

Regency Government and Jin-no-sadame

by

Kei Mikawa

There are conflicting views regarding jin-no-sadame in the regency era: Toru Otsu and others emphasize its significance, while Shinji Yoshikawa consider such a view an “overestimation”. If the council system is considered as part of the monarchy, jin-no-sadame in the regency era may be evaluated as a council system of court nobles who supported the “power nucleus” of the emperor, his maternal relatives, and others. Zuryokokasadame, which is a kind of jin-no-sadame that Otsu has analyzed in detail, is considered an important pillar of the affairs of state supporting state finance, in an era when zuryos were delegated the authority to govern in the regions. Compared to the Ritsuryo state system that Yoshikawa has analyzed in detail, the state may have operated in a significantly different way during the regency era. But conversely, is not disregarding Otsu’s and other’s analyses as “overestimating jin-no-sadame” equal to “underestimating jin-no-sadame”? It is a concern that the evaluation of jin-no-sadame in the era may be distorted for the sake of a pet theory that the regency era, especially under the administration of Fujiwara no Michinaga, differed from the Ritsuryo system.

Introduction to the Fundamental Concepts for the Theory on Medieval Shogunate

by

Makoto Higashijima

While research on the Muromachi Shogunate has become popular in recent years, some scholars such as Watanabe Hiroshi propose that the word “bakufu (shogunate)” should not be used in academical studies because it is a term that symbolizes *Kokoku Shikan*, or emperor-centered historiography. The present article provides an answer to this problem through repositioning the two basic concepts regarding “bakufu” research pioneered by Sato Shinichi.

The first basic concept is the “sovereign government of the eastern part of Japan Islands” (*Togoku Kokka*) theory, which maintained that the Japanese Islands had multiple centers. In postwar historiography, this was pursued as a history based on principles that relativize the Tenno system. Rather than discussing “bakufu” as an analytical concept separate from concepts in the sources, as Sato did, this article approaches this problem from examples of “bakufu” and “ryuei” in the sources. As a result, it is shown that examples of “bakufu” as an impersonal organization, which was previously not recognized as existing, do, albeit sparsely, exist, and that in Medieval sources, examples of such and such *bakufu* are only observed in the cases of *Kanto-bakufu*, *Tokan-bakufu*, and *Tokan-ryuei*, making bakufu a term that is only valid in a discussion that recognizes multiple centers in the Islands, such as one based on the “sovereign government of the eastern part of Japan Islands” theory. Following these observations, this article proposes the abandonment of the *Muromachi-bakufu* concept.

The second basic concept is the “rule of the sovereignty”, which questions how an impersonal system separate from personal rule is possible (or impossible) in Japanese society. Sato’s discussion was based on the “Three Types of Legitimate Rule” of Max Weber, similarly to that of his sworn friend Ishimoda Sho. This article criticizes the current situation where debate based on a misinterpretation of Sato’s core issues is still being carried out in medieval history studies while the strong problem awareness of the early 1960’s has been inherited in ancient history studies.

“Jigi” (時宜) and “jigi” (時議) in the Northern and Southern Courts Period

by

Ayumu Yasuda

The term “jigi” (時宜) means “timely” but is also used to refer to the intentions of powerful people of the era. The term “jigi” (時議) is used in almost the same sense, and “jigi” (時議) was used often in the Kamakura period, whereas “jigi” (時宜) was more common in the Muromachi period and later. It is in the Northern and Southern Courts period (14th century) that both terms were used and their usage changed. An organization of the examples found in ancient records of the period point to the fact that the shift from “jigi” (時議) to “jigi” (時宜) indicates that the meaning of “jigi” (時議), i.e. “an agreement at a certain point”, including “consultation”, “multitude of opinions”, as well as the “emperor’s intentions”, changed to that of “jigi” (時宜), i.e. “the personal intentions of powerful people of the age”. This is considered to reflect the political situation where Muromachidono Ashikaga Yoshimitsu’s appearance weakened the system of government decision-making based on inhyojosei, such as the “consultation” and “multitude of opinions” of court nobles, and where decisions were made according to the personal intentions of Muromachidono. In the 15th century, when “jigi” (時議) was no longer used, the term “jigi” (時宜) may have potentially included the meaning of “an agreement at a certain point” based on “consultation”, which had been implied by “jigi” (時議).

Kosatu (Official Bulletin Boards) in the Early Modern Period: The Case of Otsu Hyakuso-sen

by
Susumu Sugie

The focus of recent kosatu research has shifted from their legal content to their relationship with surrounding communities. However, the roles that kosatus played should have varied according to the laws written on them. This article treats kosatu issued for Otsu Hyakuso-sen and considers the significance of their issuance from the perspective of their legal content and form.

Hashiba Hideyoshi, aiming to unite all of Japan, built Otsu Castle in 1586 and set about establishing “Otsu Hyakuso-sen”, as part of establishing a distribution network connecting Kyoto with the northern and eastern regions via Lake Biwa. In Tensho 15, Asano Nagayoshi issued kosatus to Otsu Hyakuso-sen to grant it privileges and recognize them, and thirteen such kosatus have survived from the period up to 1765. The kosatus were issued by (1) four lords of Otsu Castle and Okubo Nagayasu, by (2) Otsu daikan (local governor), and then by (3) Kyoto machi-bugyo (town magistrate). This also represents a change in the method for kosatu posting from (1) nailing to a pillar → (2) joining to a pillar using a dovetail groove and → (3) receiving from below.

Kosatus began as (1) privileges granted by the lord of Otsu Castle and Otsu daikan due to the need for public ships, but changed to (2) applications from Otsu Hyakuso-sen for the purpose of securing their privileges, and then it became (3) a custom to issue kosatus every time Kyoto machi-bugyo changed; they continued to function until the collapse of the shogunate. This was the result of Otsu Hyakuso-sen’s active appeals that were based on an awareness of the significance of kosatu posting, which shows that kosatus in the early modern period had by no means become an empty shell.

Eighteenth-century Korean Intellectuals' Perception of the Qing Dynasty:
Focusing on Kim Chang-Eob's Ideas

by
Hoyun Lee

The *Gajaeyonhaenglog* is a travel diary written by rokasai Kim Chang-Eob (1658-1722) in 1712, in the reign of Kangxi, the fourth emperor of the Qing dynasty. Kim Chang-Eob visited Beijing as an attendant secretary to Kim Chang Chip, chief tojishi/onshiko delegate. Due to its detailed contents and descriptions, the diary is generally considered one of the four great yeonhaenglog of the latter period of the Joseon dynasty. Most studies on Kim Chang-Eob's perception of the Qing have indicated the fact that due to Kim Chang-Eob's "sense of cultural superiority over the Qing dynasty", his perception of the Qing, after the change of dynasties from Ming to Qing, was limited in that it had not broken with the "little Sino centrism" that was the mainstream of the intellectual world under the Joseon dynasty. Such studies have led to the high praise of the "Bei-xue ideas" of the 18th century that acknowledged Qing dynasty culture. Of course, it is true that the *Gajaeyonhaenglog* contains many "little Sino centristic" descriptions, especially those that boast about the superiority of Korean formal attire and culture over the Qing dynasty's queues and barbaric garments. However, one can observe in Kim Chang-Eob's perception of the Qing an embryotic form of the so-called "Bei-xue theory" that highly regards the Qing dynasty's advanced culture, etiquette, and music, in addition to its "little Sino centristic" features. The perception of the Qing dynasty of Kim Chang-Eob, who visited the Qing dynasty in the early 18th century and wrote the *Gajaeyonhaenglog*, featured the intersection and coexistence of "little Sino centrism" and the "Bei-xue theory" that acknowledged the Qing dynasty's advanced culture. Kim Chang-Eob, a descendant of Kim San Hon who, when Hong Taiji invaded Korea, was one of the hardliners (Cheokhwa faction) that insisted on fighting to the death and was taken prisoner by the Qing dynasty, while boasting the superiority of Korean etiquette, music, and culture, acknowledged the Qing dynasty's practical culture instead of adopting the "exacting-great-revenge-on-Qing" approach. Therefore, the "Bei-xue theory" is considered to be an idea that gradually emerged from the accumulation of experiences of exchange with and the advanced culture of the Qing dynasty through the regular sending of envoys to the Qing dynasty in the latter period of the Joseon dynasty.

The Maruyamagawa-Ichikawa Takasetsusen Chikamawashi Transportation Plan

by

Ryosuke Matsui

The nationwide waterborne traffic of the Edo era was above all focused on transporting tribute rice safely and securely, and “chikamawashi” transportation plans for reducing transportation distance by combining inland boat transportation with sea transportation were often formulated for the west circuit sea route connecting northeast Japan with Osaka, in order to avoid the dangers of long-distance sea transportation. One example is the “Maruyamagawa-Ichikawa Takasetsusen Chikamawashi Transportation Plan” formulated in 1720, which involved connecting, via boat transportation and land routes, Maruyamagawa (Ketakawa) that flows into the Sea of Japan and Ichikawa that flows into the Seto Inland Sea, both in Hyogo Prefecture, to thereby reduce transportation distance, etc.

The present article has the following two main aims:

1. To reveal the circumstances behind the plan that cannot be understood solely from documentary sources by looking into hitherto unknown diagrams, among the sources relating to the “chikamawashi” plan, in combination with related documents, etc; and

2. Since those involved in the plan have not received much mention, the article considers what kind of people were involved, in terms of their careers, behavior, etc. As a result, it is noted that it is known that, actually, ever since the Kyoho Reforms carried out by Tokugawa Yoshimune, eighth shogun of the Edo shogunate, various policy proposals holding up “kogi otame” and “shojin osukui no tame” had actively been made in Edo, Kyoto, and Osaka and that such proposals had been adopted by the government, and it is also noted that the proposal and promotion of the plan may have had a similar background.

Reception of Shinseiyu (清聖諭, the Qing Dynasty Sacred Edict) in the Kansei (寛政) Era:
The Compilation and Interpretation of the Japanese Version of the *Seiyukokun* (『聖諭広訓』)
and Reception of Shinseiyu by Kaitokudo Intellectuals

by
Xiaoxing Yin

This article focuses on the interpretation of Shinseiyu's *Seiyukokun* by Kaitokudo (懷徳堂) intellectuals and analyzes the various aspects of the reception of Shinseiyu by Kansei era intellectuals. Through this, the article aims to reveal the relationship between their views on scholarship and teaching the people and the educational policies of the Qing dynasty in the era.

First, the article organizes the process in which Shinseiyu's *Seiyukokun* came to Japan and a Japanese version thereof was made, and a brief explanation is provided regarding Kaitokudo's relationship with the compilation of the Japanese version of the *Seiyukokun*. Next, the introduction to the Japanese version of the *Seiyukokun* by Nakai Chikuzan (中井竹山) and the interpretation of the same text by Nakai Riken (中井履軒) are analyzed, and their understanding of Shinseiyu is analyzed, respectively. Chikuzan, in the spatial and temporal comparative relationship of Japan, China, Kyoho (享保), and Kansei, understood the role that Shinseiyu could play and tried to promote the utilization of the *Seiyukokun*. On the other hand, Riken, while valuing the role of intellectuals presented by Shinseiyu, made interpretations that deviated from the original text of the *Seiyukokun*, equating Buddhism with "sado" (left-hand path). Lastly, a comparison is made between utilization of the Japanese version of the *Seiyukokun* and that of the *Rikuyuengitai* (六諭衍義大意), which derived from Minseiyu (明聖諭, the Ming Dynasty Sacred Edict), and the significance of Shinseiyu in the series of educational policies in the Kansei era is considered.

Who Owns the Shrine “Bell”? Aspects of the Separation of Buddhism and Shintoism
in the Inaba Region in the Early Modern Period

by

Satoru Kishimoto

The present article aims to reconsider *bonsho* provision and cannon casting that started in the latter part of the early modern period within the trend of separation of Buddhism and Shintoism in communities in the latter part of the early modern period, in addition to discussing those issues within the political and military context of external pressure and coastal defense. The case considered is that of the opposition between the Iidas, a family of Shinto priests who tried to remove the *bonsho* in the precincts of Kachimi Shrine in Tottori Domain (especially the Inaba region), and the parishioners and villagers that were against its removal. The article considers under what logic and through what practices did Iida Hideo, who was a Shinto priest of Kachimi Shrine and placed in an inferior social position, attempt to remove the shrine's bell, promote the separation of Buddhism and Shintoism, and enhance his social position. In the discussion, focus is placed on Iida's shift in logic from transferring the bell to a temple through a general approach of separation of Buddhism and Shintoism to switching to “military” contribution and taking arms himself. The article focuses on how this “military” momentum caused a major turning point, in a situation where the shogunate and Tottori Domain were forced to respond in a careful manner and duly consider the parishioners' and villagers' agreement.

Kokugaku Linguistic Theory and Kokugogaku in the Closing Days of the Tokugawa Shogunate

by

Isao Santo

This article considers descriptions noteworthy from the perspective of Japanese studies in Hoshina Koichi's *Kokugogaku Shoshi* regarding kokugaku in the closing days of the Tokugawa Shogunate, which was considered an era of decline, and attempts to reveal the significance of kokugaku in the closing days of the Tokugawa Shogunate in the establishment of kokugogaku. The situation surrounding kokugaku in the Meiji era and later was characterized by the downfall of figures such as Gonda Naosuke and the rise of the Yoyo faction. In this situation, kokugaku scholars following a poetry approach became the mainstream, which seems to have led to the establishment of "kokubungaku" and "kokugogaku". The attitude of kokugogaku history writing such as Hoshina's represented the perception of kokugaku in the Meiji era. His attitude embodied modern kokugogaku history, which involved the compilation of "dictionaries", the most important task in organizing "kokugo", and the evaluation of linguistic research based on the presence or absence of research on "phonetics" and "grammar" that could sustain the criticisms of Western historic linguistics. Therefore, for considering the significance of the things that "kokugogaku", a form of modern knowledge, weakened, kokugaku linguistic theory in the closing days of the Tokugawa Shogunate can be said to be a significant theme worthy of a linguistic idea history investigation.

Shinshu Sect Evangelization in Ryuku in the First Year of Meiji:
The “Shinshu Persecution Affair” and the Annexation of Ryuku

by

Eiju Fukushima

This article discusses the relation between the “Shinshu Persecution Affair” (hereinafter the “Affair”) that took place in Ryuku in Meiji 10 and the annexation of Ryuku. Previous scholarship on modern Buddhism history and Shinshu history lacked a perspective towards Ryuku/Okinawa. In consideration of this research situation, this article reveals an aspect of the reality surrounding Shinshu sect evangelization in Tsuji Yukaku (Naha) with reference to recently discovered and reproduced new sources and, in addition, considers the relation between the “Affair” that occurred in October 1887 (Meiji 10) and the annexation of Ryuku that the Meiji government carried out in Meiji 12. In the “Affair”, 369 Shinshu believers, including mainly prostitutes from Tsuji Yukaku, were arrested, incarcerated, and punished. In response to the Otani sect’s request to settle the “Affair”, the government sent Otani sect priest Oguri Ken’ichi of the Ministry of Religious Education to the Ryuku branch office of the Ministry of Home Affairs. Negotiations led to the issue of the domain headquarters’ exercise of jurisdiction, and the believers were freed. The domain headquarters’ exercise of jurisdiction violated the orders of the government, which had ordered in May, Meiji 9 that all relations with China should be terminated and that jurisdiction was to be confiscated. In order to correct the behavior of the domain headquarters, the government sent Matsuda Michiyuki, Chief Secretary of the Ministry of Home Affairs, as the Officer in Charge of Ryuku Annexation in 1889 (Meiji 12) and abolished Ryuku Domain. Based on new sources, this article indicates the previously-noted possibility that the domain headquarters’ exercise of jurisdiction in handling the “Affair” gave the government an excuse to carry out the annexation of Ryuku.

The Development of the *Inshitsuroku* in the Modern Period: Focusing on the Meiji Era

by

Kun Xiao

Previous scholarship on Chinese zensho that were disseminated in pre-modern Japanese society, which was founded on Shintoism and Buddhism, has tended to handle such texts in the same way as pre-modern moral texts, and discussions regarding the development of zensho in the modern period are rare. In particular, even though the *Wago Inshitsuroku*, the Japanese version of Yuan Liaofan's *Inshitsuroku*, was introduced to elementary school shushin textbooks in the early Meiji era, when the policy for moral education was in confusion, as Japan's school education became more modernized and unified the *Wago Inshitsuroku* seems to have gradually disappeared from textbooks just like other early modern moral texts and oraimono. Actually however, the *Wago Inshitsuroku* was reprinted as a commercial book even in the Taisho and Showa eras and thus transmitted to the present day. With this situation in mind, this article focuses on the period in the Meiji era which saw the establishment of modern moral education and in which such education began to be discussed as an important issue of the basic spirit of national education. Specifically, the article looks into the important issue of linking the reception of zensho in the modern period to the creation of "national education" for developing a new "nation", through organizing the contents of the *Inshitsuroku* that were adopted in the *Elementary School Shushin Textbook* compiled by the Ministry of Education in the second decade of Meiji and considering the compilation of the *Yaku Inshitsuroku* that was translated in the third decade of Meiji by Kawai Kiyomaru, founder of the Nihon Kokkyo Taisha.

The Dream Experiences of Ji Un-Young, a Painter in the Literary Artist's Style Living
in Colonial Korea: Focusing on the *Paekryeonjii*

by

Mitsuaki Sassa

Ji Un-Young led an extraordinary life from the closing days of the Korean era to the period of Japanese rule. After learning modern photographic techniques in Japan, he opened a photo studio in Seoul in 1884 and was the first Korean to take a picture of King Gojong. After the Gapsin Coup, Ji Un-Young went to Japan as an assassin to kill Kim Ok-Gyun. However, the plan to assassinate Kim Ok-Gyun failed, and Ji Un-Young was held responsible and exiled to Pyongan-do Yongbyon in 1887. This experience of failure caused him to develop mental illness. Due to his illness, Ji Un-Young danced and ran all around the place, loudly shouting “Joseon Heung (Revive Korea!)” wherever he was. Because of this unusual illness, he built a hermitage at Mt. Samsungsan Sammaksa Temple in the suburbs of Seoul and retreated there. He was an active painter and calligrapher and, in the mid 1910's, was recognized as one of the leading literary painters of the Korean painting world.

Ji Un-Young carried out meditation practice involving reciting Avalokitesvara Bodhisattva for many years in order to heal his illness. In this process, he met saints and divine spirits in his dreams and recorded his experiences. The present author obtained a work by Ji Un-Young called the *Paekryeonjii* and considered the dream experiences that are recorded in it. This article focuses particularly on dreams relating to the Heaven Lake of Paektu Mountain and notes that visions of Korea's economic revival appear in them. The article also discusses the relationship between Ji Un-Young and Daejonggyo, based on consideration of the dream experiences that he recorded.

Religious Discussions in the Governor-General of Korea's "Shinden Kaihatsu Policy Movement"

by

Taehoon Kim

Focusing on the "Shinden Kaihatsu Policy" implemented by the Governor-General of Korea in the 1930's, this article considers the *Lectures on Shinden Kaihatsu* to speculatively confirm the demands, adjustments, and competition of those who participated. The Temple Ordinance (1911), which was issued as part of the Governor-General of Korea's religious policy, aimed to regulate and control Korean Buddhism, but it was also a policy to separate Korean temples from the direct influence of Japanese Buddhism. Through the Temple Ordinance, the authorities tried to give preferential treatment to Korean Buddhists while curbing the expansion of Christian influence; they enhanced the preferential treatment of Korean Buddhists through the "Shinden Kaihatsu Policy" and attempted to control the popular beliefs of colonial Korea. One aim of this article is to argue that that was also part of their anti-Christian policy. In the process, the Japanese religious persons and Korean elite intellectuals who participated in formulation of the "Shinden Kaihatsu Policy" denied the "giving of a new faith" which was the intention of the authorities' policy towards Korean popular beliefs and, by recognizing the grounds for popular beliefs, presented the possibility of a way to guarantee the hybridity in the area of religion within the empire. Demonstrating that point is the second aim of the present article. However, eventually, the religious hybridity was not recognized in the empire, due to forced worship at Shinto Shrines, etc., and the matter was left ambiguous and unattended.

Pro-Japanese and Anti-Japanese Discourses in Modern Korean Buddhism
—Diversity of the Meanings of ‘Pro-Japanese’ in Korean Buddhism—

by
Jum Suk Je

This study aims to criticize different wrong recognitions about modern history in Korea and Japan, cultured in today's Pro-Japanese-Anti-Japanese structure, and in particular, to reinterpret various significances implied in the term, ‘pro-Japanese,’ keeping the historical situation in mind. The Pro-Japanese-Anti-Japanese structure is just a criterion of historical recognition equipped for the creation of Korea's nationalism since modern times. In other words, the term, ‘pro-Japanese’ we think today is thought based on the ‘present,’ and its object, too, presumes ‘Japan (the Empire of Japan)’ or ‘Japanese people.’ However, bearing in mind the historical situation of the times, the meaning of ‘pro-Japanese’ can be interpreted in various ways. In other words, from the position of the subject who collaborated with Japan at the time, individual's various ‘targets’ of collaboration with Japan could be postulated. This study investigated today's recognitions about modern history between Korea and Japan under this critical mind and developed a discussion, focusing on ‘Buddhism’ of modern Korea and Japan, with such a validity of the discussion. Furthermore, this study would reinterpret the various meanings of ‘Pro-Japanese’ in the Buddhist community in the Joseon period in previous studies, considering historical background.

The New Magazine *Shinkensetsusha Hotokuseinen* and Hiroshi Kusaba's Ideas after Japan's Defeat

by
Teiji Kenjo

Modern Hotoku ideas, deriving from Takanori Ninomiya's ideas, played a role in cooperating to national policies during the Fifteen-Years War. However, the GHQ spoke highly of him in 1946, stating that "Takanori Ninomiya is a supporter of democracy", which enabled his ideas to survive into postwar Japan.

Shinkensetsusha Hotokuseinen (1947 to 1954?) was a magazine that attempted to reinterpret Hotoku ideas according to "Democracy". Targeting young people from rural communities, the magazine appealed strongly for the "shinkensetsu" (new establishment) of Japan, using Takanori Ninomiya's words relating to "Democracy" and "Pacifism". Furthermore, the magazine introduced many literary works for improving rural community culture and even appealed for the "liberation" of women in rural communities.

The main editor of the magazine was Hiroshi Kusaba (born 1901). Actually, during the war, Kusaba had stood at the forefront of "Imperial Citizen Education" as a teacher at a normal school. For example, he was a figure who had gone before crowds time and time again to urge people to acquire the ideas of "Education is action" / "Action is education" and become the "Ancient wise men of Asian development, experiencers of theories and practices, and great saviors of the world".

Some criticize Kusaba as having "converted" without any repentance", a view that one has to agree with. However, if one follows the argument that his "Total War 'experience' led to the postwar era", then there may be some room to deepen research on such a passionate man as Kusaba.

The Genealogy of the Kiln in the East Asia

by

Tomoko Nagatomo

The research conducted in the Japanese archipelago and the Korea peninsula have revealed a lot about the various aspects of the formation of kilns in both areas. However, the genealogy of the kiln is not fully understood because of the lack of insight into the classification of the Chinese kilns, and their movement into the neighboring areas. Recent effort to classify the Chinese kiln types has helped us greatly in this regard, offering new insight into the genealogy of kilns in the Korean peninsula and the Japanese archipelago. One problem still remains; the earliest kilns in the Korean peninsula. The number of these early kilns discovered and investigated by the archaeologists remains quite low, and they are poorly preserved. However, there might be a workaround. By analyzing the pottery from the period in question, the author can infer the type of the kiln that was used for firing. There is a correlation between the firing temperature and the kiln type. Therefore, by analyzing the pottery, the author can deduce the temperature and from that, the potential kiln type that was used.

From this research we learned about the types of the kilns: flat kiln on low temperature and tunnel kiln on high temperature, and the way these types spread throughout the Korean peninsula. As the relationship between China and the Korean peninsula strengthened, more advanced type of kiln: tunnel kiln was introduced. It should be said that flat kiln which was introduced former was changed to tunnel kiln over time in the Korean peninsula. There are three areas in the Korean peninsula such as the midwestern, the southeastern and the southwestern, that received kilns from China and regional differences occurred in acceptance of kilns among these areas. In addition, based on the result of my study in the Korean peninsula, the author concluded regarding early kilns in the Japanese archipelago as follows; 1) The oldest kiln such as *Deai* site was directly influenced by the kilns in the southwestern area of Korea but did not continue, 2) Considering in terms of the kiln form, later a different type of kilns arrived and spread throughout Japan from the southeastern area of Korea.

The Structure and Characteristic of Professional Development in H. Lynn Erickson's Works:
Meaning of Practical Support for Social Studies Teachers

by

Takumi Watanabe

This study focuses on professional development by H.Lynn Erickson. Her professional development is based on the theory that is “concept-based curriculum and instruction”. The following two questions are addressed: (1) What kind of structure does Erickson's work have and who participate in the work? (2) By participating Erickson's work, what qualifications and competencies can social studies teachers develop?

The analysis revealed the following three points. Firstly, Erickson's work provide the framework for making subjective curriculum while connecting other subjects. For social studies teachers, this framework is expected as foundation for lesson design that analyze social dilemma based on concept. Secondly, Erickson's work help teachers notice their everyday practice and development by using benchmark. Thirdly, Erickson's work amplify the effect of professional development by regarding teachers not just as practitioners but also as teacher educators as mentors or coaches in school. By this, attempting to improve the lesson practice capability. Finally, this research is suggested to design the social studies professional development in Japan.

