

KYOTO SYMPOSIUM on CULTURAL and RELIGIOUS RESOURCE MANAGEMENT for GLOBAL COOPERATION

Sharing common value to overcome the conflicts in the multicultural world.

Date: ^{Tuesday} June, 10 2014 Time: 13:00-17:00  with Japanese-English translation

Venue : Doshisha Chapel, Imadegawa Campus, Doshisha University.

Today, our world is faced with serious crises in various fields, such as conflicts among religions and worsening income inequality not only within individual nations but also among countries. Population growth in developing countries is leading to depletion of natural resources such as water and foodstuffs, and drastic changes in the Earth's climate are raising the potential for natural disasters around the world.

It is clear that mankind needs to find sustainable solutions for these issues through sharing of common values in order to bring about improved well-being for coming generations. Conflicts arising out of mistrust due to philosophical or religious differences could be regarded as the most serious causative factor with respect to environmental crises and disastrous living conditions. Education aimed at cultivating mutual understanding should be based on clarification of common values which can be shared by all peoples.

The purposes of this symposium are to identify and clarify such values and to discuss solutions for the crises that we face.

■Program

13:00-15:55 Speeches by four panelists. (Intermission 14:20-14:35)
16:10-17:00 Discussion

■Panelist

Stephen Hill (Emeritus Professor, University of Wollongong, Australia)
Philippe Delanghe (UNESCO Office, Phnom Penh, Cambodia)
Gavin Parker (Professor, University of Reading, UK)
Serrano Sianturi (Professor, Sacred Bridge Foundation, Indonesia)
Stomu Yamash'ta (Artist, Kyoto, Japan)

■Coordinator

Nobuko Kawashima (Professor, Director, Center for the Study of the Creative Economy, Doshisha University)

■Moderator

Grace Gonzalez (Post-Doctoral Fellow, Center for the Study of the Creative Economy, Doshisha University)

■Organizers

Center for the Study of the Creative Economy, Doshisha University
Global Resource Management, Doshisha University
Life Risk Research Center, Doshisha University

Organized under the auspices of Kyoto Prefecture, Kyoto City, Sonud Core Co., Ltd.

多文化共生に関するシンポジウム

**Kyoto Symposium on Cultural and Religious Resource
Management for Global Cooperation
-Sharing Cultural Common Value-**

In Kyoto, Japan
10 June 2014

Hosted by:
St. CORE Research Society of
The Center for the Study of the Creative Economy at Doshisha University

Co-hosted by:
Global Resource Management at Doshisha University
Life Risk Research Center at Doshisha University

Venue:
Doshisha University Imadegawa Campus
Doshisha Chapel

Time: 13:00-17:00

Cultural Roots and Universality of Creative Activities
-Essences of Japanese Culture and Japanese Spiritual Roots-

Stomu Yamash'ta
(Chief Director of St. CORE Research Association,
Center for the Study of the Creative Economy,
Doshisha University)

It is important to explore the roots of Japanese aesthetic sensibilities in order to clarify and gain international respect for the national identity. In addition, it is necessary to recognize the role of religion in the process of forming aesthetic sensibilities. It is believed that the ancients transmitted the sacred secrets of these relationships over generations through a system of “codes,” representing the essences of those secrets. Only those who understood the codes could comprehend the system of knowledge of the time.

For example, the Holy Grail, as featured in *The Da Vinci Code* by novelist Dan Brown, is a symbol which provides us with hints for understanding the book’s system of codes, which represents the system of knowledge and religious comprehension of Christianity in Catholic society. The system comprises various sets of key words denoting how one should understand divinity, which, in turn affects how one understands the rules of one’s society. Similarly, ancient Japanese transmitted sacred secrets by means of a system of codes. Using this system of codes, I have sought to explore the spiritual roots of our Japanese aesthetic sensibilities. And then, I made a great discovery.

The discovery was made explicit through a type of stone called “sanukite,” which has existed in the geology of Japan for around 13 million years. In ancient times, through the Stone and Bronze Ages, this stone was used to craft arrowheads and knives; now, in the digital age, it was to be reborn as a musical instrument.

Space created by the sound that sanukite makes when struck inspires in us the essence of the religiosity of ancient Japan. It would be fair to say that the pattern of sound waves generated by sanukite produces a system of codes that encapsulate the religiosity and philosophy of the ancients. Access to this system of codes is granted through a set of keywords as represented by the rituals and statements of “On Zen,” which is a form of musical Zen Buddhist memorial service. In contrast to the codes that are presented in written form, the sound waves produced by sanukite inspires in contemporary Japanese an appreciation of the roots of our culture, along with the physical reality.

It is a worthwhile task to reaffirm the excellence of Japanese aesthetic sensibilities and spirituality, which are based on the sacred secrets transmitted from ancient times to modern times via a system of codes. Harmonious coexistence with nature is one code hidden in various religious ceremonial festivals. Japanese creativity may reflect these spiritual bases either consciously or unconsciously. The degree of sympathy in a society to a new creation depends on the degree to which the concept behind such creativity incorporates the system of codes; this prevails in every stratum of society. In an economy where creativity is a major factor in competitiveness, whether or not a creative work has market value is a critical issue. Such market value partly stems from sympathy which is based on the Japanese spiritual background.

Understanding the essential meanings “clean” and “aesthetic” is an effective way to gain universality of creative activities. These are two of the key codes for comprehending the roots of Japanese spiritual and religious thinking. Enhancing sensitivity to “clean” and “aesthetic” improves humans’ inherent capacity for holistic recognition via “intuition”. An example of the significance of holistic recognition is the development of antiviral drugs through genetic engineering. The value of the drug should only be determined after evaluating the risks to the stability of inherent human biological systems. In the long run, such a drug will have little value if it endangers human life or health, even though it may be effective for its purpose in the short run. Pursuing a sense of “clean” and “aesthetic” sharpens holistic recognition because these two codes are related to eternity and universality.

In Japan, the sacred codes “clean” and “aesthetic” have been central elements of spiritual activities based on harmony with nature since ancient times. In Buddhist and Shinto religious activities, various symbols are given specific meanings to represent the essential roles of these two codes. Some types of innovations are evaluated via these two codes. In an economic context, these two codes cover the concepts of “efficiency” and “fairness,” which are essential factors in ensuring that the economy functions effectively.

Over time, the essential meanings of these two codes have been transmitted via various symbols, especially through ceremonial rites. Rituals and sound waves in ceremonies have been used as symbols whereby many Japanese have subconsciously mastered the codes. Sound waves are absorbed into our bodies, where they inspire brain activity and help to cultivate aesthetic consciousness in thought. Beautiful sound waves subconsciously stimulate beautiful thoughts. In contrast, sheer noise confuses our thought patterns and reduces rationality in thinking. Behavior motivated by one’s own desires distorts our way of thinking and results in degradation of universal behavioral values. But, despite mankind’s repeated experience of this process, tragedy and comedy constantly recur.

Science will lose its value in a society unless it has a philosophy. Similarly, art without a philosophy can have no lasting value in society. Without philosophical considerations in scientific and artistic activities, it is impossible for us to perceive and recognize the sacred codes which direct us toward becoming a better society. A society in which science and art without philosophical underpinnings prevail loses its future and is just like a body without a soul.

Which direction will human society opt to take?

Purpose of the Symposium

Sharing common values to overcome conflicts in a multicultural world

Today, our world is faced with serious crises in various fields, such as conflicts among religions and worsening income inequality not only within individual societies but also among countries. Population growth in developing countries is leading to depletion of natural resources such as water and foodstuffs, and drastic changes in the Earth's climate are raising the potential for natural disasters around the world.

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‘SACRED SILENCE’

**Emeritus Professor Stephen Hill, AM
University of Wollongong
AUSTRALIA**

‘Sacred Silence’ focuses on communication across cultures and the necessity of *‘listening’*. ‘Silence’ is the door to listening, understanding the ‘sacredness’ of the other’s universal humanness, not ‘listening to intervene’, but *‘listening to understand’*.

Understanding and honouring other cultures, preserving both their physical and intangible heritage, provide the *platform* for intercultural understanding and collective action in the present. Totalitarian regimes are predicated on destroying reminders of past alternatives. Eliminating *the power to listen to the past*.

Recognising the power of non-linguistic expression to communicate, in particular as in music, dance, mime and art, allows us to suspend the immediate pragmatic world and explore feeling and connectedness across cultural boundaries, to open the door to the sacred, the essence of our humanness. *The power of linguistic silence*.

We create *meaning* however in our *immediate subjective world*, not elsewhere. Within our current ‘global’ society there is therefore a continuous play between the externality of ‘globalism’ setting a ‘*grammatical*’, or underlying and unexamined, context, and the *expression* of meaning and culture within the immediate ‘world(s)’ we inhabit. Our personal identity and ability to act are based on what is meaningful to us. It is synthesised in consciousness from engagement within a variety of our ‘local’ roles – or social ‘worlds’, as employee, family member, religious devotee and so on. Conflicts and exploitation of others are formed within the territory of the abstract distance of the other. *Power to transform lies within our world-within-reach*.

Therefore, to be most effective, action strategies to forge universal understanding based on shared values need to focus first on the ‘local’ and build connectedness to the wider ‘worlds’ of others, to build expansion of collective action from this base in our ‘meaningful’ world, including through non-linguistic expression. *Leadership through the vision of the ‘sacred silence’ basic to understanding and communication*.

Professor Hill’s paper is based on 50 years of academic research and practical experience ranging from phenomenology of the self, consciousness and knowledge, to development policy for emerging Asian economies. However, his Kyoto presentation develops the application of ‘sacred silence’ as a founding principle for universal understanding and shared values through practical case studies drawn largely from his direct experience in initiating and directing relevant programs over a decade within the United Nations Educational, Scientific and Cultural Organisation, UNESCO.

World Heritage and Peace: The Example of Angkor in Cambodia

Philippe Delanghe
Culture Programme Specialist
UNESCO, Phnom Penh, Cambodia

After the Paris Agreements in 1991, the late King of Cambodia, His Majesty Norodom Sihanouk, made an appeal to UNESCO for the preservation of the archaeological site of Angkor. In 1992 Angkor was inscribed on the World Heritage List in Danger and in 1993, the First Intergovernmental Conference for Angkor, held in Tokyo, Japan, led to the establishment of the “International Coordination Committee for Angkor (ICC-Angkor), under the auspices of the Governments of Japan and France and the secretariat provided by UNESCO.

Ever since, the ICC-Angkor gathers every six months for a technical and a plenary session, whereby the international community exchanges ideas on project development, progress and ways forward for the preservation of the Angkor site. Its success led to the removal of Angkor from the World Heritage list in Danger in 2004 and its **“listing on the World Heritage List”**.

In December 2013, the Third Intergovernmental Conference for Angkor, held in Siem Reap, Cambodia, celebrated the 20th anniversary of the ICC-Angkor and its success of 20 years of international cooperation for the safeguarding and the development of the archaeological site of Angkor. Currently 16 countries and 37 projects, national and international are being carried out simultaneously in the archaeological park of Angkor. Discussions have brought the international partners from pure archaeology, restoration and conservation matters to discuss sustainable development, local community involvement and the importance of living and intangible heritage.

The ICC-Angkor has thus, through heritage management, contributed to the peace process in Cambodia and could be seen as an example for international cooperation and understanding.

Planning and its potential to overcome conflict in multicultural society

**Professor Gavin Parker
University of Reading, UK**

Modern town planning was conceived in the nineteenth century as a means of improving quality of life and is as much about people as it is about place; buildings, transport, parks and resource management. In fact as time has passed many involved in urban planning have realized that both resolving conflict and promoting place that can be enjoyed and shared by all are key to successful planning outcomes. Those outcomes are social and cultural as well as economic and environmental. So this presentation will focus on *how* we plan and for *what* - in that order. The people involved and the perspectives and agendas they have as well as the design and mix of uses and activities in towns and cities. The challenges faced by planners in a multi-cultural and 'super-diverse' society are even more pronounced. The focus will be on ideas of transactive and collaborative planning – including neighbourhood planning - and the role that the processes and outcomes involved can play in assisting in developing and enabling mutual understanding to overcome conflict in a multi-cultural society.

Cultural Dynamics: between Commonality and Diversity

Serrano Sianturi
Chairman of Sacred Bridge Foundation
Jakarta, Indonesia

Culture: cycle and dynamics

Culture is cyclical; it came to existence when human, his/her conception of deity, and the surrounding environment inter-connected. This triangulation then gives the cultural components that we have been familiar with: symbols, values, norms, belief, customs, and traditions. These components shape the patterns of thinking and behaving that are the very foundations of how the inter-relational mechanisms are established and practiced. The outcome or manifestations of these mechanisms are responded and/or challenged internally and externally. These responses actually re-question any part within the cycle (triangulation, set of systems, thinking pattern or mechanisms) that may stir the current practice and force changes. This ever present re-questioning that gives culture its cycle and dynamics. So how we re-question the current practice, and how we address the question will play a major role in shaping the future.

Inter-relational mechanisms, and approaches in inter-relating

Culture, as we know and live it, recognizes several inter-relational mechanisms in which individuals, groups, communities and nations interact with each other. Through these interactions, we often face a double-standard situation; while we learn and adopt new things, we also (either intentionally or unintentionally) impose our interest upon others, and such imposition may well cause a long-range and difficult-to-repair (cultural) damages.

Inter-relational mechanisms(ideology/politics, language, economy, technology, kinship and aesthetic manifestations) are the means used in exchanging among different cultures in order to fulfill the needs to survive. *Exchange itself is actually a neutral conception, meaning that it could be either mutually enriching or damaging; how it is implemented will determine which side it is on.* In practice, exchange is carried out in different characteristics; first is the approach that upholds *compatibility* with others, second that completely *opposes or rejects* , and third that *dominates*. What approach(es) to carry depends on how big of a return it would give. In economics, this approach is simply called the utilitarian thought.

Reciprocity between Culture and Inter-relational Mechanisms: when poly-dynamics turn into mono-dynamic

Many believe that change is the only constant in this world. To Sacred Bridge, there are things that are bound to change, but there also things that should not. Apart from the natural changes upon the order of nature, *changes that humankind has experienced over millennia have been the unforeseen consequences of our own acts and decisions.* Many, if not most, human inventions have resulted in problematic issues that we are still struggling in finding amenable solutions. Most of these inventions are within the inter-relational mechanisms discussed previously. In the past two decades,

economy and technology are the two inter-relational mechanisms that have been the dominating forces of changes all over the globe, and they greatly affect today's changing cultures.

What most alarming, particularly to economists who focus on the ethics and locality of economics (cultural economics), is not just about the fact that economy and technology dominate the world “development”, but also how the majority comprehend and implement the two mechanisms. The view on, and practice of economy (and economics), for example, has narrowed down to merely about production-distribution-consumption. Economic development has distanced itself from human development. The wealth creation that we know today is measured by the improvement in material well-being, not by the betterment of life quality. Economy has become commodity-centered, instead of people-centered. *Almost everything is now about making money, or at least about making a living. There is hardly anyone speaking of making a life. Economic terms have also been dwarfed; exchange to buy and sell, values to price, and benefit to profit.* Limiting the dimensions of these terms certainly changes the way people live their lives.

Most creations, either functional or aesthetical, are commoditized. The so-called Creative Economy or Cultural Industry has nothing to do with developing and sustaining imagination, creativity and inventions within a culture or economy. Instead, it is too busy selecting who and what should be taken as creative or not. It also boils down to appreciating creations based on how much money they can make.

As for technology, the convergence of computer, information, telecommunication, and digitalization, along with the on-going rapid advancement, has given the world convenience and accessibility around the clock, and within just seconds. For the inventing countries, development triggers further development; for the using countries, the available technology (in many field cases) tends to encourage instant mentality. So there is a big gap between the producing and the consuming nations. The usage of this technology by the users also lacks the understanding of the cultural context behind the invention. This is one of the main reasons why the purposes of using the technology are often different from what it is originally for.

Commonality and Diversity

When discussing inter-cultural exchanges or dialog, we demand to put mutual respect and understanding at center stage. In reality, these noble thoughts are often overridden by each other's subjective interests. Commonality is about similarities and/or even the sameness with others. Diversity, on the other side, is about differences among people. *Commonality is more about bonding, while diversity is more about bridging.* By common sense, perhaps it would not be too difficult to see that diversity has more potentials to create tensions and conflicts than commonality. So how well we manage the diversity will determine whether we can have cross-enriching cultures. *One of the key success factors in “managing” diversity is how we can always recognize compatibilities within the differences.*

Common practice is normally perceived as the consensus by the majority, and it is what most often refer to as the “reality”. In my 15 year field work, common practice is not always based on common sense; in fact, it does not address the challenges people face. The “reality” of this common practice is actually unrealistic. So commonality sometimes is not the most appropriate action, and therefore, is not always something that we should safeguard.