

# ANNUAL REPORT ON ACADEMIC PROJECTS AT THE NANZAN INSTITUTE

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*The following short report gives a concise overview of the recent (past, present, and future) major research projects undertaken by the Nanzan Institute for Religion and Culture, and a brief outline of their results.*

**T**HE NANZAN *Bulletin* has always included reports of this or that research project carried out by the Nanzan Institute for Religion and Culture, but this year it was decided to present a succinct overview of all our current long-term, large-scale projects: those that have just finished or are wrapping up, those that are ongoing, and those that have just started or are in the pipeline for the future.

## **It's a Wrap (Almost):**

### **GPSS and the Sourcebook on *Japanese Philosophy***

The final international conference of the Global Perspectives on Science and Spirituality project, on the theme “Brain Science and Religion: Some Asian Perspectives” was held at Nanzan in November 2010 (for details, see the report by Alena Govorounova in last year’s *Bulletin* [34: 8–76]). Updated papers from this conference by IRIKI Atsushi, CHAN Ying Shing, FUNAHASHI Shintarō, William WALDRON, Sangeetha MENON, and Bernard SENEAL, plus an additional essay on *kokoro* by Thomas KASULIS, are in the final stage of editing and layout, with the hope that the publication will see the light of day soon after this *Bulletin*. Hard copies will be made available upon request, and the entire volume will be posted open access on the Nanzan web site. The GPSS Japanese blog and its archive is still online (<http://gpss-japan.cocolog-nifty.com/blog/>), though future activity by the Nanzan Institute in the area of brain science and religion remains undecided.

Another long-term project that is soon to come to fruition is the sourcebook on Japanese philosophy, edited by James Heisig, Thomas Kasulis, and John Mar-

aldo, to be published in June 2011. This massive volume reflects years of work by scholars from every corner of the world in the field of Japanese philosophy, and redefines the landscape of what philosophy is or can be. Earlier in this *Bulletin* (pp. 9–23) James Heisig gives an insider’s perspective on how the project originated, developed, and finally reached completion.

### **Keep on Keeping On: Pentecostalism and Charismatic Movements in East Asia**

The Nanzan Institute is currently in its second year of a three-year plan to study charismatic movements in East Asia. The “Statement of Purpose” for this research project is a concise explanation of our goals:

This project will focus on “Pentecostalism and Charismatic Movements in East Asia,” particularly in Japan and Korea. Pentecostalism (along with Christianity in general) has been very successful in Korea, yet (in striking contrast) not so in Japan. This project aims to clarify the actual state of Pentecostalism and charismatic movements in Japan and Korea (transplanted from the West as well as indigenous forms), and to analyze the differences between Japan and Korea as well as from similar movements in the West. This will involve examining the actual state of Pentecostalism and charismatic movements in these two societies, as well as “transnational” phenomena such as Korean Pentecostalism in Japan, Pentecostalism among Japanese-Brazilians in Brazil and the importation and development of these religious movements among Japanese-Brazilian immigrant workers in Japan.

This will allow for a transnational and transcultural examination of the subject. In addition, charismatic/shamanic activities (such as glossalia, healing, and exorcism) are an important part of the religious traditions of Japan and Korea. An essential aspect of the project will be to examine the relationship with and influence of traditional charismatic activities on Pentecostalism in these cultures, as well as the role of charismatic religion in Japanese and Korean society.

An opening colloquium on this subject, which was relatively unfamiliar to many Nanzan Institute members, was held on 24 July 2009, with a presentation by NAKAMURA Tomotarō (Sophia University) on “Catholic Charismatic Renewal in Japan: Its History and Status Quo.” The colloquium revealed that this was a subject quite different from the usual fare at the Nanzan Institute, and would require attention from various perspectives.

Over the next year a number of colloquia were held to help define the parameters of the subject:

- 18 February 2010: IKEGAMI Yoshimasa, Komazawa University?, “The Genealogy of the ‘Holy Spiritists’ in Modern Japan: The Early Years of the ‘Holiness Movement.’”
- 10 June 2010, YAMADA Masanobu, Tenri University, “The Dekasegi and Pentecostal Movements: The Case of the Brazilian Protestant Churches.”
- 30 September 2010: SUZUKI Michitaka, Okayama University, “Icons and Shamanism?”
- 15 October 2010, FUCHIGAMI Kyōko, Keio University PhD, “The Development of the Prayer-Center Movement in Pentecostalism.”

An international English workshop on “Pentecostalism and Charismatic Movements” was held on 20–21 January 2011, with presentations by the following international scholars:

1. Rafael SHOJI, Pontifical Catholic University of Sao Paulo, “Brazilian Pentecostalism in Japan: Tropical Plants in the Swamp (The “Rush Hour of Spirits” in Brazil from the 1980s).”
2. Alena GOVOROUNOVA, Kansai University, “What is Specifically Russian about Russian Pentecostalism? Examining Historical, Socio-Economic, and Cultural Peculiarities of the Pentecostal/Charismatic Movements in Russia.”
3. Andrew Eungi KIM, Korea University, “Shamanism and Korean Pentecostalism: A Convergence of Shamanism and Pentecostalism.”

The thought-provoking presentations and intense discussions led to a consensus that the theme of the final international conference on this theme should be “Shamanism and Pentecostalism in East Asia.” This conference is scheduled to be held in January 2012. In the meantime, further colloquia on the subject are also scheduled to take place during 2011.

### Coming Down the Line: Funds for Expanding International Research on Japan

A major funding proposal (Grants-in-aid for Scientific Research) submitted to the Japan Society for the Promotion of Science was approved in spring of 2011, for supporting a three-year project on “Comprehensive Research and Establishing a Center for Promoting International Research on Religion” (宗教研究の国際化推進のための拠点形成と総合的な研究史調査), under the leadership of WATANABE Manabu, Director of the Nanzan Institute (for details, see the report by Watanabe in this year’s Japanese-language bulletin, 『研究所報』 21: 3–10). The project sets up four teams of scholars to focus on the areas of:

1. The definition of Shinto (OKUYAMA Michiaki, Mark McWILLIAMS);
2. Modern and contemporary Buddhism (Paul SWANSON, HAYASHI Makoto, ŌTANI Eiichi);
3. New religious movements (WATANABE Manabu, Benjamin DORMAN, Mark MULLINS, Ian READER, Erica BAFFELLI);
4. Interreligious dialogue (James HEISIG, KIM Seung Chul, Åasulv LANDE, Henk VROOM).

The project will attempt to promote the internationalization of the study of religion in Japan through the following concrete activities:

1. Publication of research results in books and academic journals (both Japanese and Western);
2. Digitalization (PDF) of basic materials on research on religion in Japan and providing open access to these materials;
3. Participation in domestic (Japan) and international conferences; and
4. Sponsorship of international symposia in Japan.

The Nanzan Institute has a long track record in these areas of research and academic activities, and we look forward to the further expansion of our international and interdisciplinary research activities in the future.