

Reflection 1

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ICIS Newsletter, Kansai University



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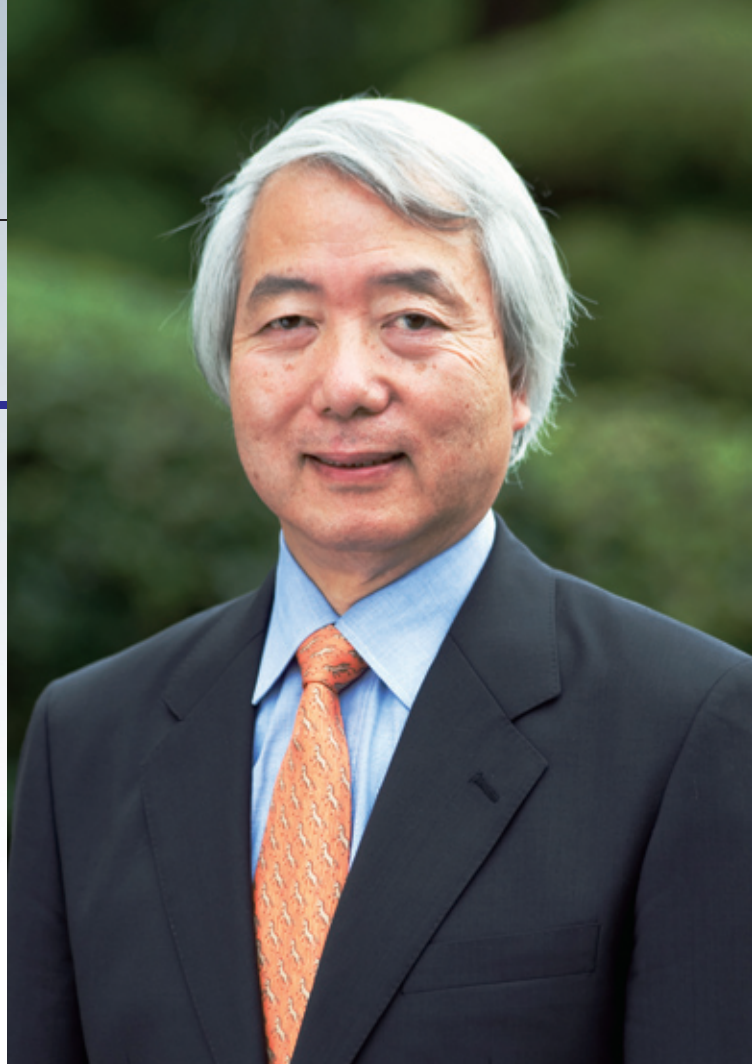
ICIS

Ministry of Education, Culture, Sports, Science and Technology Global COE Program
Institute for Cultural Interaction Studies, Kansai University

Message from the President

President, Kansai University

Teiichi Kawata



I am proud to be able to announce that the “Formation of Education and Research Department for East Asian Cultural Interaction Studies,” a proposal submitted by Kansai University for the 2007 Global COE Program, has been selected for inclusion in the program’s humanities category. Among those 28 universities which were selected in 5 categories, only four of them were private institutions.

I have been conducting research into Chinese intellectual history for 40 years. This makes me one of a few university presidents in Japan who specialize in Chinese and Asian studies. For that reason alone, the fact that our program was selected thanks to the cooperation of many and following a rigorous screening process is not only a brilliant achievement for Kansai University, but also a joyful event for me personally.

The primary objective of this Global COE Program is to facilitate the development of internationally

competitive universities by training students to become creative professionals with world-class leadership skills and preparing them for productive careers in international academia. Our program is an ambitious, meticulously planned project established under this sweeping vision.

Our intention is to harness the unique character and capabilities of Kansai University in order to develop a distinctive Global Center of Excellence charged with cultivating talented individuals and preparing them for great accomplishments on the world stage of the 21st century. To accomplish this mission, the Institute will draw on many years of research and accumulated knowledge from the University’s Institute of Oriental and Occidental Studies and Center for the Study of Asian Cultures. As the president of Kansai University, I will be bringing my full attention to bear on this project. I look forward to your support and welcome your highest expectations.



Opening Ceremony Speech

Director, Institute for Cultural Interaction Studies, Kansai University

Demin Tao

I am honored to have been able to celebrate the opening of the Kansai University Institute for Cultural Interaction Studies (ICIS) in the presence of Princeton University Emeritus Professor Ying-shih Yu, recipient of the 2006 Kluge Prize—often described as the Nobel Prize in the humanities—as well as distinguished guests from the Academia Sinica, Fudan University, Beijing Foreign Studies University, Huazhong Normal University, City University of Hong Kong, National University of Singapore, Hankuk University of Foreign Studies, Sapienza University of Rome, University of Erlangen, University of Tokyo, Kyoto University, Osaka University, and Nishogakusha University.

In addition to holding the book collections of such prominent scholars as Konan Naito and Wataru Masuda, both of whom helped shape the history of modern Japanese-Chinese cultural interaction, Kansai University has also been producing numerous scholarly works, for example, *A Study of the Reception of Chinese Culture*

during the Edo Period by the late professor Osamu Oba, recipient of the 1986 Japan Academy Prize.

As long as we take advantage of these extensive research resources and work closely with domestic and overseas research institutions, I am confident that ICIS will succeed both in furthering the field of cultural interaction studies and in training young researchers.



❖ Institute Overview

● Objectives

The Institute seeks to develop cultural interaction studies as a new academic discipline based on distinctive research into the history of cultural exchanges between China and Japan—its primary focus—and to further the training of young researchers in the techniques of the new discipline. Its activities are informed by the following three objectives:

- (1) To train young, independent researchers with an international drive who share a multifaceted outlook that approaches the world of East Asia as a cultural complex of multilateral relationships.
- (2) To develop cultural interaction studies as a new academic discipline by moving beyond a paradigm of cultural exchange research that is confined to traditional bilateral relations and disciplines, and to conduct research into its theory, methodology, and specific case studies.
- (3) To link with an international network research into topics such as cultural exchange and the history of foreign relations that is conducted independently worldwide, to lead cultural research throughout East Asia, and to build a research hub anchored by an international association.

● Institute Organization

Kansai University's Graduate School of Letters has been reorganized to add a program in the Cultural Interaction Studies, which will serve as the organizational basis for the Institute's efforts to train professionals in the field starting in April 2008. At the same time, the Institute for Cultural Interaction Studies has been created to serve as the organizational basis for implementing the COE program, including its research activities. All project member and supporting staff (visiting professors, assistant professors, fellows, post-doctoral fellows) belong to the Institute. At the same time, a new Global COE Council chaired by the University's president has been set up to facilitate the development of a support structure for focusing the efforts of related university departments in order both to speed decision-making and university-wide coordination and to manage program progress while offering necessary advice.

● Young Researcher Training Program

■ Teaching multilingual communication skills

In order to overcome a relative inability to communicate internationally—a weakness that plagues Japanese humanities research—students must master the ability to communicate information in multiple languages, including their native tongue. The program in Cultural Interaction Studies offers small-group classes designed to bolster students' language skills as preparation for writing papers and making presentations at conferences, enabling students to achieve proficiency in English as well as two Asian languages (from Chinese, Korean, and Japanese) for the purpose of communicating academic information.

■ Inculcating international leadership qualities

The Institute will convene an annual international academic forum of young scholars in order to help students develop the ability to augment their own research efforts by organizing fellow researchers, planning and spearheading research projects, building international networks, and exhibiting leadership skills. The forum will attract overseas researchers from the same generation, and its proceedings will be published in journal form.

■ Cultivating a multifaceted approach

Students entering the Cultural Interaction Studies Program will complete coursework in a variety of humanities disciplines. At the same time, the program requires students to move beyond national and single-discipline research frameworks as described above. These demands are not self-contradictory: young researchers will develop the multifaceted approach expected by the program by establishing a core research field and then

challenging themselves to move beyond it and explore new possibilities, overcoming the limits of their own awareness and coming into contact with other fields.

● Research Activities

The approach to cultural interaction studies we are attempting to establish seeks to move beyond the traditional analytical units of nations and peoples by focusing on a cultural complex that encompasses all of East Asia. This comprises a new field of academic research, one that pays attention to a range of phenomena including the generation, transmission, contact, and transformation of culture inside that complex as part of an effort to investigate the total reality of cultural interaction from a multifaceted and comprehensive point of view. A faculty seminar in Cultural Interaction Studies consisting of all Institute members has been formed and charged with developing the necessary methodologies and providing general overview of associated research activities. Organizationally, this faculty seminar will preside over four regional research groups.

■ Transcending Traditional Boundaries

Cultural exchange studies used to primarily compile case studies which have been conducted within the each specific disciplines such as language, thought, ethnology, religion, literature, and history. At the same time, units of nation-states have been regarded as the referential framework in this approach. For example, individual research projects into Chinese-Japanese cultural exchanges have tended to be limited to Japanese and Chinese national frameworks.

Cultural interaction studies serves as a stage for transcending these limitations to realize a more sophisticated form of academic research, even as researchers utilize the results of traditional research into cultural exchanges. In terms of research methodology, the approach avoids establishing any fixed cultural centers and shuns investigating the cultures of any countries or regions separately from the others. Instead, it approaches East Asia in the context of multilateral relationships and posits East Asian culture as a cultural complex that has developed through a series of unending cultural contacts. The role of cultural interaction studies targeting East Asia is to accomplish a fresh analysis that incorporates the various perspectives of the humanities.

■ Research Nodes

The Institute posits the following three research focuses as broad-based axes for organizing a variety of cultural interactions in an inclusive manner and moving beyond research frameworks based on both individual nations and academic disciplines:

(1) Aspects of cultural interactions from the standpoint of mediation

This focus includes far-ranging research subjects such as people (as both individuals and groups), objects (books, traded products, etc.), means of transportation such as shipping, trade routes, and the international relations that define them. Research conducted at the Institute not only approaches these topics individually from the standpoint of a variety of areas of specialization but also assimilates them into the larger context of East Asia.

(2) Regional cultural contacts and their effects

This focus identifies particular regions in East Asia and seeks to compare their cultural interactions with those of other regions. Researchers in the four regional research groups of Northeast Asia, Coastal Asia, Inland Asia, and Outside Asia Regions initially address the question of how each region approached its relationships with Chinese culture and then pursue joint research into the place of each region's culture in the greater context of East Asia.

(3) Culture as seen by others and the formation of cultural identity

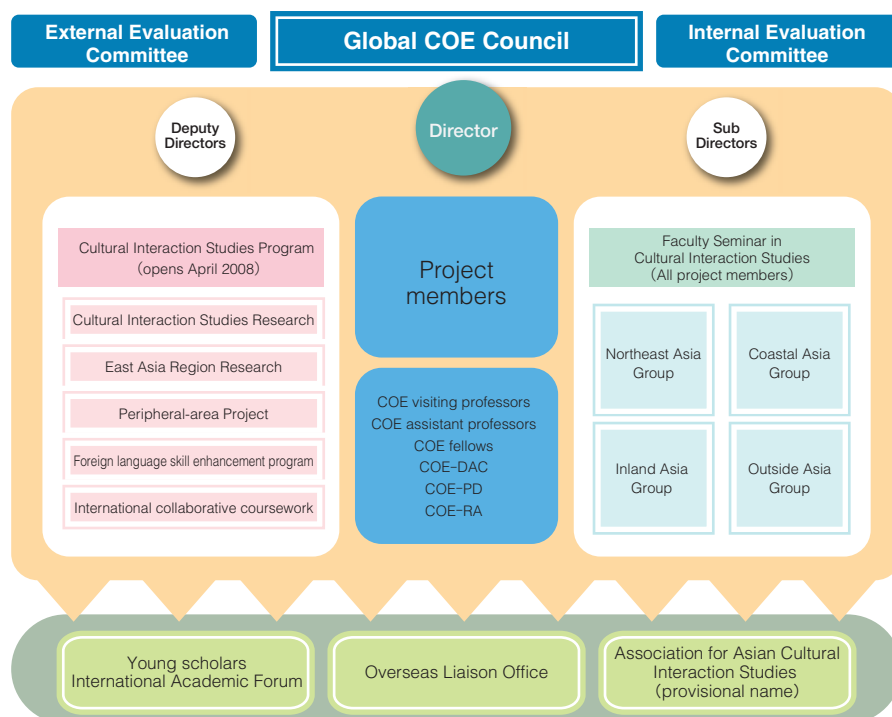
This focus addresses the gap between self-images and the way other people see them, as well as how other people's perception of self is

related to the formation of one's own cultural identity. This problem inevitably emerges when considering contacts between different cultures, and it embodies an essential point of view for this program given its approach to East Asia as a cultural complex.

■ Dissemination of Information

Bulletins describing research results and a newsletter reporting on daily activities are published not only in Japanese but also in a variety of languages including English and Chinese. Additionally, a website introducing the Institute's activities and program content (<http://www.icis.kansai-u.ac.jp/>) is available in Japanese, English, Chinese (traditional and simplified), and Korean versions, and the Institute is building and publicizing a database for use by researchers worldwide.

❖ Organizational Chart



❖ Membership

Director

Demin Tao

Deputy Directors

Keiichi Uchida	Outside Asia Group (Head)
Takao Fujita	Inland Asia Group (Head)

Project coordinators

Juji Azuma	Northeast Asia Group (Head)
Yutaka Yabuta	Northeast Asia Group
Masatoshi Harada	Northeast Asia Group
Chikako Masuda	Northeast Asia Group
Yoshihiro Nikaido	Coastal Asia Group (Head)
Akira Matsuura	Coastal Asia Group
Haruo Noma	Coastal Asia Group
Takeshi Kumano	Coastal Asia Group
Seiichi Takahashi	Coastal Asia Group
Hidetoshi Fushimi	Inland Asia Group
Yoshiko Oda	Outside Asia Group
Guowei Shen	Outside Asia Group

COE Assistant Professors

Masaya Nishimura

COE Fellows

Minoru Sato

COE-DAC (Digital Archives Curator)

Yoshihiro Hino

COE-PD (Post-Doctoral Fellows)

Mizuka Kimura
Hiromichi Okamoto

COE-RA (Research Assistants)

Yoko Otsuki
Junko Miyajima
Yin Chen

Some Preliminary Observations on the History of Chinese and Japanese Cultural Interaction



Princeton University emeritus professor Ying-shih Yu was granted an Honorary Doctorate from Kansai University on October 4, 2007. Honorary Doctorates from Kansai University are awarded to individuals who have made a remarkable contribution to scholarship, culture, and human progress. As is widely known, in 2006 Professor Yu was awarded the John W. Kluge Prize, which is often described as the Nobel Prize in the humanities. The fact the Professor Yu was granted an Honorary Doctorate and delivered a commemorative address at Kansai University on the occasion of its selection for the Global COE Program holds significant meaning for the future development of the program.

Commemorative Address by Professor Ying-shi Yu in Accepting an Honorary Doctorate

I am sincerely grateful to receive this Honorary Doctorate from Kansai University.

I would like to take this opportunity to consider the role played by cultural interaction studies in general thought on civilization. In 1996, Samuel Huntington published an article, "The Clash of Civilizations?" The most important elements of his tone and argument are based on the research of Arnold Toynbee. I would like to make three points about Toynbee's work *A Study of History* from the point of view of cultural interaction studies. First, Toynbee consciously escaped from the trap of Western-centric thought and tried to treat all historical civilizations from an unbiased position. Second, he became the first

historian to formally present the idea that the civilization should serve as the fundamental unit of research. Third, he espoused the approach that history is by its very nature a comprehensive discipline, and that historians should borrow wholesale the research methods employed in the various fields of the humanities and social sciences, as well as the knowledge those methods have yielded. In his *Experiences*, Toynbee emphasized the importance of pluralistic tendency of academy in which all sciences develop simultaneously and argued the need to break down the walls between existing sciences in order to create mutual, interdisciplinary understanding. Based on these facts, it is fair to say that Toynbee is



Ying-shih Yu

Born in 1930, Professor Yu is an emeritus professor at Princeton University. After receiving his Ph.D. from Harvard University, he served as a professor at Harvard, head of New Asia College, and professor at Yale University. In 2006 he received the John W. Kluge Prize. His numerous publications include *Trade and Expansion in Han China: A Study in the Structure of Sino-Barbarian Economic Relations*, *Modern Confucianist Theory*, etc.

something of a pioneer for the field of cultural interaction studies.

Now I would like to move from general cultural interaction studies to discuss the more specific cultural interactions that have occurred within East Asia, in particular between China and Japan. In writing *Trade and Expansion in Han China* (published in English in 1967), I had the opportunity to investigate trade interactions between ancient Japan (Yamato) and China. Although I have not explored the history of Japanese-Chinese interaction after the Han and Wei dynasties, I would like to offer a most elementary view while at the same time raising an extremely important question. A simple question for me is the problem of how to understand the relationship between China and Japan within the comprehensive concept of East Asian culture or East Asian civilization. This question was first raised by Toynbee, who established the two historical stages of ancient Chinese civilization and Far Eastern civilization when discussing East Asia. He then further divided far Eastern civilization into two parts, China as the trunk and Japan as a branch. Later, Huntington did away with the concept of Far Eastern civilization, opting instead to make a sharp distinction between Japanese and Chinese civilization. I would like to take this opportunity to explain these two authors' observations by offering some general historical facts.

First, I would like to point out that whether you approach it as a civilization, society, or nation, Japan was never incorporated in the Chinese system of tribute. Next, regarding the influence of Chinese culture on Japan, it is a fact beyond doubt that Chinese culture developed first and exerted significant influence on Japan. However, although Japan imported a great many separate aspects of Chinese culture, it rearranged them skillfully

according to the unique demands of Japanese society. As a result, an original Japanese civilization was created. The most symbolic example here is Japan's written language. Similar cases abound in thought, religion, art, and social organization. In short, although Japan continued to borrow countless separate elements of Chinese culture until the 18th century, this process ultimately resulted in the formation of a Japanese culture that differs from Chinese culture.

Finally, I would like to conclude by touching on cultural interaction between China and Japan since the Meiji Restoration. I believe that the Meiji Restoration marks a watershed in the history of Chinese-Japanese cultural interaction. Before the Meiji Restoration, Japan created a unique civilization while borrowing Chinese cultural resources over a long period. Since the Meiji Restoration, those roles have been reversed, with China developing a new awareness of a Japanese civilization that is capable of dealing with the invasion of the West. Yet, cultural interaction between the two countries was unable to develop for a long period because Japan borrowed the Western spirit of modern militant expansionism and brought it to bear upon China.

Over the past century, both Japan and China focused on the dialogue with the West, neglecting dialogue between Chinese and Japanese civilization. Today, Kansai University's Institute for Cultural Interaction Studies has been founded, as if to fill the academic vacuum in this field. In closing, allow me to wish your research and educational programs in cultural interaction studies the greatest success.



【Professor and Mrs. Yu listen to a lecture.】



【Professor Yu poses with President Kawata (right) for a commemorative photograph.】



【Professor Yu (center) relaxes following the ceremony.】



First International Symposium

The Potential of Cultural Interaction Studies —Toward a New Understanding of East Asian Culture

An international symposium entitled “The Potential of Cultural Interaction Studies: Toward a New Understanding of East Asian Culture” was held at Kansai University on Thursday and Friday, October 4 and 5, 2007.

On October 4, Kai-yuan Zhang (former President, Huazhong Normal University), Fan-sen Wang (Director, Institute of History and Philology, Academia Sinica), Federico Masini (President, Faculty of Oriental Studies, Sapienza University of Rome), and Tsuyoshi Kojima (Associate Professor, University of Tokyo) delivered messages of congratulations, followed by greetings from Seiichiro Morimoto (Chairman of the Board of Trustees, Kansai University) and Masahide Shibusawa (Director and CEO, Shibusawa Ei'ichi Memorial Foundation). Ying-shih Yu (Emeritus Professor, Princeton University) then delivered a commemorative address after a ceremony during which he was awarded with an Honorary Doctorate. The day concluded with a series of five presentations. The forum was very well attended in a special conference room equipped with a simultaneous interpretation system.

On October 5, six researchers gave lectures on their research projects, and a discussion was held in anticipation of organizing an International Association for Cultural Interaction Studies. Summaries of the lectures and presentations are as follows.

October 4, 2007
Special Conference Room, Kansai University Centenary Memorial Hall

Constructing a Cultural Interaction Studies Methodology —Lessons from Religious Studies

Yoshiko Oda (Professor, Kansai University)



Professor Oda discussed the methodology of cultural interaction studies as a discipline with reference to the establishment and development of the religious studies. Cultural interaction studies aim to research the cultural contacts, cultural friction or cultural transformation between traditional cultures and new or foreign ones. Where the history of diplomacy and international relations theory tends toward politics and economics, and cultural anthropology focuses on preliterate cultures, cultural interaction studies is developing

as a new field with a focus on history. Although religious studies have been an interdisciplinary research field since its inception, it has not addressed religious interaction as a subject. The dynamic analysis of religious phenomena such as reception and transformation of religion are attractive themes for the religious studies. In that sense cultural interaction studies can provide new research themes and methodologies to the discipline. In order to accomplish this purpose, it is necessary to develop an analytical framework, however provisional in nature, to assess the following four areas: 1) modes and types of cultural contact, 2) types of friction and confrontation between new and old cultures, 3) factors for measuring reception of foreign cultures, and 4) factors for measuring the transformation of traditional culture.

No “Middle Kingdom” after the Ming —On the Reemergence of Mutual Awareness among China, Korea, and Japan after the 17th Century

Zhao-guang Ge

(Director, National Institute for Advanced Humanistic Studies, Fudan University)

Starting in the 17th century, Korean envoys returning from the Qing Dynasty reported a disintegration of traditional funeral rites and social mores, and interrogation records of Chinese who had arrived in Nagasaki indicate that they had lost many elements of their age-old Chinese culture. In short, both Korea and Japan had already lost their sense of identity with the Qing Dynasty. Quite apart from these two countries’



views and despite the fact that Qing Dynasty intellectuals developed a new and realistic worldview following the arrival of Matteo Ricci to replace the fantastic views of the past, the country was to prove incapable of escaping its innate Chinese character. At this point, the cultural identity based on Han and Tang culture and previously shared by northeast Asia began to break down. Director Ge reviewed this historical process and concluded that we must reexamine the foundations of our identity as we construct East Asia as the kind of new cultural community that is desirable in the future.

Inside and Outside Holiness

—Two Characteristics of Zhang Zai's Interpretation of Confucianism

Michael Lackner

(Director, University of Erlangen Chinese Institute)



Director Lackner examined Zhang Zai, a Confucian scholar during the Northern Song Dynasty. He discussed that the Neo-Confucian arguments of the Northern Song, which were typified by Zhang Zai, are better compared to Western theology than to Western philosophy. This is due to the fact that in addition to pursuing philosophical methods of thought, their hermeneutic way of approaching scriptures resembles Western theology. However, there is a lack of reference to god in Chinese discourse and a preference for illustrating the more secular aspects of holiness. Alternately, importance was attached to the ascent of individuals with earthliness rather than Western-style holiness that originated in heaven. A reinterpretation of scripture was an important part of the process of building this notion of holiness, and this journey itself comprises Zhang Zai's intellectual odyssey.

East Asian Cultural Interaction in early-modern era and Chinese Sailing Ships

Akira Matsuura

(Director, Center for the Study of Asian Cultures, Kansai University)



Director Matsuura explored how Chinese sailing ships contributed to cultural interaction among the countries of East Asia during the Qing Dynasty. In his presentation, he focused on historical records of Qing vessels that had washed ashore, pointing out the particular importance of historical records originating in countries such as Korea and Japan. He also traced the actual activities of Chinese vessels from the late Ming into Qing times in terms of the flow of trade between China and the Philippines, backed up by the flow of silver, and as the movements of people. During his presentation, Director Matsuura introduced a variety of images and photographs of Chinese sailing vessels that he had gathered from a range of sources, illustrating the vessels' remarkable temporal and regional variety.

Yoshida Shoin and Commodore Perry —A Review of Cultural Interaction in the Days of Japan's Opening

Demin Tao

(Director, Kansai University Institute for Cultural Interaction Studies)



Director Tao analyzed the request for passage (known as the "Toisho") submitted by Yoshida Shoin to Commodore Matthew Perry along with a newly discovered petition that was presented to Perry after Shoin's failed stowaway attempt. (Known as the "Second Toisho" and discovered by the Director Tao, this text is the closest to the original, which was written on a piece of a wooden board, and is part of the "Samuel Wells Williams Family

Papers” held by the Yale University Archives.) Made aware of the need to investigate American military might by his teacher of Dutch Learning Sakuma Shozan, Shoin hatched a plan to stow away on Perry’s flag ship and boarded the vessel at Shimoda in the spring of 1854. However, Perry denied Shoin passage out of fear that he would lose the trust of Japan’s government if he accepted the stowaway, a development that would adversely affect the treaty of friendship that he had just concluded with great difficulty—in other words, Perry acted out of respect for his country’s national interest. Director Tao described the diplomatic process by which Perry, moved to sympathy by the misery of Shoin’s plight and impressed by the heroic spirit and undaunted curiosity expressed in the “Second Toisho,” which had been penned by Shoin during his imprisonment at Shimoda, recommended to the Japanese government that Shoin not be condemned to death on humanitarian grounds. Perry ultimately obtained the acquiescence of the government with his request.

October 5, 2007
Kansai University Bakusho Hall, Shobunkan 7F

Exchange and Interaction —Debating the Reconstruction of East Asian Cultural Traditions

Lee Cheuk Yin

(Associate Professor, National University of Singapore)



All countries of East Asia can be understood as having an identity as a Chinese character cultural region that has been influenced by Chinese written culture. Chinese culture was constantly swinging between an awareness of the differences between China and other nations and a sense of the unity of the world. Coming into modernity, Japan and the “Four Asian Tigers” have seen traditional culture preserved by means of economic development, whereas China has seen political movements exert a significant influence on traditional culture. You could say that China’s periphery has assumed the center. On the other hand, neither does history-rich Chinese culture consist of a single culture; there have been inflows of, among others, Buddhist Indian culture, Islamic Arabian culture, Persian culture, and Christianity and other Western cultures. Chinese culture is a “receptive culture,” exhibiting both openness and an ability to absorb outside influences.

Tea and Chinese Culture

Pei-kai Cheng

(Director, Chinese Civilization Centre, City University of Hong Kong)



The South China custom of boiling tea leaves to make tea stretches back beyond the Tang Dynasty, and tea was mixed with sticky rice to make “rice cakes for tea” during the Three Kingdoms period. The regulation of tea, taxation of tea, and the tea and horse trade developed during Tang times, when the custom of tea drinking seems to have spread to the north. During the Song Dynasty, tea production moved to Fujian as *diancha* (点茶) and other styles of consuming the beverage appeared, and the use of black ceramic bowls replaced celadon utensils. From the Song Dynasty into the Yuan Dynasty, tea existed in a variety of forms, including *sancha* (散茶), *tuancha* (团茶), *mingcha* (茗茶), *mocha* (抹茶), and *lacha* (蠟茶). During the Ming Dynasty, new tea production techniques developed in the form of roasting methods and cultured people published books on tea detailing various conventions delineating where and how to drink tea, the proper state of mind with which to do so, and the implements to use.

The New Significance of Historical Materials Detailing East Asian Cultural Interaction

Fan-sen Wang

(Director, Institute of History and Philology, Academia Sinica)



Director Wang addressed the significance of the historical materials detailing East Asian cultural interaction that are distributed throughout countries and regions other than China.

For example, flows of portraits and Indian ink painting between China and Japan starting in the 13th century provides a glimpse into how Japan picked and chose what to adopt as its own. Similarly, in understanding the racial consciousness of the Manchurians and the Han Chinese during the Qing Dynasty, the historical materials of other regions that were not bound by the taboos are extremely useful. Furthermore, historical materials from other regions abound in regional cultural information as well as observations and records describing daily life that were too commonplace to merit inclusion in the accounts of Chinese authors. There is also an expectation that there may be new discoveries on an East Asian scale of writings and works that have already been lost in China.

One Manifestation of the Early Modern East Asian Intellectuals

Bunkyo Kin

(Director, Institute for Research in Humanities, Kyoto University)



Director Kin focused on the mountain solitary, or *sanjin*, as a clue in considering the nature of pre-modern Chinese society, or early modern Asian society including Japan and Korea. By the end of the Ming Dynasty, the mountain solitary was clearly visible as one manifestation of what might be described as an intellectual occupation. Although it originally referred to individuals who worked in the arts of medicine or prognostication, the term gradually came to denote individuals who possessed some skill or art and worked in cities. The mountain solitary is closely related to merchants, hermits, individuals who failed the Chinese imperial examination, and Buddhist temples, among others. Director Kin also pointed out that the term “mountain solitary” spread widely to Korea and Japan, where it was used of men of letters and politicians, and that the term’s existence provides a window for observing a large number of phenomena common to China and East Asia.

Japanese Cooperation in the Compilation of a Confucian Anthology

Yoshio Togawa

(Chairman of the Board of Directors, Institute of Eastern Culture)

Chairman Togawa introduced the *Juzo* Confucian Anthology compilation project, part of Nishogakusha University’s 21st



Century COE Program “Establishment of World Organization for Kanbun Studies.” The *Juzo* refers to a great library of Confucian writings to rival the great Buddhist *Daizoukyou* and Taoist *Dozo* anthologies. The *Juzo* Compilation Center, of which Peking University professor Yi-jie Tang serves as Compilation Manager, is now working to complete the anthology. Director Togawa described the process by which the *Juzo* Japan Compilation Committee was formed in response to a request from the Center, and he introduced the compilation project in concrete terms, including details about how important Confucian texts in Japan are selected and converted into textual data.

Digitizing Kaitokudō Data

Kunihiro Yuasa

(Professor, Osaka University)

Professor Yuasa presented a case study in information digitization in the form of “Web Kaitokudo” (<http://kaitokudo.jp/index.html>), an online repository of information about a school created by Osaka merchants during the Edo period known as the Kaitokudo. Consisting of a searchable online database that is rich in various academic information and beautiful visual data, Web Kaitokudo is an experiment seeking to bring attention to the school’s historical legacy and to encourage the sharing of its rich academic knowledge. The project surely has much to offer cultural interaction studies, which seeks to share knowledge on a regional scale throughout East Asia.





Activity Report

【Faculty Seminar in Cultural Interaction Studies Holds Second Meeting】

Faculty Seminar in Cultural Interaction Studies held its second meeting at Kansai University on Friday, October 19, 2007, in order to develop the Institute's overall research direction and to explore possibilities for new joint research projects. Five professors presented at the meeting.

Keiichi Uchida

Cultural Interaction Studies = Translation of Culture

—From the Standpoint of Linguistics



Professor Uchida discussed the peripheral approach in the study of language and cultural translation. He pointed out the importance of reconstructing the concepts of the periphery and center based on the context of the interactions between official and regional dialects, general and specific linguistics, and the concepts of unique and

general, or special and universal. As for cultural translation, Professor Uchida pointed to the attention being given to the disparity between the transmission of narratives and the interpretation of their meanings. Particularly interesting was the question of how the allegorical elements of Aesop's Fables were interpreted by Japanese readers.

Juji Azuma

The Formation and Development of Traditional culture in East Asia—The Central Role of *Shoin*

Professor Azuma proposed to undertake a joint research project with the goal of investigating the formation and development of traditional culture in East Asia through research on *shoin*, the private educational institution found in China, Korea, Vietnam, and Japan. *Shoin* in East Asia developed in modern times under the influence of



Confucianism, growing in early a variety of ways in response to various regional conditions. Until now, research into *shoin* has been limited to individual, regional-scale projects that have lacked a broad point of view that cuts across East Asia. He pointed out the importance of having researchers from throughout East Asia explore the reality of traditional education from the perspective of various fields including thought, religion, history, literature, and language in order to assess East Asia's cultural foundation as well as the commonalities and differences in the intellectual traditions that have been passed down to this day. As for the *shoin* in Japan, we survey and create a database of valuable books in the collection of the Hakuen Shoin, a school of Chinese studies in Osaka.

Masatoshi Harada

Research into the History of Japanese Buddhism and Cultural Interaction Studies

In his presentation, Professor Harada provided a survey of the current state and findings of research into the history of Japanese Buddhism and proposed a series of research topics to be pursued when treating Buddhist history as a cultural interaction studies theme. The movement of people and information has always been a question in research into the history of Japanese Buddhism due

to the fact that the religion was itself introduced to Japan from the Chinese Continent. However, the center of interest for ancient, medieval, and Kamakura New Buddhism lies in an investigation of the internal development of Japanese Buddhism. Even though research emphasizing the influence of continental Buddhism

has appeared in recent years, investigation of linkages between East Asian trends and Japanese society continues to lag. In light of the lack of comparative research into the role of Buddhist ritual and Buddhist assembly throughout East Asia, Professor Harada proposed the development of Buddhist ritual in East Asia as a joint research theme with the objective of providing a more precise overview of East Asian thought, religion, and ritual through research into topics such as Confucian ritual, Buddhist ritual, and Taoism and Shinto.



Guo-wei Shen

Vocabulary Exchange in the Chinese Character Cultural Area from the Standpoint of Keywords in Modern Times



Professor Shen's presentation focused on the fact that most Chinese character words for the key concepts of modern society—such as “democracy” and “freedom”—were created in Japan and China and then subsequently spread throughout the countries and regions of the Chinese character cultural area.

In order to trace the creation, exchange, transmission, reception, and transformation of words fitting this pattern in various countries and regions, it is not sufficient to simply describe the status of individual words. Instead, it is necessary to mount an examination from the standpoint of the creation of words in the context of the history of vocabulary and the acquisition and transformation of new concepts during the Westernization of Asia, with an emphasis on the interrelationships of the Japanese, Chinese, and Korean languages. Regarding the joint research that he is currently pursuing with researchers from China, Hong Kong, and South Korea, he noted that it is a fundamental requirement for any testing of the modernization process in Asia and that it promises to offer valuable suggestions for future research into foreign cultures, the processes by which concepts move through geographical areas, and the lexicalization of new concepts from outside sources.

Haruo Noma

East Asia in the Eyes of Foreigners

—Cultural Interaction Studies and Image, Landscape, and Systems

Professor Noma presented a report on the descriptions of East Asia written by foreign visitors to China, South Korea, Taiwan, and Vietnam from nearby lands (neighboring countries) and distant countries (Westerners, etc.). He proposed to construct a database of associated material to compare such accounts and trace



the shift in interest from natural history to more practical and industrial concerns. Furthermore, he noted that an analysis of botanical gardens' classification and storage systems for rare and useful plant species collected in Asia starting in modern times would reveal differences in herbalism and folk classifications as well as observations by the collectors. At the same time, he pointed to the possibility of joint research to address topics such as the development and popularization of vocabulary describing domesticated plant species brought into China (sweet potatoes, corn, etc.), accounts of chrysanthemums and lilies in Japan and the Ryukyu islands, and the internationalization of traditional industry. He also proposed to select a Vietnamese city for the fieldwork planned for the coming academic year with the goal of conducting an interdisciplinary survey of a unified topic and publishing a monograph.

[Faculty Seminar in Cultural Interaction Studies Holds Third Meeting]

Faculty Seminar in Cultural Interaction Studies held its third meeting on Friday, November 16, 2007. Three professors delivered presentations at the meeting.

Yoshihiro Nikaido

Searching for New Perspectives in the study of East Asian Religions

The history of associated research shows that investigators of Buddhism, the most distinguishing case of cultural interaction in East Asia, have typically shied away from the perspective of cultural exchange. Researchers have also avoided looking at the complexity of Taoist religious practice. Despite the fact that both belief systems have become a composite religion that could be called “Chinese religion,” traditional research has not paid adequate attention to accurately assessing this phenomenon. In recent years, Buddhist and Taoist research with a cultural



exchange focus has begun to appear. This shift in research approach is occurring even as we speak, and it is possible to find new directions in the study of East Asian religions. In this presentation, Professor Nikaido addressed the need to find the ideal balance between “microscopic” and “telescopic”

research as well as the status of associated educational and research activities in the Cultural Interaction Studies Program.

Demin Tao

Digging the Key Documents, Finding the Keywords

—Researching Meiji Japan’s Cultural Interaction in the Global Context

In his presentation, Professor Tao illustrated the importance of key documents and keywords in order to effectively disseminate research results. His primary example was the discovery in the Yale University Archives of the petition presented by Yoshida Shoin to Commodore Matthew Perry after his botched stowaway attempt at Shimoda (a document known as the “Second Toisho”). Professor Tao found the account, a traditionally overlooked description of how the document’s portrayal of Shoin’s heroic spirit and imprisonment elicited Perry’s sympathy and moved him to seek to have Shoin’s death sentence commuted by the Japanese government, in *Peri teitoku Nihon ensei ki*. Professor Tao saw in this story the dilemma faced by American foreign policy as it vacillated between pursuit of the national interest and concern with human rights. Other examples included critical handwritten notes left by Inoue Tetsujiro in Nakamura Masanao’s *Keiu Bunshū* and Naito Konan’s sympathetic references to Xiong Xiling in written records of his 1912 survey of Fengtian (Shenyang). Professor Tao also proposed that full use be made of the University’s academic resources and research findings, and that the achievements and interests of all Institute members be focused to maximum effect. Specifically, he proposed to concentrate on three main themes; East Asian



shoin research, the academic legacy of modern Oriental studies, and the early-modern history of economic and cultural interaction between Japan and foreign countries through Nagasaki, Tsushima, and Satsuma-Ryukyu.

Masaya Nishimura

On the Possibility of Interdisciplinary Research in the Area Surrounding Huê Citadel/Cultural Contact, Transmission, and Interaction from the Standpoint of Archaeological or Material Culture Research Focusing on Vietnam and Surrounding Regions

In the first half of his presentation, Dr. Nishimura proposed the possibility of COE program fieldwork using the area surrounding Huê Citadel as an example. In the second half, he suggested a theme or framework for considering cultural contact, transmission, interaction, and other processes



through archaeological and material culture research in Vietnam and surrounding regions. Bronze drums, which have been used for at least 2,000 years in South China and Southeast Asia, were ritual objects that were transmitted in a variety of directions as they were transformed over time. Gongs, an instrument used in similar fashion, developed from South China to Southeast Asia and reached Japan and Korea, and Dr. Nishimura pointed out the need for comparative research focusing on the origin, transmission, transformation, and use of these objects. Artifacts such as Southeast Asian ceramics from the 14th to the 16th centuries provide an opportunity to investigate topics such as trade routes in the East China Sea and Southeast Asia. He also noted the necessity of conducting comparative surveys of citadel ruins and burial customs in areas such as Vietnam, Guangxi, and Yunnan. Additionally, he pointed out that investigating the processes by which Chinese and Indian influence took hold in Southeast Asia would facilitate the construction of the discipline of cultural interaction studies.

Solicitation of Submissions for the Bulletins of the Global COE Institute for Cultural Interaction Studies (ICIS)

The Institute for Cultural Interaction Studies is accepting submissions meeting the following criteria for inclusion in its bulletins, the Journal of East Asian Cultural Interaction Studies

(1)Text

Articles, research notes relating to East Asian cultural interaction

(2)Language

Japanese: Up to 20,000 characters

Chinese: Up to 12,000 characters

English: Up to 4,000 words

(3)Notes

a. Please attach a 150-word English abstract.

b. Please send submissions as Microsoft Word files.

c. Please include notes in footnote form.

d. Please include references in footnotes rather than as a separate list.

e. Please include any figures or tables within the word count restrictions listed above.

(4)Address inquiries concerning submission deadlines and other information to

3-3-35 Yamate-cho, Suita-shi, Osaka 564-8680 Japan

Journal of East Asian Cultural Interaction Studies Editing Committee

Kansai University Institute for Cultural Interaction Studies

e-mail : icis@jm.kansai-u.ac.jp

Editor's Note

Surely culture is a "residual" category. Economic and political phenomena are researched by means of disciplines such as economics and politics. However, most of our economic activities and political actions are driven by a certain "something" that cannot be explained by those disciplines. It seems reasonable this inexplicable "something," which can only be pointed out as a residual category, comprises culture. In this sense, the analysis of culture in culture interaction studies resists today's understanding of culture and its tendency to subsume the dynamics of the world within the framework of economic and political terms. For this reason, it is necessary to discover deep insights into culture from a standpoint that moves beyond existing disciplines. The title of this journal is *Reflection*. I would like to attach three meanings to the word: reflection in the sense of inward-looking thought about existing disciplines, reflexivity associated with our own daily issues as we live the reality of culture, and reflections in the sense of images in which the realities of today's cultural issues are reflected.

This issue reports on the Institute's activities through the end of November 2007. In addition to the activities introduced in this issue, the Panel for the Creation of Cultural Interaction Studies has held its fourth, fifth, and sixth meetings, and the first research assembly was held on January 26, 2008, to explore the topic "Shoin Research in East Asia." The next issue of *Reflection* will report on this research.

(Mizuka Kimura)

About the cover photograph

(The incense hung from the ceiling of Man Mo Temple in Hong Kong)

Before China was open to foreign researchers, many anthropologists did fieldwork in Hong Kong. At the time, these researchers saw Hong Kong as a region in the process of losing its "true Chinese culture" as a result of its status as a British colony, and it served only as a temporary substitute until they would be able to conduct investigations in the "true China." Yet the colony's position on the very border between Chinese civilization and Western civilization held great significance for Hong Kong's own culture; the city developed into a center of world finance precisely because it had been located to the periphery of both cultures, and it developed a rich culture all its own. Built in 1840, Man Mo Temple has been a fellow traveler in Hong Kong's colonial history. At the temple, which is located in a valley among the skyscrapers of Hollywood Road, numerous bell-shaped coils of incense hang from the ceiling. Smoke from the incense creates an atmosphere of fantasy as it is illuminated by shafts of sunlight in the temple.





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Phone: (06) 6368-0256

E-Mail: icis@jm.kansai-u.ac.jp URL: <http://www.icis.kansai-u.ac.jp/>

Institute for Cultural Interaction Studies,
Kansai University

