

Keynote Lecture

Relational practice of listening as dialogue

Kyoko Murakami University of Copenhagen

Listening is essential to all effective communication. Without the ability to listen effectively, messages are easily misunderstood. Misunderstanding leads to destructive conflict. A recent opportunity to look at cultures of listening (Motzkau, 2017) allowed me critically to revisit my work on conflict resolution and reconciliation discourses. In the more orthodox social psychological approach to studying memory as a pure recall, the analyst tends to assume the role of listening, especially the researcher's role in the conversation, as given, as if it was a neutral recipient of information given and therefore, deemed less important. Much discourse research on collective remembering and commemoration has focused on how accounts of events and people were remembered by interlocutors during talk in interaction. Such work examines the discursive production of accounts, or the practices of accountability used in relation to what is remembered. Arguably memory of the problematic past is constructed in social interactions and contentious stakes are managed. Thus, 'good' listening practice of the researcher has a bearing on the quality of the data. The analyst gets into the business of addressing how interlocutors engage in sensitive conversations, when contentious claims about past events are put forward, negotiated, contested and reformulated. Only until recently, I focused on this very discursive production. I am now thinking differently about listening, especially listening from the point of view of the researcher and the teacher, which are my professional roles. How do I talk and listen as a teacher or a researcher in conversations about a problem, albeit with a student in distress or anxiety, or a WWII veteran with bitter past relations with the Japanese? In these instances, I would like to consider listening as dialogue. In doing so, I would like to argue that listening is a relational practice for achieving empathy between the interlocutors; it is not merely cognitive adaptation or alignment, more than agreeing (or disagreeing) with the account. In this talk, I wish to share my work-in-progress approach to listening as dialogue. After outlining concepts of dialogue drawing from the work of Martin Buber (Buber, 1947, 1970), David Bohm (Bohm, 1996; Brinn, 2016) and/or Mikhail Bakhtin (Skidmore, 2000). I would like to explore two issues: (1) how the act of listening is configured as emergent empathy, (2) how the act of listening is linked to the phenomenological issues of attunement, taking care, and the interlocutors' being-in-the world (Heidegger, 2010 (1953)) and illustrate them in a few examples taken from my work of reconciliation talk (Heidegger, 2010 (1953); Murakami, 2012) or the ritual practice of tea ceremony (Murakami, 2018). This presentation is aimed at extending and re-specifying 'cultures of listening'. I wish to address implications for this perspective on dialogic listening to the current crisis in the development of critical social and cultural psychology in Denmark and its vicinity.

References

- Bohm, D. (1996). *On Dialogue*. London: Routledge.
- Brinn, M. (2016). The Conceptions of 'Dialogue' Offered by Bohm and Buber: A Critical Review. In D. Skidmore & K. Murakami (Eds.), *Dialogic Pedagogy* (pp. 68-82). Bristol, UK: Multilingual Matters.
- Buber, M. (1947). *Between Man and Man*. London: Routledge.
- Buber, M. (1970). *I and Thou* (a new translation with a prologue "I and you" and notes by Walter Kaufmann) (W. Kaufmann, Trans.). New York: Scribner's Sons.

- Heidegger, M. (2010 (1953)). *Being and Time*. Albany: State University of New York Press.
- Motzkau, J. (2017). Cultures of listening in child protection: Dark listening as relational agency. Paper presented at the Symposium 9: Cultures of listening: Exploring the emancipatory potential of listening in law, child protection, remembrance and excolonial politics - The 17th biennial conference of the international society for theoretical psychology: The ethics of theorizing, Rikkyo University, Tokyo, Japan (21st-2th August 2017).
- Murakami, K. (2012). *Discursive Psychology of remembering and reconciliation*. Hauppauge, NY, USA Nova Science Publishers.
- Murakami, K. (2018). The art of dialogic silence in the way of tea: rethinking space and time for contemplation. *International Journal of Heritage Studies*, 1-11. doi:10.1080/13527258.2018.1448881
- Skidmore, D. (2000). From Pedagogical Dialogue to Dialogical Pedagogy. *Language and Education*, 14(4), 283-296.

Keynote Lecture

A negative legacy of modernization: The mental disorder Taijin Kyofusho

Shogo Tanaka Tokai University

My aim in this presentation is to understand the mental disorder Taijin Kyofusho (TKS) from a historical perspective, rather than the cultural perspective that has been dominant in past research. TKS is a form of social anxiety disorder (SAD) that has been regarded as a culture-bound syndrome found predominantly in Japan and South Korea. The term itself has its origin in Japanese psychiatry and literally means “phobia (Kyofusho, 恐怖症)” of “the interpersonal (Taijin, 対人)”. As in SAD, patients with TKS also experience extreme tension and fear during interpersonal interactions with others. Symptoms are experienced mentally as well as somatically, and include the fears of blushing, making eye contact with others, and acting awkwardly, among others. The patient often shows a tendency to avoid social situations even though such interactions pose no actual threat.

Current DSM-5 diagnostic criteria describe TKS as a culture-bound syndrome (“cultural syndrome” in its terminology) due to the presence of an excessive concern about others (APA, 2013, p. 837). DSM-5 descriptions of both SAD and TKS include patients who are behaviorally embarrassed in front of others and experience fear as a direct reaction to the presence of others. What differentiates patients with TKS is the added fear of offending others or making others feel uncomfortable in response to their behavior. This characteristic of fear of offending others has been the key factor in defining TKS as a culture-bound syndrome (Sasaki, 2016). However, several research results have revealed that offensiveness is not the critical characteristic of TKS as a culture-bound syndrome. First, the fear of offending others is also commonly seen among patients with SAD in the United States (Choy et al., 2008). Second, among TKS patients in Japan, the tension subtype of the majority of patients does not actually involve the characteristic of offending others (Kasahara, 2005; Yamashita, 1993).

Furthermore, focusing on the bodily aspects of both disorders, it can be seen that TKS is essentially a variation of SAD. In both disorders, excessive fear is triggered by social situations where the patient’s body and performances might be perceived and judged negatively by others. What underlies both TKS and SAD is the inadequately attuned embodied interaction of perceiving and being perceived between the self and the other. Japanese psychiatrist Masatake Morita (1874-1938), who first conceptualized TKS as a mental disorder in the 1920s, described the symptoms in terms of neurotic tendencies. While negative bodily experiences, such as blushing or stammering, can happen to anyone in social situations, a person with neurotic tendencies insists on controlling them in order to present him/herself in a favorable manner, and thereby gets stuck in hyper-reflection, which elicits symptoms of TKS (Morita, 1928).

What I would like to highlight in this presentation is the historical context of Japanese society in which Morita was engaged in clinical practice. During that era, Japanese society was in transition from a traditional and collectivistic structure to the modern version that came about following incorporation of Western individualism. Without doubt, this transition involved a radical change in the manner that people carried out interpersonal interactions. Examining the patients' own descriptions of their symptoms, it is suggested that they experience their own body as something deeply relational with others (something collectivistic) on the one hand. On the other hand, they eagerly try to control their own body, including autonomic functions, according to their personal will; that is, the body is experienced as something individual. In this regard, patients with TKS seem to be suspended between collectivistic and individualistic manners of interpersonal interaction. Thus, from a historical perspective, TKS seems to have emerged as a maladaptive effect of the ambiguity between individualism and collectivism in society.

References:

- American Psychiatric Association. (2013). *Diagnostic and statistical manual of mental disorders, fifth edition (DSM-5)*. Arlington, VA: American Psychiatric Publishing.
- Choy, Y., Schneier, F. R., Heimberg, R. G., Kang-Seob, O., & Leibowitz, M. R. (2008). Features of the offensive subtype of Taijin-Kyofu-Sho in US and Korean patients with DSM-IV social anxiety disorder. *Depression and Anxiety, 25*, 230-240.
- Kasahara, T. (2005). *Taijin Kyofu and social anxiety disorder*. Tokyo, Japan: Kongo Shuppan. (笠原敏彦『対人恐怖と社交不安障害』金剛出版)
- Morita, M. (1928/2003). *The true form and the therapy of neurotic character*. Tokyo, Japan: Sozo Shuppan. (森田正馬『神経質の本態及び療法』創造出版)
- Sasaki, A. (2016). Abnormal psychology for Taijin-kyofusho. *Seisan to gijutsu, 68*, 67-69. (佐々木淳「対人恐怖症の異常心理学」『生産と技術』第 68 巻)
- Yamashita, I. (1993). *Taijin Kyofu or delusional social phobia*. Sapporo, Japan: Hokkaido University Press.

Quality of Life Movement and Embodied Wellbeing. An introduction

Denis Francesconi Aarhus University

Robert F. Kennedy once said that a country's Gross Domestic Product (GDP) measures “everything except that, which makes life worthwhile” (Costanza et al., 2014). GDP measures mainly market transactions and it ignores social costs, environmental impacts and income inequality (Costanza et al., 2014).

Since the early nineties, there has been a paradigm shift in human development theory, and a slow but steady increase of attention towards the interconnections between social, political and economic features (Nussbaum & Sen, 1993). This, among other factors, has brought about a concomitant increased interest on wellbeing and quality of life (QoL), and several institutions and scholars have started to develop new policies and indicators to promote and measure them. Among the most important we can cite EU's Quality of Life in Europe (2015), OECD's Better Life Initiative (OECD, 2013), Stiglitz-Sen-Fitoussi Commission (Stiglitz, Sen, & Fitoussi, 2009), Quality of Life's approach (Nussbaum & Sen, 1993), Subjective Wellbeing (Kahneman, Diener, & Schwarz, 2003), Post-2015 Development Agenda (UN Economic and Social Council) and UN Sustainable Development Goals (UN, 2015).

The ongoing debate on the nature and theoretical background of concepts such as wellbeing, quality of life, happiness, eudaimonia, flourishing, thriving and others similar, is nowadays massive and very intricate, as well as the analysis

of their impact on our societies.

In this paper, I will present the current debate on QoL studies and the embodied approach to wellbeing, focusing on the following points: 1) I will first provide an introduction to the QoL movement through a map of the main national and international QoL policies and initiatives. 2) Then I will present the variety of theoretical approaches to wellbeing, with a specific focus on hedonic and eudaimonic wellbeing. 3) Finally, I will focus on the embodied approach to wellbeing (Francesconi 2018; Francesconi & Tarozzi 2018) and its relevance for higher education systems.

In conclusion, I will stress the necessity of an educational approach to contemporary well-being theories, reminding that any educational theory, if really educational in terms of Paideia, is de facto a theory of happiness. Based on historical philosophical affinity between Eudaimonia (happiness) and Paideia (education), we need to develop a solid reflection on quality of life and wellbeing in order to tackle present and future challenges. The educational community should gain awareness of contemporary policies and movements about quality of life and wellbeing in order to include them into education systems.

References

- Costanza, R., Kubiszewski, I., Giovannini, E., Lovins, H., McGlade, J., Pickett, K. E., Wilkinson, R. (2014). Development: Time to leave GDP behind. *Nature*, 505(7483), 283–285. doi:10.1038/505283a
- European Union, Quality of life in Europe - facts and views. doi:10.2785/59737. Retrieved from <http://ec.europa.eu/eurostat/en/web/products-statistical-books/-/KS-05-14-073>
- Francesconi, D. (2018). Eudaimonic Wellbeing and Education. In Galvin K. T. (Ed.). *Routledge International Handbook of Wellbeing*. London, UK: Taylor and Francis Books. DOI: 10.4324/9781315724966-30.
- Francesconi, D. & Tarozzi, M. (2012). Embodied Education: A Convergence of Phenomenological Pedagogy and Embodiment. In *Studia phaenomenologica*, 12: 263-88.
- Kahneman, D., Diener, E., & Schwarz, N. (Eds.). (2003). *Well-Being: Foundations of Hedonic Psychology*. New York: Russell Sage Foundation Publications.
- Nussbaum, M., & Sen, A. (Eds.). (1993). *The Quality of Life*. Oxford University Press. Retrieved from <http://www.oxfordscholarship.com/view/10.1093/0198287976.001.0001/acprof-9780198287971>
- OECD. (2013). *How's Life? 2013*. OECD Publishing. Retrieved from http://www.keepeek.com/Digital-Asset-Management/oecd/economics/how-s-life-2013_9789264201392-en#page1
- Stiglitz, J., Sen, A., & Fitoussi, J.-P. (2009). *The measurement of economic performance and social progress revisited. Reflections and Overview*. Commission on the Measurement of Economic Performance and Social Progress, Paris. Retrieved from <http://www.ofce.sciences-po.fr/pdf/dtravail/WP2009-33.pdf>
- UN Economic and Social Council. (n.d.). Retrieved November 7, 2014, from <http://www.un.org/en/ecosoc/about/mdg.shtml>
- WHO | The Ottawa Charter for Health Promotion. (n.d.). Retrieved November 7, 2014, from <http://www.who.int/healthpromotion/conferences/previous/ottawa/en/>

The constructed cultural

Silvia Wyder University of Derby

Introduction

My PhD-research deals with the question of how the self is symbolically constructed and aesthetically represented by using the concept of the house amongst art therapy patients, artists and architects across multiple cultures (within Europe and in Japan). An important subsidiary question is if and how symptoms of Posttraumatic Stress Disorder (PTSD) can become apparent in such representations. Since the theme of the house is both emotionally charged and universal, it should additionally be appropriate for cross-cultural studies.

Keywords: House, Self, Trauma, PTSD, Culture, Architecture

Methodology

My methodology is grounded in qualitative phenomenological approaches, but also includes quantitative elements in form of psychometric PTSD (IES-R, Weiss & Marmar, 1996) and well-being (Hobi, 1985) tests.

Fieldwork procedures (after receiving ethical approval and participants' consent) consist of art therapy focus group workshops in clinical, as well as university and art studio settings where participants are invited to draw or paint houses. Further material is obtained through participants' narratives as well as via my observational field notes. Registered and transcribed semi-structured interview questionnaires (Wyder, 2016) carried out with patients, artists and architects provide rich material alongside with their art-works, narratives and published documentation via a literature review.

Analysis of obtained material builds on phenomenological coding by addressing inter alia notions of interiority and exteriority and the space in between by detecting possible emerging patterns.

Method

The art therapy workshops at the Ohmiya Kousei Byoin (hospital) in Japan consisted of two art therapy focus groups including a total of 15 (11 male, 4 female) patients. Two weekly sessions were held for a duration of 90 minutes each. The art materials consisted of paints and graphite and colour pencils/crayons, including Japanese ink, brushes and paper.

The art therapy sessions were facilitated by the author. The language used was mainly Japanese, supplemented occasionally with English vocabulary and assisted by portable phone dictionaries (Japanese/English, Japanese/French) used by some participants as well as myself.

So far, data have been obtained in psychiatric clinics (in Tokyo, Japan, in Wil, German speaking Switzerland, and in Paris, France), and in the architecture theory department of the Technical University in Vienna, Austria. A last art therapy workshop during this study with Taiwanese and European artists will take place in Holland this February.

Discussion

The emphasis of this paper focuses on findings and experiences of the recent clinical period of art therapy and cultural studies fieldwork carried out at the Ohmiya Kousei Byoin, which is located in Saitama-ken, Japan.

It became apparent that human beings' ways of suffering seemed to be very similar between Japanese and European participants including, for example, symptoms of depression, self-harm, traumatic experiences, alcoholism, suicide attempts, PTSD symptoms, and so forth.

Interestingly, however, the way in which house-related phenomena were addressed and depicted were partially different in terms, for example, of Japanese participants referring more often to traditional house structures (e.g. 'minka', 民家), the embeddedness of houses within nature (mainly the sea and mountains) and the importance these notions played in their narratives and aesthetic representations. Further, in my view, some of the participants' house drawings or paintings seemed to convey a sense of loss and nostalgia, aspects which were hardly expressed aesthetically or verbally by their European counterparts.

The choice and underlying reasons for depicting a certain style of house, be it grounded within a particular geographical area, or be it imaginative, may represent a way of dealing with current or past psychological sufferings. This kind of longing might be reflected by the Japanese architect Andō Tadao who said (1999, p. 63): These houses

[minka] had a simplicity of composition, born of long years of struggle and sympathy with nature, and reflected the stable and quiet way of life proper to farmers" [my translation]. It seemed to me that this "stability" of the old times, or also referring to Buddhist imagery, might perhaps provide some of the Japanese participants with a sense of calming existence, and reassurance.

More generally, building a bridge thanks to interviews of architects that took place in Tokyo parallel to the clinical art therapy workshops, elements of architecture, traditional and contemporary materiality by integrating up-to-date aesthetics will be argued to contribute to some degree to the observed distinctions between the Japanese and European patients via their house related art-works. As taciturn as the visual arts are, so may be architecture as the Swiss architect Peter Zumthor (2018, p. 32) said: "The physical gestures of a building are more primal, more directly connected to the sensory capacities of our bodies than to thoughts and words". Hence, it is the conjuncture of house-based aesthetic representations, together with narratives and relevant literature, that will result in the findings of this study.

References

- Hobi, V. (1985). *Befindlichkeitsskala*, BBS, Basel, Switzerland.
- Nussaume, Y. (1999) *Andô, Tadao, Pensées sur l'architecture et le paysage*. arléa, Paris, p. 63.
- Weiss, D. S. & Marmar, C. R. (1996). *The Impact of Event Scale - Revised*. In J. Wilson & T. M. Keane (Eds.), *Assessing psychological trauma and PTSD* (pp. 399-411). New York: Guilford.
- Wyder, S. (2016). *Semi-structured interview questionnaire, 28-items*. PhD thesis, art therapy & cultural studies, University of Derby, UK.
- Zumthor, P. & Lending, M. (2018) *A feeling of History*, Verlag Scheidegger & Spiess AG, Zurich, p. 32.

Business opportunities for a transition to sustainability through Circular Economy

Marina Pieroni Technical University of Denmark

Circular Economy is viewed as a key approach to enable a significant change in the current 'take-make-use-dispose' economic system while contributing to the development of a more sustainable society. Circular Economy means fighting against structural waste, which is basically waste that is caused by inherent ineffectiveness within value production and consumption systems due to bad design, suboptimal processes, out-dated laws, or sheer lack of motivation or insight on the receiver's or the provider's side. From an industrial and companies' perspective, the idea is to focus on providing the highest value possible from the provider to the receiver of a product or service, whilst minimising the amount of resources consumed along the way by reusing, recycling or sharing between numerous users. One of the most compelling promises of the Circular Economy concept is the opportunity to make significant savings (and even earnings) for the company, via a radical change in the relationship between value creation and resource consumption. This presentation will address these topics showing examples of how companies have been capturing these opportunities of savings and earning by means of implementing new business models and changing their product design.

Tracing Bicultural Talent within Multinational Corporation

Kristina Kazuhara Copenhagen Business School

In this talk, I will present my ongoing doctoral study of biculturalism from a cross-cultural management perspective. In my dissertation, I take an up-close view on the various types of bi- and multiculturals – some bilingual and some not – working for multinational companies. Applying a comparative case study design, I examine how two multinational companies in the pharmaceutical industry utilize different bicultural types in different tasks. I plan to draw from empirical data collected at headquarters and subsidiaries across two contrastive national contexts, Denmark and Japan. The dissertation will add to extant theories about bi- and multiculturals as an important resource for organizations by developing a more fine-tuned understanding of individual bicultural and bilingual skillsets as they relate to the transfer of knowledge within knowledge-intensive organizations.

Philipp Franz von Siebold A scholar of Japanese Studies and Cosmopolitane

Peter Pantzer Bonn University

Everyone knows that Siebold was a gifted scholar, having spread the knowledge on Japan. There are many publications about him and many exhibitions on his Japanese collection have been organized both in Japan and Germany. Or in the Netherlands. Does something still remain new telling more about him? For the Japanese people, he was a Dutchman, when Siebold came to Japan. For the compatriots of his birthplace – he was born in Würzburg in the region of Bavaria – he was a German. In respect to his language, yes, he was a German.

However, when Siebold was born, his country was not as it is now called “Germany” and the “German” emperor had his seat not in Berlin. This country was called “Holy Roman Empire”, which means that it was a multi-ethnic complex of territories in Central and Eastern Europe. Besides the German language, many other languages were also spoken, for example Czech, Italian or Slovenian languages. And the seat of the emperor was in – Vienna, nowadays Austria, throughout his life time. Since this country, the “Holy Roman Empire”, was the homeland of Siebold, and split into independent countries as the result of nationalistic ideas in later years, I was of the opinion that historical records on Philipp Franz von Siebold in relation to Japan must have been kept also in these countries. That was my idea as an historian with specific interests on Japan.

In this way, I made many finds. The Siebold family had, as sources tell, a close relationship to Austria. Siebold’s grandfather, also a physician, was ennobled by the Habsburg emperor: not only Philipp Franz von Siebold, but also his sons Alexander and Heinrich as well.

All these nobility documents are kept in the state administration archive in Vienna until now; also in Prague of Czech Republic; also in castles of the country side. Siebold has corresponded with Metternich, the chancellor of the Austro-Hungarian Monarchy, even with the Austrian emperor, who received him in audience. All in all, I discovered 65 letters of 31 persons in this area of Europe, who were not related to the present-day Germany but have written to Siebold in respect to Japan. And 35 original letters written by Siebold to 16 persons with a similar intention. Thus, I found all together exactly 100 letters which show the topics referring to Japan with Austrian scientists, politicians and other influential people which are not related to the present-day Germany or the Netherlands.

Siebold was much more than a German or a Dutch, he was – a cosmopolitan!

In this lecture, it is impossible to touch all these documents related to Japan, for which a publication is now planned. Here and today it is only a selection of about what the scientists and intellectuals of these countries communicated with Siebold, and how they contributed to extend the culture and learning on Japan. It offers a picture not only of Siebold’s knowledge, but also of his strong and impressive character.

The shape of knowledge in the Renaissance

Tomoko Nakamura Tokai University

Previously, at this symposium, I have discussed some characteristics of European knowledge and culture through the study of art history in the Renaissance period.

In 2016, at the first Civilization Dialogue, I presented an analysis of the view of human proportion in the work of the German Renaissance painter and theorist Albrecht Dürer (1471–1528), which was a great interest of his over the course of his career [1]. By studying his work, we find that the mathematical method used by Dürer had changed from geometrical to numerical. Dürer sought to draw the ideal human body, as inspired by Vitruvius. He first attempted the geometrical approach but eventually failed, leading him to use the numerical, anthropometric approach, i.e., not drawing but measuring. This method was more useful for measurement, but it meant the loss of the traditional symbolic meaning of geometry.

On the basis of the discussion at the first symposium, I continued to consider the problem of quantification in European civilization, featuring a discussion of “the usefulness of mathematics” in my 2017 presentation for the second Civilization Dialogue [2]. In the presentation, I discussed the theory of human proportion as expressed by L. B. Alberti (1404–1472), a typical Humanist and theorist of the early Renaissance and analyzed his mathematical methods in relation to Dürer’s anthropometric approach. We can recognize the beginning of abstraction in the European style of knowledge here; it should also be noted that contemporary Europeans were gradually realizing the potential influence and power of mathematics on real life and nature, hence the name “the usefulness of mathematics.” From the 16th century on, the European style of knowledge based on this usefulness has been expanded across the world; on the other hand, the cultural peculiarities of Europe are increasingly being lost in this context.

I raised a common issue in both of the discussions: the civilization of modern science and technology from European civilization has been developed globally, and it is now also causing various shapes of friction in other cultures. The cultural meaning of knowledge in its original context requires further thought than its universal usefulness. Thus, in this paper, I will discuss the cultural meaning of Renaissance knowledge, namely, the possible shape of knowledge in the original context of the Renaissance.

Generally, when viewed as part of the history of science, the Renaissance period may be considered a preliminary phase for the coming scientific revolution. This view may certainly indicate an aspect of the state of science during the Renaissance, but that would not be enough. Namely, those pursuing scientific activities in the late Middle Ages are not only scholars by vocation but also people of various occupations such as merchants, artisans, or artists. In particular, art had rarely been so close to mathematics or science, and works of the period can be considered a result of collaboration between scholar and artist. These works still remain to the present day in the form of symbolic works such as Alberti’s *On Painting (Della Pittura, 1435/36)*, which is dedicated to Filippo Brunelleschi (1377–1446) [3], and *Divine proportion (Divina proportione, 1498/1509)* by Luca Pacioli (c.1447–1517), a mathematician and friend of Leonardo da Vinci (1452–1519) who may have produced the illustrations for this book [4].

Such works cannot be evaluated on the only point of view of whether they contributed to the development of art or science. These works have worth as products of some human activities and are an aspect of the history of European culture. They are created from an overlap of multiple types of human activities as one. The fields of art, science, and mathematics also have their own histories of formation as a discipline or a field of human activity. Therefore, we should not discuss a historical cultural phenomenon on the assumption that the disciplines exist in their modern shape. First, we must grasp the works of the Renaissance within the wider history of knowledge and human activities in European civilization.

The multiplier effect of collaboration or the friction between art and science produced a kind of knowledge or expression in the Renaissance that has an original shape and meaning for its own time; knowledge appearing in this history must have grounded its first principles in the original cultural context that cultivated it. Noting the cultural context will eventually indicate the role that trans-disciplinary humanities studies should perform. This means that indigeneity and cultural diversity must be acknowledged.

References:

- [1] Nakamura, T. (2015). The Beauty of Harmony: The Case of Albrecht Dürer's Theory of Human Proportion. In: *Civilizations (Bunmei) No.20*, Institute of Civilization Research, Tokai University, pp29-33. (『文明』20号、東海大学文明研究所.)
- [2] Nakamura, T. (2017). The Usefulness of Mathematics in Renaissance Art Theory. In: *Civilizations (Bunmei). Special Issue: Dialogue between Civilizations*, Institute of Civilization Research, Tokai University, pp.108-116. (『文明』特集号、東海大学文明研究所.)
- [3] Alberti, L.B. (1435/36. English trans., 1972). *On Painting (De Pictura / Della Pittura)*. London, Penguin books.
- [4] Pacioli, L. (1498/1509. Facsimile original version of 1509, 2014). *On the Divine Proportion (De Divina Proportione)*. Createspace Independent Pub.