

INSTITUTE FOR RESEARCH IN HUMANITIES

STAFF AND RESEARCH PROJECTS

April 2022–March 2023

**ACADEMIC STAFF**

**DEPARTMENT OF HUMANITIES**

**Professors**

- IWAKI, Takuji, D.Litt. (Kansai U.), *Japanese Society in the 19<sup>th</sup> Century*  
KAGOTANI, Naoto, D.Econ. (Osaka City U.), *Asian Merchants' Networks and Japan's Industrialization*  
KOSEKI, Takashi, Ph.D. (Hitotsubashi U.), *Modern History of Britain and Ireland*  
OKADA, Akeo, D.Litt. (Osaka U.), *European Music History in the 19<sup>th</sup> and 20<sup>th</sup> Centuries*  
SATO, Junji, D.Litt. (U. of Tokyo), *Technology, Nature and (Post-)Modernity: A Philosophical Inquiry*  
TAKAGI, Hiroshi, D.Litt. (Hokkaido U.), *Cultural History of the Modern Emperor System of Japan*  
TAKASHINA, Erika, Ph.D. (U. of Tokyo), *Modern Japanese Arts and the West*  
TAKEZAWA, Yasuko, Ph.D. (U. of Washington), *Theories of Race and Ethnicity*  
TSUIKI, Kosuke, Ph.D. (U. of Paris VIII), *Considerations on Psychoanalytical Knowledge from the Perspective of the History of Thought*

**Associate Professors**

- FUJIHARA, Tatsushi, Ph.D. (Kyoto U.), *Reconstruction of Agricultural History*  
FUKE, Takahiro, Ph.D. (Kyoto U.), *Social Movement and Social Thought in Modern Japan*  
ISHII, Miho, Ph.D. (Kyoto U.), *Anthropological Study of Religion, Environment, and Corporeality in Africa and South Asia*  
ITO, Junji, D.Litt. (Kyoto U.), *Bandits in Modern Transcaucasia, Especially Georgia*  
KNAUDT, Till, Dr. phil. (Heidelberg U.) *Social and Intellectual History of Modern Japan*  
KOBORI, Satoru (Osaka U.), *Socio-Economic and Environmental History of Modern Japan*  
MORIMOTO, Atsuo, Ph.D. (U. of Blaise Pascal), *French Symbolism and Literary Modernity*  
NAONO, Akiko, Ph.D. (University of California, Santa Cruz), *History of "Non-Human" and the Ontology of Memory*  
SETOGUCHI, Akihisa, D.Litt. (Kyoto U.), *Biological Sciences and Nature in East Asia*  
SAKAI, Tomoko (U. of Bristol), *Everyday Ethics of Dirtiness, Disorder, Life and Danger*

**Assistant Professors**

- FUJINO, Shiori (Kyoto U.), *Reconsideration of the Importance of Playing in Modern French Literature and art*  
KIKUCHI, Akira, D.Litt. (Osaka U.), *Socio-cultural History of Modern Japanese Ethnography*

- KIM, Jihye, (Osaka U.), *A Study of Modern Kabuki Plays Focusing on the Aspects of Nostalgia, Script Improvement, and Canonization*  
OKAZAWA, Yasuhiro (Cambridge U.), *The History of Collective Knowledge Making*

## DEPARTMENT OF ORIENTAL STUDIES

### Professors

- FUNAYAMA, Toru (Kyoto U.), *Scholastic Tradition and Practice in Indian and Chinese Buddhism*  
FURUMATSU, Takashi, D.Litt. (Kyoto U.), *The Multi-state System of Eastern Eurasia in the 10<sup>th</sup> to 13<sup>th</sup> Centuries*  
IKEDA, Takumi (U. of Tokyo), *Descriptive and Historical Study on Sino-Tibetan Languages in Southwest China*  
INABA, Minoru (Kyoto U.), *History of Early Islamic Expansion to the East*  
INAMOTO, Yasuo (Kyoto U.), *History of Buddhist Art in East Asia*  
ISHIKAWA, Yoshihiro, D.Litt. (Kyoto U.), *History of the Chinese Communist Party*  
KOGACHI, Ryuichi, D.Litt. (U. of Tokyo), *History of Commentary on Classics in China*  
MIYAKE, Kiyoshi, D.Litt. (Kyoto U.), *Institutional History of the Qin and Han Dynasties*  
FORTE, Erika (Genoa U.), *Buddhist material culture in Eastern Central Asia*  
OKAMURA, Hidenori, D.Litt. (Kyoto U.), *Archaeological Study of Ancient China*  
WITTERN, Christian, Ph.D. (Göttingen U.), *Knowledgebase for Buddhist Studies, with Chan-Buddhism as an Example*  
YAGI, Takeshi, D.Litt. (Kyoto U.), *Bureaucracy in the Goryeo Dynasty*  
YASUOKA, Koichi, D.Eng. (Kyoto U.), *Methodology of Character Codes*

### Associate Professors

- HIRAOKA, Ryuji, Ph.D. (U. of Kyushu), *Traditional Science in East Asia*  
KURAMOTO, Hisanori, Ph.D. (U. of Tokyo), *Buddhist History of the Six Dynasties, Sui, and Tang*  
MUKAI, Yusuke (Kyoto U.), *Exploring Chinese Culture through Historical Archaeology*  
MURAKAMI, Ei, D.Litt. (U. of Tokyo), *Changes in Socio-economic Institutions in China during the Modern Era*  
NAGATA, Tomoyuki, D.Litt. (Kyoto U.), *Literary Theory in Medieval and Early Modern China*  
NAKANISHI, Tatsuya, D.Litt. (Osaka U.), *Historical Study of Islam in China*  
KURE, Motoyuki, (U. of Tokyo), *Research on the History of Chinese Painting*  
NOHARA, Masaki (Waseda U.), *The study of Old Chinese Phonology*

### Assistant Professors

- FUJII, Noriyuki, D.Litt. (Kyoto U.), *History of the Bureaucratic System in Ancient and Medieval China*  
MIYA, Noriko, D.Litt. (Kyoto U.), *Cross-cultural Exchanges in the Mongol Period*  
MORIOKA, Tomohiko, Ph.D. (JAIST), *Architecture of Text Representation Based on Information about Character Definition*  
SHIRASU, Hiroyuki, Ph.D. (JAIST), *Logical Investigations of the Object in East Asian Studies*  
TAKAI, Takane (Kyoto U.), *History of Chinese Furniture*  
TSURU, Shuntaro, Ph.D. (Kyoto U.), *Transformation of Agricultural Economy and Autonomy in 20<sup>th</sup> Century Taiwan*

YANG, Weigong (Kyoto U.), *The Acceptance of Chinese Operas and Novels in Japan since the Early Modern Period*

## VISITING SCHOLARS

### Visiting Professor

CHRISTY, Alan Scott (Associate Professor, University of California, Santa Cruz), *Yaeyama Wartime Malaria: Imperialism, Science and the Politics of Memory*

FENG, Jiren (Associate Professor, University of Hawai'i at Hilo, College of Arts and Sciences), *Philological Studies of the Yingzao Fashi (Building Standards)*

LIN, Li-Ping (Professor, National Taiwan University), *Considering the Features of the Kyoto Language from an Outside Perspective*

YI, Lidu (Associate Professor, Florida International University), *Devotional Practices and Rituals in the Dissemination of Buddhism on the Silk Road in the 3rd to 6th Centuries*

ZHANG, Xi (Professor, Minzu University of China), *A Comparative Study on Disaster and Cultural Heritage between Japan and China*

## HAKUBI RESEARCHERS

(Kyoto University, the Hakubi Project: <http://www.hakubi.kyoto-u.ac.jp/eng/eng.html>)

### Program-Specific Associate Professors

AMANO, Kyoko, Ph.D. (Freiburg U.), *The Language and Socio-cultural Background of the Ancient Indian Ritual Literature*

CHING Chao-jung (Collège de France), *Boom of Writing and Rise of "Huns" in Inner Asia*

NISHIDA, Ai (Kobe City University of Foreign Studies), *A Study for the Old Tibetan Inscriptions Among Western Tibet*

OMATA RAPPO, Hitomi (Kyoto U.), *The Birth of the Japanese Saints and Race: A Survey of the Image of Japan from the Modern to Contemporary European Mindset*

### Program-Specific Assistant Professor

HIYAMA, Satomi, Ph.D. (Free U. of Berlin), *Reconstructive Study on the Buddhist Culture in Central Asia on the Basis of Research on the Mural Paintings of Kucha*

OTANI, Ikue (National Museum of Ethnology), *Han-Xiongnu Interaction and the Society of Xiongnu: Consideration Based on Archaeological Evidence*

## RESEARCH SEMINARS

### JOINT RESEARCH CENTER

#### (DIS)CONTINUITY OF JINGXUE FROM THE QING PERIOD THROUGH TO THE MODERN AGE: FROM THE PERSPECTIVE OF MULUXUE

(Coordinated by Norihito TAKEMOTO, April 2020–March 2023)

China has its own traditional scholarship, which has undergone a great deal of change throughout its long history. The purpose of this study is to clarify the (dis)continuity of Chinese scholarship from the Qing period to the modern era using the following perspectives.

First, based on Zhang Xuecheng's contribution to Muluxue, we look for those opportunities in the history of scholarship throughout the Qing period that have allowed for the transformation of Jingxue into various academic disciplines, including history. Zhang's Muluxue traced the origins and development of scholarship, classified it, and tried to present it in a unified manner. The theory of "Liu Jing Jie Shi (the Six Classics are all history)" does not necessarily only apply to the transformation "from Jingxue to history."

Second, we trace how the commonly held understanding of Qing scholarship such as the interpretation of the theory of "Liu Jing Jie Shi" was established by reviewing the discourse on the history of scholarship that has occurred since the late Qing period.

Finally, we combine these two points of view to provide a bird's-eye view of the (dis)continuity of Jingxue from the Qing period through to the modern era.

#### ECOLOGIES OF EXPERIMENTALITY: A COMPARATIVE APPROACH TO MULTISPECIES COEXISTENCE IN THE ANTHROPOCENE

(Coordinated by Gergerly MOHACSI, April 2020–March 2023)

From randomized controlled clinical trials of pharmaceutical products to the field testing of genetically modified organisms or smart city experiments, in the past half century the site of scientific testing has expanded from the laboratory to society at large with all its political and ethical implications. These changes have been prompted by the increasing level of lay expertise and public participation in technological innovation, as well as by the rapid progress of data processing and computational infrastructures. We call the wide-ranging consequences of this transformation "experimentality." How has this public participation in experimentation reshaped the relationship between humans and other living things? In what sense can techno-scientific innovation be thought of as the ontological ground for multispecies togetherness in the Anthropocene? To answer these and other intellectually pressing questions, this project will engage in a comparative discussion with specialists in the environmental humanities in and outside Japan by building on existing theoretical frameworks such as Umwelt (*kansekai*) and *kyōsei* (togetherness). The aim of the project is twofold. First, it explores the political, scientific and affective re-construction of 'multispecies togetherness' in the Anthropocene through specific case studies and comparative analysis. Second, it provides a methodological ground to engage with the lateral move in the humanities by creating an experimental space for the ethnographic study of multispecies coexistence.

## ESTABLISHING DISASTER HUMANITIES IN EAST ASIA

(Coordinated by Yoshiyuki YAMA, April 2021–March 2024)

Modern society is being adversely affected by serial invasions, such as large-scale natural disasters triggered by climate change, environmental destruction on a global scale, and infectious disease outbreaks that threaten humankind. Thus, we are exposed to “Persistent Disruptive Stressors” (PDSs), which constitute a powerful force that drives re-creation, as advocated by Norio Okada, a comprehensive disaster management scholar.

East Asian countries are geographically contiguous, have close historical ties, and share similar climatic conditions, resulting in a similarity among natural disaster characteristics. This human-economic relationship is also evident in the current pandemic and responses thereto. Moreover, since East Asian nations have a number of social issues in common, such as low birth rates, aging of societies, and population decline, it is possible to comprehensively understand these East Asian characteristics as common PDSs.

The purpose of this study is to 1) broadly identify “disasters” as PDSs and comprehensively review the history of disaster response in East Asia; 2) investigate common characteristics of East Asia and different regional aspects by considering historically formed thinking, cultures, and social relations in respect of disasters as “practical knowledge on sustainability”; and 3) outline and propose a direction for establishment of “East Asian disaster humanities.”

## EVOLUTION OF THE INDIAN ONTOLOGY IN THE CYCLIC IMAGE: FOCUSING ON THE DEVELOPMENT PROCESS FROM RITUALISTIC THOUGHTS TO PHILOSOPHICAL VIEWS

(Coordinated by Hideki TESHIMA, April 2022–March 2025)

Since the first millennium BCE, Indian people have developed viewpoints for understanding how the world and living things exist, especially involving a cyclic image, such as that “the world repeats its emersion and destruction forever” or that “all living things are in a continual cycle of birth and death.” From those, they have yielded the methodology of “reincarnation” based upon the notion of karmic retribution and that of the “cosmological cycle of four Yugas,” apparently inspired by the periodicity of the natural world. The former is the representative methodology regarding living (including human) beings, and the latter concerns the world, which encompasses lives. Cognate thoughts about the way of existence were spread to many Asian countries/regions by the dissemination of Buddhism and Hinduism, which functioned as conveyors of Indian thoughts, and, subsequently, the culture and society of each country/region, including Japan, were deeply influenced by them. The “cyclic image” upon which the thoughts in question are commonly based, however, has been paid little attention by scholars because they tend to explore both the methodologies—the existence of living things and that of the world—separately. In this research project, we attempt to clarify the process of the emersion and evolution of the “Indian ontology in the cyclic image,” in which both types of methodology are meaningfully integrated and related to each other. This research will provide fresh insights into the socio-cultural basis common among South, East, and Southeast Asian countries/regions.

## AN INTERDISCIPLINARY STUDY ON THE BEHAVIOR AND EXPRESSION CONCERNING “WHAT WE CANNOT SPEAK ABOUT” - WITH A FOCUS ON THE LANGUAGE AND TRANSLATION OF CHAN/ZEN BUDDHISM”

(Coordinated by Yangsheng HE, April 2022–March 2025)

Against the backdrop of globalization and the evolution of AI in modern society, what is the ultimate significance of “words” and “translations”? This research project focuses on the issue of “words” and “translation” and analyzes examples found in Chan/Zen Buddhism. The core concept of “no attachment to words” (不立文字) in Chan Buddhism is indicative of a negative attitude toward “words,” whereas a voluminous amount of direct quotations from Buddhist monks, *koan* (公案), and Buddhist lineages are well preserved in documents. To what extent could we understand and explain this paradox? One opinion highlights the fact that “one must be silence about what cannot be spoken of” (Wovon man nicht sprechen kann, darüber muss man schweigen). It is undoubtedly true that silence is emphasized in Chan/Zen Buddhism, yet occasionally a practitioner is also required to “speak”! The Japanese Zen Master Dogen completed very important Japanese works by incorporating Japanese, Chinese and medieval Chinese vernacular terms into his discourse. What is then the role that Dogen played in the Japaneseization of Zen? Since Chan/Zen has been introduced to the West through translations in modern times, Chan/Zen Buddhism in the English and French contexts is being decontextualized along with its contact with different cultures. What is the effective analytic method for the nature of “cross-boundary” in Chan/Zen? This research group, which consists of domestic and foreign scholars, will strive to address the issue of “words” and “translation” in Chan/Zen Buddhism in a modern context.

## NEW SOCIO-ENVIRONMENTAL THEORIES FOR A POST-PANDEMIC WORLD

(Coordinated by Toyoko KOZAI, April 2021–March 2024)

The COVID-19 pandemic has caused fundamental disruption not only in the politics and economies of countries around the world but also in people’s perspectives on society and nature. In addition to the enormous damage caused to human society by discrimination and adverse economic conditions, the alarm is being raised over the frequency of contact between viruses and humans brought about by overdevelopment. However, despite the huge volume of historical information regarding infectious diseases, humanities researchers have not been able to fully disseminate new perspectives on society, nature, and future planning. In this project, the history of infectious diseases, particularly the primary sources of the Spanish flu outbreak, which occurred about 100 years ago, will be organized and compiled for practical use in both the current crisis and subsequent pandemic crises. Concurrently, the author will present a series of online lectures on pandemics. Thus, this project seeks to formulate humanistic knowledge for the reconstruction of integrated perspectives on society and nature in response to a time in which various values are being shaken.

## A STUDY OF HORSE CULTURE IN EASTERN EURASIA

(Coordinated by Naoto ISAHAYA, April 2021–March 2024)

It has long been revealed that Eastern Eurasia – including even China–came a late “second” to the West in adopting the utilization of domestic horses and horse-drawn vehicles. From the latter half of the 1st millennium B.C. through the first half of the 1st millennium A.D., how people used horses

in war changed drastically, from the use of chariots to riding on horseback. And the methods used in the domestication of horses and riding rapidly spread to new areas. The appearance of horses on the Japanese archipelago can be seen as the final phase of this change. Thus, it is possible to present a rough overview by connecting research results for individual regions and periods. However, there are few consistent studies on the emergence and popularization of domestic horses, chariots, and horse-riding in Eastern Eurasia and the subsequent development process based on archaeological data. In light of these issues, this study provides some clarity regarding equine culture and horse breeding in China, the Korean Peninsula, and the Japanese archipelago using archaeological materials and historical documents comparing developments in these areas with those on the Eurasian Steppes.

#### THE SECOND WORLD WAR IN PERSONAL PERSPECTIVES

(Coordinated by Toshihiko HAYASHIDA, April 2022–March 2025)

The First World War, which was investigated by the research project, ‘A Trans-disciplinary Study of the First World War,’ conducted at the Institute from 2007 to 2015, was the foundational moment of the modern world. A vital question to be inquired next is: what kind of modern world emerged out of ashes brought about by the First World War? In tackling the question, the thoroughgoing reconsideration of the Second World War, another global convulsion within twenty years since the end of the first, is nothing but indispensable.

The proposed research project attempts to portray a fresh and updated overall picture of this traumatic catastrophe by putting emphasis upon human perspectives of the war. As Ian Kershaw points out, the Second World War was ‘a war of apocalyptic proportions,’ which provoked unparalleled violence and barbarity. The war certainly brought ‘an assault on humanity unprecedented in history.’ Especially the genocidal mass murder of Europe’s Jews was ‘the lowest point of mankind’s descent into the abyss of inhumanity.’ Hence the task of turning the numbers of the fallen back into people, raised by Timothy Snyder, is severely posed to all of us as researchers and humanists. Human perspectives adopted by the proposed project may well be meaningful in challenging this formidable task.

The proposed project intends to inherit the academic achievements of the research project, ‘Humanities in the twenty-first century,’ which has vigorously been discussing the possibility of ‘humanities beyond 2020,’ as well as those of ‘A Trans-disciplinary Study of the First World War’ project.

#### RECONSIDERING “JAPANESE TRADITIONAL CULTURE”

(Coordinated by Michi SHIGETA KOGACHI, April 2020–March 2023)

This project addresses so-called “Japanese traditional culture:” the *geidō*-culture such as the tea ceremony, the Noh performance, the flower arrangement, the kemari (traditional Japanese football game), and other forms of art as well as architecture, gardens, paintings, and artifacts which comprise the space of it. This kind of culture has been regarded as an important part of “Japanese traditional culture” since the Meiji era, subsequently introduced to the West by D. T. Suzuki and Shinichi Hisamatsu, stating that their spirits were underpinned by “Zen.” Since then, scholars who study this kind of culture seemingly supported this judgement.



These positions and explanations of *geidō*, however, do not reliably reflect its reality from the Medieval Ages: 1. In the historical context, such “Japanese” culture was deeply influenced by the continental culture; 2. *Geidō* cannot be roughly recognized to be derived from Zen, but rather influenced by ancient Chinese Confucian rituals, neo-Confucianism of the Song-Yuan dynasties, and the Chinese Buddhist sects other than Zen as well; in short, it consists of the complexity of the various ideological and cultural elements; 3. The term “traditional culture” in the Modern era was newly introduced in order to give it some authority in its competition against the West. Its introduction had a meaningful effect, however, as such term easily gives us an impression, opposite to the fact, as if *geidō* had not changed since ancient times. On the contrary, not only in the Premodern era but also from the Modern era up to the present, new elements have been added and transformations occurred in response to social situations of the time.

To obtain a new perspective to overcome former understandings of *geidō* as “Japanese traditional culture,” this research project presents some historical and empirical studies focusing on various aspects which have been overlooked.

#### ORIGINS AND TRANSFORMATIONS OF BUDDHIST ASTRONOMICAL DOCTRINES

(Coordinated by Hiroyuki KOBAYASHI, April 2021–March 2024)

In this research, we examine astronomical doctrines found in Buddhist sutras in order to elucidate their multiple origins and transformations. Some Buddhist sutras are known to contain various theories concerning cosmic structure, solar and lunar motions, calendar systems, astrology, etc. Originally formulated in different times and circumstances, these teachings underwent substantial transformations, adapting to local cultures and societies in the process of diffusion from India to China, then to Korea and Japan.

To trace their actual processes, we focus on the “Bonreki”, a Buddhist astronomical campaign advocated in 19th-century Japan, and attempt to shed light on the origins and transformations of doctrines exploited thereby. “Bonreki” proponents garnered information from many sutras to reconstruct the Buddhist universe with Mount Sumeru at its center. By examining the provenance of doctrines while paying due attention to their discrepancies and redundancies, we aim to gain an understanding of a long and broad-ranging series of cultural transmissions and to critically surpass the “Bonreki” itself.

#### JOINT RESEARCH CENTER (Early-Career Scholars)

##### INTERDISCIPLINARY STUDY ON MEDIA PRACTICES IN THE COLLECTIVE PRODUCTION OF SCIENTIFIC KNOWLEDGE

(Coordinated by Ken KAWAMURA, April 2022–March 2023)

Laboratory studies pioneered by Latour and Woolger have demonstrated the potential of investigating how products of scientists’ local and collective activities are transformed into objective knowledge applicable beyond specific time and place. This topic can be pursued in a broader field of social studies and humanities. In line with this interdisciplinary perspective, our study focuses on how various media are employed to produce, transform, and distribute scientific knowledge.



## **PUBLIC SECURITY FORCES UNDER MAO**

(Coordinated by Jun ZHOU, April 2022–March 2023)

This research analyzes how the Chinese government managed social stability in Mao's era. Unlike existing literature that adopted the ideological approach and highlighted the effectiveness of self-criticism and mutual criticism of ordinary citizens, this study unravels the crucial role of public security institutions and their evolution process. Specifically, using archive data collected from the Institute for Research in Humanities, Kyoto University, this research discusses how specifically public security policies managed social stability via monitoring ordinary citizens and secretly arresting “counter-revolutionaries”. It posits that public security organizations serve as organs of violence that helped consolidate CCP rulership by effectively controlling revolutionary social forces and preventing them from growing into influential rebel power. This research shed light on the function of secret state repression in Mao's era by clarifying the role of public security organizations, a relatively less touched area due to the confidential classification of credible data. It also contributes to a deeper understanding of political control in totalitarian regimes.

## **DEPARTMENT OF HUMANITIES**

### **ART AND SOCIETY: THE VARIOUS ASPECTS OF CREATIVE ACTIVITIES IN THE MODERN AGE**

(Coordinated by Erika TAKASHINA, March 2020–April 2023)

In recent years, a growing amount of research has focused on examining art from a more multi-faceted perspective by looking into its connection with history, culture, and society. For example, while conducting research on artists and artworks is fundamental to the field of art, a variety of other approaches to the subject are now being examined as well, such as various art movements, urban and lifestyle culture, shifts in the art market, changing patrons, cultural support, the development of journalism and critique, advertisement and art, the diversification of exhibition spaces, widening the scope of activities at museums and art galleries, as well as research on the recipients of art. This joint research project will contribute further by inviting researchers from other fields, such as those of history, literature, film, and design, to participate in workshops that attempt to clarify, in a broad sense, the various segments of connections that artworks and artists have with our society in the modern age. Essentially, we would like to explore the various aspects of art in society by examining specific works and materials, or perhaps the actual artists and events. Depending on the situation, these meetings will be conducted at an art gallery or museum and make the area where displays and exhibits are held the place of study.

### **A COMPARATIVE STUDY OF CLASSIFICATION AND RACIALIZATION**

(Coordinated by Yasuko TAKEZAWA, March 2020–April 2023)

This project aims to examine the ways in which people in certain societies or regions categorize others, label and racialize them—resulting in the production and reproduction of various forms of socio-economic inequality. It investigates the markers mobilized to categorize and racialize others, whether they are visible phenotypical differences, invisible and mythical bodily features, or cultural embodiments of perceived “differences,” which may relate to the unequal distribution of resources

and power. The project addresses how various processes of racialization are reproduced or transformed over the years.

We will conduct this project using several different approaches. One approach is based on an international comparison between various websites, written in Chinese, Japanese and English, relating to genetic testing. It is organized around the research subjects' "discovery" of their respective ancestries. It is a collaborative study between researchers from both the humanities and genetics studies. Another study, comprising mostly cultural anthropologists in different countries, will attempt to identify and analyze different modalities of visibility/invisibility in racialization based on a synthesis of several intensive ethnographic case studies. A third project is a second-time collaboration with the TEPSIS of EHESS in France (L'École des hautes études en sciences sociales). Here, we will focus on human migration, categorization, and racialization in both the Trans-Pacific and the Trans-Atlantic regions.

This project will result in new contributions to the literature in each of the collaborating fields by shedding new light on conjunctions between Trans-Pacific and Trans-Atlantic experiences of racialized differences and inequalities.

#### FAMILY AND LOVE STUDIES

(Coordinated by Ichiro TOMIYAMA, April 2022–March 2025)

Conflicts among family members, spousal and child abuse, and poverty among single-parent households are all familiar family problems but have been aggravated by the Covid-19 pandemic. Yet, we have not freed ourselves from the ideal of the nuclear family, a group consisting of a heterosexual couple and their children, being united by a sense of intimacy and love. Clearly, this ideal no longer reflects real family life, where more people are in non-heterosexual relationships, more women participate in the labor force and more children are born with assisted reproductive technology. Family laws and policies in Japan, however, are based on a model of the nuclear family consisting of a working father, a housewife mother, and their biological children, and therefore disseminate the ideal image and encourage the practice of the nuclear family, making it hard for married couples to have separate family names and civil codes regarding the legal status of a child born after divorce to be revised.

We aim to construct new models for the family that can accommodate the diverse practices of family life across the globe by bringing together legal, institutional, historical, sociocultural, medical, and philosophical insights and conducting comparative studies of family life in different cultures. What makes our project unique among the previous studies of the family is our focus on "love"—love in a couple, love in the family, love between parents and children, and love of children for their parents. Perhaps, the vital role of the nuclear family, organized around its ability to integrate sexuality, reproduction, and nurturing of the next generations under the banner of "love," has come to an end. Nevertheless, it survives as a moral value in the name of "family bonds." It is, therefore, an urgent task to make visible driving forces behind and discursive operations through which the idea of the nuclear family continues to survive.

## FRENCH SYMBOLISM AS THE STARTING POINT OF THE POST-HUMAN ERA

(Coordinated by Atsuo MORIMOTO, April 2021–March 2026)

The important factors in 19th-century European development—capitalism and technology, literacy rates and publishing, secularization, or de-Christianization made decisive with the advent of the Third Republic—not only determined the direction of modern society and public thinking but also created a critical consciousness regarding that situation. French symbolism was its precise expression. Although the symbolists displayed hatred of bourgeois society and industrial capitalism, they regarded technology, finance, and economics as essential themes of their reflection. And, in an age when traditional faith had lost its influence, they sought a new relationship with “transcendence.” It is against this background concerning society, technology, and religion that symbolism pursued new modes of literature and the arts through various techniques, such as free verse and internal monologue. However, because it resulted from a critical consciousness of the socially determined self, this technical revolution was inevitably accompanied by a revolution of the self; a poet is a person who not only writes a piece but changes his/her own existence through such production. Today, new technologies have radically changed the world, and the global economy, together with financial capitalism, dominates it. We enjoy their benefits but, at the same time, we feel greatly suffocated because of them. Although traditional faith is in its death throes, fundamentalisms and new cults are exerting growing influence. Feeling that “the end of the world” is near, we seek a new mode of existence that will come after the “human” in the modern sense. These problems we face in this post-human age share much with those that symbolism tackled in the second half of the 19th century. The purpose of this study is to reconsider symbolism from multiple perspectives as the “starting point” of the post-human era and to posit some suggestions that may allow us to understand our times.

## FUNDAMENTAL RESEARCH CONCERNING RESEARCH RESOURCES ON MODERN AND CONTEMPORARY JAPAN

(Coordinated by Satoru KOBORI and Takahiro FUKU, April 2022–March 2025)

This research group aims to organize, preserve, and release to the public the research resources on modern and contemporary Japan held by the Institute for Research in Humanities, Kyoto University, and other institutions. Until now, Institute for Research in Humanities has had research resources collected by the Japanese Division. In recent years, through the Miyako Academic Resources Research and Utilization Project, a large number of research resources have been accumulated. Although some of these are still in the process of being organized, we aim to actively contribute to the Joint Usage Center and Joint Research Center by organizing and releasing them in the future. In addition, we would like to have researchers from other institutions actively participate in this research group to promote the sharing of research resource information and collaboration in the work of organizing and publishing. The organization and disclosure of these research resources are not only essential for the future development of the humanities as a basic research field but also carry significance for the Institute for Research in Humanities through the expansion of a network of joint research groups and the proliferation of research resources.

## MODERN JAPAN'S RELIGION AND CULTURE

(Coordinated by Hiroshi TAKAGI, April 2022–March 2025)

I wish to reflect on modern Japan's religion and culture. "Religion" here refers to Buddhism, Christianity, state Shinto, sect Shinto (Konkōkyō, Kurozumikyō, Tenrikyō, Ōmotokyō), and the world of popular beliefs. "Culture" refers not merely to arts, crafts, music, literature, film, and entertainment but to their engagement with politics, society, education, and life. This is culture in the broadest sense. And I hope to complicate the problem of religion and culture. The issues here are many and diverse: hymns by samurai on the losing side in the civil war; state Shinto and educational ceremonies and folk culture; the Shirakaba school, Yanagi Sōetsu, Blake and Christianity; and the world of Kyoto painting and Hanganji inter alia. In order to approach the beliefs of the people at large, I adopt the methods of people's history and religious history. Finally, I plan to use the "religion and culture" angle to get at the modern emperor system.

## STUDIES ON THE SOCIAL HISTORY OF ENVIRONMENTAL PROBLEMS

(Coordinated by Takuji IWAKI, April 2020–March 2023)

Early modern Japan was an era of great development but also saw an expansion of production and human living space that resulted in the devastation of nature. Although the rise of various industries brought economic growth, historical sources show that it also caused various environmental problems, which are now also recognized as social problems. However, most problems did not spread beyond local communities until the 1950s, when they finally began to become recognized as serious social crises, called *kōgai*, which critically affected public health and destroyed the living environment. How, then, have people confronted such issues throughout history? This research project will explore various environmental problems from the early modern period through to contemporary times, focusing on the social movements and social structures that framed them. We also plan to compare environmental problems in Japan with those encountered in other countries, aiming to clarify the significance and meaning of such problems for people living with disaster.

## A STUDY ABOUT THE FORMATION OF BUSINESS CIRCLES IN IMPERIAL JAPAN: 1895–1945

(Coordinated by Naoto KAGOTANI, April 2018–March 2023)

In the last half of the 19<sup>th</sup> century, Japan saw the transfer of power from Tokugawa to the imperial court, and the transformation from a system of government based on the bakufu (幕府) domains to a unified state. This was also the period that witnessed the transition to a capitalist economy and the establishment of a modern Japanese state system. After the Meiji Constitution was promulgated in 1889, laying the foundations for the political structure of the state, Japan gradually became unified under the force of nationalism. Therefore, friction increased with Western countries that opposed Japan's advances. In the Meiji period, Japan entered into the first Sino-Japanese War (日清戦争, 1894–95) and the Russo-Japanese War (日露戦争, 1904–05), and went on to annex Taiwan in 1895 and Korea in 1910. After these two wars, Imperial Japan emerged.

The Meiji leadership was assumed by men such as Ito Hirofumi (伊藤博文) and Yamagata Aritomo (山県有明), who came from Choshu (長州), and Matsukata Masayoshi (松方正義), who came from Satsuma (薩摩). Especially Matsukata brought to the government comprehensive

financial skills. Although many positions were open to outsiders from other domains, the senior statesmen (genro, 元老) came from the Satsuma and Choshu circle. On the other hand, the Meiji government was still in a precarious position, faced with the runaway inflation incurred by printing an excess of paper monies. A campaign of retrenchment began under the direction on Matsukata, who devoted more than sixteen years of his career to Meiji finances. A new land tax (地租改正) and the campaign “Increase Production and Promote Industry (殖産興業),” the management of the currency, the establishment of the Bank of Japan (日本銀行, 1882), and the adherence to the Global Gold Standard (國際金本位制) were all carried out under his direction. However, starting in 1886, government notes were converted to silver, and a silver standard was established. To help put an end to inflation, factories in the industrial sector, excluding strategic industries such as munitions, minting of currency and communications, were sold off comparatively cheap, to private businessmen, such as Mitsui and Mitsubishi. Close to government leaders and sharing their goals, these men emerged as leaders of future Zaibatsu (財閥), centered on the Japanese business circle. This Japanese business circle has been called Zaikai (財界).

Our new joint research project aims to analyze the role of Zaikai in Imperial Japan’s expansion until 1945. We will use primary materials, especially the diaries of Japanese businessmen. We will focus on the diaries of Tsutsumibayashi Kazue (Jakaruta), Miyoshi Tokusaburo (Taipei), and Miwa Tsunesaburo (Nagoya).

## DEPARTMENT OF ORIENTAL STUDIES

### A STUDY OF COMMUNICATION TOOLS IN TIBET: CONTINUITY, TRANSITION, AND EXPANDABILITY OF THE LETTER CULTURE IN TIBET

There are two types of letters in Tibetan civilization: letters as literature written in verse based on the Indian Buddhistic style and letters as correspondences written in prose. The second group includes various sub-types of letters written by priests, political documents, letters attached to relief supplies to temples, etc. Characteristics of these letters vary in the period, purpose, and the writer’s social background, which represents style and format. This study will examine the historical significance of letters in Tibet by classifying and analyzing letters belonging to various periods. This study will also discuss the position of letters in modern Tibetan society by comparing the characteristics of letters to alternative communication tools such as e-mail and SNS. Through these attempts, this study will examine the role of letters as a medium of communication in a historical context and review Tibetan society from a multifaceted perspective.

### CHINESE LAITY’S VIEW OF BUDDHISM: READING THE EXPANDED COLLECTION OF THE PROPAGATION OF LIGHT COMPILED BY DAOXUAN IN THE TANG (Coordinated by Toru FUNAYAMA, April 2020–March 2023)

Based on the methodology and results conducted by “Buddhist Sutras and Doctrines for the Chinese Laity” (2016–2020), this project attempts to shed a new light on the actual situation of Buddhist laity in medieval China. As Chinese Buddhism underwent various developments between the fourth and seventh centuries, not only monastics but also laypeople played a large role. Although we can learn about the sutras and treatises studied by monastics through the entire Buddhist canon that is extant today, with regard to lay Buddhists, various questions remain unexpectedly difficult

to answer, such as: To what extent did laypeople possess knowledge of Buddhism? On what points was that knowledge similar to and different from the knowledge held by monastics? Were there any shared likes and dislikes of any specific Buddhist scriptures and ideas among laypeople? Previous seminars held in this institute studied texts such as the *Zhao lun* and *Hongming ji* to understand the Buddhism of intellectuals and ordinary people during the Six Dynasties, the Sui, and Tang periods. The present research seminar aims to continue this line of inquiry, taking as its main source text the “Expanded Collection of the Propagation of Light” (*Guang hongming ji*, 7th c.)—in which the compiler Daoxuan gathered the writings of many lay Buddhists—to clarify the real conditions of lay Buddhism in China.

#### INSTITUTIONS AND MODELS OF MODERN CHINA

(Coordinated by Ei MURAKAMI, April 2020–March 2023)

This research project to promote institutional history follows on from two earlier projects: “Reorganization of Social and Economic Institutions in Modern China” (2012–2015) and “Social and Economic Institutions in China during the Period of Transition” (2015–2019). Based on empirical studies, this project explores the institutions such as customs, common sense, rules, orders, and behavioral patterns, which emerged during the modern period due to social and economic changes, and friction between Chinese and foreigners. Using these empirical studies, these institutions are then modeled and compared to models from Japan, India, Europe, and other places. The purpose of this comparison is to highlight both what is unique about Chinese institutions and what they hold in common with those in other parts of the world. Approaching this topic from the perspective of modern Chinese history, this project is aiming to promote comparative historical studies of institutions and to disseminate the project results.

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#### RELIGIOUS ART AND SOCIETY IN EAST ASIA

(Coordinated by Yasuo INAMOTO, April 2022–March 2025)

This study focuses mainly on Chinese Buddhist art and considers the relationship between reli-

gious art and society in East Asia based on actual examples.

Our institute has produced an impressive amount of scholarship on Buddhist art, the most exemplary of which is the works on Chinese grottoes by Mizuno Seiichi and Nagahiro Toshio. Continuing the tradition of these forerunners, the seminar group “Buddhist sculptures and their inscriptions in the Longmen Caves of the Northern Dynasties” was organized from 2017 to 2021 with the aim of contributing to the development of a research foundation that meets the international research standards of today. Specifically, by utilizing the newly confirmed rubbing materials of the Longmen Grottoes from the institute, members from the seminar group checked the content of the inscriptions and evaluated them in light of their accompanying sculptures. Over half of the extant cases from the Northern Dynasties had been thoroughly discussed and checked in this manner.

A few heretofore understudied factors came to light as a result of our study. Proceeding from a study of such art historical questions as style, iconography, and the construction process of sculptures, it is further necessary to understand the role of societal factors such as the social level of the patron, their status as laymen or monks, gender, kinship and origin in the shaping of religious expressions. Chinese Buddhist sculptures provide rich textual information, and our study with such a societal perspective provides a particularly effective model for the study of religious art.

This current study continues to focus on inscriptions from the Longmen Caves of the Northern Dynasties to the Tang period and the textual information for the study of Chinese Buddhist art. Meanwhile, with “relationship with the society” as a common theme, the group members will present their research to broaden members’ horizons on religious art in East Asia in general as well as to deepen discussions by introducing various examples. By integrating the two aspects, we aim to accumulate basic materials that will be a common property of academia, to acquire new perspectives that can be widely applied in the study of cultural relics, and to generate fruitful research results.

#### REVIVING THE HISTORY OF 20TH-CENTURY CHINA BY REVIEWING SOURCE MATERIALS (Coordinated by Yoshihiro ISHIKAWA, April 2019–March 2023)

The history of 20th-century China, on one level or another (depending on the field), has been written under the dictates of political parties’ revolutionary ideologies. Not only did these parties have their own self-centered narratives of modern history, but they also collected and compiled historical materials so as to reinforce their narratives. The problem is, however, that they often falsified the source materials when editing them into official documents. As a result, in order to understand 20th-century Chinese history, we must first understand how these narratives were formed through the compilation of historical materials.

This research project aims to investigate and restore various source documents considered to be basic materials for the study of various areas of modern China, such as politics, the revolutionary movement, literature, art, and so on. This type of research, which makes full use of the original sources scattered around the world to revive the primary documents of 20th-century China, will open the way for a fresh understanding of “real” modern Chinese history.



## STUDIES ON THE CULTURES AND SOCIETIES OF PRE-MODERN INNER ASIA AND ITS ADJACENT AREAS

(Coordinated by Minoru INABA, April 2019–March 2023)

West, South, and East Asia, traditionally regarded as “civilizational centers”, have been in contact with each other through maritime and inland routes. Inner Asia (almost synonymous with Central Asia/ Central Eurasia), which served as a contact zone for these areas and at times greatly influenced them, has also been perceived as an independent historico-cultural world. Even today, the common image of Inner Asia is one of deserts and steppes where monolithic, nomadic tribal societies and cultures prevail. However, starting with the last two decades of the 20th century, materials for further researching the history of the area in question have started to become increasingly available. Based on such materials, the issue of the diversity of societies and cultures within Inner Asia has been attracting more and more attention. The purpose of our research project is to shed light on the history and culture of Inner Asia through case studies of its societies and cultural interactions, etc. from antiquity to the early modern period.

## STUDIES OF THE BUDDHIST CAVE-TEMPLES IN THE NORTHERN DYNASTIES (II)

(Coordinated by Hidenori OKAMURA, April 2020–March 2023)

The Yungang Caves, located near the city of Datong in Shanxi province in China, are a group of Buddhist cave-temples excavated in the latter half of the fifth century by the Northern Wei dynasty. Between 1938 and 1944, following on from investigations of the Xiangtangshan Caves in Hebei province and the Longmen Caves in Henan province, the Research Institute of Oriental Culture, the predecessor of the Institute for Research in Humanities, Kyoto University, carried out investigations of the Yungang Caves and neighboring sites. A report on these investigations was published in the form of the voluminous “Yunkang (1951–1956)” comprising 16 volumes and 32 fascicules by Mizuno Seiichi and Nagahiro Toshio.

This research seminar focuses on the visual materials and field notes collected from such investigations with the goal of systematically digitizing and actively promoting the further use of these research resources and making them available to the public.

## A BIBLIOGRAPHIC RESEARCH PROJECT ON OLD CHINESE BOOKS PREVIOUSLY HOUSED AT THE INSTITUTE OF ORIENTAL STUDIES

(Coordinated by Takeshi YAGI, April 2021–March 2026)

In April 1938, following the dissolution of the Oriental Studies Academy, the old Kyoto Institute associated with that academy became independent. It was renamed the “Institute of Oriental Studies,” which has since developed into the “Department of Oriental Studies of the Institute for Research in Humanities, Kyoto University.”

The present institute has inherited all of the old Chinese books that were previously housed in the old one, and details of those historical collections can be viewed in the Catalogue of Old Chinese Books Housed at the Kyoto Institute of Oriental Studies Academy, published in 1938, and in the Additional Catalogue of Old Chinese Books Housed at the Institute of Oriental Studies, published in 1941.

Our research project re-examines the information in these catalogues and attempts to enhance

the accuracy of the KANSEKI database—an online catalogue based on former catalogues. The project involves creating an additional database covering prefaces and postscripts of the books. It will also involve collecting information about ex-libris ownership stamps and their publication in pictorial books.

In the near future, as part of the 100th anniversary of the institute, exhibitions will be held with the objective of reviewing and restructuring oriental studies in Japan.

#### TOWARDS A COMPREHENSIVE COLLABORATIVE RESEARCH ENVIRONMENT FOR THE STUDY OF PRE-MODERN CHINESE CULTURE

(Coordinated by Christian WITTERN, April 2021–March 2026)

Based on the results of previous research seminars and activities at the Center for Informatics in East Asian Studies, as well as on new developments in the field, this research seminar will attempt to support text-based research on many aspects of the East Asian cultures that use Chinese characters with a new integrated collaborative research environment (CRE). This environment will allow users around the world to participate in collaborative close reading, annotating, and translating of texts. Furthermore, the environment will also allow users to develop new annotations based on specific research domains and questions. The results can be made available immediately or after peer review, either to a limited group of researchers or to the whole academic community.

The initial CRE will be created by merging the Kanseki Repository (漢籍リポジトリ <https://www.kanripo.org>), the Thesaurus Linguae Sericae (漢學文典, <https://hxwd.org>) and other existing digital data repositories. The research seminar will discuss issues of data modeling (representing the source materials in digital form) and interaction with the repositories through interfaces that will be adapted for specific research questions, both as web-based graphical interfaces for online interaction and as interaction through application interfaces for other analytic purposes. The direction and outcome of the seminar will be determined by seminar participants and their specific research questions. Currently, in addition to an elaborate and sophisticated system for linguistic annotation, there are also facilities for semantic annotation and the marking of rhetorical devices. These will be expanded to include domain-specific ontologies in other fields.

The research seminar will be conducted online using a video conferencing system. The main language for the seminar will be English.

#### STUDY ON LEGAL TEXTS IN THE QIN-HAN DYNASTIES

(Coordinated by Kiyoshi MIYAKE, April 2021–March 2026)

The Yuelu Qin strips, which were purchased by the Yuelu Academy of Hunan University in 2003, contain a large volume of texts of Qin statutes and ordinances, together with records of exemplary criminal cases and writings on mathematical procedures. To date, three volumes of Qin statutes and ordinances have been published, including some 1,000 bamboo strips. Almost certainly, these texts were written and edited after unification by the First Emperor. Thus, these laws could be said to be the foundational principles of the government at the very beginning of the early Chinese empire. In this project, taking on board the findings of an earlier project, “Study on the Excavated Manuscripts of the Qin Dynasty”, we will read these texts and progressively publish annotated translations. In addition, it is planned to read the Shuihudi Han strips, which were excavated from Tomb No. 77 in

Shuihudi, Hubei Province, in 2006. Around 850 strips of Han statutes and ordinances, as well as several official documents, are included therein. These manuscripts are dated in the reign of Han Emperors Wen and Jing; there is almost a half-century time difference from the Yuelu Qin strips. Following publication of Shuihudi, we will start reading it and analyzing the transformation of the early Chinese empire by comparing the Han legal texts against those of the Qin Dynasty.

#### **CENTER FOR INFORMATICS IN EAST ASIAN STUDIES**

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The Center for Informatics in East Asian Studies (CIEAS) was established in April 2009 by reorganizing the former Documentation and Information Center for Chinese Studies. The overall mission of the CIEAS is to carry out information science research on East Asian languages and to make historical East Asian materials accessible to researchers through new media. A variety of databases, including the Catalogue of Old Chinese Books in Japanese Libraries, are being created and constantly improved. The Annual Bibliography of Oriental Studies, which has long been published in book form, is now also available online.

#### **RESEARCH CENTER FOR MODERN AND CONTEMPORARY CHINA (RCMCC)**

<http://www.zinbun.kyoto-u.ac.jp/~rcmcc/index.htm>

The Research Center for Modern and Contemporary China (RCMCC) was established in April 2007 through an agreement between Kyoto University and the National Institutes for the Humanities (NIHU), part of the Inter-University Research Institute Corporation. The main mission of the RCMCC is to carry out research on the fundamental structure of modern and contemporary China from the point of view of the humanities. Research activities at the RCMCC are organized into two research groups: Research Group 1, which investigates the “Deep Structure of the Modern and Contemporary Chinese Culture,” and Research Group 2, which looks into issues concerning the “Social Foundation of the Modern and Contemporary Chinese Politics.” The RCMCC, as one of the research bases selected in the NIHU program focusing on “Contemporary Chinese Area Studies,” conducts projects in association with the other five research bases.