

## Reflection 2

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# Reflection 2

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





ICIS

# The First ICIS International Forum “Shoin Studies in East Asia”

On January 26, 2008, The First ICIS International Forum “Shoin Studies in East Asia” was held at the Tokyo Center, Kansai University, jointly by ICIS, Kansai University and the 21st century COE-program “Establishment of World Organization for Kanbun Studies”, Nishogakusha University. Around 70 participants actively exchanged their opinions regarding the various aspects of shoin (the ancient private academies, “shuyuan” in Chinese and “seowon” in Korean) in East Asia. The speakers and their speech contents are as follows.

## Section 1 Shoin Studies: A Survey

### A Survey of Shoin Studies in East Asia

Juji Azuma (Faculty member of ICIS, Kansai University)



Shoin (a private academy) was the stronghold where intellectual traditions and morals of the early modern times were formed. The purpose of shoin studies is to undertake a comprehensive survey of its educational functions from a broad multinational East Asian

point of view, and explain the formation and development of traditional education in East Asia. In particular, it is a collaborated analysis of the facilities, management, format and content of lectures, and, the formation of different schools of shoin, by researchers from different regions and academic fields, with a perspective of cultural interaction in East Asia. This is also the contemporary significance of the studies, an explanation of the “flavor” of the region, which people have preserved up to the present day.

### The Current Situation and Topics of Shuyuan Studies in China

Hongbo Deng (Professor, Hunan University)

The first half of the speech discusses in detail the history and current situation of shuyuan in China, Japan and Korea including the cases of Touju Shoin and others. It shows the great role shuyuan played as a medium of cultural interaction mainly in Confucianism. In the second half of the paper, it is

indicated that the role of shuyuan was changed along with the reorganization of the education system in the late Qing dynasty. The change was divided into “the embryonic period”, “the flowering period” and “the withering period”. The shuyuan studies from the early period of the Republic of China up to now are also introduced. A common phenomenon among the East Asian countries since the 1980’s has been the boom in shuyuan studies. Shuyuan provides a possibility of study of cultural interaction in East Asia.



### The Current Situation and Topics of Seowon Studies in South Korea

Sok-kyu Sol

(Korean Studies Advancement Center, Research Director)

The paper first shows that, in terms of their occurrence and development in Korea, seowon were specifically different from public schools such as Sungkyunkwan and country schools. It explains the relationship between a shrine, which is specialized



in religious rites and ceremonies, and a seowon. The building of seowons and shrines, starting from the mid-sixteenth century, reached its peak during the reign of Sukuchon (1674-1720), and then exceeded 900 in the mid-

nineteenth century. On the other hand, the movement became the grounds for negative attitudes towards seowon of the Joseon Dynasty in the modern age. Not only during the colonial time, but also after the restoration of the independence, along with the yangban bureaucrats and party strife, seowon were regarded as an important factor hampering social development. However, with the argument of “internal development” during the second half of the 1960’s and arrangement of related documents since the 1980’s, seowon studies have made a great progress.

## The Current Situation and Topics of Traditional Education Studies in Vietnam

Minoru Shima (Associate Professor, Institute for Languages and Cultures, Keio University)

The imperial examination system was officially launched during the Tran Dynasty (from the thirteenth to the fourteenth century) and consolidated during the Le Dynasty in the fifteenth century together with the school system. It was conducted in seven places across the country during the reign of King Tu Duc (late 19th century). The examination in the Nguyen Dynasty was held once every three years until 1919. In the countryside, school building greatly prospered during the latter half of the Le Dynasty. There were Confucian associations, joined by examinees and successful candidates in the villages, and memorials to those who passed the examination. Besides, those who passed the low levels of examination (Level 1, 2 and 3) could teach Chinese classics at home, while those retired examiners and other former bureaucrats opened schools in the countryside. “The Three-Character Scripture”, “The Five-Character Verse for Children” and “A Children’s Primer” were used as textbooks, among others.



## Aspects of Shoin Academy I

### On Yuelu Shuyuan

Hongbo Deng (Professor, Hunan University)

Yuelu Shuyuan, which was founded in the Song Dynasty and is now a college of Hunan University, was one of the so-called “Four Prestigious Colleges” in China. In particular, the college entered its golden age when the founder of Neo-Confucianism, Zhu Xi, visited it and had numerous discussions with the principal lecturer of the college, Zhang Shi. The college, a royal road to the scholarship of Zhu and Zhang, later also established its academic position in adopting schools of thought such as that of the Wang Yangming and other classics. It was even financially supported by the Qing authorities. The college was reorganized under the new education system to become the

Hunan Advanced College in 1903, and the Hunan University in 1926. During the late Qing Dynasty, the college made great efforts in teaching not only the traditional Confucian classics, but also Western learning. In 1979, the college was restored by the university. An institute for shuyuan culture was founded. A database for Yuelu Shuyuan is also under construction.

### On Dosan Seowon

Sok-kyu Sol

(Korean Studies Advancement Center, Research Director)

In the sixteenth year of King Myeongjong (1561), Dosan Seowon was founded in what is present day Andong, Gyeongsang Province. It was not only the scholarly heritage of the founder Yi Hwang, but also the stronghold of the southern faction in the Joseon Dynasty. Like the other seowon academies, Dosan Seowon combined the functions of both rites and education. Rites consisted of receiving and offering memorials. The receiving memorial was held twice a year in spring and autumn, while the offering memorial was attended by ritual officials from the royal court. As the backbone of the academy, the southern faction was long left out of the Korean central politics. With the assassination of an abbot of the academy in 1626, however, the southern-centered school of Yi Hwang was united to form a tide of public opinion in Yeongnam. Although since the nineteenth century the political and social role of seowon academies has been relatively diminished, a recovery of their ritual and educational functions has been underway since 2001, marked by the founding of the Korean Studies Advancement Center, as well as others.

### Comment

Masaya Mabuchi (Professor, Gakushuin University)

Based upon the two reports on Yuelu Shuyuan and Dosan Seowon, the different types of shoin academies in China and Korea are sorted out. First, while Western learning and other scholarships were introduced in Chinese shuyuan academies, preservation of traditions was emphasized in their Korean counterparts. Moreover, contrary to the lack of regional exclusiveness among the Chinese shuyuan academies, the regional exclusiveness of Korean seowon academies was strong. Furthermore, compared to the thin political atmosphere on the Chinese side, it is indicated that the political atmosphere on the Korean side was tense. Lastly, while the imperial examination system in China was open to all men, in Korea it was substantially limited to the yangban intellectuals who had access to the system.





## Aspects of Shoin Academies II

### On the Kaitokudo Academy

Kunihiro Yuasa (Professor, Osaka University)

Kaitokudo Academy was founded in Osaka in 1724 by a group of influential merchants, the so-called “Five Comrades”, for accommodating Miyake Sekian. It was once closed. The Kaitokudo Memorial Society was set up in 1910 and Kaitokudo was reconstructed in the Higashi District of Osaka in 1916. The reconstructed Kaitokudo was burned down in 1945 during the American air attacks on Osaka, except for its library. The surviving books were donated to Osaka University in 1949. A specific portrait of the academy, such as its name, members, management structure and textbooks, is introduced. Meanwhile, its book-publishing business and its relationship with the Edo government, and Nakai Iken’s classical studies and achievements in natural sciences, are also introduced to show the diversified studies of the academy.



### On the Hakuen Shoin

Demin Tao (Director of ICIS, Kansai University)

With the relation between the ideological trend in the late-nineteenth century and the Hakuen Shoin as a theme, two special cases are presented. As the first case, on April 1, 1840, a banquet was held at the Hakuen Shoin to celebrate the obtainment of Ogyu Sorai’s representative works Benmei and Bendou, which were published in China. Since the prohibition on unorthodox learning was issued in 1790, the school of Sorai had been treated coldly in Japan. This situation has changed when the publication of these two books became a cause for celebration. As the second case, from the beginning of the Meiji period, Fujisawa Nangaku repeatedly filed petitions with the government for his idea of emphasizing moral education. After the Sino-Japanese wars in 1894-95, he



sent a letter to the then education minister Saionji Kinmochi. Although his arguments were not accepted in the end, it showed how severe the ideological struggles were in the circles of education in the aftermath of the issuing of the Imperial Prescript on Education.

## Special Speech

### The Significance of Academies of Chinese Classics in the Early Meiji Period

Yoshio Togawa

(Professor emeritus, Nishogakusha University)

The study of Chinese classics was focused on composition. Japanese language education based upon the theoretic way of thinking was conducted in academies of Chinese classics. In the early Meiji period, the Kaisei High School in Tokyo was reorganized into Tokyo University. Although the university was centered on Western learning aiming at the mastering of modern Western scholarship, acquisition of the Japanese language, whose principal part was the study of Chinese classics, was assigned to its curriculum. Nakamura Masanao, Mishima Chushu and others, as lecturers in the study of Chinese classics, were engaged in the teaching of Chinese classics in Tokyo University. However, when the university became the Imperial University, the subject of Chinese composition was abolished from its curriculum. With the formation of the concept of a national language, the practice of Chinese in Japanese language was abandoned.



### Comments

Keiichi Sawai (Professor, Keisen University)

Japanese shoin academies are different from their counterparts in China and Korea, and it is hard to claim that many of them are private educational institutes. On the other hand, we can say that Japanese Han academies were private schools similar to those in China and Korea. Based on these differences and similarities, we want to set “the commercialization of knowledge” as the axis of the problem surrounding the circulation of knowledge. The development of Confucianism in Japan was carried out by urban samurai warriors, while that in China and Korea was done by the gentry in the countryside. From this point of view of different socio-economic situations, we can deal with the issue of “the commercialization of knowledge” in East Asia.



## Do You Read the Atmosphere or Not?

——Cultural Interaction with the “Spots” in East Asia during the Early Modern Age

Hiromichi Okamoto (COE-PD, ICIS, Kansai University)

Among the navigation journals of European-American ships visiting the East Asian Sea area in succession since the eighteenth century, the most impressive one is *Basil Hall's Account of a Voyage of Discovery to the West Coast of Corea and the Great Loo-Choo Island*. It won popularity immediately after its initial publication in 1818. It was said that in just several years it was translated into Dutch, French, German and Italian, and even pirated editions appeared on the book market. Its numerous affectionate accounts of the Ryukyuans, such as their friendliness and courtesy, fanned romanticism towards the Orient, which was not known at the time, and were widely accepted in the Western world.



**[The Ryukyuans seeing the sailors off after they were invited to a banquet by the prince]**

For the West at that time, it was amazing that the Ryukyuans knew neither money nor weapons. According to the book, they even knew nothing about the concept of money. Of course, it is needless to say that the description is not true, since if we look back upon history we see that the Ryukyus prospered in the past due to the transit trade between East Asia and Southeast Asia. Since the seventeenth century, the Ryukyus were subordinate to both the Satsuma Domain, so to the Tokugawa shogunate as well, and to the Qing China. Between these conflicting powers, a policy of concealing their internal conditions was adopted. Because of this, in order to get avoid potential troubles, foreigners were expected by the Ryukyuans to leave quietly. The actual situation of money

circulation was by all means concealed to discourage constant visits by foreign ships in the name of trade. It was also for this purpose that Hall and other English crew members were provided supplies for free and they enjoyed the general hospitality of their hosts.

In East Asia at the time, in order to avoid direct contacts with other countries and their accompanying frictions and conflicts as much as possible, there was a tendency to restrict foreign affairs, which were regarded as the main cause of frictions, to certain “spots”, such as Dejima Island and “the Chinese Residence” in Nagasaki, and keep them isolated. Mutual communication was prescribed according to the situation of each spot and conducted depending on its atmosphere. This kind of tendency often made new-comers from the West irritated as they failed to share common assumptions. The Ryukyus were in a tight spot, holding various restrictions and conflicts between Japan and the Qing China. When stepping into such a spot, frictions were unavoidable if great caution was not taken. For this reason, a deep understanding is possible only with a thorough respect for and vigorous curiosity towards the situation. The exchanges with the Ryukyuans in this book should be regarded as fortunate examples of success.

By way of interpreting the intentions of the Ryukyuans, Hall wrote at the end of his book that the Ryukyus were of no importance in trade and there might be few visitors to the island in the near future. Contrary to his prediction, however, many Western vessels visited the Ryukyus and the concealed situation of the Ryukyuans gradually became clear. In the end, the pastoral image of the Ryukyuans as described by Hall was discarded as an illusion against truth. Nevertheless, are the Ryukyus in the eyes of Hall and others really nothing but an illusion? Should the Ryukyus in the eyes of succeeding visitors be claimed as “real” instead? At least the succeeding visitors blew away the atmosphere of the spot with their biased assumptions on trading with currency, Christianity, treaty relations and so on. We have to say that the nature of cultural interaction is totally different in the case of Hall and his like, who asserted themselves while paying great attention to the atmosphere of the spot.





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Professor Tokio Takata's Lecture:

## “Linguistic Contacts between Dunhuang and Turpan”

**On February 22, 2008, a lecture was presented by Tokio Takata, a visiting COE professor, on “Linguistic Contacts between Dunhuang and Turpan”. The life history of languages in the cities of the Western Region is one of Professor Takata’s main research topics. The state of linguistic contacts between Dunhuang and Turpan was discussed with abundant historical materials. A summary is as follows.**

Concerning the linguistic contacts of the Silk Road oasis cities, their basic structure, which pivoted relationships between indigenous languages and invasive languages, was presented first. Since the Qing Dynasty, Dunhuang has been in the Chinese cultural sphere, while Turpan has been in the Uighur cultural sphere. The earlier linguistic-cultural background was, however, quite different from its current situation. In order to give a true picture of the linguistic history of both Dunhuang and Turpan, it is necessary to ascertain the common features and individual conditions of each oasis city. For the linguistic contacts between Dunhuang and Turpan, a common feature is that Chinese was an invasive language when it came to the above-mentioned relationship between indigenous languages and invasive languages.

Dunhuang, a colonial city built up during the reign of Emperor Wu of the former Han Dynasty, used to be a domicile of different ethnic groups. Its Han Chinese population increased gradually. Until the founding of Shazhou in the Tang Dynasty, where the same system as that of the homeland was enforced, it is supposed that the use of Chinese as an invasive language reached a high level through competing with the indigenous languages. However, with the fall of the city during the latter half of the eighth century to the Tubo regime and the military rule thereafter, Tibetan then became an invasive language, and it was widely used together with Chinese. Worthy of special mention is the fact that illiterate Han Chinese wrote Chinese by means of the Tibetan language. Also during the time of the Allegiance Army of the Cao clan in the tenth century, Khotanese was used together with Chinese through marriages with people from the Kingdom of Khotan. There are signs that the Uighur language and others were also used.

It is somewhat different in the case of Turpan. There is no evidence of the existence of documents written in its local language. One explanation is that from the establishment of Wuji Administrator in the reign of Emperor Yuan of Han,

through the rules of various Han Chinese and non-Han Chinese conquerors, until the founding of Gaochang, an independent kingdom of the Ju clan, Turpan had consistently been under the strong influence of Han Chinese culture. It is known, however, from the excavated historical materials that its degree of Chinese influence was not as great as that in Dunhuang. During the Tang Dynasty, Sogdians, who were well versed in languages, were hired as mediators by the rulers who were using their own indigenous language. Even after the founding of the Khocho Uighur Kingdom in the ninth century, its culture of Chinese language, using its unique Uighur phonetic symbols, was inherited without interruption. Like the mixture of Chinese characters and kana symbols in Japan, the mixture of Chinese and Uighur symbols was used. This phenomenon, which was common among East-Asian countries such as Japan, Korea and Vietnam, existed in this oasis state alone on the Silk Road, and was an especially unique case.



### The Opening Ceremony of the Beijing Liaison Office

On February 15, 2008, the opening ceremony of the Beijing Liaison Office, Institute for Cultural Interaction Studies (ICIS below), Kansai University, was held at the Beijing Foreign Studies University. Professor Chongxin Wei, dean of the School of Chinese Literature, Beijing Foreign Studies University, presided over the ceremony. Researchers from Peking University, Tsinghua University, Chinese Academy of Social Sciences, Renmin University of China, Beijing Normal University and Beijing Language and Culture University attended the ceremony.

Following the congratulatory addresses of Mr. Xueyi Yang, party secretary of Beijing Foreign Studies University, and Mr. Teiichi Kawata, president of Kansai University, Professor Keiichi Uchida, deputy director of ICIS, gave an overview of ICIS. After that, Professor Xiping Zhang, director of the China Research Center Overseas Sinology, Beijing Foreign Studies University, introduced the work of the center as well as its cooperative exchanges with ICIS. According to his introduction, updated information of ICIS is posted on China Research Center Overseas Sinology's Web site, and resources on research and education at the two universities are shared by them. Also introduced were the joint international symposium, the exchanges of researchers and

students, and the opening of the "Beijing Academic Forum", a distance education platform equipped with a television conference system.

Following the conclusion of the agreement, Professor Demin Tao, director of ICIS, delivered a memorial lecture entitled "Inoue Tetsujiro and Naito Konan: A New Inquiry into the Modern Japanese History of Foreign Cultural Interaction". Based upon the historical materials excavated in recent years, Professor Tao clarified the criticism made by Inoue Tetsujiro, a supporter of German nationalism, against his mentor Nakamura Masanao, a British-styled liberal educator, and the disapproval made by Naito Konan, a distinguished scholar of East Asian history, on the pro-American and anti-Japanese policy adopted by his close friend Xiong Xiling, the first prime minister of the Republic of China.



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## Opening of Overseas Liaison Offices of ICIS

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### The Opening Ceremony of Shanghai Liaison Office

On March 29, 2008, the opening ceremony of Shanghai Liaison Office, ICIS, Kansai University, was held at the Training Center, School of Journalism, Fudan University in Shanghai. ICIS also concluded an academic exchange agreement with the National Institute for Advanced Humanistic Studies, the Department of History and Institute of Chinese Historical Geography, Fudan University. The ceremony was attended by a 6-member group headed by Professor Teiichi Kawata, president of Kansai University on the Japanese side, and some 40 guests led by Professor Yanzhang Chen, assistant president and director of Foreign Affairs Office, Fudan University.



In the opening ceremony, both Assistant President Chen of Fudan University and President Kawata of Kansai University delivered their congratulatory addresses. After that, Professor Demin Tao of ICIS gave an overview of ICIS, followed by the congratulatory addresses of Professor Zhaoguang Ge, director of National Institute for Advanced Humanic Studies, Professor Zhimin Man, director of Institute of Chinese Historical Geography, and Professor Yuezhi Xiong, vice president of Shanghai Academy of Social Sciences.

After the agreement exchange ceremony, unveiling ceremony for the Shanghai Liaison Office and commemorative photographing, Professor Juji Azuma, coordinator of ICIS, gave a memorial lecture in Chinese entitled "A Reexamination of Confucianism: Confucius, the Thirteen Classics and Neo-Confucianism". Professor Azuma indicated that Confucianism contains not simply "philosophy" or "thought", nor "religion" only, but a kind of "comprehensive discourse" and a "paradigm".

On March 28 (Friday), the day before the opening ceremony, President Kawata and 5 others went to inspect the liaison office of Georgetown University (USA) in Fudan University. With an introduction to the present situation by the representatives from each office and center, they learned how European and American universities were vigorously constructing a cooperative relationship in the areas of both research and education with Fudan University.





## Activity Reports

### 《 Educational Situation in ICIS 》

As a part of the educational program of ICIS, East-Asian Cultural Interaction Studies Course, the Cultural Interaction Studies Major, was initiated in April, 2008. As the first group of students, 10 master's degree program students and 6 doctoral degree program students have been admitted, and they are taking Cultural Interaction Studies courses.

Three objectives are set for the East-Asian Cultural Interaction Studies Course, Cultural Interaction Studies Major to train young researchers, namely: 1) to master multifaceted approaches, 2) to acquire information presentation skills through multiple languages, and 3) to provide international leadership. While providing international leadership may take years longer to accomplish, in terms of acquiring languages and approaches, the program of foreign language education and the program of interdisciplinary education are prepared for developing all kinds of ability in multi-language presentation.

As for the program of multi-language education, Chinese, Korean, Japanese and English are taught intensively in small classes in order to promote the development of academic information presentation skills. Students learn one or two of the three Asian languages plus English. They are trained to use two or more Asian languages and English to deliver presentations.

As for the program of interdisciplinary education, it is



aimed at acquiring a comprehensive approach, capable of crossing geographic regions and academic fields to comprehend East Asia, to understand situations of cultural contacts, conflicts and their transfigurations in each area of the East Asian world as various aspects of cultural interaction, and to conduct comprehensive humanities research, which breaks from the “one country centered” research tradition and deals with cultural interaction in East Asia as a whole. In 2008, in addition to the seminars by each supervisor, the following 4 courses are offered as lecture classes in the curriculum of Cultural Interaction Studies.

#### Peripheral-Area Project I A Lecture Prof. Haruo Noma

As preparation for fieldwork scheduled to proceed in Vietnam from late August to early September, 2008, articles on Vietnamese history, geography and folklore are read in turn. So far anthropological investigation and research on the Vietnamese history of dynastic change and national unification, urban vicissitudes in Vietnam, analysis of using genealogies, and “nguoi Minh Huong” (the descendants of the early Chinese immigrants to Vietnam) and other topics have been studied. The aim is to learn how to integrate topic selection, fieldwork-based investigation, data collection and arrangement, and report creation all into one program, as well as methods of creating field investigation output.

#### Cultural Interaction Studies Theory I A Lecture Prof. Takao Fujita and Prof. Keiichi Uchida

The course is jointly offered by Professor Fujita Takao (the first half) and Professor Uchida Keiichi (the second half) on the common topic of “the assimilation of Western learning in the East”. In the first half of the course, the future direction of cultural interaction studies is being explored, based upon the tendency of pursuing generalized history in the development of academic historiography in both modern Japan and China.

The aim is to learn in detail the course of interaction in creating disciplines, concretely, how Kuwabara Jitsuzo and Shiratori Kurakichi established the discipline of Japanese “Oriental History” while referring to that of Western Orientalism, as well as how Liang Qichao and Zhang Binglin tried to establish the discipline of Chinese national history while referring to the framework of Japanese “Oriental History”. Especially through cross-domain description of history and relativization of Chinese history, it is possible to re-verify the initial purpose of establishing “Oriental History” in Japan and to understand the outline of cultural interaction studies as a concept.

### **East Asia Region Research (North East) Lecture Prof. Yutaka Yabuta**

This course takes up various specific aspects of contact, conflict, reception and transformation occurring mainly in East Asia. It also aims to break through the borders of historiography, geography and cultural anthropology to extend the methodology of cultural interaction studies. Concretely, the activities of Western missionaries in the Japanese islands are targeted to explore the development of Japanese culture at the time when the Chinese culture and Western culture came over to Japan. As Professor Yabuta is very familiar with Western culture and proficient in English, he will introduce

Western values and ways of thinking as appropriate. Furthermore, graduate students of humanities from the West at this university will be invited to take part in the lecture, and opportunities to listen to their presentations of research will be provided.

### **International Collaborative Research I A Lecture Prof. Keiichi Uchida**

A distance lecture with our Chinese partner is being offered through a teleconference system. As an academic exchange agreement between Kansai University and Beijing Foreign Studies University has been concluded, it is possible for students, while still in Japan, to take lectures offered by various university professors in Beijing. The lecture centers on cultural contacts in languages, such as vocabulary exchange between Japan and China in modern times, and searches for Chinese books by Japanese in early modern times. In the beginning students will have a distance lecture by their Chinese instructor, and then supplementary explanations will be made by their Japanese instructor to deepen their understanding. In addition, a lecture supporting system is in place, which uses the lecture supportive e-learning system CEAS, owned by Kansai University, and the distribution of study materials and lecture videos.





## 《 Faculty Seminars 》



During the period of November 2007 to March 2008, seven faculty seminars were held. The points of each seminar are as follows.

### The Fourth Faculty Seminar on November 30, 2007

#### “Modern Japanese Literature and Cultural Interaction Studies in East Asia” by Chikako Masuda

It is shown that the notion of “folk song” has been changed by the influence of the folk song boom and record companies. Publication culture, namely, magazines of folk song in modern Japan and other East Asian countries, is brought into comparison. The possibility of cultural interaction in literature is shown using cases of spread of neo-folk song movement in Japanese colonies and research themes of intellectuals and writers who published works on East Asia.

#### “Hui Confucians (Chinese Islamic intellectuals) and Cultural Interaction” by Minoru Sato

Research on the intellectual life of Islamic intellectuals (Hui Confucians) in modern China is so far still an uncultivated field. With easier access to Chinese Islamic books and thus understanding of their thought and rites, this lecture is aimed at clarifying the cultural interaction between Confucianism and Islam.

#### “Potentials of Historical Research on the Kingdom of Ryukyu: the Cultural Interaction Viewed from the Margins” by Hiromichi Okamoto

The possibilities of historical research on the Kingdom of Ryukyu are shown as follows. 1) Thanks to increased access to diversified related materials, mutual exchange among different research fields is further enhanced, and research into Ryukyu as a “periphery” is conducted. 2) The Ryukyu case is of great significance for study of “the Sinocentric Order” in “the Tribute System” of the Ming Dynasty. 3) The essence of cultural interaction is approached by regarding Ryukyu as an intersection of various different values and worldviews.

#### “Yunnan Muslim’s Inclusion of Others as Viewed from the Discourse of ‘Spirit possession’: With Focus on the Cases of Yunnan and Burma” by Mizuka Kimura

The case of fieldwork in Yunnan and Burma is introduced. The explanation system of mental illness shows that the spirits of other neighboring peoples also occurred in Burma. This phenomenon, according to the author, should be called “the inclusion of others”.

### The Fifth Faculty Seminar on December 14, 2007



#### “Ishiganto and Cultural Interaction: Focusing on the Amami Islands” by Seiichi Takahashi

Methods of cultural interaction studies are explored centering on the issue of circulation and distribution of ishiganto, stone tablets with the alleged function to keep evil spirits away. Ishiganto in the Amami Islands are similar to those in Kagoshima in terms of their physical characteristics. They were brought from the Kikaishima Island by carpenters and masons of Kagoshima starting from the Meiji period. As for their further circulation across Japan, we can see their main route along Shuri, Naha, Kagoshima to Tokyo and, meanwhile, to other places, in a multidirectional and crisscrossing way.

#### “The Tibetan Language and Cultural Interaction” by Hidetoshi Fushimi

For Buddhist teaching in Tibet, Indian Buddhism was received as orthodox, but its technique for printing scriptures was mainly introduced from China. It is arguable that Tibetan woodblock printing experienced various kinds of cultural influences. It is possible to work out many sorts of information related to woodblock printing from extant woodblock book materials. The possibility of researching publishing culture as part of cultural interaction studies is suggested.

### The Sixth Faculty Seminar on December 27, 2007

#### “Proposals for the ICIS Research Project” by Demin Tao

Professor Demin Tao, director of the ICIS project, proposes making the best use of the traditional academic resources in Kansai University, and inheriting creatively the academic tradition of Kansai University. As for how to implement these proposals, the possibility of research projects in four area groups (Northeast Asia, Coastal Asia, Inland Asia and Offshore Asia) and the importance of talent training are discussed.

### The Seventh Faculty Seminar on January 18, 2008



#### “Collection by Russian Central-Asia Expeditions and Japan” by Tokio Takata

Russia started its archaeological investigation of Central Asia at the end of the nineteenth century. The presentation introduces the expeditions dispatched from Russia to Central Asia, and explains the characteristics of expeditions as well as their important findings. Japanese scholars who have researched the documents and cultural relics brought back by the expeditions and their associated Russian scholars are also introduced to catch a glimpse of the genealogy of Oriental studies. As a large part of the documents on Central Asia collected in Russia is still not accessible, it is concluded that new research into these historical records is necessary.

### The Eighth Faculty Seminar on February 15, 2008

#### “East Asian Cultural Interaction Studies and Modern Japan” by Yutaka Yabuta

A proposal of making the traditional studies of Sino-Japanese relations at Kansai University into a new trend for East Asian cultural interaction studies is presented. After introducing the development of study of Nagasaki as a peripheral area, attention is paid to the possible field of Kyushu / Japan, or Kyushu / Saikai, as a new perspective. Furthermore, the applicability of the notion of periphery, such as Japan as a peripheral country, or Japan, China

and Korea as a peripheral region with the West as the center of the world, is discussed.

### The Ninth Faculty Seminar on March 15, 2008

#### “Development of Chinese Language and Printing in Europe” by Tokio Takata

The change of Chinese language in Europe has been explored in its relation to the development of printing technology. In Europe, when books in the Chinese language were published, the manufacturing of type for printing Chinese characters became an important task. Type manufacturing, which started in the seventeenth century, gradually improved in quality. In the nineteenth century, Montucci, in order to compile his Chinese dictionary, made great efforts to manufacture printing type. Moreover, in the mid-nineteenth century, Christian missionaries created their Chinese type in Asia, thereby exerting a great influence on Chinese linguistics in Europe.

### The Tenth Faculty Seminar on March 21, 2008



#### “Cultural Interaction Studies and Cultural Anthropology” by Takeshi Kumano

The achievement of Robert Redfield, who approached cultural interaction on the interface of high culture (great traditions) and popular culture (little traditions), is introduced. The unique nature of anthropology, which describes the macro-world system and its corresponding micro-society, is also confirmed. Based on these assumptions, the situation of cultural coexistence in Southeast Asian society, which is co-inhabited by overseas Chinese and Muslims, is explored.



## Dogs Crossing the National Borders

Masanari Nishimura (Assistant Professor, ICIS)

As Part One of a series, this talk discusses dogs.

Dog meat is a common item in East Asian food. While there might be people who tremble at the words, according to archaeological and documentary materials, the eating of dog meat has a long history in Japan, the Korean Peninsula and Vietnam. It is true that the dog has been the closest pet of mankind since the hunting and gathering age, but the value of its meat seems to have been realized long ago. While pot dishes of dog meat in the Korean Peninsula and Guizhou, China, are well known, scenes of selling dog meat are also found in medieval Japanese picture scrolls. In Vietnam, there are villages where dogs are raised for their meat, which is also sold in markets. In dog meat restaurants, dog meat is served in various ways in stews and soups, as roast minced meat and in sausage dishes. It is usual to eat dog meat garnished with lemon grass and other herbs. Among these various dishes, the sausage dish is the alpha plus. There is even an expression claiming: "Death should be refused if one has not had dog meat sausage!" It is interesting that Kinh Vietnamese (the majority ethnic group of Vietnam) believe that it is unlucky to eat dog meat during the first half of the lunar year, so dog meat restaurants are packed with customers during the second



[In Vietnam, stewed dog meat is usually eaten with rice noodles. Dog meat on the bone is delicious! ]

half of the lunar year. It seems that people engaged in business eat dog meat for good luck. Moreover, people usually get together to eat dog meat after experiencing a big event. Dog meat is often served as wedding and banquet food in the countryside.

It is, nevertheless, untrue to claim that Vietnamese never raise dogs as pets. During the early 1990's, a breed of dogs via China with long hair was called "Japanese dog" and traded at high prices as a pet. It is common to keep dogs at home, and even owners of dog meat restaurants keep dogs as pets. The difference between a pet dog and a meat dog is obvious from their look. The eyes of a meat dog are sleepy, as if having realized its own sad fate. In fact, only indigenous dogs are used for food. Western dogs are never used for food. I am reminded of hearing the Japanese saying, "The red dog is delicious." Here I offer a question. How to distinguish meat dogs from pet dogs?

The answer lies in whether there is a name or not. Suppose that a domestic dog in the countryside has no name and is thus called something like "Cho(which means 'dog' in Vietnamese)". Dogs like this are likely to be caught and slaughtered for food tomorrow. It seems to be a question of whether the "dog-ality" is recognized or not, as like "personality".

When I visited Langson on the border between China and Vietnam in 1994, I was surprised to see that a large number of caged puppies were sold to China. At that time, abductions of dogs and cats happened frequently in both urban and rural areas, because they were later smuggled to Canton in China for food. The authorities issued regulations on the operation of cat meat restaurants, as the excessively falling cat population was causing an increase in the mouse population. A few years ago, a Thai newspaper reported that a pack of smuggled dogs was held up on its way from northeastern Thai to Vietnam through Laos. We can also observe the trace of Vietnamese economic growth in this kind of place. For dogs, it is a somewhat troublesome time.

## ❖ Academic Exchange Agreement

ICIS, Global COE of Kansai University, is contracting academic exchange agreements with overseas research institutes, and actively carrying out international exchanges of academic information and data.

On February 15, 2008, ICIS concluded an academic exchange agreements with the China Research Center of Overseas Sinology, Beijing Foreign Studies University. On March 18, 2008, ICIS concluded an academic exchange agreements with the Institute of Japanese Cultural Studies, Zhejiang Gongshang University. The institute, which has been designated as a key recipient of support by the Japan International Communication Organization (JICO), is conducting its research. On March 21, 2008, ICIS concluded an academic exchange agreements with Research Institute of Gyeongnam Culture, Gyeongsang National University. The institute, whose research is focused on the cultural heritages of the Gyeongnam region in South Korea, has been established as a leading academic organization for studies of local historic and cultural development. It has been a driving force behind the Humanities Korea initiative of the Korean government. On March 21, 2008, ICIS also concluded another academic exchange agreements with “the Research Group of Rice, Life

and Civilization”, a project team for the Humanities Korea initiative in Chonbuk National University. This research group has been highly evaluated for creating a new horizon for humanities research with its approaches to understanding the cultural characteristics of Korean and other Asian people centering on rice. On March 29, 2008, ICIS concluded an academic exchange agreements with the National Institute for Advanced Humanistic Studies, the Department of History and the Institute of Chinese Historical Geography, all affiliated with Fudan University in Shanghai, China.



## ❖ Introduction of Visiting Professors

### Tokio Takata

Tokio Takata is a professor at the Institute for Research in Humanities at Kyoto University. He is a specialist in Dunhuang Studies, Oriental Studies, linguistics and other fields. His academic speeches and reports since being appointed to this post include “Collection by Russian Central-Asia Expeditions and Japan”, “Development of Chinese Language and Printing in Europe” and “Linguistic Contacts between Dunhuang and Turpan”, among others.

### Yong Wang

He is a professor at Zhejiang Gongshang University in China and a specialist in Sino-Japanese history of cultural exchange in the Tang Dynasty and history of foreign relations during the Sui and

Tang periods. Since he was appointed to this post, he has delivered a speech on “Research on Sino-Japanese Exchange History”, and has published a paper entitled “Jianzhen’s Voyage to Japan and the Book Route”. He also signed an academic exchange agreements with ICIS, Kansai University, as director of the Institute of Japanese Cultural Studies, Zhejiang Gongshang University.

### Joshua A. Fogel

After being a professor at the University of California at Santa Barbara, in 2005 he became a professor at the Department of History, York University, in Toronto, Canada. He is a specialist in modern Chinese political history and Sino-Japanese history of cultural relations.

## ❖ Publications

- Azuma, Juji (translator and annotator), Feng Youlan, “Autobiography of Feng Youlan I: Reflections of a Chinese Philosopher of the Age” (Toyo Bunko 767), Heibonsha, October 2007.
- Azuma, Juji (translator and annotator), Feng Youlan, “Autobiography of Feng Youlan II: Reflections of a Chinese Philosopher of the Age” (Toyo Bunko 767), Heibonsha, November 2007.
- Research Group of Thoughts and Rites (chaired by Juji Azuma), “Study of Confucian Rites in East Asia” (Research Series of the Institute of Oriental and Occidental Studies, Kansai University), October 2007.
- Yu, Chen, “Shibuzawa Eiichi and His Thoughts on Righteousness and Profit: Business and Education in Modern East Asia”, Pelican-sha, March 2008.
- Sato, Minoru, “Liu Zhi’s Study of Nature: Introduction for the Research of Chinese Islamic Thought”, Kyuko Shoin, February 2008.
- Tao, Demin and Takao Fujita (editors), “A New Horizon for Modern Historical Studies of Figures of Sino-Japanese Relations” (Asian Cultural Exchange Studies Series of Kansai University, Issue Two), Books-Yushodo, February 2008.
- Hosaka, Masayasu (Chinese translation by Feng Wei and Lu Xu), “A Witness’ Record of the Showa Period”, The Oriental Publishing Center (China), April 2008.
- Matsuura, Akira (editor), “Collection of Materials on Chinese Ships Cast Ashore in the Edo Era, No. 8: Materials Concerning Small Chinese Ships Cast Away in 1855-56” (Collected Papers of the Institute of Oriental and Occidental Studies, Kansai University, 13-8), Kansai University Press, March 2008.
- Bulletin of ICIS “East Asian Cultural Interaction Studies” (Vol. 1 and Supplemental Vol. 1), March 2008.



## ❖ Scheduled Events

ICIS has the following scheduled events:

- **The Historical, Geographical and Anthropological Research School of Thanh Ha in the Outer Port of Hue, Vietnam**  
Time: August 28 – September 6, 2008
- **The Second International Symposium on “Thinking about the Potential of Cultural Interaction Studies II” (Provisional Title)**  
Time: October 24, 2008 (Friday) to October 25, 2008 (Saturday) Place: Kansai University
- **The First International Academic Forum for the Next Generation**  
**“Cultural Reproduction on its Interface: From the perspectives of Text, Diplomacy, Otherness, and Tea in East Asia”**  
Time: December 13, 2008 (Saturday) to December 14, 2008 (Sunday) Place: Kansai University
- **The Third ICIS International Forum “Chinese Culture Viewed from the Periphery” (Provisional Title)**  
Time: January 24, 2009 (Saturday) Place: Kansai University

## ❖ About the Opening of the International Academic Forum for the Next Generation

ICIS of Kansai University will hold the International Academic Forum for the Next Generation for two days from December 13 (Saturday) to December 14 (Sunday), 2008. The aims of the forum are as follows. Please refer to our homepage for details.

### **Cultural Reproduction on its Interface**

**:From the perspectives of Text, Diplomacy, Otherness, and Tea in East Asia**

Time: December 13, 2008 (Saturday) to December 14, 2008 (Sunday)

Place: Kansai University

#### **The aims of the forum**

This forum focuses on the contact zone of cultures, which is the interface of the cultures in East Asia. Culture is not developed unchangeably down through history within a single social group. It is constantly varied and reproduced through a process of cultural interaction on its contact zone of cultures. On contact zone of cultures, all social groups with different historical and social backgrounds or political power relationships, the ruler and the ruled, the center and the periphery, the majority and the minority, and indigenous culture and foreign culture, are in contact with one another. Culture is therefore a point of contention. Cultural differences arise. An interface is further built upon these differences. Then, through this kind of interface, people continually reinterpret and reproduce their own culture as well as that of others. Based upon the issue of concerns like this, specifically from the viewpoints of text, diplomacy, perception of otherness and material culture (tea) in East Asia, processes of cultural reinterpretation and reproduction will be analyzed, and clues to a dynamic understanding of the structure of cultural interaction in the culture as a whole will be explored.

## ❖ Personnel Changes

- Mr. Tokio Takada (Professor, Kyoto University) was invited as a Visiting Professor from January 1, 2008 to March 31, 2008.
- Mr. Yong Wang (Professor, Zhejiang Gongshang University) was invited as a Visiting Professor from February 1, 2008 to March 31, 2008.
- Mr. Joshua Fogel (Professor, York University) joined our faculty as a Visiting Professor starting from April 1, 2008.
- Mr. Hirokata Shinohara joined our faculty as a COE Fellow starting from April 1, 2008.
- Mr. Chen Yu was appointed COE-PD (Post Doctoral Fellow) starting from April 1, 2008.
- Mr. Xu Lu, Ms. Hiroko Kumano, Mr. Dingju Wang and Ms. Miho Miyake were appointed COE-RA (Research Assistant) starting from April 1, 2008.
- Mr. Jiexi Zheng and Ms. Nguyen Thi Ha Thanh were appointed COE-RA starting from May 1, 2008.

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

ICIS is accepting submissions meeting the following criteria for inclusion in its bulletin, the Journal of East Asian Cultural Interaction Studies.

### (1) Manuscript

Articles, research notes and other contributions relating to East Asian cultural interaction

### (2) Languages

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) Regarding digitization of manuscripts and their posting to the public, please note that authorization is granted to ICIS upon publication of the manuscript.

### (5) 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

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## Editor's Note

The community theory of cultural anthropology has come back into fashion in recent years. It is certainly not the same as the once popular "community" theory in the framework of a civil society vs. a "community". The "community" in that context is bound by convention and is merely a "community" with a unitary and solid structure. Leaving aside the issues of an immigration society created by people with diverse social and cultural backgrounds, and a local community mixed with multiple religions, in today's cultural anthropology, it is considered that a "community", in the first place, is not enveloped by a unitary and solid structure, but is constructed and reconstructed flexibly with face-to-face social relationships. As mentioned in the column "Activity Reports" in this issue, graduate students majoring in East Asian Cultural Interaction Studies have been admitted starting this year. As many of them are international students, their cultural backgrounds and previously studied disciplines are also diverse. There should be few conventions that shackle us here. How to construct a community successfully for people with such diverse backgrounds? I have noticed the increased importance of face-to-face social relationships.

(Editor : Mizuka Kimura)

## About the Cover Photograph

### Chinese people in Yangon celebrate the Spring Festival

On February 8, 2008, downtown Yangon, the capital of Burma (now Myanmar), the sounds of drums, gongs and cymbals could be heard everywhere. This was the Spring Festival lion dance. A flag is at the head, followed by a music band, with the lion and a giant ceramic mask. The lion dance group, whose members are mainly children, pay visits to every Chinese family and store located in and around Chinatown, to pray for blessings and dispel ghosts. It was rumored that the Spring Festival lion dance was forbidden in Burma, but in 2008 the lion dance did appear in public in Yangon. The Chinese residents in Yangon have gone through hardships and ordeals since Burma became independent in 1948. They were not granted citizenship, yet still suffered from anti-Chinese movements. With the nationalization of private stores (many Chinese were store owners) when Burma became socialist, many Chinese left the country. However, when we see the faces of the children, who were walking around the streets of Yangon under the burning sun while performing the lion dance, it seems that Chinese people in Burma are continuing to recover their spirit.



(Photo : Mizuka Kimura)





# Reflection 2

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