

The League of Nations and Educational Internationalism in East Asia:
The Keimeikai's 1920 "Proposal for an International Education Conference"

by

Wanqi Dong

This paper examines the movement for educational internationalism in East Asia after World War I, focusing on the "Proposal for an International Education Conference" submitted by Japan's Keimeikai teachers' association to the League of Nations in 1920. The Keimeikai advocated the League's ideals of international cooperation and peace through education; it proposed seven concrete measures, including the reform of history textbooks and the adoption of an international auxiliary language. Its innovative suggestion to hold the conference in Shanghai reflected a visionary attempt to integrate non-Western perspectives into the global order. However, the proposal's failure stemmed from the era's complex geopolitical circumstances. In Japan, the Foreign Ministry did not prioritize the proposal in its League of Nations agenda, while the Japanese Education Ministry's nationalist policies contradicted the Keimeikai's internationalist approach. In China, scholarly circles such as Peking University and the journal *Laifu* expressed interest by discussing the proposal, but strained Sino-Japanese relations prevented substantive collaboration. This study argues that the Keimeikai's initiative, though unrealized amid the state-centric interwar order, revealed both the potential and barriers of educational internationalism. Its legacy provides relevant insights for contemporary discussions on global education and historical reconciliation in East Asia.

Aristocrats and Local Community in the Northern Dynasties

by

Kazuki Tanaka

This study examines the relationship of Han Chinese aristocrats with the government and local communities in the Northern Dynasties period. Michio Tanigawa once proposed the so-called community theory, claiming that large land owners in village communities were selected as bureaucrats based on their political and cultural capabilities, and that they eventually evolved into aristocrats. Furthermore, building on this theory, he examined local militias in the late Northern Wei period and identified their commanders as “new aristocrats.” However, the present study suggests that Han Chinese aristocrats were not necessarily as closely tied to their local communities as previously assumed. Han Chinese aristocrats in early Northern Wei Hebei included many who had separated themselves from local communities in the Sixteen Kingdoms period. In addition, Han Chinese aristocrats were forcibly relocated to the outskirts of the capital, Pingcheng, as Pingqimin after the Northern Wei dynasty took over the Shandong region. As for the local militias examined by Tanigawa, it is shown that aristocratic reputation extended over wide areas even without the support of local communities. In the Northern Dynasties period, aristocrats and local communities could develop some form of connection between one another, or could recover that connection even after losing it. On the other hand, however, this required a shared ethos between aristocrats and local community members, which in turn hindered the development of a social and cultural aristocracy in the Northern Dynasties period.

Shin Gyu-sik's National Independence Movement and Daejonggyo: A Focus on His Activities in the Provisional Government of the Republic of Korea

by

Mitsuaki Sassa

In the wake of the March 1st Movement in 1919, the Provisional Government of the Republic of Korea was established in Shanghai, China. Shin Gyu-sik (1880-1922) was a founding member of the Provisional Government and played a key role in its formation. He served as a military officer in the Korean Empire, but after its armed forces were disbanded in 1908, he took part in the patriotic enlightenment movement. In 1909, he joined Daejonggyo, a new religion founded by Na Cheol. After Korea was annexed in 1910, Shin went into exile in China, where he headed the Shanghai branch of Daejonggyo and played a leading role in the anti-Japanese independence movement as a devoted follower of the religion. At the same time, he actively interacted with Chinese revolutionary activists in Shanghai, forging connections that later became a crucial foundation for the Provisional Government's activities. This paper explores Shin Gyu-sik's background as a follower of Daejonggyo and examines his role in the founding of the Provisional Government. Regarding Shin's activities in the Provisional Government, records show that in 1921 he met with Sun Yat-sen and that the Provisional Government of the Republic of Korea and the Guangdong Military Government (Chinese Constitutional Protection Government) mutually recognized each other. This paper focuses on the relationship between Daejonggyo and Shin Gyu-sik, while clarifying the circumstances and background that led to his meeting with Sun Yat-sen.

Nijima Jō's Campus Creation: An Historical Geography of Universities in Kyoto

by

Kazuhito Kawashima

Following the Kinmon Incident in the late Edo period, much of Kyoto's urban centre was destroyed, and the relocation of the imperial court to Tokyo led to the city losing its political centrality. As Kyoto's regional economy stagnated, infrastructure projects such as the Lake Biwa Canal, waterworks, and road expansion were launched to revitalize the area, during which universities emerged—an aspect seldom discussed in modern historical geography.

The 1918 University Ordinance recognized not only public institutions like Kyoto Imperial University and Kyoto Prefectural University of Medicine, but also private universities such as Dōshisha, Ryūkoku, Ōtani, and Ritsumeikan. Excluding Ryūkoku and Ōtani, which served as clerical training schools, this study focuses on Dōshisha University and its founder Nijima Jō's campus development.

Creating a private university campus involves securing funds, envisioning spatial design, articulating educational philosophy, and forming a distinct landscape presence. Such processes constitute the “historical geography of universities.” Moreover, universities influence their surrounding environments—a phenomenon also worth geographic consideration.

This paper analyses Nijima's campus vision through three angles: the role of Protestant Christianity and his worldview; the founding of Dōshisha's English and Girls' schools; and the campus's development within the socio-cultural context of its time. The analysis spans the period from the Ansei era to 1928 (Shōwa 3), with spatial focus on New England (USA), where Nijima studied, and Kyoto, where his vision took root.

Minamikaito Site in Kyotanabe City, Kyoto Prefecture: Burial Mound Enclosed by a Square Ditch in the Yayoi Period

by

Tomoko Nagatomo & Asahi Ueno & Chihiro Kanai & Daiki Karuno

In the Yayoi period, the dead were buried in square burial mounds surrounded by ditches in the Kinki region. The Minamikaito site, located in Kyotanabe City, Kyoto Prefecture, are square ditch graves from the middle of the Yayoi period. In the early Yayoi period, this type of grave was used to bury a single deceased person in a single burial mound, but in the middle of the period, multiple deceased persons were buried in a single burial mound. Additionally, such tombs were typically part of communal cemeteries consisting of multiple graves. However, the tomb at the Minamikaito Site was found alone and is characterised by its relatively large scale. The burial mound contained two coffins. A large number of pottery vessels used in funeral rituals were found in the ditch, including some brought from other regions such as the Omi and Kawachi regions. This suggests that the person buried here had deep ties with people from these regions.

契丹王朝前中期对中华知识的受容 ——以汉文墓志中的典故使用为中心

邓子琦

本研究通过整理与比较分析契丹王朝前中期汉文墓志中所使用的典故，探讨了契丹人与汉人墓志之间的差异，以及不同阶段典故使用的变化，进而揭示出契丹社会对中原文化知识的接受与运用实态。以往契丹史研究多将墓志视为具体史实的补充材料，而本研究则聚焦于墓志中的典故，尝试还原当时的文化认知与知识体系。

契丹人接受撰写墓志的风俗，在五代时期与中原文化互动加深的背景下进一步发展，前期典故使用较为有限。澶渊之盟后，特别是辽圣宗到辽兴宗时期，中原知识在契丹贵族中迅速普及，墓志中典故的数量与多样性显著提升，其水平逐渐与汉人墓志相当。契丹人不仅被动接受中原文化，还主动将其作为构建政治与文化正统性的资源加以吸收与转化，展现出契丹王朝在文化融合与政治理念上的独特姿态。

A Brief History of Japanese Language Departments of Higher Education Institutions in Postwar Taiwan (Part 2): Era of Prosperity

by
Koji Okazaki

This paper aims to provide an overview of what happened at the Japanese language departments of higher education institutions in Taiwan, ROC, from 1980s through 2000. Over these 20 years, three major changes can be found in the departments.

First, Departments of Oriental Languages at private universities were renamed Departments of Japanese in 1980s, with the result that the name corresponded with the reality. It took 35 years after ROC government started to rule Taiwan that private higher education institutions were finally allowed to use the name 'Japanese Department'.

Second, two leading research-oriented national universities in Taiwan, where in general national or public schools have enjoyed higher prestige, established Japanese Departments in 1990s. It indicates the status of Japanese language education has risen, and by extension, that of Japan-related research and education has improved. It can be safely said that the Japanese language departments have become more attractive to prospective students.

Third, Applied Japanese Departments appeared in 1990s. They have put a relative emphasis on practical research and education. Probably because the idea of practical education was more welcomed, the number of universities with Applied Japanese Departments which appeared for the first time in 1996 surpassed that of Japanese Language and Literature Departments in FY2000.

The number of higher education institutions with Japanese departments, including technical colleges, increased from three in 1980s to 19 in FY2000. Looking at graduates in FY2000, Japanese departments accounted for just under half of all specific foreign language departments graduates except English ones, which means that the Japanese language was the second most popular after English.

Keywords : Department of Applied Japanese; Department of Japanese, Higher education; Japanese language education; Department of Oriental Languages, Postwar Taiwan

“Supranational Branding” by the European Commission (1984–93): Communication Strategy during the “Relaunch” of the European Integration

by

Kazuhiro Nose

This article analyzes the European Commission’s public relations activities from the mid-1980s to early 1990s through the lens of “supranational branding,” arguing that the Commission adopted nation branding-like strategies to enhance the European Community’s image and legitimacy. The study reveals two key findings. First, the expansion of PR activities during this period resulted from adopting approaches similar to nation branding, emphasizing emotional appeal through symbols and feelings rather than rational explanations based on facts and figures. Second, the European integration “relaunch” process encompassed not only institutional deepening but also symbolic integration aimed at transforming citizens’ perceptions of the EC. Under Franz Froschmaier’s leadership at DG X, the Commission developed comprehensive communication strategies involving major sporting events like the Olympics and World’s Fairs. The 1992 Albertville and Barcelona Olympics and the Seville Expo represented the pinnacle of these “supranational branding” efforts, featuring massive budgets and spectacular presentations designed to project the EC as an entity comparable to nation-states. However, this strategy faced a decisive setback following Denmark’s rejection of the Maastricht Treaty in 1992. The subsequent De Clercq Report’s recommendation for intensified branding was perceived as propaganda, leading to media backlash and the Commission’s eventual abandonment of emotional appeal in favor of fact-based communication. This historical experience reveals the fundamental difficulties in building EU legitimacy.

Research Results of Ritsumeikan University on Earthquake Disasters and Their Positioning in Japanese Geography

by

Kohei Matsunaga & Noritsugu Inomoto & Masaru Tatsumi

This article reviews the relevant literature with the aim of positioning the results of earthquake disaster research conducted by geography researchers affiliated with Ritsumeikan University within the context of Japanese geographical scholarship. In Japan's geographical community, earthquake disaster research was primarily conducted from a physical geography perspective. Human geography research only began in earnest after the Great Hanshin-Awaji Earthquake of 1995. This trend was observed among geography researchers affiliated with Ritsumeikan University as well. Meanwhile, research at Ritsumeikan University is characterized by the following three elements. First, interdisciplinary research is conducted, with human geography researchers incorporating elements of physical geography and physical geography researchers actively incorporating elements of human geography. Second, researchers provide future forecasts. Third, researchers link geographical education with earthquake disaster research.

Plato's *Theaetetus* Continued:
Towards a Little Absurd Addendum from a Post-Homeric Perspective on Narrative

by
Takahiro Ueda

This abstract opens with a prototype of synopsis—essentially, a literary abstract—of Plato's *Theaetetus*.

Two men meet on the street and fall into conversation about Theaetetus, whose death they have just heard reported. One of them has not only recently witnessed the mathematician, mortally stricken, being borne home, but had also heard from Socrates about an earlier encounter in which the boy Theaetetus greatly impressed him with his intelligence. They proceed to the house of a man who possesses a book—transcribed from memory of Socrates' account, proofread by reference to Socrates himself, and fair-copied—and there they listen as a boy slave reads it aloud.

There is some room for discontent. Typically, a Platonist might regard this as an insufficient synopsis, since it omits any mention of the “theory of knowledge” (epistemology) that dominates the dialogue between Socrates and Theaetetus (+ Theodorus of Cyrene), and thus the principal theme of most scholarly work on the *Theaetetus*. However, the omission is deliberate: the prototype I made follows the same method Aristotle uses when illustrating the plot (*mythos*) of Homer's *Odyssey*, presenting only its bare outline.

If I, an amateur reader of Plato's *literature*, attend instead to the “structure” of the narrative, the most striking feature is the scrupulous disclosure of the text-generating process—hearing > transcription > proofreading > fair-copying—a process applicable to the minutes of any meeting. No less significant, though absent from the preceding synopsis, is the proclaimed shift within the methodology of dialogue itself: from a “narrated” to a “dramatic” mode. I pay attention to this not only because the shift accords with Plato's creative practice in his later works—or, more precisely, because it represents a return to an earlier manner—but also because even this proclamation must fundamentally be recognized as a fiction. What emerges is that the very nature of storytelling has moved decisively away from the Homeric model of an epic poem allegedly inspired by a muse.

By the way, I call this semi-self-referential mode of storytelling “ultra-narrative,” for want of a better word. The present paper, in fact, originated as an intended addendum to my earlier study on Homer, published in the previous issue of this bulletin (No. 692, March 2025), in which this as-yet-undefined term first appeared. For reference, while both works bear the same “ultra-narrative” character, the practice of the *Theaetetus* should be deemed “archaic,” particularly when contrasted with the *Symposium*, whose elaborate frame borders on the “manneristic.”

Beyond these structural considerations, this paper further focuses on a detail often underestimated by orthodox Platonists: the setting in which both Socrates and Theaetetus exhibit the property of facial ugliness. I register a not insignificant discontent that this setting—introduced immediately after the commencement of the central dialogue, within the confines of the frame narrative—is never revisited by the conclusion of the work. This circumstance prompted the preparation of a brief supplement: a “*Theaetetus* Continued.” The assessment of the success or failure of this endeavor is, of course, left to the judgment of the reader of my main text (currently available only in Japanese, alas).

The Source of Peasant Revolution of Modern China in a Hundred Years After — Visiting to Shanwei and Guanzhou

by

Yoritaka Ikuta

My research has focused on society in South China, especially from the angle of the federalist self government movement led by Chen Jiongming (1878-1933). Peng Pai (1896-1926) is a key figure in any study on Chen Jiongming. As a pioneer of the Maoist-style revolution based on Marxism (Communism) in modern China, Peng Pai is considered a forerunner of the current regime led by the Chinese Communist Party. Since Peng Pai organized a peasant movement in Shanwei and Guangzhou in the 1920s, I decided to visit the two cities out of academic interest.

Despite the increase in high-rise apartments and other facilities in Shanwei as living conditions improve, the wealth gap continues to grow. It seems the slogan used in Peng Pai's movement from a century ago has been revived with this situation in mind.

In addition, the city of Shanwei is home to Christian churches, which seem to be expected to alleviate the growing discontent with the wealth gap. What is more, the concept of the clan—kinship-based communities that peasant movements once sought to overcome—seems to be making a comeback. As the wealth gap widens, people seem to be trying to mitigate the negative effects of the market economy by promoting mutual aid among clan members. Ironically, the concept of the clan, which people once hoped to overcome in order to reduce the wealth gap in rural communities, has been revived to address the current wealth gap.

Buildings resembling clan shrines were confirmed in the city of Guangzhou as well. One gets the impression that they have been approved and utilized to legitimize the current regime led by the Chinese Communist Party, which originally began with the aim of overcoming the clan and other traditional structures.