

My First Research Trip to Japan



Jeongeun Park (The University of British Columbia)

Considering that I hadn't traveled to Japan while I lived in South Korea, maybe I didn't realize how important Japanese religions were in terms of understanding East Asian religious traditions at that time. Anyway, I had the great opportunity to visit Japan and to do research on Japanese religious traditions from February 14 to 28, 2010. After packing my simple suitcases, I flew to Japan from Vancouver where the 2010 winter Olympics took place at the same period.

This research trip was invited and funded by the Research Center for Nonwritten Cultural Materials, Kanagawa University. Thanks to this invitation, I was staying in Yokohama while doing research in Tokyo as well. My main interest was focusing on the two areas: exploring Japanese religions and collecting my research materials. First of all, thanks for kind advice from Professor Sano and Professor Fukuta, I visited several places where symbolically could represent Japanese religious tradition from the past to the present: the Iseyama Shrine (伊勢山皇大神宮), Fujisawa City Crematorium (藤沢聖苑), Sensoji (金龍山淺草寺). Asakusa Shrine (淺草神社), Meiji Shrine, Sojiji (總持寺) and Kawasaki daishi (川崎大師). After visiting these places, I realized that Japanese religions have been related closely to the common people's life. For instance, when visiting Asakusa Shrine and Meiji Shrine, I encountered with the traditional wedding ceremonies in which the brides and the grooms were wearing so gorgeous traditional costume. In addition, I saw the graveyard in the Buddhist temples such as Sojiji. These show that Shinto and Buddhism are bound in the life of the common people as religions for life and death

respectively. It seems one of the most unique Japanese religious traditions.

Secondly, for collecting my research materials I visited several libraries: Research Centre for Nonwritten Cultural Material at Kanagawa University, the Komazawa University library, Institute for Advanced Studies on Asia at the University of Tokyo, and the National Diet Library. I collected various materials which were valuable as well as rare, such as 朝鮮佛教 the Buddhist journal during 1925-1926, 朝鮮寺刹史料上下 published in 1911, and 統計摘要 of 1939 published by 朝鮮總督府.

Based on these materials, I revised my research paper and presented it in the Korean Studies Graduate Students Seminar which was sponsored by Centre for Korean Research at the University of British Columbia, March 19 2010. In its title "Modernity and Korean Buddhist Journals: the Emergence of Modern Buddhism in Korea in the Late Nineteenth Century and the Early Twentieth Century" I examined how Korean Buddhism defined itself when encountering Japanese Buddhism during the late nineteenth and early twentieth centuries and whether there was any Japanese Buddhist involvement in Korean Buddhist journals, and what role the Korean Buddhist journals played during that time.

In this paper, I explored the modernization of Korean Buddhism, which was achieved as a result of power relations among Buddhist elite men as well as complex of socio-political contexts of imperialism, modernity and colonialism. From an interactive perspective, this research provided new interpretations of the construction of



knowledge and power, and the representation of the modern identity of Korean Buddhism. During the colonial period, most Buddhist intellectuals were involved with the Buddhist journals as editors or contributors. Therefore, it was significant to examine the new production of knowledge and the emergence of Buddhist elites through the Buddhist journals. In addition, it focused on Japanese Buddhist publication of the vernacular journal, *Tongyang kyobo*, which was published by Jōdoshū 浄土宗, the Japanese Buddhist missionaries' strategies of proselytization in Korea, and the relation between knowledge which was constructed and spread by the vernacular Buddhist journals and modernity of Korean Buddhism. After encountering Japanese Buddhism, Korean Buddhism entered the modern era and attempted to find its new modern identity. Modern Korean Buddhism had a complicated relationship with Japanese Buddhist missionaries. I concluded that the first Buddhist journal *Tongyang kyobo* reflected the discourse of the Buddhist communities and also showed that Japanese Buddhist missionaries used language to promulgate their beliefs.

I'd like to express my gratitude to Kanagawa University and the Research Center for Nonwritten Cultural Materials for inviting me. In addition, I wish to express my deepest gratitude to Professor Sano, Professor Fukuta, my tutor Mr. Cho, Ms

Hikosaka and the staffs in the office of the Research Center for Nonwritten Cultural Materials.



川崎大師 聖徳太子年祭



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表紙写真資料解説

横長の『朝鮮神宮全景図』（辻子実コレクション）に年紀はないが、左下隅に書かれた「朝鮮神宮略記」の記事の末尾に「大正十四年十月御造営を竣へ同月十五日勅使御差遣の上極めて莊嚴に鎮座祭を執り行はせられたり」とあり、大正十五年の朝鮮神宮の様相が描かれているものと判断される。画面右下方の長大な石段は384段からなる大石段。左上方には、拜殿および瑞垣で囲まれた本殿からなる社殿群。当時の朝鮮神宮の様相が詳細に描かれている。

一方、現状写真（稲宮康人撮影）は当時の拜殿前あたり

から本殿方向を写したものの。池の手前から後方の山の頂（テレビ塔）に向かう軸線上に本殿があったと思われる。その軸線は現在も生きている。

この絵図や写真は、「海外神社（跡地）に関するデータベース」（<http://www.himoji.jp/himoji/database/db04/>）で公開している。同データベースは、3月に発足した海外神社研究会の協力によって拡充を図っており、内容的にもさらに充実させていくつもりである。