

New environment for the Documentation Center for Asian Studies--- Rising South Chinese Culture and future Asian Materials Research*

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1. New information for Asian Studies

Although “toyogaku” (“oriental studies”) has been used in the (Japanese) name of The Documentation Center for Asian Studies (DCAS) at Tokyo University’s Institute of Oriental Culture, we have strived towards a general Information and Documentary Center which covers all areas within the domain of “Asian Studies” at the Institute, namely, West Asian, South Asian, South-East Asian and East Asian Studies.

Until recently, we have mainly been involved in the collection of materials, their cataloguing and compilation. Through long term training programs on management of Chinese books, we helped the education of personnel who will become qualified specialists on Chinese books. We also conducted a survey of collections of Chinese classical books all over Japan. We provided support to projects at various universities to catalogue Chinese materials. In addition to the above, we have undertaken two major projects recently. The first is the on-line delivery of research materials and materials information. The second, related to the former, is the compilation and publication of a catalogue of books on modern China.

The following paragraph will explain the rationale behind the project to electronically present research materials. Until recently, information on source materials or research were kept in each individual library and catalogued respectively. A researcher has to travel to a library to see the materials for themselves and publish their respective results. In this way, much has been accomplished in Asian Studies in Japan after World War II. However, with increasing diversification of research, it is now common to make use of primary resources, original sources, archives, etc besides published materials. It is thus, insufficient to work with materials only available in Japan. A researcher has to head towards the libraries in various countries to study and collect first hand resources. On the one hand is the necessity created by modern research demands while on the other is the increased accessibility to information. When materials can be accessed electronically, the same materials are available to different researchers when they are still in the process of their research, or at least, are available for them to access from different places at the same time. They can discuss their common materials, and allow their results to reach a wide audience. Therefore, considering only collections of individual libraries is not enough. To cope with such needs, we need firstly, to build up a national (Japanese) and international documentation and research information network. Secondly, to allow for wider accessibility, we need to perform basic processing to standardize the cataloging and classification of not only existing materials in the various

libraries but also primary materials. Above that, it will become essential to offer the processed materials and to exchange with other specialists in the field. At the DCAS, the guilds-related materials collected by Dr. Niida and Dr. Imabori are being classified and introduced in home pages.

2. Recent research on the Culture of South China

As Asia undergoes major changes, traditional thinking on materials, or the public accessibility of materials, their editing and publishing is also experiencing a dramatic change. Specifically, we are witnessing a turning point in not only research but also studies on source materials in Guangdong, Hong Kong, Fujian, Taiwan and Singapore.

The 1980s saw the publication of many Chinese books not only in China, but also Hong Kong, Taiwan and Singapore. Since the Sino-British joint declaration on the retrocession of Hong Kong in 1984, research on Hong Kong history gained momentum while many books on modern and contemporary history of China from the Southern perspective were published. The DCAS hopes to collect all of these publications. A similar situation exists in Taiwan. Together with research on modern China, traditional studies on Taiwan history is being re-evaluated. In Taiwan Studies, a wide range of research continues since the 1980s not only on history but also on anthropology and sociology. As a result, many academic books and collections of materials were published. In Singapore, after 1980, the so-called Mandarin campaign came into effect. Studies on the history of overseas Chinese developed and with it, an increased number of publications. Also, worthy of note is the recent publication of books and materials in Vietnam, or the books published in Europe and America on the overseas Chinese.

Besides cataloguing and classification of books on China, the Institute of Oriental Culture aims to serve as an Asian Studies document and information center through the systematic collection of overseas research output.

3. Retrocession of Hong Kong to China and South China studies

The sovereignty of Hong Kong was returned to China on July 1, this year (1997). It is predicted that following the retrocession, Hong Kong will be more China-like while China will be more Hong Kong-like. However, when viewed broadly, Hong Kong is a part of Guangdong culture. Be it Hong Kong becoming more like China or China becoming more like Hong Kong, they both have Canton culture as their common basis. These two processes point to the same thing when we consider the fact that many people in Hong Kong are in fact, originally Cantonese or Hakkanese. Besides, after the retrocession, the practice of one-country-two-systems will be experimented for the first time. This concept of one-country-two-systems was a framework conceived when the following question was asked: what relation will the China which undertook reforms since the 1970s have on Taiwan? After that,

with heightened discussion on one-country-two-systems in HK, it is expected that this one-country-two-systems will be a major issue in the new relations between China and Taiwan after the retrocession.

Between China and Taiwan, the early emigration to Taiwan and the formation of Taiwanese identity is closely connected to Fujian and Minnan (Southern Fujian) culture. In this sense, the relationship between China and Taiwan, like that between China and Hong Kong, can be generally referred to as South China and Hong Kong/Taiwan relations. Therefore, it is expected that, following the retrocession, the culture of South China will feature strongly as the Southern face of China. Moreover, Guangdong and Fujian are the two core regions which provided numerous emigrants to South East Asia and other parts of the world. One needs look no further than the Singaporean Chinese society or their nation building. The influence of South China and South Chinese culture is seen in Southeast Asian society, economics, politics and culture.

On reflection, Chinese studies or Chinese cultural studies have traditionally focused or presupposed northern Chinese or Central Chinese culture. Historical materials compiled under imperial edit, be they central or local histories, were largely viewed from Beijing as the center.

However, when attention is gradually shifting to the south, and at such time when the influence of South Chinese culture is spreading far, there is a need to rethink what Oriental Studies (which have been largely China studies) should be. As introduced in the current newsletter, evident in the Guangdong materials on local society network, the foundation of the culture of South China and its significant feature is built by a strong social order. Such social order is based on blood ties (lineage or zongsu), territorial ties (community or tongxiang) or common occupation (tongye).

4. Themes in Asian studies

In response to the above-mentioned changes, it is necessary for Oriental studies to reconstruct its approach to materials on Asian studies. Japanese Oriental Studies bore the responsibility of the transition from Sinology to Oriental Studies. Even if Oriental Studies is limited to Chinese history, it (Oriental Studies) continued to be Sinology until the final years of Edo period. After the Meiji period it reemerged, via Europe, as Oriental Studies. As seen in Konan Naito's work, when traditional Sinology became Oriental Studies or Oriental History, one has to consider on the one hand the importation of European Social Science methods, while on the other, the need to have an autonomous Oriental Studies that parallels Japanese state-building.

Therefore, at a time when we are considering the real image of Asia, one has to aim to capture from within, once again the internal construct of the system or concept found in Asian society, economics, politics and culture. In other words, to understand from within the

intellectual systems of various cultures in Asia. Responding to the new themes in Asian Studies, or the need to systematically classify information, we hope to expand and develop the original roles of the DCAS, to serve as a resources and research information center for modern Asian Studies.

* Translated from the Newsletter of the Documentation Center for Asian Studies (Institute of Oriental Culture, Tokyo University), no.37, 1997.3, pp.1-3.

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書介

Heung Wah Wong, Japanese Bosses, Chinese Workers:

Power and control in a Hong Kong Megastore.

This book is written by a Chinese anthropologist who spent two years doing fieldwork in the Hong Kong subsidiary of a Japanese supermarket. It is a cross-cultural study within Asia. This intra-Asian perspective makes the author less susceptible to the exercising of Japanese society or Japanese forms of social organisation as 'uniquely unique' because, for him, much of it is familiar. In fact, rather than large generalisation about the cultural vases of the success of Japanese companies, attention is drawn to the micro structures of power and resistance within these companies, as revealed by his field work.

The book examines the way of organising work, rank, compensation, and promotion inside the company to reveal the socio-economic base of managerial control. By analysing the spiritual training promoted

by the company, the book delineates the ideological aspect of that control. By exploring how the categorical difference between Japanese expatriates and Hong Kong Chinese staff is produced, the hidden aspect of the control by monopoly of identity formation is made visible.

This book also demonstrates how Japanese and Chinese employees adopt different orientations towards the company's authority and towards one another. It is the structure of these different strategies, orientations, and the social relations between people that gives rise to the pattern of social life within the company.

This study is a must not only for anthropologists and Japanologists but also for Japanese expatriates and local staff of overseas Japanese companies.

本書介轉引自: *Curzon New Book Catalogue* (February-August 1998), p.19