfect.

I am interested in this topic as this appreciation is a new and unique perspective for me. I considered aesthetics as the way to appreciate beautiful and pleasurable things. Although Japanese literature also appreciate them, such as the full moon, Japanese showed that they are also willing to praise the incomplete and imperfect. I wish to learn more about these perspectives, and more importantly, learn the value and culture related to this appreciation. Understanding these values and cultures allowed me to accurately interpret Japanese literacy. Literacy could fill the gap in the understanding the everyday lives and beliefs in the past, and literacy background is needed to correctly use literature as historical source (Pasco, 2004). There are literatures produced by important Japanese historical figures, I hope I could use these literatures to learn more about Japanese history and culture.

In the lecture, I learnt the reason why Japanese appreciated the incomplete and imperfect. We were shown pictures, such as tea bowls and Japanese flower arrangement, that represented this aesthetics, they were simple and imperfect. Japanese appreciate them as people could use their imaginations to fill up the picture of the incomplete and imperfect, people could also observe more images from an item. For example, due to the irregularity of Japanese garden, visitors could see different sceneries from different angle, this irregularity “allow the possibility of growth”. In short, people appreciated the incomplete and imperfect as they allowed imaginations and provided more possibilities.

After some research, I found that scholars had different interpretations about this appreciation. Saito Yuriko also believed that incomplete and imperfect were appreciated as they allowed imagination. She also noted that the appreciation of the imperfect was based on contrast, the aesthetics value of the imperfect was enhanced when it was surrounded by the perfect. She pointed out that the contrast stimulates imaginations when people anticipate and reminisce what happened to irregular items (Saito, 1997). Regarding the irregularities in the tea ceremonies, Chen and Li suggested that asymmetry teahouse allowed people to freed from the reality by rejecting formalism. They also claimed that the blemish of tea bowls made it more natural, Japanese considered it as an “otherworldly” beauty (2016). Some writers further linked wabi-sabi to this appreciation. For example, Yanagi Soetsu described that wabi-sabi is a hidden irregular and imperfect beauty (Graham, 2014).

In conclusion, I believe that I could more accurately interpret Japanese literature by investigating in the appreciation of the incomplete and imperfect items. From the lecture, I learnt that they were appreciated as they provided rooms for imagination and more images. In my further study, I found that some writers also suggested that they were appreciated due to philosophical reasons.

Reference

- Pasco, A. H. (2004). Literature as historical archive. *New Literary History*, 35(3), 373-394.
- Saito, Y. (1997). The Japanese Aesthetics of Imperfection and Insufficiency. *The Journal of Aesthetics and Art Criticism*, 55(4), 377-385.
- Graham, Patricia. 2014. Japanese Design : Art, Aesthetics & Culture. Tuttle Publishing.
- 陳雨瀟、李忻。2016。淺談茶道中的日式審美。《祖國》(17)。78-79。

Related Lectures:

- Sano, Mayuko. 2022. Diplomatic ceremonial in the last decade of the Tokugawa Shogunate: Japan's first step into modern diplomacy before the Meiji Restoration -Ver 3.
- Yukawa, Shikiko. 2022. The Aesthetics and Sensitives of the Japanese as seen through Classical Japanese Literature.

Final Report

Tun Boonyakongrat

No.139

Mahidol University

1. General impression about the program

This summer program was insightful, rich with info & sharing of details & ideas for further study and future cooperation! Everything was perfect including engaging activities, participatory and full of dynamics. I love how this program let participants show their opinions freely throughout the course. In approximate two weeks, we achieved the lessons we couldn't have done in several months through emails. This is unquestionably so amazing especially we could work and have fun at the same time. The teaching methods was excellent conducted in a very straight forward and advanced way. It is definitely worth for anyone involved in creativity and research as it gives the ability for the participants not only to get knowledge on the opportunities available, tips for better project writing and management but also well it is a platform whereby one can share and get knowledge from other participants from other countries making it a very multicultural event at the same time. Moreover, I really appreciate involving the field trip, even online but it was a nice opportunity to meet new things and get to know inspiring people (I mean all professors and staff) talking about their interest and organizations. Honestly, I have ever taken part in several programs

before, I should get bored when same patterns and contents come thus, amazingly this program was fruitful as a base for future projects and partnerships until there's not even an hour I would like to miss! I could say that I absolutely love to recommend this to everyone whom I love. I believe that learning is a long process, but during these 11 days it was an enjoyable process. Thank you very much for your impressive kindness. I hope there will be such a good program like this in every year. Looking forward to joining indeed.

2. The discussion of Gender

To begin with this topic, I must admit that it was quite hard for specifying only one topic to write and mention, because in every single topic that participants and professors had discussed each other was literally impressive for me. However, for the last 5 days before the final presentation day, I've read a lot of textbooks and research involved with my topic. It's feasible that I am glad to participate in this course. I had pretty valuable knowledge about successful project planning and management. While discussing in class, there was the keywords that interested me which is "inequality", because the young generation in my hometown: Thailand, this topic has been widely criticized and discussed. All in all, I and my friends started learning this issue in depth, which it opened my mindset and knowledge very much, no matter the ancient belief and patriarchy. To be easily summed up, to make a decision to present this is to widen my world and thoughts. However, I could not do this without supports from everyone. I am not good at explaining, but I hope all participants would automatically understand my point that I'm literally interested in gender inequality as much until it's more feasible to be one of my research plans for my master's degree. I am happy that I could adapt this indispensable one into my life. Thank you.

Final Report

Jennifer Lee

140

University of California San Diego

1. General impression about the program

I think that Kyoto University's summer program was very well-organized and super thoughtful. I enjoyed all the different sessions that were prepared for us, covering aspects from all kinds of different significant social ideas and topics. Not only were we able to learn a lot of cultural aspects in Japan, but also through a very global point of view. For instance, my favorite session was the discussion session, in which we had students from all over the world sharing their opinions and observations towards social topics like gender, environment, cultural issues. During these inspiring discussions and conversations, I was able to understand more about how different countries view these global issues. I believe this most certainly help widen my horizon and perspective towards learning these important social topics.

Moreover, I really like how we have cultural appreciation sessions and Japanese classes arranged for this summer program. Especially since this program is designed to operate through an online platform, the opportunity of being able to be in Kyoto in person wouldn't be applicable for students. However, by taking the cultural appreciation sessions and Japanese language classes, they help participants experience and see Japan, especially Kyoto, as if they were able to be there in person. I think this most definitely strengthens the participant's impression towards this summer program, because it's such a valuable experience.

Additionally, I think the lessons we learn in our Japanese language classes are also very well-prepared. In my Japanese class, we studied topics like how to invite someone from the eldership like professors and upper-class students, how to conduct a debate, and how to ask for a favor. From these lesson topics, not only did I build up and polish the existing Japanese language skill I already acquire, but also I was able to obtain more understanding towards the Japanese society and culture. For instance, by learning why honorific terms are so important in Japanese, it reflects the social structure in Japan's society. Furthermore, by engaging in debate topics regarding gender issues, I also see how the role of women and men are commonly separated in Japanese culture.

2. Economy vs. Environment vs. Society

When I was choosing the academic lectures for Kyoto University's summer program, I realized that there was a lot of environmental-related classes. I was super thrilled, because this has always been a topic that I hope to explore on more, which resulted in having four out of five of my classes all connected to environmental issues and energy topics. For instance, I learned about the whaling culture in Japan, agriculture and food waste in Japan, energy issues Japan face, and the idea of carbon neutral. The lectures were all super intriguing and informative. I was very amazed by all the professors' presentations and ideas shown in the lectures. Moreover, I was also able to realize that after attending the lectures, it seems clear to me that the environmental issues faced in Japan can be concluded down to one main problem – economy vs. environment vs. society. This is most certainly not an issue only in Japan, it's a global dilemma inevitable to the entire world.

I would love to do more research on how the three different aspects, economy, environment, and society, is interconnected. I believe that the balance between these three fields of study is what constructs our world today. Therefore, I think it would be crucial to understand their relationship and exercise research related to these fields of study. In specific, I would like to do more research on how renewable energy and globalization can solve these environmental and economic issues we face today, focusing on each countries' endowment, interest, and institution.

As environmental problems have start to reach its new high, renewable and sustainable energy is gaining more and more popularity around the world. Many scientists believe that to reduce the harms and threats human activity has placed on the environment, clean energy is a new path to follow along. However, every country has their own unique strength and weaknesses. Therefore, it's significant to understand what works best for different countries. In order to do that, I think it's important we examine their endowment, interest, and institution. For instance,

California's endowment reflect that they are abundant in solar and wind energy, but they lack water resources. Therefore, it might be a good idea to try shifting most of its fossil fuel powered plants to renewable energy plants that are powered by solar and wind energy.

Final Report

B. Montana Gray

モンタナ・グレイ

141

University of California San Diego

Kyoto University Summer Program

17 August 2022

After completing Kyoto University's Summer Program of 2022, I feel a great appreciation for this experience. I was able to attend and take part in lectures from world-renowned professors that covered diverse topics or presented challenges with a multifaceted approach. Unlike some courses at my home university with hundreds of students, the lectures in this summer program were small enough to feel like my participation was meaningful. We also took part in discussion sections, which allowed us to break into small groups in order to have conversations with students from Kyoto University and other universities around the world. In these sections, I felt that my voice and opinion were valued, and I enjoyed hearing international perspectives on topics like gender and energy. During the field trips and cultural experiences, important aspects of Japanese culture were introduced, and these experiences not only introduced the history of the topics but discussed how they have changed and their presence and purpose in the present day. For example, we not only learned the history of *shotengai*, but were also taught about the challenges historic markets face to maintain their customer base in a changing world. I also thought the opportunity to hear from people directly involved in the cultural topics discussed during the field trips and experiences was valuable, and I feel grateful that the visiting guests took their time to answer questions or respond to comments made by students. Finally, the Japanese classes were taught by a patient, kind, and experienced language teacher who successfully met the needs of language learners from various backgrounds and slightly different levels of ability in order to give the most effective lessons possible in the allotted time. Overall, the lectures, discussions, field trips, cultural experiences, and Japanese lessons combined to create an interesting, enriching, and fun program that I looked forward to participating in every day.

I was incredibly moved by Lecture 7, Professor Shikiko Yukawa's lecture "The Aesthetics and Sensitivities of the Japanese as seen through Classical Japanese Literature." I can say with confidence that this was one of the most beautiful lectures I have attended in my entire academic career. Professor Yukawa masterfully explained how elements of nature, seasons, and the impermanence of a moment in time can be expressed in classical Japanese artwork, haiku, and short poems. I became particularly interested in the topic of "impermanence," so I decided to

research this topic further in order to more deeply understand the importance of this concept in classical Japanese literature. I began by researching the kanji for impermanence introduced in the lecture, 無常. I first looked up the meaning of each individual kanji in English: 無 having the meaning of “nothing” and 常 being “usual state of things, eternal.” I then discovered that the etymology of 無常 is rooted in Buddhism as one of its main truths, that everything in the world is not eternal and all things exist in the state of change (1). Because Professor Yukawa presented several wonderful poems that expressed the idea of 無常, I decided to try to understand if there was a connection to Buddhism in these poems. I learned that many of the poets whose verses were shared in the lecture were practicing Buddhists who, usually indirectly, incorporate Buddhist concepts and themes in their poems, although haiku and other forms of classical Japanese literature are secular in nature (2). This was interesting to me because I always felt that there was a stronger inherent connection between Zen Buddhism, in particular, and poetry like haiku, but it appears it only has a subtle influence depending on the author. Overall, this lecture helped me form a deeper understanding of Japanese classical literature, and from now on I will be able to enjoy poetry like haiku with a greater knowledge of its history and meaning. I believe I will cherish what I learned from this lecture for the rest of my life.

Works Cited

1. <https://www.hrfjw.com/remen/wuchang.html>
2. <https://buddhaweekly.com/bashos-zen-matsuo-basho-and-the-buddhist-influence-on-his-haiku-poetry-profound-wisdom-in-three-lines/>
3. Yukawa, Shikiko. Kyoto University Summer Program, Lecture 7, August 2nd, 2022.

Final Report

Kenneth LEE

KSP 142

University of California - San Diego

1. General impression about the program.

As an overseas student that got the opportunity to participate in Kyoto University's 2022 Summer Program, I found the overall experience equally enjoyable and academic. Going to the majority of lectures offered, there were several topics and discussions that I was not familiar with, but curious about. Attending these sessions helped me broaden my understanding of how Japanese culture is uniquely intertwined with their solutions to societal and global issues, and gave me a new perspective on the significance that history and technology has on invention and innovation. Alongside these lectures were Japanese language courses that helped refine my grammar and speech skills, as well as provided me the opportunity to converse with other participants. At the start of the program, I had worry and hesitation about how I would perform and learn in such a fast-paced environment, however over time I adjusted with ease. Student discussions and conversation practice aided me in easing myself into the back-and-forth dialogue in the class, and I

found it to be extremely helpful. I appreciate the course offerings and subject matter as it is relevant to student interests and real-life scenarios, and was very engaging. In addition to the original schedule were special events such as the Fieldtrip and Cultural Experience, which offered students the chance to learn more about Japanese culture with a highlight on what Kyoto has to offer. Various interviews with local historians who have preserved long running traditions displayed how lively and dynamic the city is while still basking in its ancient roots. My impression of Kyoto University and Kyoto after the program has found new curiosity and interest, and I am glad I was able to spend time during the summer learning about other cultures and parts of the world. I hope to visit both locations soon, and explore more beyond what I learned these past weeks.

2. Measures of Recycling and Conservation Efforts Within Japanese Daily Life.

One topic I became interested in during this program was the issue of resource conservation and consumption on a global scale. Attending a university on the opposite side of the world, I wanted to learn about what crises both America and Japan face, and what makes Japan's solutions to those problems unique to them. My research furthered the initial investigation done by Professor Kondo, who elaborated on the amount of food waste done annually, and Lecturer Wakamatsu, who spent time a part of a whaling company's PR branch. The overall impression was that resources are easily wasted when people are careless or overly cautious, and many companies who promise to lead campaigns against these issues do not execute it well or enough to truly make a difference. So, what is the general public left to do if these routes are not satisfactory enough? How can efforts by Japanese people in their daily life combat these global crises? Those were the essential questions I strove to answer after online research.

After reading several sources and analyzing data, the solutions boiled down to the phrase popularized globally in the early 2000s, "Reduce, reuse, recycle". Those strategies, alongside having a different mindset when it comes to waste, were key factors. To reduce waste, it is important to have less and be content with what you have instead of seeking more. Japanese influences such as Marie Kondo strive to encourage this mentality by asking their audience and the general public to find new meaning in the personal items they own, and be honest with themselves if they truly need it. To reuse items without having to purchase more, there has to be more justification for people to do so. Luckily in 2020, Japanese stores began to charge a small fee for buying plastic bags, which encouraged people to bring their own. By reducing the amount of plastic used everyday, other items such as totes can get more daily usage. To ensure the public recycles what they no longer need, there has to be ways that are easy and convenient, if not under law. That is why throughout Japan, there are specific regulations in cities and bins in the street to sort items under what material they are. This has helped to use those objects to their full potential whether it be as a piece of clothing or energy. Through these methods, as well as the concept of "mottainai" which is a phrase meaning "What a waste!", it is possible for people in Japan to make an environmental difference without drastically changing their lifestyle or daily routine. My understanding of these solutions and their positive contribution leads me to believe they can be

spread worldwide, to the betterment of all countries beyond just America and Japan. After all, it is the same planet we all share and must take care of for the time being.

Final Report

Daniel, Chen

KSP143

University of California, San Diego

1. General impression of the program

The program overall was nice and educational for me. I wasn't sure what to expect from the lectures, as the topics weren't entirely what I was expecting from a study abroad program. One of the only negative things I have to say is that the syllabus and information given prior to the program about attendance were somewhat confusing. I think it was said that we only had to attend up to seven out of 11 lectures, but there was much different information listed later on the syllabus as well as at the orientation regarding the required hours and what was needed for official absences. I'm also not sure if enough time was given for most students to get reasonable proof that they wouldn't be able to attend activities, although I'm still not sure if official proof mattered for getting credit for the program. I do feel like for me, it was mostly okay for me to attend within the requirements, but students from the eastern United States had a really hard time attending most of the activities in shift A unless they stayed up really late. I also was working a full time job while attending this program, but I can't even imagine doing that as a student on the East Coast.

I also really liked the opportunity to speak to some Kyoto University students in Japanese language class and lecture discussions. I felt like most of them made a good attempt in initiating conversations and helping us when we couldn't entirely express what we wanted to say to Japanese, and I ended up asking and receiving contact information for two students that I'd be interested in talking more to in the future (and currently am talking with right now). With that said, I'd also have liked for us to have more time maybe at the end of lectures to just talk with other people in the zoom for that purpose. I don't know if I was the only one interested in keeping in touch with some Kyoto University students, but neither of the students I exchanged LINEs with were in the farewell party for my shift (people in the farewell party had a sheet on which they put their contact information on). So I ended up being really glad I contacted both of them on Zoom, but I wonder if it could be better to display the preferred communication method for each Kyoto University student on the syllabus.

My Japanese language professor and some of the lecturers were awesome. I particularly enjoyed the lectures on diplomacy, food production sensing technologies, Japan's energy issues (by Mr. Hugh), and education. I have to say that I don't have an interest in all of the lecture topics, but I did find that even the lecturers I weren't as attentive to had interesting things to say.

2. Advantages and Disadvantages of the Japanese and US

I became interested in this topic after hearing the last lecture from Kawai-sensei. Differences between the Japanese and American education systems had fascinated me ever since I started reading Japanese books. I had also talked to some Japanese exchange students in my college's graduate business school through one of the classes I took there, but I didn't get to discuss as much about how they felt America was different from Japan.

With that said, I took a lot of notice from the lecture about the differences between the systems from elementary and high school. I found it interesting that the Japanese system was portrayed as a one that didn't leave any kids behind, when it would appear to me that a college entry exam dependent system would be one that would overly favor those who did do better in academics. But maybe that was more in reference to elementary school than high school. I would say it is true that the American system leaves people in the dust if they can't catch up to the people who can do more. Getting into a good American college is always about doing more and being better-taking more APs, getting all A's, excelling at multiple extracurriculars, competing well in sports, and so on. Different students have different limits for what they can handle, especially with high school typically taking 7 hours a day on weekdays, and the overall focus is on how much a student can do without breaking. Some students try to do too much and end up doing poorly in both academics and extracurriculars, while others rise to the top and handle everything in their lives without much issue. The overall focus on appearing as a "multidimensional student" is actually more beneficial for those who may not be as good at academics, as they can show their strengths in other areas like sports and get into competitive colleges with those merits.

At the same time, the American system's lack of a standard college entry exam, especially with the fall of the SAT and ACT, has made it much harder for students with academic strengths to get into good colleges. The Japanese system, in comparison, has a much clearer focus on the primary objective needed to get into colleges. There is also less potential for "unfairness" in admissions, as everyone who would want to get into a Japanese public college would take the same test every year. It doesn't get much more objective and fairer than a nationally administered entry exam, even if it would downplay potential achievements that non-academic students might have over their academic peers.

1. General impression about the program

The Kyoto Summer Program was an eyeopening experience with plenty of opportunities within only 12 days to involve oneself in Japanese culture from across the world. The instructors were enthusiastic, the supporters were patient, and the students were eager to learn. As someone who has been interested in studying abroad near Kyoto, I was able to see right from Kyoto University students and staff themselves the life I would have in their places. In addition, we were taught Japanese in accordance with our previous knowledge and overall built a sturdy foundation for visiting the country. I am now more confident in my ability to move abroad and communicate with locals, even if just with rudimentary Japanese.

One of my favorite parts of the program was the ‘Conversation in Japanese’, in which we spoke with Kyoto University students using the Japanese we had learned. I was surprised at how much I now understood from what our designated supporter was saying along with being able to reply accordingly. Being able to apply my newfound knowledge was very rewarding and showed how much the program had paid off in very little time. Furthermore, although the academic lectures were my second favorite portion of the program, I cannot choose just one ideal lecture as the wide variety of mastery they all provided was part of the allure. I am grateful to all of the professors for sharing their areas of expertise—my attention never once faltered due to the interesting and passionate lessons. I also found that the way the Japanese lectures were handled, specifically in regards to the beginner Japanese learners, was very accommodating and makes me wish I had attended more of those classes.

My only regret with the program is that I wish we had more opportunities to practice our Japanese with students, similar to the ‘Conversation in Japanese’. We had multiple breakout room sessions in the language classes in order to learn about Kyoto University in Japanese, but these were generally short so international students did not have the opportunity to respond as much; however, I understand this may have been difficult with time restraints.

Overall, I greatly enjoyed my experience during this program and would recommend it to anyone interested in studying abroad. I learned a lot more than expected and met new people I would have never met otherwise.

2. Culture at Work: The Consequences of Cultural Variance in Education

School is widely recognized as one of the most influential institutions to child development. Consequently, society uses it as a rite of passage in order for children to eventually enter civilization as a well-adjusted adult. Different cultures around the world incorporate distinct customs into their education in accordance with their norms. These customs can be influenced by the group mentality familiar to a society and, in turn, continue to perpetuate them. A common example of this phenomenon is the reflection of individualism in western schooling and collectivism in eastern schooling. A school in Japan may educate its students on the importance of working in groups and equal distribution of responsibility from a young age and, therefore,

preserve the value of collectivism. A school in the United States, on the other hand, may focus on grades and individual assignments in order to instill the expectation of independent success.

I became interested in the cultural variance of education after academic lecture 11, in which students learned about the discrepancies between Japanese and American schooling. I soon asked my parents and immigrant friends about their school experiences back in their home countries and how it differed from the norms they see in the American media. The topic stayed in my mind long after the lecture since I am passionate about the importance of education to future generations and do not have faith in the current American school system. High quality education is known to facilitate the flourishing of communities due to a better skilled workforce which shapes the future. Additionally, intercultural exchange is essential for adapting to unfamiliar or failing circumstances; If we can reform education in the United States by opening our minds and accepting the ways of other cultures, I believe that we can greatly improve every sector of our society as a result.

Final Report

Mandy, TRAN

#145

University of Florida

1. During the summer of 2022, Kyoto University held an unforgettable, short-term Kyoto Summer Program (KSP). Students, selected by Kyoto University, from around the world were given the opportunity to learn about Japanese culture, economics, politics, and environmental issues as well as civilly discussed international issues from their respective nationalities. International students also had the privilege of receiving 10 hours of Japanese language instruction from excellent Japanese language professors and supporting undergraduate students from Kyoto University. There were several interactive activities, discussions, and student circles that not only gave me insight to the cultural, economic, environmental, and political aspect of Japan but of other countries as well. The time zone difference also showed me the dedication other international students and I put in towards this wonderful program. In addition, I was also impressed with the extensive knowledge and information from the Professors' lectures that I couldn't help but be mind blown by the amount of research they have done to learn more about their field of work. One of the lectures that impressed me was Dr. Hugh's "Japan's Energy-Environment Conundrum." Prior to lecture, I did not know that Japan was heavily reliant on external energy sources to power itself. However, after the lecture and speaking to Dr. Hugh, I still have thoughts and questions on how to improve Japan's reliant on these non-sustainable energy practices. It is because of these lectures that I am contemplating on the issues beyond my country's and how it impacts the global community. Overall, my impression of the program was more than what I had expected. Although this program was online, the Kyoto Summer Program allowed me to make connections from around the globe. I

can confidently say that I am more aware of Japanese and international issues through this excellent program and want to thank everyone for making this possible.

2. “Discussions in Gender Inequality — Surnames”

One of the student discussion topics in the program, lead by graduate and undergraduate students at Kyoto University, was about surnames, specifically gender inequality within surnames. This student discussion piqued my interest because of my personal experiences with gender discrimination and my general knowledge of surnames. The main reason why I chose this topic as my final presentation because of the diverse opinions and stances on gender discrimination and stereotyping. I wanted to show other students, especially student not present during the discussion, to obtain interesting knowledge about gender inequality in Japan in comparison with other countries. I, along with many other students, learned about our cultural differences on surnames and these responses ranged from students living in Kenya, Korea, the United States, Germany, China, India, and many more. There was a general consensus within this discussion as well, including agreement for disliking Japanese strict position on surnames and long-hyphenated surnames, and some agreement on altering surname tradition. In general, this student discussion topic was worth bringing up because I enjoyed interacting and learning this complex topic with other students. We also touched other aspects of gender inequality like discrimination within the workplace, education, inheritance, and even maternity leave in a later discussion session. Here, I also found many of the other international student’s opinions to be very “eye-opening”. For example, one of the Chinese students in my break out room brought up traditional stereotypes on men and women regarding them choices towards their career and family. He brought up that, “Society pressures women to make the choice of having a family (I.e. staying at home to provide for the family) or pursuing her career. However, society expects men to have both, not pressuring them to choose either.” This is one of many insightful points brought up within the discussion that surprised and altered my mind on gender inequality. Overall, I appreciate this student discussion provided by the Kyoto Summer Program and hope that topics like this will occur in future summer programs provided by Kyoto University.

KSP Final Report

Lyanne PINEDA

146

Stanford University

1. A general impression of the program

- I originally chose to apply for this program because my other summer program which was also supposed to be held in Kyoto and Tokyo was canceled. I am glad that I applied, and I think that my experiences in this program, although short, will help me in my future endeavors.

I especially enjoyed the Japanese class with Kashiwagi-sensei. I am fluent in both English and Tagalog since I grew up in the Philippines, and I learned Korean for one year in college, so I have a bit of practice in learning new languages, patterns, and grammar differences. Because of this, I think I was able to pick up introductory Japanese easier than most. I think Kashiwagi-sensei's style of teaching is suitable for true beginners in the Japanese language. I learned a lot and I think I can introduce myself and my university with no problems. I like how Kashiwagi-sensei had us repeat the pronunciation of words and phrases many times so native Japanese speakers will be able to understand us. I especially enjoyed learning more about Japan and Kyoto University through Japanese conversations with the Supporters. I think I learned a lot and will be able to use this knowledge should I try to study Japanese more in the future.

Because of the time difference and conflict with my other internship, I was not able to apply and attend all the lectures that I wanted. However, I enjoyed the ones I went to a lot. I attended the Gender in Asia lecture with Professor Ochiai, Food Production and Environmental Conservation with Professor Kondo, Whaling in Japan with Professor Wakamatsu, The Role of Infectious Disease with Professor Mizumoto, and Big Vision, Small Steps with Professor Kuno. They were all greatly informative and tackled issues that are relevant in our contemporary society not only in Japan but also worldwide.

My favorite parts of this program were the Field Trip and Cultural Experience. I enjoyed learning more about Japanese culture and customs. Although the program was online, I think these two events really helped students immerse themselves and feel as if they were all in Japan. I hope that in the future, more students will be able to join and attend in person to be part of this wonderful experience.

2. Gender in Asia

- One specific topic I was particularly interested in during this program was Professor Ochiai's lecture about Gender in Asia. I was interested in this topic because it directly concerns me and my peers and it is something that I have researched before, although in the general sense and not specifically in Asia. Before I started freshman year at Stanford, I and my peers researched and presented a poster on heteronormativity in the classroom. Furthermore, I also took a class this year about how gender is portrayed in media such as films, games, movies, tv shows, and ads. Professor Ochiai's class gave me a different perspective and a geographical perspective as well. In her lecture, I learned about the relationship between gender equality and culture. Some people argue that gender equality will destroy cultural heritage, as Asia is very diverse, with various traditions. Through my own research and past experiences, I learned that some

parts of history and culture must be scrutinized for both men and women to have an equal opportunity to preserve, experience, produce, access, and be represented by their cultural heritage. If we just continue doing the same things as before, then we will never have any progress. Cultural practices and traditions that do not treat all genders equally are outdated and must be phased out. For centuries, the production and preservation of tradition have been influenced by the power imbalance between men and women. Women are invisible in history books or portrayed according to gender stereotypical roles. Collective beliefs about “typical male” and “typical female” roles have contributed to the creation of stereotypes. So, we need to determine to what extent the whole process of keeping traditions alive is truly inclusive and participatory and does not reproduce or foster gender stereotypical roles or inequalities.

Overall, I think that the lecture was very informative and timely, especially during a time when women’s reproductive rights are being threatened in the United States. Even though the lecture is about gender in Asia, I think that the content discussed can still be applied to worldwide issues. I liked the lecture a lot and based my final presentation on it. I found through my research for my final presentation that the best way to strive for equality across genders is to improve education. From a young age, many women are taught to be submissive, subordinate, and obedient to their male counterparts; and they are less valued than men. This reinforces cultural norms and expectations and acts as a barrier preventing an increase in the education of girls and women and ultimately reducing the number of women in higher job positions or positions in government. Children spend most of their lives in classrooms, so education environments can be incubation hubs where both men and women can be equally educated and eventually take on their places in society.

Final Report

Melissa, ANDRADE

147

Columbia University

1. General Impression of the Program

As a whole, I truly enjoyed the program. Although the virtual aspect leaves much to desire about the in-person visit and experience of Kyoto and Kyoto University, I believe the program coordinators did their best under the current circumstances. Above all, I enjoyed the Japanese language lessons the most. Kashiwagi sensei’s cheerful energy was always a joy to learn with. Even as a short introductory course, I learned much about the Japanese language. In particular, Kashiwagi sensei’s syllabus was well structured to give a

comprehensive overview of the Japanese language. The lessons by Kyoto University professors were also engaging and intriguing. I enjoyed learning about sustainability and the environment despite them being areas I had no interest in previously. Giving students a choice from 11 classes was also great since it allowed us to manage the time difference better and tailor our schedule to our interests. As for the field trip, they were very illuminating about Japanese culture. I enjoyed the expertise brought on fashion and kimonos. Although sometimes translation was an issue, the content was interesting and eye-opening. Lastly, the discussion sessions were at times awkward due to the online format, but I was able to have a couple of amusing conversations and learn about other international students' cultures. I loved sharing my Mexican culture with the other students during the unit on markets. Moreover, I believe when all students were prepared and engaged, their enthusiasm and interest in the subject and activity increased and were apparent. The enthusiasm and engagement of other students who were just as eager as me to participate in the program truly made the experience worthwhile and capable of surpassing even the language barrier that existed among so many of us at different levels of Japanese and English. Overall, I am grateful for the opportunity to participate in such a wonderful cultural experience. Thank you.

2. Writing Gender: The Evolution of Hiragana

During my elementary Japanese classes, my professor mentioned that hiragana was known as the “women’s script.” Coupled with Mrs. Ochiai’s lecture on Gender in Asia, the relationship between language and gender merits substantial consideration for its cultural and sociolinguistic contributions to the Japanese language. Historically, the Japanese language has roots in the Chinese language. The origins of hiragana and Japanese writing date back to the Chinese writing system, specifically the “modern script” used today. The modern Chinese script, however, dates back to earlier forms of logographic writing, a way of conveying written meaning through pictures and drawings of objects. The earliest form is the “oracle bone script,” which is considered to be used primarily for divination. From the oracle bone script, the seal and clerical scripts developed, straying from the logographic quality of the oracle bone script and into simplistic strokes and writing methods. As the scripts develop, a defining common characteristic is their progression towards simplicity and efficiency, a quality that is essential to the birth of hiragana. Hiragana arose from the Manyogana, a way of writing that utilized Chinese characters to represent Japanese sounds. However, this system was complex not only in the writing of the characters itself but also in the many characters that could represent one single sound—the problem of representing a polysyllabic language like Japanese through a monosyllabic language like Chinese. For example, in the early “Man'yōshū” poem, we can see how different characters are used to represent the sound “shi” regardless of the character’s meaning. Hiragana evolved from Manyogana’s soshō, a cursive way of writing

the Manyogana. The sosho writing of Manyogana is distinct from its rugged Katakana counterpart in that its writing centers on flowy curves rather than sharp and quick edges for its characters. Because women were the ones primarily writing in the sosho form, hiragana came to be known as Onnade, literally meaning women's writing. But why did women need to develop hiragana? Well, due to sexism, women were underestimated and thought to be unable to learn the complexities of Chinese writing and culture—things that were reserved for upper-class men. Women of the upper class who were still limited in Chinese Literacy evolved hiragana as a way to represent their Japanese language. By creating hiragana that followed the Japanese language pattern and etymology, women wrote the first truly Japanese texts, such as the *Tale of Genji* and the *Sarashina Diary*. These texts were for women by women—a truly gendered phenomenon that highly contributed to Japanese culture at large. Through the eventual spread of hiragana to male authors, hiragana became incorporated into Japanese grammar. In modernity, all children learn hiragana, making literacy of complex kanji accessible to all through furigana, the small hiragana on top of kanji. Today, we have a lot to thank Japanese women for!

Garrett Gregor-Splaver

KSP #148

Columbia University

1. **General impressions of the program:** It was an absolute pleasure and honor to participate in the Kyoto Summer Program for 2022. I was able to learn an incredibly large amount of Japanese in only 10 hours, and I feel prepared to continue my study in the language now thanks to the tools and techniques I gathered in my language class. Perhaps more importantly, the regular interaction I was able to get with other Kyoto University students made both learning Japanese and putting it into practice even richer. I enjoyed learning more about Japanese culture and history during the Field Trip and Cultural Activity, and I thought it was a nice, thoughtful touch that we also had discussion sessions that allowed us to use some of what we learned and knew prior in organic conversation to discuss some of the most important political issues of our time. For example, energy usage and environmental concerns, in particular, were a large theme of both these discussions and many of the academic lectures I participated in (all but the two taught entirely in Japanese!) Connecting the dots between some of the independent reading I had done on my own on these topics historically, the lectures delivered by experts in their field, and discussions with Japanese students really reinforced the importance and relevance of these topics, and provided me with a more global understanding of how others think about these issues. I think the ILAS program is a fantastic way to develop initial interest in the Japanese language, culture, and history in students like me with little to no experience, while also offering a fruitful path forward should that interest blossom into a more involved commitment to studying further. I am incredibly grateful for the

program overall, and my only possible complaint is that the COVID-19 pandemic made in-person attendance impossible. I am so happy that I get to stay connected to so many Kyoto University students, as well as other international students who had a similar commitment to increasing the breadth of their global literacy. I look forward excitedly to the future, and hope to visit Kyoto University in person one day, perhaps to continue my studies, or at the very least, to meet some of my classmates! Thank you.

2. **Revitalizing Shoutengai:** During the Kyoto Summer Program, I developed a particular interest in a topic we discussed during our Cultural Activity: Shoutengai. Shoutengai draw similarities to other mixed-use retail developments in dense cities around the world, like my current location in New York City, though they have distinct differences and unique cultures. Proprietors who live on-site with their business operation occurring in the public facing area of these markets, a tradition that has been passed down from generation to generation for centuries. Through political organizing, an appreciation for the traditions of local artisans, and now modern strategies around hosting festivals and cultural events, shoutengai have fought to remain central to the shopping experience in Japan for a long time. They face contemporary problems, however, not the least of which is their declining popularity that coincided with the rise of large retail establishments like supermarkets, big box stores, and other retail structures very familiar to those of us in the West. Perhaps most importantly, Shoutengai have struggled to remain relevant to Japanese youth, and their popularity has dwindled the most among younger consumers. A combination of changing consumer tastes, high prices from some of the vendors because of the high cost of production inputs, labor, and product quality, and a shrinking population, and thus, consumer base, have all contributed to stagnation in the attendance of many shoutengai by the Japanese. In my Final Presentation, I explored the possibility of improving the popularity of Shoutengai with strategically placed coffee shops to encourage frequenting of Shoutengai as a so-called "third place" besides home and work or school. Coffee and tea don't need to cost too much, and cafes encourage people to mingle and talk with each other, stay for a while and read or work, and help build the overall local community. This need not be the only solution, of course, but I think a focus on making shoutengai more accessible places for those who want to meander in general is a great way to rekindle interest and participation in such an important tradition. Revitalizing institutions like the shoutengai is critical to improving the strength of communities, individuals' feelings of connectedness and social health, and making cities livelier and friendlier. These are benefits that feel especially important to many that live in the suburban United States, and I hope that shoutengai continue to bounce back after the pandemic since they offer such a successful model that could possibly be replicated elsewhere.

1. General impression about the program

I cannot describe in merely 500 words how much I am thankful to have been in this program. I applied hoping to have an insightful summer pass-time and learn more about Japan, a country I have been interested in since 3rd grade. This program gave me the unexpected opportunity to have fun and create new friendships while learning about topics ranging from the Japanese diplomatic culture during the Tokugawa Shogunate to the optimization of Agricultural sensing technologies.

I truly appreciated the wide selection of lecture contents, which not only made sure to cater to the diverse preferences of all participants, but more importantly broadened our horizons and gave us valuable insights from professionals in their respective fields. For example, I would have probably never have had the chance to learn about the aesthetics and sensitivities of Japanese classical literature throughout my Economics degree in an American University. Moreover, I am grateful to Kuno-sensei to have given a few students, myself included the chance to present a project during her class and get her professional point of view on it. Even through a ZOOM screen, the class was truly interactive.

Speaking of online classes, I do have to admit that the time difference was personally hard to manage. I am enrolled in an American University but chose to spend my summer vacation in my home country, Bulgaria. Meaning that shift A, which might have been convenient for Americans was quite difficult for a European. It was mostly my Japanese lessons which had to take a hit due to pure exhaustion at 4am. Nonetheless, the comprehension of Shimohashi-sensei and the additional Japanese practice provided by the Leaders and Supporters helped me progress immensely.

Which brings me to the great appreciation I have for all the Leaders and Supporters. They made all the difference between the usual University Lecture style and a fun summer program. I also want to praise the organizers of the program, including Kawai-sensei, Han-sensei, Zhang-sensei, and all of the OAs for their constant presence and help throughout the activities. Everything ran smoothly and facilitated the learning experience.

I also liked the fieldtrip and Cultural Experiences. It gave us a glimpse of Japanese culture and just made me wish I were there to experience it firsthand. The Lab Visits were also quite interesting, especially the 3rd one, which had English programs for international students.

All in all, I am thankful to have been given this incredible opportunity by Kyoto University, and I hope to have contributed to the growing partnership between Kyoto University and Columbia University. I look forward to future opportunities between our two universities.

本当にありがとうございました。

2. Anti-Whaling Campaigns: Two Different Models of Activism

I chose to focus on Whaling thanks to Wakamatsu-sensei's lecture on whaling titled "Whaling in Japan: Cultural Politics of Food and Conservation". Throughout the lecture, Wakamatsu-sensei

introduced us to two theories aiming to explain food taboos: Cultural Structuralism and Cultural Materialism. We also explored the history of whaling, the reasons for the current overexploitation and whaling activism.

I started by my thought process from a specific part of Wakamatsu-sensei's lecture: international law concerning whaling, more specifically the "loophole" (Howard), which allowed Japanese overexploitation of whales. Legally, commercial whaling is forbidden but whaling for scientific purposes is still allowed. According to research, 25 000 whales have been hunted since 1989 under the guise of Scientific research that has in actuality produced "almost no significant data" (Geer). This led me to the question of jurisdiction. Who is powerful enough to intervene with whale hunting? If not international law, not governments themselves, this leads us to civilians. Environmental activism has been present for a long time, but few are the cases which an impact as big as the anti-whaling campaigns. To see how these campaigns differed from others, I mostly based my research on A. Moffa's paper of the two competing models of activism. According to him, whaling campaigns were split between Protest Activism and Interventionist Activism.

Protest Activism is usually what the general public thinks of when activism is brought up. It is an entirely legal form of showing a mass' displeasure. Typical forms of protest activism include boycotts, in this case of whale products, public manifestations and awareness campaigns. It is often a joint effort between Non-Governmental Organizations (NGO) and civilians but can also be done by civilians alone. A prominent example of protest activism is Greenpeace, which organizes stand-ins and manifestations where civilians hold signs and voice their disapproval of whale hunting. It can be directed either to the specific government, to general media, or even to the whalers themselves. Interventionist Activism on the other hand is a much more violent way to show a common criticism, making it more controversial. Interventionists take an approach which could be deemed as "active harassment" (Moffa) or even a possible threat to international law under the counts of piracy and terrorism, especially for the anti-whaling campaigns. Nonetheless, this activism is empirically more successful in achieving its goal. An infamous example is the Sea Shepherd organization, founded by Paul Franklin Watson and intentionally bearing a flag resembling that of a pirate ship. Their actions include ramming their ships into whaling ships, throwing bottles full of foul butyric acid on board and even blinding whalers with lasers. Despite the ethical dilemma, they have prevented the slaughter of over 6000 whales since 2002 according to their own data.

The question I am left pondering after this topic is: Can we justify violent interventionist activism if the results are successful? To summarize, do the ends justify the means? It is a debatable topic with no definite answer, putting ethics and general improvement at odds.

BIBLIOGRAPHY

- Fielding, Russell. "Japan's Scientific Whaling Ruse Is Over – Foreign Policy." Foreign Policy, Foreign Policy, 7 Feb. 2019, <https://foreignpolicy.com/2019/02/07/japans-scientific-whaling-ruse-is-over/>.

- Geer, Abigail. “5 Facts About Whaling That Will Shock You - One Green Planet.” One Green Planet, One

Green Planet, 30 Nov. 2020, <https://www.onegreenplanet.org/animalsandnature/alarmed-facts-about-whaling/>

- Howard, Brian Clark. “Anti-Whaling Activists Put Focus on Complex Law and Bloody Tradition.”

Animals, National Geographic, 8 Jan. 2014,

<https://www.nationalgeographic.com/animals/article/140107-japanese-whaling-sea-shepherd-minke-whales-antarctica#:~:text=Despite%20opposition%20from%20scientists%20and,in%20Antarctica%2C%20fueled%20by%20nationalism.&text=As%20reports%20of%20dead%20minke>

0fueled%20by%20nationalism.&text=As%20reports%20of%20dead%20minke

- Moffa, Anthony L. I. “Two Competing Models of Activism, One Goal: A Case Study of Anti-Whaling Campaigns in the Southern Ocean | Animal Legal & Historical Center.” Animal Legal & Historical

Center, Yale Journal of International Law, 2012, <https://www.animallaw.info/article/two-competing-models-activism-one-goal-case-study-anti-whaling-campaigns-southern-ocean>

- “Why We Fight.” Sea Shepherd Global, www.seashepherdglobal.org/who-we-are/why-we-fight/#:~:text=Since%20the%20first%20trip%20to.

- Wakamatsu, Fumikata. “Whaling in Japan: Cultural Politics of Food and Conservation” Kyoto Summer

Program 2022, 02 Aug. 2022, Online. Lecture>

Final Report

Derek, REEVES

150

Brown University

1. General impression about the program

I came into this program with the goal of learning more about Japanese culture, while also continuing to learn the Japanese language. At the end of the program, I feel that I have achieved both goals. I attended Japanese language classes, where I was able to brush up on my language skills and get some much-needed practical speaking practice. Also, I attended the other lectures, field trip, and cultural experience, which led me to feel more comfortable and confident in my knowledge of some of the important contemporary Japanese societal issues, like gender roles, demographic shifts, and environmental concerns. Furthermore, the Kyoto University language teachers and lecturers were first-rate; without their communication skills and expertise, I would not have learned nearly as much as I did during this program. In all, I want to thank the various lecturers, community leaders, and teachers for the great work they did throughout this program. Because of these people, I learned the nuance of issues in the Japanese context that I could not have learned otherwise.

While I expected to learn a lot from the expert lecturers and teachers, I did not expect the kindness that exuded from everyone involved in the program. The lecturers, teachers, other staff, supporters, and leaders were nothing but friendly and welcoming throughout the program events and in communication with me. This made learning much smoother and attending program events much less stressful. In turn, I think other students and myself were able to think more deeply, ask better questions, and participate more effectively in discussion because of such a positive environment. Especially because of the difficulties of online learning, the positive attitude and kindness of the program's staff and participants were vital to the success of the program. I once again wish to thank everyone involved in the program for their kindness and sincerity.

Overall, my experience in this program was great. Despite the limitations of the ongoing pandemic, this program was well-run and very engaging. I would certainly recommend this program to anyone who wants to learn more about Japan on any level and at any level of experience. It truly was a great opportunity, and I am thankful for being allowed to experience it.

2. Kigo (季語) in Japanese Poetry

During this program, I was fascinated by one of the aspects of the lecture from Professor Yukawa. While Professor Yukawa's lecture focused on the types of aesthetics in Japanese classical literature and poetry, I found myself most interested in her analysis of kigo (季語), specifically that kigo can influence the meaning of a poem in ways that may not be obvious to people from other cultures.

Kigo are the words and phrases that refer to seasons, days, or moments in Japanese poetry. Most Japanese poems, especially premodern Japanese poems, include a kigo at its start. To explain, I would like to use an example:

やがて死ぬ

けしきは見えず

蟬の声

- Matsuo Basho

(The cry of the cicada/Gives us no sign/That presently it will die – translation by William George Aston, 1899)

Just by reading this poem, one can figure out its general conceit revolves around the fragility and fleeting nature of life and the beauty to be found within those bittersweet topics. Yet, within the kigo word of this poem lies an extra layer of meaning. The kigo word in this poem is 蟬, or cicada. Many cultures around the world use cicadas as a symbol for the summer, but cicadas represent more than that in the kigo of Japanese poetics. Here, cicadas refer specifically to the late summer,

the last days of life in the lunar calendar before things begin to wither away and die as the days slowly get shorter. The sense of fleeting beauty in this poem is amplified by just one of the many beautiful uses of kigo in Japanese poetry.

I have taken previous classes about classical Japanese literature and poetry at my university, so I had some level of familiarity with the concept of kigo before this lecture, but before this I never took an explicit interest in kigo outside of its use in certain poems I was studying at the time. Perhaps because of the context of the lecture, that is, the focus on the beauty of Japanese poetry, the importance of the kigo finally came into context for me. I realized while listening to Professor Yukawa's lecture that kigo were vital to my understanding of beauty in classical Japanese poetry. While I was taught the structure of haiku from a young age in school, I never really understood or even enjoyed it. Oftentimes in my university classes focused on Japanese literature and poetry, I have written my papers on the works of literature that we covered, not the pieces or collections of poetry. For me, kigo brings context to Japanese poetry. Without that context, the work can never be as beautiful as it should be for a reader. Without this program, those works would have never been as beautiful as they should be for me.

Final Report

Liyuan, ZHANG (Nickname: Lochlan)

KSP Number: 151

Columbia University

1. General impression about the program

I am very honored to be able to participate in the Kyoto Summer Program 2022. During this two-week immersive experience in Japanese culture and studies, I have no doubts to say that it was a very fulfilling and rewarding experience. I have heard from a group of high-caliber scholars and professors about their fascinating expertise; I have learned about a wide range of Japanese cultures through the opportunities such as fieldtrips, cultural experiences, and discussions among students. I was particularly pleased to hear in academic lectures about areas of scholarship that I have long been passionate about, such as diplomacy, history, and gender studies. I was most impressed by the Japanese language class, which allowed me to achieve Japanese language proficiency from scratch. Throughout the course of this five-day Japanese immersion course, I gained a deeper understanding of the Japanese language and culture. Kashiwagi Sensee's style of instruction was fun and humorous, but also informative and challenging, allowing me to become comfortable with simple Japanese communication as well as being proficient at making self-introductions and daily greetings in a short period of time.

I am also glad that I had an exciting environment while learning Japanese with Kashiwagi Sensee and other students with a diverse background, particularly when I learned some Japanese greetings with hand gestures, which greatly deepened my impressions. The homework after each lesson was

also very helpful and reasonable, and Kashiwagi Sensee always provided very careful and detailed feedback. This audio-learning is very effective for language learning, especially in the beginning stage. I also learned about Japanese culture and Kyoto University through the introductions of the class supporters and leaders. I could see their enthusiasm in introducing us to Japanese culture and their excitement about their home university. Many thanks to Kashiwagi Sensee and the supporters of this course for their time and efforts, leading us to a very satisfying and useful introductory Japanese learning experience. I hope to visit Kyoto myself soon and use the Japanese skills I have learned.

2. Chosen topic: **“Bringing a Cultural-Historical Approach to Diplomatic Studies”: What I learned and Was Inspired in Kyoto Summer Program 2022**

Among all the amazing and thought-provoking lectures by Kyoto University professors, I was most interested in the lectures by Professor Mayuko Sano and Professor Emiko Ochiai (Lecture 3 and Lecture 1, respectively). In Professor Mayuko Sano’s lecture on the history of Japanese diplomacy after the Meiji Restoration, what I am really impressed with and inspired by is the introduction of the cultural history of diplomacy into the field of general diplomatic studies. She emphasized that it is essential to look deep into the stories of people in the time when the history was studied and which they embodied the characteristics of that historical and diplomatic period. Professor Sano also introduced Japanese diplomacy with examples of Tokugawa shogunate officials – a military government with feudal system characteristics – and this allows me to reiterate my understanding of Japanese history, especially during the Edo period. While I delve more into Professor Sano’s efforts in building a “board cultural policy study” and developing the methodology of the cultural history of diplomacy, I see this approach as an important way to learn what is common in the cases of global diplomacy. Just as in today’s society, world diplomacy is conducted at all levels, as academically laid out, there are different tracks of diplomacy beyond the leaders and the diplomats who represent them. The success of diplomacy and effective win-win situations between countries can best be achieved through the study of their cultural history. With this in mind, I did some deep exploration and I found this more complete theory of multi-track diplomacy. I believe that Professor Sano’s theory would fit well into the fourth and fifth tracks of diplomacy in this theory, with the aim of studying first-hand sources to better examine the diplomacy of different nations. As a student who is very interested in statecraft and diplomacy, I am very inspired by this approach and definitely hope to do more research on this topic.

I am also deeply impressed by Professor Ochiai’s informative talk on gender in Asia, covering countries like Japan, Korea, Vietnam, and also China. As Professor Ochiai wrote in one of her publications, “Our knowledge of gender in Asia is still very limited and unstructured in spite of some remarkable developments in gender studies in the region.” It alerts the lack of sufficient vernacular academia works and a community of Asian scholars conducting gender studies in the scope of East Asia. Professor Ochiai also took a closer look at the expectations of women in Asian countries after modernization, a phenomenon that still characterizes most Asian countries as patriarchal societies and leads to a constant inferior status of women. I am grateful to both

professors for sharing their inspiring research in the lectures, and I believe it will be very helpful for me to study in similar fields.

Final Report

Anson ALVAREZ

152

Washington University in St. Louis

1. I had a very good time doing the KU Summer Program. Having the opportunity to be exposed to a number of different lecture topics over several days was both very enjoyable and very educational. It can be difficult to take classes and attend lectures beyond the scope of my area of study at university, and having the chance to do so through this program helped me open my mind to new potential interests. In addition, as I am currently learning Japanese and will be going abroad for a year in a month, being able to review the Japanese I already knew by practicing with others, as well as being able to learn some more useful grammar and vocabulary was incredibly helpful. All the professors were very well versed in their respective areas of study, and that they were able to make all their lessons entertaining was a wonderful bonus. The only thing I thought was unfortunate about the program was the online aspect of it, which of course could not be helped given the current circumstances. It could be difficult, at least for me and I am sure others in inconvenient time zones, to stay up so late into the night, but I greatly appreciated that the shift I was given made it as convenient for everyone involved as possible. I also thought that despite the online factor, it was handled very well, allowing me to still connect a bit with other ILAS students and experience a little bit of Kyoto through the Field Trip and Cultural Experience. At the very least, it made me look forward even more to experiencing Kyoto myself in person, and perhaps I can even visit the places discussed in these sessions. Ultimately, I truly enjoyed this program and all that it offered to me, and I hope that I will be able to participate again next year, perhaps in person in Kyoto itself.
2. A topic that I had previously researched and looked into further after participating in Professor Kondo's lecture is that of food waste and measures that can be taken to lessen it. In his lecture, Professor Kondo conveyed his personal experiences of both seeing wasteful practices in the agriculture industry and developing agricultural technologies to help reduce waste wherever possible. In addition, throughout the lecture, we students were split into various groups and asked to come up with measures or technologies that we thought might be useful for preventing various waste in different stages of these industries. Previously, I had thought about these issues somewhat, but after being made to

think more critically and present my ideas to others, I began to have more serious thoughts about these ideas and how to spread them to others. One of the most fascinating things I discovered as a result of this lecture is the fact that the large majority of the food that is wasted throughout the world is done so before the food even reaches the general populace. Some of these reasons include imperfect practices between planting and harvesting of crops, mistakes made with handling, and general dissatisfaction with the cosmetic appearance of the produce, just to name a few. While the cosmetic factor is a large problem that could theoretically be solved relatively easily, this is not to say that these larger agricultural or manufacturing companies are entirely to blame for these issues regarding waste, as natural disasters and disease can be destructive forces that are difficult to prevent. However, no matter what the issue might be, technologies are constantly innovating to be able to meet problems that would have been thought previously unsolvable. Although some might be more difficult to solve than others, hopefully we will be able to see all these issues regarding waste solved sometime in the future.

第二部

京都サマープログラム 2022 (KUASU)

《主催》



《共催》



京都大学
国際高等教育院

9. 京都サマープログラム 2022(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 2022」は上記の(2)のタイプに属している。アジアの諸大学の学生を大学間連携に基づいて受け入れる事業として開始された。以下、簡単に年表を示す。

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

令和3年度 8月	第八回アセアン諸大学学生のための受入プログラムが、東アジア諸大学学生 の受入プログラムとカリキュラムの一部を合同にして実施される (河合淳子教授、韓立友准教授、西島薫特定助教が担当)
-------------	---

令和4年度8月に実施された今回の京都サマープログラム2022は、第9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4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、3回目となるオンラインプログラムを本年度も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、主に(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、本学学生サポーター、本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、「ジェンダー問題」「コロナ禍」「持続可能な社会」「若者と政治」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、Cultural Experience A において、今年度は「日本の商店街」、特に京都錦市場商店街をテーマに学習と討論会を行った。参加学生たちは日本の商店街の歴史と課題、錦市場商店街の特色と現在抱えている課題についての講義を受講したのち、グループに分かれて討論を行った。討論は、それぞれの出身地における伝統的なマーケットと日本の商店街とを比較する視点から行われた。(C) に関しては、本プログラムの成果を本学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 9.3. の表の通りである。

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. 「LGBT」 (=各国の LGBT に対する認識や制度の比較)		
KSP161	Ichigo	ベトナム国家大学ハノイ校・B3
KSP166	Zeng	ベトナム国家大学ハノイ校・B1
KSP171	Fathur	インドネシア大学・B2
KSP176	Sian	チュラーロンコーン大学・B1
KSP183	Truong	カリフォルニア大学サンディエゴ校・B3
KSP213	Moka	京都大学総合人間学部・B3
リーダー	Ayaka	京都大学文学部・B3
2. 「夏の食べ物」 (=各国の暑いときに昔から食べられているものの比較)		
KSP162	Ngoc	ベトナム国家大学ハノイ校・B3
KSP167	Rina	インドネシア大学・B3
KSP172	Tedja	インドネシア大学・B2
KSP177	Tewton	チュラーロンコーン大学・B1
KSP214	Yuka	京都大学文学部・B3
リーダー	Yui	京都大学工学部・B2
3. 「学校の中の伝統文化」 (=各大学の伝統文化の比較)		
KSP163	Lin	ベトナム国家大学ハノイ校・B3
KSP168	Genta	インドネシア大学・B3
KSP173	Gilbran	インドネシア大学・B3
KSP178	Cheep	チュラーロンコーン大学・B1
KSP181	Ray	ジョージ・ワシントン大学・B4
KSP215	Kiri	京都大学農学部・B3
リーダー	りく	京都大学文学部・B4
4. 「大学の新歓の国際比較」 (=各大学の新入生歓迎会の比較)		
KSP164	Q	ベトナム国家大学ハノイ校・B3
KSP169	Salim	インドネシア大学・B3

KSP174	Prod	チュラーロンコーン大学・B1
KSP179	Chaoka	チュラーロンコーン大学・B1
KSP211	Haruki	京都大学経済学部・B2
KSP216	Asuka	京都大学文学部・B4
5. 「大学の歴史と行事」 (=各大学の歴史と行事の比較)		
KSP165	Alluka	ベトナム国家大学ハノイ校・B1
KSP170	Aziz	インドネシア大学・B3
KSP175	Alisa	チュラーロンコーン大学・B1
KSP180	Xuehan	ジョージ・ワシントン大学・B4
KSP212	Natsuho	京都大学農学部・B1
KSP217	Michiru	京都大学工学研究科・M1
KSP244	Shunpy	京都大学工学研究科・M1

「LGBT」

ジェンダーの中でもLGBTについて、
法律の規定、人々の態度・現状、運動
などを紹介します。

1, 日本		
2, ベトナム		
3, タイ		
4, インドネシア		
5, アメリカ		

「学校の中の伝統文化」

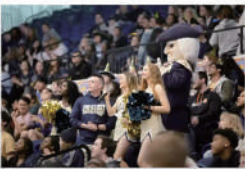
พานไหว้ครู : パーンワイクルー



「大学の歴史と行事」

ジョージ・ワシントン大学
入学式

- 入学式がない
- オリエンテーションがある (七日)
- ~アルコール健康教育
- ~ボランティア活動
- ~etc.



「夏の食べ物」

アイス ピサンイジョ (Es Pisang Ijo)



Es pisang ijo (アイス・ピサン・イジョ) はマカッサル、スラウェシ島からの有名なアイスの種類です。

「大学の新歓の国際比較」

Chulalongkorn大学の文学部の新歓
・夕方



"Thai Blessing Ceremony"

9.4. 参加学生報告

最終レポート

ベトナム国家大学ハノイ校外国語大学

日本語文化学部 4 年

KSP161

QUYNH THI HUONG NGUYEN

私は現在ベトナム国家大学ハノイ校 外国語大学・文化学部で日本語通訳・翻訳を専攻しています。これまでの大学3年間、日本語と日本文化について勉強してきました。そのため、京都サマープログラム 2022 に参加した目的は2つあります。1つ目は実際の日越翻訳者・通訳者になるための言語知識及びスキルの向上です。2つ目は世界中の一流大学の学生と交流したかったからです。このプログラムに参加したことは、最初の目的を果たすことができただけでなく、私の人生を豊かにするために必要不可欠なものであったと考えております。

まず、日本語講義だけではなく、日本文化や日本社会などの幅広いアカデミックな講義も用意していただいたおかげで、わたしの専攻に関する知識をさらに深めることができました。具体的には、日本語講義で京都を舞台にした文学作品を味わう経験は初めてでした。白方先生は非常に優しく、クラスの生徒全員を配慮して、素晴らしい学習環境を作り出していただいたので、楽しんで京都の魅力を感じることができました。また、通常なかなか体験できないオンライン文化体験や Field trip を通して、京都の伝統についての理解が大幅に深まりました。その中に、京都の錦市場商店街の成り立ちや事情の紹介は大変興味深かったので、機会があったら、実際の現場に訪問したいです。

それから、このプログラムは外国人の学生にとって非常に、快適でフレンドリーな学習環境だと思います。プログラムでは、いろいろなディスカッションに気楽に参加することができました。世界中の学生の方々と話し合うことはとても新鮮で、普段とは違う考えに触れられて、国際的な友達との関係が築けました。これはわたしにとって、コンフォートゾーンから抜け出すことができる貴重な機会でした。

最後になりましたが、京大の先生と Staff さんとリーダーさんとサポーターさんに感謝の気持ちを伝えたいです。みなさんが貴重な時間を割いて、企画を立てたり、親切に指導したり、Final Presentation をサポートしたりと、とても有意義的なプログラムを提供してくださいました。

このような素晴らしい機会をいただいたことは自分が成長できるための動力になっています。これから自身の異文化理解や異文化交流を促進し、国際社会の発展を担う一員として、国際感覚を養えるように努力を継続していきます。

FINAL REPORT

ベトナム国家大学ハノイ校外国語大学

日本語文化学部 4 年

KSP162

LE BAO NGOC

1. プログラムに参加したきっかけ

京都大学とのサマープログラムについて知った後、私はこれが日本語を練習し、改善する良い機会であると考えました。また、京都大学や世界中の他の大学からの新しい友達を作ることでもできれば美しいと思っています。京都大学は日本の名門大学なので、このプログラムは私にとって貴重な経験になると思います。

2. プログラムへの参加を通じて学んだこと

プログラムを通して、私は多くの有用なことを学びました。まず、京都大学の教授の講義に参加し、さまざまなトピックについて多くの知識を得ることができました。第二に、日本語のレッスンのおかげで、日本語の記事を読むだけでなく、日本のニュースを聞き取ることも上達しました。第三に、'Field trip' や 'Cultural Experience' という課外活動を通じて、日本について理解を深めることができました。最後に、京都大学の学生との交流の時間を通して、私はとても幸せで素晴らしいと感じています。

3. プログラムの感想

京都大学のサマープログラムは私にとって本当に貴重な経験です。プログラムは非常に専門的に構成されています。京都大学の学生は、他大学の学生も熱心にサポートしています。京都大学の学生や国際的な友人との勉強や交流に参加したのは2週間だけでしたが、私にとって思い出に残る愛着のある時間でした。

4. 特に印象に残ったことなど

京都大学の学生のフレンドリーさと親切さにとても感銘を受けました。日本語のディスカッションの時間中、皆さんはいつも私を助けてくれます。私の日本語はあまり流暢ではないので、京都大学の学生はいつも私の話を聞いてくれます。そのため、恥ずかしがらずに自信を持って日本語を話せるようになりました。

レポート

ベトナム国家大学ハノイ校外国語大学

日本語文化学部 3 年

KSP163

グエン・ティ・フォン・リン

(NGUYEN THI PHUONG LINH)

京都サマープログラム 2022 年はとても面白くて、意義的なプログラムだと思います。このプログラムの紹介メールで知ります。京都大学が長い歴史を持つ有名大学で、ノーベル賞受賞者の教授が多いので、参加を決めました。幸いなことに、貴学の教師や学生と一緒に学び、体験する機会がありました。

短い期間の参加でしたが、本当に多くの役立つことを学びました。まず、私と同じように日本の言語や文化に興味を持っている多くの国の新しい友達がたくさんできました。ジェンダー、持続可能な開発目標（SDGs）、各国の市場特性など、さまざまなトピックについて話し合っていた時間のおかげで、文化の多様性が非常に大きいことが気づきました。それ以来、考えは広がり、自信を持って自分の国の考えや文化を表現できるようになりました。また、中級Ⅱのクラスを通して聴解能力がかなり向上したと思います。浦木貴和先生とサポーターはとても熱心だったのでプレッシャーを感じず、新しい知識をとて快適に受けることができました。さらに、フィールドトリップ、文化体験、講義を通じて、多くの新しく興味深いことも学びました。特に、着物の誕生や歴史や美しさが深く印象に残りました。一度着物を着てみたいです。

京都サマープログラム 2022 年を通じて最も印象に残ったのは、教師、リーダー、サポーターの親切で熱心なサポートでした。したがって、私が本当にプログラムの一部であると感じさせられます。プログラムに参加され、多くの新しく、面白いことを学ばれるチャンスを受けてくれたプログラムの主催者と貴学に本当に感謝しています。

最終レポート

ベトナム国家大学ハノイ校外国語大学

日本語文化学部 3 年生

KSP164

名前：チャン・ジエム・クイーン

(Tran Diem Quynh)

①プログラムに参加したきっかけ

京都サマープログラムに以前参加した先輩を通して、このプログラムを知っていました。先輩のプログラムでの経験を聞いて、「素晴らしいプログラムですね。参加したいですよ。」と思いま

した。それから、プログラムに関する情報を調べたり、参加条件を満たすために日本語を上達させたり成績を高めました。2022年に私の大学の教師がこのプログラムの情報が掲示されると、すぐに申し込みました。このプログラムに参加できて本当に幸運であります。

②プログラムへの参加を通じて学んだこと

京都サマープログラムへの参加を通して色々な新しい知識を得ることができました。日本語授業を通してジェンダーやSDGsや天気と言ったテーマの聞き取りを練習しています。それに、他の国の友達から彼らのこの問題に関する情報を共有しました。アカデミック授業で日本語及び日本社会問題の知識を学びました。例えば、家本太郎先生の授業で、「日本」という言葉の語源や日本語の人称代名詞など日本語より理解することができました。特に、アカデミック授業はほとんどが英語だったので、日本語だけでなく英語も上達すると思います。日本語会話室とグループ発表準備のおかげで、チームワークスキルやプレゼンテーションスキルと言ったソフトスキルを練習しました。つまり、授業を通して専門知識ばかりでなく異文化も教えてもらえたことを私の将来の仕事に役立つと思います。

③プログラムの感想

このプログラムに参加できて本当に幸運であり、感謝しています。プログラムの前に、全部の授業が日本語で行われるので分かるかどうかとても心配していました。しかし、最初の授業後、心配がなくなりました。先生はとても親切で面白かったです。日本語でのニュースの聞き方や文章を読むときのキーワードの探し方などをわかりやすく、面白く教えてくれました。京都大学のサポーターさんが私たちをいつも手伝ってくれました。多くの国々からの友達に知り合えて、本当に嬉しかったです。できれば、京都で皆さんに直面したいです。

④特に印象に残ったなど

日本語討論が好きです。授業の中で、私のグループの課題はジェンダーという面白い課題で、多くの情報をインターネットで調べることで、新しい新しい発見がありました。ジェンダーを巡る、平均平等や産休などいろいろな社会問題が発生していました。多くの国々の友達が異なる意見を述べています。例えば、日本とタイは経済学部で男性が女性より多いですがベトナムは女性と男性平等という意見を述べました。あるいは、産休については、ベトナムでは女性は出産前と出産後の6ヶ月が休み、男性が彼らの妻が出産後、産休の1週間くらいが休みますがタイでは女性しか産休がありません。このようにいろいろな違いを知ることができて面白かったです。

最後のレポート

ベトナム国家大学大学人文社会科学大学

東洋学部 1 年

KSP165

名前: Nguyen Thu Ngan

最初は京都プログラムに心の底から感謝いたします。プログラムに参加したきっかけは、日本についてもっと色々なことを学びたいからです。そして、京都大学の学生に馴れたいです。

プログラムのおかげで、私は多くのことを学びました。日本語の社会言語学的諸相、幕末の外交儀礼から、日本の近代外交の幕開けを考えるーその、食と保護を巡る文化政治学、日本古典文学に見る日本人の美意識、学校教育にみる日本文化の諸相を学びます。

学んだ知識に加えて、新しい友達を作って、新しい思い出を作ることでもあります。日本語が下手なので、とてもストレスを感じていますが、多くの人に助けられました。多くの理由で、私はたくさんのクラスに参加できませんでしたが、プログラムは常に私にとって最高の条件を作り出してくれました。

京都サマープログラムに対し深く感謝いたします。

最終レポート

ベトナム国家大学大学人文社会科学大学

東洋学部 1 年

KSP166

ドアン・ヴォ・チュオン・ヤン（ゼン）

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理由は、日本の大学生、特に京都大学の学生の生活をすごせたらどう感じか知りたいからです。

さらに、私は高校時代の時から、京大で勉強する機会が欲しいと思っていました。サマープログラム中に資格のある経験豊富な大学教授から授業を受けられます。それに、日本語の聴解、読解、書くの能力をもっと鍛えたいです。だから私は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

私は日本の文化や専門のことなど、たくさんのことを教えてくださいました。例えば、日本の文学、日本の教育、ジェンダーについてのクラスです。また、ファイナルのプレゼンテーションはすべて日本語で行うことができました。

この上、プログラムに参加すると、英語と日本語の 2 つの言語を同時に使用できるから、外国語のスキルアップにも役立ちます。

3. プログラムの感想

このプログラムは私に忘れられない経験を上げました。

実は、東京は私が大好きな街で、昔から日本文学の本や歌、漫画のとおりにあましました。プログラムに参加して、京都のことをもっと知っていると、ますます京都が好きになりました。

教師は優秀で、クラス中に学生の質問にいつでも答えることができます。サポーターの皆は熱心で親切でした。

また、チームワークのプレゼンテーションの準備のための時間も忘れられない思い出でした。いろいろな国から来た私たちは、一緒に日本語を使って話し合っていました。それから、一緒に議論するのは楽しかったです。

4. 特に印象に残ったことなど

講義のほかに、日本の文化、特に東京の文化についても学びました。

日本語のクラスは私にとって一番特別です。先生はとても可愛く、話し方もとても心地よく感じました。クラスみんなが熱心に助け合っていました。日本語のクラスから京都について多くのことを学びました。気に入った特別なのは俳句についてです。朗読、季語、5-7-5 韻、それは非常に特別な芸術です。

京都サマープログラムの後、グループ 1 の友達と今でも連絡しています。また、俳句についての本も読んでいます。俳句が大好きだからです。

2022 年京都サマー プログラムで休日をお過ごししました！

インドネシア大学

人文学部 3 年

KSP167

Sabrina Zahwa

① プログラムに参加したきっかけ

語学の先生からこのプログラムへの参加を勧められました。今年の 3 月、日本人学生と一緒に SDGs インターンシップに参加しました。できるだけ卒業前に、たくさん日本人学生と海外学生を交流したいです。卒業論文のトピックをこのプログラムから検索することを考えていたが、7 月 29 日にプログラムが正式に開始される前に、アイデアを思いつきました。また、他に活動がないので、2022 京都サマー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たくさんのこと学びました。日本人の先生から日本語を学ぶことができました。授業はとても楽しくて、日本語のスキル、特に聴解と読解を向上させるのに役立ちました。素晴らしい先生から文学、文化、ジェンダー、ビジネスなど、自由に選択できる様々なトピックを学ぶことができました。日本人学生との会話練習を通して、日本語会話のスキルを向上させることができます。日本人学生は海外の学生をやさしく歓迎してくれました。興味のある特定のトピックについて、日本人学生や海外学生と話し合う機会がありました。また、フィールドトリップで着物の歴史、発展についてもっと学ぶことができました。着物を含む、私は日本の伝統文化がいつも好きですからうれしかったです。他の国の学生と一緒に自分の国から何かを発表ができました。発表の準備を最初から最後まで本当に楽しんでいました。最後に、私はインドネシア大学を代表するスピーチを選ばれました。すごく緊張しましたが、みんなの前でスピーチができてとてもうれしかったです。

③ プログラムの感想

2022 年の京都サマープログラムはとてもよく準備され、完璧に実行されました。このプログラムの参加者の一人になれたことを嬉しかったです。日本でオフラインで体験できたらもっと盛り上がるかもしれませんが、オンラインサマープログラムに参加できたのはとても良かったです。

④ 特に印象に残ったことなど

京都大学の先生と学生はやさしいです。特に女性学生はみんなきれいでかわいいです。いつも何か知らない言葉があったら、ゆっくり説明してくれました。日本語中級 II の浦木貴和先生、そしてグループ 2 のゆいさんとゆかさん、プログラム中大変お世話になりました。本当にありがとうございました！

興味深い京都の都

インドネシア大学

人文学部3年

KSP168

Genta

皆さんインドネシア大学から参加しているゲンタです。プログラム中いろんなこと教えてくれてありがとうございました。私はこのプログラムを知ったのは前に先輩が京都でこのプログラムに参加したことを話してくれました。私はそれを聞いてとても興味深いサマープログラムだと思いました。そして来年の2021年に参加してみようともう思いました。しかしコロナウイルスが発生して京都行って参加することができなくなりました。とても残念だと思いました。一年たって大学の先生方にこのプログラムに参加してみないかと聞かれました。それを聞いてとても嬉しいです。しかしそのあと先生がこのプログラムは今年オンラインで開催するって言ったときには少しがっかりしました。しかし1年生のころからプログラムに参加したいと思っているからみのがせないと思いました。

このプログラムに参加して私は京都では桜も紅葉も祭りも殺人もグッと魅力的な響きっていうことを知りました。それが理由でテレビでやっているドラマやアニメで京都を場所に選んだ作品が多いことに分かりました。初めはなぜ京都だろうって思ったがこの文章を読んで理由が分かりました。京都は日本人にとってとても特殊な元都だからメディアやドラマやアニメとかが見てそして作品に京都を入れる理由を知りました。この文章を読んで私は日本人がら見られている特殊なしきたりな京都のことをきかいがあれば直接日本に行ってみたいなと思いました。

このプログラムに参加してとても京都についての知識がとても広がりました。直接京都でこのプログラムに参加できないのは残念ですが、とても興味深い京都を私はこのオンラインプログラムでも感じることができました。それも分かりやすく説明してくれた先生がたやリーダーやサポーターのおかげです。機械があれば直接京都で参加したいと思います。

このプログラムに参加して一番残った印象は発表準備です。発表準備で教育と文学のテーマを決めるのが少し時間がかかりました。なぜなら私のグループは教育と文学で半分半分に分かれしました。時間をかけてたどり着いたのは二つのテーマを合わせた「学校の中の伝統文化」です。時間をかけて作り上げた発表準備の機械をとて印象に残りました。さらに発表日に先生にとていいアドバイスやコメントをいただいたことをとて印象に残りました。プログラム中本当にお世話になりました。お疲れ様でした。ありがとうございました。

KUASU プログラム最終レポート

インドネシア大学

人文学部 3 年

KSP169

Q. Salim Satyadarma

このサマープログラムに参加しようと思った理由は、日本への留学を経験したかったからです。新型コロナウイルスの感染拡大は依然として世界中で大きな問題となっているため、私たちインドネシア人にとって、日本への留学はおろか、海外への渡航もままならない状況が続いています。大学に入学する頃には、日本への留学プログラムについて多くの情報を耳にしており、京都サマープログラムもその一つでした。今年の 5 月頃、講師からこのプログラムへの参加を勧められました。そこで、迷わずこのプログラムに参加することにしました。

プログラムに参加することで、私は多くのことを学びました。たとえば、現代の問題に関するニュースを読んだり聞いたりすることで、日本語のスキルを磨くことができます。SDGs 関連、ジェンダー関連などなど。また、さまざまな刺激的な講義に参加する機会もありました。たとえば、「Big Vision Small Steps」というの講義では、学生のスタートアップなどについて学ぶ機会がありました。また、ベトナム、タイ、そして日本の学生と一緒に仕事をする素晴らしい機会にも恵まれました。

このプログラムは非常に興味深いもので、個人的にはこれまでで最も素晴らしい学習体験の 1 つだと思います。この機会に感謝し、同窓生、指導者、サポーター、そしてプログラムに関わった多くの人々と一緒に過ごした時間を永遠に大切にします。将来の別の会議を本当に楽しみにしています。いろいろありがとうございました。

最終プレゼンテーションは、プログラムの中で最も記憶に残る活動でした。タイ、ベトナム、日本からの同級生に、大学の学生オリエンテーション文化を紹介する機会があったからです。もう一つ印象に残っているのは、会話練習教室に参加したときです。セッションの途中で突然電源が落ちたのが印象的でしたが、セッションに再び参加し、セッションが終了するまで会話を続けることができました。

オンライン京都は楽しい

インドネシア大学

人文学部 3 年

KSP170

Mazaya Muhammad Aziz

(マザヤ・ムハンマド・アジズ)

インドネシア大学人文社会学部日本学科 Aziz と申します。このプログラムに参加することは本当に考えられませんでした。先生からこのプログラムを紹介し初めて聞いたとき、本当にうれしいです。コロナ過で日本に行きづらくなり、ほかの人と対面するきっかけもあまりなくて、残念なことだと思っています。しかし、KSP を参加できると聞いたとき、日本語力を高めるや日本人とほかの国の人々に会えることができるのが「このチャンスは無駄にはできない」と思いました。オンラインで行われるプログラムですが楽しい経験になれると思って、参加しました。

このプログラムの授業がたくさんあって、すべてが興味深いテーマ本当にすごいだと思います。日本語のクラスで京都に関する文書を読んで、京都のいろいろなことを学びました。例えば「京都」は日本人にとって何についても魅力的な響くを帯びます。そのほかは京都と東京の違いを学んで、文学から京都のことを理解するように先生が教えてくれて、俳句や短歌まで詠んで非常に面白かったと思います。さらに、Academic Lecture からそれぞれの興味深いテーマでたくさんのことをしり、先生方も素晴らしい方々でした。

このプログラムはコロナ過で残念ながらオンラインで行われましたが、先生方とサポーターさんたちとリーダーさんたちは一所懸命このプログラムを開催して、本当にお疲れさまでした。本当に楽しいプログラムになりました。

グループのみんなと発表準備をして、はじめはテーマを一緒に考え決めるのが少し難しいでしたが、いい発表のなったと思います。ほかの国の人からその国を学ぶのはとても面白い経験と思い、ほかの国のことを知り見方が広がっていると思います。そのほかは、会話クラスで日本人と会話をしてたくさんのことを話し合っただけで本当に楽しかったです。いつか京都に行って、京都大学の皆さんに会えて、いろいろな場所を見たらいいなと思います。

非常に楽しい二週間でした。ありがとうございます。

夏休みの京都サマープログラム2022

インドネシア大学

人文学部2年

KSP171

Muhammad Fathurrizki Budiman (ファトゥル)

①プログラムに参加したきっかけ

私が京都サマープログラム2022に参加したきっかけは、私の先生に勧められたからです。その時、私が映画を見ていたら、先生から「京都サマープログラム2022」への参加を勧める内容のメッセージがスマートフォンに届きました。その時、京都サマープログラム2022のパンフレットを見て、興味を持ちました。それで、私は先生に、この京都サマープログラム2022に興味があることを伝え、参加することに決めました。夏休みの間に、世界のさまざまな国の人たちと直接学び、コミュニケーションをとることができるのはうれしいことです。私はこの機会を逃したくはありません。

②プログラムへの参加を通じて学んだこと

このプログラムを通して、色々な国の学生のさまざまな視点を知ることができました。特に、ブレイクアウトルームでディスカッションをしているときにそうでした。この時は、自分では思いもよらないような意見がたくさんありました。また、日本について、日本の技術や文化、日本人の考え方や生活を知ることができました。このプログラムに参加している間は、思いもよらない新しい発見があり、たくさん学びました。

③プログラムの感想

このプログラムから私は多くのことを学びました。日本に関することから、日本とは関係ないことまで。授業のときは、日本のこと、詳しくは京都のこと深く知ることができました。世界中の学生と話し、その国での状況は、自分とは違うということを意識するようになりました。このことは、京都サマープログラム2022のおかげで、本当に実感できた経験でした。

④特に印象に残ったことなど

最終プレゼンテーションの準備をしている時が忘れられない思い出です。この時は、サポーターの方が本当に親切にしてくださいました。正しい日本語を教えてくれたり、間違いを直してくれたり、議論に加わってくれたりしました。実は、プレゼンテーション準備中に、サポーターが参加できなかったことがありました。サポーターがいないブレイクアウトルームでは、私たちだけが参加者だったので、お互いの国の話などを深く話し合いました。最終プレゼンテーションが終わった今でも連絡を取り合っているグループのメンバーもいます。

京都サマースクールプログラム2022、本当にありがとうございました。

京都サマープログラム2022の最終レポート

インドネシア大学

人文学部3年

KSP173

Muammar Gilbran

この京都サマープログラム2022に参加したいとずっと思っていました。私の先生からこのプログラムに参加しないかと誘われたとき、何も考えずに即座に引き受けました。この京都サマープログラムに参加した理由は様々な日本の文化勉強し、日本人から日本語を勉強し、それにいろいろな経験をしたいからです。

このサマープログラムに参加しているとき、いろいろなことを学びました。まず、アカデミックレクチャーで、日本が抱えている様々な問題を知ることができました。例えば、アジアのジェンダー、日本のSDGs、日本の近代外交、経済とスタートアップビジネス。また、日本人から直接で日本語を勉強しました。その上、このプログラムで見学をしました。この見学で、私は着物とその歴史についてビデオでたくさん学びました。着物には様々なスタイルがあり、普段着であったものが、現代では特別な日にしか着られないことを知りました。その後、西陣織について学びました。西陣は奈良時代から織物の産地であることを知りました。時代が変わると、この織物の生産もグレードアップしていきました。手織りから機械織りになり、現代ではコンピューターグラフィックスでデザインしているそうです。

私のプログラムの感想はたくさん経験をすることができ、楽しいプログラムでした。日本人だけでなく、さまざまな国の人と出会い、交流することができました。このプログラム参加する前私のプログラムの感想は今まで変わっていません。

特に印象に残ったことは私は初めて日本人と会話することです。私は3年間日本語を勉強していますが、日本語で会話する時間はありませんので、このサマープログラムに参加しているとき、私は初めて真剣に日本語を使って、日本人と会話しました。最初はあまり使わないので、困りましたが、今はもう慣れました。このプログラムに参加し、新しい知識や経験を得て、多くの新しい友人を作ることができ、とても感謝しています。京都サマープログラムに参加するのは私にとってとても貴重な経験です。

京都サマープログラムのファイナルレポート

チューラーロンコーン大学

文学部2年

KSP174

プロッド

①プログラムに参加したきっかけ

京都サマープログラムに参加した理由は三つあります。まず、日本人と話して自分の日本語のスピーキングスキルを上達させたかったからです。また、直接日本人から日本文化について教えていただきたかったからです。最後は、このプログラムに参加するために色々な国からきた人が集まると思いますので、その人たちと知り合って、別の国の文化を勉強したかったからです。

②プログラムへの参加を通じて学んだこと

このプログラムのお陰でいろいろ勉強になりました。例えば、日本語の授業は、ニュースで日本語を勉強するだけでなく、ニュースを通じてごみの分別やスマホの利用時間のような日本人の生活と習慣も学ぶことができました。そして、日本語の社会言語学的諸相と学校教育にみる日本文化の諸相の講義を通して日本人の考え方を知ることができました。さらに、ディスカッションセッションとグループ発表では色々な国の文化も学びました。

③プログラムの感想

このプログラムに参加できてとてもうれしかったです。様々なことも勉強することができ、新しい友達もできました。それにまた、日本語を教えてくださった先生はとても優しいので、授業中にプレッシャーを全然感じませんでした。言葉の意味がわからなければ、先生は簡単な言葉を使って説明してくださいました。サポーターさんもいつもお世話になったし、私のあまり完璧じゃない日本語もわかってくださいましたから、日本語を楽しく使いました。それで、私にとって、このプログラムはすごく素晴らしいと思います。

④特に印象に残ったことなど

私の特に印象に残ったことはお世話になったサポーターさんです。彼らはグループ発表について色々なアドバイスをしてくださいましたから、発表がうまく行きました。それに、聞きたいことがあれば、いつも聞いてもいいので、社交的になれたと感じました。彼らに京都で大学生活について話していただいたので、私も京都大学に行ってみたいと思うようになりました。もし京都大学に留学するチャンスがあったら、サポーターさんと対面を果たしたいです。

最後レポート

チューラーロンコン大学

文学部2年

KSP175

アリサ リンタラッタナシリグン

1. プログラムに参加したきっかけ

京都大学の授業を通じて、文化や社会問題などの日本の諸相を習われ、自分の未来研究したいことを見つけられると思いました。多種多様な背景を持って国々の一流大学で勉強している方々に出あって話し、必ず文化の違いなどの新しいことを習われると思いました。授業と会話セッションを通じて、自分の日本語と英語のスキルが上達できると思いました。それに、京都大学は日本において古い名門大学の一つですから、この高貴な大学のプログラムに参加できれば大変光栄に思いました。

2. プログラムへの参加を通して学んだこと

日本語上級の授業で京都に関するエッセイや夏目漱石の作品などのいろいろな文章を読みました。大変難しかったけど、繰り返し何度も読んだ後、結局理解でき、自分がもう一歩レベルアップしたという達成感を得られました。ほかに、様々なクラスを通じて、いろいろ勉強になってすごく面白かったです。例えば、私の専攻分野ではなかったのですこし不安しましたが、日本の食糧生産と環境保全のための様々な技術のことを知って、新しいことを学んで印象的に面白かったです。ビッグヴィジョン、スモールステップスの授業でも皆さん偉大なプロジェクトをしていると知って、インスピレーションになりました。他にも、日本語の社会言語学的諸相や捕鯨の授業などは大変面白かったです。

3. プログラムの感想

短い二中間でしたが、いろいろな人に出会っていろいろなことを学んで、とてもいい経験になりました。食中毒のせいで二日間参加できなくて残念でした。でも、大分参加できたのは幸いでした。このプログラムはもうすこし長くなるといいです。

4. 特に印象に残ったことなど

フリーディの日にプログラムの皆さんとゲームをして、すごく楽しかったです。他に、たくさんの人と日本語で話しました。「なんでやねん」や、「なんやろう」などの関西弁の言葉を教えてもらいました。発表準備のセッションでもいろいろな国の教育制度や大学行事の違いを習い、勉強になりました。それに、ジェンダーのディスカッションのセッションで国々の人権状況を知って一緒にその問題の解決方法を考え込んで、難しかったけどとても楽しかったです。

最後レポート

チューラーロンコーン大学

文学部2年

KSP176

パラーハーン アキラ

①プログラムに参加したきっかけ

京都大学は国内のみならず、海外でも優れた教育システムと経験を提供する大学として知られています。海外大学生に対する京都大学での生活を体験することができて、世界各地の大学生と共に学ぶことができるプログラムを持っています。個人的に日本へ留学したことがありませんから、日常的に日本語が使われる環境を体験したくて、外国人の大学生と文化交流を望んだことがきっかけでこの京都サマー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

プログラムの間、最も学んだことは多様性を受け入れることです。様々な国から参加した学生なので、国によって持っている知識や話し方などが違いました。しかし、プログラムに参加した皆さんは親切にお互いのことをわかるようにしました。また、行われた講義も勉強になりました。特に日本に関する講義です。先生が真面目に教えてくださって、学生の質問を優しく説明してくださいました。

③プログラムの感想

プログラムの二週間は短い期間でしたが、とても楽しかったです。以前にしたことがなかった日本語でディスカッションしたことなどが体験できて、難しかったです。いい経験になりました。それに、先生方、リーダーとサポーターの皆さんはいつも親切にしてくださり、本当にありがたかったです。プログラムに参加できてよかったです。

④特に印象に残ったことなど

印象に残ったことは KUASU ディスカッションのセッションとフリーデ이의セッションです。

ディスカッションのセッションでジェンダーの話題を話し合いました。ディスカッションの内容は個人的に難しいと思いましたが、京大生の皆さんはゆっくり話してくれて、分かりやすく日本語で説明してくれました。とても感動しました。

最後のフリーデ이의セッションで外国の友達とゲームをしたりして、たくさんのことを話して、楽しかったです。そして、ゲームの後でリーダーさんと話す機会がありました。京都大学での生活、勉強している学部に関すること、関西弁など、色々なことが話せて勉強になりました。

最終レポート

チューラーロンコーン大学

文学部2年

KSP177

パェタナキット ノンタパット (ティウトン)

1. プログラムに参加したきっかけ

様々な情報と知識を受け取りました。特に、議論をしていた際にググったことから情報ではなく、各国の本当の情報を教えられた、とても面白かったです。その前述した知識が僕の勉強に役立ちました。

2. プログラムへの参加を通じて学んだこと

このサマープログラム中に学術講演会に参加した機会があり、この中で大好きなお話といえば、かわい先生のこうえんかいとゆかわせんせいのこうえんかいでした。前者は学校教育にみる日本文化の諸相に関しておそわって僕を二つの問題を思い出させました。一番目は「コロナかの間に子供たちが学校に行くことができなくて教科教育でなく社会性や協調性の教育もおしえられなし、どう解決しましたか。」です。二番目の問題は「日本以外の国、タイをはじめとして、ではそのような教育がありますか。」でまだ答えがわからないもののつづいて探します。そして、後者は日本古典文学にみる日本人の美意識について講演会だって好きな教わったことは「花風鳥月」です。なぜならば、それが僕を日本古典文学を了承できるようにさせます。

3. プログラムの感想

はじめに、日本語を使って感じたことといえば、僕にとって最初非常に難しいと思った一方で、授業内容が難しすぎなくて色々な活動の時に日本語会話を練習する機会ができましたからやりがいがあって楽しいと思ったこともありました。さらに、リーダーやサポーターさんやグループ2のメンバーと発表練習とみなさんと交流したかつどうがとてもいい経験になりました。

4. 特に印象に残ったことなど

特に印象に残ったことは日本語授業にニュースの日本語ニュースな日本語があり、その教えは日本語を勉強している学生にとってすごく良かったことです。教える方も練習する活動も日本語を使う能力の改良を加えて強い印象を受けました。

世界を広げたプログラム

チューラーロンコーン大学

文学部2年

KSP178

チープチャノック・エムオン

プログラムに参加したきっかけ

大学の先生がプログラムを紹介してくださいました。はじめて、このプログラムを聞いた時は、京都大学のプログラムだと知ると、凄く嬉しかったです。なぜなら、そもそも私は京都に興味があったので、このチャンスで京都の文化や自分の進学の予定でもいい勉強になれると思って、迷うことなく、参加することになりました。

プログラムへの参加を通じて学んだこと

日本語はもとより、日本の文化や世界中の知るべきのことも勉強しました。私にとって、特に日本語クラスが一番好きです。日本語クラスでは、京都についてか語られた文章や俳句や有名な作家の夏目漱石の作品を勉強して、色々なことを勉強しました。京都はどんな街か、どんな歴史があるか、京都は昔から現在までどう変化されたか、先生に詳しくて面白く説明しました。それに、クラスでは、色々な国の友達と勉強したので、それで京都のことだけでなく、もちろん色々な国の文化や有名な作家や歴史的な場所も見たりしました。また、日本語クラス以外、ジェンダーやアメリカと日本の教育も勉強しました。

プログラムの感想

プログラムに参加して、よかったですと思います。参加者のみなさんも先生達も色々な活動を一緒にやって、楽しかったです。講義もよくて、先生の説明仕方もわかりやすかったです。また最後のは発表もみんなで協力して、いい発表できて、嬉しかったです。何かわからないことがあったら、先生達に説明していただき、感謝したいです。

特に印象に残ったことなど

最後の発表が一番印象が残ったことです。これは初めて海外人の友達と発表するので、とても緊張しました。でも、みんなは頑張っているのを見て、私も頑張る気持ちになりました。準備発表の時もサポートに日本語や発表の内容を直してくれたり、して助かりました。ついにいい発表が出来ました。いい経験になりました。

Final Report For KUASA

Chulalongkorn University

文学部 2 年

KSP179

Pimchanit Sarisdiwongse(Chaoka)

プログラムから得ることと思い出

プログラムに参加した気付け。

私は日本語に興味があります。新しい知識を得たいとおもって、ネイティブスピーカーに日本語を教えてもらう機会が欲しいと思っていました。また、私は日常生活で日本語を使うことがあまりないので、日本語を話す時や日本語で発表するときは自信がありません。したがって、日本語を話すことにもっと自信を持つために、日本語をよく使う機会を見つけたいと思っていました。そして、日本の文化が好きなので、このプログラムに参加しました。

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たしかに日本語です。以前知らなかった多くの文法や言葉をたくさん学びました。自分の国で勉強したことを実際の生活に適用しました。しかし、最も学んだことは、日本人と日本語を話すことです。実際の日本人と日本語を話し練習したり、相談したりすることは本当に役に立つと思います。

このプログラムに参加したら、日本語を使うことに自信がもっとついて来ました。

また、日本語クラスでニュースを聞くことは私の初めてです。一回目の授業はとても難しいと思ってあまり聞き取れなかったけれど、次回レッスンはどんどん良くなって来た。日本語クラス以外からもたくさん知識をもらいました。(日本文化(着物)、技術、Environment、日本の問題、教育)

プログラムの感想

プログラムに参加している間は、悲しい気持ち(難しいから)や眠い気持ち(早朝起きなければならぬから)がありましたが、とても楽しかったです。このプログラムを通じて、友人、先生、先輩、様々な知識など、多くのことを得ることができたと感じました。このプログラムに参加することに決めたことをとてもうれしいです

特に印象に残ったことなど

一番目の特に印象に残ったことは先生とスタッフ/supporter さんです。皆さんはとても優しく可愛かったです。先生は私が日本語の言葉をわからなくて、何かを間違えない時、怒ったり叱りしたりしたことはありません。質問に答えさせるときは、プレッシャーをかけずにゆっくりと質問し、落ち着いて答えを聞きし、もし答えが間違っていたら、まだ慰めてくれました。supporter さんもたくさん手伝ってくれました。Presentation の内容と私の日本語をチェックし、いつも私が分かろうとしてくれて、本当に感動しました。

最終レポート

George Washington University

Elliott School 4 年

KSP180

Shang Xuehan

①プログラムに参加したきっかけ

大学入学後、日本関連のコースや日本文化に興味を持ち、日本の大学のサマープログラムに参加する機会を得たいと思うようになりました。まず、私の大学では日本からの留学生が少なく、日本語の授業を受ける以外は、ネイティブスピーカーから日本語を学び、練習する機会がありませんでした。そして、日本人の先生の講義を受けることで、学術的なトピックについて日本人の視点に立つことができるようにしたいということです。京都大学のサマープログラムでは、日本語の授業や学術的な講義だけでなく、日本文化の紹介や日本人学生との交流の機会も提供されています。これらすべてが私に魅力的であり、このプログラムに参加したいと思いました。

②プログラムへの参加を通じて学んだこと

日本語の授業では、敬語の使い方や目上の人へのメールの書き方などを学びました。この2つの部分は、私の大学での日本語の授業で勉強し、練習したわけではありません。フィールドトリップでは、先生の着物の歴史の説明で、日本の着物への理解が深まり、日本人が伝統的な装いと現代社会を融合させていることに感心しました。学術的な講義では、トピックはどれも興味深いものだった。私はほとんどのトピックについて初耳でしたが、各先生は2時間の講義の中でそれぞれのトピックに興味を持たせてくれました。落合先生の講義を聞いて、アジアのジェンダー問題というテーマをもっと理解したいと思い、次の学期はアジアのジェンダー問題の講義を受講することにしました。

③プログラムの感想

このサマープログラムはオフライン形式ではなかったが、私が参加したどのイベントでも、京都大学のリーダーやスタッフはとてもよくオーガナイズされていた。例えば、日本語での説明が中心の文化体験では、私のような日本語があまり得意でない学生でも理解できるように、京都大学のスタッフが英語の通訳を付けてくれました。また、京都大学の学生や海外からの留学生と交流する機会も多く、多くの友人を得ることができました。全体として、このプログラムに参加することで、私は日本について多くを学び、日本語のスキルを向上させ、多くの友人を作ることができました。このプログラムに参加できたことは、とても幸運であり、感謝しています。

④特に印象に残ったことなど

特に印象に残っているのは、グループのメンバーと一緒に最終発表の準備をしたことです。私のグループでは、日本語があまり上手でなく、議論している内容を十分に理解できなかったり、質問にうまく日本語で答えられないこともありましたが、グループのメンバーがとても優しく、いつも助けてくれました。私の質問にも根気よく答えてくれ、文法的な間違いも直してくれました。今までで最高のグループ体験ができたと思いますし、グループのメンバーには本当に感謝しています。

KUASU にした経験

ジョージ・ワシントン大学

日本学部 4 年

KSP 181

レイチェルウィリアムソン

私は毎年、夏休みに日本語を使う機会がありません。そのせいで、分かっている日本語はだんだん頭脳から流れて、減ります。その減ることを止めるために、KUSAU プログラムに参加したかったです。授業を取ったり、学生と話したりして、そのいい練習を通じて、もっと上手になると思っていました。

プログラムへの参加を通じて学んだことはいっぱいあります。授業だけでなく、グループ発表準備の時でもディスカッションセッションでも、新しい言葉や文法を学びました。レクチャーで、日本の教育制度、性別、環境などについて習いました。

そして、フィールドトリップや文化経験を通じて、たくさんのすごく印象的なことは紹介されました。着物の歴史や商店街は面白かったんです。何よりも、西陣織の医学技術として、現在の利用というのは最も印象的なことだと思います。私の意見に、未来に世界中の救急車の中にそのような心電図する西陣織を使うべきです。

KU プログラムは面白くて、よく考え抜かれたと思いました。皆さんは目に向かって会えませんでしたが、プログラムディレクターとコーディネーター他のスタッフのおかげで全部オンラインで参加出来ました。先生もゲストスピーカーも専門家ということを感じました。フィールドトリップや文化経験のトピックはよく選ばれました。全体的に素晴らしい経験だったと思います。

このプログラムの特に印象に残ったことは色々な国の大学生と話して交流する機会ということでした。2週間中、ベトナム、インドネシア、タイなどの国の文化や習慣について紹介されました。グループ発表で、別の国の皆さんが教育の文化的な行事、夏らしく食べ物、LGBTなどを教えてくれました。この経験に参加させてくれて嬉しいです。最後に、京都は面白くて歴史的な町だそうです。できれば、本当に行きたいです。確かに京都大学に訪問したいです。未来に京都大学の皆さんに会うといいですね。

多文化共学短期 [受入] 留学プログラム 2022 年度実施報告書

令和 5 (2023) 年 3 月発行

編集・発行 京都大学アジア研究教育ユニット (KUASU)
京都大学国際高等教育院 (ILAS)
〒606-8501 京都市左京区吉田本町
電話 (075) 753-2560

印刷・製本 株式会社 あおぞら印刷
電話 (075) 813-3350

