

Review of historical materials related to the pre-war history of Turko-Tatar Émigré in the Eastern Asia

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The paper focuses on the migration of Russian Turk-Tatars (Idel-Ural Tatars) to the Northeast Asia from 1898 up to the 1950th. It is one of rare attempts to make a historical review based on sociological concepts for one of the large non-Russian speaking national part of Russian émigré Diaspora in this region.

The paper presents an up-to-date account of migration based on a review of Tatar-language magazines and newspaper that has been publishing during the pre-war period by Turk-Tatars emigrants in the Eastern Asia and Europe, especially *Milli Bairak* (1935–1945, Mukden), *Yana Yapon Mohbiri* (1933-1938, Tokyo), *Yana Milli Yöl* (1929–1939, Berlin).

The author argues that “Turk-Tatar Diaspora” is preferable definition comparing with others. She presents five historical migration periods of Turk-Tatars’ presence in the Eastern Asia: in the first period (from 1898 up to the 1917) the migration of Turk-Tatars from Russian Empire into the Eastern Asia started, the second period (from 1917 up to 1933) characterized by flow of immigrants escaping Russian civil war and Soviet regime, the third period (from 1933 up to 1939) has shown a raising of nationalism among Turk-Tatars, during the forth period (from 1939 up to August of 1945) Turk-Tatar Diaspora has been weakening and during last period (from September of 1945 up to 1960) it has been disappearing.

The author shows how their identity shifts provoked the community evolution from a Muslim community (mahallya) into a national society with a distinct political goal, that latter being recovery of national statehood together with retention of Islamic origin of spiritual life. In contrast to standard interpretations, she concludes that Turk-Tatar Diaspora Muslim community had influenced on development of Islam in this region.

This paper is based on unpublished materials, including ones from Russian Federation Federal Security Agency Archive, The National Library and The National Archive Republic of Tatarstan, the Hamilton Library of the University of Hawaii, The Library of Japanese congress, the Archive of Japanese Ministry of Foreign Affairs, Japanese, Russian, German universities and libraries and private archives of Tatar Diaspora representatives.

Formation of Modern Thought In Modern Korean Confucian Reformation movement

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The history of Korean Confucianism usually reminds us of complicated schools and severe struggles among them. These make us difficult to grasp the total characteristic of that. Especially there are few number of Japanese researchers who have interest in the suddern change of Korean Confucianism in modern era into being religious and also few number of papers which have treated this phenomenon.

Korean Confucianism seems to be deeply concerned not to logic but to mind, which is different from Chinese and Japanese Confucianism. Historically the most important matter in Korean Confucianism is a ‘mind study’ (心学) indispensable to think of the meaning of life.

This paper analyzed the genealogical transition of the ‘mind study’ in Korean Confucianism since 16th century to 19th century, namely from Lee Toe Gye; 李退溪, Lee Song Ho; 李星湖, Chong Yag Yong; 丁若鏞 and Choi Che Oo; 崔济愚. These famous Korean Confucians of different schools have common interest in mind; 心 in their interpretation of Confucian classics.

Korea had to generate her own modern identity against Western Impact and Japanese invasion in modern era. Under this situation Korean Confucians rediscover the long tradition of ‘mind study’. They managed to create a Korean modern identity through the reexamination of traditional mind study to overcome Western civilization including that of Japan. This big challenge in the world of Korean Confucianism made the Korean Confucianism a very religious one.

About the Local Administration Reform and Local Autonomy in China: By an Example about the “Big Community” Reform of Beijing City Shijingshang area Lugu Community

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In recent years, the course of “community construction” in the so-called Residents’ Committee is undertaken briskly in the city of China, and the word “Community” has come to be used frequently. However, Shijingshang area Lugu Street Office of Beijing is the first one to have reformed into “Community” Street Office in October 2003, which consists of some Residents’ Committees, as “big Community” reform to the name of a public office by the free election. (Construction of “big Community” without the free election has already appeared in Shanghai of the 1990s, which is the so-called “Shanghai model”).

From the middle of August to September of 2004, we visited Beijing City Shijingshang area Lugu Community, and conducted a local research. Especially, supported by the Beijing government and Shijingshang government, the round-table conference was successfully held in Lugu Community on August 17, 2004. During the friendly talk with Mr. FENG Zhongbei who is the chief of the Lugu Community center, it was our privilege and pleasure to listen to his explanation about the actual condition of Community Reform presently.

Reform of Lugu Community, as the earliest reform of “big community” in China, implies a conversion in the resident autonomy organization developing from “large government and small society” to “small government and big society”. Beyond that, under the Chinese socialist market economy system, the reform of Lugu Community as the trial for adjustment of the relationships among the government, the society, and the market, is meaningful and significant that this kind of reform could be considered as one model case for the future reforms.

Even if China and Japan are both set to the Three Tier System, the targets of these two countries have the difference. The way in China indicates the decentralization-of-authority that is carried about as one part of reform of the local administration. On contrary, the way in Japan is emphasized particularly on the local autonomy. From the perspective of theory, the subjects about self-government of China and Japan are different. Namely, although China and Japan both build the independent regional organization, on one hand Japan emphasizes on the “entity’s autonomy” that means to establish local governments or entities relatively independent from central government; on the other hand, China think as important the “resident autonomy” as the self-government model that the local politics and

administration are determined and executed by the local residents.

Although the local autonomy in Lugo Community is an example of the reform of “resident autonomy” in the city, it can be understood as “resident autonomy”, with comparison to “village-people self-government” being implemented in the country. Because these two kinds of self-government have no financial right. It is just one of the features of local autonomy of contemporary China, isn't it? Moreover, there was the village-people self-government to which “local autonomy” without a financial right once performed in the country in Qing era of China historically. A similar phenomenon can be also found in Japan. To research such a special “local autonomy” and its features has a big meaning both in theory and practice.

Relationship between Marriage and Ethnic Consciousness in Multiethnic Region — with the Focus on the Interethnic Marriage between Mongolians and Hans in Chifeng, Inner Mongolia

Unduruna

The thesis is based on my fieldwork in Chifeng, Inner Mongolia, China. It compares and analyzes the difference between peoples (Mongolians and Hans), between intro-ethnic and inter-ethnic marriages, and among different areas, studies the relationship between marriage and ethnic consciousness demonstratively.

Compared with previous research concerning the same subject, the thesis has the following originality. First, the author chose 4 different areas with different life styles (stockbreeding area, farming, town, urban area), different percentage of Mongolians in the whole population (majority, around half, minority), which can represent the whole region of Inner Mongolia. Second, almost all the materials used in the thesis were collected by the author through questionnaires and interviews in the four regions. Theoretically, Werner Sollor's "ethnicity's being invented anew" theory was applied in the thesis and furthermore demonstrated that the inter-ethnic marriages between Mongolians and Hans have been recreating ethnic consciousness in the regional society of Inner Mongolia. In this way, the theory has been developed further by the author.

The following are the results of the author's investigation.

First, among the conditions of the choice of a spouse, the ethnicity of the spouse is not as important as other realistic conditions. It is the basis of doing research on inter-ethnic marriages.

Second, from 1995 to 2004, in the same region the rate of inter-ethnic marriage moves up and down gradually, and among different regions, due to different life styles, the gap of inter-ethnic marriage rates exist remarkably. The difference of ethnic consciousness among different regions resembles people's opinion toward inter-ethnic marriage.

Third, through the investigation whether one stresses one's ethnic characteristic in "self introduction" and "indoors decoration", no much difference of ethnic consciousness exists between people of intro-ethnic marriages and those of inter-ethnic marriages among different regions.

Last, through the investigation of the 2nd generation of inter-ethnic marriages, it is clear

that the ethnic consciousness of the 2nd generation represents the combination of their parents' ethnic consciousness, and at the same time wavers between the two. That is, although inter-ethnic marriage has little impact on the ethnic consciousness of people in the marriage, but much impact upon that of the 2nd generation. It proves the theory is very valuable to the research of ethnic consciousness of families with inter-ethnic marriage. The ethnic consciousness of modern Mongolians has been recreated by the inter-ethnic marriages.