

## EU Campus makes Great Progress!

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### I. In 2020, the third international symposium, jointly organized by Dōshisha University and the University of Tübingen, has taken place! – Challenges toward Building Societies Filled with Respect for “Diversity”

#### Preliminary remark:

The third international symposium on the occasion of the establishment of Dōshisha EU Campus at Tübingen University (hereafter called EU Campus) was held during the three days from 25<sup>th</sup> February 2020 (Tuesday) until 27<sup>th</sup> February 2020 (Thursday) at Kyōtanabe Campus and Imadegawa Campus. The total number of participants was about 140 persons.



*The President of Dōshisha University, Prof. Matsuoka, gives a talk at the Opening Ceremony*



*The Vice-President of the University of Tübingen, Prof. Amos, gives a talk at the Opening Ceremony*



*First day at Kotobakan Chapel, Kyōtanabe Campus*

Under the general theme of ‘Challenges toward Building Societies Filled with Respect for “Diversity”’, panel sessions with presentations on the following sub-themes were prepared: Diversity of physically and/or mentally challenged persons; Biodiversity; Diversity of gender/sexual orientations; Diversity of personal backgrounds and religions; Diversity of speech and thoughts. A lively discussion on those different subjects in English language followed between the scholars and researchers from Dōshisha University and the University of Tübingen.

### **The rationale of the symposium:**

Neesima Jo<sup>1</sup>, the Founder of Dōshisha University, who cherished such words as “tekitō fuki”<sup>2</sup> (“character of a person who has outstanding talents, spirit of independence and who is difficult to be ruled on a regular basis”) tried to pay full respect to “diversity” and the unique character of each individual student. Numerous pioneers of social work can be mentioned as leaders in terms of “education for respectfulness towards Diversity” at Dōshisha University, such as Gunpei Yamamuro, the first Japanese Salvation Army commissioner who is considered to be one of the fathers of social work in Japan and also the person with the strongest conscience among former Dōshisha students.

Another famous story is that Helen Keller gave a talk at the Women’s Department of Dōshisha University (currently Dōshisha Women’s College of Liberal Art) during her visit to Japan, and it was also Dōshisha being the first university to open its doors for visually challenged students. It is not too much to say that the education of Dōshisha based on Jo Neesima’s motto “Each and every person is unique and valuable.” is the very history of respecting diversity.

However, in the context of our contemporary international world, an atmosphere of denial and oppression of ‘diversity’ has become stronger. Especially handicapped (challenged) persons, minorities in terms of ethnicity (diversified background), religion, sexual orientation, and women feel uncomfortable in such social surroundings. Tolerance and patience for different opinions seem to have been weakened recently, also in Japan. Incidents of discrimination, hatred, segmentation and polarization in so-called ‘hate speeches’ cannot be made undone in retrospect.

Germany had a history of oppression and exclusion against racial, ethnic, sexual, religious, and political minorities as well as handicapped citizens during WWII. After the war, those mistakes of infringing ‘human dignity’ which happened under the NS regime should never be repeated again. Therefore, Germany has succeeded to suppress the resurgence of radical ultra-right wing movement and accepted refugees from abroad whose ‘human dignity’ had been at risk. At the same time, there have been growing concerns about the rapid increase of immigrant numbers.

Also biodiversity is facing an unprecedented crisis. Extinction of species is accelerating due to destruction and degradation of habitats (e.g., inflow of micro plastics and other human-made waste materials into the oceans), over-exploitation in fishery and hunting by humans and introduction of invasive species. Reflecting on all this, radical reforms should be requested in order to give more respect and appreciation for the ‘dignity of life’.

In this symposium researchers from Universities of Tübingen and Dōshisha were expected to present their recent research findings in the fields of natural sciences, life science, medical science, the humanities as well as social sciences in the context of Japan and Germany, or more generally the context of Asia and Europe, profoundly discuss and finally give recommendations for how the sciences and universities could contribute to building a society which is full of respect for ‘diversity’.

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<sup>1</sup> Neesima Jo (新島襄): also Joseph Hardy Neesima, in Japanese Nijijima Jō; different spelling of different transcription systems.

<sup>2</sup> Tekitō fuki (倜儻不羈): The English quote from the English text version of Prof. Wada.

## Overview of the Panels, Themes, Chairs, and Presenters

### [Panel 1-1] Diversity of Physically and/or Mentally Challenged Persons and Their “Human Dignity”

Chair: Prof. Yoshio Sakurai (Graduate School of Brain Science, Dōshisha University; Neurology, Psychology)

- (1) Prof. Noriko Koizumi (Faculty of Life and Medical Sciences, Dōshisha University; Regenerative Medicine)
- (2) Prof. Marius Ueffing (Faculty of Medicine, University of Tübingen; Eye Research)
- (3) Prof. Hans-Ulrich Schnitzler (Faculty of Science, University of Tübingen; Bioacoustic and Echolocation)
- (4) Prof. Shizuko Hiryu (Faculty of Life and Medical Sciences, Dōshisha University; Bioacoustic)
- (5) Prof. Shinichi Ishikawa (Faculty of Psychology, Dōshisha University; Clinical Psychology)

After the Opening, the theme “Diversity of physically and/or mentally challenged persons” was addressed from different perspectives of recent research in the life sciences with respect to diversity of living beings, incl. humans. Questions like regenerative medicine of human cornea, diversity and development of genetic mutations, echolocation systems of bats and their technical applications, psychological problems of children and youths were discussed in a broad range of aspects. Considering ‘diversity’ in the empirical sciences of medicine, biology, engineering, and psychology, participants received deep insights and an intensive exchange of views happened about what these sciences could contribute for solving the problems of our present societies. (Chair Yoshio Sakurai)



[Panel 1-1] From left: Ishikawa, Hiryu, Koizumi, Sakurai, Schnitzler, Ueffing

**[Panel 1-2]** Protection of Biodiversity and the Value of Nature

Chair: Prof. Yuejun Zheng (Faculty of Culture and Information Science, Dōshisha University, Executive Dean of Organization for the Promotion of Global Cooperation; Behavioral Statistics, Environmental Awareness)

- (1) Prof. Thomas Potthast (Faculty of Science, University of Tübingen, International Center for Ethics in the Sciences and Humanities; Ethics, Philosophy, and History of the Life Sciences)
- (2) Prof. Katsuhiko Kohara (School of Theology, Dōshisha University; Christian Theology)
- (3) Prof. Takashi Osono (Faculty of Science and Engineering, Dōshisha University; Environmental Systems Science, Forest Ecology)
- (4) Prof. Motohiro Hasegawa (Faculty of Science and Engineering, Dōshisha University; Environmental Systems Science, Soil Ecology)

In panel 1-2, debates circled around the key terms of 'biodiversity' and 'value of nature'. Four researchers from Japan and Germany presented their recent research findings about features and impacts of 'diversity' in ethical and cognitive perspectives: in the fields of biodiversity and cultural diversity, history of relations between humans and animals, global diversity of fungi, and biodiversity of soils. After the presentations, an intensive interdisciplinary discussion also involved the plenum of symposium attendants and other audience. The exchange of opinions lead to the understanding that with view to biodiversity many questions are still open today and therefore it would be highly necessary to strengthen the awareness of a greater public for the importance of biodiversity. Here also the necessity of doing research was mentioned which could contribute to the planning of political measures. (Chair Yuejun Zheng)



[Panel 1-2] From left: Zheng, Potthast, Kohara, Osono, Hasegawa

**[Panel 2-1] Respecting Persons with Diversified Backgrounds and Religions, and How They Could Co-inhabit Peacefully and Harmoniously**

Chair: Prof. Martha Mensendiek (Faculty of Social Studies, Dōshisha University; Social Welfare)

- (1) Prof. Monika Schrimpf (Faculty of Humanities, University of Tübingen; Japanese Studies)
- (2) Prof. Karin Amos (Vice-President for Academic Affairs, University of Tübingen; Faculty of Economics and Social Sciences, Institute of Education, General Education)
- (3) Prof. Iyas Salim Abu-Hajjar (Organization for Advanced Research and Education, Dōshisha University; Muslim Civil Society)

The panel on “Respect and co-existence of persons with diversified backgrounds and religions” offered a great opportunity for reflections about social diversity and co-existence from the perspectives of interreligious exchange in the history of Japan, multi-cultural education in Germany, and measures for including foreign workers in Japan. Generally speaking, it was approved that the “dualistic” way of thinking deviating from the respective disciplines would lead to exclusion, intolerance, and confrontation. In addition, participants agreed that in any kind of ‘diversity’ also similarities can be recognized and that every community would presuppose the appreciation of ‘human dignity’. Besides, a lot of suggestions and recommendations came up on how education could promote the understanding of ‘diversity’. (Chair Martha Mensendiek)



[Panel 2-1] From left: Mensendiek, Amos, Schrimpf, Salim Abu-Hajjar

## **[Panel 2-2]** Diversity of Gender/Sexual Orientation and Its Challenges

Chair: Prof. Junko Saeki (Faculty of Social Studies, Dōshisha University; Media, Journalism and Communications)

- (1) Prof. Kozue Akibayashi (Graduate School of Global Studies, Dōshisha University; Gender Studies, Peace Studies)
- (2) Prof. Ingrid Hotz-Davies (Faculty of Humanities, University of Tübingen; English Studies, Gender Studies)
- (3) Prof. Gill Steel (Institute for Liberal Arts, Dōshisha University; Political Science)

In panel 2-2, the symposium participants were confronted with presentations about women's movements and the situation of sexual violence in Okinawa, the sociological analysis of the Afro-American author James Baldwin in "Another Country", and discrepancies between the level of gender gap and general wellbeing of women in Japan. This range already covered a broad field. Socially disadvantaged persons being suppressed because of their gender, home country or birth place have a common experience of 'stigmatization' or 'traumatization'. A lively discussion arose on this specific subject between the Japanese, English, and German participants considering problems of gender and sexuality as future academic and international challenge. In consent with the "Gender mainstreaming" (UN World Conference on Women, 1995 Beijing), the different regional, cultural and historical backgrounds must be kept in mind when asking for problem-solving solutions in the future, the panelists concluded. (Chair Junko Saeki)



*[Panel 2-2] From left: Saeki, Akibayashi, Hotz-Davies*

**[Panel 3]** Freedom of Speech/Thought and Consideration for Others

Chair: Prof. Hans-Peter Marutschke (Law School, Dōshisha University; EU Law, Comparative Law)

- (1) Prof. Martin Nettesheim (Faculty of Law, University of Tübingen; Public Law, Constitutional Law, European Law, International Law)
- (2) Prof. Viktoria Eschbach-Szabo (Faculty of Humanities, University of Tübingen; Japanese Studies, and Tokyo University, Tokyo College)
- (3) Prof. Kenichi Ikeda (Faculty of Social Studies, Dōshisha University; Media, Journalism and Communications; Social Psychology)
- (4) Prof. Yoshitaka Nishizawa (Faculty of Law, Dōshisha University; Political Science)
- (5) Prof. Ryuta Itagaki (Faculty of Social Studies, Dōshisha University; Sociology)

Panel 3 concentrated on “Freedom of Speech/Thought and Consideration for Others”, which is per se a legal topic, but with a wide range of social, political and cultural implications. This became very clear during the five presentations which highlighted above others the problem of political speech in the internet, where the limits of legal restriction were explained by citing relevant jurisdiction as well as the importance of awareness of cultural differences in educational programs. The presentation of results of related sociological and political fieldwork gave an additional and very enlightening incentive to understand the complexity of the subject, which was rounded up by a report on a citizen’s initiative in Kyoto dealing with racist activities against Korean schools in Japan. (Chair Hans-Peter Marutschke)



*[Panel 3] From left: Marutschke, Nettesheim, Eschbach-Szabo, Ikeda, Nishizawa, Itagaki*



**[Round Table Session]** How Can Universities Contribute to Societies in Which “Human Dignity” of All Is Respected?

Moderator: Prof. Yoshihiko Wada (Faculty of Economics, Dōshisha University; Ecological Economics)

- (1) Prof. Marius Ueffing (Faculty of Medicine, University of Tübingen, Panel 1-1)
- (2) Prof. Katsuhiro Kohara (School of Theology, Dōshisha University, Panel 1-2)
- (3) Prof. Karin Amos (Vice-President for Academic Affairs, University of Tübingen, Faculty of Economics and Social Sciences, Panel 2-1)
- (4) Prof. Ingrid Hotz-Davies (Faculty of Humanities, University of Tübingen, Panel 2-2)
- (5) Prof. Yoshitaka Nishizawa (Faculty of Law, Dōshisha University, Panel 3)

In the Round Table Session, at the end of the symposium, the initial question was “How Can Universities Contribute to Societies in Which “Human Dignity” of All Is Respected?” While it goes without saying that discrimination and prejudices in societies must be reduced for a better respect of human dignity, it was also emphasized that universities can, on the one hand, contribute to this on different levels, e.g. in educational programs, in research activities or in self-responsible initiatives of students. On the other hand, the opinion was expressed that universities should focus on educating basic methodologies to be used for truth-finding. With this methodological background, independent judgement rising from one’s own reasoning could lead to solving problems more quickly. The result of this discussion was the conviction that two aspects, the acquisition of critical thinking as well as a “moral education” based on empathy and ethics are essential. One of the fundamental principles of the foundation of Dōshisha University: “Moral education should go hand in hand with intellectual culture 知（智）徳併行” has become a common good at both Universities. (Moderator Yoshihiko Wada)



*[Round Table] From left: Wada, Ueffing, Kohara, Amos, Hotz-Davies, Nishizawa*

**About the framing program:**

Before and after the symposium, opportunity was given for separate lab visits in different disciplines. In total six research laboratories/institutes at both Dōshisha campuses welcomed the Tübingen researchers who used this occasion for intensive discussions with their colleagues. Obviously some concrete proposals came up for future research collaborations.

As three of the Tübingen participants were members of the Gender Equality Office, a meeting was arranged for them with the Director of the Diversity Center (Office of Promotion of Gender Equality) of Dōshisha University, Prof. Mamiko Sakata. On Dōshisha side it was astonishing to hear that the University of Tübingen has Gender Equality representatives as well on the university level as at the Faculties.

During lunchtime on the third day the Tübingen participants visited the “Bazaar Cafe”, only a few minutes walking distance from Imadegawa Campus. The Bazaar Cafe is an NGO which supports exchange students, migrants, and mentally challenged persons; many professors and students of Dōshisha give unsalaried support to this Cafe. The Tübingen delegation was impressed to listen to the explanations of the director and the manager of the Cafe.

In the afternoon of the same day, the delegation members had the opportunity to join a traditional Japanese tea ceremony supported by the internal Dōshisha “Tea Ceremony Club”. Students of this Club explained in simple English and German the meaning of the ceremony and by this contributed wonderfully to international cultural exchange and intercultural understanding. It brought us a feeling that student-led mutual exchanges are likely to be feasible in the future at EU Campus.

The international symposium of this year took place in uncertain times caused by the outbreak of the new type Corona virus. Therefore we paid a great attention on ensuring that all necessary sanitary measures were taken, as using sanitizers before entering conference rooms, at lunches, and coffee breaks. The banquets and receptions with bigger audience had to be cancelled, unfortunately. We regret that because of these circumstances more opportunities for informal exchanges had been restricted.

Nevertheless, in spite of those challenges, the huge engagement of all participants led to important contributions during the discussions and great results. For this, we would like to take this opportunity to thank you all very much.



*After the Panel Sessions at Ryōshinkan*



*The Delegation from Tübingen with Präsident Matsuoka, Vice President Ueki and Vice President Yokogawa*

## II. The True Meaning of Internationalism at both Universities – ‘Internationalism’ based on the ‘Principle of Loving Your Neighbors’<sup>3</sup> –

### **‘Principle of Loving Your Neighbors’ enabled the visit of delegation from the University of Tübingen to Japan**

Primarily, the realization of the delegation visit of the University of Tübingen in Japan was based on this fact: One of the delegation members, the medical doctor and ophthalmologist Prof. Ueffing, was in close contact with a colleague from Robert Koch Institute (RKI), the Federal agency entrusted with measures against infection diseases, and received the information that Japan is safe from a medical point of view. Also the German Ministry of Foreign Affairs confirmed that Japan is not listed as a risk country. At the same time, when President Prof. Engler got these fact-based messages by Prof. Ueffing, also our measures against infection were positively evaluated, and it was decided without hesitation: “The delegation shall come”.

If both Universities would not have shared the same ‘Principle of Loving Your Neighbors’, as will be explained below, this travel to Japan would perhaps not have happened in these risky times. It is clear that the symposium of this year was exactly planned for this time frame. However, we think that the main factor for the realization was due to the spirit of ‘Internationalism’ based on the ‘Principle of Loving Your Neighbors’, which is a common feature of both Universities.

### **What Neesima’s ‘Principle of Loving Your Neighbors’ means**

Neesima did not use the term ‘Internationalism’, but he has defined the idea of the ‘Principle of Loving Your Neighbors’ against the intolerant and excluding form of ‘Patriotism’ (‘Neesima Jo Shūkyō Kyōiku Ronshū’, pp. 290-299). The fact that Internationalism at our University is based on this ‘Principle of Loving Your Neighbors’ makes the difference with respect to Internationalism at other universities, and therefore cannot be imitated (‘Neesima Jo 365’, p. 165).

What exactly is meant by an ‘Internationalism’ based on this principle? If regarded from the perspective of people from abroad who have other values, traditions, cultures, and habits, basically those efforts to understand the habits and values of other people could be meant. In short: not to set one’s own values and traditions absolute, but to be considerate of the others, to understand each other’s differences, and to try to find a common ground.

We can say that this ‘Internationalism’ based on the ‘Principle of Loving Your Neighbors’ can already be regarded as a common good of both Universities. Its true value is being tested in the course of realization of the EU Campus. At decision-making with respect to the activities and within the administration, several discrepancies between Germany and Japan could be noticed. For example, administration procedures differ as well as the perception of the speed of work. The necessity to develop projects further while understanding the differences, i.e. appreciating the procedures of decision-making at the University of Tübingen and at the same time receiving acceptance for our procedures by the University of Tübingen, is an experience of every-day cooperation. We think that exactly this is an example for the realization of the ‘Principle of Loving Your Neighbors’.

The EU Campus is a symbol for Internationalism and Globalization (globalism) that cannot be imitated in the same way by other universities. And, there is another important aspect that should be added:

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<sup>3</sup> Aijinshugi (愛人主義): “Principle of loving humans”. This term was created by Neesima in opposition to the term of patriotism (愛国主義 “Principle of loving the country”) which differs only in one character (“human” instead of “country”).

namely, the strong trust which has been cultivated between the University of Tübingen and Dōshisha University over such a long history of cooperation; this will be presented in the following.

### **Relationship of trust over more than 30 years with the University of Tübingen**

Official exchange between Dōshisha University and the University of Tübingen started in June 1990 with the agreement on the exchange of students (Student Exchange Agreement), and the first exchange was realized in the following year, 1991.

After this, in 1993, the “Tübingen Center for Japanese Language” was founded at Dōshisha University. This served as a hub for the exchange program, which offers Tübingen students of Japanese Studies (Faculty of Humanities) the opportunity during their 4<sup>th</sup> and 5<sup>th</sup> semester to stay about one year in Kyoto for learning the Japanese language and culture. On the occasion of its 20<sup>th</sup> anniversary in 2013, the Center was re-named “Tübingen University Center for Japanese Studies at Dōshisha University”, which is its name still today. Almost 720 students have attended this exchange program so far and a not insignificant number of them now work in Japan as cultural mediators and bridge-builders between Japan and Germany.

Besides, also the academic exchange between scholars and researchers is continued. In September 2007, in March 2009, and in November 2011 joint workshops were organized by scholars from the humanities and social sciences. Starting in 2015, a joint trilateral project on Korea research could be realized between researchers from the University of Tübingen, Dōshisha University, and Korea University. This cooperation was honored by the acronym TUDOKU (using the first two letters of each University’s name).

Between the University of Tübingen and Dōshisha University, there is a strong relationship of trust, as mentioned above, which has been built and cultivated by an intensive exchange over three decades. Finally, we would like to emphasize another astonishing feature that seems to link both Universities over time and space by mysterious fate.

### III. Mysterious Links by Fate between Dōshisha University and the University of Tübingen

*Mysterious Interconnectedness between  
Dōshisha University and the University of Tübingen  
Three Hidden Episodes Associated with the Establishment of  
Dōshisha EU Campus at Tübingen University*



The EU Campus has already started its activities, and in the course of intensifying the exchanges the conviction came up by the way that both Universities are linked by a mysterious fate transcending time and space. This mysterious fate has produced at least three anecdotes, which might have contributed in the secret to the founding of EU Campus.

*Tübingen old city in the fog, the Neckar River shore*

#### 1. Hermann Hesse and Jo Neesima

The first anecdote plays around the encounter of the founder of Dōshisha University with Hermann Hesse. On 5<sup>th</sup> August 1884, Jo Neesima on his second voyage to Europe entered Switzerland coming from Italy. On the following day he collapsed from a heart attack and almost died in St. Gotthard Pass. Therefore he wrote his testament. Two days after the collapse and after he had recovered a little, Neesima moved down from the Pass and continued his journey by train and ship to Luzern in Central Switzerland.



*The hotel on St. Gotthard Pass, where Neesima is said to have written his testament*



*The hotel, where Neesima spent the night, was formerly called 'Hotel du Mont Prosa', it is today 'Albergo San Gottardo'*

After a short time in Luzern, when Neesima had recovered to a better state of health so that he was able to take the funicular to Rigi Kulm, he continued his way to the city of Basle in the north of Switzerland. He planned to meet with the Christian missionary Johannes Hesse, who was the mission head and Director of the Protestant Mission Association 'Mission House (Basler Mission)'. This person was the father of Hermann Hesse. Neesima stayed one week from 22<sup>nd</sup> August at the 'Mission House'. Hesse's father introduced his son to Jo Neesima. At that time, Hesse was seven years old. For Hesse, Neesima was the first Japanese he met. Neesima obviously gave a strong impression to Hesse. He later recalled deeply moved that his parents valued Neesima very highly.



*The 'Hotel zum Weissen Kreuz' in Luzern, where Neesima stayed on 8<sup>th</sup> August 1884, still exists today. Two weeks afterwards the encounter with Hermann Hesse happened*



*The funicular to Rigi Kulm and the panorama seen from the mountain region*



Hermann Hesse had spent part of his adolescence in Tübingen, where he made an apprenticeship in the bookstore Heckenhauer close to the University. Later he became a famous poet and author who is representative for Germany (in 1946 he received the Nobel Prize in Literature). Today part of the bookstore, where Hesse had worked, has changed to a small museum, the Hesse Cabinet. In an area not so far away from the Hesse Cabinet, the EU Campus could be founded with the support of the University of Tübingen. From this bookstore the EU Campus can be reached in a short walking distance. The inauguration took place 133 years after the encounter of the two men, and this gives us the feeling of a “mysterious interconnectedness”.



## 2. First Principal of Harvard College and Jo Neesima

The second episode was revealed in February 2019 during the symposium at the University of Tübingen. Our delegation told President Engler that Jo Neesima in his article “Toward the Establishment of a Higher Education Institute Based on Christian Principles” written in 1884, cited the words of Fichte: “The reason why Germany excels within European Civilization is because German universities emit powerful energy” and provided a list of five most outstanding German universities, including the University of Tübingen. President Engler smiled and said: “I am extremely pleased that the first President of a renowned foreign university has highly evaluated our university.” And he added: “Actually, already before Prof. Neesima’s praise we had received the praise by the first Principal of Harvard College who said to his teaching staff in the early times of the College, when they had to overcome some difficulties: “Just emulate Tübingen!” It is a great honor”, he continued, “that the first Presidents of Dōshisha University and Harvard College have expressed their appreciation of the University of Tübingen in such a way.”

The founder of Dōshisha University, Prof. Neesima, praised the University of Tübingen as a desirable university. And now, as we have learned that also the first Principal of Harvard College highly esteemed the University of Tübingen, we feel a “mysterious interconnectedness” between the Universities of Tübingen, Harvard and Dōshisha.

## 3. Spinoza and Doshisha EU Campus at Tübingen University

### From the Perspective of Eternity, Everything is Relative. [*Sub specie aeternitatis*]

This quote by Spinoza, a philosopher living in the 17<sup>th</sup> century, was introduced to Dōshisha delegation by Professor Engler, President of the University of Tübingen, at the reception which was held after the symposium in February last year. “With this I mean”, he continued, “that Dōshisha University has never hesitated to provide necessary support to our Tübingen Center for Japanese Studies at Dōshisha University for the last 26 years. Dōshisha University has shown us ‘Sincerity’ as ‘Eternal esteem’. For this reason I highly value our relationship. – Sometimes when I receive critical opinions from within university that if we try to establish relationship with universities in Kyoto, we should do so with another more prestigious university, I dare to refute by citing the above mentioned Spinoza’s quote. That is: since Dōshisha presented us with “Eternity”, we should do the same. Other short-sighted values are relatively much less important compared with “Eternity” or “Eternal Value.”

Spinoza, who lived in the 17<sup>th</sup> c., provided us, who are living now, beyond space and time wisdom by President Engler’s quote and so indirectly assisted the establishment of the EU Campus at Tübingen University.

Final Remark:

After the presentation of those three mysterious anecdotes between Dōshisha University and the University of Tübingen, we would like to conclude this report with our hopes for a fourth and fifth episode to follow in the future.

(Yoshihiko Wada and Tatsuya Tanaka)



Photo portrait of Neesima taken in Germany in 1872  
(Fotostudio Berlin)