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# ICU-COE North East Asian Dialogue (NEAD) Project, Year III

## — Japan, China, Korea, and Russia —

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### I. Introduction

We have just completed the third year of the ICU-COE North East Asian Dialogue (NEAD) Project. The emphasis in this year's activities was to cultivate student and civic society members in their roles as transnational non-state actors<sup>(1)</sup>, who are able to use various dialogic approaches in carrying out their activities. This emphasis grew out of the activities of the first two years of the Project. These activities have gradually drawn together a rather large cohort of student and civil society members interested in dialogic interaction across boundaries of all kinds.

#### 1. First Year, 2004-2005

**February 4-6, 2005, the first ICU-COE North East Asian Dialogue (NEAD)** brought together 70+ active participants, observers, trainees, facilitators and advisers (a complete list of participants is available upon request from the author) in a computer-assisted, consensus-constructing, Structured Dialogue Design Process<sup>(2)</sup> to address the question, "What are the obstacles to

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intercultural interaction in North East Asia?”

The 20 active **participants**, mostly **students**, functioning as stakeholders in the dialogue process were from Japan, South Korea, the PRC, Taiwan and Hong Kong, Russia, Uzbekistan and Mongolia. These participants, however, also included indigenous people from the region, Ainu from Japan and Evenki from the Buryat Republic in the Russian Federation, as well as participants from various parts of China, including Western China, which has a large number of minority peoples.

The 30 **observers** (mostly academics, but including business persons, consultants and other students) were from the above countries, as well as from the United States, Germany, Belgium, South Africa, Myanmar, Canada, and the Netherlands. There were also 16 **young professionals, graduate and undergraduate students** from New Zealand, Japan, the U.S., Germany, and the Philippines who were familiarizing themselves with and being trained in the BDA process and who functioned as **assistant facilitators** and as **interpreters**.

The four **advisers** to the process were from the United States and Russia, two of whom were indigenous people, La Donna Harris, chairperson of the Board of Americans for Indian Opportunity (AIO), a Comanche Indian from the United States, and Darya Petrovna, head of the Evenki Cultural Center in the Buryat Republic of the Russian Federation (she also functioned as a participant). The two **chief facilitators** were indigenous people, one Comanche and one Maori, from the United States and New Zealand respectively and founding members of a new indigenous people’s organization, Advancement of Global Indigeneity (AGI). Both were experienced SDDP facilitators.

The participants in this Dialogue identified 78 obstacles to intercultural interaction in the region, of which 11 were of most importance, and of those three were the major obstacles:

1. Japanese, Korean, Chinese and Russian people very rarely have a chance to meet all together in one place at one time to engage in any kind of activity or to address any issue together.
2. English does not function effectively as a language of wider communication, and they have no other common language of wider communication.
3. Finally, of the three, the **contested history in the region** was identified as the **root cause**, the major obstacle, to productive intercultural interaction in the region.

If progress could be made on # 3, then improvement could be made in addressing all the other obstacles. Therefore, energy and resources used to address the issue of the contested history would bring about the largest improvement in overall regional relations.

**June 12, 2005**, a **planning meeting** was held at ICU to prepare for the 2006 historical dialogue.

## **2. Second Year, 2005-2006**

**February 3-6, 2006**, the **second ICU-COE NEAD** took place, an open Bohmian dialogue<sup>(3)</sup> entitled, “**Sharing Narratives, Mapping/ Weaving History.**”<sup>(4)</sup> The goal was to begin to address the region’s contested history at the student and civil society level with the eventual intent (possibly ten years down the road) of creating a regional day of historical reconciliation at the grass roots level.

Approximately 75 active participants, observers, advisers, facilitators, interpreters and technical support personnel from 17 countries participated in the second Dialogue (a complete list of participants is available upon request from the author). Of those, approximately 48 eventually played very active roles, with some of the observers becoming active participants in the course of the Dialogue.

Approximately one third of the total participants (23) had participated in the first Dialogue in 2005. The others were invited to participate through announcements in classes at ICU and at Obirin University and through word of mouth via participants in the first Dialogue. There was an attempt to make the group as diverse as possible, not only in terms of nationality, but in terms of sub-groups in each national society, i.e., students and civil society members, mainstream and minority, urban and rural, representing various regions, ages, genders, etc. The core active participants consisted of 16 women and 15 men, 23 undergraduate and graduate students, 8 older civil society members, 15 Japanese, 6 Chinese, 4 Koreans, 4 Russians and 2 “Euro-Asians.” The Japanese consisted of 4 students with experience in Okinawa, 1 with a Korean and 1 with a Russian background, 2 Ainu and 1 older Japanese participant born and raised in North Korea. The Chinese, all students from the PRC, represented various backgrounds. The Koreans were all students or recently graduated South Koreans. The Russians were half and half from Siberia and from European Russia. One of the Siberians was an indigenous Khanmigan and the other was a mixed Evenki/Ukrainian/Pole, “mainstream” Siberian. The two “Euro-Asians” contributed historical narratives linking Poland and Germany with events in North East Asia in the late nineteenth and twentieth centuries.

The entire group was divided into four Dialogue Circles each of which reflected the overall diversity of the group. Each participant had agreed beforehand to share and have video-taped a 20 minute historical narrative. They also agreed to answer clarifying questions about their narrative, but the veracity of their narrative would not be challenged. These narratives are being archived on a website and translated into five languages to provide the basis for future dialogues on the interaction between national narratives, generational narratives, indigenous narratives, hidden histories, etc., as civil society members continue to go about the process of constructing an inclusive regional history.

What was remarkable was the quality of human relationships that emerged

from the work of videotaping each other's narratives in the Dialogue Circles. Real listening was accomplished, and a small step was taken in the creation of a multifocal regional history.

An appreciation of the diversity of narratives in the region that need to be included in a truly inclusive master narrative of the region is the main realization of this second dialogue. Of particular interest were the various diasporic narratives, whether of various groups of Koreans, of Japanese who were the children of Japan's imperial ambitions or the more ancient stories of disruption in the lives of the many indigenous/ small cultures of the region. In fact, comprehending this region in its own terms involves understanding how the narratives of the "big" and "small" peoples of this region dynamically intersect in time and space. Various groups in the region, whether "large" or "small," have an idea of some dyadic narratives, but no one, at least at the civil society level, seems to have a comprehensive cognitive framework for understanding a truly regional history.

Therefore, one result of this Project will be **videos** about the NEAD Project, as well as the **website** through which the narratives collected as part of this project can be shared, even after the end of COE funding. In addition to being translated into the five languages used in the Dialogues, the narratives are being graphically facilitated<sup>(5)</sup> by Yuu Tagawa, one of the Dialogues' interpreters and a founding student member of the Dialogues who has continued her involvement in the Project even after beginning her professional life in a Tokyo real estate firm.

### **3. Third Year, 2006-2007: Nurturing Transnational Non-State Actors**

**Nine sets of activities** took place during this third year of the ICU-COE NEAD Project, all, as mentioned above, with the purpose of

1. nurturing a new generation of transnational non-state actors and

2. increasing their skill in creating and functioning in dialogic contexts in the North East Asian Region.

The activities of such transboundary civil society actors have been identified as key factors in the reconciliation of Germany with the rest of Europe in the late 20th and early 21<sup>st</sup> centuries.<sup>(6)</sup> For example, there are 1000+ student exchanges between Germany and Poland every summer and 2500+ civil society exchanges between Germany and France every year while there are only 300+ civil society exchanges every year between Japan and China. This is an even bigger gap when the differences in total population are factored in.

The ICU-COE NEAD Project activities this year have included the TKU (Tokyo Keizai University)/ICU ACT I & II Transboundary Environmental Conservation Activities, the participation of ICU and TKU students in two North East Asian integration conferences, one in Seoul and one in Ulaanbaatar, the joint ICU/Nanjing INP Project, the Nanjing-Tokyo Academic Partnership Conference, and the Growing Green Leadership Internship. These activities will be reviewed in the following section.

## **II. Third Year ICU-COE NEAD Project Activities**

### **1. Continuation of the Second NEAD's Activities**

These activities include the development of the videos on the Dialogues with the help of Tomo Yokoi, a young documentary filmmaker, who is also doing a documentary on the INP Project below.

The development of the NEAD website also continues with the help of Kwansai Gakuin Information Science students, under the direction of Professor Paul Hays. All are members of the Hays Media Studio in the Department of Applied Informatics in the School of Policy Studies. A core team of Kwansai Gakuin students came to ICU, and the project coordinator and Ryo Sekiguchi, another of the founding student members of the Dialogues, journeyed to Kwansai

Gakuin 1) to continue the development of the website and 2) to participate in Kwansei Gakuin's annual student research fair.

The main focus this next year will be on completing the historical account of this project on the website, on continuing to translate the narratives shared by the participants in the second Dialogue into five languages (Japanese, Chinese, Korean, Russian and English) and on developing a graphic representation of each narrative to enhance the ability of each narrative to communicate across the various salient ethno-linguistic-national-generational boundaries. This website will provide a virtual space in which civil society members can continue this dialogue for historical reconciliation after the end of COE funding. As mentioned above, the hope is that these kinds of dialogic activities will *eventually* lead to, or at least contribute to, a regional day of historical reconciliation.

## **2. AY 2006-2007 Winter Term Class Activities:**

**IDW 341 Conflict Resolution: Class Project - A Dialogue Using the Structured Dialogue Design Process (SDDP) Root Cause Mapping Software to Understand How to Increase Student Voice at ICU**  
**and**

**GPAI 547 Security & Conflict Resolution: Group Class Project - A Dialogue Simulation Using the Structured Dialogue Design Process (SDDP) Root Cause Mapping Software to Understand the Roots of the Israeli-Palestinian Conflict**

The students in both the undergraduate Conflict Resolution class and the graduate Security and Conflict Resolution class learned to use the SDDP Root Cause Mapping software. The undergraduate class organized a dialogue involving the whole class, and in the graduate class, whose students had a choice of doing individual or group projects to demonstrate their learning, a group of six students from five national backgrounds (Brazil, Kyrgyzstan, the Netherlands, Japan and the US) chose to learn to use the SDDP Root Cause Mapping software

and apply it to a simulated dialogue where each student took on the role of a different Israeli or Palestinian stakeholder in order to be able to understand the Israeli-Palestinian conflict in a different way and to see if any consensus was remotely possible. This group then wrote a report on their activities<sup>(7)</sup> and reported back to the whole class. In this way, two classes of ICU students were introduced to the SDDP Root Cause Mapping approach, some of whom have begun to apply this knowledge both to their academic work and to their civil society activities.

### **3. TKU-ICU-COE NEAD Project, ACT I & II -**

#### **ACT I: Student Transnational Symposium -**

#### **Hand-in-Hand Global Environmental Conservation**

On December 8-9, 2006, TKU and ICU students organized a student transnational symposium called ACT I - Hand-in-Hand Global Environmental Conservation. This brought together Professor Andrew Horvat's TKU students interested in historical reconciliation through transboundary environmental activities, Professor Wasilewski's ICU undergraduate and graduate students interested in dialogue and Professor Yoshi Hongo's ICU undergraduate and graduate students interested in conference management and simultaneous interpretation. Professor Hongo's graduate students in his Fall Term GPAS 422 Conference Management class could opt to take on the provision of management expertise to ACT I as a class project. More than 100 students, not only TKU and ICU, but students from other Japanese universities, for example, Tsukuba Science University, also participated in this project. This was a first meeting to organize an eventual ongoing Transboundary Environmental Project among university students in North East Asia.

The symposium consisted of two days of films and lectures bringing the idea of transboundary environmentalism to students' attention. Speakers included, not only famous media personalities and recognized experts, but also

ICU Rotary Peace Fellows, who were working on environmental issues. The main speakers were:

- Keynote Speaker: C. W. Nicol, Japanese T.V. Personality -  
“Progress in Nature Restoration Activities”
- Panelists: “Overfishing”  
Brian Caouette, Wild Salmon Center, British Columbia, Canada
- “Global Warming”  
Ryan Fenwick, Rotary World Peace Fellow, ICU  
(interned with alternative energy organizations in Beijing)
- “Japanese Environmental NGOs”  
Johanna Stratton, Rotary World Peace Fellow, ICU  
(worked with Peace Boat)
- “Transboundary Cooperation for Environmental Conservation”  
Lucy Craft, Kuril Island Network  
Cathy Brown, Rotary World Peace Fellow, ICU  
(master’s thesis on Thai/Cambodian/Laotian Transboundary Reserve)

This event was followed by another awareness building activity in the spring. On April 14, 2007, hundreds of students gathered at TKU for ACT II:



This was a set of musical performances in support of the environment which included a performance and workshop by the *Ainu Rebels*, belly dancing, rock bands, etc. The lead singer for the *Ainu Rebels*, Mina Sakai, was a founding

member of the ICU-COE NEAD Project while still a student at Obirin University. After graduation she worked at the Ainu Cultural Center in Tokyo and is now concentrating on the dissemination of Ainu music and dance. On the TKU side, now fourth year student, Risa Mano, is the leader of this whole transboundary environmental activity effort. She was inspired to create these ACT activities by a Japanese government sponsored student visit to the Kuril Islands in which really being in the place, really meeting Russians, revolutionized her perception of the whole disputed territories issue.

The undergraduate TKU students greatly respected the expertise of the ICU students in conference management and simultaneous interpretation. Significant learning took place in the many planning and follow-up meetings, as well as in the implementation of the events themselves, particularly regarding the responsibilities entailed in leading an activity and in the multiple challenges involved in building a working coalition, especially across historically contested boundaries. This is one reason ACT II concentrated on creating, not only a cognitive, but also an affective atmosphere in which cooperative activity could occur. Another important learning was the importance and difficulty of including all stakeholders in the planning from the beginning so that everyone, from all backgrounds, can own the process, so that what takes place is not just a Japanese event with foreign participants, but a truly joint event.

#### **4. Annual Leadership Forum, Northeast Asian Network (NEAN) 2007 - "Bridging Northeast Asia Towards Integration, " Yonsei University, Seoul, South Korea**

From February 5-10, 2007, the annual NEAN Leadership Forum took place at Yonsei University in Seoul, South Korea, with the theme, "Bridging Northeast Asia Towards Integration." A month before the meeting the Yonsei organizers were still lacking significant participation from Japan, so the organizers were very pleased to have the participation of ICU-COE NEAD Project students. Three graduate and one undergraduate student from ICU and one undergraduate

student from TKU participated. Two of the students from ICU were Graduate School of Public Administration (GSPA) students, Yoshinaga Yonekawa and Emiko Wada. The former had handled the software for the group SDDP class project on the Israel-Palestine conflict and both were the lead ICU Conference Management students in advising the TKU students on their ACT Project. Also participating from the ICU side were GSPA student Akira Uchimura, a Japanese Chilean who is a leader among Nikkei world wide and who has experience working with Peace Boat, and undergraduate International Studies (IS) Division student, Celine Browning, an American, raised in Hokkaido, who was the tech person for the undergraduate SDDP on Increasing Student Voice at ICU. She also was a support person for the INP Project below. She speaks, not only English and Japanese, but also Chinese, and she is currently ICU's third year study abroad student to Nanjing University. The TKU student was the lead student in organizing ACT I and II, Risa Mano.

These students filed a report on their experience in March 2007.<sup>(8)</sup> They were very impressed with the Forum's trilateral process of establishing leadership, transboundary dialogue and a common vision of the future for North East Asia, and they returned with an interest in developing a corresponding leadership program at ICU. The conference was also very impressed with them. Participants had to give several presentations, and the members of our delegation were consistently commended for theirs.

After participating in the NEAN Forum our delegation then also went to touch base with the South Korean students who had participated in the 2006 ICU-COE NEAD (North East Asian Dialogue) on historical narratives.

## **5. INP (ICU-Nanjing Performance) Project Support**

In January and March 2007 the INP (ICU-Nanjing Performance) Project, a joint project of ICU students and students from Nanjing, performed their original, student conceived, written, directed, acted and danced, tri-lingual (Japanese,

Chinese, English) play called *Zouba!* It was performed at ICU in January and in Nanjing in March.

This project was the result of over a year's work. January 9-13, 2006, Professor Liu Haiping of Nanjing University visited ICU, and we began identifying the students to participate in the INP Project. Later, in the summer of 2006 ICU students went to Nanjing to meet their counterparts, to interview survivors of the Nanjing Massacre and to begin writing the trilingual play. In October of 2006, Nanjing students came to ICU to continue working with their counterparts on the play. They visited Yasukuni Shrine, interviewed Japanese people with war time experiences, including Professor Kiyotaka Aoyagi, who was a teenage worker in the Nakajima Aircraft facility that later became ICU and where, later, he taught as a professor of anthropology, and Mr. Shunichi Kato, a retired businessman, who is an ICU *shakaijin* student. He was 16 years old when the Second World War ended. Both had been involved on the 2006 historical NEAD.

On January 25, 2007, an INP Panel presented in my undergraduate foundation class, ICI 103 Intercultural Communication and Relations. Students involved in some of the ICU-COE Dialogue activities, both inside and outside the classroom, also became involved in the INP Project, particularly in supportive/logistical roles. I supported this Project in all my classes and among all my advisees as an excellent example of transnational non-state actor activities in the service of historical reconciliation. I was also part of the ICU delegation that attended the INP performances in Nanjing.

## **6. Nanjing-Tokyo Academic Partnership Conference Facilitation**

The INP Project above is one aspect of the emerging Nanjing-Tokyo Academic Partnership. On March 19-20, 2007, the ICU-COE NEAD Project provided strategic planning facilitation through an open dialogue process for the participants from ICU, JICUF, the United Board, Nanjing University, Nanjing

Normal University, Ginling Women's College and the Amity Foundation in creating a strategic plan for an ongoing set of relationships in support of Peace Studies, Gender Studies, Service Learning, Language Teaching and Learning and other areas of cooperation like the INP Project described above, including the sending of a delegation from ICU to Nanjing in December 2007 for the 70th anniversary of the Nanjing Massacre.

## **7. The ICU-COE/Lovers of Democracy/Global *Agoras***

### **Hasan Ozbekhan Planetary Web Dialogue**

#### **Triggering Question:**

**What are descriptors/requirements of the ideal image of the *Agoras* of Philanthropolis?**

From June 11-16, 2007, the ICU GPAS 421 Intercultural Decision-Making class was host to a web dialogue, once again using Alexander Christakis' Structured Dialogue Design Process (SDDP), but this time in a virtual format. This, thus, was the third class introduced to Professor Christakis' approach to dialogic decision-making. Both Professor Christakis of CWA and the Institute for Global *Agoras* and Vigdor Schreibman of Lovers of Democracy are direct students of Hasan Ozbekhan, one of the founders of the field of Systems Science. In honor of Professor Ozbekhan's recent death 1000 copies of the SDDP Root Cause Mapping software has been made available on the Institute for Global *Agoras* website to non-profit organizations. This virtual dialogue had two intertwined goals

1. to test the software in a virtual environment and
2. to try to collectively describe what a truly Global *Agora* would look/feel/be like.

The *Agora* was the public market and place of public discussion in ancient Greece and emphasizes the importance of the ability to have productive public discussions in conceptions of democracy, particularly, in Western societies.

*Philanthropolis* is basically a civic space, literally a city, where love of humanity is the central value. So the central idea behind the triggering question was to imagine an ideal global governance space, a 21<sup>st</sup> century equivalent of the *Agora* of ancient Athens, and then articulate the characteristics of a 21<sup>st</sup> century global governance space that truly valued all humanity and had as its primary concern the creation of a nurturing environment for every human being on the planet.

ICU and TUF (Tokyo University of Foreign Studies) graduate students from eleven countries in East and Central Asia and the Pacific Basin participated in this web-based dialogue, called Webscope, based on the SDDP, with other participants who were physically in nine other sites around in the world. The participants were as follows:

ICU GPAS 421: Intercultural Decision-Making class:

17 Rotary, JICA and JDS grad students from 10 different countries,  
(a complete list of the students is available upon request from the  
author)

Professor Jacqueline Wasilewski, ICU, Mitaka, Tokyo, Japan (Organizer)

Vigdor Schreiberman, Lovers of Democracy, Washington, D.C., USA  
(Organizer)

Alexander Christakis, CWA, BDA/SDDP, Crete, Greece (Facilitator)

Yiannis Laouris, Tech for Peace, Cyprus (Chief Tech Support)

Ken Bausch, Institute for Global *Agoras*, Georgia, USA

Afonso Ferreria, INIRA, Sophia Antipolis, France (specialist in computing in  
large scale, heterogeneous environments)

Hernan Lopez-Garay, Escuela de Sistemas, Universidad de los Andes,  
Merida, Venezuela

Lynn King, SageVision, Growing Green Leaders Internship, Shanghai, PRC

Gayle Underwood, Assistive Technology Coordinator for the Allegan  
County Intermediate School District in Michigan, USA (interested in  
Wiki-Collaborative Technology)

So, the chief facilitator was in Crete, the tech person was in Cyprus, our large group from ten countries was in Tokyo, and others were in Venezuela, France, the PRC and at three sites in the US.

This was just a preliminary step in the use of computer-assisted, structured dialogue to enable productive discussion and issue management in a virtual, global environment. This week-long dialogue featured both synchronous and asynchronous activity. We faced many technical challenges in keeping everyone connected for the one morning of synchronous work (a civil disturbance in Venezuela, land line glitches, etc.), plus we had to manage the wide variety of times of day in seven countries around the globe. This global reach resulted in some participants misunderstanding when certain asynchronous tasks (like clarifying the statements we had contributed on line) had to be completed. The difficulty in keeping people connected for the synchronous influence voting perhaps led to some mistakes in the voting. In the future a written, rather than an oral record of the votes, may be necessary just to keep the whole process totally transparent.

There were also challenges regarding creating a common conversation among participants from 14 different countries with no common set of experiences. Many had never spent any face to face time with each other. This virtual group also included those with long experience with the dialogue process vs. those who were experiencing it for the first time. More time has to be given to the introductory part of the dialogue so that people can get to know each other a bit better , human to human, before beginning to deal with the issue at hand.

Also, just interacting with each other through text and voice really cuts down on the “human resonance” available for making connections across various kinds of boundaries. One participant suggested taking advantage of the computer gaming technologies to create avatars to interact with each other in the virtual *agora*. That way “personality” could more effectively help negotiate the

various boundaries.

However, 56 descriptors of an ideal Global *Agora* where public planetary dialogue could take place were generated. These were sorted into 14 clusters (Cyberspace Capital, Transcendence, Stakeholder Engagement, Ethical Sensitivity, Digital Divide, Languaging, Post-Capitalism, Oligarchy, Hunger, Knowledge, Ecology Balance and Cyber Police), and 38 factors received votes as being more important compared to the other factors, and five factors (see the chart below) were seen to be of fundamental importance.

The issue, 1) *“language over passing cultural differences,”* was seen to be the fundamental issue which, if addressed, would influence all the other factors. That is, “ideas must be ‘translated’ not only into different spoken or written world languages, but they must be translated into language that can overcome the cultural differences and barriers of different kinds of thinking.” This factor cycled with another factor from the same Languaging cluster, *“extra-linguistic cultural understanding.”*

If this understanding can be achieved, then 2a) *“democratic participation in guiding the evolution of planetary civilization can be optimized”* and 2b) *“participants can be trained in cultural sensitivity.”* Then we can experience the *Agora* as 3) *“a place where we can all be ourselves together”* and finally create 4) *“less GDP and [as in Bhutan with its GNH - Gross National Happiness - Index] more Happiness and Health.”*

The five fundamental factors were drawn from the following clusters:

#### 4. Post-Capitalism

*(less GDP and more Health and Happiness)*

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#### 3. Transcendence

*(a place where we can all be ourselves together)*

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##### 2a. Cybercapital

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##### 2b. Ethical Sensitivity

*(optimize democratic participation  
in guid-ing the evolution of  
planetary civilization)*

*(participants can be trained in  
cultural sensitivity)*

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#### 1. Linguaging

*(language over passing cultural differences)*

Factor 2a , from the Cyberspace Capital cluster, cycles with seven other factors from five other clusters, Stakeholder Engagement (“*a place where everyone affected by a problem is considered a stakeholder*”) and “*connect grass-roots voices and incorporate them in the work done by global leaders*”), Oligarchy (“*expose current democracy as an oligarchy in reality*”), Hunger (“*a world free from hunger*”), Ecology Balance (“*Philanthropolis is home*”), Transcendence (“*place of sharing*”) and Knowledge (“*knowledge is open to everyone*”). Factor 2b, from the Ethical Sensitivity cluster stands by itself, but Factor 3 cycles with another factor from the Transcendence cluster (“*a place where we can create a global culture of care*”)

It was very interesting that the fundamental issue, the root cause, was generated by our two ICU/TUF participants, one from Lithuania and one from Kyrgystan, both from the old Soviet system. They came from communities with 70 years of experience of having to struggle with the translation of various ethnic ideas into a “foreign” language of wider communication.

Another very interesting linguistic connotational issue arose in our discussions around the idealization of the concepts of “home” and “family.” Many used these images (as in the Ecology Balance factor above, “*Philanthropolis is home*”) to connote caring, loving relationships, but one of our members commented that some peoples’ family relationships did not connote such ideal images of nurturing and care. Thus, it is extremely challenging to create semiotic environments that actually elicit the same connotations across universes of experience. We have to be constantly aware.

Two subsequent Planetary Dialogues are in the planning stages, one to identify the obstacles to achieving the preferred characteristics identified in this initial web dialogue and one to identify strategies for overcoming the obstacles so identified. One challenge will be to keep the present participants involved. Most are graduate students, and some of this dialogue’s participants have already gone on to the next stages of their lives.

#### **8. The Growing Green Leaders Internship, SageVision, Shanghai, China**

From July-August, 2007, three ICU associated students, Rotary Peace Fellow, Nai Wu, master’s student, Yoshinaga Yonekawa, undergrad, Andrew McCagg, and ICU CLA Dean William Steele’s son, Andrew Steele, participated in the first Growing Green Leaders Internship in Shanghai. Ms. Wu, originally from Taiwan, had done an internship with the Greenbelt Program in Kenya as part of her Rotary master’s work. After his experience at the NEAN meeting in Seoul, Yoshinaga Yonekawa saw it as a great opportunity to participate in the Green Leaders Internship in Shanghai, particularly since it involved a six week stint at

GE in Shanghai. Andrew McCagg was a major participant in the INP Project and in the development of the ICU-Nanjing Academic Partnership, and Andrew Steele, raised in Japan, had just finished a study abroad year in Beijing. The other three interns in the program were from Korea and the PRC. A major focus of the internship was on team-building.

The organizer of the program, Lynn King, a Human Resources Development consultant in Shanghai and the Director of SageVision, also participated in the ICU-COE/Lovers of Democracy/Global *Agoras* Hasan Ozbekhan Planetary Web Dialogue. Next year training in the SDDP will be incorporated into the Growing Green Leaders Internship Program.

#### **9. Biennial Forum for Furthering the Integration of Northeast Asia: Resources, Environment, Investment , Ulaanbaatar, Mongolia**

From August 21-23, 2007, master's student, Yoshinaga Yonekawa, attended the Biennial Forum for Furthering the Integration of Northeast Asia: Resources, Environment, Investment , in Ulaanbaatar, Mongolia. He did this to be able to compare the idea of "North East Asian Integration" from the perspective of Mongolia, as well as from the perspectives of Korea (as manifested in the NEAN meeting) and Japan (as manifested in the ICU-COE Dialogues held in Japan). The Ulanbaatar conference was particularly focused on the role Mongolia could play in such integration dynamics. Other participants included delegates from academia, government, civil society groups, the private sector and international organizations, from various countries like the US, Canada, China, Japan, Korea (North & South), Russia and the EU.

There was supposed to be a youth/young scholars section of the conference, but in the end this did not take place due to a lack of youthful participants. Mr. Yonekawa was one of the few young scholars there and also one of the only Japanese participants. One of the similarities between the Ulanbaatar meeting and the NEAN meeting in Seoul was the scarce Japanese

participation. Mr. Yonekawa was alerted about this meeting by ICU GSPA JICA master's student, Batzaya Jamsrandorg. However, this underlines the salience of Andrew Horvat's observations about the dearth of Japanese transnational non-state actors in North East Asia made in a lecture at ICU in 2002 when he first introduced Gardner-Feldman's work on the role of transnational non-state actors in European integration dynamics (this lecture was one of the inspirations for this entire dialogue project). In his master's work Mr. Yonekawa is particularly interested in leadership, social entrepreneurship and public-private partnerships in the North East Asian region.

Another very interesting issue that has emerged from this set of interests is in delimiting "North East Asia". It is a very fuzzy regional concept. Is Russia included? Is Mongolia included? If so, which parts?

### **III. Presentations, Networking and Attention in the Media**

All presentations, networking activities and attention in the media regarding the ICU-COE NEAD Project since October 2006, not discussed above, are listed below.

#### **1. Presentations**

##### **(1) 2006**

November 1-4, 2006: Presented on NEAD Project at SIETAR USA Annual Conference in Albuquerque, New Mexico , USA (with ICU student, Ryo Sekiguchi, founding member of the NEAD Project then on exchange at Georgetown University).

##### **(2) 2007**

April 13-15, 2007: Presentation on the NEAD Project on the "Giving Voice to the Humiliated" Panel at the Multicultural Discourses Conference at the Institute for Multicultural Discourse and Cultural Studies, Zhejiang University, Hangzhou, China (with ICU Ph.D. student, Zheng Wei).

April 16, 2007: Presentation on the NEAD Project in the Interactive Workshop on Collaborative Learning Environments Characterized by Mutual Respect at the Department of Applied Psychology, Zhejiang University, Hangzhou, China (with ICU Ph.D. student, Zheng Wei).

August 24, 2007: “Navigating the 21st Century: How Can We All Be Ourselves Together?” An Intercultural Seminar-Islam and the West: From Coexistence to Engagement, Bina Antargbudaya, AFS Intercultural Programs and SIETAR Indonesia, at the Presidential Palace and the Hotel Nikko, Jakarta, Indonesia.

September 23, 2007: “The ICU-COE North East Asian Dialogue (NEAD) Project,” The SIETAR Japan 22<sup>nd</sup> Annual Conference - Transcending Boundaries in a World of Diversity, Caritas Junior College, Azamino, Yokohama, Japan. (with former ICU student and founding student member of the ICU-COE NEAD Project, Yuu Tagawa).

November 10, 2007: “Constructing *MIID* Communities in the 21<sup>st</sup> Century”. 20<sup>th</sup> Anniversary Conference, Japan Institute for Negotiation, Waseda Satellite Campus, Tokyo, Japan.

## **2. Other Activities**

Participation in annual Seminars organized by Professor Andrew Horvat of TKU’s International Institute for Historical Reconciliation Meetings with Peace Boat staff

## **3. NEAD Project Noted In Other Publications and on Other Websites**

Evelin Lindner’s Human Dignity and Humiliation Website, Conflict Resolution Network, Columbia Teachers’ College ([www.humiliationstudies.org](http://www.humiliationstudies.org)) regarding participation in the Multicultural Discourses Conference at Zhejiang University in April

Vigdor Schriebman’s Lovers of Democracy Website ([sunsite.utk.edu/FINS/loversofdemocracy](http://sunsite.utk.edu/FINS/loversofdemocracy)) regarding participation in the Hassan Ozbekhan Planetary Dialogue in June

Tommy Tjokro Morning Talk Show, MetroTV News, Pt. Media Televisi Indonesia, 7:00 a.m., Monday, August 27, 2007, regarding the NEAD Project in general

#### **IV. The Future**

Planned activities using the SDDP (Structured Design Dialogue Process) and other dialogic approaches to issues management that will provide additional opportunities to train students and civil society members in the use of these processes to support their roles as trans-national non-state actors will continue into 2008 and into the future, for example:

- **Two more Planetary Web Dialogues on the Global Agora, 2007-8**

- **INP (ICU-Nanjing Performance) Project Forward Planning, Fall 2007**

An example of how ICU faculty, staff & students can use the SDDP in the internal management of many aspects of our multicultural & multisectoral community.

- **ICU New Dorm Strategic Planning, Fall 2007**

An example of how students can use the SDDP in their own dorm, club and NGO activities.

- **Participation of ICU Students in the 2008 Yonsei University NEAN Meeting**

Introduce participants to the SDDP process

- **Save the Children Japan Strategic Planning Session, March 2008**

- **Pre-G8 Indigenous Peoples' Summit, Hokkaido, July 2008**

- **Training in the SDDP as part of a Leadership Development Curriculum at ICU**

- **A class in Dialogue Processes as part of ICU's Life Long Education Program**

In addition we will have one **Final Gathering**, possibly a virtual one, of core NEAD Project members in Winter Term 2008 to disseminate the

videos/DVDs and launch the completed NEAD Project website, “Sharing Narratives, Weaving History.”

## **V. The Emergence of A Cluster of Ideas: Boundaries That Connect, Dialogic/Discursive Politics, MIID Communities, & the Ethic of Care**

One of the roots of this NEAD Project has been the doctoral work of two ICU students, Elena Kozoulina’s<sup>(9)</sup> work on identity continuity in Eastern Siberia in the modern era and Wei Zheng’s<sup>(10)</sup> work on Japanese/ Chinese interpersonal relationships from the late Qing Dynasty to the 1930s. These two bodies of work have lent texture to my understanding of the complexity of relationships in East Asia, especially when *all* identity groups are taken into consideration. This “thick description,” to use Clifford Geertz’ term,<sup>(11)</sup> was further enhanced by the work of the participants in the 2005 and 2006 Dialogues.

Growing out of all the NEAD Project activities described in this paper have come **interlinked rings of emergent cooperation**, among individuals, among students and civil society members, as well as between our project and organizations in Japan like RING (Real Interaction with Neighbors around the Globe), the Middle East-Japan Student Conference, the Israel-Palestine-Japan Student Conference and Peace Boat, along with universities in Nanjing and Hangzhou and various networks of transnational scholars studying reconciliation processes,<sup>(12)</sup> including Evelin Lindner’s Humiliation Studies Group in Columbia University’s Conflict Resolution Network.<sup>(13)</sup>

### **1. Boundaries: Barriers or Connections**

This Project has generated an image of **boundaries as opportunities rather than as barriers**. Rather than being a line that divides, a boundary can be an interface that connects us in a possibility for **mutual discovery and learning**, and dialogue processes enable us to use these opportunities for enhanced learning effectively.

Our Project has also found that there are Three Keys to exploring boundaries, Three C's: **Curiosity, Courage and Commitment.**<sup>(14)</sup> We need Curiosity to be interested in the fact that there is a different point of view. We need Courage because the other point of view may profoundly challenge our present reality. We need Commitment because thoroughly exploring the boundary *always* takes longer than we originally anticipate.

## **2. Dialogic/Discursive Politics**

It is dialogue that enables us to explore these complex and often contested interfaces. The world of dialogue can roughly be divided into two kinds of dialogic activity, open dialogue processes for building relationships and structured dialogue for managing complex issues and for designing the future.

However, the ability to create a social atmosphere that nurtures the Commitment necessary to engage in effective “conversations that matter” is a greatly under-studied and under-analyzed aspect of successful dialogue processes, whether open or structured. And particularly under-studied are the contributions to be made by ceremony and the graphic and performing arts to creating this atmosphere of mutual Commitment. How do we “set people in” with each other so that they are willing to be committed to understanding each other? How can we harmonize people through participation? Could we even synchronize people in cyberspace by some kind of virtual drumming activity?<sup>(15)</sup>

However, communities around the world, from every line of history, have much to contribute to this aspect of effective discursive practice. This spring Clarke University had a two month long Symposium, Difficult Dialogues,<sup>(16)</sup> which included visual as well as verbal “dialogues,” sessions on Zen practice, days of listening and the music of protest and contemplation, as well as standard lectures. More organizations emerge every day, each with an approach that enables us to encounter each other productively. Some of these organizations, each of which has a website, are Compassionate Listening, Search for Common Ground,

Gardners of Peace, The Art of Hosting, Beyond Partisan.org, among many others.<sup>(17)</sup>

The emphasis in all these approaches is on “mutuality,”<sup>(18)</sup> and they feature a patience with discursive, to use a Japanese word, *takakuteki* (multilateral/multidimensional) politics.<sup>(19)</sup> Such patience is not only common in Japan, but throughout the Pacific Basin. In West Sumatra the Minangkabau people have a decision-making process they call *mufakat* which likens decision-making to building a house and where a decision is not made “until the hammering stops.”<sup>(20)</sup>

### 3. *MIID Communities*<sup>(21)</sup>

The issue then is how to create *MIID Communities*, that is *Multi-centered, Interlinked, Inclusive, Discursive Communities*, for the management of complex issues and for reconciliation if previous attempts to avoid conflict have failed. These are ever emergent communities, formed around the necessity of dealing with some complex issue, that is, new stakeholders can arrive at any time, as more and more people are affected by a given issue. These Communities are ...

- *multicentered* because there are about 5000 extant cultures in the world today, plus countless other communities of belonging;
- *interlinked* because all these communities constantly affect each other in multiple ways, sometimes at great distances;
- *inclusive* because we constantly have to include others into our consideration because we are affecting them, and they are affecting us; and
- *discursive* because it is only through words, through *dialogue*, through the sharing of narratives, through the creation of mutually intelligible universes of meaning, that we can manage our collective affairs without resorting to violence.

#### 4. Basic Principles for the Co-Evolution of *MIID* Communities

So, out of all this activity, both conceptual and practical, some basic principles for the co-evolutionary construction of *Multicentered, Interlinked, Inclusive, Discursive, MIID*, Communities are beginning to emerge. These principles include, but are not limited to, the following;

1. Everyone who is affected by a decision should be included in the decision-making process.
2. The atmosphere in the decision-making circle should be one, as a Cook Island Maori woman speaking at an environmental conference in Vanuatu in 1991 said, “where the voice of a Hummingbird is listened to with as much respect as the voice of an Eagle.”
3. If we have a goal of nurturing the most vulnerable members of our societies ... children, women, the elderly, the small cultures of the world, any endangered entity (including the natural environment)...., we will have created a system that is fairly nurturing of us all.
4. The resulting arrangements should support maximum autonomy, maximum choice, for the smallest units within the complex systems that surround us.

#### 5. The Ethic of Care

All of the above principles are manifestations of the Ethic of Care. As Paul Hawken says in Blessed Unrest,

Sustainability, ensuring the future of life on earth, is an infinite game, the endless expression of generosity on behalf of all.<sup>(22)</sup>

This “Sustainability Game” is one played on a planet where the whole earth is, in the Japanese sense, *Uchi!*

This Ethic of Care was already being alluded to by Isaac Asimov,<sup>(23)</sup>

professor of biochemistry, popular science and science fiction writer, and Robert Muller,<sup>(24)</sup> former Assistant Secretary General of the United Nations and Chancellor of the University of Peace in Costa Rica, in the 1980s and 1990s. And, as noted by both Muller and Hawken, the “vehicle” that generates this Ethic of Care is networking. In Blessed Unrest and on his website, [www.wiserearth.org](http://www.wiserearth.org), Hawken identifies more than 1,000,000 organizations working in 243 different countries on three core issues, the Environment, Social Justice and Indigenous Rights. (Hawken has also developed two other websites that document networks in other areas, [www.wisergovernment.org](http://www.wisergovernment.org) and [www.wiserbusiness.org](http://www.wiserbusiness.org).) Hawken suggests that this is the largest movement humankind has ever known and that the significant difference with this “movement” compared to previous movements is that there is no single leader, no homogeneous ideology, just sets of concerns that people are working on in their own contexts in a system of overlapping networks. Possibly, what we see arising here is the *Noosphere*, a kind of planetary consciousness, predicted by Pierre Teilhard de Chardin in his book, Le Phénomène Humain, in 1955.<sup>(25)</sup>

However,

there is no networking, no global brain, no anything without the individual human being. Muller does not see the individual as the unfortunate lowest rung on the ladder of global organization. **Rather, humans are the sensors, the very source of perception, the democratic units, and prescient mirrors of global complexity.**

.....

..... **It is the absence of certain vital networks which causes much of the trouble in the world.** There is no real networking between heads of state, an area where it would be so vitally needed for the survival of our planet; there is no networking between the military, no networking between ministries of justice and the police forces of

this planet. International terrorists are better organized. [Note: this comment was made in the 1980s!] Here is where the system breaks down. In order to keep their advantages, sovereignty, and primacy, the governments of the big nations generally refuse to network. Roosevelt was a man who knew how to network. He insisted on seeing Stalin, Churchill and DeGaulle, and he saw them and communicated with them all the time. He created a world system of communications, including cooperation between the military, which broke down after his death with the policy of the Iron Curtain and the Cold War. ....

..... What is really needed today is a new philosophy of life within our global conditions, a new hope, a new vision of the future. And the strange, beautiful thing is that probably **this time the vision will not be the product of any one person, but will be a collective creation.** It will be the product of the new human species evolving as a macro-organism, as a perfected neural system made up of myriads of networks. As we move towards the third millennium, **networking will become the new democracy, a new major instrument in the system of governance, a new way of living for all people** in the global, miraculous, complex conditions of our strange, wonderful, live planet spinning and circling in the prodigious universe at the crossroads of infinity and eternity.<sup>(26)</sup>

These organizations and networks, along with the Regional Network of NGOs in the Pacific Basin suggested by Walden Bello<sup>(27)</sup> to create “an alternative regional order,” are examples of the very *MIID Communities* that I have been alluding to above, and the various dialogic processes, structured and unstructured, which have been the main topic of this Project are the discursive tools that enable such heterogeneous entities to function effectively. In addition, it is probably not accidental that the dialogic approach of this Project actually

arose out of work I was doing in the 1980s regarding the necessity of finding a way to network more effectively among indigenous tribal leaders and local, state and national leaders in the United States.<sup>(28)</sup>

## Notes

- (1) Horvat, "A Strong State, Weak Civil Society and Cold War Politics," 2006; Gardner-Feldman, "The Role of Non-State Actors in Germany's Foreign Policy of Reconciliation," 2006.
- (2) Wasilewski, "The Boundary-spanning Dialogue Approach (BDA) Project," 2005; Wasilewski, "The ICU-COE Boundary-spanning Dialogue Approach (BDA) Northeast Asian Form," 2006; and Hays and Wasilewski, 2005.
- (3) Bohm et al., *Dialogue*, 1991).
- (4) Hays and Wasilewski, "Global *Agoras* for Creating a Knowledge Society," 2006; Wasilewski and Hays, "The Conscious Evolution of History," 2007).
- (5) Mindscapes ([www.nancymargulies.com](http://www.nancymargulies.com))
- (6) Gardner-Feldman, "The Role of Non-State Actors in Germany's Foreign Policy of Reconciliation," 2006.
- (7) Yonekawa et al, "Root Cause Mapping," 2007a.
- (8) Yonekawa et al, "Northeast Asian Network (NEAN) 2007, February 5-9, 2007," 2007b.
- (9) Kozoulina, "Identity Continuity in Eastern Siberia," 2005.
- (10) Zheng, "Japanese-Chinese Interpersonal Relations from the Late Qing to the 1930s," doctoral work in progress.
- (11) Geertz, *Interpretations of Culture*, 1973.
- (12) Horvat, "A Strong State, Weak Civil Society and Cold War Politics" 2006; Gardner-Feldman, "The Role of Non-State Actors in Germany's Foreign Policy of Reconciliation," 2006; work with Morgan Briggs, Roland Bleiker, and Norifume Namatame in the Mediating Across Differences Workshop, University of Queensland, Brisbane, Australia, March 29-31, 2007.
- (13) Lindner, ([www.humiliationstudies.org](http://www.humiliationstudies.org)).
- (14) Tagawa, "Constructing Talking Systems," 2005; Nakagawa, [Titles in English: *Anthropology for Cat Lovers* and *Anthropology for Dog Lovers*] , 1992a, b.
- (15) Drum Circle Facilitators Guild, [www.dcfg.net](http://www.dcfg.net) .
- (16) Difficult Dialogues, [www.clarku.edu/difficultdialogues](http://www.clarku.edu/difficultdialogues).
- (17) Art of Hosting and the Practice of the Five Breaths

<http://www.artofhosting.org/thepractice/5breaths/>; Gardners of Peace

[http://www.sococo.com/gardeners\\_of\\_peace/invitation.html](http://www.sococo.com/gardeners_of_peace/invitation.html).

- (18) Nishio, "Japan: Where Mutuality Reigns Supreme?" no date.
- (19) Katzenstein and Okawara, 2004, quoted in Wasilewski and Namatame, 2007.
- (20) Asmir Agoes, Bina Antarbudaya (The Indonesian Foundation for Intercultural Learning), Lecture in GPAS 421 Intercultural Decision-Making, Spring Term, 2007.
- (21) Wasilewski, "Dialogue for Reconciliation and the Management of Complex Issues," Fall 2007.
- (22) Hawken, *Blessed Unrest*, 2007, 187.
- (23) Asimov, "Sputnik's Legacy: Globalism," 1982.
- (24) Muller, *The Birth of Global Civilization*, 1991.
- (25) Teilhard de Chardin, 1955.
- (26) Quoted from an interview in Lipnak and Stamps, *The Networking Book*, quoted in Muller, *The Birth of Global Civilization*, 1991, 85-91.
- (27) Bello, *People and Power in the Pacific*, no date, 124.
- (28) Wasilewski, "The Boundary-spanning Dialogue Approach (BDA) Project," 2005, 74-75, 77-86.

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**ICU-COE North East Asian Dialogue (NEAD) Project, Year III**  
**— Japan, China, Korea and Russia —**

〈Summary〉

Jacqueline Wasilewski

This paper is divided into five main sections. It 1) reviews the first two years of the North East Asian Dialogue (NEAD) Project, 2) explains the nine major activities of the third year of the Project, activities meant to cultivate a new generation of transnational non-state actors, 3) lists presentations, networking, media coverage and other activities associated with the third year of the Project, 4) outlines future activities stemming from the Project and 5) describes the emergence of a cluster of ideas from the Project that perhaps enable us to better grasp the effective functioning of the networks that increasingly provide alternative fora for global governance. This cluster of ideas consists of Boundaries That Connect, Dialogic or Discursive Politics, *MIID* Communities and the Ethic of Care.