

学部生・大学院生 各位

国際教育交流課

京都アメリカ大学コンソーシアムでの英語講義受講生

【第23期生：2016年秋学期】募集について

全米14大学が運営する「京都アメリカ大学コンソーシアム Kyoto Consortium for Japanese Studies」(以下 KCJS)では、日本研究を志す米国の大学生が、毎年約30~40名学び、講義内容は、日本に関する社会科学・人文科学の両分野において、古典から現代に至るまで幅広く提供され、海外の加盟大学から赴任している教授および関西在住の研究者が英語で講義を行っています。

京都にいながら、米国本校で提供される講義と同等のものを受け、米国の大学生と共に学び交流し、日本の理解を深める貴重な機会です。下記の通り、KCJS が提供する英語講義の受講を希望する京都大学学生を募集します。

記

1. 募集要領

講義はすべて英語で行われます。米国学生と同様の課題が課せられ、講義への積極的な参加が求められます。登録者は京都大学の代表として KCJS の講義に参加します。学期途中での受講取り止めや無責任な講義欠席は認められませんので、よく考えた上で応募してください。

(1) 募集人数 : 10名程度 (1講義につき本学学生の参加は2名程度とする)

(2) 応募資格

- ① 2016年度後期に本学に在籍する学部生・大学院生 (休学中の者は応募不可)
- ② TOEFL iBT 79 または IELTS 6.0 以上の英語能力を有する者
- ③ 日本及び日本語に関する相当の知識を有する者
- ④ 受講希望科目についての基礎知識を有する者

2. 日 程

応募締切	2016年7月1日(金) 17:00
面接(※出席必須)	2016年7月8日(金) 昼休み及び16:30-18:30の間
合格者説明会(※出席必須)	2016年7月20日(水) 昼休み12:10-12:50
授業期間	2016年9月5日(月) ~ 12月9日(金)

3. 費用 : 参加費1科目1万円、その他教科書・参考書代

4. 諸留意点

- (1) 講義は同志社大学今出川キャンパス扶桑館2階で行われます。本学吉田構内から自転車で15分ぐらいのところ です。
- (2) 学生教育研究災害傷害保険もしくは学生生活総合保険(生命共済・学生賠償責任保険)未加入者は受講期間の加入が必須です。

- (3) 今学期に提供される科目は、別紙「授業内容」の通りです。この中から希望の科目を選んで応募してください。
- (4) 申請書・推薦書は国際教育交流課及び各学部・研究科窓口で配布しています。また京都大学ウェブページ、KULASISからもダウンロードできます。
- (5) 京都大学及びKCJSの書類、面接等による選考を経て許可を得た者のみ受講できます。
- (6) 就職活動中は原則として申請を避けてください。
- (7) 科目登録・単位認定に関する注意事項
 - 1) 本講義は2016年度後期科目*です。KULASIS等への登録手続は不要です。(*所属学部・研究科によって単位認定時には前期・後期の区別がない場合があります)
 - 2) 単位認定について
 - ①参加が決まった学生は、「協定に基づく交換留学等における単位認定に関する手続について」にしたがって、所属学部・研究科に単位認定の審査を申請することになります。詳細は合格者説明会で説明します。
 - ②単位として認められる場合は、(1) 所属学部・研究科の単位、(2) 全学共通科目の単位のいずれかとなりますが、学年、所属学部・研究科により異なります。
 - ③KCJSから単位は付与されません。
 - ③本講義受講にあたっては、必ず単位認定審査をする必要があります。単なる聴講は認めません。
 - 3) 2016年度後期に本科目と他科目との時間割が重複した場合は、いずれか一方の登録履修しかできません。なお、出願時には京都大学の2016年度後期の時間割は未確定です。出願の際には十分留意してください。科目登録完了後、重複がないかを確認するため授業登録情報(KULASIS)のコピーを提出してもらいます。
 - 4) 履修を学期途中で取りやめることはできません。
- (8) KCJS及びSJC(スタンフォード日本センター)の英語講義の聴講・受講経験者も応募できます。ただし、聴講・受講経験のある講義には応募できません。

5. 応募方法：別紙の通り

※聴講・受講経験者の感想を以下のURLに掲載しています。(京大HP> 国際交流・留学支援> 留学を希望する京大生へ> 京都で学べる英語の授業> KCJS/SJC講義の受講> KCJS参加報告書)

※京都アメリカ大学コンソーシアム Kyoto Consortium for Japanese Studies は1989年に設立されました。参加大学は、ボストン大学、ブラウン大学、コロンビア大学、コーネル大学、シカゴ大学、エモリー大学、ハーバード大学、ミシガン大学、ペンシルヴァニア大学、プリンストン大学、スタンフォード大学、ワシントン大学(セントルイス校)、イェール大学、バージニア大学です。KCJSプログラムの参加学生は2年以上の日本語学習経験があり、日本語や日本文化に深い関心を持っています。
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教育推進・学生支援部 国際教育交流課 上村・角野
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授業内容

Doing Environmental History in Japan (Leslie Pincus)

In this course, we explore concepts of nature and histories of the environment in Japan through a series of questions: What does “nature” signify in Japan and how have concepts of the natural world changed over time? How have people living on the Japanese archipelago interacted with the land, seas, and biota from the time of the Tokugawa shoguns to the Fukushima meltdown? What do these interactions tell us about Japanese understandings of the non-human living world, and how have these understandings changed under the pressures of “modernity”? Finally, how does the environment become a site of conflict and controversy in Japan?

This course will address these questions through specific explorations of concepts, places, episodes and agents from 1600 to the present. We begin with historical practices of representing and imagining the natural world in the visual arts, literature, and philosophy. The focus then shifts to more practical dealings with the land and the living world as manifested in agriculture and forestry during the Tokugawa era. As Japan moves into modernity, we trace the complex effects of industrialization and social modernization on the natural environment, both in imagination and in the physical world. In a series of case studies, from the Ashio copper mines pollution case at the turn of the 19th century and the Minamata mercury poisoning disaster in the postwar era to the earthquake/tsunami/nuclear disaster of 2011, we will consider how Japanese governments and citizens have created and responded to the change, degradation, and destruction of the natural world.

Japan in East Asia (Patrick Strefford)

The East Asian region is perhaps the success story of post-World War Two economic development. First Japan, then the Asian Tiger economies, then China and the Tiger Cub economies all experienced periods of sustained economic growth that transformed their societies. Japan was a key player in transforming the East Asian region. As the economies of East Asia have become increasingly integrated, linkages between these societies have also become both deeper and broader.

However, the region is also facing considerable challenges. Security issues are dominant, examples being the Korean peninsula, and territorial disputes. Environmental/ natural resource issues provide another set of key challenges. How do we understand these challenges and how do we assess Japan’s responses? This course will begin by outlining the prominent theories of international relations, which will then become the tools we use to analyze the important issues and challenges facing Japan in East Asia. We will pick up a number of prominent case studies from contemporary East Asia, and investigate from the perspective of Japan’s international relations.

Reflective Perspectives on “Japanese Religions” (Jun’ichi ISOMAE)

Today critical scholars of Japanese religion agree that there does not exist such a unified entity called “Japanese religion.” Not just “Japanese religion,” but also the concept of “religion” itself, which has been thought of as a universal concept, is also questioned by scholars of religion who have shown that the modern concept of “religion,” previously understood as universal, is actually derived from Protestantism. In this sense, we can understand religious phenomena in general to result from dynamic interactions between the Protestant notion of “religion” and non-Western indigenous religious traditions. Consequently Japanese religion can be comprehended as a hybrid space occupied by plural forms of “Japanese religion”, a space where institutionalized notions of “Japan” and “religion” must be always interrogated.

This course provides a basic guide to how to approach the phenomena of “Japanese religions” by strategically focusing on changes from the early modern to modern periods because this is the period when the Protestant notion of religion came to Japan and interacted with local traditions. It is necessary to look into this period in order to reflect on our own western-derived assumptions when investigating the concept of “religion.”

The course is divided into four sections, each of which serves to sharpen one particular perspective for understanding religious phenomena as traces of human activity: first, conceptual belief and bodily practice (concept of “religion”); second, peace and violence (state power and colonialism); third, indigenization and universalization (folk religion and “world religion”); and four, sacralization and discrimination (women and outcasts). Your study of these perspectives will be

strengthened if you are familiar with postcolonial criticism, anthropology and critical theory. These theoretical discussions provide key concepts for understanding religious activities.

Heritage Tourism and History in Japan (Mark Lincicome)

This course incorporates theories, analytical concepts and approaches from two distinct disciplines—history and tourism studies—in order to explore the relationship between tourism and history in modern Japan. It focuses on the development of so-called “heritage tourism” and “cultural tourism” in Japan since the late nineteenth century. It explores the hypothesis that heritage tourism is not simply a means to learn about Japanese history; it also functions to define, interpret and narrate that history for Japanese and foreign tourists alike. Studying the history of tourism in modern Japan can shed light on how, and why, the very definition of Japanese history, and public understanding of that history, have changed since the nineteenth century.

The course is divided into three parts. Part One introduces the topic of heritage tourism and the concepts that scholars use to study it, before tracing the origins of heritage tourism in pre-modern Japan (1600-1868). Part Two focuses on the modern period, between the Meiji Restoration and the Asia-Pacific War (1868-1945). As rapid modernization displaced older Japanese customs, some tourists were drawn to places like Kyoto and Nara to rediscover the nation’s disappearing past and native traditions. Further encouragement came from the government, which pioneered the establishment of museums and choreographed commemoration events. As the borders of the Japanese Empire expanded beyond the home islands, the histories of its overseas possessions became intertwined with Japan’s, as tourists discovered through tours of Taiwan, Korea, Manchuria, and the “South Seas” islands that Japan acquired from Germany after World War One.

Part Three turns to the period following Japan’s defeat in the Asia-Pacific War in August 1945, which marked another turning point in the way that Japanese history was understood and consumed by Japanese and foreign tourists, as rapid economic development, urbanization and globalization prompted a rise in international travel, and a belated campaign by the domestic tourism industry that encouraged Japanese to “Discover Japan” by revisiting their ancestral villages and by taking yet more trips to famous locales like Kyoto, Nara and Ise. Once again, the scope and meaning of Japanese history broadened to include sites of more recent historical events, such the atomic bombings of Hiroshima and Nagasaki.

Numerous field trips in and around Kyoto will take advantage of our proximity to the city that is Japan’s most popular destination for heritage tourism. We will examine how the historical narrative of Kyoto and its many historical attractions— disseminated through guidebooks, manuals for tour guides, websites, brochures, postcards and maps—has been shaped and reshaped by the growth of heritage tourism, which now features UNESCO World Heritage Sites and Trip Advisor blogs, and which caters to Japanese and foreign tourists alike.

This class will appeal to students interested in history, tourism studies, museum studies and/or anthropology. Most class sessions will feature a combination of lecture and student-led discussion.

Japanese Film Culture (Yuka Kanno)

This course offers an introduction to film and visual culture in Japan by covering a wide range of topics, including women filmmakers, representation of minorities and their communities, as well as film festivals and video art. We will look at the history and theory around these topics, examining concrete visual texts and practices (actual film and art production and reception). As images play critical role to forming identity, fantasy, and social reality both on personal and collective levels, we make recourse to film and visual culture to understand contemporary social, cultural, and political issues in our daily lives. In particular this course closely analyzes gender, sexuality, race/ethnicity, nationality, and the ways in which each visual text and practice addresses them in form, content, and style.

As Kyoto is not only considered to be the birthplace of cinema in Japan, but also remains an active site of contemporary film and TV production, we will take field trips to the major film studios, including Shochiku Kyoto Studio and Toei Studios Kyoto. We will also visit the Former Rissei Elementary School in order to see how the city is reutilizing historical cinematic locales for new film experiences.

Kyoto Artisans and their Worlds (Monica Bethe and Douglas Woodruff)

One of the attractions of the ancient capital of Japan is the variety of fine and applied arts that

continue to feed the city. Geographically these include the textile workshops of Nishijin in the northwest of the City, the ceramic workshops in the southeast around Gozozaka, and the web of artisans supporting the traditional artist guilds: papermakers, gold leaf craftsmen, carpenters, printers, and bamboo workers. Through visits to studios and museums, the course will seek to give the students first-hand experience of not only the crafts, but also their changing role in supporting the lifeblood of Kyoto as a city. This year in the fall semester we will focus on materials—bamboo, wood, clay, cloth, and paper—and the processes by which they turn into objects integral to daily life in Japan—splitting, smoothing, shaping, dyeing, and printing. We will look at blinds and archery bows, architectural and interior accents, tea bowls and flower vases, kimono and obi, screens, scrolls, sliding doors, food, and more. Weekly lectures and readings will provide historical, cultural, and technical background for each topic. Students will be expected to choose a personal focus to explore in depth and to give a class presentation on it as well as write it up in a paper. Most classes include a fieldtrip, either before or after classroom discussion.

講義時間割

京都アメリカ大学コンソーシアム 2016 年秋学期

(2016 年 9 月 5 日～2016 年 12 月 9 日)

	Monday	Tuesday	Wednesday	Thursday	Friday
3	<u>1:10 - 2:40</u> Doing Environmental History in Japan (L. Pincus)	<u>1:10 - 2:40</u> Reflective Perspectives on Japanese Religions (J. Isomae)	<u>1:10 - 4:25</u> Kyoto Artisans and their Worlds (M. Bethe & D. Woodruff)	<u>1:10 - 2:40</u> Doing Environmental History in Japan (L. Pincus)	<u>1:10 - 2:40</u> Reflective Perspectives on Japanese Religions (J. Isomae)
4	<u>2:55 - 6:10</u> Japan in East Asia (Patrick Strefford)	<u>2:55 - 4:25</u> Heritage Tourism and History in Japan (M. Lincicome)		<u>2:55 - 4:25</u> lectures/special events	<u>2:55 - 4:25</u> Heritage Tourism and History in Japan (M. Lincicome)
5		<u>4:40 - 6:10</u> Japanese Film Culture (Y. Kanno)		<u>4:40 - 6:10</u> Japanese Film Culture (Y. Kanno)	

- ・ 同一科目が 1 週間に 2 回ある場合は両方の講義に出席する必要があります。片方だけの講義出席は認められません。
- ・ 期間中、各講師の都合によりクラス時間の変更等が生じる場合があります。
- ・ 1:10 - 2:40 は 3 限、2:55 - 4:25 は 4 限、4:40 - 6:10 は 5 限とします。