This past year was dense with activities and achievements for our department, faculty, and students. In addition to numerous lectures, movie shows, and other events, we organized and hosted four large international conferences: a symposium and workshop on Japanese religions (November 2015, co-organized by the Shinto Studies Chair), a conference on ecology across China and the US (April 2016, organized by the UCSB Confucius Institute based in our department), the conference on Taiwan Studies (June 2016, organized by the Center for Taiwan Studies), and the conference “Sea Religion in Japan” (June 2016, organized by the Shinto Studies Chair).

Our faculty members continued to be as productive as ever, publishing a number of innovative books and articles. Some of our graduate students received prestigious fellowships to study abroad.

In terms of personnel, a new colleague, professor William Fleming, a specialist in early modern Japanese literature and culture, will join us this fall from Yale University. In addition, we will welcome a faculty fellow visiting scholar in Japanese Religions, Dr. Andrea Castiglioni (PhD, Columbia University) and a visiting researcher, Dr. Carina Roth (PhD, Geneva University). We are sure that they will have a productive and exciting time with us. However, we also had to say goodbye to our colleague of many years, professor Michael Berry, and his wife and affiliated faculty to our department, Suk-Young Kim, who will move to UCLA. We wish Michael and Suk-Young all the best for this new, important step in their careers.

This was my fourth and last year as Chair of the Department. I am moving on to my new assignment as Director of the Tokyo Study Center of the University of California Education Abroad Program; in that capacity, I plan to further strengthen the ties between East Asia and our department, UCSB, and the University of California as a whole. This is a two-year assignment, but during that time I will be back periodically to UCSB. These have been for me four years full of excitement and activities, a time for growth, increased visibility on campus and renown (both domestically and internationally) for the department. My place will be taken by professor Katherine Saltzman-Li; we are looking forward to her inspired leadership, and I wish her the very best.
2015 - 2016 Highlights

» UCSB Confucius Institute Summer Program, 4–18 July 2016

Thirteen of our current Chinese language learning students were selected by the Confucius Institute to participate in its summer program at Shandong University in China. There the students studied Chinese language, culture, and history, participated in various cultural activities, visited the Great Wall, Summer Palace, Confucius’s hometown, and other points of interest tied to China’s long history. The program is sponsored by Hanban/Confucius Institute Headquarters. Our instructor Chen-chuan Hsu volunteered to oversee this trip. We believe these 13 students have been amazing ambassadors for UCSB and hope the program will continue next year.

» Implementation of the Course Rotation Design Among Lecturers

Starting in Fall 2015, instead of teaching the same courses for multiple years, the three Chinese lecturers rotated in teaching 1st, 2nd, 1st heritage, 2nd heritage, and 3rd year Chinese language classes. Not only did the practice give the lecturers an opportunity to develop teaching materials in all language levels, but it also enhanced a healthy synergy among coordinator, lecturers and teaching assistants.

» Huayu Enrichment Scholarship

Congratulations to Garrett Hart from the first year Chinese class for receiving the Huayu Enrichment Scholarship offered by the Ministry of Education in Taiwan to study Mandarin for 6 months at the National Normal University in Taipei this Fall. Garrett is also the Drew Fund Award winner for Excellence in Chinese Language Acquisition.

» TOCFL (Test of Chinese as Foreign Language)

TOCFL was held at UCSB for the 7th time this year. Congratulations to Amy Khuu and Sierra Chu who passed the advanced Level IV of TOCFL (Equivalent to ACTFL: Advanced-mid) as well as Hin Wan and Alexander Banos who passed the advanced Level III of TOCFL (Equivalent to ACTFL: Intermediate-high).

» Advanced Study at Shanghai University of Finance and Economics

Megan Doss and Christine Hsu, students from our Chinese language classes, received two-year full scholarships for their Master’s degree studies at Shanghai University of Finance and Economics.

» 2016 Mandarin Speech Contest for 122C, third year Chinese students

The purpose of the speech contest is to foster good language skills. Emphasis is placed on accuracy in pronunciation and tones, fluency, delivery, cadence, as well as content. Two winners are chosen from each of the two tracks - Heritage and Non-heritage. Congratulations to Cady McLaughlin and Victoria Lu (first place) and Marika Miner and Kelly Lin (second place).

» Farewell to Xiao Xiao

After two years of superlative teaching at UCSB, Ms. Xiao Xiao will return to China this Fall. Ms. Xiao Xiao joined our Chinese language teaching team from the Confucius Institute in 2014. With her help and expertise, we were able to offer more sections for first-year Chinese and reinstate both the elementary and intermediate levels of conversational Chinese.

» Drew Fund and CTS Language Award

Congratulations also to the Drew Fund and CTS Language Award Recipients for 2016: Colin Raymond, Garrett Hart, David Reimer, Darius Johnson, Jordan Hays, Sabrina Lin, Stephen Liu, Jessica Norris, Barboza Sobrera, and Kelly Lin. These awards are given to students with excellent academic achievement in Chinese language and are made possible by the generous sponsorship of the Drew Family and the Center for Taiwan Studies. Our heartfelt gratitude goes to the Drew Family and Professor Tu (Director of CTS) for their continued support of the Chinese Language Program.

» 2015 - 2016 Highlights

This has been another year of success in both language instruction and extra-curricular activities for the Chinese Language Program. The 2015-2016 academic year was filled with exciting news and the excellent achievements of our students in learning Chinese.
In your seminars, I have been lucky to participate in many fascinating discussions on Qing and early republican political culture. The scope of your book is ambitious. How would you like to “reframe” the current historical picture of early twentieth century Chinese politics? As many Chinese who care about the political future of China, I want to write something that can help us understand current China. The 1911 Revolution was a watershed in Chinese history. It ended over two thousand years of imperial rule in China and established a republic. However, until now, the processes, the meaning, the legacy of this revolution still remain unclear.

Over the past one hundred years, the official and dominant interpretation has been the “Sun Yat-sen centered” revolutionary narrative, which attributes the major force of the revolution to Dr. Sun and his overseas revolutionary group, the Revolutionary Alliance (Tongmenghui). But Dr. Sun was not in China when the revolution happened, and his revolutionary group, the Revolutionary Alliance, only played a minimal role in the revolution. More importantly, confining the focus of inquiry to the beliefs and behaviors of revolutionary leaders is tantamount to ignoring the more widely shared experience of the revolution.

There was also the social interpretation, including both Marxist and non-Marxist schools. The non-Marxist position challenges the Marxist account’s valorization of the bourgeoisie class but still implicitly accepts its preoccupation with the social origins of the revolution. By focusing on prior economic and social factors, social interpretations downplay the role of ideas in the revolutionary process, whereas new political consciousness and communities took shape.

In recent years, the increasingly influential position is the modernization perspective, in which scholars revive Alexis de Tocqueville’s theme of the aggrandizement of state power. The focus here is no longer on a specific group that led the revolution, but rather on the expansion of the state. This approach has been extremely valuable in helping us understand the pressure the state faced prior to the revolution. It is less successful, however, as an explanation of why the revolution developed as it did, once it had begun.

On the margins of the debate stands the intellectual history of the revolution.

While the intellectual history of the revolution has greatly enhanced our understanding of the discourse on people’s rights and nationalism in the years immediately surrounding the revolution, there is a disconnect between the ideological concepts and how they were implemented in actual political and economic life.

Each of the above interpretations has made a valuable contribution in elucidating the coming of the revolution. However, how and why the revolution happened in the way that it did remain ambiguous. I shall answer this question and I know that answering this question is what I can do to contribute to the field.

In my experience, deciding upon a dissertation topic is difficult. What advice would you give to graduate students who might be struggling to decide on a dissertation or thesis topic?

The real force behind the revolution. I often hear positive feedback about your teaching, both graduate and undergraduate. What do you find to be the most enjoyable aspect of teaching? Thanks, Oliver. Enabling students to think better is the most enjoyable aspect of teaching. We live in a world full of prejudices and we are surrounded by media that is often just propaganda. Studying history enables students to have their own critical views of the past. From primary sources, they formulate their own understanding of the past. From secondary sources, they learn to read historical work critically and analytically. They should, after taking a history class, be able to think independently and articulate their ideas in both writing and oral formats. Enabling students to think independently – that is my goal of teaching. Ideas help us view the world differently. When I see my students becoming better thinkers and gaining more confidence in their own ideas, I feel the proudest and happiest.

I can see how that would be very rewarding. Do you find any overlap between teaching and your research process? Yes, definitely. This has more to do with graduate students. I read together and think together with my graduate students. In my seminars, I let students pick books they want to read. Those books very often also deepen my own understanding of history and methods of historical interpretation. Sometimes, I test my own interpretation of a historical question with graduate students and often learn a great deal from them.

Indeed, for me, as a graduate student, that kind of interaction with our professors is extremely rewarding. Finessly could you give us a sneak peek into some of the ideas you have for your next book? The project is tentatively titled, “The Unfinished Mission: Constitutionalism in China.” My new project aims to understand the failure of constitutionalism in China after the 1911 Revolution and before the Nationalist government had taken power in 1928. During this time, constitutionalists were at the center of Chinese politics. They unfortunately campaigned for the key role of a constitution in any government, and believed that parliamentary politics was the solution to China’s problems. Even though their efforts were at times weak or impractical, they pursued their ideal: from 1898 to 1911, by urging the Qing court to transform itself into a constitutional monarchy; in 1913 and 1914, in working with the Nationalist Party and Yuan Shikai to set up a constitutional order for the new republic; in 1916 and 1917, by supporting Duan Qirui in unifying China and in continuing to draft a constitution; and in 1922–23, by finishing a draft constitution in collaboration with Zhili warlords Wu Peifu and Cao Kun. In the end, however, things just never went their way. After all of their many efforts, Chiang Kai-shek’s unstoppable Northern Expedition finally crushed their constitutional ambitions. Why was democratic constitutionalism a failed political model in China? This is the question I want to answer.

What is a fascinating question, and I look forward to reading your answer! Most graduate students in our department likely intend to continue into an academic career. Could you tell us how you came to decide – or realize – that you wanted to become a professor? I love reading, I love teaching, and I love freedom. I also know that I am a very curious human being. It was in college that I realized that being a professor is a wonderful career choice. Being in a university and being surrounded by likeminded people makes me happy. Yes, I think that’s why I wanted to be a professor.
By Akiyo Cantrell
Japanese Language Program Coordinator

2015-2016 was another year of success for the Japanese Language Program (JLP). All of us lecturers, Chikako Shinagawa, Hiroko Sugawara, Yoko Yamauchi, and myself, were blessed to have many students who are truly motivated to study Japanese and excel at it. As always, this year served as a reminder that learning Japanese in the classroom is a significant start for our students to recognize language possibilities beyond the classroom, for instance, when our students encounter Japanese culture, food, and literature through extra-curricular activities such as Tadoku (多読), which is rigorous: a candidate has to take more than seven Japanese language courses within one institution and maintain a GPA average of 3.5 in addition to keeping the overall GPA average at 3.0. We are very proud of having so many awardees meeting or exceeding both requirements. These awardees excelled academically but they also engaged with their fellow students in an effort to create a community of learning and friendship in and outside the classrooms. We look forward to seeing how their love of learning Japanese leads them to other great things. A hearty “Arigato!!!” to all of them!

Celebrating Our Students’ Academic Successes

We celebrated a number of students’ awards. The Mochizuki Memorial Award went to Aria Ghasemizadeh. The Japanese Program Excellence Award was given to Kirsten Sakaguchi and Amanda Bui (both first year), Esther Meng and Seeik Molikakapali (both second year), and Eddy Mcvarish (third year). The following students were recognized by the Japanese National Honor Society: Aria Ghasemizadeh, Xue Huitin, Guo Xiaowei, Megdi Wang, Jose Chavez, and Yatong Wang. The Japanese National Honor Society award is a nation-wide effort in which we participated for the first time this past year. Its selection process is rigorous: a candidate has to take more than seven Japanese language courses within one institution and maintain a GPA average of 3.5 in addition to keeping the overall GPA average at 3.0. We are very proud of having so many awardees meeting or exceeding both requirements. These awardees excelled academically but they also engaged with their fellow students in an effort to create a community of learning and friendship in and outside the classrooms. We look forward to seeing how their love of learning Japanese leads them to other great things. A hearty “Arigato!!!” to all of them!

The Japanese Language Café (JLC), Far More Than a JLP Student Café!

This year, faculty advisor Yoko Yamauchi created many occasions for students studying Japanese and international students from Japan to meet one another and enjoy each other’s company at weekly meetings for a Riceball (onigiri) Workshop, BBQ parties, and other activities. Since its foundation in 2013, Tadoku has provided students with opportunities to read Japanese books of a wide variety of genres from Ghibli animation picture books to representative works in modern literature by Natsume Soseki and Yoshimoto Banana. The club offers unique opportunities for students to enjoy and practice reading authentic materials without the use of dictionaries. Students pick up one book to read and if they find it too difficult to read, they pick up another one until they find one that is easy enough to read. While this may sound challenging, students often become so engrossed in reading that they lose track of time. Hiroko Sugawara, the Tadoku faculty advisor, sees students continue to participate in the club throughout their study in JLP as their choices of books get more advanced and they progress in language study. Some senior members of the club now read introductory books of classical Japanese literature such as The Pillow Book (Makura no soshi) and The Diary of Lady Murasaki (Murasaki Shikibu nikki). Tadoku’s uniqueness lies not only in how students select what to read but also in the fact that it is financially feasible, proposed Sugawara in an invited talk she gave at a workshop on Japanese extensive reading at the University of Southern California. Sugawara plans to continue hosting Tadoku in the hope that it will continue to offer students opportunities to enjoy reading outside the classroom and to expand their understanding and interest in Japanese literature.

Students Surprise Their Sensei With Their Passion For Japanese at the JLP Karaoke Party!

At UCSB, Japanese language learning stays neither inside the classroom nor on an office desk. We also learn Japanese by singing with a microphone! Instead of our traditional annual Kanji Championship, we had the first Karaoke Party in Spring. More than 20 students sang their favorite Japanese songs to a classmate audience and impressed with their language and musical talents. They sang songs ranging from recent anime and pop songs to some oldies from the Sixties. With the help of the Japanese Student Association, the Japanese Language Café, and Yea-Seul Han, a skilled MC and attendee of JLP, students immensely enjoyed themselves with what they had been learning: Japanese.

Senior JLP Student Yatong Wang Tutors Fellow JLP Students at C.L.A.S!

What better encouragement than studying Japanese with the help of fellow (senior) students?! While Campus Learning Assistance Services have been helping students with course assignments for many years, this year it offered the first drop-in service for Japanese language students. Yatong Wang, a senior student in JLP served as C.L.A.S president this year, assisting fellow students as first Japanese language tutor. We hear that her weekly drop-in hour was a great addition to office hours held by lecturers and teaching assistants.
On February 12-13, EALCS hosted “Networks & Negotiations: A Graduate Student Conference on Premodern Japan,” an international and interdisciplinary conference organized by EALCS PhD candidate Emily Simpson, History PhD candidate Travis Seifman, and EALCS professor Katherine Saltzman-Li.

Four panels organized across two days included talks drawing upon disciplinary approaches ranging from religious studies, diplomatic history, and gender studies to folklore studies and social and cultural history. These talks ranged temporally from the Nara period (8th century) to the late Edo period (early 19th century) and discussed not only matters internal to Japan but also modern topics such as Japanese interactions with China, Korea, Southeast Asia, Europe and even New Spain (i.e., Mexico). The conference brought together graduate students from southern California, across the country, and from Japan, providing an excellent opportunity for communication across disciplinary boundaries. A number of us reconvened at the Association for Asian Studies conference in Seattle this April, having forged strong personal and professional connections by virtue of having participated in this conference.

Prof. Kåten Wigen (Stanford, History) gave a fascinating keynote talk on the subject of premodern and early modern maps. Wigen presented the various ways in which Japanese people have used maps to understand their world, discussing maps of historical events, amateur cartography, map-making networks and pictorial representations of personal experiences, all of which co-existed comfortably by the Edo period. This profusion of mapping concepts encouraged us to think spatially and temporarily about how the past comes to be visually displayed.

Two primary issues explored in many of our papers wereperiodization and the nature of time in premodern Japan. Elijah Bender (UCSB, History) discussed how the definition of Sengoku, or the Warring States period, should be seen as varying from one locality to another, offering a case study from Kii province. Joshua Batts (Columbia, History) and Yuki Ueda (Kyoto University) presented their presentations on foreign relations in the Edo Period, highlighting what Prof. Luke Roberts called “the glacial pace of negotiations” in their respective discussions of the Keichô Embassy of the 1620s and the Golovin Incident of the 1810s. Within discussions of religion, Lisa Kochinski (USC, Religion) and Diamante Wasson and Carl Gabrielson, specialists in modern Japan, served as discussants for two of the panels, offering valuable perspectives from across the premodern / modern divide.

In our final discussion, panels revisited several of the issues, including periodization, networks of early modern sumo, and the role of women in premodern times. We also considered some of the overarching structures of the periods we study that are now being challenged, especially the “common sense” system of territorial authority of the medieval period, and Japan’s “isolation,” or sakoku, in the Edo period. In addition, we also discussed the growth of digital humanities and digital archives, postulating how these affect our research of old documents and our current and future educators. With studies of modern and contemporary Japan enjoying considerable attention in the field, both in terms of subjects studied and theoretical approaches, it was useful change to have a graduate student conference in which premodern and modern Japanese studies could come together and discuss their work with those who share closely-related temporal expertise.

The conference was generously supported by the Office of the Dean of Humanities and Fine Arts, the East Asia Center, the Interdisciplinary Humanities Center, the International Shinto Foundation Endowed Chair, the Graduate Student Association, and the Departments of East Asian Languages & Cultural Studies, History, and Comparative Literature.

Four panelists contributed to exploring these diverse topics. Prof. Luke Roberts (UCSB, History) and Prof. Katherine Saltzman-Li (EALCS) lent their expertise to their respective panels and the conference dialogue more generally. EALCS graduate students Kai Wason and Carl Gabrielson, specialists in modern Japan, served as discussants for two of the panels, offering valuable perspectives from across the premodern / modern divide.

Further, the conference brought together students from different fields and backgrounds and provided an opportunity to learn from and engage with peers from other disciplines. The event was a great success, with attendees enjoying stimulating discussions and valuable networking opportunities.

Another important piece of news related to the UCSB Shinto Studies is the creation of an academic book series on Shinto studies, directed by Fabio Rambelli, with the publisher Bloomsbury (London and New York) (More on this subject below).

The Shinto Studies chair was also able to contribute to hiring a faculty position in Japanese religious studies, which focuses on a central but little-known religious tradition, Shugendo mountain asceticism (See below). This position will be filled with Dr. Andrea Castiglioni (PhD, Columbia University) in the fall 2016, and will serve as the Director of the New Shinto Studies Series, which will focus on the history and practice of Shugendo, a contemporary form of Shinto practice. The new series will include high-quality scholarship on all dimensions of Shinto religious history (see feature on next page).

We are now at work towards the creation of a new UCSB Shinto Studies Series, which will enable undergraduates and graduate students to explore various dimensions of the Shinto tradition from a multidisciplinary perspective. More details on this will be available on the department’s website soon.

Finally, in 2017 we will celebrate the 20th anniversary of the establishment of the IF endowed Chair in Shinto Studies. A program of events will be announced in the next few months.

For more information on the conference, see report on p. 31.

New Logos for UCSB Shinto Studies!

Yes, we have a new logo! It was designed by Terashima Masayuki (see http://www.tera-d.net/), a prominent graphic designer based in Sapporo, Japan, and active internationally. He created the logo by using a combination of two additional Japanese design motifs of sea waves in combination with a “treasure boat” (takobune), a metaphorical carrier of good fortune.

New UCSB Shinto Studies Series

Traditionally, Shinto has not received much academic interest in the west for a number of reasons: its connection to Japanese nationalism and militarism before and during World War II, the vagueness of the boundaries of the tradition, its identification in Japan with cultural and social practices rather than with specific religious teachings, and lack of an academic foundation for the teaching that is not rooted in Buddhism or Confucianism. This situation will begin to change thanks to the creation of an academic book series on the Shinto tradition by the international publisher Bloomsbury, with Fabio Rambelli as its general editor. Launched early in 2016, the Bloomsbury Shinto Studies Series boasts a stellar editorial board, and promotes innovative scholarship on all dimensions of the Shinto tradition, with special attention to aspects that have been ignored or misrepresented by scholars in the west and in Japan.

The first book in the series is a long-awaited monograph by Allan Grapard (professor emeritus in the Department of East Asian Languages and Cultural Studies) titled Mountain Mandalas: Shugendō in Kōshū (London and New York: Bloomsbury, February 2016), which traces the history of the cult to the god Hachiman, one of the most popular Shinto deities over the complex relationship to Shugendo mountain asceticism (See below).

The second book is The Origin of Modern Shinto in Japan: The Vanquished Gods of Izumo by Yijiang Zhong (October 2016), which focuses on a central but little-known discussion that shook the religious and political world in modern Japan, about the highest Shinto deities. It will be followed by A Sociology of Shinto: Life and Death Capital by John Breen and Mark Teuwen (forthcoming in January 2017), the first ever book to explore the sociology of Shinto in the modern period. The third book is Shinto In Japan: The Vanquished Gods of Izumo by Yijiang Zhong (October 2016), which focuses on a central but little-known discussion that shook the religious and political world in modern Japan, about the highest Shinto deities. It will be followed by A Sociology of Shinto: Life and Death Capital by John Breen and Mark Teuwen (forthcoming in January 2017), the first ever book to explore the sociology of Shinto in the modern period. The fourth book is The Origin of Modern Shinto in Japan: The Vanquished Gods of Izumo by Yijiang Zhong (October 2016), which focuses on a central but little-known discussion that shook the religious and political world in modern Japan, about the highest Shinto deities. It will be followed by A Sociology of Shinto: Life and Death Capital by John Breen and Mark Teuwen (forthcoming in January 2017), the first ever book to explore the sociology of Shinto in the modern period.

Another important piece of news related to the UCSB Shinto Studies Chair is the creation of an academic book series on Shinto studies, directed by Fabio Rambelli, with the publisher Bloomsbury (London and New York) (More on this subject below).
My stay in Fukuoka led me to begin a new research project on Kyushu local religious history. It is well known that many aspects of Japanese religion as we know it today originated in Kyushu: important cults such as Hachiman, Tenjin (the deified form of courtesan and Chinese studies scholar Sugawara no Michizane), and Suniyoshi originated there, as well as elements from ancient mythology (the descent of the heavenly ancestors of the imperial clan, role and features of sea deities, etc.). Kyushu is also one of the places where archeological study of the past began in Japan, especially in the 1700s and 1800s and one of the centers of the rebellion movement against the Tokugawa regime which culminated in the Meiji imperial restoration and the radical transformation of premodern religion and culture.

Despite all this, few scholars outside of Japan focus on local religious history, especially in Kyushu. I was able to see Buddhist temples established more than 1000 years ago still performing “Shinto” rituals to ancestral, most likely pre-Buddhist divinities; mountains, rocks and ponds still considered either abodes of gods or gods in and of themselves; very ancient Shinto shrines that existed before the first mythological texts in Japan were ever written, some of them built on top of even more ancient sites dating back to the Yayoi period. What is particularly fascinating is the fact that all these sites, and many more, still exist today, have a long history of transformations, many of which are dramatic and unexpected—so dramatic and drastic that it is in fact impossible to imagine how they would have been two hundred years ago, not to mention much earlier. In the middle ages many temples and shrines were on top of even more ancient sites; very ancient Shinto shrines that existed before the first mythological texts in Japan were ever written, some of them built on top of even more ancient sites dating back to the Yayoi period.

Some of the research topics related to Kyushu’s religious history I plan to develop in the near future are: the role of Rinsui Zen temples in Japanese international trade and their control of ancient Shinto shrines such as Shikanomiyaji Jingu, doctrinal and ritual systems at Munakata Taisha, one of the most ancient and important centers of sea cults in Japan, which combined early traditions with Shingon Buddhism; medieval and early modern developments in the Takachiho area in central Kyushu; the role of Confucianism and Neotaoism in the early modern reinterpretation of Kyushu-based religious and intellectual traditions.

In winter 2016 I had the opportunity to spend a three-month research period in Fukuoka at Kyushu University, with a special invitation from the International Master’s Program in Japanese Humanities directed by professors Cynthia Bogel and Ellen Van Goethem, within the framework of the “Progress 100” initiative (which brings to that Program scholars in Japanese studies from leading universities in the world). Fukuoka was new for me: I discovered a dynamic city, open to Asia and the rest of world, with an active cultural life; a first-rate university, open to Asia and the rest of world, with an unexpected—so dramatic and drastic that it is in fact impossible to imagine how they would have been two hundred years ago, not to mention much earlier. In the middle ages many temples and shrines were on top of even more ancient sites; very ancient Shinto shrines that existed before the first mythological texts in Japan were ever written, some of them built on top of even more ancient sites dating back to the Yayoi period.

Some of the research topics related to Kyushu’s religious history I plan to develop in the near future are: the role of Rinsui Zen temples in Japanese international trade and their control of ancient Shinto shrines such as Shikanomiyaji Jingu, doctrinal and ritual systems at Munakata Taisha, one of the most ancient and important centers of sea cults in Japan, which combined early traditions with Shingon Buddhism; medieval and early modern developments in the Takachiho area in central Kyushu; the role of Confucianism and Neotaoism in the early modern reinterpretation of Kyushu-based religious and intellectual traditions.

Dan Luffey graduated from EALCS with a BA in Japanese Studies in 2009. In the same year, he passed the Japanese Language Proficiency Test - Level 1 Certification and moved on to Kyoto University of Art & Design where he earned an MA in Film Studies in 2012. He is a freelance Japanese to English translator working in a variety of fields. He translated Edogawa Rampo’s The Fiend with Twenty Faces (Kurodahan Press, 2012).

How would you describe the most important aspects of your education in EALCS? I think the variety of the classes offered at the EALCS department provided a great boost to my education. Every quarter, there were multiple classes dealing with very unique and detailed topics that helped me to diversify my knowledge and figure out what I personally wanted to focus on. The translation classes taught by Professor Luke Roberts were my first introduction to serious academic translation, and are part of what gave me the craft. Additionally, Professor Sabine Frühstück and Professor Katherine Saltzman’s classes, which focused on subculture and history, helped me form a base of cultural knowledge that would later serve me well in professional translation.

How and why did you choose your current career/job/path? My love for Japanese language, literature, and writing made me realize that translation was the perfect path for me. I prefer to be freelance so that I can work on a variety of projects and always keep broadening my horizons. Currently I mainly translate video games, manga, business-related documents, and subtitles.

Do you think that your education in EALCS helped you achieve your career goals and if so, what proved particularly useful/inspiring? EALCS was an essential step in building my career. The EALCS classes allowed me to translate literature under the supervision of a professor, which gave me a background that I could use when looking for professional work later on. My education in the EALCS classes also helped me to earn a scholarship with EAP that allowed me to travel to Japan during my senior year, which was a truly invaluable experience that helped me achieve multiple goals at once.

Dan Luffey translated The Fiend with Twenty Faces.
Michael Berry
Professor, Contemporary Chinese Cultural Studies

Edited Volumes


Articles


Sabine Frühstück
Professor, Modern Japanese Cultural Studies

Publications


Xiaorong Li
Assistant Professor, Late Imperial Chinese Literature

Articles

- "Pleading and Bedazzling: The Poetics of Sensuality in Late Imperial and Modern China." Invited talk at Indiana University, September 19, 2014.

Hyung-Il Pai
Professor, Korean History and East Asian Archeology

Articles


Xiaowei Zheng
Associate Professor, Modern Chinese History

Monograph

Yongli Li

Article


Emm Simpson

Review


Luke Roberts

Professor

Department of History

Article


Kate Tustin's duties as Financial Coordinator include budget tracking, reimbursements, honorarium payments, fund management, general ledger reconciliation, Gateway and Flex Card purchases, staff position payroll, transfer of funds and expenses, and a host of related tasks. While balancing such projects in two departments, East Asian Languages & Cultural Studies and Classics, can be challenging, Tustin finds helping the departments stay on budget rewarding. Her favorite activity off work is acting in local theater productions and spending time with her fiancé Derek and their dog Ollie.

Devil’s Tower in Wyoming taken during her cross country trip.

Mima Takemoto (formerly Mima Nojima) graduated with an M.A. in East Asian Languages & Cultural Studies with a focus on Japanese Linguistics & Literature in 2000. Currently, she is Middle School Assistant Director and Japanese Instructor at Menlo School (Atherton, CA) where she also serves as Foreign Language Department Chair, Admissions Associate, Faculty Mentor, and Advocacy Coordinator. Takemoto was the 2007 "Arrilaga Teaching Award."

How would you describe the most important aspects of your education in EALCS?

Perhaps the most important aspect of my education in EALCS was the people. I developed close working relationships and learned so much from everyone in the community: my professors and advisors (Iwasaki, Narahara, and Nathan); the teaching team of Japanese Lecturers and TA’s; classmates; and even students. My professors and teaching team were tremendously supportive—always checking in, mentoring and guiding me—they gave me both the confidence and humility I needed at that stage in my life. It was also rewarding and incredibly fun to work with the Japanese 1, 2, and 3 students. My fellow classmates and I formed a very close-knit group as well, and we made sure to study and socialize together frequently. In fact, I ended up marrying one of my classmates in the Master’s program!

Another important aspect was the generous funding and work experience. I was very lucky to be a FLAS Fellow my first year and a Japanese Teaching Assistant my second and third years. I also worked a few hours a week as a Writing Tutor at Campus Learning Assistance Services and served as a short-term Research Assistant for Professor Tu in EALCS. In the summers, I worked as an instructor on campus through Upward Bound. I had come to UCSB on my own, immediately after my B.A. without any other support, and yet I did not have to worry about my finances or take on graduate student debt. This luxury afforded me the peace of mind to focus on my studies and overall growth. All of the jobs were also crucial in developing important career skills and providing the work experience I needed to find employment after graduation.

Do you think that your education in EALCS helped you achieve your career goals, and if so, what proved particularly useful?

Yes, most definitely. It was during my TA-ship at UCSB that I fell in love with teaching Japanese and decided to try to make a career out of it. I had little formal teaching experience prior to UCSB, and Professor Narahara and the lectures took me under their wing. I observed many EALCS language classes on top of my regular course load, enrolled in other Applied Linguistics courses, and actively participated in the teaching team to help build the Japanese curriculum. This collaborative experience with the other instructors proved to be the most useful in preparing me for my first job after UCSB. In weekly meetings, we debriefed lessons, worked together to create the upcoming daily lesson plans and assessments, graded final exams together, and often discussed and debated the philosophy behind our actions and ideas. I learned so much through this group process, being surrounded by intelligent, thoughtful, experienced, and passionate professionals. I learned so much through this group process, being surrounded by intelligent, thoughtful, experienced, and passionate professionals. Tetsuya Sato, Professor Sharon Yu, and I even formed an informal evening study group to discuss best teaching practices.

As a result of this experience, I applied to numerous Japanese lecturer and teaching positions all over the country. I chose Menlo School and have been here ever since—graduated in 2000. Over the years, I have taken on different leadership positions in addition to teaching Japanese, and I am now a member of the senior administration as the Middle School Assistant Director. Although Menlo has, unfortunately, recently decided to phase out its Japanese program in favor of Mandarin, I am fortunate that my role and other responsibilities at the school have been recognized and continue to grow. My love of teaching Japanese that began at UCSB has broadened to include a love of working with children, parents, and faculty, and thinking deeply about pedagogy and best educational practices on a larger scale.

If you could advise your younger self when you were just entering the university, what advice would you give to yourself? What do you think you did well? What would you do differently?

I would advise my younger self to be more mindful of my time—enjoy the "good old days"—when I lived in a crappy apartment, juggled a full-time course load on top of multiple part-time jobs, studied and worked late into the night in my HSSB office, and lived on a part-time TA salary—as perhaps the happiest time of my life.

THANK YOU, EALCS!!! I wouldn’t be where I am now without my experience in the department.

If I could go back and do something differently, I would simply savor the whole experience even more. I enjoyed my time at UCSB, but looking back, I really had no idea how carefree my life was back then when compared to today. I often reminisce about the “good old days” — when I lived in a crappy apartment, juggled a full-time course load on top of multiple part-time jobs, studied and worked late into the night in my HSSB office, and lived on a part-time TA salary—as perhaps the happiest time of my life.

I entered the program planning to study ethnomusicology, with a focus on Japanese music. This changed very quickly and I found a new path. Throughout my three years in the EALCS program, I deliberately sought out opportunities that enriched my experience, and I am still reaping the benefits.

Perhaps the most important aspect of your education in EALCS?

How would you describe the most important aspects of your education in EALCS?

Perhaps the most important aspect of my education in EALCS was the people. I developed close working relationships and learned so much from everyone in the community: my professors and advisors (Iwasaki, Narahara, and Nathan); the teaching team of Japanese Lecturers and TA’s; classmates; and even students. My professors and teaching team were tremendously supportive—always checking in, mentoring and guiding me—they gave me both the confidence and humility I needed at that stage in my life. It was also rewarding and incredibly fun to work with the Japanese 1, 2, and 3 students. My fellow classmates and I formed a very close-knit group as well, and we made sure to study and socialize together frequently. In fact, I ended up marrying one of my classmates in the Master’s program!

Another important aspect was the generous funding and work experience. I was very lucky to be a FLAS Fellow my first year and a Japanese Teaching Assistant my second and third years. I also worked a few hours a week as a Writing Tutor at Campus Learning Assistance Services and served as a short-term Research Assistant for Professor Tu in EALCS. In the summers, I worked as an instructor on campus through Upward Bound. I had come to UCSB on my own, immediately after my B.A. without any other support, and yet I did not have to worry about my finances or take on graduate student debt. This luxury afforded me the peace of mind to focus on my studies and overall growth. All of the jobs were also crucial in developing important career skills and providing the work experience I needed to find employment after graduation.

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In February, the Center for Taiwan Studies Visiting Scholars Lecture Series, in addition to screening two films. On February 1 and 3, Dr. Hiroko Matsuzaki (Ph.D. in Chinese Language and Literature, University of Manitoba) presented a two-part lecture to the University of California, Santa Barbara. The lecture was titled "Contested Urban Space in Taiwan: (Re)Interpreting the Everyday and the Public." In tandem with Matsuzaki’s talk, we presented a film screening of Kano on February 13, with the film generously provided by TECO-LA. This Taiwanese movie, directed by Wei Te-sheng, is about the inspiring, real-life story of a Taiwanese baseball team during the Japanese colonial period.

In celebration of the Year of the Monkey, we hosted the 2016 UCSB TOCFL language test was held, and we are pleased to announce the following four successes in Levels 3 and 4: Alexander Kuo-ao-Chang Banos and Hin K Wan passed Level 3. Sierra Suet Ying Chu and Amy Khuu passed Level 4.

In May, we hosted the 2016 UCSB International Conference on Taiwan Studies: East Asian Colonial Cultures and Modern Societies in Comparative Perspective. The event was co-sponsored by the Institute of Taiwan History, Academia Sinica, the Education Division at the Taipei Economic and Cultural Office in Los Angeles, and the College of Letters & Science. Our keynote speaker, Professor Shōzō Fujii, delivered a talk entitled, “On the Representation of Taiwan Images in the Works of Taiwanese Authors in the Japanese Language after the War: From Qiu Yonghan to Higashiyama Akira.” Over thirty scholars from China, Taiwan, Japan, Korea, Canada, and the U.S. joined us to discuss Taiwan Studies.

Every year the Center for Taiwan Studies gives awards in excellence to students learning Chinese. Upon the recommendations of Chen-Chuan Jennifer Hsu (Lecturer and Program Coordinator of Chinese Language), Daowiong Guan (Lecturer in Chinese Language), and Shu-Chuan Bella Chen (Lecturer in Chinese Language), we were pleased to award the following students for their outstanding performance in learning Mandarin and Heritage Chinese: Jordan Linde Hays, Darius Johnson, and Siobhan Jue Alejandro, Dan Sobrera, and David Joseph Reimer (all first-year Chinese); Barbara Juandero, Dan Sobrera, and Jessica C. Norris (all second-year Chinese); Kelly Lin (third-year Chinese); Sabrina Yun-Hsin Lin and Stephen Moses Liu (both first-year Heritage Chinese).

We also published An Anthology of Short Stories by Ye Shih-t’ao, edited by Kuo-ch’ing Tu and Terence Russell. This 220-page translation of the works of one of Taiwan’s founders of modern literature, Ye Shih-t’ao, was published by the US-Taiwan Literature English Translation Series (cover at right). This 186-page volume edited by Kuo-ch’ing Tu of UCSB and Terence Russell of the University of Manitoba, presents translations into English of works by Chou Ch’ing Tu and Terence Russell. This volume was published by the US-Taiwan Literature English Translation Series.
On April 23rd and 24th, 2016, UCSB students had an opportunity to participate in the biennial California Buddhist Studies Graduate Students Conference (CBSGSC). This conference brings together graduate students and faculty from California universities with Buddhist studies programs, which include Berkeley, UCLA, UCSB, Santa Cruz, USC, Riverside, Santa Clara, and Stanford. Each paper presented by a graduate student received a response from a faculty member of one of these institutions. Therefore, the conference not only provided an opportunity for graduate students engaged in Buddhist studies at California universities to connect with one another and share their research, it also provided an opportunity to receive valuable feedback from experienced scholars. Given California institutions’ strength in the research, it also provided an opportunity to receive valuable feedback from experienced scholars. Given California institutions’ strength in the research, it also provided an opportunity to connect with one another and share their research. This conference was held in 2014 at UCSC.

This year, three UCSB graduate students presented at the conference, which spanned a broad range of times, places, and disciplinary methodologies. Will Dewey’s presentation considered the contemporary categories of “humanistic” or “engaged” Buddhism as a framework for understanding the social reforms advocated by Ngawang Tshultrim and the Tibetan Regency. Other presentations by UCSB students were notable for bringing a contemporary and ethnographic angle to a conference otherwise primarily focused on archaological, textual, and art history approaches. An Pham’s presentation dealt with Buddhist organizations’ innovative use of the medium of television in contemporary Taiwan, while Sarah Veeck’s presentation described the major factors which have contributed to the rapid growth of Buddhist charities in mainland China. UCSB Buddhist studies students Jed Forman, Michael Ium, Eudene Bastar Ochoa, and Peter Romakiewicz also participated in the conference as attendees.

UCSB’s An Pham presenting on Buddhist television channels in Taiwan.

Isaac Lee Wang graduated from EALCS at UCSB with an MA in Asian Studies in 2010. Since graduating, he first worked for a year at Kintetsu, a Japanese global logistics company. Then, he returned to graduate school to earn a second M.A. in Speech-Language Pathology and practiced for approximately two years as a speech pathologist, working primarily with adults with speech, language, and/or cognitive problems secondary to brain injury, stroke, and neurological disorders (e.g. dementia and Parkinson’s disease). During those two years, he felt irresistibly drawn back to Asian studies and took on work as a contract translator (Chinese-English). He is currently employed at Google Pittsburgh via HCL Technologies. He curates catalogs in English and Japanese, helps to localize content for Japanese consumers, and writes code to systematically create culturally and grammatically appropriate Japanese language product titles.

How would you describe the most important aspects of your education in EALCS? For me, the most important aspects included building a strong language foundation and gaining an appreciation for translation. I still think fondly of the following: memorizing and reciting various Tang/Song poems for a classical Chinese class, translating a selection from a Taiwanese short story for an exam, discussing with professors the nuances of a translation of Taiwanese author Chiang Hsi-Kuo I did as part of my master’s thesis. It’s been more than six years since my graduation, but I’m still building on those skills and actively translate both Chinese and Japanese works.

How did you choose your current career/job/position? I wanted to first see what work in other fields was like before finally taking the academic route. I will be starting a Ph.D. in Japanese Literature later this year.) I think it’s important to know what’s “out there” before bearing down for 5+ years of fun in the stacks. I’ve worked in the corporate and medical fields, and thought it would be instructive to see what an application of language skills might look like in the tech field.

Do you think that your education in EALCS helped you achieve your career goals and if so, what proved particularly useful? My understanding of career has changed over time, for which reason the goals have also changed. I think my goal in the past was to simply find an occupation that could employ and refine my understanding of East Asian languages/cultures. My Japanese/Chinese training at EALCS certainly helped me achieve that admittedly basic goal. My goal now, however, is to work in a capacity located at the intersection of my interests in East Asia and the world’s needs. I’m seeing that my goals have to reach beyond myself and to the consideration of my neighbor (defined broadly) in order to have ultimate significance. I’m grateful to those at EALCS whose mentorship has helped me perceive these new dimensions to career and professional goals.

If you could advise your younger self when you were just entering the university, what advice would you give to yourself? What do you think you did well? What would you do differently?

I would say to myself: step out of your books once in a while. Engage more with others — your classmates, the staff/faculty, the librarians, graduate students from other fields — simply because everyone bears a unique (and uniquely compelling) refraction of the Imago Dei. Also, don’t be afraid of disagreeing with others — don’t avoid certain conversations because of wanting to be politically correct, or out of fear of not appearing witty or knowledgeable enough. Finally, I would also have spent more time exploring Santa Barbara (can you find a more gorgeous place?).

I would also say to myself: don’t forget the difference between knowledge and wisdom; guard your heart against idolizing the former, and pursue earnestly the latter.

As far as things I did well, I’m glad I straddled the Chinese/Japanese disciplinary divide and took classes in both language/cultural areas.

UCSB’s An Pham presenting on Buddhist television channels in Taiwan.
Faculty Profile: Hsiao-jung Yu

Interview conducted by Feng Xie

Professor Hsiao-jung Yu is one of the leading scholars of Chinese linguistics. Her work centers on historical linguistics and applied linguistics. In historical linguistics, she has investigated contact-induced influences on the Chinese language, especially the influence of the translated Buddhist scriptures from Central Asian languages, and the impact of Altaic languages on the development of the Chinese language. She is the author of *Zhuanwen* (*The language of Avalokitesvara*), *The sutra of one hundred karmic talcs*). Her new manuscript (co-authored) and her co-edited book involves studies of language contact in China. Both works will be published in 2017. She has hosted three international workshops on language contact address both diachronic and synchronic changes. In applied linguistics, her interests are in language pedagogy, context and culture in language learning, and second language acquisition. Starting from 2015, she has served as the Director of the Ph.D. Emphasis in Applied Linguistics at UCSB.

EALCS graduate student Feng Xie spoke with Professor Yu about the development of her research interests and how she manages to do studies in both fields? Do you see any particular benefits or challenges?

As you mentioned, you have been conducting research on historical linguistics and applied linguistics. How do you manage to do studies in both fields? Do you see any particular benefits or challenges?

What is your current research project? How did your research interest evolve into its current form?

My research interest focuses primarily on two distinct but related areas: one is in historical linguistics, and the other is in applied linguistics and language pedagogy. My earlier works centered on applying linguistic analysis to the study of language change in the translated Buddhist scriptures and daiting Chinese literary works. In the late 1990s, I became interested in language contact and its impact on Chinese language development. In the beginning, a colleague and I were invited to join Charles Li and Alain Peyraube’s NSF project on morpho-syntactic change in the Chinese language, and we noticed that some linguistic features in the translated Chinese Buddhist scriptures of the Medieval Period [the 3rd-6th century C.E.] could not be explained by internal mechanisms. From Late Han Dynasty (circa 200 C.E.) to the Tang Dynasty (618-907), large volumes of Buddhist scriptures were translated into Chinese from Sanskrit (or Pali, or Prakrit). So we started to examine the influence of the translated Buddhist scriptures on Middle Chinese. Meanwhile, we also gradually noticed that similar cases had happened several times in the history of the Chinese language. Therefore, we expanded the scope of our research to the Yuan Dynasty (1279-1368)—when Chinese was in contact with Khitan, Jurchen and Mongol languages and the Qing Dynasty (1644-1911)—when China was ruled by the Manchus, and modern Northwestern Chinese dialects.

What is your current research project? How did your research interest evolve into its current form?

As you mentioned, you have been conducting research on historical linguistics and applied linguistics. How do you manage to do studies in both fields? Do you see any particular benefits or challenges?

I love teaching—working with students and seeing them making progress always makes me happy. I served as director of the Chinese language program of our department from 1991 to 2006. In the late 1980s and early 1990s, the field of Chinese applied linguistics was in its infancy. Scholars in this field often primarily focused on Chinese linguistics, and most of Chinese language program directors had a background in theoretical linguistics. In order to develop a good Chinese language program, I became interested in and paid particular attention to SLA (second language acquisition) theory and the theoretical development and practices of Teaching Chinese as a Second/Foreign Language. To gain a deeper and more thorough understanding of SLA theory, I started auditing courses in applied linguistics at UCSB, conducting research, attending seminars, workshops, conferences, etc. in this area. Later, when I was doing research on historical linguistics, I noticed that some of the aptical linguistic features in both the translated Chinese Buddhist sutras and other texts that resulted from situations where the Chinese language was in contact with other languages were not identical to the errors described in SLA research and works on bilingualism. Therefore, both SLA and language contact have been my research focus for the past 15 years. Looking back on it now, I find it quite interesting, historical instances of the Chinese language can help us explore interlanguage errors made by modern-day Chinese learners and aptical linguistic features in modern-day Chinese dialects; on the other hand, such interlanguage errors and aptical features can also help us understand contact-induced distinctive linguistic features in the history of the Chinese language. Linguists in historical Chinese studies used to be skeptical about the possibility that the Chinese language has been influenced by other languages, but now the issue of language contact and the development of Chinese has become not only a new research direction in the field of historical Chinese linguistics, but also a popular research topic among young scholars. I hope that more people will become interested in the field and join it.
The Tale of Genji, scenes from the Emperor’s court in eleventh century Japan as seen through the eyes of the story’s narrator, the court poet and novelist Murasaki Shikibu. Genji is a court beauty and romantic. The main characters, the radiant Prince in particular and a number of the women he bequeaths, are endued with a range of emotions sufficiently complex to make them seem true to life even to the modern reader. There is no precedent in Japanese literature for the author’s vision of the story-teller’s task. Speaking through Prince Genji, she makes a case for realism, the verbal equivalent of what he calls “the art of fiction,” wherein “the story should stand on its own merits.” The esthetic is described as being “true to life,” an idea that was centuries ahead of its time. Thus, the reader is invited to “enjoy the story” for the pleasure it offers, and “to understand the story” as an example of a particular kind of art. The translation is one of the seminal works in the field of Japanese literature and a major milestone in the development of modern Japanese literature. It is a challenging text to read, but the translation is a masterpiece of its genre. The author’s vision of the story-teller’s task is a reflection of the values and ideals of the time, and it is a testament to the power of the written word to convey meaning and evoke emotion.
Washburn calls an "analogue," then surely a critical first step would be a more Waley than Murasaki. I'll consider in a moment whether, in his 2001 translation, comes closest to getting it right: "She had not dreamed he embedded in his heavily supplemented pages suggest he has not succeeded in conveying a broad spectrum of connotations. "This notional translation? The question remains: do English readers need yet another translation? the "shards" must be memorable in their own right. Alas, I am unable to feel that Dennis Washburn's version emits a light of its own sufficient to make its "shards" shine. I am hard-pressed to claim that the original of "burning with shame" or being "naïve," and certainly no reference to the base intentions he embeds in his heavily supplemented pages suggest he has not succeeded in its presence on the Genji shelf imperative. In particular, the "radiance" of its flatness lacking texture and resonance. In fairness, I find the other post-Waley translations of the Genji more or less disappointing in the same way.

The chances of a magical transformation occurring are further reduced when the translator subscribes to the notion that he must be invisible so that the reader, in Washburn's words, "may experience the original in an unmediated way." This out of a respect for the integrity of the original, the author will also be invisible. Without style, in other words, and style is indispensable, not an afterthought. If the reader values the voice of the original author. Making my way through Washburn's translation, I am struck by the absence of style. The result is a pervasive neutrality, a flatness lacking texture and resonance. In fairness, I find the other post-Waley translations of the Genji more or less disappointing in the same way.

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The Confucius Institute also sponsored and co-sponsored many student performances and Chinese buffet dinner in the Multicultural Center, with about 130 students and faculty in attendance. A highlight of the year was the two-day Environment Conference we organized for April 15-16, 2016 to discuss issues and strategies in China and the U.S., the world’s two largest polluting countries who will play a major role in the future of global efforts to deal with climate change and sustainable production and consumption. The Conference was co-sponsored by UCSB Bren School of Environmental Science and Management, and the College of Letters and Science. It brought together scholars and scientists from China, universities across the U.S., as well as our own UCSB faculty and graduate students from diverse disciplines, totaling 24 presentations. This was truly an interdisciplinary conference that took advantage of the strong corpus of UCSB faculty from different Departments who are engaged in environmental studies research. There were panels on environmental ethics, geographical and marine sciences, political economy, market and environment, and social science approaches to environmental protection. The Conference began and ended with all participants engaging in Chinese qigong breathing and exercise movements led by Master Junfeng Li, a local qigong instructor from Beijing, which sought to embed human beings into the natural rhythms of the cosmos. A representative from the Santa Barbara Municipal Government was on hand to discuss the measures taken by local government and community to enhance sustainability and environmental protection.

The Confucius Institute also sponsored and co-sponsored many lectures by visiting scholars. Prof. Jin Cao of Fudan University gave a talk on her research on gay and lesbian grassroots organizations that have emerged across China whose members make use of the internet to link up with each other and recruit new membership. Prof. Donald Harper of the University of Chicago gave a lecture on an important ancient image that adds another piece of the puzzle in understanding the ancient sage Confucius. Their accommodations, living expenses, classes, and domestic travel within China were paid by Hanban, so that they only had to pay for their airfare to China.

Finally, the Confucius Institute also gave out a mini-research grant of $2,000 to a UCSB faculty member engaged in China Studies research. The grant went to Prof. Peite Lien of Political Science to hire student researchers who will process her surveys of citizenship education and political participation among Chinese immigrants to the U.S., before they left China. This information will help Prof. Lien assess these immigrants’ degree of political participation in the U.S., their new homeland.
Introducing our Visiting Scholar... Fabio Rambelli

The symbolic system underlying Japanese religions presupposes a cultural environment that is largely “continental,” landlocked, and centered on agriculture and mountains. For instance, the ritual calendar of most Shinto shrines is based on the agricultural cycle of rice cultivation, and rice itself is a powerful cultural symbol directly related to the emperor. The leading Shinto deities (Amaterasu, Susanoo, Hachiman, and Inari) are great in this regard: today, their worship is not related to the sea, and the same is true for mainstream Buddhism (Buddhist temples are normally not built near the sea, an aspect that itself requires clarification). In contrast, much has been written on mountain temples, symbols, and cults (Shugenj ō), in which mountains are sacred lands, abodes of the gods and portals to the other world.

However, we can gather an idea of the importance of the sea in premodern Japanese religion from a number of materials. Some sources deal with sea dragon and their subterraneous palace, with an elusive paradise located beyond the sea known as Tonokyo, and with divine figures (gods or human emissaries?) visiting Japan from there called maribito. Interestingly, many sacred mountains are also related in different ways to the communities they oversee, in terms of arts, rituals, and symbols; some even claim to be directly related to the sea by secret passages. Furthermore, many important edges to centers are located by the sea (or not far from it): Shizuoka, Matsuura, Usa, Izumo, Kashima, Itsukushima, Konpira, Kumano, Hachiman shrines, even ise: they all worship sea deities or draw a significant part of their functions and symbolisms from the sea.

It is therefore surprising that Japanese religious studies has chosen to downplay (if not completely ignore) the role of the sea, also despite the wealth of scholarship by folklorists and anthropologists (on the god Ebisu and whaling, for instance) and their “cago-cult” aspects, etc.

Given the numerous elements of Japanese religion that are related to the sea but are generally downplayed or ignored, one wonders how we can reconsider the study of Japanese religions by focusing on the role of sea deities and ritual contexts linked to the sea regions (and rice), but turn our attention, instead, to those coastal peripheries. Those endless beaches, intertext sea routes, and the ocean’s abys and its gifts, dangers, and its mysteries.

This conference aimed at redressing this situation of the field by focusing on the sea and its significance for various aspects of Japanese religious history. It brought to UCSB leading experts on Japanese religious history and emerging scholars from several countries.

We obtained a glimpse of a parallel, sea-based religious paradigm, which at times intersects and at times conflicts with dominant religious formations. An important feature of the sea-based religious paradigm is its fluid and dynamic nature, as it relates to networks of shape-shifting deities moving from one place to another; the state and the emperor as such do not seem to play a role in it as central a role as in standard forms of land-based religions. Indeed, sea-based religions point to a dimension in which the emperor and state-centered social hierarchies and power relations are no longer dominant; this amounts to a dramatic reconfiguration of the received understanding of Japanese religions. In particular, this conference contributed to delineating a different shape of the Shinto tradition, away from its received focus on the emperor and its hierarchical, centralized worldview.

Conference report

The project I shall be working on during my stay in Japan this time, my research will focus on En no Gyōja (行者) En the Practitioner, or En the Ascetic), a 7th century charismatic figure considered to be the founder of Shugendō. Enno Gyōja’s existence except that he was exiled for potential threat to the throne. Shugendō, though present at all social levels and throughout the country, has never been considered one of the major Japanese religious currents. Further, since it was forbidden under the Meiji restoration and only rehabilitated from there to the relation between religion and medicine, especially holistic medicine.

UCSB has been a dream destination for me for a very long time, already while Allan Grapard was still teaching here, then when I learned that Fabio Rambelli, who has become a close friend over the past two years, had been appointed by the United States for both me and my family and all us from there to the relation between religion and medicine, especially holistic medicine.

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CONFERENCE REPORT

JUNE 13-15, 2016

Presenters:
Fabio Rambelli (organizer), UCSB
Allan Grapard (keynote speaker), UCSB (emeritus)
Stéphane Huelki (keynote speaker), Bukkyō University (Kyoto)
Abe Yasutari, Nagoya University
Jane Aleszewski, SOAS (London)
Katherine Saltzman-Li, UCSB
Mark Teuswelen, Oxford University
Saitō Hideki (keynote speaker), Bukkyō University (Kyoto)
Ito Satoshi, Ibaraki University (Mito)
Kanazawa Hideyuki, Hokkaido University (Sapporo)
Kawamura Kyōsuke, National Museum of Japanese History, Saku
Tom Kim, DePaul University
Max Moroer, Barnard College at Columbia University
Ōsada Fumi, Meiji Gakuin Women’s University (Sendai)
Katherine Saltzman-Li, UCSB
Bernhard Scheid, Austrian Academy of Sciences, Vienna
Garney Sekimoto, SCMAS (London)
Emily Simpson, UCSB
Mark Teuswelen, Oxford University

In addition, several scholars and graduate students from other institutions attended and actively participated in the conference’s discussions.

Conference website: http://www.eastasian.ucsb.edu/seareligion/
Press release: http://www.news.ucsb.edu/2016/01/05/filshinto-sea-change
The Reinventing ‘Japan’ Research Focus Group: Year 4

ann-elise lewallen

ABOUT

In its fourth year the Reinventing Japan RFG introduced several innovative approaches to contemplating Japan. Through our “Methodology of the Margins” approach, we carried out several strategies for publishing and conference presentations as well as time management and organization.

During 2015-2016, we met eighteen times. We continued to meet bi-monthly and to offer the graduate-level colloquium (HIST/JAPAN 287/4); concurrently with our RFG meetings. Students were eligible to enroll in the course for a total of four units over three quarters (2-1-1), and as a result, attendance at all of our colloquia and visiting speaker events has significantly increased (averaging 25-40 attendees at the guest speaker events). Eight of the colloquia focused on discussions of works-in-progress from graduate students and faculty in EALCS, History, Art History, Religious Studies, Film & Media Studies, and Taiwan Studies. Each of the advanced students presented conference papers of publications in progress, while junior students authored reports on the visiting speakers.

We were also fortunate to host five visiting speakers: Laura Niers (History, U of Tennessee); Eric Rath (History, U of Kansas); Mark Winchester (Japanese Studies/Intercultural History, Kanda International U); Daniel Aldrich (Political Science, Northeastern U); and Ramona Bajema (PhD. in Ethnomusicology, Columbia U). Faculty and graduate students from a wide range of departments attended, including many who are not represented in our regular RFG meetings, such as Black Studies, Global Studies, Environmental Studies, Anthropology, Ethnomusicology, Political Science, Center for Nanoscience in Technology, Sociology, and Chicana@ Studies. Each visiting speaker also took part in a special lunch with graduate students enabling students to discuss research interests and network on an informal level.

For the 2016-2017 year, co-convenors Katherine Saltzman-Li (EALCS) and Kate McDonald (History), will draw from their expertise in Japan’s 5/11 disasters, to around 1600. The argument that the modern was not all radical change and that the early modern (1600-1868) held more than just for Nanoscience in Technology, Sociology, and Chicana@ Studies. Each visiting speaker also took part in a special lunch with graduate students enabling students to discuss research interests and network on an informal level.
"William Fleming" - continued from page 27

Modern Japan," which explores the rise of intellectual curiosity in the Edo period and compares this with parallel transformations in early modern Europe during the age of discovery. Each week is devoted to a different topic—travel, the body, natural history, performance, the erotic, and so forth—and in place of conventional assignments I have students complete "problem sets" that allow them to learn to use various reference materials, particularly electronic resources, and which give them a sense of how academics go about their research and create original scholarship. I'd like to rework this course, possibly for a larger enrollment or for a lecture format, and introduce it to our departmental offerings.

In deciding to come to UCSB, what made EALCS an attractive new professional home for you? It might come as a surprise to some people, but to the best of my knowledge there is nowhere else outside of Japan with so many faculty in early modern Japanese studies. It's incredibly exciting to be at a place with a theater scholar (Katherine Saltzman-Li), an historian (Luke Roberts), an art historian (Miriam Wattles), and a scholar of religious studies (Fabio Rambelli) all studying early modern and premodern Japan from their various perspectives. UCSB was also Haruko Iwasaki's home for many years, and her research on Edo fiction has had a great impact not only on my own understanding of the field, but also that of my dissertation adviser, Adam Kern, who studied with her as a graduate student.

Another thing that makes UCSB so attractive is the relative diversity of the student body. I remember reading somewhere that we have among the highest rates of students who are the first in their family to go to college. The university where I taught before has a lot of work to do in this regard, and I'm very happy to be at a place that has such a positive social impact in this and other ways.

On a more personal level, UCSB and Santa Barbara are obviously great places to live, to be outside, and to enjoy nature and the physical environment. I grew up mostly on the East Coast, but I spent my high school years in the Bay Area (where my classmates included James Franco). I am enjoying being back in California again.

Welcome back to California and to EALCS, Professor Fleming!

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**Department of East Asian Languages & Cultural Studies**

Humanities and Social Sciences Building

University of California

Santa Barbara, CA 93106-7075

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