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INSTITUTE FOR RESEARCH IN THE HUMANITIES

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April 2020–March 2021

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TSURU, Shuntaro, Ph.D. (Kyoto U.), *Transformation of Agricultural Economy and Autonomy in 20th Century Taiwan*

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

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

RAPPO, Gaétan, Ph.D. (Geneva U.), *A Digital Philology of Buddhist Literature (Shōgyō) in Japan: Reassessing the Legacy of Esoteric Buddhism in the Late Middle Ages and Beyond*

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

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*

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.

FORMATION OF JAPANESE ACUPUNCTURE-MOXIBUSTION: RECONSTRUCTION OF THE MEDICAL HISTORY IN MEDIEVAL AND EARLY MODERN JAPAN

(Coordinated by Hitoshi NAGANO, April 2018–March 2021)

To avoid oblivion in the wake of over-westernizing approaches, contemporary acupuncture and moxibustion studies focus almost exclusively on clinical research, and, while striving to preserve the tradition of medical ethics, tend not to take into consideration medical history. Even though in Japanese medical history acupuncture and moxibustion are often celebrated as the pioneering work that laid the foundation of modern medicine, very little attention is paid to the pre-modern developments of various medical styles and theoretical discourses. Many treatises on these styles and theories still exist, such as the ones included the Fujikawa Collection at Kyoto University, but they have not been yet properly analyzed, and, as such, a great part of the technical aspects related to Japanese medical ethics remain unknown.

Our research project will comprehensively examine various old medical documents in order to shed light on the essential characteristics of the medical arts of acupuncture and moxibustion, their formation, and their transmission in the medieval to the early modern Japan. We aim to establish a new field, “Japanese acupuncture and moxibustion studies,” and reconsider pre-modern medical history, constructing the research infrastructure necessary for conducting retroactive investigations into the disciplines of acupuncture, moxibustion, medicine and pharmacy.

AN INTERDISCIPLINARY STUDY ON EAST ASIAN WORKS OF ARTS AND CULTURE
CONCERNING VISIBLE AND/OR INVISIBLE ENTITIES
(Coordinated by Ataru SOTOMURA, April 2019–March 2022)

We carry out international and interdisciplinary research that transcends the bounds of conventional academic fields, as a preparation for establishing a common basis for understanding the works of arts and culture of East Asia. Researchers from various fields come together to explore theories and works concerning visible and/or invisible entities, which ordinary people may not be aware of. In our opinion, as discussions on Buddhist and Daoist theories provide a particularly effective guideline, we lay special emphasis on them. We not only confirm common and different points addressed in a variety of theories and thoughts, regardless of whether they may be indigenous or not, but also pay careful attention to contradictions that may exist between theories and the actual works. We select concrete examples (specific works of art etc.) and position them in the context of East Asian cultural history so as to show practical models of interpretation. The works which we investigate range from archaeological relics to sculptures, paintings, gardens, architecture, music, performing arts, etc.

RESEARCH IN A ‘TOTALLY SYSTEMATIZED WORLD’: MEDIA-ART, HUMANITIES, AND
NATURAL SCIENCE
(Coordinated by Masahiro MIWA, April 2019–March 2022)

We are now living in a totally systemized, high-technology world which is completely dependent on electrical energy, and even things that we regard as ‘Nature’ or the ‘Environment’ or the ‘Human Spirit’ could not continue to exist without this system. In this project, characteristics of the contemporary world will be researched in terms of cybernetics, technology, media and information theory. The overall purpose of this research is to synthesize knowledge of both natural science as well as the humanities, and to create media-based art works inspired by this research.

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 an meaningful effect, however, as such term easily gives us an impression, opposite to the fact, as if *geidō* had not changed since the ancient time. 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.

JOINT RESEARCH CENTER (Early-Career Scholars)

A COMPARATIVE STUDY OF THE SOCIO-ECONOMIC HISTORY OF INDIA AND CHINA THROUGHOUT THE LONG NINETEENTH CENTURY WITH SPECIAL REFERENCE TO TAX SYSTEMS

(Coordinated by Michio OGAWA, April 2020–March 2021)

This project aims to compare key points of Chinese and Indian socio-economic history throughout “the long nineteenth century.” Due to the recent growth of Asian economies, reviewing global history from Asian perspectives has now become essential—especially the way in which intra-Asian trade and other characteristics developed throughout the period of European colonial rule during “the long nineteenth century.” Although much research has been carried out on the socio-economic history of China and India, which are both great Asian powers, due to an inadequate amount of academic communication between scholars and historians who study each of these countries, in Japan the study of Asian history as such during “the long nineteenth century” has yet to be established. By comparing Chinese and Indian history during the nineteenth century, Japanese scholars in this project reconsider the diversity of Asian history within a purely Asian framework, independent from Western views of Asian History. This project compares Chinese and Indian history by focusing specifically on the tax systems which not only supported both states financially, but greatly affected socio-economic relations in both states.

THE REPRESENTATION OF THE AMITABHA TATHAGATA IN EAST ASIA

(Coordinated by Sakiko TAKAHASHI, April 2020–March 2021)

The Amitabha Tathagata, the ruler of the Western Pure Land, is one of the primary Buddhas of Mahayana Buddhism. The various artworks that have been created, such as the images of individual Amitabha or the Amitabha Triad, the representation of the Western Pure Land, and the image of the descent of Amitabha, all reflect various thoughts or expressions of faith in the Amitabha Tathagata.

This research investigates various aspects of religious thought or faith by examining how the Amitabha Tathagata and the Western Pure Land have been represented in East Asia. For instance, we will hold two workshops and discuss the various iconographic and religious functions, based on the differing imagery and representations of the Amitabha Tathagata and the Western Pure Land in China and Japan. Additionally, the research team, including art historians and archaeologists who specialize in Gandhara, the Western Regions, China, and Japan, will help advance interdisciplinary studies.

A STUDY OF POST-WAR CULTURAL SPACE WITH SPECIAL REFERENCE TO SEIBU KODO
(Coordinated by Sara PARK, March 2020–April 2021)

Scholars in both the humanities and social sciences have highlighted the “shake-up” of values that has occurred in the post-Cold War world. Recession and poverty in “developed” countries generate populism on both the right and the left, and attacks on diversity are now part of the political and social mainstream. However, while suggesting that many “old values” sit uneasily in counterculture, scholars often lack empirical studies to support their claims. This project tries to cast light on “post-68” values and the practices that have reproduced them in Seibu Kodo, a milieu of autogestion, by examining the personal recollections of the people involved. A place like Seibu Kodo is a product of the “transformation of values indicated in May Events and its spread.”¹ This research project will examine the role and meaning of the autonomous place in local communities and personal histories, as well as the lessons that may apply to contemporary society, where certain values no longer seem to be upheld.

A STUDY OF HORSE CULTURE IN EAST ASIA
(Coordinated by Naoto ISAHAYA, April 2020–March 2021)

It has been shown that eastern Eurasia was not especially advanced in the use of domestic horses and chariots, and that even China was a secondary region compared to the direct and indirect influences derived from the West. From the latter half of the first millennium B.C.E. to the first half of the first millennium, the way horses were used in war changed drastically as horse-riding replaced chariots and the customs associated with domestic horses and horseback riding rapidly spread to new areas. The appearance of horses on the Japanese Islands were the final phase of this change. In this way, it is possible to present a rough overview of horse culture in East Asia by collating research results for different regions and time periods. However, there are relatively few comprehensive studies focusing on the emergence, popularization and subsequent development of domestic horses, chariots, and horse-riding in Eastern Eurasia, based on actual archaeological data. In view of these problems, this study compared horse culture and horse production in China, the Korean Peninsula, and the Japanese Islands with that in the Eurasian Steppes, using archaeological materials and historical documents.

STUDIES OF THE CRITICAL RECEPTION OF YASUJIRO OZU’S FILMS IN THE OCCIDENT
(Coordinated by Kensuke MASAKIYO, April 2020–March 2021)

The purpose of this study is to analyze film criticism in order to shed new light on the reception of Yasujiro Ozu’s films in the Occident, from 1957, when his crowning achievement *Tokyo Story* (1953) was shown in London for the first time, to 1988, when the American film historian David Bordwell wrote “Ozu and the Poetics of Cinema”—the definitive work on Ozu’s films in English.

Although there are many studies of Ozu’s films, almost all of them, especially 1970s–’80s works, consist of analysis of both the narrative and the cinematic textuality of the films. In contrast, this historical study is examining how Ozu’s films were received overseas, especially in the Occident

¹ Miyajima Takashi, “*Atarashi shakai undo to posuto 68-nen no shakaigaku.*” *Shakai Shirin* Vo. 62, No. 4, p. 178.

(the United States, England, and France). Such historical reception studies of Ozu's films have not been carried out before because of Ozu's lack in terms of popularity overseas. Also, since Western criticism of Ozu's films has not been translated into Japanese, it is almost unknown in Japan. This study intends to analyze this previously untouched Western criticism for the first time, thereby highlighting the beginnings of international appreciation for Ozu's cinematic art.

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 which 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 TEPSES 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.

HUMANITIES IN THE 21st CENTURY: AN ATTEMPT AT UNDERSTANDING OUR AGE

(Coordinated by Akeo OKADA, Takashi KOSEKI, Junji SATO, April 2018–March 2021)

This research project puts forth three chief aims:

1. The world we are living in is filled with a sense of helplessness. No one can predict its future. When and how was such a world fashioned? What are its essential qualities? Our project tackles these questions from the viewpoint of ‘the crisis of the humanities.’

2. The project adopts a humanist approach, distinct from that of social science. What is central in such an approach is historical inquiry into the origins of ‘Our Age.’ The 1970s will doubtlessly be a focus.

3. The project places emphasis on the artistic aspect of ‘Our Age,’ given the fact that, along with ‘the crisis of the humanities,’ ‘the crisis of art’ is also a form of manifestation for ‘the crisis of human beings.’ The project will not only examine various artistic phenomena of ‘Our Age,’ but also attempt to forge meaningful partnerships with those artists who have been painstakingly engaged in artistic creation in such a helpless world.

The project adopts a sort of ‘triarchy’ structure. By appointing three leaders, Okada, Sato, and Koseki, each of whom has a different academic background, the project will aim to carry out genuinely inter-disciplinary studies.

MODERN KYOTO AND CULTURE

(Coordinated by Hiroshi TAKAGI, April 2019–March 2022)

This research project will look at modern Kyoto and modern culture, examining them in relation to each other. Kyoto, nowadays visited by more than 55 million people every year, is the most popular tourist city in the world. The city has been often described with expressions reminiscent of an elegant, aristocratic culture, such as “Kyoto, where the Japanese culture was born,” “the culture of hospitality,” which have also become the promotional lines for the relocation of the Agency of Cultural Affairs to Kyoto. Such images of Kyoto were clearly constructed politically and socially during the modern period. With this in mind, we would like to reconsider several topics concerning the culture of modern Kyoto, including the issue of marginality, the life of the common people, sexuality in the red-light districts and the problem of discrimination, etc. We will also investigate the political significance of culture and its relations to local communities. The project members, specialists in various fields such as history, politics, education, social movements, economy, society, religion, knowledge, arts, cinema, literature, architecture, and garden design, among others, will step outside their areas of expertise to rethink the culture of modern Kyoto in a broader framework. Based on the results of collaborative research projects that we have conducted so far, i.e., “Research on Modern Kyoto” (2003–05), “Research on Modern “Old Capital” (2006–10), “Modern Emperor System and Society” (2011–16), we plan to initiate a joint research project, where we will approach

the topic of locality from an interdisciplinary and critical perspective.

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 2021)

In the last half of the 19th 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 of 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 (国際金本位制) 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 business-

men, 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 BIBLIOGRAPHIC RESEARCH ON OLD CHINESE BOOKS PREVIOUSLY HOUSED IN THE KYOTO INSTITUTE OF THE ACADEMY OF ORIENTAL CULTURE

(Coordinated by Takeshi YAGI, April 2016–March 2021)

The Kyoto Institute of the Academy of Oriental Culture was established in 1929 using a grant-in-aid from the Ministry of Foreign Affairs of Japan, and it has since developed into the Department of Oriental Studies of the Institute for Research in Humanities, Kyoto University. The Institute has inherited all old Chinese books that were once housed in the Academy's library; details of the collection can be seen in the Catalogue of the Old Chinese Books published in 1938. This collection is well known and highly valued in the academic world, particularly because it contains a series of books that once belonged to Tao Xiang, a famous bookkeeper in Tianjin, China.

Our research project reexamines the information in the Catalogue and attempts to enhance the accuracy of the KANSEKI database, an online catalogue based on the 1938 Catalogue. The project involves the creation of an additional database of the prefaces and postscripts of the books. It will also involve the collection of information about Ex-libris Ownership Stamps and their publication in pictorial books. In the near future, as part of the celebrations of the 90th and 100th anniversaries of the Institute, exhibitions will be held with the objective of reviewing and restructuring oriental studies in Japan.

ASPECTS OF HISTORICAL DEVELOPMENT AND TRANSMISSION OF THE TIBETAN CIVILIZATION

(Coordinated by Takumi IKEDA, April 2018–March 2021)

From the 7th century, the Tibetan civilization—its unique religions, rituals, languages, and social systems—gradually permeated the neighboring cultural areas via direct communications and trade. Our project compiles the results of interdisciplinary research carried out on the inter-cultural communication among these areas, reviewing and evaluating the aspects of the historical development and expansion of the Tibetan civilization in the Eurasian world. The Tibeto-Himalayan area, while influenced by preceding Asian civilizations, has developed an individual civilization. The Tibet civilization grew stronger after assimilating Buddhism in the 11–12th century, and by communicating with the neighboring cultural areas, it spread through Mongol to East Asia; Moreover, its influence proved effective even in the modern European world of the late 20th century. How did the Tibetan civilization maintain such power and flexibility? How did the Tibetan civilization come in conflict and how did it attain reconciliation with neighboring civilizations? And how have elements of the Tibetan civilization been transmitted in modern society, even after the country itself ceased to exist? To find answers to such questions, we shall analyze the historical aspects and transmission

of the Tibetan civilization from various academic angles.

BUDDIST SCULPTURES AND INSCRIPTIONS FROM THE LONGMEN CAVES OF THE NORTHERN DYNASTIES

(Coordinated by Yasuo INAMOTO, April 2017–March 2022)

The Longmen Caves are one of the most important Buddhist sites in East Asia. In 1941, Mizuno Seiichi and Nagahiro Toshio from the Institute of Oriental Studies (now the Department of Oriental Studies, Institute for Research in Humanities) published the report “A Study of the Buddhist Cave-Temples at Lung-mên, Ho-nan” after conducting fieldwork in the area. The report remains relevant to all research on the Longmen Caves even today. In the 1950s, the two above-mentioned scholars also published a highly acclaimed series entitled *Yun-Kang: The Buddhist Cave-Temples of the Fifth Century A.D. in North China*, about the Yungang Caves.

Since the Qing Dynasty, there have been many studies about the enormous number of inscriptions carved in the Longmen Caves. After Mizuno and Nagahiro’s visit to the site, which was only six days long, many research topics were left for scholars to further discuss. In the development of archeology in postwar China, the comparative analysis of both textual and stylistic sources has generated new scholarly insights for future research. Yet, even within scholarship concerning the Northern Wei caves of Longmen, opinions remain sharply divided on fundamental issues such as the commissioning and the construction process of the caves and the dating of the major statues. Recently, the Institute of Oriental Studies has identified a rich collection of rubbings of the Longmen inscriptions. Our project therefore continues the Institute’s tradition of researching Buddhist cave temples, aiming to reorganize and make full use of the information gathered thus far to rethink the Northern Dynasties statues and their context. The project focuses on reconfirming the transcriptions of the inscriptions and understanding their contents. Based on the information gained in the first stage of our research, we shall consider issues such as the process of creating the caves and the style and iconography of the sculptures through a comprehensive study integrating art-historical, archeological, historical, religious, and social perspectives. In so doing, we hope to form a common foundation of knowledge that will serve as the basis for future Longmen studies.

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.

FUNDAMENTAL RESEARCH OF THE KANSEKI REPOSITORY

(Coordinated by Christian WITTERN, April 2016–March 2021)

The research seminar “Fundamental Topics in Digital Humanities” held from April 2013 to March 2016 produced as one of its results the preliminary release of a comprehensive repository of premodern Chinese texts based on clear philological principles, called “Kanseki Repository” (www.kanripo.org). However, due to the limited time, only a very rough draft could be produced and some important texts are still missing. This seminar will follow up on these results by improving the scope and descriptive depth of the texts and by developing exemplary methods for using the repository for answering specific research questions. Among these, support for the creation of text-critical editions and a general survey of the characters used in the Repository are on the agenda, but the actual plan will be developed by the members upon the start of the seminar.

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.

REVIVING THE HISTORY OF 20TH CENTURY CHINA BY REVIEWING SOURCE MATERIALS

(Coordinated by Yoshihiro ISHIKAWA, April 2019–March 2022)

The history of 20th century China, on one level or another (depending of 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 2022)

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.

STUDY ON THE EXCAVATED MANUSCRIPT OF THE QIN DYNASTY

(Coordinated by Kiyoshi MIYAKE, April 2016–March 2021)

In 2002, city remains dating from the Zhanguo to the Han period were excavated near the village of Liye, Longshan, Hunan province, and over 38,000 strips and boards were discovered. These strips comprise administrative documents dating from 222BCE to 208BCE. This suggests that the area around Liye, a small mountain village located near the boundary of Hunan, Hubei, and

Chongqing, was incorporated into the Qin administrative system after the unification carried out by the First Emperor. In this project, we will examine these manuscripts closely, in order to shed light on the political system of the early Chinese emperor.

In addition to the Liye discoveries, we will also analyze several Qin strips of unknown origin, which had been smuggled to Hong Kong and recently (in 2003) repatriated by the Yuelu Academy of Hunan University. Several parts of this material, including calendars and records of judicial processes during the Qin, have already been published. Photos and transcriptions of the Qin statutes and ordinances that were found among these strips will also appear soon. These materials will help us achieve our above-mentioned goal.

A STUDY OF EAST ASIA IN THE THIRD CENTURY

(Coordinated by Shoji MORISHITA and Yusuke MUKAI, April 2018–March 2021)

The purpose of this seminar is to clarify the regional features and the relationships among the societies of China, Korea and Japan in the 3rd century. In this age, after the collapse of the Han dynasty and the formation of Three Kingdoms, the tribal societies of Korea and Japan had developed to the Chieftom stage. *San-Guo-Zhi* (三国志) describes these local societies and their changes in detail; also, the number of archaeological records of this area has been increasing recently.

Through textual, historical and archaeological studies, we will point out the significant role played by local societies in 3rd century Asian history.

WARFARE AND DIPLOMACY IN PRE-MODERN EASTERN EURASIA

(Coordinated by Shigeki IWAI and Takashi FURUMATSU, April 2018–March 2021)

In Eastern Eurasia, there have been constant exchanges and interactions between pastoral nomads of the eastern part of the Eurasian Steppe and settled agriculturalists of China proper. Northern pastoral nomads founded several powerful nomadic dynasties, based on a strong cavalry force, which was the most preeminent military technology in pre-modern times; they confronted the Chinese dynasties and even conquered China several times. Relations between pastoral nomads from the steppe and agrarian people of China were dynamic and diverse, including military conflict, domination, coexistence and fusion. They can be regarded as the basic patterns of Eastern Eurasian history. This project will focus on the Southern Song history book “*Sanchao beimeng huibian*,” which mainly deals with the diplomatic relations of the Song dynasty with the Jin dynasty of the Jurchen people during the first half of the 12th century, when the Jin dynasty established hegemony in the multi-state system of Eastern Eurasia. We will use the documents included in this book to consider analyze the characteristics of warfare and diplomacy between Nomadic dynasties and Chinese dynasties. In addition, we will examine the impact and influence of the Jin conquest of Northern China on the politics, society and culture of China, including Northern China under the Jin and Southern China under the Southern Song.

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.