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研究代表者	所属部局・職		氏 名	
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研究成果の概要（図・グラフは使用しないこと）				
The present project analyzes modern Japanese interpretations of the Christian concept of “God’s Kingdom” from 1875 to 1920 using journals from the microfilm <i>Collection of Modern Japanese Christian Periodicals</i>. Lately, the view of Christianity as a small minority in Japan with very limited political influence that could not but subscribe to the policies of the Japanese Empire and adjust in the face of state pressure has been challenged and a more central role of Christian arguments in the imagination, negotiation and subsequent establishment of Japan as a modern empire has been claimed (see E. Anderson’s <i>Christianity and Imperialism in Modern Japan</i>. Bloomsbury 2014). While such research still focuses on discourse in the 20th century (especially the collaboration with the state during the 1930s/40s) and its prelude in the 1890s (the so-called clash between religion and education), this projects contests that the early period (before 1889) is of paramount importance. During this period, protestant’s imaginations of God’s Kingdom already contained most ideas which later serve to conceptualize the relationship with the state in the 20th century. Choices and motivations were less restricted and anything seemed possible. In the absence of strict denominational delineations Christian converts express subjective interpretations of Christian teachings, but the concept of “God’s Kingdom” is already used to position them collectively as a nation within the new globalized context, too. In <i>Shichi’ichi Zappô</i>, i.e. the first Christian journal in Japan, references to “God’s Kingdom” appear in translations of lectures by D. L. MOODY and of pieces from W. A. P. MARTIN’s <i>Evidences of Christianity</i> (天道潮原), but most often in J. BUNYAN’s <i>A Pilgrim’s Progress</i> (天路歷程). As in the very first reference (by ATKINSON) where “God’s Kingdom” is referred to as “God’s Palace” (<i>makoto no kami no miya</i>) its invisibility or disguise (here as “house of a horse-drawn carriage owner”) and the impending punishment for those who do not recognize God and his rule in it and do not submit to it are stressed. But the concept is also relevant to the issue of temperance since moral conduct (refusing the “temptations” of this world) is seen as precondition for entering “God’s Kingdom” after death. Numerous educational tales present virtues boys, girls, women who received gratification in heaven. At the same time the concept is used to claim a distinct mission for modern Japan in the globalized world. In <i>Shichi’ichi Zappô</i>, Feb. 9th 1877, 4, the hope for “God’s Kingdom” is propagated because it “will not perish like other carnal hopes and wishes” and because it enables Japan to excel Western civilization. The biblical “The Last will be the First” characterizes the mission of Japan which must be fulfilled at the stake of her (eternal) life. And <i>Shichi’ichi Zappô</i>, April 20th 1877, 7-8, contains the first source suggesting a God-chosen geographical location within Japan which is thought to illuminate “the Supreme Lord’s performance of grace and virtue” and to				

研究成果の概要 (つづき)

symbolize “a parting of the ways of belief and non-belief, of disaster and wellbeing.” A member of the so-called Kumamoto Band calls Kumamoto (i.e. one of theaters of the Seinan War) a “place of God’s wrath and catastrophe” and compares the war to the Siege of Jerusalem. This shows how early Protestants instinctively embrace the idea of geography and history as God- God-given. They imagine the Seinan War on one level with international wars that must be endured in the hope of “God’s Kingdom” and affirm God’s will behind basically all wars of modern Japan (*Shichi’ichi Zappô* April 21st 1876, 1). (Research tends to emphasize the Russo-Japanese War as the first war with a Western nation, but this study suggests that Christians imagined all wars before it as having global importance.) An especially interesting scene is reported in *Shichi’ichi Zappô*, August 11th 1876, 4-5, where students of a Christian school present a hymn praising “God’s Kingdom” and the “King of All” to Emperor Meiji during his Japan tour. This indicates that they do not perceive a compelling contradiction of loyalties, but rather “naturally” collapse worldly empires and kings with “God’s Kingdom.” Echoes of this position can be found in K. UCHIMURA’s “Justification of the Korean War” (*The Japan Weekly Mail*, Aug. 11th 1894) but also in self-narrations uttered at the Tokyo Conference of the World Students Christian Association in 1907. Here Japanese Protestants, still minor share of the population that failed to achieve denominational unity as well as unity in action, are given the chance to claim Christian contributions to achievements in the civilizing process of Japan. On this occasion T. MIYAGAWA appeals to the young generation to contribute to the “expansion of God’s Kingdom” (*shinkoku no kakuchô*) collapsing the term with the Shintô notion of the “Land of the gods” (*Kirisutokyo Sekai*, April 11th 1907, 2).

In “Hatsuyume” (*Seisho no kenkyû*, Jan. 10th 1907) UCHIMURA as critic of the conference presents a vision for Japan alternative to that of the Congregational Church propagated in *Kirisutokyo Sekai* or *Shinjin*, i.e. the idea of a purification ritual with divine waters spreading from Mount Fuji to the West and East and resulting in the recreation of all this-worldly kingdoms into “God’s Kingdom.” It indicates his wish for a finalization of the salvation work within this world, but also his need to see Japan as naval of the world. This-worldly interpretations of “God’s Kingdom” as continued progress in evolutionary perfection of human society dominate the discourse during the 1910s until UCHIMURA’s Second Coming of Christ Movement in 1918/19 re-claims the “other world” and divine power as motivation for national morality thereby initiating a period of intensified eschatological longing in the history of Japanese Christianity.

キーワード (研究内容をよく表しているものを5項目で記入)

[indigenous Christianity] [modern Japan] [religious nationalism] [God’s Kingdom] [Pan-Asianism]

研究発表 (研究によって得られた研究経過・成果を発表した①～④について、該当するものを記入してください。該当するものが多い場合は主要なものを抜粋してください。)

- ① 雑誌論文 (著者名、論文標題、雑誌名、巻号、発行年、ページ)
- ② 図書 (著者名、出版社、書名、発行年、総ページ数)
- ③ シンポジウム・公開講演会等の開催 (会名、開催日、開催場所)
- ④ その他 (学会発表、研究報告書の印刷等)

- ①
- ② * Mira Sonntag, “Remarks from the perspective of Christian journals in modern Japan” accepted for publication in Klaus Koschorke u.a. (Eds.), “To give publicity to our thoughts”. *Journale asiatischer und afrikanischer Christen um 1910 und die Entstehung einer transregionalen indigen-christlichen ‘Public Sphere’*, Wiesbaden: Harrassowitz 2016 (total of 16 pages).
- ③ * Presentation “Remarks from the perspective of Christian journals in modern Japan” at the “7th International Munich-Freising Conference (December 12–14, 2014): Indigenous Christian Elites from Asia and Africa around 1910 and their Journals. Patterns of Cognitive Interaction and Early Forms of Trans-regional Networking” at Kardinal-Doepfner-Haus in Freising, Germany
- * (Planned/Accepted presentation at the “8th Conference on Missionary and Indigenous Christian Journals and the Making of Transcontinental Christian Networks” (July 3–5 2015) at Liverpool Hope University, England)
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