



Afrasia

NEWSLETTER

Afrasian Centre for Peace and Development Studies, Ryukoku University

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Joint Study Meeting on 3 Dec 2007

Accomplishment of the Third Year of the Afrasian Centre

The third birthday of the Afrasian Centre, launched in 2005, is coming up. Since the interim report was submitted in September 2007, we have approached conflict resolution from various perspectives. Here we would like to introduce two symposiums and one joint seminar that were held in October and November of 2007.

1 Forest as a Global Commons

On 11 and 12 October, an international symposium on "Forest Stewardship and Community Empowerment: Local Commons in a Global Context", sponsored by the Center for Integrated Area Studies, Kyoto University, the 21st Century COE Program of the University of Tokyo "Biodiversity and Ecosystem Restoration Research Project" and the Afrasian Centre was held. There were thirteen papers on the state of community-managed forests in various regions around the world and the participants joined in lively discussions on how we can foster a concept of common forests as global commons.

During the symposium, Professor Makoto Inoue of Tokyo University stressed the importance of constructing "collaborative forest governance" by various stakeholders including not only the local residents but also the outsiders. In addition, Professor Anan Ganjanapan from Chiang Mai University, Thailand, argued that the community-managed

forests can be analyzed as "knowledge space" in which the various type of knowledge (scientific as well as vernacular knowledge, faith, etc.) multiple rights (for management, use, guard, etc.) are contested and negotiated. He, accordingly, emphasized that the dynamic process of the contestation and negotiation must be legally guaranteed.

The international symposium of the Afrasian Centre in FY2008 will continue based on the results of this symposium. The planned themes are poverty, development and commons.



International Symposium on 11-12 Oct, 2007▲

2 India and Japan: Exploring the Past, Charting the Future

On 5 October, an international symposium entitled "India and Japan: Exploring the Past, Charting the Future", sponsored by Ryukoku University and the Indian Council for Cultural Relations, and co-sponsored by the Afrasian Centre was held to commemorate the 50th anniversary of India-Japan cultural exchanges. There were three sessions: "Buddhism in India and Japan: Historical Perspectives", "Transnational Networks and Social Change" and "Tradition and Innovation in Asia."

During these sessions, Professor Upinder Singh of the University of Delhi spoke on the Buddhist resurgence in contemporary India, touching on the Buddhist movement among the Dalit (Scheduled Caste), the internationalization of Tibetan Buddhism, spiritual tourism, and the unearthing of Buddhist relics and sites. Professor Singh

was followed by Professor Teshin Akamatsu of Ryukoku University who looked back at the history of cultural exchange between Indian and Japanese Buddhists in the early twentieth century and indicated that such exchanges suggested the possibility of the formation of an "open community of Asian".

(RA Shinya Ishizaka)



International Symposium on 5 Oct 2007▲

3 The Concept of 'True Reality' in Shinran's Pure Land Buddhism



▲Prof. Ryusei Takeda

On 3 December 2007, a joint seminar focusing on "The Concept of 'True Reality' in Shinran's Pure Land Buddhism" was jointly held by the Open Research Center for Humanities, Science and Religion, Ryukoku University and the Afrasian Centre.

The author of *Shinran's Pure Land Buddhism and Nishida's Philosophy*, Professor Ryusei Takeda specializes in philosophical research and was involved in the English translation of the Buddhist texts as part of a larger theme of creating dialogue among religions. In this report, he introduced key concepts and terms in Shinran Pure Land Buddhism using their English translations, since it is too

difficult for non-specialists to use the original texts.

In his report, Professor Takeda clarified the concept of 'True Reality (Shinjitsu)' as it occurs within Shinran's Pure Land Buddhism. Although space limitations prevent us from going into much detail, 'True Reality' in Shinran, simply put, is a process whereby the Nyorai (Tathagatas) or Buddha continues to act altruistically towards all people. It could also be termed a memorial service from the Buddha to the masses, during the active process of which 'True Reality' is revealed, in terms of Shinran.

One of the bases of conflict taken up as a theme by the Afrasian Centre, is the prevalence of problems arising from religious values. Understanding truth or true reality in religious terms is essential if we are to reach a deeper insight into one of the most common causes of conflict.

(RA Daisuke Yamanaka)

On 11 January 2008, Professor Nobuko Nagasaki, director of the Afrasian Centre for Peace and Development Studies, gave her final lecture entitled "The Implementation of Truth and Non-violence as Developed in Modern India". Professor Nagasaki looked back on her own progress within modern Indian historical research, placing the dynamic changes of India currently underway, in the context of the religious and social reform movements that took place in the nineteenth and early twentieth centuries. This was followed by an analysis of the experience of the freedom struggle led by Gandhi and others, focusing on the resurgence of Indian philosophical tradition and the practice of labour as stressed by Gandhi. The seminar room was full and, following her lecture Professor Nagasaki was presented with several bouquets from both teachers and students.

(RA Shinya Ishizaka)



Prof. Nobuko Nagasaki▲

Group 1 ◆ Meeting Nationalism and Conflict Resolution

At the first meeting of Group 1 held on 28 April 2007, Professor Keiko Sakai of Tokyo University of Foreign Studies gave a report on "Nationalism in Iraq" and Professor Junko Koizumi of Kyoto University gave a report entitled "Historiography and Nationalism in Modern Thai History: Reflections on B. Anderson's Argument". Professor Sakai's



▲ Prof. Keiko Sakai

report, focusing on the use of Iraqi nationalism to resolve conflict among the various religious sects and promote national unity, focused on the anti-foreigner resistance movement that occurred during the phase of state formation of Iraq.

According to Professor Sakai, there are three main approaches to understanding Iraqi nationalism. The first one argues that since the state formation of Iraq is artificial in the first place, nationalism itself cannot exist. The second emphasizes the difference between the Arab nationalism of Sunnis and the Iraqi nationalism of Shi'ites, while the third one contrasts the Iraqi Communist Party's Iraqi nationalism with the Arab nationalism of other political parties. With regard to these, Professor Sakai emphasized that the latent Iraqi nationalism of multi-religious communities was seen in the anti-British revolt in 1920 at the beginning of the Iraqi state formation process. In addition, since the Baathists established a secular single-party rule, Iraqi nationalism has taken the form of controlling religious and ethnic identities. Professor Sakai, then, explored a possible link between a replay of nationalism and recollections of anti-foreign resistance movements. In 1920, during the

anti-British revolt, the movement against foreign power grew into nationalism, but given the absence of power in the 1990s, that movement did not lead to national integration but rather to internal power struggles. She concluded that there has been no replay of nationalism in Iraq until recently as various sects keep fighting among themselves.

At the discussion session, Professor Hiroshi Mitani raised the following questions: What is the history of anti-foreign resistance movements in Iraq? What is unique about Iraqi secularism? How should we consider the existence of those who are thriving on the conflict in Iraq? In response, Professor Sakai noted that although resistance movements in Iraq have a long history, such movements grew independently in the different areas of Iraq on an ethnic basis until 1930s. She also noted that Baathist secularism perceives Islam not as a system but as a culture, and that in modern Iraq, there is a further element of complexity as arms are imported in regardless of any feelings of nationalism. During subsequent discussion, an opinion was raised that the use and abuse of memories of the revolt in 1920, as part of the official nationalism of the Baathists, might further reduce the possibility for any resurgent nationalism.

(RA Shinya Ishizaka)



Study Meeting of Group 1 ▲

Group 2 ◆ Meeting Holding International Seminars in Advance of the International Symposium

The title of the FY2007 international symposium, organised by Group 2 this year February, was "Resources under Stress". In advance of this symposium, Group 2 held two international seminars in April and June 2007. At the first of these, Professor Lawrence Busch of Michigan State University presented a report, entitled "Standards: Building Block or Impediment to Development". The second seminar's theme was "Various Issues in Regional Society under the WTO System", with presented by Associate Professor Keiko Tanaka, Professors Patrick Mooney and Larry Burmeister, all from the University of Kentucky.



▲ Prof. Lawrence Busch

In his report, Professor Busch, who also gave a report at the session 4 of the International Symposium, entitled "The Impact of New Technology and Systems on Local (Food) Resources", mentioned the effect of standards on the farming industry, particularly on small-scale farmers. Standards set the rules, and although their strong and weak points vary in each case, they can be defined as a kind of power to which people become subjected.

On the one hand, standards provide people a sense of value to guarantee quality and reliability on agricultural products. On the other hand, single standards allow large-scale farmers to produce at standardized levels, and this can usually bring their costs down. This in turn can greatly harm small-scale farmers. Conversely, as standards proliferate, we see the formation of markets that differ from the existing

one. Based on specific income levels, age, gender, and ethnicity, niche markets are formed. Standards that aid this, are set by third-party private agencies, which are continuing to grow throughout the world. When small-scale farmers produce diverse products based on those standards, for sale in specific markets, they can escape from the downward spiral triggered by price wars. After indicating that standards can therefore have positive and negative aspects, Professor Busch also concluded that, given the importance of standards in modern society, it was critical to create standards that can contribute to social and technological growth.

As international migration activates, it will become an increasingly ordinary matter for people of differing cultural backgrounds to form a society and live together. In such conditions, the joint existence of simplified and diversified standards would be very beneficial as a means to prevent intercultural conflicts. Professor Busch's remarks were extremely valuable, and offered us a deeper level of insight into the issue of conflict resolution.

(RA Daisuke Yamanaka)



Study Meeting of Group 2 ▲

Group 3 ◆ Meeting Past Wars and Peace, Non-Japanese Labourers Today and Conflict

Activities for Group 3 in FY2007 began with a lecture from Mr. Masao Hirakubo, a World War II veteran who played a key role in paving the way for post-war reconciliation between former soldiers in UK and Japan. He was assigned in Burma under Japanese occupation and survived the notorious Imphal Operations, which failed miserably with tragically heavy casualty due to the lack of viable logistical support. Having lived in UK since 1965, he started in the 1980s to bring together former British soldiers on a visit to Japan with their former "enemies" for dialogue, and later for joint memorial services. He conveyed a strong message that true reconciliation is possible if the former soldiers were offered opportunities to talk with each other about the hardships they endured and remorse for their lost colleagues. In 1991 he received the title of OBE from the Queen and in March 2008, passed away at 88 years old.

Aside from education and nationalism, the issue of accepting non-Japanese care workers (particularly from the Philippines) was actively researched in the group. As the 2006 Japan-Philippines Economic Partnership Agreement promised the entry of Filipino care workers and nurses into Japan and thus raised the expectations among those concerned, it remains unclear how it will actually work.

In research meetings, Professor Cherry Ballescas from the University of the Philippines gave a detailed field report on Filipino care workers and nurses



▲Symposium on 14 Jul 2007

who are already in Japan; and Professor Maria Reinarruth Carlos from the Afrasian Centre presented mathematical analysis to demonstrate that (contrary to general expectations) there was no nationality-based wage disparity among nurses working in the US. To involve other academic institutions and practitioners in various sectors into the discussion, a symposium entitled "Japan's Strategy on Accepting Filipino Care Workers" was held in July 2007 in Osaka. Experiences in the US, Singapore and Taiwan were shared ranging from national level policies on incentives and protection, to workplace level management of conflicts and (mis)communication among local and foreign employees, employers and service users. Participants all acknowledged the pressing need to get themselves prepared by planning an effective management system for the smooth integration of the Filipino care workers in the workplace and society.



Mr. Masao Hirakubo ▲

In December 2007, Dr. Mika Toyota from Asia Research Institute, National University of Singapore, conducted field research in Japan as the Centre's visiting fellow, occasionally joined by Professor Carlos as her counterpart. They later did fieldwork in Singapore and the Philippines as well. The purpose of this joint research project was to formulate and propose practical approaches for Japan in accepting non-Japanese care workers and nurses, through comparison with Singapore's experience. The fact that most of the informants in Japan expressed their keen interest in this project and demanded feedback is deemed to be a testament to the lack of attention to their needs. (RA Haruko Uchida)

Group 4 ◆ Meeting Looking at the Relations among Land, Organisation and People from the Local Level

Four research meetings and eight presentations were held during the third fiscal year. In the meetings, various themes have been discussed associated with the development process of local resources, including commons, land issues, local societies, community-based organisations, resource distribution, and more. Professor Kazuki Kumamoto from Meiji Gakuin University argued that traditional Japanese concepts of mountain, sea and river iriai (commons) were indeed "community rights" that manage mountain forests and fishing areas as communal property rights. The idea of communal property rights, as he stated, is the right to communal ownership that belongs to the group as well as to the members of the group entitled to share the ownership. Since the Meiji Restoration, with the adoption of modern legal notions, the above types of iriai were recognised as communal land use rights, collective fishing rights and water use rights respectively. There have been means of illegal involvement, however, as these rights could be a potential barrier to modernisation and development. Next, Professor Hiromi Amemiya from Toyama University explained how land property rights under Tanzania's "Village Land Act" identified a different concept of modern property rights when compared to the provisions based on communalism, community property rights, and customs. Yet, provisions akin to the modern property rights of the "Village Land Act, 1999" were set up with respect to the land in urban areas. Furthermore, Mitsuki Shiota from the Institute of Developing Economies noted that the village, or *kombu*, structure in the highland societies of New Guinea are warrior communities, which function as politically and militarily sovereign associations. They have a notion of land ownership different from that common today. This type of land ownership was legally enshrined as *tribal ownership* by the Papua New Guinea government in the 1974 Land Act. These reports indicated the ways in which local concepts of communal property rights are antagonistic and coexistent with modern ownership concepts.

It was not only the concepts of land ownership and stewardship that changed with

economic and legal modernisation. As a result of the need for large scale human migrations in the labour market, there have been changes in community-based organisations and local societies. For example, Dr. Makoto Nishi from Kyoto University studied the Gurage Road Construction Organisation, which was established in Addis Ababa by Gurage migrants from a district in southern Ethiopia to raise funds for the construction of roads and schools in their homeland. The organisation, on one hand, negotiated with the state bureaucracy to begin work on road construction. At the same time, they worked with local social organisations, such as clan committees and funerary groups to raise funds, and eventually succeeded in realising a development project in their homeland. In this manner, the organisation found ways of redistribution from the city to the villages.



Prof. Kazuo Funahashi ▲



Ms. Rumiko Murao ▲

Professor Kazuo Funahashi of Ryukoku University discussed the practice of "work sharing/food sharing" (*het nam kan/kin nam kan*) in the Thai village of Don Daeng. There, people living in the village and those living in the city contribute to work and participate in this custom through labour and financial means. Ms. Rumiko Murao, a graduate student of Kyoto University, indicated that the template for land management among Angolan immigrant communities in Zambia, known as *Limbo*, was based on organisational structures from the old Kingdom of Lozi. At the village level, the land management was in the hands of those who knew it best. As seen in the above presentations, the spheres of community-based organisations and local societies are flexibly expanding beyond any fixed structures than we might have previously considered. Our further exploration and development of this perception will be fruitful in the fourth year's International Symposium, the key concepts of which are commons, development and poverty. (RA Akiko Watanabe)

Joint Seminar 1 (The Third Joint Seminar), 23 June 2007
A Theoretical Analysis on Conflict Resolution: Prospects

To begin with, Dr. Shiro Sato, a Post-Doctoral Research Fellow at the Afrasian Centre, gave a presentation entitled "Conflict Resolution in the Study of International Relations". He noted the importance of 'Peace-Building' as one of the means to resolve conflicts at both international and domestic levels. This is not to say that theories of Peace-Building are without its critics. There are (1) 'Realists' who suppose that conflicts are inevitable, (2) 'Post-Modernists' who equate Peace-Building with a mechanism for maintaining the hegemonic status quo and (3) 'Post-Colonialists' who regard it as a new form of Crusading. Such criticism, however, only takes issue with the *process* and/or *results* of Peace-Building. None doubt the importance of *building* peace, Dr. Sato noted.

Next, Dr. Seiichiro Honjo made a presentation on "A Theory of Harassment", and noted how Gandhi's methods resisted the British colonial control. He is a Visiting Researcher in Group 1 of the Afrasian Centre and a Research Fellow at the Institute of Oriental Culture at the University of Tokyo. Referring to the existing active state of humans as *soul*, Dr. Honjo pointed out that education was a means of constructing an *interface* that allowed our spirits to smoothly interact with the external world. He therefore defined 'harassment' as the

inappropriate labelling, either through negation or force, of the voice of another's soul (within the context of individual independence). To liberate the victims of harassment from that harassment, there has to be an educational process that attunes them to their own soul's voices, allowing them to continue interacting with the external world through interfaces.

Finally, in a presentation entitled "Confucius and Gandhi", Associate Professor Ayumu Yasutomi from the Institute of Oriental Culture at the University of Tokyo attempted to further refine a contemporary meaning for Confucius' Ethics from the perspective of harassment theory, using Fingarette's Confucian theory. According to his analysis, the core of Confucius' teaching lies in *walking a path of sincere consideration*. It can be found in obedience to the voice of one's own soul, which becomes a sense of consideration for others through education. He noted, therefore, that the Confucian notion of consideration was equivalent to Gandhi's concept of *Satyagraha*.



Prof. Ayumu Yasutomi ▲

Joint Seminar 2 (The Fourth Joint Seminar), 16 September 2007
Building the Analytical Framework of Conflict Resolution in the Context of International Ethics

Why is that the third parties, though they are not directly involved in conflict, must resolve conflicts that occur here and there throughout the world? The second Joint Seminar in 2007 attempted to find the answer to this question, and consider a theoretical basis for conflict resolution from the perspectives of International Relations and International Ethics.

First of all, Jousuke Ikeda, a COE Research Fellow at the Gender Law and Policy Center at Tohoku University, made a presentation entitled "Ethics in World Politics: Its Meaning, History and Contemporary Perspectives". He provided a bird's eye view of ethics in world politics by touching on three points; (1) what does it mean to speak of ethics in world politics?; (2) how should academia approach theories of International Relations in terms of ethical issues?; and (3) how is that being expressed today? In addition, when we think how ethics should be applied in world politics, there are two points to be considered: 'Social Justices and Action Ethics' and 'Normative Ethics and Moral Ethics'. He noted that we need to analyse how those axes relate one to another.

Next, Kosuke Shimizu, Associate Professor in the Faculty of Intercultural Communication, Ryukoku University,

analysed social change in and around the year 1989 by examining the discourses of 'truth' and 'fact' in the Velvet Revolution. In a presentation entitled "Critical Theory and the Velvet Revolution: Looking at 1989 through the Power/Truth Discourse", he focused on the existence of Café Culture and churches for the role wrought by the terms 'truth' and 'fact'. As a result, the relative prevalence of 'fact' indicated that politics was addressing day-to-day issues. Added to this, he proposed an interesting hypothesis that the non-violent revolution occurred in 1989 because of the connection between Gandhi's *relativity of the truth* and Havel's *relativity of the subject*.

Lastly, Dr. Tomoya Kamino, a Research Fellow at the Japan Society for the Promotion of Science, gave a presentation entitled "International Order and Justice: Legitimizing Humanitarian Intervention after the Cold War". He emphasized that new international law might be formed to cope with humanitarian crises at the initiative of the Big Powers, but it would only be an exceptional function to remedy harmful effects in the existing international order. Besides, humanitarian intervention would be merely an exceptional measure on the grounds that humanitarian aid agencies take the general support measures. He reached the conclusion that it is not enough to merely consider the standard of 'The Responsibility to Protect'. We must explore the possibilities and limits for humanitarian aid agencies working in areas of armed conflict, Dr. Kamino noted. (PD Shiro Sato)



▲ Joint Study Meeting on 16 Sep 2007

刊行物

《Afrasia Working Paper Series》

- No.31 Kazuo Kobayashi *The "Invention of Tradition" in Java under the Japanese Occupation: The Tonarigumi System and Gotong Royong*
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《Afrasia Symposium Series》

- No.2 Proceedings of the Second AFC International Symposium *Changing Identities and Networks in the Globalising World: Negotiation, Conflict Prevention and Conflict Resolution in Everyday Life*, 23 February, 2007, Monash University (Melbourne, Australia), Edited by Takeshi Hamashita, Pauline Kent, Ayako Iwatani and Aysun Uyar

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