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Research on Educational Tourism for Hospitality : A Case Study of 'Hope Tourism' in Fukushima Prefecture

Kenichi Miura

Keywords : Hospitality, Educational Tourism, Hope Tourism

Hospitality is said to have originated from the Latin word "hospes", which in its original meaning means "lord of stranger". Hospitality has since come to be used to refer to the creative relationships between masters and guests, and to the act of treating each other as masters and guests. The author also pointed out the importance of rethinking hospitality as a dynamic concept of the process of self-transformation, and attempted to contrast it with bodhisattva practice in Buddhism. The purpose of this paper is to study educational tourism, which has been attracting attention in recent years, based on the ideological research on hospitality that the author has conducted so far. In addition, I would like to clarify the nature of educational tourism that forms hospitality by referring to the efforts of "Hope Tourism" in Fukushima Prefecture as a concrete example.

The Ideal "Forms" that Kongzi 孔子 Looked for: The Folkloric Research in the Establishment of the Chinese "Views of Humanity" and "Views of World"

Takanobu Shiroyama

It was said again and again that Kongzi 孔子 made the great contribution to Chinese thought culture. However, the specific processes of creating China world by him and his school and how the "forms" of that had been constructed by them have not been discussed enough because the problems are complicated and the processes were long-term. In addition to that, the modern learning of China is based on the study of old documents though there is only a small number of documents about the historical roll of him.

In this paper, I validate from the views of Confucianism as the philosophy of the East Asia the understanding others by individuals, specifically how the Confucian scholars had understood the others and the different cultures.

Accordingly, I would like to confirm the meanings of "礼壊れ楽崩る", the world based on the "heterogeneity" that Kongzi 孔子 lived. Next, I think about the individual ideal "forms" and the "礼楽文明社会" that he looked for. Through those subjects I discuss the formation of the Chinese views of humanity and the establishment of the Chinese views of world. After that, I confirm the "forms" that he understood the others and his search for the Chinese homogeneity. Finally, I argue the establishment of Confucian 桃源郷 utopia.

I approach the subjects from sociology, especially folklore and cultural anthropology, that is, the methodology of verifying homogeneity and commonality in the different historical, ethnic and cultural environments. I would like to consider from the modern meanings what kind of attempts Kongzi 孔子 made and what kind of challenges he faced by using such a research method that emphasizes common recognition in this paper.

A Study of “Buddhist Humanism Economy”

KAWAI Shin

The purpose of this paper studies the main concept of “Buddhist Humanism Economy”, suggested by SGI President Daisaku Ikeda from his lectures at several universities and the dialogue between A. J. Toynbee and him. The key words are “Buddhist Humanism” and “Sanctity of life”. It is also considered the essences of the academic system of “Buddhist Humanism Economics”. It is realized that the concept and the way of thinking of “Buddhist Humanism Economy” shows us “the road to walk” in the sake of “sustainable developments” in front of the crisis of human species in the 21st century.

Keywords: Buddhist Humanism Economy, Sanctity of Life, Sustainable Developments

Norms and Actions in Mitsugi Nyūi's Thinking —centered on “sincerity” and “rule counting”—

Yang Shifan

Mitsugi Nyūi was a vassal of Tsugaru and presided over the political reform in Tsugaru. He was also a philosopher who embraced the philosophy of Yamaga Sokō and Ogyū Sorai that proposed the real world is a complex system composed of countless ever-changing concrete matter. According to this philosophy, political actions in a rich and complex environment should not be guided by conventional norms. One should instead commit oneself selflessly and completely to focus on solving specific problems, thus achieving a mental state of sincerity. In this way, the individual's behavior will conform to the natural laws of matter.

In addition, according to the philosophy of Mitsugi Nyūi, people's political actions do not depend entirely on subjective “sincere” judgments. While emphasizing the purity of behaviour, it advocates the understanding of the law of objective things through “rule counting”. Pure and selfless, and equipped with full understanding of objective laws, one's political actions will conform to nature.

This in essence is Mitsugi Nyūi's philosophical contribution, which provided the theoretical superstructure for his political reform.