

The Paradox of School Education: *Shukudai* by Shotaro Yasuoka

by

Yohei Ando

This article aims to interpret Shotaro Yasuoka's criticism of school education that he presented in his literary works, especially *Shukudai* (meaning "homework"). *Shukudai* revolves around a 5th grade boy who moved from Hirosaki to Tokyo to enroll in a high-level school. Firstly, the article analyzes the novel's content from the viewpoint of "standard" Japanese, paying attention to the fact that the story is set in 1931, and examines the relationship between Japanese imperialism and school education. Secondly, by focusing on homework, which is also the title of the work, the article shows that homework symbolized the educational inequality between "rural areas" and Tokyo in the competition to enter high-level schools. Furthermore, the work presents the following paradox: the school system relentlessly tries to nurture students that deviate from the very virtues it upholds, while being unaware of the difficulties the boy is experiencing from educational inequality. The article also looks at how school classes revolve around checking homework, showing that school education is result oriented because of its overemphasis on entrance exams, and that consequently it is an idle activity. Finally, given the context of the time when *Shukudai* was published, it is argued that Yasuoka's criticism of school education could be applied to postwar education as well.

Oomoto's Kōdō (Imperial Way) Proclamation Movement and Establishment of the Korean Headquarters of the Jinrui Aizenkai: Focusing on the Alliance between Onisaburo Deguchi and Ryohei Uchida

by
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The Kōdō-ha (Imperial Way) faction emerged in the military in the early Showa period. As a result, the term 'Kōdō (Imperial Way)' became popular in Japanese society. Oomoto incorporated the idea of the Kōdō (Imperial Way) into its doctrine under the charismatic leader Onisaburo Deguchi, and started the Kōdō (Imperial Way) proclamation movement from the 1930s when the Manchurian Incident broke out.

Oomoto's Kōdō (Imperial Way) proclamation movement found strong support from Ryohei Uchida, a right-wing man who presided over the Kokuryūkai (Black Dragon Society) before World War II. Onisaburo Deguchi founded a nationalist organization called the Showa Shinseikai (Showa Sacred Society) in 1934 and became its president. Ryohei Uchida served as the vice president of the Showa Shinseikai while also leading the Dainihon Seisantō (Greater Japan Production Party), and fully supported Oomoto's Kōdō (Imperial Way) proclamation movement.

In addition, Oomoto tried to aggressively expand overseas through an affiliated organization called the Jinrui Aizenkai (Universal Love and Brotherhood Association). Oomoto established the Korean Headquarters of the Jinrui Aizenkai in 1934 and launched full-scale missionary activities in Korea. Ryohei Uchida provided full support in the activities. He was familiar with the religious affairs of Korea because he had once promoted the Japan-Korea union movement using a pro-Japanese organization called Iljinhoe. Oomoto expanded its missionary activities to Korea by inheriting the personal connections and activity base that Ryohei Uchida had built through the Iljinhoe.

This paper clarifies the characteristics of the missionary activities of Oomoto conducted through the Korean Headquarters of the Jinrui Aizenkai, focusing on the cooperative relationship between Onisaburo Deguchi and Ryohei Uchida.

A Study of the Family Formation Process in the Western Zhou Period

by

Hideki Tani

This article examines the formation process of the Zhou royal family and tribal families subject to the Zhou dynasty in the Western Zhou period. The main sources used in the analysis are inscriptions found on Zhou era bronze ware.

Chapter 1 discusses the formation process of the Western Zhou royal family. Up until the mid-Western Zhou period, the relationship with the closest paternal ascendant, i.e., biological grandfather or biological father, was regarded as important within the royal family. It is shown, however, that this situation changed in the latter part of the Western Zhou period, with more emphasis being placed on the relationship with Wenwang and Wuwang who were remote ancestors from more than five generations before. Wenwang and Wuwang became collectively known as "wenwu," and it is assumed that the royal family's genealogy was developed in the latter part of the Western Zhou period around the the dynasty's original founders "wenwu."

Chapter 2 explores the transformation of family member titles from the Yin to Western Zhou period. It is shown that it was not remote ancestors but the closest paternal ascendant, i.e., biological grandfather or biological father, that was the center of ancestor worship in the Yin and subsequent periods, and that in quantitative terms, worship of fathers was much more common than worship of grandfathers. This seems to point to a general tendency of emphasizing the relationship with a closer paternal ascendant in the Yin period and Zhou period. The chapter also discusses how the word for father changed from "fu" to "kao" in the Western Zhou period.

Chapter 3 examines the combination of "(adjective + zu)" and "(adjective + kao)" that is a feature of Western Zhou family member titles. This is exemplified in the style of referring to the closest paternal ascendant using a combination of "gaozu" and "huangkao," among other words, which represented the formulation of the Yin tradition of worshipping the closest paternal ascendant from a Zhou perspective. Furthermore, the title "zukao" functioned as an abbreviation of the combined titles and was used in some cases to mean "forefathers."

Building on the findings from the analysis of "zukao," chapter 4 discusses the formation process of tribal families subject to the Zhou dynasty. The main entity in the formation of tribal families was either the Zhou dynasty or the tribes themselves. In the former case, it is assumed that the Zhou dynasty painted the picture of tribal families that had been followers since the reign of Wenwan, thereby emphasizing their long-standing submission to the Zhou dynasty and trying to incorporate the families into the dynasty's lord-vassal structure. In the latter case, the tribal families may have tried to legitimize their own authority by asserting their traditional relationship with the dynasty. The article argues that once the Zhou royal family began to decline, the tribal families began developing their own genealogies that were no longer based on their relationship with the Zhou dynasty and creating origin myths similar to that of the Zhou dynasty.

Civil Society-Based Global Unification in East Asia: International Relations Viewed from a Civil Society Perspective

by
Yoritaka Ikuta

Today, international relations transcend national political borders amid growing economic globalization. Another trend is in political power, with an increasing number of local governments negotiating with foreign local governments without the mediation of the state (central government). These trends can also be observed in East Asia. Most of the Japanese economy is dependent on foreign countries, and globalization can no longer be denied. This trend has led to economic unification across countries. One suggestive example in this respect would be the formation of the EU made possible by the unification of Europe, as well as the ideas and theories that underpinned the unification. The formation of the EU was centered around the unification of Germany and France, and was based on the idea of saving Europe from the destruction caused by the two world wars. This idea could be applied in East Asia too, where tensions still exist between Japan and South Korea. What is more, growing globalization has led to increased mobility of people and labor in East Asia and around the globe. In Japan, foreigners live in all regions of the country, engaging in various kinds of work. Foreign workers can no longer be considered mere temporary visitors. However, as the technical intern issue and other issues have shown, the human rights of these foreign workers are being infringed. Such issues need to be resolved by those with political power, who are capable of defining what society should look like. Given the growing importance of the role of local government, and that the regions are where people, both Japanese and foreign, live their everyday lives, modern democratic politics, which requires local governments to work on resolving issues, should serve as a platform for debate to resolve issues. The many issues that have arisen owing to the growing and undeniable recent trend of globalization cannot be addressed unless foreign residents are allowed to participate and have a say in politics at the local level. Considering that foreigners need to be given the right to vote in order to achieve the above, this article discusses aspects of a local political system that would be necessary to allow foreign suffrage.

秦汉简牍所见的律典体系

陈伟

睡虎地和胡家草场新近出土的汉简显示，西汉文帝时期的律典呈现结构性的分类、分层，“罪名之制”诸律连同兴、廋、关市等“事律”与其他“事律”被分别统辖在《口律》与《旁律》之中。这种律篇组织的特别格局，在吕后时期的《二年律令》和东汉后期的古人堤木牍律目中，也有存在的迹象，而在睡虎地秦律中则无从考见。《口律》可能由萧何主持制定，或是九章律的扩展。《旁律》则是其后形成的律篇。对律令的持续校讎、活跃的法庭辩论，以及规范的奏谳程序等措施，使得秦汉律典可以在不断修订中保持内容的相对确定和执行尺度上的全国统一，并把最终解释权掌握在中央立法机构手中。

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