

INSTITUTE FOR RESEARCH IN THE HUMANITIES

STAFF AND RESEARCH PROJECTS

April 2021–March 2022

**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, Ph.D. (Heidelberg U.), *Social and Intellectual History of Modern Japan*  
KOBORI, Satoru, Ph.D. (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. (U. 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*

**Assistant Professors**

- FUJII, Toshiyuki, Ph.D. (Kyoto U.), *Enlightenment and Literature: The Location of Humanity in Adorno's Aesthetic*  
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*  
OKAZAWA, Yasuhiro, Ph.D. (U. of Cambridge), *History of Collective Knowledge Making*

## DEPARTMENT OF ORIENTAL STUDIES

### Professors

FORTE, Erica, Ph.D. (U. of Genova), *Buddhist material culture in Eastern Central Asia*  
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, Ph.D. (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*  
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*  
KURE, Motoyuki, Ph.D. (U. of Tokyo), *Research on the history of Chinese painting*  
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*  
NOHARA, Masaki, D.Litt. (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*  
FUKUTANI, Akira, D.Litt. (Kyoto U.), *Classical Hermeneutics of Neo-Confucian Schools in the Southern Song Period*  
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, D.Litt. (Kyoto U.), *The Acceptance of Chinese Operas and Novels in Japan since the Early Modern Period*

## VISITING SCHOLARS

### Visiting Professor

HIRANO, Katsuya (Associate Professor, U. of California, Los Angeles), *Trans-pacific formation of Racism: Why were the Ainu people compared with Indians?*

## HAKUBI RESEARCHERS

(Kyoto University, the Hakubi Project: <https://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, Ph.D. (École Pratique des Hautes Études), *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, Ph.D. (École Pratique des Hautes Études ; U. of Fribourg), *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, D.Litt. (Kanazawa U.), *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.

#### 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.

#### 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 eluci-

date 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 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.

#### 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.”

#### 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, 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 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, that are 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.

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

##### THE CREATIVE PROCESS AND MUSICAL LANGUAGE IN 20<sup>TH</sup> CENTURY COMPOSERS (Coordinated by Yuta ASAI, April 2021–March 2022)

The development of Western music since the onset of the 20th century has been characterized by the fact that a number of composers have devoted themselves to creating individual styles and language, each having formulated his “own” musical grammar and composed music accordingly. In this study, we examine sketches of five 20th century composers, Richard Strauss, Mahler, Schoenberg, Webern, and Bartók, in order to discuss the relationship between the artist’s creative process and his unique musical language.

##### STUDY OF TIME AND LIFE IN MODERN ART — BAUDELAIRE AND HIS LEGACY (Coordinated by Yasuhiro OGURA, April 2021–March 2022)

Charles Baudelaire (1821–1867) was a critic who “never made a mistake.” As Paul Valéry declared, in the early 20th century, the author of “The Flowers of Evil” became an authority in such areas as poetics, artistic theory, and modernist theory, in the sense of representing the starting point of the modern era. Looking back through the history of subsequent research, this schema was repeatedly denied and affirmed. How will Baudelaire’s ideas be perceived, going forward? This research focuses on the theme of time, which is common to many artists, and reconsiders the distance from Baudelaire to each of us.

We will discuss Baudelaire’s work and then consider its acceptance and influence in the works of



Banville, Mallarmé, Debussy, and Valéry. Also, we will argue that poetry provides valuable clues to the philosophy of the 20th century.

Through this research, we will gain an understanding from analysis of the works that the idea of time, which is the basis of human life and death, differs from artist to artist. Using the relativity of “time-life” that has been highlighted in this way as a clue, this study determines the modern position of Baudelaire.

## **DEPARTMENT OF HUMANITIES**

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

(Coordinated by Erika TAKASHINA, April 2020–March 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, April 2020–March 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 project is a collaboration with the TEPSIS of EHESS in France (L'École des hautes études en sciences sociales). Here, we examine crossing borders and transformations of racism and anti-racism. 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 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.

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 21<sup>ST</sup> CENTURY: AN ATTEMPT AT UNDERSTANDING OUR AGE

(Coordinated by Akeo OKADA, Takashi KOSEKI, Junji SATO, April 2018–March 2022)

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 2022)

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 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).

#### **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, this technical revolution, because it resulted from a critical consciousness of the socially determined self, 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, dominate 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 which 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.

#### **DEPARTMENT OF ORIENTAL STUDIES**

##### **ASPECTS OF HISTORICAL DEVELOPMENT AND TRANSMISSION OF THE TIBETAN CIVILIZATION**

(Coordinated by Takumi IKEDA, April 2018–March 2022)

From the 7<sup>th</sup> 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 civi-

lization 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 20<sup>th</sup> 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.

#### 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 20<sup>TH</sup> 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.

## A STUDY OF EAST ASIA IN THE THIRD CENTURY

(Coordinated by Shoji MORISHITA and Yusuke MUKAI, April 2018–March 2022)

The purpose of this seminar is to clarify the regional features and the relationships among the societies of China, Korea and Japan in the 3<sup>rd</sup> 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 Chiefdom 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 3<sup>rd</sup> century Asian history.

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 and 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 creation of an additional database covering prefaces and postscripts of the books. It will also involve collection of 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 of 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 is conducted online using a video conferencing system. The main language for the seminar is 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)

<https://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.