

## **ABSTRACT**

### The Dialectic of the Three Vows as an Expression of Shinran's Religious Experience (II)

Takanori SUGIOKA

My aim in this paper will be to discuss the significance of the Dialectic of the Three Vows (DTV) as an expression of Shinran's religious experience. The passage on the DTV cited at the beginning of the paper, that marks Shinran's religious experience of entering into the other power of the Eighteenth Vow, ends with the statement, "Having forever entered the ocean of the Vow, I now realize deeply the Buddha's benevolence".

Here I would like to consider the relation between the meaning of "now" and "forever" as found in this passage. Historically, the "one-time" character of Shinran's religious conversion is a temporal matter of having occurred in 1201 at Yoshimizu as a follower of Honen. However, the true religious meaning of this "one time" is that it is always present in the here-and-now. It is a one time that is repeated continuously; it is the one time from that moment in history that is reappropriated or re-realized in every moment of the here-and-now. Rather than a nostalgic reflection on the past, the true appreciation of the "now" is a forward-looking, dynamic now that is open to everyone.

### About the "*Ojoraisan*" and the "*Shushokyoraisangi*", both quoted in the "*Kyogyoshinsho*"

Susumu TAKEDA

The following thesis is based on a philological view. The "*Ojoraisan*" (Liturgy for Birth) and the "*Shushokyouraisangi*" (Collection of Liturgical Passages from Various Sutras) are both quoted in the "*Kyogyoshinsho*". Although the "*Ojoraisan*" is quoted in the latter half of the "*Shushokyouraisangi*", there are some differences in the texts. Shinran pays attention to the differences when quoting from both books, and is thus able to put forth his own doctrine effectively from the flow of the sentences.

The Concept of Practice in the Chapter on Practice in the  
*Kyōgyōshinshō* (Teaching, Practice, Shinjin, and Realization):  
Particularly Focusing on the Term *Shōmyō haman*  
(Breaking Through Ignorance and Fulfilling Aspirations by Saying the Name)

Koji TAMAKI

Shinran spent the greater portion of his life creating his major opus, the *Kyōgyōshinshō* in six fascicles (or chapters). In the first five fascicles, Shinran lays out his understanding of the true Pure Land teaching, and in the last fascicle he describes the provisional teachings. In the opening passage of each fascicle, Shinran briefly states the core teaching of the chapter and its relationship to other chapters by identifying which of Amida's vow(s) correspond to the contents. For example, the title of the Chapter on Transformed Buddha-bodies and Lands indicates that this chapter is also related to the Chapter on True Buddha and Land. The opening passage of the chapter also indicates that the content here corresponds with the chapters on Teaching, Shinjin, and Realization. However, significantly, in this opening passage Shinran says nothing to indicate that this chapter corresponds with the Chapter on Practice. This demonstrates that Shinran considered the practice of nembutsu, or recitation of the name (*shōmyō*), discussed in the Chapter on Practice, as solely revealing the truth of Namu Amidabutsu, completely unrelated to provisional means of practice.

Typically, students of the *Kyōgyōshinshō* are instructed to read the Chapter on Practice following a traditional interpretation: that Shinran's understanding of the great practice (*daigyō*) is that the Name (*myōgō*) or recitation of the Name embodies true shinjin. The primary doctrinal ground for this traditional interpretation is established by linking Shinran's idea of *shōmyō haman* (that the recitation of Amida's Name breaks through ignorance and fulfills aspirations) with T'an-luan's idea of *myōgō haman* (that Amida's Name dispels ignorance and fulfills aspirations), found in the latter's *Commentary on the Treatise on the Pure Land (Jōdo-ron chū)*, specifically in the section on the gate of praising (*sandanmon-shaku*). In this essay, I would like to present some questions countering this traditional interpretation, which uncritically links these two passages. Traditionally, Shinran's term *itai italics*, found in the Chapter on Practice, has been read with the assumption that it carries the same meaning as seen in T'an-luan's *Commentary*, which, however, is cited in the Chapter on Shinjin. In other words, the traditional interpreta-

tion superimposes a concept from the Chapter on Shinjin onto the Chapter on Practice. I believe this is highly problematic. In this essay, I critically review the traditional understanding of Shinran's concept of practice, focusing on interpretations of the term *shōmyō haman* found in the Chapter on Practice, and I suggest possibilities for developing an alternative understanding of Shinran's thought on practice.

## The Unenlightened Person (*bonbu* 凡夫) in the *Essentials of Rebirth* (*Ōjōyōshū* 往生要集)

Masahiro ASADA

In investigating the use of the term “unenlightened person” (*bonbu* 凡夫) in Genshin's 源信 *Essentials of Rebirth* (*Ōjōyōshū* 往生要集), one finds that Genshin often uses the term to mean a beginning practitioner rather than to mean “the unenlightened person” who still has afflictions (*bonnō* 煩惱).

Although Genshin regards himself as in the lower level (*gebon* 下品) among the nine levels (*kubon* 九品) of rebirth in Pure Land based on the *Contemplation Sūtra on the Buddha of Immeasurable Life* (*Kanmuryōjūkyō* 觀無量壽經) he describes a person in this same lower level as merely a “wrongdoer entangled in afflictions” (*gubaku zōaku no nin* 具縛造惡の人) rather than as an “unenlightened person.”

## An investigation of the year of authorship of “Shinyōsho” by Jokei

Junsho KUSUNOKI

Jokei, a monk from the “consciousness-only” school of Buddhism who lived in the Japanese Middle Ages, wrote “Shinyōsho” (*Essentials of the Mind*) which provided a magnificent record of the system of ascetic training. The text, however, does not record the date of authorship. The only indication of the date was that it is attributed to “Kasagi-shamon Jokei,” which suggests that it was

written while Jokei resided in the Kasagidera temple (between 1195 and 1208); however, the exact year of authorship remained unknown. But, following the recent discovery of several new sources such as “Kanzeon Bosatsu Kannosho” (Summary of the Sympathy of the Kanzeon Bodhisattva), the author was able to deduce that the text was written between January and September of the year Kenkyu 6 (1195AD).

## “Kenmitsu-sokushinjōbutsukō” in the Harvard-Yenching Library

Tesshin MICHIMOTO

“Kenmitsu-sokushinjōbutsukō” which I transcribed is a valuable Petzold collection kept in the Harvard-Yenching Library. The author of this literature is Doujunn. Doujunn describes the attainment of *sokushinjōbutsu* thought of Japanese Tendai.

This literature quotes many sentences of the Sūtra, such as the buddhist scripture of Tendai sect, and “*sokushinjōbutsu* and *Bodaishinron*” of Kuukai. The aim was to clarify the difference of Shingon and Tendai buddhism. “Saddharma-puṇḍarika-sūtra” shows “The nāga girl attains Buddhahood”. This is a starting point of the attainment of *sokushinjōbutsu* thought of Japanese Tendai sect. The difference between Tendai sect and Shingon sect is the repeated argument about “The nāga girl attains Buddhahood”. He expressed his view using many quotations from the sūtras and completed “Kenmitsu-sokushinjōbutsukō”.

## On the problem of “Shin Buddhism in the Modern Age”

— A few considerations from three aspects: “institutional religion”,  
“existential understanding” and “doctrinal argument”—

Shinryo TAKADA

According to “Religion in the Modern Age”, Keiji Nishitani has a philosophical insight that “Religions lack Modernity”, “Modern Age lacks Religion”.

Contemporary (Shin-) Buddhism has a kind of problem. “The Three Treasure” (ratna-traya, the Buddha--the Dharma--the Saṃgha) are not co-related enough. Both, The Buddha and the Dharma, are true and eternal. Problems are found in “Saṃgha”-activity, namely, the religious community and its doctrinal reflections.

- 1) Encountering “modernity” in the Meiji Era, the institutional phase of Shin-Buddhism (“Shinran-followers”) evolved from “five main temples” (“West”-Hongwanji, “East”-Hongwanji, Senjuji, Bukkoji and Kinshokuji) to “ten streamings” (Shinshu-juppa).
- 2) “Existential understanding” of “Shinran-teaching” appeared through the influence of “Tannisho” (“A Record in Lament of Divergences”).
- 3) Conflicts or controversies between “traditional” and “modern” doctrinal arguments concern notions of “Pure Land”, “Rebirth”etc., have become active. Because of their modern and philosophical interpretations of the notion of “Pure Land”, “Tathāgata”, three professors were purged from their faculty-positions and at the same time their priesthood was taken away.

Naotaro Nonomura, *Crritique on Pure Land Buddhism*, 1923

Daiei Kaneko, *The Notion of Jodo (Pure Land)*, 1925

Ryojin Soga, *Three Minds as Category of Tathāgata-Expression*, 1930

## Socrates' divine Sign: daimonion

Ryuzan TANAKA

In Plutarch's dialogue *De genio Socratis*, Garaxidoros, who is a typical Greek citizen, argues a question of Socrates' obedience to divine sign. The problem is that Socrates is the master of reason (logos), whereas his entire life has been organized by irrational means, especially divine sign (daimonion). My papers are intended as historical considerations of this problem. In this part, I refer to Aristophanes' comedy and Plato's dialogues. We meet a paradoxical philosopher in them.

## On the scientific perception in Lambert's philosophy

Tadashi FUJIMOTO

In this paper, I consider Lambert's philosophy, especially his scientific perception. Lambert was a mathematician, and at the same time a physicist and an astronomer, while he was a philosopher of the Germany enlightenment period. Therefore, the influence of mathematical science at that time is strongly seen in his scientific epistemology. Moreover, we can see different epistemology in Lambert's philosophy from epistemology of Kant's philosophy.

In the main discourse, I treat the scientific perception in "Neues Organon" of Lambert comparing Lambert' Logic with Logic of Meiers who influenced Kant.

A peculiar structure is seen in the scientific perception of Lambert. First, the structure is based on some simple concepts, second these simple concepts combine mutually to be complex concepts, then we are able to have scientific perception.

And we can say that Lambert's epistemology will show a feature in the epistemology of a modern practical science.

## Some reflexions on "saṃsāra" (2)

— the existential explication by Yoshinori Takeuchi —

Nobuaki MATSUO

This paper examines the existential explication of the idea of "saṃsāra" by Yoshinori Takeuchi, compared with the one by Keiji Nishitani. According to Takeuchi, the idea of "saṃsāra" is grounded in the feeling of "saṃsāra". And he pointed out some examples of the feeling. But they belong to the feeling which one has after conversion. He failed to show any examples of the feeling which one has before conversion or enlightenment. I try to consider where the feeling originates before conversion or enlightenment. I think it originates from the shudder that one has when one acknowledges that the birth-and-death problem (one has to transcend both birth and death and never be born and die any more) will never vanish even if one is dead. If one cannot settle this problem during

this lifetime, and as long as it never disappears when one dies, then one must carry it over into one's next life after death. This is the source of the feeling of "saṃsāra".

## Albert Schweitzer's Idea of Reverence for Life and Religious Education

Noriyuki UMITANI

The aim of this paper is to rethink Schweitzer's idea of Reverence for Life, especially looking at the theory of Nāgārjuna (c.150-250), the greatest Mahāyāna master in South India.

Albert Schweitzer (1875-1965) received the 1952 Nobel Peace Prize in 1953 for his philosophy of "Reverence for Life." He stressed that the world-view must derive from the life-view. He compulsively followed the ethical will-to-live. He advocated the concept of Reverence for Life widely throughout his entire life, but I think the concept of reverence for life was a moral and religious concept for him. He nourished hope in humankind that is more profoundly aware of its position in the Universe. He also persistently emphasized the necessity to think deliberately.

Respect for life leads the individual to live in the service of other people and of every living creature. To be sure, reverence for life is a natural expression of our will-to-live. We achieve self-perfection through self-devotion. Indeed, he devotes special attention to arguing against killing sentient creatures for pleasure such as bull fighting and hunting for sport. And he inveighs against misuse of sentient animals in medical experiments and in teaching science.

Particularly Schweitzer insisted that human beings must be genuinely humble in this world. But, as O. F. Bollnow has mentioned, Schweitzer's ideal of reverence remains somewhat vague. Schweitzer repeatedly insisted that we must stop killing thoughtlessly. And so, we should reflect on Reverence of the Mahāyāna Buddhism, that is, *namaskāra*. This concept of *namaskāra*, which Nāgārjuna strongly recommended, means to revere all sentient beings humbly, and it includes the following six meanings: ① to treat all sentient beings with respect, ② to bow, ③ to welcome with warmth, ④ seeing off kindly, ⑤ to put one's hands together in Gasho, ⑥ to watch over humbly.

## Mohri Motonari and the Copy of Zhang Liang's Book

Hiroshi KISHIDA

The Mohri Museum in Hohfu-shi, Yamaguchi-ken has a book of war strategy named "A Copy of Zhang Liang's Book". (Zhang Liang was a wise vassal of the Founder of the Han Dynasty in the 2<sup>nd</sup> century B.C..)

Since the book was introduced into Japan in the Ancient Era, written copies were made one after another. In the 15<sup>th</sup> and 16<sup>th</sup> century the copies became known as a book of secret strategies whose possessors would obtain both wins without any defeat and the peace and order of their states.

In this paper the author reprints the copy which Mohri Terumoto transcribed in 1623 and furthermore studies the relation between Zhang Liang's Book and his grandfather Mohri Motonari who lived through the turbulent age.

Mohri Motonari read through the ancestral copy in August, 1555, just before the Itsukushima Battle. He won the battle and destroyed the Ohuchi clan. Motonari, after becoming Daimyo, believed that the victory was brought about by the strong union of his three sons (Takamoto, Motoharu and Takakage). With that belief, he preached to his sons that their solidarity should be prior to "the Copy of Zhang Liang's Book". Subsequently he repeatedly wrote to his sons that the unity between brothers and their kinsmen was more important than the copy in a political and military emergency.

After Motonari destroyed the Amago clan in 1566, the copy increased its value as a book of secret strategies and played an important role under Terumoto's governance during the upheaval days in the early 17<sup>th</sup> century as well.

## A Study on Fan Zhongyan's thought regarding Confucianism, and Buddhism, and the evaluation of later generations

Tomoo KIDA

This paper first examines a general view of the relation between "Song study 宋学" and Fan Zhongyan 范仲淹, and, next, investigates one aspect of his Buddhist thought through the friendship with Yin Zhu 尹洙. Finally, it explores evaluations of Fan Zhongyan in later generations.



## The pictures of Fuxi and Nüwa in ancient Chinese Turkistan 2

Ichirô KOMINAMI

Many pictures of Fuxi and Nüwa were painted and carved on the walls of tombs in the Later Han period. This custom ceased in the period of the Three Kingdoms in the main land of China, but in the western part of China the same funeral custom was passed on to later times. In this essay I have surveyed the pictures of Fuxi and Nüwa excavated in Chinese Turkistan, especially in Turfan, and examined the Chinese factors and western factors commingled in these pictures.

### *Bungei-toshi* and IBUSE Masuji

Hiroshi ECHIZENYA

*Bungei-toshi* (meaning a city of the arts) gave IBUSE Masuji an opportunity to make his debut in the literary world. If he had not become a member of this coterie magazine, his literary career would have started quite differently. But how his life was spent during his *Bungei-toshi* period or thereabouts still remains unclear in many respects, because the memories of the persons concerned are ambiguous and sometimes contradictory, and above all the materials to prove them got scattered and lost considerably.

This paper is an interim report to treat these several matters in an annotatory way.

About the difference between the favourite poems  
of Gotoba-In and Teika  
—Evaluation of the Japanese poem ‘Juntoku-In On-Hyakusyu’—

Kazuma OHTORI

I am going to clarify in this article the difference between the favourite poems in later years of Gotoba-In and Fujiwara Teika through evaluation of the Japanese poem ‘Juntoku-In On-Hyakusyu’. In the first year of Jouei (1232), ‘Juntoku-In On-Hyakusyu’ was written by Juntoku-In when he was exiled to Sado Island, because of political defeat in the ‘Jokyu Disturbance.’ In the previous study, it has been said that ‘Juntoku-In On-Hyakusyu’ had been sent to Teika who was in the capital and Gotoba-In who was exiled to Oki after 02 of Katei (1236). They marked their favorite Japanese poems respectively. Moreover, Teika sent it back to Juntoku-In together with explanatory notes. A review was added to each poem, and it was finished by October 03 of Katei (1237). As a result of having examined the evaluation of ‘Juntoku-In On-Hyakusyu’, it seemed that the preference of poems was about the same for both of them. Gotoba-In evaluated artistic and elaborate poems which showed originality (ex. Honka-Dori, Honsetsu-Dori). On the other hand, Teika evaluated the poems which were realistic and showed the state of mind of the authors well (Ushin).

A chronological history of Naokata Imaeda

Yukio KUSAKA

The Kaga feudal clan produced many writers. Naokata Imaeda (1653-1728) was one of them. He was a senior retainer of the Kaga feudal clan. He was superior in military arts and military affairs studies. In addition, he had a talent for literature and liked 31-syllable Japanese poems/ linked poems/ Chinese poetry. He wrote innumerable books in his life. Much of his writing concerned accounts of trips/ history books/ essays. He and his father, and grandfather got the trust of the feudal lord very much. They were proud of it very much. Imaeda wrote a book about the history of the Jiangs to tell the pride to descendants. From a study of the books I can clarify the life of Naokata Imaeda.

On the Text of *In eine Dachkammer wird eine Schlafgängerin gesucht und ist daselbst eine Kinderbettade zu verkaufen*

Translated by Mori Ogai

— Through a Comparison with *Luzern* and *Die Flut des Lebens* —

Yasuyuki FUJITA

The translated text of *In eine Dachkammer wird eine Schlafgängerin gesucht und ist daselbst eine Kinderbettade zu verkaufen* by Mori Ogai, while it was claimed to be written in classic-writing style, is in the words of Ogai himself “a vile text” and gives us a vulgar impression, beyond the fact that it is a human interest story with tear-jerking content. This article attempts to clarify what linguistic properties produce such an impression, by comparison with two other texts translated by Ogai: *Luzern* and *Die Flut des Lebens*. I provide some discussion on varieties of classic-writing style texts by Ogai, especially pointing out the following major characteristics: in comparison with the text of *Luzern*, that of *In eine Dachkammer wird eine Schlafgängerin gesucht und ist daselbst eine Kinderbettade zu verkaufen* has relatively fewer Sino-Japanese words and, as a grammatical trait, it chooses *yaunari* rather than *gotoshi* as an auxiliary for metaphorical expressions. In addition, we easily notice that the latter classic-style text shows a tendency to take certain modern-colloquial style in its grammatical elements. The text of *Die Flut des Lebens* shows intermediate characteristics between the two other texts, while it can be considered, in certain parts, closer to that of *In eine Dachkammer wird eine Schlafgängerin gesucht und ist daselbst eine Kinderbettade zu verkaufen* than that of *Luzern*.

A study on *Tomo-iki*, a moral base of  
Ryukoku University foundation, and QOL Index.

—from the view point of ‘Self-Realization’—

Hiroshi KATOH

This study is an attempt to clarify a new concept of *Tomo-iki*, the literal meaning of which is ‘living together’. The new concept, however, doesn’t mean just living a collaborative life together with all people but living a life in a way

that encourages the 'Self-Realization' of each member of our society. The life encouraging other persons' 'Self-Realization' will come to be achievable by making reciprocal relationships and esteeming each other's individuality.

Diseases, accidents, ruins and sins are recognized as negative aspects of our life in the general terms of quality of life. These sufferings of life, however, influence us in the depth of our mind, create a crisis of our personality sometimes, and are ultimately transformed into important and meaningful affairs for our life because they convert the negative energy into a creative one. The sufferings encourage 'Self-Realization' on the premise that our society secures the minimum standard of decent living for every person.

A new concept of Quality of Life is also put forward in this study; 'Quality of Life' should be composed of 'Quality of Working Life', 'Quality of Human Relations', 'Quality of Human Personality Development', 'Quality of Freedom Situation', and 'Quality of Ecological Life'.

## Anthropological Meaning of F. Fröbel's "Festival" (Fest, Feier) — In Relation to the "Intuition of Life Unity" (Ahnung) —

Yumiko TAOKA

It is a most important task for Fröbel how to recognize "a single essential life given from God" (das Göttliche). Though it is not visible, it connects humans by the possession of a shared life, in regard to the anthropological meaning. Furthermore, this recognition is not simply an objective one, but an intuitive feeling of the life in all things. Fröbel planned and held several different festivals of play to awaken the "intuition of life unity" (Ahnung) for both adults and children at all stages of development.

In this paper, the anthropological meaning of F. Fröbel's "festival" (Fest, Feier) is examined by dealing with five phases in connection with the "intuition of life unity".

- (1) Birthday celebration --- Sharing life.
- (2) Engagement celebration --- Passing life from generation to generation.
- (3) At the grave of the Mr. Wilhelm Carl --- A life in heaven.
- (4) Christmas festival --- Openness for the holy.
- (5) Play festival --- Sympathy with all living creatures in the universe.

By participation in a “festival”, humans will make their daily life, which is inclined to monotonousness, come alive. This can be realized by a single essential life given from God. Through the “intuition of life unity”, one can share a physical and mental sense of unity and interconnectedness. Thus, human beings can renew their lives at a higher level. This is the anthropological meaning of the “festival”.

## The Holistic Apprehension of Religious Life in Shinran and Heidegger: An Experiment in Comparative Shin Buddhist Thought

Dennis Hirota

This article compares Shinran’s methods of communicating the Pure Land Buddhist path with the themes and methods of the treatment of religious life in the early Heidegger. It focuses in particular on a passage from *Tannishō* and Heidegger’s early lecture course, “The Phenomenology of Religious Life” (WS 1920–21, G60: *Phänomenologie des religiösen Lebens*), in which Heidegger explores the life-experience of the earliest Christianity (*Urchristentum*) through a reading of several of Paul’s letters. This article takes up a complex of closely intertwined themes in Heidegger’s lectures that also receive deliberation in Shinran’s writings: the holistic character of religious life, givenness, and temporality. It proposes a way of reading Shinran that, while paying close attention to the text, both accords with Shinran’s historical context and outlook and holds resonances with contemporary thought

## Death

Mitsuo TANIMOTO

The purpose of this paper is to consider the nature of death by inquiry through the following three questions. First, why is death mysterious? What does the first-person death, the second-person death, and the third-person death mean? Second, are there any legitimate reasons to justify our fear of

death? Finally, is death in itself an evil?

Needless to say, death is an event which can not be experienced as one's own. In this sense, it is an unknowable event. However, on the one hand, death is very commonplace in our social life. The mystery of death seems to have a bilateral character: however, in my case, this explanation doesn't fit. I am often struck by the mystery of death. There is death which is not "my own" yet also not "another person's." It is "death of my body," to put it more precisely, "death of half my body." I had apoplexy five years ago and was half paralyzed. Through this experience, I came to realize the mystery of death, because death of half my body is not the death of me. It is possible to call it death of the third-person; however it is not another person's death. Since it occurs very close to me, it resembles the death of a second-person. This is the mystery of death which I am facing.

Next, the second problem is described. We say much about the fear of death, but few people have actually experienced this fear of death. We notice the fear of death when the prospect of survival passes away completely and death suddenly attacks. However, if we ask whether or not some basis exists in fearing death, since we cannot actually experience one's own death, it is very difficult to answer this question. Because of this, some people insist that fear of death is merely an illusion. In this paper, I have considered some problems concerning the fear of death.

Finally, I have examined the problem of death and evil. I call it "Murphy's question" in this paper. Murphy raised a question, whether or not being dead is much better than being alive. I heard this kind of phrase many times when I was hospitalized. My biggest problem concerning death and evil was "Murphy's question."

The Niseis who were born in the U. S. A or Canada and went to Japan to study in Ryukoku University to acquire the license of the Kaikyoshi of Jodo-shinshu Hongwanji-ha in the period from the 1930s to 1950s

Masaru KOJIMA

This paper aims to explain the Niseis who were born in the U. S. A or

Canada and went to Japan to study in Ryukoku University in the period from the 1930s to 1950s. Their denomination was Jodo-shinshu Hongwanji-ha and their purpose was accomplishing the Tokudo and acquiring the license of the Kyoshi and the Kaikyoshi to work in the U. S. A or Canada.

This paper mentions about Tsunoda Shodo Noboru, Kumada Kenryo Masaru, Terao Eiyu Hideo, Ishiura Newton, Tsuji Kenryu Takashi, Fijimoto Hogen Yoshihiko, Masunaga Shoko, Hirota Tetsunen, Tada Kakuei, Nekoda Ensei Hitoshi and Takemoto Arthur Akeo Meiyu.

## Sister School Exchange between Schools in Korea and Korean Ethnic Schools in China: A Case Study of Schools in Korea

Takayuki DEWA

Korean ethnic schools in China have difficulty in their school management because the number of students has decreased since the 1990's, and these schools face a crisis of Korean ethnic education in China. In this situation, there are some cases in which the Korean schools in China have a sister-school exchange program with schools in South Korea. The sister-school exchange program between the schools in South Korea and Korean ethnic school in China is regarded as one form of educational support for Korean Chinese by South Korea. If Korean Chinese improve their ethnic identity and get economical support from South Korea for the exchange program, it will be promoted. In this study, based on two cases related to the sister-school exchange program between Korean ethnic schools in China and the schools in South Korea, the goal, meaning and problems of the program are analyzed from a point of view of the schools in South Korea.

The result shows the goal of the exchange programs is that each student raises ethnic identity and makes a contribution to the world. The exchange program has an educational effect on the schools in South Korea, and both sets of students increase consciousness of their ethnic identity through the exchange. Especially, South Korean students come to understand ethnic Korean students in China more deeply than before. This result also shows each side has a great influence on each other

through the exchange program. The study shows that the expense for the exchange program becomes a burden for the schools in South Korea. One of the reasons is that the economic differentials between South Korea and the north-east area of China are so great.

There are several factors to continue the sister-school exchange program; 1. the abundant financial resource of the school, 2. the form of school management, 3. the possibility of expanding exchange programs, 4. the maintenance of an equal relationship based on respect for each other, and 5. a positive attitude of the students for the exchange program.

## Studies on Awareness in Counseling

Hisao TOMOHISA

This paper compared the treatment of suffering as found in religion and counseling through the case of a mother of a "school refusal". Although both Buddhism and counseling attempt to address a mind-based view of human suffering, it must not be forgotten that Buddhism does so within an explicitly religious framework. Buddhist suffering is framed within the total existential situation of life-death. The goal of Buddhists is to attain enlightenment and become a buddha, as expressed in the phrase, "Turn over delusion and open to awakening".

From this case in counseling, one can see that those suffering revolve around issues in daily life, and that they are suffering in a way that characterizes human being a posteriori, within lived experience rather than as its basis. Lately, counseling is available for the purpose to address this human suffering. Through this counseling process the client becomes aware of the true self and its potential, acquires hope for the future, and gains self-confidence.

It seems to suggest that psychological counseling shades into religious counseling and awareness of counseling consists in knowledge, wisdom, psychology and religion.



## Therapeutic Meaning of Non-directive Play Therapy II

Yoshiharu MORITA

Characteristics of the non-directive play therapy are already explained in “Therapeutic Meaning of Non-directive Play Therapy I.” In this paper, empathy and acceptance, as important principles of this non-directive play therapy are described.

Empathy is a quality exhibited in therapists that allow them to understand the non-verbal mental states of their clients. However, it is often treated as a technique known as “empathy and response,” without the actual insight of this principle. The unconditional acceptance of a child’s mental inner world is not just following a child’s behavior or blind obedience. However, many tend to mistake it as such and deem it an insufficient treatment. Furthermore, unconditional acceptance and empathy are not independent of each other; in fact, they are closely related and mutually dependent. Through non-directive play therapy, a therapist focuses not on the external behavior of a client but rather on the internal mental state that causes it. Therefore, unconditional acceptance signifies empathy and the understanding of a client’s inner existence. However, once the mental state is expressed externally, it may be unacceptable within social norms, and due to this, it will be subject to restrictions. In other words, if represented behaviors are not socially accepted, blind obedience and empathy are thus inappropriate. For that reason, reviewing the principles of non-directive play therapy with a focus on interpersonal theory is necessary.

## The Clinical Posture of the Effective Notice in Medical Conversation

—From the Viewpoint of Joining and Dialogical  
Conversation in Psychotherapy—

Satoru YOSHIKAWA

In this paper, I took up the situation of “the notice” which medical professionals cannot but perform. And I proposed the use of psychotherapy such

as joining and dialogical conversation as the ideal method of an effective “notice” for patients. As for the improvement that has been performed to raise the effectiveness of “the notice”, the remedy of the medical professionals mostly occurs without improving various problems in the medical care. Therefore “the notice” doesn’t become effective for the patient, and more than 50 percent of the patients are suffering from mental disorder as a second disease.

In the scene of such a “notice”, I brought in the viewpoint of the Systems Approach that was one of the methods of psychotherapy. “A notice” by performing joining and dialogical conversation makes the resistance of the patient hard to happen. And the patient can widen the possibility of treatment of his own disease.

I showed here such ideas about the methods and future possibility of practicing them.

## The Fiefs of Chinggis Khan’s Sons and Their Interests in the Shanxi Pingyan (山西平陽) Region Under Mongol Rule —Considered from “Ashihan Dawang Lingzhimei (阿識罕大王令旨碑)”—

Hitoshi MURAOKA

Shenggu’s Mausoleum (聖姑廟) is in Gaoping Shagxunfeng village (高平·上黨峰村) which lies in the southeast part of the Shanxi Pingyan (山西平陽) region in China. Ashihan Dawang Lingzhimei (阿識罕大王令旨碑) is there. Ashihan Dawang gave lingzhi (令旨) there in 1297. I think that Ashihan is a grandchild of Güyük who is the 3rd Qa’an of Mongol Empire. He came to Qudilai’s Court in 1295 according to “Yuan Shi (元史)”. I think that he contributed to Qaidu’s domain Central Asia. Qaidu was turning against Qubilai.

At that time, Sheng-gu’s Mausoleum was becoming Chong-zhen-guan (崇真觀). Originally, Ashihan gave lingzhi to Chong-zhen-guan because his ulus was located on Gaoping. Mongolian princes’ fiefs in China existed in various forms. Their interest in fiefs serves as a key which solves the various aspects of Chinese rule of Mongolia. The research to solve it is required also in the future.

## A KILLING JOKE: EALING COMEDIES AND BRITISHNESS

John DOUGILL

This paper examines the cultural significance of two popular film comedies produced by Ealing Studios: Robert Hamer's *Kind Hearts and Coronets* (1949) and Alexander Mackendrick's *The Ladykillers* (1955). In retrospect the films can be viewed as important social documents that foreshadow the rejection of Britain's traditional class society in the 1960s. The two comedies came out during the postwar economic recovery following WW2 when cinema acted as an important agent of social cohesion. War films emphasised the victory of 'British values', while Ealing comedies portrayed a cosy, comfortable country of collaborative individuals. The rise in living standards during the 1950s, however, brought with it the first signs of dissatisfaction with the status quo. The films discussed here are a case in point. The first features a disaffected aristocrat who murders off his mother's family to get the inheritance he thinks he deserves. The other features a gang of upstart robbers who are thwarted by a little old woman representing Britannia with all her inherited traditions. In both cases conservatism appears to triumph, but a closer reading of the films reveals subtle social criticism beneath the comic veneer. In this way directorial sympathy is seen to lie with those straining against the emotional repression of the 'gentleman code' which had dominated social convention since Victorian times. The year after *The Ladykillers* the country was rocked by the Suez Crisis, which showed that Britain was no longer supreme in the world, and the appearance of the Angry Young Man characterised by frustration with a rigid class system and an outmoded morality. In contrast to the cosy conservatism of other films of the period, the two comedies are thus significant signposts in the transition of postwar Britain from a traditional, hide-bound country to a vibrant, egalitarian society.

## Translation of Jack London's Posthumous Story, "Eyes of Asia" (Part I)

Hojo NAKAGAWA

When Jack London died abruptly on November 22, 1916, he left an unfinished story behind titled "Eyes of Asia." Several years later, his wife, Charmian, completed the story and published it in the September and November issues of *Cosmopolitan* in 1924. The part written by London himself appeared in the former issue and Charmian's conclusion to the story was published in the latter. The story is a love romance about a 22-year-old Japanese woman of the nobility who had drifted onto the shores of Hawaii in her infancy.

Despite the popularity of London's works in Japan, this story is scarcely known even among literary critics specializing in London studies. This paper is an attempt to remedy this situation by providing a Japanese translation of the story to make it more readily accessible to a Japanese readership. Due to space limitations of the current volume, the first half of the story will be translated here; the remaining part of the story will be translated on another occasion.

## Eclectic Aspects of Byron's *Mazeppa*— 'a mule and a mongrel'—

Itsuyo HIGASHINAKA

According to the nineteenth century periodical, *Literary Gazette*, Byron's *Mazeppa* was "written in a humour between grace and gay, neither tragic nor comic, a mule and mongrel between Beppo and the Bride of Abydos." Certainly the dual mode of the poem as expressed here is its characteristic, but the existence of comic elements is not dominantly strong enough to decide the general tenor of the poem. Rather, the poem has a more serious intention of treating such themes as fortune, war and freedom. *Mazeppa*'s stance to these ideas tends to be ambivalent and eclectic respectively. Hence his treatment of these themes can be said to be metaphorically 'a mule and mongrel', to borrow the wording used in the quotation above, in that *Mazeppa* often takes contradictory attitudes to these themes.

# PROVERB VARIATION AND JOKES

## —A RELEVANCE-THEORETIC ACCOUNT—

Isao HIGASHIMORI

There are four major types of proverb variation in English. 1. **Substitution:** eg. Give *them an inch and they will run a mile.* 2. **Contraction:** eg. When in Rome 3. **Antonyms:** eg. *All that glitters is gold* 4. **Expansion:** eg.  *Casting synthetic pearls before real swine*

In this paper, I argue that RelevanceTheory can provide a good tool for explaining why these variant proverbs can be used as jokes. Jokes can be captured by a variety of resemblance relations: resemblance in sound (phonetic and phonological form), resemblance in syntactic and lexical form and resemblance in propositional content, and four more classes: a joke which comes from a contradictory assumption, a joke which comes from an absurd assumption; a joke which is from an absurd implicature; and a joke which is from two contradictory implicatures.

### F. Scott Fitzgerald and America: Places in Stories

Seiwa FUJITANI

The purpose of this thesis is to find the influences of places. Fitzgerald uses the places where he lived as a setting of his short stories. The use of setting helps him dramatize his perspectives of life.

Fitzgerald uses “White Bear Lake,” “Manitou Island,” and “White Bear Yacht Club” as a setting of “Winter Dreams.” White Bear Lake began to develop as a summer resort when St. Paul Duluth Railroad was set in 1868. Twin City Rapid Transit Company also connected St. Paul and White Bear Lake in 1899. Fitzgerald used this Twin City Rapid Transit to visit White Bear Yacht Club when summer dance was held. Fitzgerald also visited there to perform his plays: *Coward* and *Assorted Spirits*. Though accidents occurred during the play, he managed well to proceed the play. These experiences are reflected in “Captured Shadow.” The Fitzgeralds were not rich enough to have a summer house around White Bear Lake. He stayed at his friend’s

summer house and talked late at night. Poetic scenery of this lake [Black Bear Lake in the story] shows his powerful visions and descriptive skills.

In collecting his short stories in *All the Sad Young Men*, Fitzgerald revises the stories to some extent. He did not want to be regarded as a popular writer in magazines. He wanted to be regarded as an artist. Fitzgerald often changes settings in the story to make the story impressive. Some differences between the story of *Metropolitan Magazine* version and the story of *All the Sad Young Men* version shows his desire to be regarded as a novelist.

Long Island gives Fitzgerald a beautiful setting for *The Great Gatsby*. Life at Ellerslie is also useful to write a chaotic life in *Tender Is the Night*.

## The Virtue of Republics

Michael LAZARIN

It is well-known that a democratic republic requires a separation of powers and a system of checks and balances. However a third factor, republican virtue, was equally essential in the writings of Charles Montesquieu and the founding fathers of the American Republic such as John Adams and Thomas Jefferson. This paper discusses the importance of this third factor

## Care work as life support and the process of thinking

—Consideration about care process—

Akihiro KAWASAKI

About the specialty of care welfare, it is affected by a new outlook on handicapped persons and a way of thinking of care management which has moved in a direction embodied more in the care process. In this study, I considered items which became a problem with examination mainly on a care process as life support. The contents include the care process from a viewpoint of life support based on care management, the conceptualization of the care process from main advocate, thinking about the care process and criteria, objective validity in the care work.

# How can We Overcome and Dissolve Stigmata in Communities?

Makoto NAKANE

In this article I tried to discuss how can we overcome and dissolve stigmata in communities as a historical issue.

At first I studied problems with enlightenment and socio-education programs for anti-stigmata, I found a problem that programs have a mechanism for participants to think as if it were somebody's own affair. In addition I found a limitation by which citizenship developmental model assumes 'interested citizens', but actually there are stigmata and various prejudices against minority groups (ex. homeless, foreigners) in communities. So we must try to develop and build a 'conflict model' as a new community work model in Japan.

In conclusion adapting P. Freire's concept 'problem-posing education' and K. Lewin's workshop style, I proposed to create workshops for dialogue among citizens about stigmata in communities. Concretely I analyzed participants' viewpoints, dialogue style and conditions in workshops.

Participant's viewpoints are following four types in workshops. The first is citizenship. The second is the person concerned. The third is professionalism. The fourth is non-professionalism. Their viewpoints are equally valid, and they are very important to found grass-roots democracy.

Lastly effective dialogues facilitate two reflections in participants. The first is internal reflection about stigmata in their daily living. And the second is external reflection toward stigmatized people as individual human beings. So in the workshop it is very important for the facilitator as an enabler to facilitate effective dialogues.

## The Imprinting of Negative Image —The Realities of Prejudice against the Buraku—

Hiroimitsu MURAKAMI

People treated as Burakumin do not actually exist.

It is impossible to give a reasonable explanation why the emperor who is perceived as special by people is holy, noble, and honorable.

Likewise, it is impossible to give a reasonable explanation why the Burakumin is perceived as lowly.

Negative images such as "Lowly" and "Poverty" are only imprinted into people who discriminate against Burakumin.

In the past and still now, the imprinting of a negative image of the Burakumin is continued through small talk, schooling, etc.

The only method of wiping out this situation is through human rights study.

## A STUDY ON THE DEVELOPMENT OF SELF-PRESENTATION IN SCHOOLAGE AND ADOLESCENCE

Chie YOSHITOMI

The purpose of this paper is to investigate the developmental process of self-presentation in schoolage and adolescence. In the past research on the cognition of self-presentation in schoolage, it is indicated that even second grade children present themselves deprecatingly. In this paper the motivation of self-presentation in addition to cognition will be investigated in youngsters from the third grade through college students. By the questionnaire method, the style of self-presentation and the reason to select that presentation are asked to youngsters from grade three of elementary school to college students. In the result, the developmental process of self-presentation in the low grades of elementary school is confirmed. Furthermore, it is indicated that in the third year of high school and among college students, the ratio of selecting self-depreciation is higher than that in the lower grades.