

# Global Study Program

Collaborative Learning Abroad

## 2017

Cross-Cultural Encounters and  
Regional Development

Chiba University, Japan

Aristotle University of Thessaloniki, Greece



## Topic and Research Questions

The fourth collaborative study program between Aristotle University of Thessaloniki and Chiba University was held between August 7 and 22 in Chiba. This year's host was the College of Liberal Arts and Sciences, Chiba University. The topic of the program was "Cross-cultural Encounters and Regional Development" and stemmed out of the history of Global Study Programs organized collaboratively by Chiba University and Aristotle University of Thessaloniki, which have always generally addressed issues of regional development.

The majority of regional development efforts, especially in depopulated areas of the Japanese countryside (like the areas we visited in 2015 for our program on "Community-based Development"), usually aim at finding solutions of a material nature: improvement of the transport network, refurbishment or building of new residential areas, hospitals, or nurseries, manufacture of pamphlets, tourist information websites (and smartphone applications) or local signature products, and the holding of special celebratory events that are to make the most of the region's cultural and scenic heritage. The GSP participants' presentations from 2014 and 2015 provide perhaps the best examples of this "material nature" of local development ideas. Last year's program showed us, however, that even the best development plan can produce poor results if the encounter between various stakeholders (in 2016's GSP program: tourists, local residents, archaeologists, and local governing bodies) does not happen smoothly and if relations

of trust are not honed from an early stage. This year's program moves therefore to the human aspects of regional development. Assuming that events such as the 2020 Tokyo Olympics or perhaps new relaxations in Japanese immigration policies will provoke, in the future, sudden surges of mobility of populations originating from outside the Tokyo Metropolitan area (namely not just non-Japanese nationals, but also visitors from other parts of the country), how local communities of Chiba prefecture will react to these encounters? Cross-regional and cross-cultural encounters require a certain frame of mind for them to be fruitful, both on the part of the 'visitors' and on the part of the 'locals'; what are these and how can we study them before they actually happen?

British social anthropologist, Sir Edmund Leach, famously espoused the concept of the 'naive stranger.' The concept has since been criticized for its colonial undertones, but it nevertheless remains relevant, if we keep in mind that 'stranger' does not necessarily mean 'foreigner.'





Under certain circumstances, I would, for example, be considered a total stranger to what happens to the residential district that is located next to mine, simply because I am not part of that particular community. In this sense, especially in regards to human-to-human encounters, 'strangeness' should be a very familiar feeling.

Surprising though it may seem, fieldwork in a cultural context of which you already have intimate first-hand experience seems to be much more difficult than fieldwork which is approached from the naive viewpoint of a total stranger. When anthropologists study facets of their own society their vision seems to become distorted by the prejudices which derive from private rather than public experience (Edmund Leach. 1982. *Social Anthropology*. Glasgow: Fontana, p.124).

GSP 2017, therefore, aimed more precisely at simulating cross-cultural encounters in two areas of Chiba prefecture. One is the town of Ichinomiya, which is also going to host the surfing competitions at the coming 2020 Tokyo Olympic Games. The other is Chiba-city and particularly the Old Town (Hasuike), which has recently been the center of increased efforts to attract tourists. The two areas differ in many aspects (population, urbanization, transport network etc.), but do they also differ in the way local communities react to a sudden surge of visitors from the outside?



今年のGSPプログラムDのテーマは“接触”と地域の発展でした。学生は事前教育、一宮町、千葉市のフィールドワークなどへの参加を通して個々人が接触する際の様子を体験し、観察し、分析し、最終プレゼンテーションに臨みました。個人が常に交差する現代社会ではどこでも常に接触が起こっています。またすべての個人は異なる背景、文化をもっています。その現代社会において、“接触”の在り方を考えることはその後に派生する全ての関係性にとって重要であるといえます。つまり、“接触”を再考察することは、その地域の発展を考える上でその町の持つ力を再発見することでした。研究方法ではGoProを活用し、自分を含めた“接触”の様子を観察したことが画期的でした。自分達の様子を客観的にみることで“接触”が複数の要素によって構築されていることを改めて考え直すことができました。(野田 麻梨子)

# Schedule of Activities

	Day	Contents
Pre-course	12 May	Tourism and Regional Revitalization: 'Encounter' as the Forgotten Dimension
	15 May	Cross-cultural Encounters: A Historical Perspective [skype session]
	19 May	Film screening: "Silence" (2016)
	22 May	Encounter between AUTH and Chiba U students [skype session]
	26 May	Culture and Tourism: Challenges in Japan
	29 May	Workshop: Researching Encounters: Preliminary Data Collection [skype session]
	5, 30 June	Planning the simulation
	3 July	Lecture by Professor Niikura on the characteristics of cross-cultural encounters [skype session]
	7 July	Revising simulation methodology [skype session]
	10 July	Preparing cultural presentations [skype session]
	7 August	Last preparations
Main Program	August	
	7	Arrival in Chiba (in the evening)
	8	Welcome party
	9	Cultural presentations at, and guided tour of, the town of Ichinomiya
	10-12	Fieldwork, workshop, and mid-presentations at Ichinomiya (stay at Ichinomiya-kan)
	13-14	Free days
	15	Workshop at Chiba University to prepare for fieldwork at Chiba-city
	16-18	Fieldwork in Chiba-city, followed by workshop in the evening
	19-20	Preparation of final presentations
	21	Final presentations at Chiba U, preparation of this pamphlet, farewell party
22	Departure from Chiba	
Post-course	29 Nov	Feedback session [skype session]
		<p>"Exile is fruitful if one belongs to both cultures at once, without identifying oneself with either; but if a whole society consists of exiles, the dialogues of cultures ceases: it is replaced by eclecticism and comparativism, by the capacity to love everything a little, of flaccidly sympathizing with each option without ever embracing any. Heterology, which makes the differences of voices heard, is necessary; polylogy is insipid."</p> <p>Dallmayr, Fred D.. 1996. <i>Beyond Orientalism: Essays on Cross-Cultural Encounter</i>. State University of New York Press, p.33</p>



# Collaborators

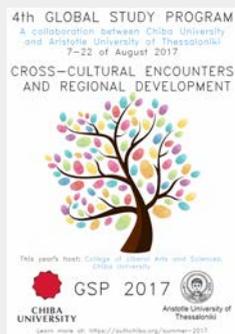
This program would not have been the same without the collaboration of all the lecturers, guides and facilitators who, through their participation, made of this program a unique learning experience.

The fieldwork activities in Ichinomiya were co-organized and facilitated by the NPO Sasuga Ichinomiya and the Olympic Games Promotion section of Ichinomiya's town office. We would like to express our deepest gratitude to Mr Mabuchi, the mayor of Ichinomiya, Ms Shida, Ms Oshidare, Mr Yamaguchi, Ms Yamanoi, and Mr Ikuta for helping and advising us on this program, and to Ichinomiya-kan for hosting us for two nights. Special thanks also go to Mr Kawano, Ms Akiba and Mr Murokawa for hosting students from the participant observation group.

The fieldwork activities in Chiba-city were co-organized and facilitated by Chiba City's International Association. We would like to express our deepest gratitude to Ms Yajima, Mr Kōzu from Chiba City Hall, to Chiba Shrine, and to Mr Hayashi from the association that promotes the development of the Hasuike district of Chiba-city. Special thanks also go to Ms Uegusa, Mr Nakajima, and to the Tsuji family for hosting students from the participant observation group.

A warm thank you also to our Teaching Assistant, Cokorda G. B. Suryanata, who took all the photos appearing in this pamphlet.

See [authchiba.org](http://authchiba.org) for more details on this and previous years' programs between Chiba University and Aristotle University of Thessaloniki



# Organizing Committee

- Ioannis Gaitanidis, Chiba U
- Satoko Shao-Kobayashi, Chiba U
- Ryōko Niikura, Chiba U
- Eleni Papadopoulou, AUTH
- Panagiota Sergaki, AUTH



# Program Components



- Video ethnography
- Resources of resilience (復活力) and strength
- Hidden competencies (隠れた能力)

Jessica Mesman. 2007. 'Disturbing Observations as a Basis for Collaborative Research.' *Science as Culture* 16:3, pp. 281-295

## Group Combinations

### Cultural Presentations

Group 1	Mariko	Miyu	Eleni	Iason
Group 2	Moe	Andreas	Erika	Nikos C.
Group 3	Minori	Hinano	Marina	Nikos R.
Group 4	Ryoko	Taka	Georgios	Spyridon
Group 5	Rena	Shun	Konstantina	Giannis
Group 6	Riko	Ermioni	Sotiria	Koki

### Ichinomiya teams

Group 1	Giannis	Shun	Taka	Marina	Ryoko	Iason	Georgios
Group 2	Moe	Hinano	Kōki	Ermioni	Andreas	Eleni	
Group 3	Rena	Mariko	Konstantina	Erika	Spyridon	Miyu	
Group 4	Nikos C.	Nikos R.	Sotiria	Minori	Riko		

### Chiba teams

Group 1	Nikos C.	Spiros	Hinano	Andreas	Ermioni	Rena	Minori
Group 2	Giorgos	Marina	Erika	Moe	Miyu	Riko	Sotiria
Group 3	Nikos R.	Giannis	Koki	Taka			
Group 4	Mariko	Shun	Ryoko	Nina	Iason	Eleni	

The research methodologies used in this year's program were produced by the participant students themselves in the course of an extensive pre-course education program, half of which was held on skype, so that both parties had the opportunity to contribute to the conception of this program from the beginning. The final objective of the program was to come up with materials (=videos, guidelines, research methodologies) that would allow other areas and future visitors to learn about and prepare for cross-cultural encounters. Needless to say, therefore, that final proposals are not supposed to "educate" the locals, but to pick up from the students' daily contacts with them encounter strategies that are already practiced and, if further consciously honed, can show everyone involved in those cross-cultural encounters that they do not need, for example, to have gone abroad or to speak perfect English to be able to live, communicate and work with each other.

Four proposals were submitted by the end of the pre-course education sessions, as follows:

**Group 1: Participant observation of daily life:** experience and record on camera cross-cultural encounters with local residents. **Objective:** Based on recordings, make a short (10 minutes) documentary that can be used as material to show and talk about cross-cultural encounters. Accompany the video with learning notes, so that it can be used in regions other than Ichinomiya. Include interviews and other types of content. **Teams:** 1)House 1=AUTH student 1, 2)House 2/Shop 1 = 1 AUTH student + 1 ChibaU student, 3) House 3/Shop 2 = 2 AUTH students+ 2 ChibaU students.

**Group 2: Cross-cultural flanerie:** walk through three self-designated areas and record emotions, talk to passers-by, and show the area through your own and locals' lenses. **Objective:** Based on

recordings, make a short documentary (10 minutes) of how you and local residents see and imagine the local area. What is it like to live here? What are the hopes for the future development of the area? How do you feel about these hopes? etc. The idea is partly based on the Japanese television program "Tsurube no Kazoku ni Kanpai" (Tsurube Toasts Families; NHK-G, Monday, 8 p.m.) **Teams:** (1 ChibaU student + 1 AUTH student) x3. 1 team per 1 area.

**Group 3: What happens in times of emergency?** Find out how ready is the local area to take care of non-locals in times of emergency. **Objective:** every community has a certain set of guidelines to tell local residents what to do in case of an earthquake, tsunami etc. Do locals know about these guidelines? Are these guidelines available and understandable to non-locals? Besides the guidelines, would locals be able to support non-locals in case they seek advice, help in times of an emergency? Overall, how ready is the local community to support temporary visitors in times of emergency? Summarize your findings in a 15-minute powerpoint presentation. **Teams:** (1 ChibaU student + 1 AUTH student) x3. Divide tasks between the three teams.

**Group 4: Cross-cultural competence:** use situational flash cards to measure your own and the locals' cross-cultural competences in the context of regional development. **Objective:** first consider as many situational flashcards as possible by collecting existing material (both from Greece and Japan) and adding your own ideas. Next, consider reducing the number of flashcards to be used by focusing down on situations that are relevant in the context of Ichinomiya and in aspects of regional development. Summarize your findings in a 15-minute powerpoint presentation (+ final selection of flashcards) **Teams:** 3 AUTH students + 3 ChibaU students

今回はテーマを「接触・エンカウンター」とし、一宮町と千葉市という一見正反対にも見える二つの都市で、『人と人が出会う時に何が起るのか』を知るべく、家庭訪問、街頭インタビュー、緊急事態に関する意識調査、フラッシュカードを用いたアンケートという異なる4つの手法を用いて調査を行いました。フィールドワークを実際に始めるにあたり、事前学習としてSkypeを用いてギリシャ、日本の学生がフィールドワークを行うにあたっての注意事項、データ収集の方法などを共に考え、プレゼンテーションの事前準備などを行いました。8月8日から始まった2週間のメインプログラムでは言語や価値観、伝え方など私たち自身も、生徒間で“encounter”を直接肌を感じながら取り組みました。フィールドワークを行う中で、人と関わる際に何が起るだけでなく、これまで人と関わる際に用いてきた知識や経験を踏まえて調査方法を練り直し、自身の行動について考え直す機会が多く与えられたように感じます。それらの成果報告として千葉大学で最終発表を行いました。(椿原 萌)



## Pre-course education

The program started with both teams attending Skype sessions. These sessions were the pre-course education courses in which we basically attended lectures through Skype. Those lectures introduced us to each other's cultures and helped us adapt to the different "climate". The courses were educational and aimed to help us understand the topic of our research and our goals. With the help of the pre-course sessions we learned a lot about the background of Japan which aided our understanding of the situation. With that help we managed to avoid some habits and topics of conversation which otherwise we would not.

In the pre-course lessons and presentations we talked for example about a historical perspective of cross-cultural encounter (see Dallmayr 1996), such as the conquests and religious conversions that accompanied the colonial expansion of European powers. In Japan, for example, the Christian missionaries thought that the Japanese had already adopted some parts of Christianity while the Japanese thought that Christians were some kind of Buddhists. That was due to the misinterpretation of some specific words. We also talked about the assimilations that both nations went through the passage of time. Assimilation does not have to be the side effect of conquest or anything else in this manner; sometimes it is the process of interpenetration and fusion in which different groups try to share their memories and history. We learned about how the countries were affected from foreign factors and how they affected others. Liberalism and minimal engagement were

a topic of the pre-courses and we learned how important culture and engagement is because in case there are no more cultural values the end result will be that money will be the only language we all speak. Besides normal engagement we analyzed dialogical engagement a little bit more because it would be the main kind of engagement we would have in Japan. The process of a cross cultural encounter doesn't always have to include merging of cultures or fusion but it can provide meaningful and useful adaptations. For that to happen there must be a mutual feeling of respect from both sides.

During the pre-course lectures, we were also introduced to quantitative data regarding the foreign populations of Ichinomiya and Chibacity, to the plans of tourism development from both fieldwork sites, and to certain psychological aspects of cross-cultural encounter by Professor Ryōko Niikura.





## Pre-course education

In conclusion the pre course education courses aimed to make our encounters as smooth as possible and avoid every bad thing that could have happened. They were informative and contained a lot of information that we should know before coming to Japan and before interacting with the Japanese team and the Japanese people in general. They were crucial to our success and encounters with the locals. (Iason)



**事**前教育では文化ツーリズム学についての本の一部を読んだり、映画『サイレンス』を通して文化または宗教のエンカウンターについて見たりして、私たちの今回のテーマであるエンカウンターとは何か、ということについて学びました。エンカウンターというテーマは少し難しく、事前学習をしながらもどのゴールを目指すべきか皆で考えました。また、アリストテレス大学と何度かスカイプを繋げてワークショップを行いました。そこでは文化と文化の交流やすれ違いのシチュエーションを考えて発表したり、新倉先生によるエンカウンターと地域発展についてのお話を聞いたりして、エンカウンターについての考えや知識を深めることができました。それだけではなく、一宮の文化紹介とフィールドリサーチでどんなことを、どのように調査するのかを話し合うために事前学習以外の時間にもグループごとにギリシャとスカイプを繋げて活動を行いました。なかなか時間が合わず、大変な部分もありましたが、お互いを知る良い機会となりました。(渡邊 莉瑚)

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Main Program: Aug 9

## Cultural presentations



During pre-course classes, we started making cultural presentations with groups mixed with Chiba and Auth students. The goal was to suggest a new plan for the tourist information center in Ichinomiya town which was planned to open in Spring 2018. We convened Skype sessions in each group and begun combining our previous traveling experiences from the standpoints of both tourists and local organizations. Ichinomiya is a small town and we've never been there, hence, it was quite hard for us to discuss. However we had opportunities to find out more about the area beforehand on the internet, and we were provided with local policy materials given from town office, so that we became better qualified to express our opinions. Throughout the skype sessions, we could get to know each other, and realized there were many similarities and differences which were really interesting. Finally, we were able to present our ideas in front of a local audience at Ichinomiya, which included even the mayor, and we could show that we were thinking outside the box. (Kōki)

文化紹介は千葉大学とアリストテレス大学の学生からなる6つのグループに分かれて行いました。テーマは一宮町の観光案内所にどういったモノ・サービスを設置するとよいかというもので、事前教育の段階からグループ毎にスカイプやLINE 通話などを使い、提案を出しあったり、意見を交換したりして作業を進めていきました。実際に町役場の方々からいただいた資料などを参考にしながら、プレゼンを作成し、一宮の町役場の方々に提案させていただく機会を得ました。プレゼンは来るオリンピックを特集したものから、地元の伝統に根付いたもの、また SNS 等のメディアを活用したものまで学生達のそれぞれの視点から考え出したユニークなものも非常に多かったと思います。その後、町役場の方から一つ一つの案に対してフィードバックをいただきました。例えば、グリーンツーリズムなどの提案を実現するには農家の方々とタイアップする必要があり、実現性の難しさを実感しました。また、その他の案に関しては、これから実践していただければいいものもあり、アイデアを出すことにやりがいを感じました。(岡村 玲奈)



Main Program: Aug 10

## Field research Ichinomiya Day 1



**W**e arrived in Ichinomiya in the morning for our first day of field research. Ichinomiya is a small city facing the Pacific Ocean on Chiba prefecture's east coast, and it's popular for surfing, due to its beautiful beaches and to the fact that it will host the surfing competitions for the upcoming 2020 Tokyo Olympic Games.

**W**e were divided in small groups with a different topic and research methodology each. Every group had to go into the town and actually have a real encounter with the locals and learn their feelings and opinions about their city. As it was necessary to show a video for our presentations, we all had to gather visual footage of our encounters, which I think made us more willing to actually try to communicate with the locals.

**M**e and my partner had to find locals around the town center and tried to have a conversation with them. In the beginning, it was quite difficult, but then we ended up getting into a shop and talking with the owners for more than an hour, which I found very generous and polite and also gave us more confidence and experience for the next conversations.

**A**ll of the students discovered and gained a lot of information about the city and the daily life of the local residents and the most interesting part was that we had learned it from them. (Ermioni)



Main Program: Aug 11

## Field research Ichinomiya Day 2

The second day at Ichinomiya started with the students evaluating the data they obtained the previous day. After that, many of us continued the field work in order to gather more footage while others stayed at the hotel to organize the next day's mid-presentations. After lunch, this time, all students worked over the presentations by analysing data and editing videos recorded over the last two days in Ichinomiya.

Hours and hours passed, but the more tired we became, the more the expectations became higher. We had to make sure that our thoughts are clear, that all the members agree upon the core of the story of our presentation, and of course that we do not derail from our main aim. Cooperation after so many hours of working started to become really difficult as the tiredness and exhaustion took the first place in our communication, but finally at 4.30 in the morning we were done and smiles appeared on our faces again.

Although the difficulties this day will be unforgettable for every GSP student, the most interesting aspect was that funny moments were not out of the picture and that after that day all students came closer to each other. And OK, finally, to be honest everybody appreciated the effectiveness of hot Japanese bath. (Erika)



今回のプログラムでは、千葉県の一宮町で2日間の実地調査を行いました。行った調査方法は4つです。グループ1は、一宮町の方の協力を得て地域密着の接触を図り、伝統ある酒屋さんや一般のご家庭に滞在し、手巻きずしをふるまってもらうなど、様々な体験を通してどう人々の距離が変化していくかが観察できました。グループ2は、地元の住人や観光にいらしている方に様々なトピックで話しかけましたが、会話を広げていくことの難しさを感じていました。グループ3は、災害というトピックでの接触、グループ4は、フラッシュカードを用いた接触を図りました。私はグループ3でしたが、海岸が近くサーフィン文化が発達していることもあり、各個人の災害に対する返答がしっかり返ってくるのが印象的でした。また、様々な接触があり、同じ日本人であっても会話を続けることの難しさを感じました。しかし、グループ1の研究方法に協力して下さった方々をはじめとして、多くの方が調査に協力して下さい、「接触」での様々な要素を見ることができました。(吉田 美柚)



Main Program: Aug 12

## Mid-presentations in Ichinomiya



The start of the mid-presentations day in Ichinomiya was quite hard for everyone, because the previous night's preparation took much more time than what was expected. Everyone was exhausted, but despite that we managed to successfully present our work with the support of our professors. We were excited to see that we were joined by the mayor and some competent bodies from Ichinomiya. The fact that we also had to present a summary, of the already lengthy presentations in Japanese made each group's presentation longer. That made the whole process longer but better for our audiences, and we were extremely glad to have the chance to taste the delicious soba, made by our very kind hostess, right after we finished everything. Even though some hardships occurred and some problems surfaced, these mid-presentations were a key part in this year's GSP as a "test-drive" for our next and final presentations. (Nikos C.)

宮町でのフィールド調査を終え、調査結果と自分たちの考察を含めて中間発表を行いました。場所は滞在1日目で訪れた寿屋本家で行われ、一宮町長をはじめ、一宮町役場の方やNPO法人「さすが一宮」の方々をお招きしたなかでの発表でした。GoProで撮った動画を編集し、接触の様子を分析しました。ポイントはあくまでも異なるバックグラウンドを持つ者同士の接触であり、ギリシャ人と日本人という単純化した接触にならないよう意識して考察しました。各グループが前日夜遅くまで議論を詰め、準備をして臨んだ成果もあり、説得力のある発表が行えたと思えました。しかし、その後の先生方からのフィードバックで、考察の浅さやグループごとの連携の強化、さらには動画の撮り方の改善について指摘を受け、まだまだ改善すべき点があることを知りました。フィールドリサーチを含め一宮町での活動全体を通して、地元の人々の温かさに触れ、私たち自身が“エンカウンター”の素晴らしさを体験できた貴重な経験になりました。(村上 ひなの)

Main Program: Aug 17

# Field research in Chiba-city Day 1



On the first day of field research in Chiba-city we started working on tasks that each one of us was responsible for. Some of the students had to visit local shops and houses to create encounters and some others had to interview passers-by in order to collect some information. As a first impression we realised that people in Chiba city were mostly approachable. However, there were some exceptions since the city is considered as a big one in Chiba prefecture and everyday life is fast-paced. In my team I was with Minori (a Chiba University student) and our task was to visit together a local family business shop that prepares and paints the traditional lanterns for festivals like the Oyako-sandai festival. We were warmly welcomed to their place and they showed us all their products and explained the history and tradition behind them. They also showed us their painting technique by letting me (try to) paint a lantern. I also tried other traditional techniques. It was pretty exciting because we learned so many things from people that we had just met and the best part of it was that they enjoyed providing us with such a knowledge and gifts in the end! We bonded with the whole family and we created stronger links. Even from the first day of our meeting we came closer and we left the store feeling the need to return back the next day. (Spiros)



Main Program: Aug 18

## Field research in Chiba-city Day 2



On the second day we met on the morning of 18th August in the same place we met on the first day, at Chiba City's International Association. In Chiba city, the four teams were recreated with new members and now we had to focus on different target group to interview. During Chiba's field research we discovered so many interesting things as a result of interviewing several interesting people. One of the team had the opportunity to meet and talk with the officer who was the head of the emergency response section at the city hall. After the many interviews we held and the data that we gathered from Chiba city on both days, we were ready for the third workshop. After an exhausting but very entertaining day, we found time to have lunch. And, in the afternoon we met back at Chiba City's International Association for a brief workshop until 17:00. (Nikos R.)

千葉市では一宮町同様、各班に分かれて実地調査を二日間行いました。個人宅やお店を訪問し、近距離での文化交流を調べる一班は中島書店に4人、辻忠商店に2人、女性宅に1名が訪問しました。2班から4班は一宮町と同じそれぞれのテーマに沿って街頭でインタビュー調査を行ないました。各班のテーマは、2班は自然な会話における接触、3班は緊急時の避難における人々の認識、4班はカードを用いた文化の違いに関する考え方の認識、でした。加えて3班は千葉市役所を訪問し、行政側の緊急時の避難に関する認識も調査しました。どの班も一度、一宮町で調査を行なった経験があるため、さらに調査方法を発展させ、話しかける言葉などを工夫し、より充実した調査を行うことができたと思います。私は一班だったので、二日を通して辻忠商店で過ごさせていただきましました。丁寧にお店の説明をしていただき、長時間共に過ごすことで、次第に会話が自然で、個人的なことも話せるようになっていきました。その過程を体験し、時間を共に過ごし、お互いを知ることはコミュニケーションに影響を与えることを実感しました。(原実李)



## Main Program: Aug 19-20 Final workshop



For the final workshop we had to complete our final proposals. Each member was appointed a specific topic (see table of contents on the next page) and worked on that to create a final presentation which included a video, a written explanation of the topic and a powerpoint file. It was a really challenging task because it required a lot of interaction and communication between all the members in order to collect the data that was gathered throughout the fieldwork of the previous days. The next step was to analyse the data and combine them to compose a three minute video that contained the basic elements of the explanation and presented them in a visual way in both languages. So even though we had two days in our disposal and the time was barely enough because the process was really time consuming, we managed to come up with a result that we were all very proud of. (Andreas)

**All student presentations are available at <https://authchiba.org/summer-2017/gsp-2017-cross-cultural-encounter/> (password: ichinomiya)**

中間発表後のワークショップで、コミュニケーションに影響を与える様々な要素をいくつかのカテゴリーに分類し、ひとつの体系として構成するという課題に取り組みました。最終ワークショップでは、先生がさらに再構成したものの中から、学生がそれぞれカテゴリーやその中の下位カテゴリーをひとつ選び、それに関する簡潔なビデオ、300字程度の説明文と、最終発表で用いるスライドを作成しました。ワークショップは2日間にわたって行われ、どの学生も苦心しながら真剣にビデオを作っていました。課題は個人で進めるものですが、千葉大学の学生とAUThの学生が互いの内容について相談することが必要になるような工夫がされていました。私自身も、ビデオからどのようなことが見出せるのかを考えたり、説明文の論理構成に悩んだり、様々な壁にぶつかりながら完成させることができました。また、ビデオの日本語に英語字幕を付ける際には、日常的な会話がかなりその場の文脈に依存しているものであることが垣間見え、普段の生活からは気付けないことを改めて認識することもできました。(田崎 駿)



## Final presentations Interaction

### Table of contents of final presentations:

1. Interaction
  - 1.1. Use of language
  - 1.2. Voice tone
  - 1.3. Gaze
  - 1.4. Body language
2. "Language barrier"
  - 2.1. "without English, no communication"
  - 2.2. "if you speak Japanese, no problem"
  - 2.3. "no language, no communication"
3. Medium
  - 3.1. Common knowledge
  - 3.2. Common interests
  - 3.3. Mediating actors/objects
4. Locus
  - 4.1. Time
  - 4.2. Environment (space)
  - 4.3. Movement
  - 4.4. Place (space+feeling)
5. Assumptions
  - 5.1. Stereotypes
  - 5.2. Habits/normalized behavior
  - 5.3. "Politics"
6. Adaptability
7. Suggestions for local revitalization (Ichinomiya+Chiba)

**D**uring every encounter, a form of communication needs to be established between the participants, who use certain elements in order to interact: use of language, tone of voice, gaze and body language.

Regarding the use of language, we tried to use the English language more simply; shorter sentences, smaller/simpler words, better pronunciation. Additionally, adjustments were made to the Japanese language, depending on the participant's age and ability to understand. The voice tone used during an encounter affects the whole course of interaction. Approaching someone with a loud voice can be perceived as aggressive, leading to rejection, whereas using a calmer tone seemed more effective. Some students were loud from the beginning, others started with low voices, which gradually got louder. The voice projections of the participants sometimes changed during the encounter. Gaze can indicate how a person feels about themselves and the person they are interacting with. It can show interest, familiarity, content. Avoidance of eye-contact can occur if the participant feels discomfort, unease, or believes that looking someone in the eye may make them feel uncomfortable. Body language can convey information that cannot be expressed otherwise. During the encounters, some participants were reserved, using very little body language. Others used hand gestures and movements, seeming more comfortable. The students used hand gestures when approaching the participants, wanting to ease the interaction and communication. These basic components are very important in any encounter, and can facilitate the interaction between people. However, they can be perceived and experienced differently by people, therefore, constitute a vital element in any cross-cultural encounter. (Konstantina)



## Final presentations Language Barrier



A common barrier that people have to deal with when they want to communicate with foreigners is that of language. From my experiences at Chiba and Ichinomiya, people can be divided in three categories: the first one is made up of those who believe that even if someone speaks only English, it is possible to communicate; the second one includes those who think that communication is only achievable in Japanese; and the third one is composed of those who consider that communication can also be achieved without speaking. Some people in the first category knew some English, but the majority didn't. Although, all of them were listening to me carefully and were trying to understand me, even if they didn't know the language. That made me have a different approach, be more understanding and talk slower and more clearly. People in the second category seemed unwilling to listen to me in English, even though we tried to use some Japanese words. This kind of behavior expanded the "barrier" and forced me to stop making further efforts to communicate with them. However, people in the third category didn't care about the difference in language. During the conversation they used many times the body language and that inspired me to use the body language more and made the atmosphere more comfortable. In some cases, the combination of gestures and visual methods, like pictures – diagrams, helped me communicate better. In the final analysis, some believe that "Language Barrier" is the main problem and stick to that, while others consider it as a new chance to communicate even in a different "language" (body, English etc.). (Elena)



Final presentations

## Medium & Locus

Through what we experienced during the encounters with people from different cultural backgrounds, emerges the idea that there are traits of interaction that contribute to the establishment of mutual communication. Common knowledge, common interests and mediating actors/objects prepare a more natural approach. The feeling of uneasiness that accompanies the first, and sometimes spontaneous, encounter can be lessened by the appearance of a common ground. By the interaction, new connections are created between people. During the GSP program we met lots of people. With some of them we came across a language barrier. But as the interaction prolonged, we noticed that common knowledge, about everyday issues and society, could help us communicate, not only by language but by the atmosphere that was created. When talking with each other, it is possible for common interests to come up. Familiar topics make the continuance of the encounter possible and interesting. Common interest may vary from the way we spend our free time to our basic needs that claim satisfaction etc. One of the fastest ways for an encounter to happen, is by mediating factors. Mediating factors can be a living being, an object or a specific situation and immediately create a common topic of discussion. When breaking the ice it becomes easier to form a deeper connection with the other party and proceed further to the encounter. The important ingredient for all the above to be successful is the willingness to communicate and understand the other side. Even with the existence

of some “barriers” this program contributes to the mediation of the differences and the pointing out of the similarities that bond people together. (Sotiria)

Locus is a concept that covers all of the elements which surround people and indirectly affect the emotions people have when they are spoken to or see something such as sound, distance, atmosphere, weather, condition of people themselves. So the effect tends to appear from before something happens to a few seconds after something happened. In this case, we focused on four of these elements: Time, Environment, Movement and Place. Time is an obvious factor, because relationships change and intimacy is directly affected by the length of an encounter. The environment, such as the number of people involved in an encounter, the location, whether the interviewee is sitting or standing, what kind of job they are doing, is the encounter happening indoors or outdoors etc, is also significantly influencing cross-cultural encounters. On the other hand, our emotions or feelings in regards to the environment matter too. Everyone has prejudice or image of each location before and after they go, whether this is rural or urban, for example. Finally, the “movement” of those doing the encounter obviously also affects communication. With these four elements, we analyzed many footages from Ichinomiya and Chiba-city. And finally we found and realized that there is actually an invisible thing, “Locus” which is as important as internal factors when the encounter happens. (Taka)



Final presentations

## Assumptions & Adaptability

**A**ssumptions is what is accepted as true or as certain to happen in our daily life, without proof. It expands in many phenomena like stereotypes, habits-normalized behavior and also "politics". As it has to do with stereotypes many locals sometimes react like they have some kind of stereotype for foreigners because of their fear when a "stranger" goes to talk to them. But we realized that this does not make them any kind of racists. Maybe if I was a Japanese and I tried to get closer to them and open a conversation out of nothing they would maybe over-react with the same attitude, but that does not make them discriminatory. About habits and normalized behavior we have to admit that people usually act on impulse even when they try to approach others or when they try to have an encounter with them. This sometimes is useful and good on starting a conversation, but it can be also really awkward and stressful to someone that you want to approach. Finally, politics is the way that we choose to act in several sectors of our normal lives such as business, family and of course communication. For example, power relationships creep in even when we are not aware of them. The fact that I am a white, blond man may have a significant impact on how I am approached and responded to in Japan. At the same time, precisely because I am a "Westerner", I may have certain specific assumptions about the "Orient", which may affect the veracity of my encounters. (Giorgos)

**W**hen we think of adaptability we have to think of a general term. It's actually one of the most important skills for one to have in human interactions as a whole, let alone in our project 'cross-cultural encounters'. It means taking a step to the side, not a step back, regarding your own ideas and beliefs and adopting a more passive way of conversing. It means being open to new ideas, new ways of doing things and all things considered, being able to listen. Adaptability means evaluating the situation you're in and then being able to do your best with what you have at the time. That was my whole 'mission' basically, in order to help the conversation to evolve, I had to take a 'subpart', meaning my host had the leading role. I was open to everything he had to offer, and quickly inherited his ways and basically adapted to the situation. I kept a low profile during the whole visit without being passive and uninterested, actually giving my advice when asked while evaluating the timing and the context of the conversation. Being completely honest, originally I was under the impression that my trip would be weird and boring, but after a few minutes of us getting to know each other, I actually learned a great deal of new things and overall had a great time. Actually, after a while, I didn't even think of adaptability as a thing I HAD to do, and basically just enjoyed my new company. (Giannis)

Both areas had local events that brought people together, locals and foreigners, despite the differences.  
Both areas should promote these events even more through posters, leaflets and internet promotion.

どちらの地域にも、地元民と海外からの観光客に違いがあるにも関わらず、両者が一堂に会することのできるイベントがあった。

どちらの地域も、これらのイベントをより多くのポスターやリーフレット、インターネットでもっと促進するべき。



Final presentations

## Suggestions for local revitalization

In this year's GSP the students focused more on the act of an encounter rather than finding the problems that stand as barricades to the local development and revitalization of each area. However it was hard to ignore the problems that arose during the research in both Ichinomiya and Chiba and thus we created a small group of suggestions that could promote local development. These suggestions were not aiming for development through infrastructures, but for a development with the help of the human factor. Our main aim is to affect the mindset of everyone involved and expand the usual area of activities outside the city or town center. Most of the suggestions focused on themed and targeted tourism that most locals usually try to avoid. It

was a common commentary by the locals that through this change in the "type" of tourists and the lifestyle that they represent, the local identity could be lost. However, through alternative tourism both Ichinomiya and Chiba could be able to create a brand name and develop accordingly through the activities of the visitors while at the same time promoting Japanese culture, tradition and local products. Furthermore, it is our belief that by furthering the activities and interests, we can prolong the stay of visitors. This was actually one of the main points that the students highlighted in both cities: the fact that people that were not locals, were actually passers-by and did not stay in the area for more than one day. (Marina)

**最**終発表の朝、どことなくみんな緊張した面持ちで大学図書館にきました。発表を前にそれまでの過程が思い出されます。4日間にわたる一宮町での調査と中間発表、千葉市での調査、最終発表にむけた準備など、約2週間の充実したプログラムの最終形態として皆満身創痍で発表を行いました。プレゼンテーションスペースで1人ずつ思いの形でトピックについて発表し、映像の投影が行われました。映像を見てそれまでの調査を通して1人1人が感じた'encounter' (接触)を思い起こし、自分のトピックについてだけでなく、他のメンバーのトピックについてもじっくり考える機会になったのではないのでしょうか。接触にかかわる様々な要因を直接肌で感じながら、ある意味立体的に接触について物事をとらえられたことは私たちにとって実りあるものになったと思います。また一宮町や千葉市のさらなる発展について'接触'を通して考えたことはこれまでの地域活性化のための活動とは少し視点が変わり、面白いものになったと思います。映像がうまく投影されなかったり、緊張してうまく話せなかったり、予想外の出来事はそれぞれあったかもしれませんが、しかし、2週間私たちが取り組んだことの総まとめとして全員が発表を終えられたことは1つの大事なことだと思います。また、全員が全員の作業に懸命に取り組み過程をよく知っています。この後、それぞれ自分の中でこの経験を広げたり活用したりすることが、最終発表の先の道になりうると思います。また最後に各先生方からいただいたフィードバックは今回の最終発表の反省であり、今後私たちが誰かほかの人と出会い、ともに作業を進めることになる際にきっと生かされることでしょう。(釜谷 諒子)

# Afterthoughts

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Mariko

Observing myself was so shameful but useful to reconsider about my habit of communication. I also could attempt to fix my way in the field. It was a unique and precious experience for me.

Moe

I cannot believe finishing this program in this year so soon. I am sure I learned new ways to see things and to try lots of things without hesitation. Thank you all for the experience and for being there those two weeks.

Iason

The idea of GSP that I had was completely different than the one I have now. The program was great and these 2 weeks were great and full of experiences that I did not expect. Arigato mina san!

Riko

I think pre-education was not so hard for me but I spent hard days in these two weeks. However, I got wonderful experiences including knowing the AUTH students. Thank you for everything.

Kōki

I couldn't help but feeling difficulties and gap between the assumptions I had and practices on the field. This was a good step for further study!

Rena

In this program, some of the work was tough for me, though, I could manage to complete everything thanks to the other members of this program. Thank you from the bottom of my heart. I'll never forget you!

Ermioni

This was the first GSP that I participated in. It was a lovely experience. I am very grateful for all the knowledge and memories I collected from the program and I look forward to using them in the future! Arigato gozaimasu!!

Erika

A couple of words cannot explain our experience in Japan. We've been taught so many things and definitely widened our minds. GSP program met my expectations and Japanese culture got a place in my heart. Thank you for everything!

Miyu

There are many first experiences for me. I enjoyed these, but I also had many troubles. I appreciate this program that gave me many opportunities. Thank you for everything!

Nikos C.

Even though my expectations were quite high from last year's GSP, this one managed to exceed them in the most pleasant and unexpected ways, full of wonderful people and moments.

Hinano

Through this program, I could learn that encountering people gives me a great experience. As a result, I thought I want to communicate more with people who have different cultures.

Spiros

This was the first GSP program that I participated in and I was expecting that this would be a unique experience. The thing is that now that the days have passed I realised that I had one of the best experiences in my life. We made new friends and we met a different and amazing place.

Nikos R.

It was a great experience for me because I was given the opportunity to meet people with a different culture from my own. But I would rather have visited more places with historical and religious content, so that I can better understand Japanese culture.

Minori

The program improved my skills, and gave me chances to meet polite people who cooperated with our interviews. Especially, I can make friends with Greeks and Japanese through this program. GSP became a great memory for me! Thank you.

Andreas

This program, with all its difficulties and unexpected challenges, offered me many new experiences. Before I participated I imagined that my best memories would have been from my free time in Japan and not during the program. Now, after its completion I can say that I was mistaken.

Shun

I was always feeling difficulties of communication but, thanks to this program, I realized that it wasn't because languages were different. This program gave me some hints of better communication, and I want to keep thinking how to improve my communication skills.

Konstantina

This GSP was an eye-opening experience. I am very grateful to have met such amazing people, and experienced such unique moments. This program is a great real-life example of cross-cultural encounters.

Elena

This GSP was a real challenge for me. I met interesting people, I experienced traditional Japanese moments, I learned to collaborate better, I changed the way I see things, I gained theoretical and experiential knowledge and many others things that words cannot describe. I love you all!

Taka

Greek open-mind way of communication totally changed me. And this social science program was perfectly new and so valuable experience in my life . If there are any opportunities to go to Greece, I will definitely do so. Thank you for everything.  
Ευχαριστώ πάρα πολύ.

Giorgos

It turned out that GSP overcame my expectations. I made a lot of friends and we had some awesome moments. I want to thank each one of them because they gave me two great weeks.

Giannis

Definitely an eye-opening experience through and through. New places, new people, new you. If I had to do it all over again, I would do it in a heartbeat. Minus the morning meetings maybe.

Marina

GSP this year was completely different from last year. Not just in terms of field of research but also the way that the whole research was carried out. It gave us the chance to dig a bit further into Japanese society and the way it perceives foreigners.

Ryōko

Through the various "encounters", my experiences were even more fruitful for me than last year's GSP. We could get something good from the encounter with people, place, time.

Sotiria

GSP is a unique experience that I would recommend to everyone! I cannot believe that time flew so fast. Through the interaction with many different people I have gained many new experiences and knowledge. I am glad that I was part of this program and I hope that it will continue!



More info  
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