

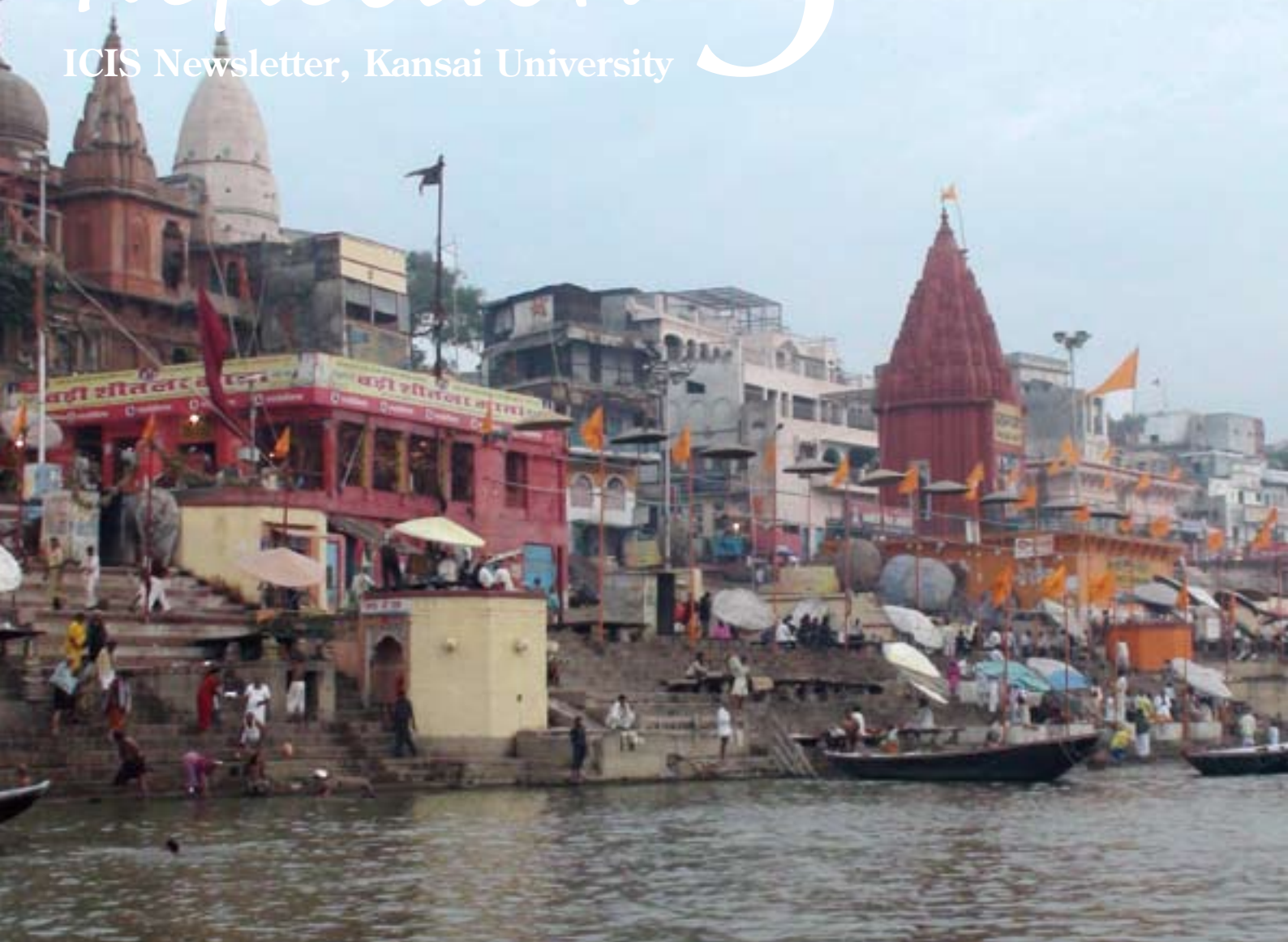


Reflection 5

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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

Society for Cultural Interaction in East Asia, The 1st General Assembly and 1st Annual Meeting 2009

New Approaches to Multicultural Interaction

On Saturday, June 27, 2009, the 1st General Assembly and 1st Annual Meeting of the Society for Cultural Interaction in East Asia (SCIEA) were held at Kansai University Centenary Memorial Hall, with over 150 participants in attendance.

At the general assembly in the morning, topics related to the articles and the administrations of the Society were brought up for discussion. When the proposals approved unanimously, Prof. TAO Demin (President of SCIEA and Director of the Institute for Cultural Interaction Studies, Kansai University) declared the foundation of the society. Prof. HIRANO Kenichiro (Professor Emeritus, The University of Tokyo), Prof. TSUCHIDA Kenjiro (Vice President, Waseda University), Dr. KOJIMA Tsuyoshi (Associate Professor, Graduate School of Humanities and Sociology, The University of Tokyo), Prof. CHENG Pei-Kai (Professor and Chairman, Chinese Civilization Center, City University of Hong Kong), Prof. CHOI Gwan (Professor and Director, Center for Japanese Studies, Korea University), Prof. NGUYEN Cao Huan (Professor and Director, Department of Science and Technology, Vietnam National University), and Prof. Rudolf G. WAGNER (Director, Cluster Asia and Europe, Heidelberg University) celebrated the foundation of the society, followed by a memorial lecture from Prof. AOKI Tamotsu (then-Commissioner for Cultural Affairs, and Professor Emeritus, Osaka University). The next speakers were Prof. HUANG Chun-Chieh

(Dean, Institute for Advanced Studies in Humanities and Social Sciences, National Taiwan University) and Prof. ZHU Ying (Director, Institute for Modern Chinese History, Central China Normal University), who introduced the plan for the next annual meetings in 2010 and 2011.

An agreement for academic exchanges between Harvard-Yenching Library and Kansai University Library was signed after the commemorative pictures had been taken. Afterward, Prof. IRIE Akira (Professor Emeritus, Harvard University) and Prof. Martin COLLICUTT (Professor, Princeton University) were awarded the title of honorary doctor. The first annual meeting started in the afternoon with a keynote speech by Prof. HUANG Chun-Chieh, and then Dr. MA Xiaohe (Librarian for the Chinese Collection, Harvard Yenching Library) and Prof. TAO Demin introduced the eminent libraries. The following five round table sessions presented innovative research reports by five scholars from each session, with heated discussion hosted by two commentators at the end of each session.

Summaries of the memorial lecture, keynote speech and research reports at the roundtable sessions are below.



At the first glance, the regional concept of “East Asia” seems to be very obvious. However, its validity should be re-examined in the context of present society. Even though each of the cultures of East Asia appears to be uniform based on the nation state as a unit, East Asia actually comprises a wide variety of ethnic and cultural



diversity. Future discussions on East Asia should focus more on such cultural diversity, rather than on economic issues. In fact, it is a distinct characteristic of East Asia that there have been no serious cultural conflicts in spite of its diversity. Cultural exchanges and interactions have repeatedly occurred throughout the history of East Asia, which could play a significant role in diplomatic affairs as “soft power” and “smart power.” Confucian culture and culture based on Chinese characters often are taken as units of cultural spheres in East Asia. Neither Confucianism, nor Chinese characters however, can necessarily continue being cultural bonds. On the contrary, cultural interactions and collaborations through music, film and animated media today are becoming more and more popular among East Asian countries, and, in a sense, are helping construct a new “Contemporary East Asian Cultural Sphere.” Universities are playing more significant roles during this period and taking on more important tasks as well. It is our urgent task to reorganize the new structure and raise the talents for the future. Such a cultural structure would bring about global public benefits, further development of which is strongly expected from the perspective of achieving international peace and security.

Memorial Lecture

The Making of the New East Asian Cultural Zone and the Role of Academic and Cultural Exchange

AOKI Tamotsu (Commissioner for Cultural Affairs, and Professor Emeritus, Osaka University)

Keynote Speech

Some Observations of the Study of the History of Cultural Interactions in East Asia

HUANG Chun-chieh

(Dean, Institute for Advanced Studies in Humanities and Social Sciences, National Taiwan University)

Regional history is a newly innovated academic field in the middle of national history and global history. The former was once the mainstream of historical research in the 20th century, while the latter is rapidly attracting academic attention in the 21st century. To apply its methodology to the historical study of cultural interactions in East Asia, first it is necessary to transfer the focus of the research from the results of cultural interactions to their processes, that is, to get rid of our preconceived ideas. Second, regional history must be applied to interconnect respective national histories, to further form global history. Third, the issue of contextual turns should also be considered, that is, to be aware of reinterpretations of certain cultural concepts and values when moved to a different cultural context. Taking all of the above into consideration, I propose two areas to be investigated in studies of cultural interactions in East Asia: interactions 1) between self and others, and 2) between cultural interactions and power structures. Fields of exchanges pointed out for the research are: exchanges of 1) people, 2) objects (especially books), and 3) thoughts. As the development and

globalization of East Asia accelerates, studies in social sciences and the humanities are about to break away from the academic frameworks formed by nationalism. Studies of cultural interaction in East Asia as regional history is a useful means for looking back and reconsidering our own traditional culture.



Round Tables

1 The Potentiality of Linguistic and Literary Research as Cultural Interaction Studies

This session was chaired by UCHIDA Keiichi. Federico MASINI, ZHANG Xiping, KIZU Yuko, KIN Bunkyo and CHOE Yong Chul presented respective reports. The reports included a comparison and investigation of various studies on linguistic contacts of China as the center of the cultural sphere of Chinese characters with the West, and with peripheral areas such as Japan and the Korean Peninsula, as well as an analysis of linguistic forms of accepted literature in the peripheral areas and the languages accepted in those areas.

The discussion that followed was hosted by two commentators, ZHOU Zhenhe and TAKEKOSHI Takashi. They confirmed that focusing on differences and commonalities among the accepted languages in the peripheral areas is an approach that embodies new possibilities. Thus, it is necessary for future linguistic cultural research in cultural interaction studies to consider pluralistic interactions among peripheral cultures, in addition to center-periphery interactions.

2 The Potentiality of Historical Research as Cultural Interaction Studies

This session was chaired by TAO Deming, under the theme of how to establish a new dimension of historical research from the perspective of cultural interaction studies. MATSUURA Akira attempted to analyze the imports and domestic consumption of Chinese sugar in Edo Period Japan. GE Zhaoguang proposed reconsideration of J. K. Fairbank's "impact-reaction" theory, as well as its three significant problems. HUANG Yi-Long argued on the Western style cannon made in China used by the ZHENG Family in the transitional period of the Ming-Qing dynasties. TO Wing-kai introduced Chinese and Japanese intellectuals who had visited United States in the latter half of the 19th century, and enhanced the necessity for new perspectives in cultural interaction studies. One of the commentators, NAKAMI Tatsuo, offered some proposals for reconsidering the core philosophy in the transitional stage of focusing on cultural conflict to focusing on cultural coexistence in the history of cultural interaction studies. WANG Fan-sen, IRIE Akira and MA Xiaohe also provided some comments.

3 The Potentiality of Intellectual and Religious Research as Cultural Interaction Studies

This session chaired by AZUMA Juji attempted to search for an approach to intellectual and religious research from the perspective of cultural interaction studies. Rudolf G. WAGNER gave an example of KANG Youwei to argue how modern Western philosophy had influenced China. HA Woo Bong claimed the necessity of a comparative historical studies approach in researching East Asian history. HORIIKE Nobuo introduced the ideas of Wang Daiyu, an Islamic philosopher during the transitional period from the Ming to

Qing dynasties. JANG Woncheol introduced recent trends and problems of research on intellectuals and religious history in Korea. LEE Cheuk Yin presented several aspects of intellectual cultural exchanges, focusing on the introduction of foreign religions and their interactions with the three traditional religions of Confucianism, Buddhism and Daoism. KIM Tae Chang, one of the commentators, claimed the originality of cultural interaction studies in its perspective of being simultaneously conscious of pluralistic cultures, and SAWAI Keiichi, the other commentator, pointed out that the scholars should consider, in every case, the inequality of power between two or more countries involved in cultural interactions.

4 The Potentiality of the Research Project on 'Periphery' in Cultural Interaction Studies

This session was chaired by FUJITA Takao and reports related to the keyword 'periphery' were delivered, followed by discussion. Several case studies adopted methods of analyzing cultural interactions from the perspectives of societies on 'peripheries'. A case study of urban formation in Vietnam was presented by NGUYEN Cao Huan, followed by a case study of fieldwork conducted in Southeast Asia by NOMA Haruo, and another on religious studies, by ODA Yoshiko. Then, KUMANO Takeshi reported on the example of Ifugao society in the Philippines, and INOUE Mitsuyuki provided a case study of Khara Khoto, in western Inner Mongolia. The commentators of the session, ITO Toshikatsu and LU Yan, suggested to redefine the concept of 'periphery-center' and 'culture' by deconstructing the existing paradigm in order to create a new perspective for 'periphery' analysis.

5 The Potentiality of Japanese Studies as Cultural Interaction Studies

This session was chaired by HARADA Masatoshi, and the reports and discussion focused on translation activities. MACHI Senjuro and Willy VANDE WALLE took an example of a particular, but traditional Japanese method of adopting Japanese readings for Chinese writings; the former as a praxis for learning Japanese overseas, and the latter as a method of understanding the other (Chinese) from a cultural-historical perspective. Kate Wildman NAKAI explained how difficult it is to translate academic research papers through her experiences editing the *Monumenta Nipponica*. CHOI Gwan analyzed current methods of research in Japanese studies in order to clarify the potentiality of cultural interaction studies. WANG Min introduced an exchange student before the Second World War, HUANG Ying, in discussing cultural interactions in modern education. In the discussion that followed hosted by the commentators, YAN Shaochang and TSUJIMOTO Masashi, the methodology of Japanese studies was reevaluated, which revealed its technical difficulties, shedding light on the potentiality of methods being used in cultural interaction studies.

Who Owns World Heritage? – An Attempt for Sharing Historical Understanding

SHINOHARA Hirokata (COE Fellow, ICIS)

In August 2008, the International Society for Korean Studies hosted an international conference at the University of British Columbia in Canada. Since its establishment in 1990, the society has endeavored and greatly contributed to international promotion of Korean studies and academic exchanges between the Republic of Korea (South Korea) and the Democratic People's Republic of Korea (North Korea).

The theme of the conference was "The History of Goguryeo." Goguryeo was an ancient kingdom in northeast Asia, ruling over a wide territory from the present day northeastern part of China to the central part of the Korean Peninsula. Its historical understanding has been a recent controversy after 2000. South Korea and China stand in opposition on the issue of whether "The History of Goguryeo" is part of China's history or of Korea's.

Some Chinese scholars regard Goguryeo as a provincial regime that once belonged to China because Goguryeo had regularly paid tributes to China, and claimed themselves as subjects of China, and China approved of it. Therefore, the wars between Goguryeo and the Sui and Tang dynasties of China were claimed to be civil wars, not external invasions. Claiming Goguryeo being part of Chinese history does not necessarily deny Goguryeo being part of Korean history. Nevertheless, some recent scholars in China deny it being part of Korean history so it is natural that scholars from both South and North Korea oppose this opinion. There are almost no scholars in Japan claiming to be both Chinese historians and specialists in the history of Goguryeo. This phenomenon is, however, criticized as an outcome of Japan's historical invasionism to produce an academic framework of Korean history (Manchurian and Korean history) in the study of modern history.

Such controversy of historical understanding does not remain within the field of academic arguments. In 2003, supported by the famous painter HIRAYAMA Ikuo, North Korea attempted to have the painted tombs of Goguryeo inscribed on the list of UNESCO World Heritage sites, but gave up due to strong opposition from China. Eventually, simultaneous inscription by China and North Korea together settled the issue. China did not want international approval given to Goguryeo culture being part of Korean history.

China claims ownership of the history of Goguryeo because they want to enhance their political power over North Korea. Therefore, it is impossible to reach academic agreement. Reunification of the



[Gwanggaeto Stele (6.39 m), symbol of Goguryeo. Encircled with glass walls after inscription on the UNESCO World Heritage List.]



[Summer 2001: About the time the conflicts in historical understanding emerged. Korean tourist group visiting the site, where taking photographs was forbidden.]

Korean Peninsula would be a solution to this problem.

The Italian scholar quoted above boldly accused China, which, of course, was refuted by Chinese scholars as being both arrogant and ignorant. The host of the meeting also pointed out that this report by the Italian scholar had been inappropriate. The only person offering an appropriate response was a North Korean scholar who understands the respective situations of China and Korea and attempted to protect and argue for both sides. This was very impressive.

It has been a long-lasting mission to overcome the perspective of national history, as represented by historical nationalism. Nevertheless, no matter how hard we attempt to imagine the perspective of others from our own side, any attempt will probably end up as mere self-satisfaction. Talking about myself, spending a long time in South Korea and hanging around people both elder and younger, I realized that cultural boundaries in our "mind" actually bind historical understanding and interpretation as well. Even now, scholars from northeastern China and North Korea do not have many opportunities to discuss this topic with foreign scholars. In Japan after the Second World War, there was a certain generation of scholars who did not or could not visit China and Korea for political reasons. It is undeniable that their research within Japanese academic spheres continued to ignore historical recognition of the local ethnic groups and their histories. Today it is us, living in the present world and context who are attempting to interpret historical materials. There is no mutual understanding beyond the boundaries without us actually and physically crossing the borders for cultural exchanges. Interaction studies on East Asia must take leadership in this for further promotion of accurate historical research.

The banquet was very lively, with international conversations in English, Korean, Chinese and Japanese, all intermixing as if the tension in the academic sessions in the morning did not exist. It is good to know each other's research, faces and personalities; it is even better to drink and sing together. I believe it is absolutely necessary to keep on providing such opportunities to gather and share understanding about East Asian history. At the same time, I am very tempted to believe that closer distance among international scholars could fill the gap of historical understanding of respective countries.

ICIS 'Periphery' Project

The 2nd Practice-based Fieldwork in Suburban Settlements of the Old Outer Port of Hue, Vietnam

As part of fieldwork-based research in cultural interaction studies, we conducted fieldwork in four villages along the Huong River (Thanh Ha, Minh Huong, Dia Linh, Bao Vinh), that served as the old outer port of the ancient capital, Hue. This was a continuation of research done in the previous year (see *Reflection* No. 3 for details). The latest fieldwork lasted from August 27 to September 13, 2009. The research team was quite a large group this year, including three professors (Prof. NOMA Haruo, Prof. KUMANO Takeshi, and COE Assistant Prof. NISHIMURA Masanari) and 12 postgraduate students (first- and second-year Ph.D. students and second-year Master students). The schedule was very tight, including a two-day international symposium. We also had to get through an extremely heavy rain that flooded the Huong River, forcing us to quickly leave the village by boat (Photo 1). Sincere efforts of participants and enthusiastic help from Vietnamese scholars resulted in a valuable field experience and a dense research results.



【Photo 1】

Following the previous year's methods, this fieldwork was conducted in small working groups applying various methods, including anthropological interviews, historical document investigation, collection of documented materials on ancestral rituals, geographical information collection to understand geographic boundaries and village structures, collection of epitaphs and tombstone inscriptions, and interviews about subsistence and migration in the commercial district of Bao Vinh that was independently organized by the postgraduate students. The fieldwork training practice lasted only five days, but all the students participated in every group to experience all the different research methods.



【Photo 2】

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materials on ancestral rituals, geographical information collection to understand geographic boundaries and village structures, collection of epitaphs and tombstone inscriptions, and interviews about subsistence and migration in the commercial district of Bao Vinh that was independently organized by the postgraduate students. The fieldwork training practice lasted only five days, but all the students participated in every group to experience all the different research methods.

As academic progress, the research revealed the origins and migration of craftsmen (Photo 2) and merchants (Photo 3) in Dia Linh and Bao Vinh, social class-based residential structure and spatial distribution of residents in Bao Vinh, and

the actual situation of commercial circulation and worship at Emperor Guan Temple and Tianhou Temple. We also managed to deepen our understanding of the interconnection between outside and within the village, as well as the internal structure of the village and religious circles. Moreover, coherence of the group bounded by the ethnic concept of "Minh Huong" (localized Chinese migrants after the fall of the Ming dynasty) was further investigated and thus its understanding deepened.



【Photo 3】

Many types of documented materials were newly collected, such as documents related to cadastral registration of land and title deeds in Bao Vinh village, genealogical records of the pioneer families provided some evidence for the village's origins back to the 15th century, and genealogical records of Minh Huong families descended from immigrants from China (Photo 4), all of which would greatly contribute to the study of Vietnamese history. Accumulation of the genealogical records helped us estimate the historical depth of respective families. It was a great achievement that the fieldwork this time provided us an approximate fixed point time-wise on the formation process of community as the village.

During the first semester, the students experienced some fieldwork training in Hassaka Village in Hikone as a part of the program (see p. 10 for the report). It must have given them an idea of how fieldwork should be conducted since they have become aware of the mission of this project and the significance of the comprehensive fieldwork of respective research results by independent working groups eventually being interconnected. We managed to complete a successful fieldwork at the introductory level.



【Photo 4】

During the second semester, participants in the projects are sorting the data and materials collected during the two years of fieldwork, followed by supplementary investigation at the end of this fiscal year. A symposium and publication of the report as a monograph to present the research results are planned for the next fiscal year.

Photo 1 : On the Autumn Festival day, a local downpour caused the Huong River to flood the main street of Bao Vinh, though people live their everyday lives seemingly unconcerned, with some even continuing the ritual ceremony.

Photo 2 : A shop making mother-of-pearl works on a back street in Bao Vinh. The shells were imported from Hoi An.

Photo 3 : A square residence built in the French colonial period along the riverbank in Bao Vinh. The present residents are a couple; the husband is a painter and sculptor, and his wife sells household goods, like pottery.

Photo 4 : Part of the genealogical records kept by a Minh Huong family. Their ancestor was from Xiamen in Fujian Province, China, though the present head of the family claims they are related to HONG Xiuquan by blood.

The Project: Comprehensive Collection and Preservation of Local Documents of the Traditional Villages Surrounding Hue Citadel, Vietnam, and their Cultural Context

Lead by ICIS Prof. AZUMA Juji, ICIS launched a comprehensive project to collect and preserve documents kept in the villages around the ancient capital of Hue, supported by the Toyota Foundation project grant “Preservation, Compilation, and Annotation of Indigenous Documents in Peripheral Regions of Asia.”

Many villages around Hue, compared with the northern and southern parts of Vietnam, have well-maintained traditional cultures and customs lasting since the feudal dynasties period. Even though local documented materials went back to the 17th century, collectively preserved in the archives of each village, embodying the quintessence of cultural and historical information, comprehensive compilation and investigation have not yet been done. Since the materials are of course based on paper, an accident could easily reduce them to ashes, so some form of semi-permanent preservation has long been desired. Hue is a new field of research for ICIS, so we aim to accumulate academic resources and experience of cooperative researches in order to pass on multidimensional experiences and resources to future generations.

The first fieldwork was conducted at the end of March in the villages of Duc Buu in Hue, My Loi in coastal Phu Vang, and Ha Thanh, followed by the second fieldwork in May in the traditional village of Quang Thanh in Huong Tra.

We not only collected documents, but also tried to investigate actual situations and customs of the people and organizations who keep the documents in order to further understand differences among



[Photo 5]

collecting local documents in Vietnam.

The focus of the first fieldwork was the wide variety of public documents kept in Dinh, such as records for military conscription (**Photo 6**), title deeds, ritual documents and lists of properties of religious facilities in the village, authorization certificates (**Photo 7**), village maps (**Photo 8**), and the like.

respective collections according to their locations. Therefore, a comprehensive method of collecting information has been developed in Japan (see the recent example of Hino-cho in Shiga Prefecture), and is absolutely new in

Moreover, in Quang Thanh Xa, collecting has mostly been done at each family’s ancestral mausoleum in order to clarify their traits distinct from documents kept in communal facilities. Genealogical records of each family occupy the major part of the preserved documents at the ancestral mausoleums, including a small number of documents related to properties, such as title deeds and proof of buying and selling real estate.

In Ha Thahn Xa, even today each family has a traditional archive

keeper called “守簿 (archive guard),” who is regarded as one of the village elders. Apparently, a formal ritual ceremony must be held to open and reseal the box containing the documents within. In some villages, the documents had been written using Chinese letters up until the 1960s. This was an amazing discovery that some of the elders in such villages are still able to read and interpret them since the education of Chinese letters had been renounced in modern Vietnam.



[Photo 6]



[Photo 7]

By the end of this project, far more than 10,000 pieces of traditional local documents are expected to be collected. It is impossible to publish all of them in print. Nevertheless, recent intense development of digital archiving offers sufficient potential to open this vast amount of documents to the public, which would provide a great academic heritage for Vietnamese studies.



[Photo 8]

Photo 5 : In Ha Thanh Xa village, archive guards lead ritual ceremonies to open the box containing the documents.

Photo 6 : A registry book for military conscription, in 1801, marked as written in the 62nd year of Canh Hung. In the formal history of Vietnam, the Canh Hung era lasted 47 years (until 1786). The year 1801 was one year before establishment of the Nguyen dynasty. This document proves that people in Duc Buu village in suburban Hue did not use the regnal year of the Tay Son dynasty, which had defeated the Le dynasty, but instead the regnal year of the preceding dynasty.

Photo 7 : Certificate of exemption from taxation of water traffic, issued to Ha Thanh Xa, in 1738.

Photo 8 : Map of My Loi during the Nguyen dynasty. Location of the village on a coastal dune and its terrain surrounded by the coast and lagoons are well depicted.

Activities (1)

ICIS Co-hosted International Symposium

* Commonality and Regionality in the Cultural Heritage of East Asia

On May 9 and 10, 2009, ICIS co-hosted an International Symposium, “Commonality and Regionality in the Cultural Heritage of East Asia,” with the Department of Asian and Middle Eastern Cultures at Barnard College, and the Department of East Asian Languages and Cultures at Columbia University. The conference was held at Barnard College, in New York state, U.S.A., and aimed at interdisciplinary and multidimensional investigation from the aspects of “universality” and “originality” of cultural heritage co-fostered by East Asian peoples through long and continuous cultural exchanges. Four keynote speeches, 14 research paper presentations, and five panel discussions participated in the symposium, as well as many international scholars specializing in East Asian Studies from Japan, the United States, China, Taiwan, Korea, Canada, Italy and the United Kingdom. Prof. UCHIDA Keiichi, a Deputy Director of ICIS, represented ICIS and gave a word of greetings. Prof. SHEN Guowei gave the keynote speech, titled “New Wisdom From Scholars of Dutch Studies and Protestant Missionaries: The Potential of Kanji for the Reception of Foreign Culture” (in Japanese), and Prof. MASUDA Chikako presented a research paper about HINO Ashihei and classical

Chinese literature titled “East Asia in Modern Japanese Literature” (in Japanese). On the roundtable discussion, Prof. NOMA Haruo presented a report on “Hue from a Peripheral Approach,” and Prof. KUMANO Takeshi on “The UNESCO World Heritage Site at Ifugao.” The report by Prof. NOMA was about research results of our periphery project in Hue, Vietnam, on which ICIS has invested particular efforts. Attended by approximately 60 to 80 participants, the symposium made great advances toward constructing an international academic network through heated discussions on cultural interactions in East Asia.



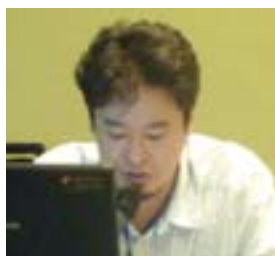
* International Convention of Asia Scholars 6

From August 6 to 9, 2009, the International Convention of Asia Scholars (ICAS) 6 was held at Daejeon Convention Center, Korea, and ICIS participated by organizing an institutional panel, “The Potentiality of Peripheral Approaches in the Study of Cultural Interaction Studies on East Asia.” ICAS is one of the largest international congresses held in English for Asian studies. More than 1,000 participants contributed to a wide variety of panel sessions, promoting broad discussions.

Prof. ODA Yoshiko chaired the ICIS institutional panel on August 8. The presenters were Prof. FUJITA Takao (Deputy Director of ICIS) and Dr. OKAMOTO Hiromichi (COE-PD) from ICIS, with invited panelists Dr. ONISHI Hideyuki of Doshisha Women’s College of Liberal Arts and Dr. KIMURA Mizuka of Osaka University. The panel was very successful in promoting meaningful and productive discussion in such a limited time. In the discussion, the equivocality of “periphery” and diverse images of “center” were harbored by each “periphery,” confirming the potential for the interdisciplinary research.

The titles of the presented reports are as follows. All the presentations and Q&A sessions were given in English.

- FUJITA Takao
“Hexi (河西) of the Han Period: A Case of Self-decision to Periphery”
- OKAMOTO Hiromichi
“The Function of the Kingdom of Ryukyu in the Regional System: Peripherality as its Strategy”
- ONISHI Hideyuki
“Formation of the Ainu Subsistence Strategy by Economic and Political Influences from Mainland Japan”
- KIMURA Mizuka
“Marginality as a Strategy on the Myanmar-China Border: A Case Study of Yunnanese Muslim Migrants in Postcolonial Myanmar”



International Symposium co-hosted by ICIS and the Faculty of History, Hue University of Sciences

* Culture and History of Hue: From the Perspective of its Relations with the Surrounding Villages and Outside Regions

Promoting our research in Hue, Vietnam through academic exchanges with Vietnamese scholars, ICIS co-hosted an international symposium with the Faculty of History, Hue University of Sciences from September 5 to 6, 2009 at Hue University of Sciences.

The symposium aimed to analyze historical and cultural phenomena of Hue through the outer-port villages, peripheral villages of the capital holding many local documents, as well as through relations between Hue and outside with the local history of Hue before the Nguyen dynasty. From ICIS, Prof. NOMA Haruo presented a report on a comparative study of Hue and Hikone in Shiga Prefecture from the perspective of historical geography, Ms NGUYEN Thi Ha Thanh (COE Research Assistant) presented an analysis of the cadastral data at the settlement in Hue, and Dr. NISHIMURA Masanari (COE Assistant Professor) reported on the castle site of Hoa Chau located in the northern suburb of Hue extending from the Champa period to the Tran (陳) dynasty. In addition, Prof. SUENARI Michio (former professor of the University of Tokyo) and Dr. KIMURA Mizuka (Osaka University) presented research on religious faiths in Ming Huong and ancestor rituals, Dr. ONISHI Kazuhiko presented on beliefs in the goddess Jiu Tian Xuan Nü (九天玄女), and Dr. HAYASHI Hideaki (Faculty of Science and Engineering, Waseda University) on regionality and the formation process of architecture in Hue. From the

Vietnamese side, research was presented by scholars from the Faculty of History at Hue University of Sciences, Hue Monuments Conservation Center, and the Hue branch of Vietnam Institute of Culture and Arts Studies, and so on.

The symposium was held in the middle of our fieldwork, so there were some difficulties in preparing and translating papers. Nevertheless, the conference was a great success, with nearly 100 participants, and given high compliments appreciating the session filled with exciting reports based on substantial researches.

The proceedings of the meeting will be printed in Vietnamese language by the end of this fiscal year, and ICIS is also planning to publish these reports in Japanese language for the next fiscal year.



International Symposium

* Cultural Interaction in East Asia – Academic Dispute and Common Recognition

From September 19 to 20, 2009, ICIS co-hosted the international symposium, “Cultural Interaction in East Asia – Academic Dispute and Common Recognition,” with the Institute of Japanese Culture of Zhejiang Gongshang University in Hangzhou Province, China. Over 100 scholars participated, ensuring very active discussions. Nine scholars from ICIS participated in the symposium. Prof. FUJITA Takao gave a keynote speech titled “Contemporaneity in East Asia,” followed by reports in a section meeting led by Prof. MATSUURA Akira titled “Information on the First Opium War Brought to Japan by Sailing Boats of the Qing Dynasty,” and then



by Prof. MASUDA Chikako titled “An Evaluation of Proletarian Literature in Japan and China.” Our COE Research Assistants also presented reports, such as Ms. KUMANO Hiroko on “Academic Exchanges in Chinese Medicine between China and Japan Appearing in Japanese Reprints and Annotations in the Edo Period,” Ms. MIYAJIMA Junko on “Comparative Studies between China and Japan on Acceptance of Equivalent Terms in the Translation of Chinese Buddhist Scriptures,” Mr. DONG Ke on “Studies on Epidemic Causes Before the Heian Period,” Mr. ZHENG Jiexi on “The Death Notice of Toyotomi Hideyoshi Spread into the Ming Dynasty and Korea in the 20th Year of the Reign of the Wanli Emperor,” Ms. TANAKA Azumi on “Activities of Japanese Scholars in Early Meiji Taiwan,” and Ms. FENG Heyang on “The Acceptance of Lacquer Works in the Qing Dynasty.”

This international symposium provided significant opportunities for the young enthusiastic scholars to present and exchange their ideas, and offer flourishing arguments beyond the barriers of language, age, and academic position.

* Educational Situation in ICIS

* Report on the 13th Asian Studies Conference Japan

From June 20 to 21, 2009, the 13th Asian Studies Conference Japan (ASCJ) was held at Sophia University, Yotsuya Campus in Tokyo. In addition to Kansai University ICIS Director, Prof. TAO Demin, a research assistant (RA) and five Junior Assistants (JAs) from ICIS took part in the meeting to present papers.

ASCJ is hosted by the Association for Asian Studies (AAS) and is one of the largest annual Japanese conferences held in English in the field of social sciences. Most scholars participated from the United States and Japan to present their research over the two days. ICIS participants presented papers took part in the post-discussions at two sessions, titled “City, School, Enterprise, and Government: the Changing Landscape of East Asian Societies in the 19th and early 20th Centuries” and “Reflection of Modern China in Foreign Eyes : A Study of Journals, Novels, and Critics from the Perspective of Cultural Interaction and Cross-cultural Understanding.” We tried to participate in as many sessions as possible to contribute to the discussions. We actively exchanged academic opinions with many scholars from other institutions, such as the University of Tokyo, Harvard University, and others.

It was notable that many young students of ICIS from the

Master’s Course program presented their research papers. In comparison, from the other institutions most presenters were professors and post-doctorates. We were the youngest participants. It is a great opportunity for young scholars like us to discuss with such distinguished scholars. The conference provided us a great opportunity to experience the latest top research in Japanese and Asian studies, as well as improve the English language presentation skills of the young scholars. (XU Xiaochun M2)



* ICIS Peripheral Project, Hikone-so

On July 12 and 13, 2009, Ph.D. students and some younger students of Cultural Interaction Studies took part in an intensive training at Kansai University Seminar House Hikone-so. This was part of the “periphery” project being promoted by Kansai University G-COE Program, and aimed to prepare the students for the fieldwork research in Hue they would conduct in September.

On the first day, we arrived at Hikone-so. Soon after a short orientation by the professors, we were told to start the research in Hassaka-cho. Each of us, given a map of Hassaka-cho, conducted respective fieldworks focusing on history, geography and other cultural phenomena. Sudden fieldwork in an unfamiliar place was a practice situation for the fieldwork in Hue.



I was a masters student majoring in Japanese pre-modern history, and it was really the first time for me to do research other than on historical documents. Nevertheless, as I was gazing over the given map, a research idea came to me: “the relationship between Lake Biwa and the

people of Hassaka-cho.” I was thinking how people living beside the largest lake in Japan could not live without having nothing to do with the Lake.

So I boldly started my ever first fieldwork. For the first 2 or 3 interviews, it was difficult to explain my intention to the interviewees. As I continued the interviews, I felt that I needed to draft detailed plans and questionnaires, and that a broad research theme is not enough for successful interviews.

It was extremely hot that day, and we had been sweating a lot doing the fieldwork. However, I managed to figure out that the lifestyle in Hassaka-cho had completely changed after the construction of the lakeside expressway. We had a meeting to share the respective research gains after the fieldwork. People with different interests obtained different kinds of information. It was a good opportunity to realize that a variety of perspectives can provide a multidimensional understanding of Hassaka-cho.

We started the new program from April as Cultural Interaction Major students. Since each student had their own research theme, it was somewhat difficult to share opportunities in undertaking cooperative research. This intensive training camp made us closer in establishing relationships. It was also a fruitful experience to actually see research methods used by professors and elders.

I hope that those who participate in next year’s fieldwork fully utilize such a great opportunity.

(TANAKA Azumi D1)



Part Four

Meals for the Ancestors

MATSUI Makiko (Research Assistant, ICIS)

The word “meal” is not necessarily related to living beings. The living also offer meals to the deceased, especially for their ancestors. The most notable example is ancestor worship.

Jia Li (家礼 / Family Rituals) is a textbook of the typical family rituals in Confucianism written by Zhu Xi (AD 1130–1200) in the Southern Song dynasty. Most rituals for the deceased had been in complicated Buddhist style. Zhu Xi was very concerned with this, so wrote a textbook on simple and easy Confucian rituals that anyone could practice at home. According to *Jia Li*, for ancestral offerings “vegetables, fruits, liquor, and feasts should be prepared.” The ‘Mei Wei She Zhuan Zhi Tu (layout of offerings of seasonal sacrifices for one’s deceased father and mother)’ presents a concrete layout plan of the offerings in a picture.



【‘Layout of various seasonal food offerings for one’s deceased father and mother’ in *Jia Li* (家礼 / Family Rituals, printed in 1792)】

in aspects related to “meals.” *Tou Gen I Ji* (桃源遺事), a biography of Mitsukuni, recounts how Mitsukuni felt it more appropriate to offer tea and confectionery instead of liquor and meat, even if it did not conform to Confucian rituals. In fact, Mitsukuni would have vegetarian meals at anniversary memorial services and monthly memorial services. As is shown, Japanese ancestral rituals have been influenced by Confucianism to a certain extent, while they also show some aspects developed independently according to contemporary social current and customs in Japan.

In Japan, we have a custom of offering meals three times a

day—breakfast, lunch and dinner—to deceased ancestors just as we do for the living. The author’s grandmother also does so every day at home. Offering meals to one’s ancestors is an everyday custom, rather than a act for special rituals.

Japan is not the only country following this custom. The author conducted research of ancestral halls in Vietnam in 2009, and found that all of them always have simple meals offered. The meals there were too frugal to be classified as part of special rituals. It rather looked like people offered the meals every day. This is the exactly the same action that the author’s grandmother does at home, preparing everyday meals offered to the ancestors.

Zhu Xi was fully aware of how difficult it was to continue practicing traditional Confucian rituals. He must have hoped that many people would practice simple, but affectionate rituals, free from complicated rules and forms. He wrote *Jia Li* as a simple and practical textbook to help propagate Confucian rituals among the ordinary people. This must be the case of ancestral rituals in general, as well.

During the Edo period, Mitsukuni reflected on traditional Japanese customs and the contents of offerings and adopted vegetarian meals in order to embody respect for the ancestors, which does not necessarily correspond to Confucian rituals. Nowadays in Japan as well as in Vietnam, offering simple everyday meals to



【Offering at an ancestral hall in Vietnam】

one’s ancestors is a sign of showing them respect and affection. This custom is no different from the rituals practiced by Zhu Xi and Mitsukuni. Love and respect for one’s ancestors embodied in such meals for ancestors seem to be a universal sentiment beyond time and space.



Activities (2)

《 Faculty Seminar 》

ICIS Faculty Seminars from May to October 2009 are described below.

The 20th ICIS Faculty Seminar : May 29, 2009

Nicola DI COSMO
(Professor, Princeton Institute for Advanced Study)

A Cross-Cultural Perspective of the Manchu Idea of “Just War”



Prof. DI COSMO sees war as a form of cultural contact on a large scale, and presented a research report on the approval of “just war.” The reason and authority to start war (*jus ad bellum*) and appropriate fighting behavior (*jus in bello*) are the significant factors used in justifying war. Models of these had been seen in India,

Europe and many parts of China. He continued his report by analyzing the motives for commencing wars with an example of the Jurchen people at the time of Nurhachi’s Reign, and pointed out that Martino Martini’s *De Bello Tartarico Historia* also includes the reasons the Qing dynasty used to justify commencing wars.

KIMURA Masato (Director, Research Department, Shibusawa Eiichi Memorial Foundation)

Rethinking SHIBUSAWA Eiichi and the Honorary Commercial Commissioners of Japan to the United States of America : its Centennial Anniversary



This report analyzed international relations after the Russo-Japanese War from the perspective of commercial commissioners, looking at how the topic has often been discussed from political and cultural perspectives. In 1909, in preparation for revision of the 1858 Treaty of Amity and Commerce, U.S.–Japan, SHIBUSAWA Eiichi led a mission of honorary commercial

commissioners to the United States to compete peacefully with the U.S. for access to the Chinese market. Their mission was as important as that of the Iwakura Mission that visited the U.S. at the beginning of the Meiji period, and the commissioners successfully accomplished their mission to promote economic exchanges between the U.S. and Japan. It is notable that they also visited cultural facilities to learn about social contribution and power by U.S. businessmen.

The 21st ICIS Faculty Seminar : July 1, 2009

HUANG Chun-Chieh
(COE Visiting Professor)

Zhu Xi’s Theory of “Liyi Fenshu” and its Reinterpretation in the 21st Century

This research investigated a challenge to reinterpret Zhu Xi’s theory of “Liyi Fenshu” (理一分殊/the principle is one while its manifestations are many) and its idea concerning globalization in the 21st century. In this theory, the two concepts “Liyi” (理一) and “Fenshu” (分殊) are not in confrontation with each other; “Liyi” is included within the concept of “Fenshu.” Nevertheless, the universal and abstract “Liyi” is extracted from the special and concrete “Fenshu,” and the former surpasses the latter. The abstracted globalization (i.e., Liyi) in the 21st century would necessarily be formed on the basis of concrete interrelations among respective nations (i.e., Fenshu), which should be developed over time as Zhu Xi’s theory implies.



The 22nd ICIS Faculty Seminar : July 22, 2009

MA Debin (Lecturer, Economic History Department, London School of Economics)

Legal and Economic Changes in Pre-modern China and Europe: a Comparative Analysis

This report reinvestigated the theory of the “Great Divergence” held by the California school with an example of the relationship between the Chinese traditional legal system and commercial activities. The California school claims that standards of



development and living in the Jiangnan region in China had been no inferior to those of the core area in Europe up until the 18th century. Nevertheless, in the 19th century, while a shortage of coal prevented the Jiangnan region from entering the Industrial Revolution, an abundance of natural resources from

newly colonized continents promoted modernization in Western Europe, which created a great sensation. Dr. MA compared research done by three eminent scholars, SHIGA Shuzo, TERADA Hiroaki, and HUANG Zongzhi, focusing on the differences in pre-modern legal systems between China and Europe, to analyze the relationship between Chinese legal systems, characterized by “emotion” and “reason” and commercial development. Moreover, he pointed out that we should pay attention to the interconnections between the western and the eastern legal systems and modernization in order to analyze the “Great Divergence.”

The 23rd ICIS Faculty Seminar : September 25, 2009

FUJITA Akiyoshi (Professor, Faculty of International Culture Studies, Tenri University)

Japanese-style Developments of the Mazu cult: “Funadamashin” and “Tenpi Mazu Kanon” in the Edo Period



This report proposed how the Mazu cult had diffused and been accepted in Japan, using many photographic resources to presented it case. Since the 16th century, the Mazu cult was imported to Japan while Chinese towns had formed by many oversea Chinese people coming to Kyushu and western Japan. The imported cult changed

its form to “Funadamashin” during the Edo period through local development. Sailors had sought help from the Sea God with miraculous efficacy, seen in the development of marine transportation, and accordingly the formation of large scale markets expanded all over

Japan. As nationalism increased toward the end of the Edo period, faith in Mazu as “Funadamashin” gradually disappeared.

GU Jun (Associate Professor, Research Center of Overseas Sinology of Beijing Foreign Studies University)

Samuel Williams :

the First American Professor of Chinese

This report was about the first professor of Chinese classics in the U.S., Prof. Samuel Williams (WEI Sanwei). First, the origin of his Chinese name, “WEI Sanwei,” was explained since the Chinese pronunciation of his name sounds similar to the English pronunciation, “Samuel Williams,” and because the expression has



its source in a verse from the Analects of Confucius. Then it was introduced how Williams had also learned Japanese and studied about Japan. He had lived in China for more than 40 years, had written a technical book on the study of Chinese classics, and then was appointed as the first professor of Chinese at Yale University. Prof. GU also mentioned how Chinese studies at Yale University had been built up and developed after Williams.

The 24th ICIS Faculty Seminar : October 30 2009

NISHIMURA Masanari (COE Assistant Professor)

Fieldwork for Cultural Interaction Studies : Looking Back on our Two Years of Fieldwork in Hue

This presentation reported on the past two years of fieldwork conducted in Hue, Vietnam as part of the ICIS Periphery Project. He reported the results of research conducted over the past two years and the project plan for the coming years, as well as the significance of the fieldwork in cultural interaction studies, the process of planning and management of the research, and problems revealed by actual fieldwork, which made us reconsider what truly meaningful fieldwork for cultural interaction studies should be like.

❖ Publications

MATSUURA, Akira

East Asia from the Perspective of International Information (Kaigai jouhou kara miru Higashi Asia: Tausen-fuusetsusho no sekai)

Osaka: Shobundou Shuppan, July 2009, 492 pp. (in Japanese)

MASTUURA, Akira and BIAN Fengkui, eds.

Historical Documents Related to Pirates in the Area of the East Asian Sea of the Ming Dynasty (明代東亞海域海盜史料彙編)

Taipei: Lexis Book Co. (樂學書局), October 2009, 165pp. (in Chinese)

❖ Personnel Changes

September 20, 2009, Ms. MIYAJIMA Junko left the post of COE-RA.

October 1, 2009, Mr. WANG Hai, Ms. WANG Caiqin and Mr. WANG Xin assumed the post of COE-RA.

From November 1, 2009 to December 31, 2010, Mr. FUNG Kam-Wing (Honorary Associate Professor, The University of Hong Kong) was invited as a COE Visiting Professor.

From November 1, 2009 to January 31, 2010, Mr. WU Zhen (Professor, Fudan University) was invited as a COE Visiting Professor.

Report of Overseas Activities (from May 2009 to October 2009)

Presentations at overseas conferences

TAO Demin (Director, ICIS)

- July 4, 2009: Presented a report at an international research meeting, “The Global Lincoln,” held at Oxford University.

UCHIDA Keiichi (Deputy Director, ICIS)

- May 29, 2009: Presented a report at an international symposium held at Eötvös Loránd University in Hungary.
- September 1, 2009: Reported on ongoing research at the workshop “Cultural and Linguistic Exchange between East and West,” held at Oslo University.

MATSUURA Akira (Faculty Member, ICIS)

- May 23, 2009: Invited to present a paper at an international symposium “Japanology and Taiwanology,” held at Providence University in Taiwan.
- August 28, 2009: Presented a paper titled “Social Flow, Control and Diffusion in Modern China” at the 3rd International Academic Meeting held at Guizhou Normal University.

ODA Yoshiko (Faculty Member, ICIS)

- September 25, 2009: Presented a paper at an international symposium, “Turkey from the Perspective of Japanese Researchers,” held at Canakkale Onsekiz Mart University in Turkey.

HARADA Masatoshi (Faculty Member, ICIS)

- June 2, 2009: Presented a paper at an International Research Meeting, “Perspectives on Religion and Ritual in Early Modern Japan,” held at Leiden University.

SHEN Guowei (Faculty Member, ICIS)

- May 28, 2009: Presented a paper at an international symposium held at Eötvös Loránd University in Hungary.
- June 23, 2009: Invited to give the keynote address at the 1st Summer Seminar of Research on the History of Chinese Translation, held at Guangdong University of Foreign Studies.
- September 1, 2009: Reported on ongoing research at the workshop “Cultural and Linguistic Exchange between East and West,” held at Oslo University.

Overseas Researches and Others

TAO Demin (Director, ICIS)

- August 7 to September 6, 2009: Worked on arrangements and preparation for the agreement of academic exchange and the next annual meeting of the Society for Cultural Interaction in East Asia 2010, to be held at the Institute for Advanced Studies in Humanities and Social Sciences, National Taiwan University.
- September 18 to 23, 2009: Worked on arrangements for an international symposium to be held at Shanghai Academy of Social Sciences, and research material collection.

MASUDA Chikako (Faculty Member, ICIS)

- August 16 to 23, 2009: Conducted research and material collection on Taiwanese literature in the Japanese language at the National Central Library in Taiwan, and National Museum of Taiwan Literature.

NIKAIDO Yoshihiro (Deputy Director, ICIS)

- August 12 to 19, 2009: Conducted research on temples and mausoleums in northern Fujian Province, China.

NISHIMURA Masanari (COE Assistant Professor)

- June 15 to 23, 2009: Conducted research on material culture among Vietnamese immigrants in Thailand.

SHINOHARA Hirokata (COE Fellow)

- July 24 to August 11, 2009: Conducted research on stone monuments and sites in South Korea, and participated in field surveys of Xian and Dunhuang in China, by the Department of Korean History, Korea University.

SUN Qing (COE Post-Doctoral Fellow)

- May 24 to June 3, 2009: Conducted research at Shanghai Library and Zhejiang Archive.
- August 10 to 29, 2009: Conducted research at Shanghai Library and Guangdong Library.

WANG Dingju (COE Research Assistant)

- August 16 to September 2, 2009: Conducted archival research at the National Central Library and National Museum of Taiwan Literature, and visited local scholars.

ZHENG Jiexi (JSPS Research Fellow)

- September 23 to October 22, 2009: Conducted archival research and fieldworks on the war of aggression on Korea by Toyotomi Hideyoshi, at the Center for Japanese Studies, Korea University.

TANAKA Azumi (COE Research Assistant)

- July 28 to August 7, 2009: Conducted archival research of the Ino Collection at National Taiwan University, and other institutions.

Research reports and academic research activities related to the following events are cited in the respective articles in this issue. (The names of researchers reporting their research are in Gothic type.)

(1) International Symposium “Commonality and Regionality in the Cultural Heritage of East Asia” (p. 8): UCHIDA Keiichi (Deputy Director, ICIS), SHEN Guowei, KUMANO Takeshi, NOMA Haruo, and MASUDA Chikako (Faculty Members, ICIS).

(2) Institutional Organizational Panels at International Convention of Asia Scholars 6 (p. 8): FUJITA Takao (Deputy Director, ICIS), ODA Yoshiko (Faculty Member, ICIS), and OKAMOTO Hiromichi (COE Post-Doctoral Fellow).

(3) Fieldwork school in Hue, 2009 (pp. 6–7) / International Symposium co-sponsored with The Faculty of History, Hue University of Sciences (p. 9): MATSUURA Akira, NIKAIDO Yoshihiro, NOMA Haruo, and KUMANO Takeshi (Faculty Members, ICIS), NISHIMURA Masanari (COE Assistant Professor), SHINOHARA Hirokata and INOUE Mitsuyuki (COE Fellows), OKAMOTO Hiromichi, HUANG Yun, and SUN Qing (COE Post-Doctoral Fellows), NGUYEN Thi Ha Thanh, MIYAKE Miho, INAGAKI Tomoe, HAI Xiaofang, KAWABATA Ayumi, TANAKA Azumi, DONG Ke, FENG Heyang, and MATSUI Makiko (COE Research Assistants), ITO Hitomi, JEONG Youngsil, and CHEN Qisong (2nd-year Masters students, Cultural Interaction Studies).

(4) International Symposium “Cultural Interaction in East Asia” (p. 9) : FUJITA Takao (Deputy Director, ICIS), MATSUURA Akira and MASUDA Chikako (Faculty Members, ICIS), MIYAJIMA Junko, KUMANO Hiroko, TANAKA Azumi, DONG Ke, and FENG Heyang (COE Research Assistants).

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

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Editor's Note

What is "Send-ability"?

As is well known, the first policy objective of the ICIS academic talent training program is the "training of young scholars to be capable of facilitating the 'send-ability' of multi-lingual messages." This is why foreign language skill improvement programs are included in our curriculum, as introduced in the RA talk in the previous issue of the newsletter. Looking back at the articles in this issue, from professors to postgraduate students engaged in a wide variety of opportunities, they are experiencing the praxis of "message sending," and of course, this is very important.

Nevertheless, I believe that piling up experiences like this is not enough since "send-ability" should include the attitude of giving meaning to the act of "sending." Two things must be present and conveyed in this action: a "receiver" inherent in the act of "sending," and "motivation" by the sender. Respective researches cannot be valued from one side alone. Nevertheless, such "motivation" by the sender, who cannot help but present his/her research, would surely be reflected in its quality. How far can a researcher seriously investigate something in order to stimulate increase in his/her intellectual "motivation" to present its results? To what extent can the respective researchers truly "enjoy" this? Straightforward tactics are the only way to confront this "academic crisis."

(Editor: OKAMOTO Hiromichi)

About the Cover Photograph

Varanasi, along Ganges – the sacred place for both Hindus and Buddhists.

It is believed that those who died near Ganges at Varanasi can be released from transmigration (samsara). Many crematoria are set on the bank of Ganges. Corps of the dead are cremated there, ashes of which are thrown into Ganges.

Hindu pilgrims gather at the bank of Ganges from the dawn. People have ablution and offer a prayer, showing unchanging scenery. Hindu temples ranging along the bank are thronged with the Hindus about to start their rituals. As the morning is dawning, people at the bank increased. A day at the Ganges is about to break in earnest.

"No photographs beyond this point." A Hindu man rowing my boat warned me. We have just passed through where the corps was being cremated. Wood were piled nearby, and the smoke hung over the vicinity.

Towards the end of November, many people burning leaves can be seen all over the town. Cows strut along the main streets. Now, in the 21st century, Indians are still trying to maintain and continue the traditional lifestyle. Complete harmony of the sacred and the secular is distinct scenery of Varanasi, the sacred town.



[Photo : HUANG Yun]



Reflection 5

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