

INSTITUTE FOR RESEARCH IN HUMANITIES

STAFF AND RESEARCH PROJECTS

April 2024–March 2025

ACADEMIC STAFF

DEPARTMENT OF HUMANITIES

Professors

- ISHII, Miho, Ph.D. (Kyoto U.), *Anthropological Study of Religion, Environment, and Corporeality in Africa and South Asia*
- IWAKI, Takuji, D.Litt. (Kansai U.), *Japanese Society in the 19th Century*
- KOSEKI, Takashi, Ph.D. (Hitotsubashi U.), *Modern History of Britain and Ireland*
- 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*
- OKADA, Akeo, D.Litt. (Osaka U.), *European Music History in the 19th and 20th Centuries*
- 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*
- TSUIKI, Kosuke, Ph.D. (U. of Paris VIII), *Considerations on Psychoanalytical Knowledge from the Perspective of the History of Thought*

Associate Professors

- ASAI, Yuta, Dr. phil. (U. of Cologne), *The Concept of New Music in the 20th Century*
- FUJIHARA, Tatsushi, Ph.D. (Kyoto U.), *Reconstruction of Agricultural History*
- FUKE, Takahiro, Ph.D. (Kyoto U.), *Social Movement and Social Thought in Modern Japan*
- ITO, Junji, D.Litt. (Kyoto U.), *Bandits in Modern Transcaucasia, Especially Georgia*
- KNAUDT, Till, Dr. phil. (Heidelberg U.), *Social and Intellectual History of Modern Japan*
- KOBORI, Satoru, Ph.D. (Osaka U.), *Socio-Economic and Environmental History of Modern Japan*
- SAKAI, Tomoko, Ph.D. (U. of Bristol), *Everyday Ethics of Dirtiness, Disorder, Life and Danger*
- SETOGUCHI, Akihisa, D.Litt. (Kyoto U.), *Biological Sciences and Nature in East Asia*
- SUGAWARA, Yurie, Ph.D. (U. Paris Cité), *The Self, Feeling and Truth in France under the “Ancien Régime”*
- SUNAGA, Satoshi, Ph.D. (Kyoto U.), *History of Education in Modern and Contemporary Japan*

Program-Specific Associate Professors

- MORIYA, Risa, Ph.D. (Moscow Tchaikovsky Conservatory), *Oral History Research on Recalling War Experiences with Sounds and Images, and New Approaches to Historical Inheritance via Art*

Assistant Professors

- FUJINO, Shiori, Ph.D. (Kyoto U.), *Reconsideration of "Playing" in Modern French Literature and Art*
KIKUCHI, Akira, D.Litt. (Osaka U.), *Socio-cultural History of Modern Japanese Ethnography*
KIM, Jihye, Ph.D. (Osaka U.), *A study of Modern Kabuki Plays Focusing on the Aspects of Nostalgia, Script Improvement, and Canonization*
OKAZAWA, Yasuhiro, Ph.D. (Cambridge U.), *The History of Collective Knowledge Making*
RI, Yongmi, Ph.D. (Hitotsubashi U.), *Studies on the Social History of Immigration Control*

DEPARTMENT OF ORIENTAL STUDIES

Professors

- FORTE, Erika, Ph.D. (Genoa U.), *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 10th to 13th Centuries*
IKEDA, Takumi (U. of Tokyo), *Descriptive and Historical Study on Sino-Tibetan Languages in Southwest China*
INABA, Minoru, Ph.D. (Kyoto U.), *Cultural Contact and Interaction around the "Historical Afghanistan"*
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*
MURAKAMI, Ei, D.Litt. (U. of Tokyo), *Changes in Socio-economic Institutions in China during the Modern Era*
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, Ph.D. (Kyoto U.), *Exploring Chinese Culture through Historical Archaeology*
NAGATA, Tomoyuki, D.Litt. (Kyoto U.), *Literary Theory in Medieval and Early Modern China*
NAKANISHI, Tatsuya, D.Litt. (Kyoto U.), *Historical Study of Islam in China*
NOHARA, Masaki, Ph.D. (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*
LI, Yuan, Ph.D. (Hokkaidō U.), *Research on Early Japanese Dictionaries from the Perspective of Digital Humanities*
LIU, Guanwei, Ph.D. (Hokkaidō U.), *Enhanced Utilization of Public Research Resources through the*

Development of Old Japanese Dictionaries Portal Site

MIYA, Noriko, D.Litt. (Kyoto U.), *Cross-Cultural Exchanges in the Mongol Period*

SHIRASU, Hiroyuki, Ph.D. (JAIST), *Logical Investigations of the Object in East Asian Studies*

TAKAI, Takane (Kyoto U.), *History of Chinese Furniture*

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

VISITING SCHOLARS

KRAMM Robert (Associate Professor & Principal Investigator, School of History, LMU Munich), *Radical Utopian Communities: A Global History From the Margins, 1900–1950*

HAYEK, Matthias (Director of Studies (Professor), École Pratique des Hautes Études), *Calendrics and Divination in the First Half of the Edo Period: Focusing on Commentaries to the Hoki Naiden*

YANG, Jui-sung (Professor, National Chengchi University), *History of Modern Thought of China, Chinese Nationalism, Historiographical Methodology*

ILLOUZ, Jean-Nicolas (Professor, Paris 8 University), *Literature and Arts in the Symbolist Period*

HAKUBI RESEARCHERS

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

Program-Specific Associate Professors

CHING Chao-jung, *Boom of Writing and Rise of “Huns” in Inner Asia*

NISHIDA Ai, *A Comprehensive Study of Old Tibetan Rock Inscriptions in Western Tibet*

OMATA Rappo Hitomi, *The Birth of the Japanese Saints and Race: A Survey of the Image of Japan from the Modern to Contemporary European Mindset*

OTANI, Yuka, *Research on the Mahayana Practice of Precepts and the Thought thereof in Medieval Japanese Buddhism*

Program-Specific Assistant Professor

OTANI Ikue, *Han-Xiongnu Interaction and the Society of Xiongnu: Consideration Based on Archaeological Evidence*

Patrick VIERTHALER, *Contested Memories of Perpetration and Collaboration in Former “Cold War Frontlines”: A Global History of Post-Cold War Mnemonic Disputes*

COLLABORATIVE RESEARCH

JOINT USAGE/RESEARCH CENTER

EVOLUTION OF THE INDIAN ONTOLOGY IN THE CYCLIC IMAGE: FOCUSING ON THE DEVELOPMENT PROCESS FROM RITUALISTIC THOUGHTS TO PHILOSOPHICAL VIEWS
(Coordinated by Hideki TESHIMA, April 2022–March 2025)

Since the first millennium BCE, Indian people have developed viewpoints for understanding how the world and living things exist, especially involving a cyclic image, such as that “the world repeats

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

THE INTELLECTUAL HISTORY OF CHINESE LIFESTYLE AND CULTURE

(Coordinated by Toshimitsu NAWA, April 2023–March 2026)

Chinese lifestyle and culture have greatly influenced on our Japanese culture. This aspect of Chinese lifestyle and culture has been closely related to Japan-China exchanges in each period, and has also undergone various changes over time in both countries. In this study, researchers from various fields will be invited to lecture on their expertise in lifestyle and culture. The first objective is to bring new stimulation to the specialized fields of the group members in an interdisciplinary manner through discussions among the participants (Speakers will be actively requested from the members of the group, especially young researchers, and will also be solicited from the public). The second objective of this project is to hold a reading session to examine in detail Han bamboo script “*Shifang*” 食方 found from the No.1 Han Tomb in Yuanling Huxishan, which was discovered and excavated between May and September 1999 and reported on in November 2020. Until now, research on food preparation and ingredients has been based solely on transmitted documents, but the discovery of the Huxishan Han bamboo script “*Shifang*” will provide new insights into food preparation and ingredients in the early Han Dynasty.

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

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

Against the backdrop of globalization and the evolution of AI in modern society, what is the ultimate significance of “words” and “translations”? This research project focuses on the issue of “words” and “translation” and analyzes examples found in Chan/ Zen Buddhism. The core concept of “no attachment to words” (不立文字) in Chan Buddhism is indicative of a negative attitude toward “words,” whereas a voluminous amount of direct quotations from Buddhist monks, *koan* (公案), and Buddhist lineages are well preserved in documents. To what extent could we understand

and explain this paradox? One opinion highlights the fact that “one must be silent about what cannot be spoken of” (Wovon man nicht sprechen kann, darüber muss man schweigen). It is undoubtedly true that silence is emphasized in Chan/Zen Buddhism, yet occasionally a practitioner is also required to “speak”! The Japanese Zen Master Dogen completed very important Japanese works by incorporating Japanese, Chinese and medieval Chinese vernacular terms into his discourse. What is then the role that Dogen played in the Japaneseization of Zen? Since Chan/Zen has been introduced to the West through translations in modern times, Chan/Zen Buddhism in the English and French contexts is being decontextualized along with its contact with different cultures. What is the effective analytic method for the nature of “cross-boundary” in Chan/Zen? This research group, which consists of domestic and foreign scholars, will strive to address the issue of “words” and “translation” in Chan/Zen Buddhism in a modern context.

THE INTERSECTION BETWEEN MODERN CHINESE AND JAPANESE PHILOSOPHICAL THOUGHTS AND THEIR PRACTICES

(Coordinated by Chin-ping LIAO, April 2023–March 2026)

The purpose of this study is to examine the intersection between modern Chinese and Japanese philosophical thoughts and their practices during the 1910s and 1930s. The methodological characteristic of this study is to examine under the schema 1) of the reception and development of Western philosophy, and 2) of the conservative school and revolutionary school. In the case of China, we will focus on the opposition to Western philosophy and the ideologies of the empires in the streams of thought such as liberal democracy of positivists and cultural revivalism of New Confucians, and unveil their Chinese elements. In the case of Japan, we will focus on the “Kyoto School” and the philosophy of Kuwaki Genyoku and others, highlight the Japanese elements of their opposition to Western philosophy, and compare them with the characteristics of Chinese philosophy.

In contrast to the conservative school mentioned above, this study will broaden its perspective to the revolutionary school. The development of Chinese and Japanese Marxist philosophy, focusing on the thoughts and practices of Japanese Marxists and Chinese revolutionaries who learned from them, will also be included in the scope of this research. In this way, we will examine synchronically the similarities and differences between revivalism and Japanism of the conservation school, as well as between communism and socialism of the revolutionary school in China and Japan, and examine their characteristics.

RETHINKING “JAPANESE ASIANISM”

(Coordinated by Masataka MATSUURA, April 2024–March 2027)

The East Asian Community concept, consisting of a trade bloc that included Japan, China, and South Korea, grew out of a number of new international phenomena that emerged in the 1990s, such as the rise of the Association of Southeast Asian Nations (ASEAN). During this period, groundbreaking research on postwar Asianism began including Hiroyuki Hoshiro’s “The rise and fall of Japan’s regional diplomacy: 1952–1966” (Bokutakusha, 2008). In addition, research on pre-war Asianism made great strides with the publication of a book written by Masataka Matsuura, “Why Did the Greater East Asia War Happen?” (Minervashobo, 2010), and another book edited by Matsuura, “What Does Asianism Tell Us?” (Minervashobo, 2013). However, the momentum for the

East Asian Community concept rapidly waned owing to the tensions that erupted between Japan and South Korea and between Japan and China in 2012. Moreover, with the subsequent confrontation between the US and China, Russia's invasion of Ukraine, and North Korea's missile launches, the world seems to be witnessing a new Cold War. Dreams of a revival in Asianism in the real world no longer seem feasible and research on this subject is declining.

However, in times like these, we have to reexamine the concept and analytical framework of Asianism by organizing the accumulated research on Japanese Asianism and incorporating new issues. It is also an opportunity to reconstruct the concept of Asianism with its various possibilities.

THE SECOND WORLD WAR IN PERSONAL PERSPECTIVES

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

The First World War, which was investigated by the research project, “A Trans-disciplinary Study of the First World War,” conducted at the Institute from 2007 to 2015, was the foundational moment of the modern world. A vital question to be inquired next is: what kind of modern world emerged out of ashes brought about by the First World War? In tackling the question, the thoroughgoing reconsideration of the Second World War, another global convulsion within twenty years since the end of the first, is nothing but indispensable. The proposed research project attempts to portray a fresh and updated overall picture of this traumatic catastrophe by putting emphasis upon human perspectives of the war. As Ian Kershaw points out, the Second World War was “a war of apocalyptic proportions,” which provoked unparalleled violence and barbarity. The war certainly brought ‘an assault on humanity unprecedented in history.’ Especially the genocidal mass murder of Europe’s Jews was “the lowest point of mankind’s descent into the abyss of inhumanity.” Hence, the task of turning the numbers of the fallen back into people, raised by Timothy Snyder, is severely posed to all of us as researchers and humanists. Human perspectives adopted by the proposed project may well be meaningful in challenging this formidable task.

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

JOINT USAGE/RESEARCH CENTER (Early-Career Scholars)

HISTORY OF THE RELATIONSHIP BETWEEN SOCIAL MOVEMENTS AND ADULT EDUCATION: FOCUSING ON THE KEIHAN REGION IN THE 1930–40s

(Coordinated by Takahito OKUMURA, April 2024–March 2025)

The purpose of this study is to examine how educational activities conducted by intellectuals who participated in social movements unfolded from the interwar period to the occupation period. In particular, we will focus on the Keihan region, where these activities were pursued with particular vigor. Through this work, we would like to examine the continuities and transformations in educational activities aimed at bringing about societal change through social movements from the prewar to postwar periods.

There is a corpus of case studies on the educational activities closely related to social movements, such as “labor schools” and “political schools,” in the fields of education history and adult

and community education. However, although the ideas of educators / intellectuals are examined in each of these studies, they are rarely discussed in the context of the history of social movements. It is fair to say, that even in the study of the history of social movements, educational activities conducted by labor unions and political parties are rarely examined. This study aims to shine a light on the above and create a bridge between the findings of social movement history research and education history research with the intention of expanding the horizons of both fields.

RESEARCH PROJECTS

APPLIED STUDY OF CLASSICAL CHINESE CORPORA

(Coordinated by Koichi YASUOKA, April 2023–March 2026)

Since 2010, we have been developing Classical Chinese Corpora. We first constructed the Corpora using MeCab-Kanbun, a morphological analyzer based on Conditional Random Fields, for Classical Chinese texts. Then we applied SuPar-Kanbun, a dependency parser based on Universal Dependencies, to the Corpora. Using the Corpora and pre-trained language models, we can now analyze Classical Chinese texts by Part-Of-Speech tagging and dependency-parsing.

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

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

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

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

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

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

CULTURAL RESOURCES AND CULTURAL MOVEMENTS

(Coordinated by Akira KIKUCHI, April 2023–March 2026)

Cultural resources can be likened to “resource waste.” Resource waste is a resource that is collected, classified, treated and recycled because it has some use potential, although it is still waste. Similarly, “cultural resources” can be regarded as cultural objects for which there is no known

use at the moment, but which are found to have some potential for use and are therefore objectified. And one major factor that has brought interest in “cultural resources” into the foreground is the dramatic transformation of society, known as digital transformation, and one part of this is the development of digital humanities. Based on the above awareness of the issues, the aim of this joint research is to reveal the reality of the “cultural movement” that produced and passed on such materials, based on the analysis of specific individual materials, such as university, school, publication and photographic materials.

FAMILY AND LOVE STUDIES

(Coordinated by Ichiro TOMIYAMA with Kosuke TSUKI and Akiko NAONO, April 2022–March 2025)

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

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

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

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

The important factors in 19th-century European development—capitalism and technology, literacy rates and publishing, secularization, or de-Christianization made decisive with the advent of the Third Republic—not only determined the direction of modern society and public thinking but also created a critical consciousness regarding that situation. French symbolism was its precise expression. Although the symbolists displayed hatred of bourgeois society and industrial capitalism, they regarded technology, finance, and economics as essential themes of their reflection. And, in an age when traditional faith had lost its influence, they sought a new relationship with “transcendence.” It is against this background concerning society, technology, and religion that symbolism pursued

new modes of literature and the arts through various techniques, such as free verse and internal monologue. However, because it resulted from a critical consciousness of the socially determined self, this technical revolution was inevitably accompanied by a revolution of the self; a poet is a person who not only writes a piece but changes his/her own existence through such production. Today, new technologies have radically changed the world, and the global economy, together with financial capitalism, dominates it. We enjoy their benefits but, at the same time, we feel greatly suffocated because of them. Although traditional faith is in its death throes, fundamentalisms and new cults are exerting growing influence. Feeling that “the end of the world” is near, we seek a new mode of existence that will come after the “human” in the modern sense. These problems we face in this post-human age share much with those that symbolism tackled in the second half of the 19th century. The purpose of this study is to reconsider symbolism from multiple perspectives as the “starting point” of the post-human era and to posit some suggestions that may allow us to understand our times.

FUNDAMENTAL RESEARCH CONCERNING RESEARCH RESOURCES ON MODERN AND CONTEMPORARY JAPAN

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

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

INTERACTION AND CONFLICT IN THE EASTERN EURASIAN HISTORY

(Coordinated by Takashi FURUMATSU, April 2023–March 2026)

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 the speed and ferocity of its mounted archers, which was the 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. These can be regarded as the basic patterns of Eastern Eurasian history. Based on the results from the former project “Warfare and Diplomacy in Pre-modern Eastern Eurasia” (2018–2022), this project will focus on the Southern

Song history book “Sanchao beimeng huibian”, which deals primarily 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 its hegemony in the multi-state system of Eastern Eurasia. We will use the documents included in this book to analyze the characteristics of interaction and conflict between northern nomadic powers and the Chinese people. 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.

LAY BUDDHISM IN MEDIEVAL CHINA, AS SEEN FROM THE EXPANDED COLLECTION OF THE PROPAGATION OF LIGHT (GUANG HONGMING JI)

(Coordinated by Toru FUNAYAMA, April 2024–March 2027)

The Expanded Collection of the Propagation of Light (Guang hongming ji) compiled in 664 CE, is a collection of short Buddhist texts from the fourth to the first half of the seventh centuries (i.e., the Six dynasties, Sui and early Tang periods). This research aims to conduct a close examination of the views and approaches of lay Buddhists (specifically royalty and aristocrats) to these texts, contrasting them with those of ordained monks.

Buddhism underwent various developments in China. While most Buddhist works were composed by “ordained monks,” from another perspective, lay persons also played a constructive role. In particular, the special features of the laity are discernible in the relationship between Buddhism and the secular world as well as the connection between Buddhist texts and non-Buddhist texts including Confucian and Daoist writings and other traditional literary works. On the other hand, it is highly possible that lay persons could not access certain types of texts such as the monastic codes (vinaya in Sanskrit) and in-depth exegetical and commentarial texts. Whether or not the laity had preferences for certain types of scriptures is an open question, and one which remains to be fully elucidated. This project attempts to shed new light on the actual history and nature of lay Buddhism in medieval China.

LIFE HISTORY DURING THE HIGH ECONOMIC GROWTH PERIOD

(Coordinated by Tatsushi FUJIHARA, April 2023–March 2026)

In this joint research group, we consider life and culture in Japan during the country’s period of high economic growth by analyzing written and visual historical materials in the collection of the publishing company Kurashi no Techo Co. Ltd. The way of life that emerged from the early modern period changed dynamically with rapid urbanization and motorization, the advent of television, and the development of the oil industry. Kurashi no Techo Co. Ltd. has many photographs and manuscripts that show how Japanese people lived during this period, including materials on kitchens, toilets, and living rooms. Furthermore, there are many war records collected by the staff of the publishing company, which are valuable historical sources on how the experience of war was passed on or forgotten during the period of high economic growth.

LIVING ACTIVITIES AND ENVIRONMENTAL ISSUES

(Coordinated by Takuji IWAKI, April 2023–March 2025)

The “Social Historical Study of Environmental Issues” group (April 1, 2020–March 31, 2023) examined environmental issues in Japan from the early modern period to the present day, focusing in particular on social environmental movements, taking into account the social structure of the actual sites where the movements evolved, and considering what the environmental issues are from the perspective of the residents living in the affected areas. Based on the results and the questions raised, this research group will empirically clarify human activities in the mountains, fields, rivers, and oceans, and identify when and at what point human activities have changed since the 17th century, and what factors make them visible or invisible as environmental issues. Our research is not limited to the Japanese archipelago but covers various regions of the world. We would like to reexamine Japan’s pre-modern reputation as an “environmentally advanced country,” the positioning of its rapid postwar economic growth, people’s perception of the environment, the relationship between urban and rural areas, and the logic of those who develop the mountains, fields, rivers, and oceans that lead to environmental problems, with an emphasis on “living activities,” to empirically clarify what environmental issues are.

THE MODERN ASPECTS OF INFORMATION IN 20TH CENTURY CHINA

(Coordinated by Yoshihiro, ISHIKAWA, April 2024–March 2028)

The aim of this research seminar is to explore the history of modern and contemporary China from various perspectives by adding the element of “information”. While historians of later generations know the cause-and-effect relationships and consequences of historical events, historical figures do not necessarily have access to a chronological sequence of events, nor do they have access to accurate information. Consequently, we often find them making decisions or acting without information in the first place, or misunderstanding the information they do have. This is true whether they are ordinary citizens, intellectuals, or national leaders. Studies that have considered this element of information transmission (including misinformation) and information manipulation are scarce, but such studies have significant potential. The question that must be asked is under what kind of information environment the various social changes, movements, and revolutions in modern and contemporary China developed, and how those who controlled “information” influenced the occurrence and progress of historical events. The purpose of this study is, so to speak, to look at China through the transparent medium of “information.” This perspective will enable us to combine the “historical fact-finding” approach to history, which focuses on what happened on a particular day and place, with the “interpretative” approach to history, which focuses on the “reported facts” after they have passed through the information screen.

MODERN JAPAN’S RELIGION AND CULTURE

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

I wish to reflect on modern Japan’s religion and culture. “Religion” here refers to Buddhism, Christianity, state Shinto, sect Shinto (Konkōkyō, Kurozumikyō, Tenrikyō, Ōmotokyō), and the world of popular beliefs. “Culture” refers not merely to arts, crafts, music, literature, film, and entertainment but to their engagement with politics, society, education, and life. This is culture in

the broadest sense. And I hope to complicate the problem of religion and culture. The issues here are many and diverse: hymns by samurai on the losing side in the civil war; state Shinto and educational ceremonies and folk culture; the Shirakaba school, Yanagi Sōetsu, Blake and Christianity; and the world of Kyoto painting and Honganji inter alia. In order to approach the beliefs of the people at large, I adopt the methods of people's history and religious history. Finally, I plan to use the "religion and culture" angle to get at the modern emperor system.

RELATIONSHIP BETWEEN NATURE AND HUMANITY IN TRADITIONAL EAST ASIAN SCIENCE

(Coordinated by Ryuji HIRAKA, April 2024–March 2027)

This research aims to comprehensively examine a range of perspectives on the understanding of nature and its utilization by human societies in the pre- and early modern East Asian world.

In recent studies on the history of science there has been a shift in emphasis away from the history of the development of scientific theory and technological innovation, which used to be the main approaches, to the history of scientific thought in each culture, the sociology of science, and even the comparative history of science, all of which consider cultural background and require a multidisciplinary approach. This research intends to contribute to this significant reevaluation of the historical narrative by raising new perspectives and issues from multiple disciplines, thereby advancing the understanding of the intellectual landscape of traditional East Asian science, and deepening discussions on the new historical narrative.

It will also continue the reading of primary texts like Entsu's "Astronomy of Buddhist Countries," as conducted by earlier research teams including the "Origin and Transformation of Buddhist Astronomical Doctrines" group (FY2021–2023), and prepare a future annotated translation for publication. Through these efforts, we aim to disseminate the results of research on traditional East Asian science to both domestic and international audiences.

RELIGIOUS ART AND SOCIETY IN EAST ASIA

(Coordinated by Yasuo INAMOTO, April 2022–March 2027)

This study focuses mainly on Chinese Buddhist art and considers the relationship between religious art and society in East Asia based on actual examples.

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

A few heretofore understudied factors came to light as a result of our study. Proceeding from a study of such art historical questions as style, iconography, and the construction process of sculptures, it is further necessary to understand the role of societal factors such as the social level of

the patron, their status as laymen or monks, gender, kinship and origin in the shaping of religious expressions. Chinese Buddhist sculptures provide rich textual information, and our study with such a societal perspective provides a particularly effective model for the study of religious art.

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

RELOCATION OF CHINA'S SOCIOECONOMIC INSTITUTIONS

(Coordinated by Ei MURAKAMI, April 2024–March 2027)

This research project regards the customs, common sense, norms, order, and behavior patterns that define society and the economy as “institutions” and aims to elucidate the uniqueness and universality of Chinese institutions.

I previously organized three research projects based on empirical studies of China’s modern and contemporary history: “Reorganization of Social and Economic Institutions in Modern China” (2012–2015), Social and Economic Institutions in China during the Period of Transition (2016–2019), and Institutions and Models of Modern China (2020–2023) and explored the social and economic institutions that have historically emerged in China.

However, whether these institutions are unique to China or common to other regions remained unclear. This research group aims to compare Chinese institutions with those of regions other than Japan and Western Europe, to place the Chinese institutions within the context of other institutions around the world, and to elucidate both the uniqueness and universality of Chinese institutions.

RESEARCH ON STONE INSCRIPTIONS OF SUI AND TANG DYNASTIES

(Coordinated by Hisanori KURAMOTO, April 2023–March 2027)

Researchers have been collating and studying this institute’s collection of approximately 10,000 stone engraving rubbings over a long period. This research group, carrying on the tradition of the institute’s research groups that studied stone rubbings, covering the period from the Han dynasty to Northern dynasties, will view the Sui and Tang dynasties stone rubbings in the collection, decipher and interpret the characters therein, and translate the material from both dynasties into contemporary Japanese and provide annotations.

This research group is different from previous groups in that it will not only read the texts but also translate them into contemporary Japanese. It will not confine its examination to gravestone epitaphs and monument inscriptions but also look at many other materials related to Buddhism. Taking advantage of group members’ diverse specialties—such as history, archaeology, philosophy, intellectual history, calligraphy history, Buddhist art history, literature, and linguistics—we want to conduct multifaceted examinations of, in addition to textual content, the shape of the engraved stones themselves, character placement and style, and textual rhetoric.

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

(Coordinated by Takumi IKEDA, April 2022–March 2025)

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

A STUDY OF HETERODOXY FROM MULTIPLE PERSPECTIVES

(Coordinated by Miho ISHII and Yusuke MUKAI, April 2024–March 2027)

In the humanities and social sciences, heterodoxy has been an important research theme that encompasses a wide range of fields, including religion, philosophy, art, and science. For example, in the history of ideas, Masao Maruyama organized a study group on orthodoxy and heterodoxy, and in history and anthropology, Carlo Ginzburg and Talal Asad have conducted research on heterodoxy. In the 1970s, researchers from the departments of the Humanities, Japanese Studies, and Oriental Studies of our Institute formed a research group on heterodox movements. As a result of this research, in 1974, a volume entitled *Research on the Heterodox Movements* edited by Yuji Aida and Kenjiro Nakamura was published. Based on these previous studies, in this research group, led by young and mid-career researchers from the departments of Humanities and Oriental Studies, we embarked on a reconsideration of our respective research fields from the perspective of heterodoxy. The topics considered by this research group are wide-ranging. They include but are not limited to: Sangai-kyo (Sanjieiao), which was suppressed as “heterodox” during the Sui and Tang dynasties, the stupas and rituals that developed independently on the periphery of Confucian norms from the Han dynasty onwards, Jansenism in France in the 17th and 18th century, accusations of witchcraft in colonial Africa, the development of organic agriculture as an alternative to scientific agriculture, and ideological conflicts in social movements in Japan. By examining various forms of heterodoxy in a wide range of regional and temporal contexts, we will explore the uniqueness of each case as well as the universality underlying them. At the same time, we will shed light on aspects of the tensions that exist between orthodoxy and heterodoxy, exclusion and inclusion, conflict and interdependence, and between centralized power and its periphery. Furthermore, this research group aims to serve as a foundation for deepening mutual understanding of our respective research areas and to collectively consider the future direction of the humanities through lively discussion and dialogue.

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.

A STUDY ON THE YUZHU BAODIAN

(Coordinated by Ryuichi KOGACHI, April 2023–March 2027)

Yuzhu Baodian 玉燭宝典, a work by the Sui Dynasty scholar Du Taiqing 杜台卿, is a comprehensive compilation of Chinese annual events, and contains a great wealth of quotations and information that contributes to the study of the history of Chinese thought and culture. It is also known as a work that has had a great influence on Japanese annual events. Although the importance and preciousness of this book are well recognized, it has yet to be organized in a way that would allow it to be used academically. The purpose of this study is to provide a widely accessible version of this valuable material by properly arranging and annotating a manuscript of Yuzhu Baodian copied in the 14th century Japan (owned by the Maeda Ikutokukai, Sonkēkaku Bunko).

THINGS, KNOWLEDGE, ENVIRONMENT

(Coordinated by Akihisa SETOGUCHI, April 2023–March 2026)

This project will focus on things that generate knowledge. Usually, we assume knowledge to be intellectual information processed inside our brains. However, knowledge is always mediated by things. Humankind has created knowledge by using their hands to manipulate natural products. In modern society, knowledge is produced through complex machines. In the natural sciences, things such as instruments, model organisms, and specimens are used as the media to produce knowledge. Knowledge of society is also accumulated as information on paper and in computers. The network of things and knowledge constructs the order and structure of our living world. It means that the network of things is now the environment of humankind. This project tries to clarify what kind of environment things are creating and how such an environment has changed our lives. Based on various approaches from the humanities, we focus on the natural sciences, engineering, and social sciences and also deepen consideration of knowledge production in the humanities using a self-referential approach.

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

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

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

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

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

TRANS-REGIONAL SPREAD OF RELIGIOUS CULTURES AND THEIR CREATION OF “REGIONS” IN ASIA

(Coordinated by Minoru INABA and Tatsuya NAKANISHI, April 2023–March 2026)

Various ideas and cultures related to religions such as Islam and Buddhism have multi-directionally and transregionally spread in Asia (West, South, Central, and East Asia). We examine how these ideas and cultures formed transregional intellectual and cultural trends, or something like the spirit of the age, on the one hand, and adapted to a certain area, or contributed to the creation and imagination of “regions,” on the other hand. For example, we focus on the Naqshbandiyya-Mujaddidiyya, a Sufi order, which expanded from South Asia to Central and East Asia as well as West Asia, and investigate what developments and impacts this Sufi order had in each area. In order to share a basis for this study, we read and discuss literatures of Mujaddidiyya including Persian epistles written by Ahmad Sirhindi (d.1624), the eponym of the Sufi order in question. Through such an exploration, we aim at cultivating a perspective to relativize the essentialist views regarding a certain religion and region, accompanied by imprudent demands for the indigenization or exclusion of “foreign” cultures. Furthermore, we want to ponder on the problem of “cultural coexistence” in our globalization era.

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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.