

Sinology and Oriental Studies in Keijō and Taihoku Imperial University: The Human Networks, Academic Genealogy, and Imperial Knowledge*

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Abstract

Keijō Imperial University was established in 1926 and Taihoku Imperial University was established in 1928. Since then, they were at the heart of modern scholarship and continues to influence Korean and Taiwanese academe even after their liberation. This paper demonstrates the birth of Sinology

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in the Japanese mainland and its expansion to colonies focusing on the academic genealogy and networks of Japanese professors. Keijō Imperial University produced a continuous stream of functional intellectuals who were adapted to colonial rule. To promote studies that were helpful to the government, Keijō Imperial University invited capable Japanese professors and supported them in many aspects. For professors to work in outer lands' imperial universities were regarded as an "opportunity" for their academic careers, and Imperial Japan gave them the "opportunity" with academic missions for the nation. The formation of academic knowledge and higher education in colonies were born under these circumstances. This paper suggests that the academic genealogy and human networks of Japanese scholars may contribute to understanding colonial knowledge and the development of modern knowledge in East Asia.

Key Words: Keijō Imperial University, Taihoku Imperial University, Imperial Japan, Imperial knowledge, Colonial studies, The birth of sinology in Japan and Korea

1. Introduction¹⁾

After the First Sino-Japanese War (1894-1895), Taiwan became Japan's first overseas colony as a part of the Japanese empire's general policy of southward expansion. In 1910, as a result of the Japan-Korea Annexation Treaty, Korea became the second colony of the Japanese empire. During that period imperial Japan established imperial universities in Korea (1926) and Taiwan (1928).

The modern era in Asia was a period of major upheaval and transformation. The impact of modernization, war, and Japanese colonization inevitably resulted in non-objective interpretations by Asian scholars of the political and economic relationships that emerged among the nations of the region. This has been particularly true concerning the problematic relationship between colonial Korea and imperialistic Japan in the modern era. This paper aims to examine to track the academic genealogy of imperial universities in Japan and its colonies focusing on these questions; why Japanese scholars decided to teach at the imperial universities in Korea and Taiwan, the kind of research they conducted in the colonies, and their roles.

The imperial universities were established to meet a dramatic increase in demand

1) This chapter and chapter 3 are partly based on Lee, Hyojin, "Sinology and Oriental Studies within Modern Academism: Keijō and Taihoku Imperial University," *Proceedings of the 5th EU Workshop at the University of Leuven*, March 2014, pp.20-30.

for modern Western scholarship and education for a large number of people in an age of modernization (Amano 2009, 165–66). The process of creating the imperial university system started on April 12, 1877, when Tokyo Kaisei Academy merged with Tokyo Medical Academy to become Tokyo University. On March 1, 1886, Tokyo University merged with the Imperial College of Engineering by imperial decree, thus enabling the establishment of the Imperial University and initiating the beginning of Japan’s modern university system. In June 1897, when Kyoto Imperial University was established, the name “Imperial University” was changed to “Tokyo Imperial University.” The model chosen for Japan’s imperial universities was the university system of Germany. Mori Arinori (1847-1889), who was Minister of Education, believed that German universities were not only “national universities” but were of the highest academic standards and the most progressive in terms of organization, making them penultimate models of education (Amano 2009, 92). They also followed the German universities’ chair system.²⁾

The Japanese government built nine imperial universities by the end of the war. Tokyo Imperial University (1886) was followed by Kyoto Imperial University (1897), Tohoku Imperial University (1907), Kyushu Imperial University (1911), Hokkaido Imperial University (1918), Keijō Imperial University (1926), Taihoku Imperial University (1928), Osaka Imperial University (1931), and Nagoya Imperial University (1939). Of importance here are the two universities built in the colonies: Keijō Imperial University and Taihoku Imperial University, which were built in Seoul, Korea, and Taipei, Taiwan, respectively.

Sinology in Korea and Taiwan was not simply research designed for understanding China but for understanding East Asia in general. As can be discerned from the case of Keijō Imperial University, research conducted on China in Japan contrasted with research that was carried out in Korea in that the latter included Korean studies. Being conducted in the colonies, research by definition was done mainly by Japanese scholars. Thus, researching the history and the human networks of Japanese sinology in the modern period is a way to understand the academe in colonial Korea. Therefore,

2) For more information about the similarities and differences of German and Japanese universities, see Bartholomew, James R. “Japanese Modernization and the Imperial Universities, 1876-1920.” *The Journal of Asian Studies* 37, no. 2, 1978, 251–71.

this paper will observe the establishment of Keijō imperial university comparing with another *gaichi*'s imperial university in Taiwan.

2. Establishment of Keijō and Taihoku Imperial Universities

The founding of Keijō Imperial University was based on the Japanese Ordinance of Universities (*Daigakurei*). What is of particular importance is the first article of the ordinance in 1918:

Article 1

Universities will teach the theory and application of scholarship necessary for the nation, and with the objective of researching these principles, must at the same time take heed to cultivate human character and foster a national spirit.

In 1924 Keijō Imperial University adopted Japan's imperial university model. In 1924 a two-year university preparatory school was inaugurated. Two years later, in 1926, most of the first group of preparatory students graduated and proceeded to become the first group of students to take regular academic courses. The university consisted of a faculty of law and literature and a medical faculty of medicine. The university continued to be comprised of these two faculties until the faculty of science and technology was established in 1941. This aspect of Keijō Imperial University was different from other imperial universities. Very few other universities had such a small number of faculties. There were twenty-three courses in the faculty of law and literature that opened in 1926 (four courses related to law; and nineteen related to humanities), while there were twelve courses in the faculty of medicine. Between 1929 and 1942 there were 1219 Japanese graduates and 727 Korean graduates, i.e. 63% Japanese 37% Korean, for giving a total of 1946 students. Graduates from the faculty of law and literature went on to become government officials, school teachers, and bank and company employees (Chōng 2002, 152-53).

Taihoku Imperial University was Japan's seventh imperial university. In 1928 it opened with two faculties, the faculty of literature and politics and the faculty of agriculture and science. In 1936 a faculty of medicine was opened, and in 1943 the faculty of agriculture and science was split into two separate faculties. At the same time, a faculty of engineering was also established. There were four departments in the faculty of literature and politics: philosophy, history, literature, and political science. It can be seen that the phenomenon of a small number of Taiwanese students continued from the time of admission. In the case of liberal arts, many Taiwanese students went on to universities in Japan, such as Tokyo Imperial University and Kyoto Imperial University. After graduation, the Japanese became government bureaucrats and university teachers, and the Taiwanese became doctors and lawyers (Ōu 2011, 112; Wu, Chen, and Wu 1989, 122).

〈Table1〉 Lectures at Keijō Imperial University (faculty of law and literature only)

Constitution, Administrative Law	Art, Art History
Civil Law, The Civil Procedure Code	Education
Criminal Law, The Criminal Procedure Code	Sociology
Economics	National (Japanese) History
Politics, Political History	Korean History I, II (<i>Chōsenshi</i>)
Roman Law	Oriental History (<i>Tōyōshi</i>)
Philosophy, History of Philosophy	National (Japanese) Language and Literature
<i>Shina</i> Philosophy	Korean Language and Literature I, II (<i>Chōsengogaku Chōsenbungaku</i>)
Ethics	<i>Shina</i> Language and Literature
Psychology	Foreign Languages and Literature
Religious Studies, History of Religion	

〈Table.2〉 Initial Courses in the Faculty of Literature and Politics at Taihoku Imperial University

Constitution	Western literature
Administrative law	National (Japanese) history
History of political science	Oriental history (<i>Tōyōshi</i>)
Philosophy of law	History of the South Pacific
Economics 1	Oriental philosophy (<i>Tōyō tetsugaku</i>)
Economics 2	History of philosophy
Civil law	Oriental ethics (<i>Tōyō rinrigaku</i>)
Criminal law	Western ethics
National (Japanese) language and literature	Psychology
Oriental literature (<i>Tōyō bungaku</i>)	Pedagogy and history of education

There were courses in Korean history (*Chōsenshi*) and Korean language and literature (*Chōsengogaku Chōsenbungaku*, levels one and two) at Keijō Imperial University that was not offered at any other Japanese imperial universities. Besides courses in Oriental history (*Tōyōshi*), there were also courses in the Chinese language (*Shinagogaku*) and literature, and Chinese philosophy (*Shina tetsugaku*). Considering the small size of the university, the variety of courses in these subjects indicates that they were a major focus. The establishment of such courses reflected the pronouncement of the first president of the university, Hattori Unokichi (1867-1939, First President from April 1926 to July 1927), that the mission of Keijō was to “become an authority in research on Oriental culture.”

The Imperial universities in naichi (mainland) Japan each have their own particular characteristics to some degree. It is only natural that this university, being in Korea, should also have its own character. Korea is an ancient land where has profound relationships with China on one side and with the Japanese mainland on the other side. Leaving all other factors aside for a moment, I believe that even if we look only at issues related to the culture of the Japanese mainland, the solutions to not a few of these cultural issues can be brought to light through research on Korea; issues relating to Korea can also generally be elucidated through research on China. I believe the mission of this university is to carry out research on the relationship with China on the one hand and with the Japanese mainland on the other through the many broad mutual aspects with Korea and to become an authority in research on Oriental culture. Pursuing this mission effectively requires utilizing the motive power of the Japanese spirit and we must progress by using the power of the scholarship that is advancing daily. Similarly, I believe that the first article of the Japanese Ordinance of Universities requires that we be able to comply with the intention of the imperial court to promote learning within and to contribute to the promotion of world culture without. According to the article.

Universities will teach the theory and application of scholarship necessary for the nation, and with the objective of researching these principles, must at the same time take heed to cultivate human character and foster a national spirit.

The two letters of *Kok-ka* (nation), which is clearly stated repeatedly in Article 1 of the *Daigakurei* that I just read, should always stay in your mind, students. (Hattori 1926, 3-4)

The second president Matsuura Shigejirō (from July 1927 to October 1929) also emphasized the mission of Keijō Imperial University.

According to the Japanese Ordinance of Universities, universities have two clear missions. One is that as centers of scholarship, universities themselves should investigate principles and contribute to the progress and development

of scholarship. The second is that as the pinnacle of institutions of vocational education, universities should foster capable human resources in all areas of society. That is, at the same time that the university serves as an institution of scholarly research, it is also in essence the best of educational organizations. In terms of the first mission, the university is the core of the spiritual world on the peninsula of the nation. In particular, considering the establishment of the university, we naturally will not be negligent in devoting ourselves to the study of various academic fields. We will especially pour our efforts into the mission of academic research on Oriental culture as well as the specific images of Korea's society and economy and other related areas of research to fully utilize our special character as a Korean university (Matsuura 1929).

Taihoku Imperial University also offered a unique course in the history of the South Seas, as well as courses in Oriental ethics (*Tōyō rinrigaku*) and Oriental literature (*Tōyō bungaku*). The first president of the university, Shidehara Taira (1870-1953, First President from March 1928 to September 1937), advocated the importance of the faculty of arts and literature as well as the importance of “knowledge in humanities concerning the Orient, particularly the South Seas.”

Survey and research on civilizations of the South Seas should actually be called a requisite of the era. Taiwan here is the most convenient location for pursuing research and surveys in this region.

Taiwan is the only foothold in the territory of Japan that can take the lead in the South Seas. It has tremendous value both in terms of the humanities and the sciences. Taiwan not only extends into the tropics but vertically, there is a temperate zone and even a frigid zone. Thus, in terms of research in botany, zoology, medicine, meteorology, and myriad other fields in the natural sciences, Taiwan provides a rare contrast with other areas in the world. Observed horizontally, in the east is the Pacific Ocean and the peoples who live there; going farther south from the west there is a plethora of peoples in South China and the South Sea Islands. Taiwan is situated in the middle of these ethnic peoples and embraces a variety of cultures. Further, the Japanese people are in a position whereby they must develop this region;

looking at the progress of scholarly pursuit, we have the feeling that among them are old friends that we are happening to come across. Thus, Taiwan presents a rare opportunity for research in ethnology, linguistics, literature, history, and a variety of other fields in the humanities. (Shidehara 1926, 25–26)

As Matsuura pointed earlier and many scholars already argued, those imperial universities were rather a research institute than an educational one (Wu, Chen, and Wu 1989, 124). Accordingly, they had their own special purpose of researches, which is the justification and produce useful knowledge for Japanese colonialism. This phenomenon remarkably appeared in the oriental studies of Keijō Imperial University and science researchers at Taihoku Imperial University (Zaiki and Tsukahara 2007; Kim 2007; Wu, Chen, and Wu 1989).

As should be apparent from the above, the Japanese government adopted the new academic style of the West while at the same time substituted modern Chinese studies and Korean studies for traditional *kangaku*. Reversing the prioritization of existing Oriental knowledge about China, the government attempted to shift to the knowledge of Oriental history and philosophy in East Asia.³⁾ Accordingly, the government maximized the geographic importance of the colonies to develop curriculums and provided tremendous material support and personnel.

3. Birth of Sinology in Japan, and its expansion to colonies

This was a period in Europe when there was a sudden rise in scholarship, including Egyptology, Indology, and Japanology, designed to understand scientifically the region and cultures of Asia. European research was conducted on all aspects of culture, including the regions' languages, philosophies, religions, literature, and customs. In other words, the research took an etic approach that included Sinology (Yamada 1999, 9–10).

3) *Tōyō* 東洋 is not including Japan. The history of the concept of *Kangaku* and *Tōyōgaku*, see the Ryu, Junpil. "Establishment of 'Liberal Arts College' and Organization of Department of The Tokyo University in Early Modern Japan: With a Focus on the Departments of Japanese Studies and Oriental Studies during the Meiji Period." *Cogito* 65, 2009, pp.199–234.

Japan's modern Sinology began in the early Meiji period. The concept of *Shinagaku*, translation of the Western term, Sinology, as well as the concepts of Chinese philosophy (*Chūgoku tetsugaku/Shina tetsugaku*) and Chinese literature (*Chūgoku bungaku/Shina bungaku*) became established around 1900 (Yamada 1999, 70). In contrast to traditional Japanese China studies (*kangaku*), which was a practical method to utilize Confucian thought as a political and ethical system and was aimed at mastery of Chinese poetry, European Sinology was used to analyze and elucidate the regional culture of China (Yamada 1999, 9–10).

The European educational system was seemingly superimposed on the Japanese system, but in fact, the concepts of Western studies (*yōgaku*), national Japanese studies (*kokugaku*), and Chinese studies (*kangaku*) continued to exist intact from the Edo period. Thus, both Japanese (national) history and Chinese history were taught within Japanese and Chinese courses as secondary subjects. That is, there was a clear distinction between the concepts of Chinese history (*Chūgokushi*) as traditional Chinese studies (*kangaku*), Western studies, and traditional Chinese studies. In 1889, the field of Chinese studies became independent at Tokyo Imperial University, but even at this time it was still a course within Chinese classics and did not become a separate major in Chinese philosophy within the philosophy department until 1904.

In 1877, when Tokyo University was established, there was a department of Japanese and Chinese literature...From the fact that there was an ultra-nationalistic repulsion toward the decline in national Japanese studies and traditional Chinese studies and the rise in popularity in Western studies in the early Meiji period, it is clear that the establishment of a faculty of Japanese and Chinese literature was intended...In 1904, Sinology established as a course within philosophy was given the course name of Chinese philosophy within the faculty of philosophy. At the same time, this could be called the beginning of a tendency toward modern trappings that overlaid Chinese philosophical research, which had gone by the name of traditional Confucianism or Chinese studies. (Sakade 1994, 20–21)

According to Tanaka, *kangaku* can be seen as the study of *chugoku*; it was replaced by *tōyōshi*, the study of *shina* (Tanaka 1995, 17).

Shina is the Japanese appellation for China most commonly used during the first half of the twentieth century. Throughout much of Japan's modern period various groups used *Shina* to emphasize difference: nativist (*kokugaku*) scholars, for example, used *shina* to separate Japan from the barbarian/civilized or outer/inner implication of the term Chugoku. ... and in early-twentieth-century Japan, *shina* emerged as a word that signified China as a troubled place mired in its past, in contrast to Japan, a modern Asian nation. (Tanaka 1995, 3-4)

Tokyo and Kyoto Imperial Universities produced graduates versed simultaneously in traditional Chinese studies education and modern Sinology through this process. Unlike university education today, fewer than ten students were majoring in Chinese philosophy. Since they attended frequent small-scale lectures, the students developed close relationships with their professors. Tokyo Imperial University published a philosophy journal entitled *Tetsugaku zasshi*, resulting in lively academic interaction.

Most of the graduates worked as teachers of higher education and some were appointed at the newly-established universities as they continued their research. When the imperial universities were built in Korea and Taiwan, teachers were appointed based on recommendations from their professors and superiors at the universities from which they graduated. Along with the movement of the graduates, the Japanese-centered sinology expanded and implanted in East Asia.

According to Umakoshi, there were four reasons that the Japanese government established its imperial university in Korea: First, political change in cultural policies by the Japanese Government-General. Second, Korean students' demands for institutions of higher learning after the establishment of the University Ordinance (*Daigakurei*) in Japan in 1918. Third, to deflect the national education movement by patriotic Korean leaders to establish their own private university, and to reduce the number of studies abroad other than Japan. Lastly, the demands of Japanese living in Korea for institutions of higher education (Umakoshi 1995). Abe insisted that the establishment of Keijō Imperial university was to help strengthen the colonial educational system and also to correspond in part to the rising demand for education for Koreans after March 1 Movement, and the People's University campaign was

impacted a lot (Abe 1971). Focusing on the Keijō Imperial University's role as a research institution, however, Keijō Imperial University was criticized that it was established for producing colonial knowledge and systematizing the colonial view of history (Sin 2012). Jung argued that the studies on Oriental culture at Keijō Imperial University were to demonstrate the position of Japan, where lead the Oriental culture (Jung 2019, 290–91).

Studies on “Oriental culture and history” is the most important keyword to get to the core of Keijō Imperial University’s position and the significance of researches there. It is clearly shown by the curriculums, speeches of presidents, and the performances of the professors. When the Keijō Imperial University was established, the Japanese imperial universities adapted the “scientific” method and reformed the traditional *Kangaku*, and took out the *Shina* (China) from it. Doing this, they observed *Shina* as a “completed and the past” history and culture (Jin 2010, 321). Systematically, they were ready to study/deal with their colonies’ traditional oriental studies as area studies, and it was the academic base of their extension to the East Asian continent.

4. Academic Genealogies and the Human Networks of Keijō and Taihoku Imperial University

Sinology in Korea and Taiwan was not simply researched for learning about China but had the character of being research in East Asia. Indeed, the Sinology in Keijō Imperial University was different from the Sinology conducted in Japan. The former included Korean studies as part of the East Asian research exchanges carried out in East Asia. On the other hand, because such research was conducted in the colonies, it was led mainly by the Japanese; there were very few opportunities or support for Taiwanese and Koreans to actively participate.

As we read from the speech of Hattori, imperial universities had their mission for the Japanese nation at birth.⁴⁾ Many Japanese educators were sent as official

4) See Duke, Benjamin C. *The History of Modern Japanese Education: Constructing the National School System, 1872-1890*. Rutgers University Press, 2009.

observers to universities in foreign countries and to study Western education before their appointments at Keijō Imperial University. For example, Takahashi Tōru, before becoming a professor of Korean language and literature, received an order to go to countries such as Britain, Germany, and Austria. Sato Kiyoshi, who was a professor of foreign languages and literature at Keijō Imperial University, also studied in Britain on a government scholarship.

Hattori had the authority to appoint professors from Japan, and he chose professors who were closely connected to him (Lee 2017, 64–71). These academic genealogies are obvious in *Shina* Philosophy major. Hattori's pen name was *Zuiken* 隨軒, and Takata Shinji, the professor of Keijō Imperial University's preparatory school, later additionally held the position of assistant professor at Keijō Imperial University, was *Tōken* 陶軒. Hattori appointed his student from Tokyo Imperial University, Fujitsuka Chikashi (1879-1948), to be a chair of the *Shina* philosophy course when the university opened and his pen name was *Sōken* 素軒. *Iken* 維軒 is a pen name of Katō Jōken, who was the former student of Fujitsuka and became the assistant professor after Takata.⁵⁾ Needless to say that they were all the graduates of *Kangakuka* or *Shina* philosophy at Tokyo Imperial University. In the case of Takeo Uneko, he worked as an assistant association and studied under Fujitsuka Chikashi at Keijō Imperial University, after he became the librarian in Mantetsu-Dairen Library in 1929 (Azuma 2018). Their networks were piercing all the universities inner-and outer lands of the Japanese Empire.

Some professors were appointed by their knowledge and experience in Korea and their researches were supported by the Japanese government. Takahashi Tōru advocated Japanized Confucianism (*Hwangdo-Jugaku*), which emphasized loyalty and filial piety to the Japanese emperor. He also worked as a part-time employee for the Japanese government. Akamatsu Chijō received research funds from the Imperial Academy 帝国学士院 to research Korean shamanism with Akiba Ryu. He also researched Manchuria and Mongolia 滿蒙 with funding from the Department of Cultural Affairs within the Ministry of Foreign Affairs in Japan. Oda Shōgo and Imanishi

5) Young-mi Park pointed the descending pen names in her presentation "Takada Shinji: Kangaku kara shinagaku, soshite Chūgoku-gaku e" at the Society for Cultural Interaction in East Asia the 10th General Assembly and the 10th Annual Meeting 2018 in Hong Kong.

Ryū were members of the Korean History Compilation Committee (*Chōsen-shihenshūkai*) and researched Korean history under the auspices of the Japanese government. In other hands, some professors were rather scholars than an officer and left prominent researches such as Ogura Shinpei, who was a professor of the Korean language, and Fujitsuka Chikashi, who was a professor of Chinese philosophy. They had mainly used empirical methods in their research on the Korean language and Confucianism. But still, they had involved in the missions of the Japanese Government-General's social education projects; Giving lectures, interviews, publishing short articles for the public, etc.⁶⁾

Shidehara, the first president of Taihoku Imperial University, also had authority over hiring professors. He graduated from the Department of National History, Tokyo Imperial University in 1883. Shidehara was a friend of Takio Izawa (1869-1949), who was the 10th Governor-General of Taiwan between 1924 to 1926. Takio appointed Shidehara with plenty of experience in education in Korea. Not the same with Hattori, Shidehara worked as a president for ten years and could more closely relate to the education system and administration. Shidehara invited his junior Toyohachi Fujita (1869-1929) as the first Dean of the Faculty of Literature and Politics (*Bunsei*) as well as a professor of oriental history course (Fukui 1982). As a result, many professors in the Faculty of Literature and Politics at Taihoku Imperial University were graduates from Kyoto Imperial University.

Both Hattori and Shidehara had a wealth of educational experience and experience studying abroad in Europe and the United States, and also had a strong influence on the appointment of professors at the time of establishment. Hattori was recognized for his educational experience and school management experience in China, and Shidehara was recognized for his educational practical experience in South Korea, and he was assigned the role of initiating a new academic style of the colonial imperial

6) The influence of research done by Japanese scholars on Korean studies was later evaluated by Korean scholars themselves. As mentioned earlier, research conducted by Japanese professors at Keijō Imperial University had strong imperialistic characteristics, so Korean scholars largely criticized their works. Because the works by Japanese were influential and organized, Korean scholars in the 1930s reacted by starting their own homegrown Korean studies movement (*Chosōnhak Undong*) in order to counter and correct Japanese scholars' distortions and to develop their own Korean studies field.

university. Noteworthy, they utilized full personal connections to invite prominent scholars and recruited a wide range of human resources. Furthermore, appointed professors called their juniors and students to Keijō and Taihoku Imperial University to expand the route for hiring professors (Lee 2016, 33). Some were even appointed to Taiwan and Manchuria after their careers in Korea. The experiences in both imperial universities in outer land proved a turning point in their careers; Not only they could attain the position of expert in Korean studies by earning degrees in the subject, but also could continue their academic genealogy in the mainland of Japan. Consequently, many of them could become professors at Tokyo University after their careers in the outer land.

5. Conclusion

As the First Article of *Daigakurei* demonstrates, imperial universities had the role of not only being educational institutions but also academic institutions under the Japanese government. Furthermore, Keijō Imperial University, which was a colonial imperial university that worked as a center of Oriental studies, conducted Korean studies with a political/academic motive for the Japanese mainland.

This paper examined the human networks and academic genealogy of Japan's imperial universities focusing on oriental studies and Sinology. *Kangaku* was no longer a study on Chinese classics and it transformed in many ways while adapting the western university system. Sinology was taken as a method to strengthen Japanese nationalism and, it was born as a concept for distinguishing Japan and other Asian nations. These new academic categorizing and expansion made Japan produce and dominate the hegemony of knowledge in its colonies. This expansion was connected to their plan of expansion to China as Hattori said "issues relating to Korea can also generally be elucidated through research on China."

Despite the systemic changes of Sinology, the people inside the system were invariably continued. Therefore, it is inevitable work to demonstrate the human networks and academic genealogy of the Japanese processors for enlarging understand of the

academy in outer lands' imperial universities. Keijō Imperial University produced a continuous stream of functional intellectuals who were adapted to colonial rule. To promote studies that were helpful to the government, Keijō Imperial University invited capable Japanese professors and supported them in many aspects. Japanese academics received the training they needed to become experts in the colony's scholastic world. Since there was a special focus on Oriental studies, these scholars actively published works related to the field. This situation naturally gave them the advantage over Korean academics in Korean and Oriental studies.

For them, newly established imperial universities in outer land were an "opportunity" for their academic careers, and Imperial Japan gave them the "opportunity" with academic missions for the nation. The formation of academic knowledge and higher education in colonies were born under these circumstances. This paper suggested that the academic genealogy and human networks of Japanese scholars may contribute to understanding colonial knowledge and the development of modern knowledge in East Asia.

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