

Introduction of Major Institutions

Chinese Civilisation Center, City University of Hong Kong: A Modern Approach to Chinese Tradition

Since its establishment in 1998, the Chinese Civilisation Center (Zhongguo Wenhua Zhongxin) has designed courses in Chinese civilization for undergraduate students of the City University of Hong Kong. The center's mission is to enable students to understand and appreciate various aspects of China's cultural heritage, as well as to provide different channels for the public to become familiar with China's cultural heritage and for cultivating cultural education in Hong Kong. But more important, as pointed out by Professor Cheng Pei-kai (Zheng Peikai), director since the center's establishment, "Learning about Chinese culture could help students build their confidence and take pride in their identity." It can also promote the postcolonial concept of Hong Kongers ruling Hong Kong, for "how can we supervise our place and have a vision for the future without having knowledge of our cultural achievements?" ("Chinese Culture Course 'Will Build Confidence'" 1998).

Teaching

Following the idea of promoting web-based instruction by Professor H. K. Chang, former president of the City University of Hong Kong, Professor Cheng Pei-kai led the center in developing a unique combination of conventional classroom teaching, web-based course material, serial lectures, and field trips. The courses cover a wide range of topics, including traditional Chinese music, Chinese archaeology, ancient ceramic art, traditional Chinese women, traditional family life and education, Chinese Buddhist thought, classical poetry writing, Chinese concepts of life and death, and Chinese burial rituals. In addition to classroom teaching, the center also offers a web-based, multi-media platform for teaching and learning. Students have password-protected e-folders on the website, through which they can register for courses online, download lecture notes, and participate in online discussions. Students must also attend lectures or art demonstrations given by scholars and artists from China and overseas. Two visiting professors in 2009 are Rong Xinjiang of

Peking University and Fu Jie of Fudan University. Professor Rong, who has carried out numerous field trips to Xinjiang in recent years and made new discoveries overseas, held a series of lectures on Dunhuang and the Silk Road. Professor Fu, whose research focuses on the modern Chinese author Qian Zhongshu (1910–1998) and his famous work *Guan zhui bian* (Limited Views: Essays on Ideas and Letters), gave an in-depth analysis of this famous Chinese writer. For hands-on experience, the center organizes excursions to cultural spots in Hong Kong, such as Tin Hau (Mazu) Temple and Tam Kung (Tan Gong) Temple, and longer tours to places in China famous for their rich cultural heritage, including Beijing, Hangzhou, Xi'an, and Shandong.

Research

The center has a strong and devoted team of academic scholars specialized in various fields of traditional Chinese studies, including the history of Chinese medicine, Chinese arts, ancient porcelain art, Chinese language and linguistics, Buddhist monastic discipline, traditional architecture and gardening, and East-West cultural exchange. Current research projects include “China Westward: Porcelain and Sino-Portugal Trade in the 16th century,” “Bridging Chinese and Western Medicine in Colonial Hong Kong (1950s–1960s): A Study of Two Medical Journals *Xiandai Zhongyiyao* [Modern Chinese medicine] and *Zhongguo xin yiyao* [New Chinese medicine],” “An Interactive Digital Teaching and Learning Platform for Chinese Culture: Chinese Music Culture and Musical Instruments,” and “Monastic Discipline and the Life of Buddhist Monks and Nuns in Medieval China.”

Service to the Community

Catering to the local community are such activities of the center as open lectures, art performances, and exhibitions. Among special activities in 2009 was a performance of the *Story of the West Garden* by the Zhejiang Kunqu Opera Group. The center also held the exhibition “400 Years of Love: Hsu Pei-hong’s Love Affair with Kunqu Peony Pavilion,” which displayed photographs that Hsu Pei-hong (Xu Beihong) took at opera performances in various theaters around the world, including both on-stage and behind-the-stage shots. The center worked with the Hong Kong Arts Festival to bring to the center the director of Shanghai Yueju Opera Theater, Li Li, along with actors and actresses, to introduce the artistry of Yue opera.

Publications

The results of research projects and academic events have been published in about forty books, including sourcebooks on Chinese civilization, a seminar series, and exhibition catalogs. Most recently, the center copublished,

with Guangxi Shifan Daxue Chubanshe (Guangxi Normal University Press), the following books (in Chinese): *Along the Silk Road: East West Cultural Exchange* (2009), *Cultural Identity and Language Anxiety* (2009), *Tea and Chinese Civilization: Culture, Research, and the Industry* (2009), and *The Rapport between China and Korea in History: Classical Korean Works in Chinese and Cultural Exchange* (2009).

Since 2003 the center has also published, jointly with Fudan Daxue Chubanshe (Fudan University Press), the journal *Jiuzhou xuelin* (China Scholarship), containing peer-reviewed articles by leading scholars, book reviews, and research notes. The journal, a merger of two journals, is published in two versions, the center producing a version in traditional Chinese characters and Fudan University Press producing another version in simplified characters, the contents being identical. Covering a wide range of subjects—including premodern Chinese history, classical Chinese literature, Chinese philosophy, and Chinese art—it offers a medium for disseminating academic ideas and serves as a forum for intellectual discussion in the fields of Chinese culture and history.



Academic Links

The center also initiates and maintains close ties with institutions and scholars around the world, whether to co-organize conferences, copublish titles, or deliver lectures. With the Harvard Yenching Institute, it co-organizes the Chinese Culture Forum, which usually takes place at the end of each year. The center has also formed partnerships with the Center for Confucian Entrepreneurs and East Asian Civilizations at Zhejiang University, the Institute for Cultural Interaction Studies at Kansai University, and the National Institute for Advanced Humanistic Studies at Fudan University, whose Academic Board of Directors includes Professor Cheng. To enhance regional cooperation, the National Central University (Taiwan), the Shanghai Academy of Social Sciences, the University of Singapore, Sichuan University, and the center established the Asian New Humanities Net.

At the conference “Teaching and Learning Complementing Each Other and Cultural Inheritance,” held in 2008 to mark the tenth anniversary of the

center, Jonathan Spence, Sterling Professor at the Department of History, Yale University, gave a keynote speech. Other visiting scholars include Professor Göran Malmqvist, renowned sinologist and translator, who in 2004 gave a lecture on the translation of Chinese literature, and Professor Pai Hsien-yung (Bai Xianyong), who in 2005 gave a series of lectures on Kunqu opera, with artists from Suzhou performing a modern version of *Mudan ting* (The Peony Pavilion).

Website and Contact Details

More details about the center's teaching program, past and future activities, and publications are available on its website, <http://www.cciv.cityu.edu.hk>, which also hosts the blog "Pulse," an English-language forum for exchanging views and news on Chinese culture. To keep scholars up-to-date, the center provides free subscriptions to an electronic newsletter. The center can be contacted at ci@cityu.edu.hk.

Reference

"Chinese Culture Course 'Will Build Confidence.'" *South China Morning Post*, September 24, 1998.



Department of Japanese Kanbun Instruction and Research Program, Nishōgakusha University

Since its inception in 1877 as a private academy of Chinese learning, Nishōgakusha University (二松學舎大学) has focused on Japanese *kanbun* language instruction and research. In 1928 it became the Nishōgakusha Specialist School. It was chartered as a university in 1949 in the new postwar educational system on the strength of its Faculty of Letters (Department of Japanese Literature and Department of Chinese Literature). In 1966 the Graduate School of Humanities was opened, offering MA and PhD degrees in Chinese studies and an MA degree in Japanese literature. In 1986 a doctoral program in Japanese literature was established. In 1991 the school also added an undergraduate Department of International Politics and Economics, followed by a master's degree course in the same field in 2001.

In 2004 the research institute at the university, originally established as the Institute of Oriental Studies in 1969, merged with the graduate program in Wang Yangming Studies (Neo-Confucianism), which was established in 1978. Also in 2004 the research institute and the Establishment of a World Organization for Kanbun Studies (a research and educational project on Japanese *kanbun* studies based primarily on the degree programs in Chinese studies and Japanese literature) were selected by the Ministry of Education, Culture, Sports, Science, and Technology to receive funding as a member of the twenty-first-century Center of Excellence (COE) Program. Selection by the ministry has enabled the nineteen full-time COE program members (including faculty members in both departments, the program director Takayama Setsuya, and Machi Senjurō) to work toward the following objectives:

- Building a database for Japanese *kanbun* materials
- Training young scholars and specialists in cataloguing and bibliography
- Sponsoring international exchanges among researchers and joint research projects
- Advancing *kanbun* education

As part of the first goal, we are making our Japanese *kanbun* texts available to the public by uploading our Japan *kanbun* catalog on the Internet (<http://www.nisogakusha-kanbun.net>). We are also joining in the effort to compile the Confucian canon (rucang 儒藏) at the invitation of Peking University.

To achieve the second goal, our university annually recruits young researchers trained in *kanbun*-related fields and sponsors public lectures on cataloging and bibliographies.

Regarding objective number three, we have been entrusted with coordinating the interaction of foreign research organizations with scholars from ten Japanese research centers. Toward this end, we have been actively participating in exchanging information, sponsoring symposia, promoting research exchanges, and publishing the results.

To achieve the fourth goal of advancing *kanbun* education, we have been fostering interest in *kanbun* both at home and abroad by developing curricula for university students in Japan and offering lectures overseas.



For our lectures on *kanbun* for overseas institutions of Japanese studies, see Machi Senjurō, “Kaigai no Nihon kenkyūsha ni okeru Nihon kanbun no juyō to taiō” (The Demand for *Kanbun* among Overseas Japanologists and Responses to This Demand) (*Tōhōgaku*, no. 118, 2009).

Our participation in the COE program terminated at the end of March 2009, but we then revised the program designation as An International Research Project Based on *Kanbun* Sources to Reconstruct a View of Japanese Culture Studies. Professor Satō Susumu has taken the lead in continuing the various tasks related to research and education in Japanese *kanbun*. The fundamental objective of this program is to continue the work of the COE program, to pursue research in Chinese literature and learning and Confucian philosophy, as well as to conduct new research in Japan’s philosophical culture through the study of Japanese *kanbun*.

While participating in the COE program, we published *Kanbun-gaku kenkyū* (Journal of Kanbun Studies), as well as various research papers as listed below. We will continue publishing some fundamental texts.

- A text on the history of Japanese sinology: *Kuraishi Takeshirō kōgi: Honpō ni okeru shinagaku no hattatsu* (The Kuraishi Takeshirō Lectures: The Development of Sinology in Japan)
- A text on deciphering Japanese readings: *Kanbun bunpō to kundoku shori: Hen’yaku “Bungen bunpō”* (*Kanbun* Grammar and Processing of Japanese *Kun* Readings: Compilation and Translation of *Wenyan wenfa*, or “Phrases and Grammar”)
- A university *kanbun* text: *Nishō kanbun*
- Medieval musical works: *Fujiwara no Michinori shiryōshū* (Fujiwara no Michinori Collection), *Gagaku shiryōshū* (A Collection of Ceremonial Court Music), *Shōmyō shiryōshū* (A Collection of Buddhist Liturgical Chants)
- Edo and Meiji period sinology texts: *Edo Meiji kanshibun shomoku* (Catalog of Edo and Meiji Period Chinese Poetry and Literature), *Edo kangaku shomoku* (Catalog of Edo Period Sinology), *Mishima Chūshū kenkyū* (Studies on Mishima Chūshū), *Kinsei kindai kangaku shiryōshū* (Early Modern and Modern Sinology Collections), *Nishōgakusha to Nihon kindai no kangaku* (Nishōgakusha and Early Modern Japanese Sinology), etc.
- Commentaries on the Four Books: *Honkoku Daxue tingchen, xu zhi bu* (Preface to the Japanese *Daxue tingchen*)
- Medical history texts: *Manase Dōsan: Ko isho no kanbun o yomu* (*Kanbun* Readings in Texts on Traditional Chinese Medicine by Manase Dōsan)

Finally, in the center’s repository, besides texts on Song and Ming studies and Wang Yangming inherited from the Wang Yangming Neo-Confucian Studies Center, we have been collecting and organizing Japanese *kanbun* materials as part of the COE program. We have also been purchasing new

acquisitions and accepting donations of books and journals related to the study of Japanese *kanbun*. Our collection numbers over 1,000 works, mainly on Chinese poetry and literature from the Edo and Meiji periods. We are considering how to make these texts accessible to the public.



Faculty of Oriental Studies, Sapienza University of Rome



Sapienza University of Rome, a coeducational, autonomous state university, is the largest European university and the second biggest in the world, after Cairo University. It was founded by Pope Boniface VIII, who, in 1303, issued the papal bull “*In supremae praeminentia dignitatis*” to create an institution for theological studies in Rome. The Pope thus hoped to make the eternal city a center of culture and science. His attempt proved successful. According to the “*Academic Ranking of World Universities*,” published by the Institute of Higher Education of Shanghai Jiaotong University, Sapienza University of Rome ranks among the top thirty European universities and is one of the best Italian universities, together with those of Milan, Pisa, and Bologna. It offers instruction in a wide range of fields of study, conferring the BA and MA in 370 fields and offering over 300 professional university master courses. It carries out scientific research in various fields, producing

high-standard results acknowledged both nationally and internationally. In the last academic year, 2008/9, Sapienza University of Rome consisted of 21 faculties, over 100 departments, and 30 research centers. It enrolled more than 140,000 students, including around 5,000 foreign students. Incoming and outgoing Erasmus students number about 1,000 per year. There are more than 4,500 professors, and the administrative and technical staff consists of approximately 5,000 individuals.

The Faculty of Oriental Studies is the newest faculty of Sapienza University of Rome and is the only faculty of oriental studies in Italy. It was founded in 2001 to fulfill the growing demand in Italy for knowledge about Asian and African countries and cultures. Though young, the faculty inherited a noble and authoritative tradition of oriental studies in Italy, which started with the teaching of Hebrew in 1482 and of Arabic in 1575. A significant step toward the founding of the faculty was the creation, in 1994, of the degree course in oriental languages and civilizations.

In the last eight years the Faculty of Oriental Studies enrolled a growing number of students, reaching almost 3,000 full-time equivalents in 2008. Its teaching staff offers almost a hundred courses in five different fields: linguistics, philology, archaeology and art history, religion and philosophy, and history. The geographical and cultural areas covered are the ancient Near East, Islam, South and Southeast Asia, and the Far East. Ten major languages are taught: Hebrew, Arabic, Persian, Bengali, Urdu, Hindi, Sanskrit, Tibetan, Japanese, Chinese, and Korean. Being well grounded in the relevant languages, students can study various aspects of ancient and modern eastern societies. The faculty offers bachelor's and master's degrees in oriental languages and civilization and a doctorate, for which there are almost fifty candidates, in the civilizations, cultures, and societies of Asia and Africa. In 2008 the faculty was engaged in various projects of international cooperation, in particular with East Asian countries, collecting funds amounting to almost 1 million Euros.

To study in the Faculty of Oriental Studies, one must be strongly motivated to learn Oriental and African languages. Students have to travel and reside for long periods abroad, especially in the countries where the languages and cultures they chose as their major subject are present. Theoretical knowledge is thus integrated with first-hand experience. For this purpose, the faculty actively supports various initiatives aimed at promoting the students' international mobility. In particular, under a series of bilateral agreements, the faculty awards credits for courses taken in foreign universities. More than 150 students every year benefit from scholarships to attend language courses in China, Japan, Korea, Iran, Syria, Yemen, India, and Pakistan.

Owing to their in-depth knowledge of at least one Oriental or African

language and of the history and culture of the country where that language is spoken, graduates of the faculty can find suitable working positions in various domains, such as cultural services and institutions, journalism, tourism, and cultural mediation between European and Asian or African realities. They can also help train development workers in multiethnic and multicultural contexts and can work for nongovernmental organizations, for international institutions, and for trading enterprises operating in the relevant countries.

The faculty is located at Via Principe Amedeo 182b, between Piazza Vittorio and Termini railway station. The area is called Esquilino and represents the oriental heart of Rome. Besides classrooms, its building hosts the dean's office, administrative offices, teachers' offices, and a common room for receiving students. Students also benefit from an information desk and, above all, from three newly equipped linguistic laboratories, where more than seventy students at a time can study oriental languages through modern technologies. In addition, the faculty also contains a relevant section of the Library of the Department of Oriental Studies, where it houses Arabic, Chinese, Japanese, and Korean materials.

In the field of Sinology the faculty has one full professor, one associate professor, two researchers, and six PhD students. Their research focuses mainly on linguistic issues concerning the formation and evolution of modern Chinese from the sixteenth to nineteenth centuries, with special attention to the contribution of the Jesuit and Protestant missionaries to the study and codification of the language. The faculty in 2001 hosted the second conference of the European Association of Chinese Linguistics and in September 2010 will organize the third conference of the Shijie Hanyu Jiaoyu Shi Yanjiu Hui (World Association for the Study of the History of Teaching Chinese).

From September 2006 the faculty has hosted the first Confucius Institute in Italy, opened with cooperation from Beijing University of Foreign Languages, with support from the Chinese Ministry of Education. This initiative was aimed at strengthening educational and scientific exchanges between Italy and China and at promoting mutual understanding between the two countries. The Confucius Institute provides language courses at various levels, including elementary,



intermediate, and commercial Chinese, and these courses are open to anyone interested in Chinese culture. It also organizes lessons, conferences, and meetings to promote Chinese language and culture in Italy, prepares students for the Chinese national exam of language proficiency (Hanyu Shuiping Kaoshi), and organizes periods of study in China for its students. Through the Confucius Institute, the Faculty of Oriental Studies actively promotes cultural exchange in an international context, one of its statutory aims.



Institute for Cultural Interaction Studies, Kansai University



Objectives

The Institute for Cultural Interaction Studies seeks to develop cultural-interaction studies as a new academic discipline based on distinctive research into the history of cultural exchanges between China and Japan, its primary focus, and to further the training of young researchers in the techniques of the new discipline. Its activities are informed by the following three objectives:

1. To train young, independent researchers who have international drive and who share a multifaceted outlook that approaches the world of East Asia as a cultural complex of multilateral relationships.

2. To develop cultural-interaction studies as a new academic discipline by moving beyond the paradigm of cultural-exchange research confined to traditional bilateral relations and traditional disciplines, and to promote research into theory, methodology, and specific case studies in this area.
3. To link with an international network, research into such topics as cultural exchange and the history of foreign relations, which is presently conducted independently worldwide, to lead cultural research throughout East Asia, and to build a research hub anchored by an international association.

Organization

Kansai University's Graduate School of Letters was reorganized to add a program in cultural-interaction studies, and this program, which started in April 2008, serves as the organizational basis for the institute's efforts to train professionals in the field. At the same time, the Institute for Cultural Interaction Studies was created to serve as the organizational basis for implementing the Center of Excellence (COE) program, including its research activities. All project members and supporting staff (visiting professors, assistant professors, fellows, postdoctoral fellows) belong to the institute. In addition, a new Global Center of Excellence Council, chaired by the university's president, was set up to facilitate the development of a support structure for focusing the efforts of related university departments by speeding decision making and university-wide coordination and by managing program progress, while offering necessary advice.

Young Researcher Training Program

Teaching multilingual communication skills. To overcome a poor ability to communicate internationally—a weakness that plagues Japanese humanities research—students must learn to communicate information in multiple languages, including their native tongue. As preparation for writing papers and making presentations at conferences, the program in cultural-interaction studies offers small-group classes designed to bolster students' language skills, enabling students to achieve proficiency in English and two Asian languages (from among Chinese, Korean, and Japanese) for the purpose of communicating academic information.

Inculcating international leadership qualities. To help students develop the ability to augment their own research efforts, the institute will convene an annual international academic forum of young scholars by organizing fellow researchers, planning and spearheading research projects, building international networks, and exercising leadership. The forum will attract overseas

researchers of the same generation, and its proceedings will be published in journal form.

Cultivating a multifaceted approach. Students entering the Cultural Interaction Studies Program will complete coursework in a variety of humanities disciplines. Yet the program also requires students to move beyond the national and single-discipline research frameworks, as described above. These demands are not contradictory: young researchers will develop the multifaceted approach expected by the program by establishing a core research field and then challenging themselves to move beyond it and explore new possibilities, overcoming the limits of their own knowledge and coming into contact with other fields.

Research Activities

The approach to cultural-interaction studies that we are attempting to establish seeks to move beyond the traditional analytical units of nations and peoples by focusing on a cultural complex that encompasses all of East Asia. This new field of academic research pays attention to a range of phenomena—including the generation, transmission, contact, and transformation of culture inside that complex—as part of an effort to investigate the total reality of cultural interaction from a multifaceted and comprehensive point of view. A faculty seminar in cultural-interaction studies for all institute members has been formed and charged with developing the necessary methodologies and providing a general overview of associated research activities. Organizationally, this faculty seminar will preside over four regional research groups, mentioned below.

Transcending traditional boundaries. Cultural-exchange studies used to primarily compile case studies conducted within specific disciplines such as language, thought, ethnology, religion, literature, and history. In this framework, nation-states have been regarded as the basic unit of approach. For example, individual research projects into Chinese-Japanese cultural exchanges have tended to be limited to Japanese and Chinese national frameworks. Cultural-interaction studies serve as a stage for transcending these limitations to realize a more sophisticated form of academic research, even as researchers utilize the results of traditional research on cultural exchanges. Cultural-interaction studies targeting East Asia seeks a fresh analysis that incorporates the various perspectives of disciplines in the humanities. In terms of research methodology, the approach avoids establishing any fixed cultural centers and shuns investigating the cultures of any country or region separately from the others. Instead, it approaches East Asia in the context of

multilateral relationships and posits East Asian culture as a cultural complex that developed through a series of unending cultural contacts.

Research nodes. The institute posits the following three research focuses as broad-based axes for organizing a variety of cultural interactions in an inclusive manner and moving beyond research frameworks based on individual nations and academic disciplines:



1. Aspects of cultural interactions from the standpoint of mediation. This focus includes such far-ranging research subjects as people (as both individuals and groups), objects (books, traded products, etc.), and means of transportation (shipping, trade routes, and the international relations that define them). Research conducted at the institute not only approaches these topics individually from the standpoint of a variety of areas of specialization but also assimilates them into the larger context of East Asia.
2. Regional cultural contacts and their effects. This focus identifies particular regions in East Asia and seeks to compare their cultural interactions with those of other regions. Research concerning the four regions of Northeast Asia, Coastal Asia, Inland Asia, and outside Asia will initially address the question of how each region approached its relationships with Chinese culture and then pursue joint research on the place of each region's culture in the greater context of East Asia.
3. The formation of cultural identity and external perspectives on the culture. This focus addresses the gap between self-images and how other people see the culture, as well as how other people's self-perception is related to one's own cultural identity. This problem inevitably emerges when researchers consider contacts between different cultures, and it embodies an essential point of view for this program, given its approach to East Asia as a cultural complex.

Dissemination of information. Bulletins describing research results and a newsletter reporting on daily activities are published not only in Japanese but also in a variety of other languages, including English and Chinese. In addi-

tion, a website (<http://www.icis.kansai-u.ac.jp>) introduces the institute's activities and program content in Japanese, English, Chinese (traditional and simplified), and Korean, and the institute is building and publicizing a database for use by researchers worldwide.



Center for Japanese Studies, Korea University



Introduction to the Research Center

On August 13, 1999, Institute for Japanology (日本学研究所) attached to Korea University was established with the purpose of carrying out systematic and generalized studies of South Korea's neighboring country Japan, with which South Korea increasingly needs to cooperate for geopolitical considerations. As we enter the global era of the twenty-first century, to actively respond to the need to create futuristic research methodologies and carry out systematic research, the title of the institute has been changed to Center for Japanese Studies (日本研究センター), and the organization has been greatly modified and enlarged.

In 2006 Gwak Yuji(Gwak Chöngsan) and Yu Bongsik, respected Korean entrepreneurs residing in Japan and the chairman of Kyoto ANA Hotel and MK Group respectively, made considerable donations as a contribution toward the development of the research center. As a result of these donations, in June 2007, for the first time in Korea, an exclusive building specially designated to carry out research about Japan was established.

In addition, in November 2007 the center was selected as the only institute to carry out research about Japan as part of the Humanities Korea Project, a national project that seeks to foster world-class institutes. The center will work on the Humanities Korea Project for the next ten years, endeavoring to become a world-class organization researching Japan.

Also, from 2008, as we increased cooperation with native and foreign Japan research organizations, we set up the basis for building an international network to research Japan through accumulating and providing information about Japan and fostering specialists of Japan. We are pursuing not only independent research that includes both Korea and Japan, but also general and systematic research suited to this era of globalization, information, and culture. From this foundation, we aim to become a research organization that can contribute to East Asia and even to the whole of human society.

Recent Accomplishments of the Research Center

As one of our top priorities, we plan to publish in our first period a Japanese culture dictionary. This dictionary will be the first dictionary published by an institute of a Korean university to cover all Japanese culture. This research project will require the cooperation of the center's three boards and six offices. A taskforce team has already finished classifying and selecting topics according to departments. This publication will further the goals of the Humanities Korea Project and prove a valuable research aid.

The center will also publish a Japan yearbook. The publishing team consists of researchers from each field of the three boards and six offices of the center. To overcome the limits of analytical thinking, we will pursue subject-oriented research, and we will follow Japanese-yearbook practice by including a yearly forecast of the relationship



between Korea and Japan. We are currently working on newly found material gathered by intensive research and examining material not previously disclosed. To present the topic of the year, we are asking for new material from external specialists. Publication of the Japan yearbook will encapsulate the era and enhance understanding of modern Japan.

Several major scholarly activities were held in 2009. In March and September the center hosted two international scholarly symposia, and it has another scheduled for November. In May an invited speaker gave a lecture. In August the center held the second workshop in literature, linguistics, and history conducted by domestic scholars. In December there is a winter workshop.

In addition, monthly colloquia and other events were also held.



Institute for Research in Humanities, Kyoto University



The Institute for Research in Humanities (Jinbun Kagaku Kenkyūsho) of Kyoto University is a research organization specializing in the humanities and social sciences. Established in 1929 for sinological studies under the name of the Kyoto Institute (Kyōto Kenkyūsho), it was renamed the Institute of Oriental Studies (Tōyō Bunka Kenkyūsho) in 1938 and was restructured in

1949 by incorporating the Institute of Humanistic Studies (Jinbun Kagaku Kenkyūsho, founded in 1939) and the Institute of Occidental Studies (Seiyō Bunka Kenkyūsho, formerly the Deutsches Forschungsinstitut, founded in 1934 and restructured under this name in 1946). The primary purpose of the institute is to promote systematic study of the world's cultures and societies.

Until March 2000, the Institute comprised twenty research sections. In April 2000 those sections were reorganized into the following five research divisions:

- Cultural Research Methodologies, which explores new methodologies and objects of study in the humanities
- Cultural Processes, which studies cultural formation, transmission, and extinction
- Cultural Representation, which pursues oriental archaeology and related sciences
- Cultural Composition, which undertakes studies in oriental history and philology
- Cultural Interrelationships, which studies cultural mobility and interactions

The institute also houses the Center for Informatics in East Asian Studies, the Humanities International Research Center (inaugurated in April 2006), and the Center for Research on Modern and Contemporary China (inaugurated in April 2007).

Interdisciplinary studies constitute the main research activity of the institute. The staff of the institute includes 21 professors, 19 associate professors, 19 assistant professors, 1 visiting professor, 1 visiting associate professor, and 2 visiting fellows (from overseas). These scholars engage in collaborative projects or seminars, as well as their own research. Because it regards as important international exchanges relating to advanced studies in the classics and history, as well as field surveys, each year the institute accepts approximately 25 researchers from abroad.

The institute has carried out scientific group surveys in China (1939–1944), Central and Western Asia (1955, 1959–1967), Eastern Africa (1958, 1961–1965), Southwestern Europe (1967–1972), and the Middle East and Eastern Europe (1977–1982). During the last two decades, overseas surveys have become more specialized and diversified, ranging from international archaeological surveys in Southern China to searches for surviving Vedic texts in Southern India.

The Institute publishes three annual academic journals: the *Tōhō Gakuhō* (Journal of Oriental Studies), the *Jinbun Gakuhō* (Journal of Humanities), and *Zinbun: Annals of the Institute for Research in Humanities, Kyoto University*.

In 2010 the institute will become a joint research center recognized by the Ministry of Education, Culture, Sports, Science, and Technology under the

name International Joint Research Center for All Fields of Research in the Humanities.



The China Research Center of Overseas Sinology of the Beijing Foreign Studies University



Established in 1996, the China Research Center of Overseas Sinology of the Beijing Foreign Studies University is an academic institution that attaches equal importance to scientific research and teaching. It adopted its present name in 2006, when the university reorganized in order to broaden its mission from introducing the world to China to also introducing China to the outside world. Its purpose is to discover the extent of the spread and influence of Chinese culture among the various nations of the world. This is expected to aid research on Chinese culture in the global arena. In particular, we hope to discover the extent to which ancient Chinese classics spread to other parts of the world as part of cultural exchanges; to reveal the history of translation of Chinese cultural classics into other languages; to discover the translators and the various translated editions of Chinese cultural classics; and, by studying the major foreign sinologists, their translations, and research, to paint in broad strokes a picture of the development of sinology abroad.

The Institute of Chinese Modern History, Central China Normal University



The Institute of Chinese Modern History is a specialized scientific research institute directly under the management of Central China Normal University (CCNU). Its precursor was “The Institute of Historical Study”, which was founded in 1984 by Prof. Zhang Kaiyuan, a well-known historian and president of CCNU. Prof. Zhang was the first director; Prof. Liu Wangling, Prof. Luo Fuhui and Prof. Yan Changhong were the successors. In 1999, after readjustment and reorganization, the Institute changed the name and Prof. Zhu Ying has been the director since then. This institute was among the first research units entitled to grant master and doctoral degrees after China’s restoration of the academic degree system. In 2000, the Institute was approved as a “Key Research Institute of Humanities and Social Sciences in Universities” by the Ministry of Education. Now, the Institute has a faculty of 16, and among them 11 are full-time professors. The Institute also invited Prof. Sang Bing from the Sun Yat-sen University, Prof. Yu Heping from the Chinese Academy of Social Science, Prof. Wang Qisheng from Peking University, Prof. Wang Di from A&M University in U.S. and Prof. Tao De-min from Kansai University in Japan as part-time Professors.

The Institute was initially well-known for its distinguished research on the Revolution of 1911. After more than two decades’ development, its research scope has extended to the whole modern era, covering China’s political, economic, social, cultural, intellectual and religious history. The Institute’s main research projects include China’s early chambers of commerce and bourgeois, the early modernization of China, organizations of

guild and professional groups in modern China, the transition of social life of modern China, ideology and cultural transition of modern China, Christian colleges and east-west cultural interaction. Volumes of monographs have been published and earned a good reputation in China and the West, the *History of 1911 Revolution* (3 volumes, edited by Zhang Kaiyuan & Lin Zengping) was one of the most distinguished contributions. The Institute has published an annual journal *Jindai Xuekan* (Journal of Modern Chinese History) since 2001. Many graduates of the Institute have grown into backbones of historical research in universities and institutes in mainland China. The Institute has a library of 60,000 volumes and more than 100 multi-language journals.

The Institute has paid much attention to international academic exchanges since its establishment. There is on average one international conference every year and many outstanding scholars have been invited to deliver lectures. Now the Institute has established steady academic relationships with Yale University, the University of San Francisco, Oxford University, Kyoto University, Kansai University, the Chinese University of Hong Kong, the Political University of Taiwan, and many distinct achievements have been made in faculty alongside student exchange and cooperation in research projects.



The Institute of History and Philology of Academia Sinica

Founded in 1928, the Institute of History and Philology (IHP, Lishi Yuyan Yanjiusuo) of Academia Sinica, Taipei, is one of the most accomplished research institutions in the international Chinese studies community. It boasts of an accomplished faculty, a library with rare and recent works of Chinese history with few rivals in the world, enormous digital collections of Chinese historical texts and images, an outstanding museum of Chinese history, and a Taiwanese archaeology exhibition room.

IHP is one of the few institutions that still embraces the idea of a grand historical science focusing not only on conventional historical research, but also on archaeology, philology, and fieldwork. The institute's English name, Institute of History and Philology, reflects this idea, emphasizing the study of

languages as the foundation of historical work—a notion predominant in Europe when the institute was established. The founding faculty of the institute, a significant number of whom had received their training in Europe, realized this ideal in establishing the institute. At the outset,



the institute had three departments: history, linguistics, and archaeology; a fourth, the department of anthropology, was added soon afterward.

Long hailed as a leading institution in almost all fields of Chinese studies, the institute has recently undergone significant changes. In 1997 the Department of Linguistics became an independent institute. The institute retained its original name, as philological research is still conducted at the institute. Since 2005 Recently, research at IHP has begun to expand into the field of Western history, thus formally engaging in the study of areas outside China.

IHP has developed one of the largest collections of digital resources available in Chinese and Taiwanese studies. Digitalization began in 1985 with the Historical Documents Digitalization Project. The scope of IHP's digitalization project later expanded to include the creation of a full-text database of Chinese documents called *Scripta Sinica*, which has attracted the attention of the international community in Chinese studies. The institute joined the National Science Council's National Digital Archives Program in 2001, using the allocated funding to digitalize materials in five areas: rare books, archaeological artifacts, ink rubbings and ancient scripts, ethnological data, and the archives of the Qing Grand Secretariat (Neige). Some of these resources are already available online, accessible via the institute's website (<http://www.ihp.sinica.edu.tw>).

IHP's accomplishments have become known mainly through its publications. The institute has its own publishing unit. The *Lishi Yuyan Yanjiusuo jikan* (Bulletin of the Institute of History and Philology) has been the most prestigious Chinese-language journal in Chinese studies for decades. The late Denis Twitchett of Princeton University headed the editorial board for IHP's English-language journal, *Asia Major*. *Gujin lun heng* (Disquisitions on the Past and Present), published in Chinese, is intended to disseminate historical

knowledge to a broader audience. In addition, the institute has also published special-topic monographs, archaeological reports, collections of historical documents, and a variety of article collections, totaling roughly one thousand volumes. During the early twentieth century, the first-generation IHP faculty published many groundbreaking academic works in Chinese history in the institute's monograph series. This body of publications constitutes an important collection in Chinese studies. In addition, the faculty can (and often do) publish their works through other academic and popular publishers, both domestic and foreign.



The National Institute for Advanced Humanistic Studies, Fudan University

Inaugurated on March 10, 2007, the National Institute for Advanced Humanistic Studies (IAHS, Wenshi Yanjiuyuan) at Fudan University was set up as a national base for original research in the humanities and was incorporated into the national 985 Project (Phase 2). It currently has 15 tenured professors and 14 part-time professors specializing in the fields of literature, art, philosophy, history, and religion. The institute engages in the following five research areas:

- Views of China in bordering countries
- International perspectives in sinology
- The interweavings of cultural history
- Literature and imagery materials about China held overseas
- The synthesis of religion, ideology, and art in history

The institute annually accommodates 5 visiting professors and scholars. Its postdoctoral program, currently with 8 fellows, recruits both from home and abroad. Within Fudan University, the institute serves as an advanced-research platform open to a broad group of about 300 faculty members, 500 graduate students, and 2,000 undergraduates, from the departments of literature, history, philosophy, cultural relics and museology, as well as the Guji Yanjiusuo (Institute for the Study of Classics).

With cooperation from Zhonghua Shuju (Zhonghua Book Company, Beijing) and Shanghai Guji Chubanshe (Shanghai Classics Publishing House),

the institute has published the lecture series Fudan Humanities Lectures, monographs in the series Fudan Humanities Collection, and conference papers under the series IAHS Special Collection. It also publishes a quarterly newsletter of the institute. In addition, the institute, in a joint effort with Fudan Daxue Chubanshe (Fudan University Press), has compiled and published *Yuenan Hanwen yanxing wenxian jicheng* (越南汉文燕行文献集成, The Full Collection of Vietnamese Yanxing Literature), *Hanguo Hanwen yanxing lu xuanbian* (韩国汉文燕行录选编, A Selection of Yanxing Literature in Korea), and *Yanjiusheng xueshu rumen* (Academic Guide Book for Postgraduates).

