

The significance of cultural heritage protection for the East Asian community

**—In the case of university students
at Beijing, Renmin, Fudan and Shanghai Jiaotong University of China—**

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1. Introduction

Originally, the significance of the protection of cultural heritage was that "cultural heritage is the source of identity in many countries, as well as amplifying ethnic groups' consciousness ¹". However, at present, cultural heritage is becoming something that not only specific countries and peoples protect through inheritance. During Japan's rapid economic growth after World War II, an innumerable amount of cultural heritage sites and artifacts were lost. Bearing in mind the reflection of the significance of this past, activity reports stemming from international cooperation increase the profundity of cultural heritage with certainty.

The most conspicuous example of international cooperation concerning cultural heritage is the UNESCO World Heritage program. In the "Convention Concerning the Protection of the World Cultural and Natural Heritage" adopted by UNESCO at their 1972 general meeting, the following statements are contained:

The importance, for all the peoples of the world, of safeguarding this unique and irreplaceable property, to whatever people it may belong.... Parts of the cultural or natural heritage are of outstanding interest and therefore need to be preserved as part of the world heritage of mankind as

¹ Emiko kakiuchi, *Bunkazai ni kansuru Kokusai Kōryū / Kyōryoku to Sekai Isan Jyōyaku Mukei Isan Project : Bunkazai Seisaku Gairon —Bunka Isan Hogo no aratana tenkai ni mukete—*, Tōkai Daigaku Shuppan-kai, 2002., p.181

a whole.... It is incumbent on the international community as a whole to participate in the protection of the cultural and natural heritage of outstanding universal value²

In essence, the convention serves as an "international treaty that places emphasis on conveying to the next generation the importance of cultural and natural heritage throughout the world of a remarkable and universal value, and that such sites and artifacts should be protected as treasures for all of mankind³". To put it even more concisely, cultural and natural heritage sites and artifacts form the source of one's identity, as well as heighten the awareness of humanity crossing national and racial boundaries.

What I particularly want to call attention to is the case of the registration of World Heritage Site status of the Koguryo (高句麗) ruins. At first, South Korea was opposed to China applying for the World Heritage status of Koguryo, which straddles the national boundary between China and North Korea, by itself. In the end, due to South Korea throwing support behind North Korea, Koguryo was registered as two World Heritage Sites: China's section of Koguryo is called "Capital Cities and Tombs of the Ancient Koguryo Kingdom (吉林高句麗王城・王陵・貴族墓埋葬)", while North Korea's portion was registered under the name "Complex of Goguryeo Tombs (高句麗古墳群)"⁴. This instance was an issue which invited changes to national boundaries and embodied the World Heritage Convention exactly.

Nevertheless, within the discussion concerning regional integration, debate about cultural heritage protection equates to nothing. Research relating to the East Asian Community is primarily conducted by political scientists or economists; thus, scholarly

² UNESCO World Heritage Centre, *Convention Concerning the Protection of the World Cultural and Natural Heritage*, <http://whc.unesco.org/archive/convention-en.pdf>

³ National Federation of UNESCO Associations in Japan,
<http://www.unesco.jp/contents/isan/about.html>

⁴ Kazuyuki Tsuruma, *Chūgoku no Sekai Isan, Sekai Isan to Rekishigaku*, Yamakawa Shuppan-sya, 2005., pp.168-170

gains in fields such as sociology and anthropology have advanced very little⁵. Consequently, the purpose of this research is to argue that cultural heritage protection fulfills an important role in cultivating the vital common identity necessary for the construction of an East Asian Community. Through this argument, the research will contribute to sociological studies pertaining to the East Asian Community.

2. The purpose and the significance of this research

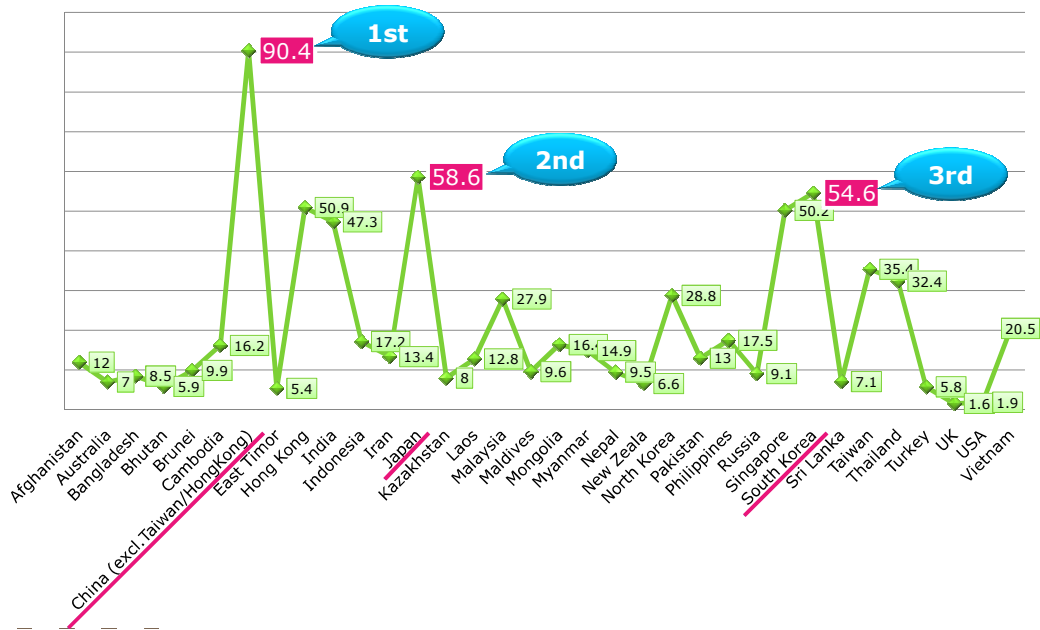
As a concrete example I will present data from students at Peking, Renmin, Fudan and Shanghai Jiaotong University of China. The number of samples of each university is 200, 200, 208 and 197. The survey was conducted by the Global COE Program in an attempt to grasp young Asian university students' current consciousness and awareness on issues such as regional integration and cooperation.

In this research, I will be using the term "Asia" for "East Asia" and "Northeast Asia". The terminology is based on the fact that the countries of ASEAN+3 (South Korea, Japan, China) are the core participants, though the larger frame of the countries included in the community of East Asia is not as clearly defined⁶. Moreover, the top three countries elicited in response to Q2 "Which countries are included in the Asia you think of?" are China – 90.4%, Japan – 58.6% and South Korea – 54.6%, which is consistent with the ASEAN+3 frame. (**Graph 1**)

⁵ Sociological research that discusses East Asian Community and regional integration from data analysis on questionnaire investigation : Shigeto Sonoda, *Higashi Asia Kyōdōtai seiritsu no Shinriteki Kiban wo saguru —Asia-jin Ishiki eno Syakaigaku-teki Approach—*, Global Institute for Asian Regional Integration (GIARI) 2007., Shigeto Sonoda, *Ryūdōka suru Asia Tōgō Kenkyū eno Syakai / Bunka Approach*, Global Institute for Asian Regional Integration (GIARI) , 2008., etc.

⁶ The Ministry of Foreign Affairs, *ASEAN Gaiyō Kiso Chishiki 2008-nendo-ban*, http://www.mofa.go.jp/mofaj/area/asean/pdfs/gaiyo_02.pdf

Q2 : Countries included in your image of "Asia"



Graph 1

Before analyzing the data, I would like to mention the limits and the significance of targets of this research. In order to obtain a proper representative of each university, data was collected keeping in mind the male/female and school year ratios of each school. So, as data on only undergraduate students were collected, this sample cannot be representative of the full student populations of China. The research is targeted at students of prestigious universities who will likely become leaders in political, business and academic circles in the future. It is expected that they will likely engage in issues of regional integration, identity and protection of cultural heritage in various ways.

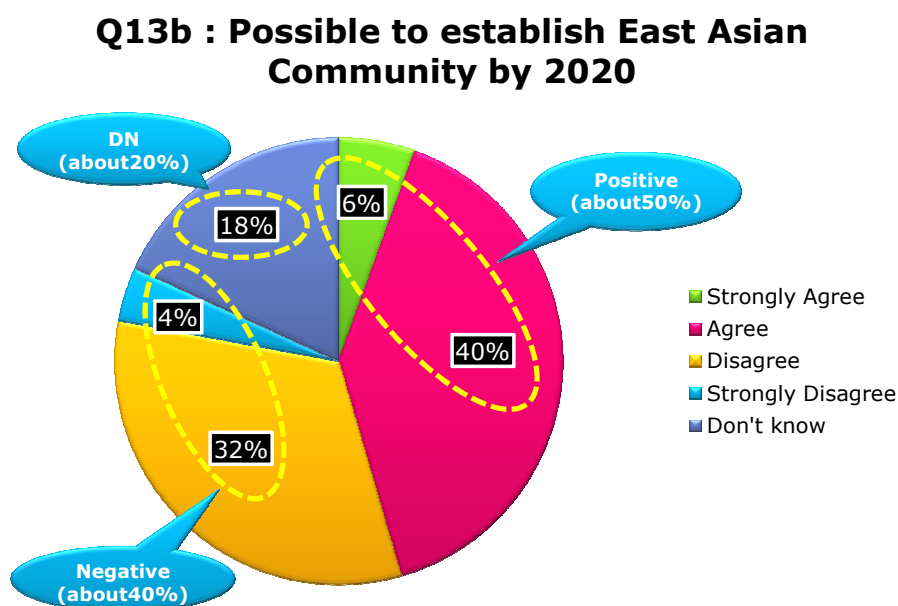
Especially, in many cases, the value of cultural heritage is discovered by outsiders or people with an understanding of other regions. In this regard, some of the students are coming from different places to enter the universities. They are likely to have an opportunity to move to some other place in the future. Therefore, it seems that they have the knowledge needed to discover the value of cultural heritage or are likely to engage in cultural heritage protection.

3. East Asian Community and problem of identity that prevents it

And now let me examine the data from Peking, Renmin, Fudan and Shanghai Jiaotong University students. First, this research will show answers to questions

regarding the construction of an East Asian Community: "The Feasibility of an East Asian Community" and "The Purpose of Establishing an East Asian Community". Next, it will show the answers to questions regarding Asian identity - "One's own Asian awareness" and "Identity with regards to Asia" - as well as the relation between "One's own Asian awareness" and "The importance of forming an Asian identity". Then, the relations between the questions concerning culture will be explored, such as: the relation between "The importance of forming an Asian identity" and "The necessity of cultural exchange within Asia", the relation between "The importance of forming an Asian identity" and "Government expenditure with regards to culture and the arts", as well as the relation between "The necessity of cultural exchange within Asia" and "Government expenditure with regards to culture and the arts". Finally, regarding questions in relation to "culture," an investigation into whether cultural heritage is recalled will be included.

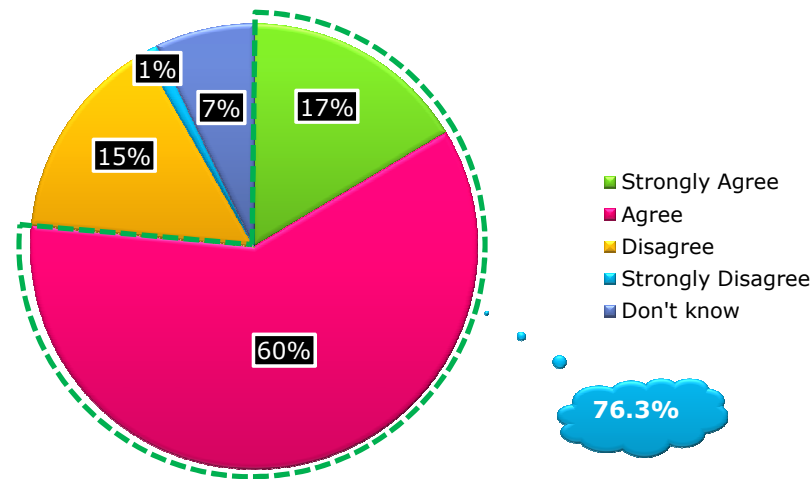
In Q13b, "Is it possible to establish an East Asian Community by 2020?", students who made positive answers were about 50%, negative answers came at about 40% and those with "Don't know" stood at about 20% accordingly. (Graph 2)



Graph 2

Looking at Q13a, 76.3% students "Strongly agree" or "Agree" to "Economic integration is foundation for East Asian Community" (Graph 3)

**Q13a : Econ. Integration foundation
for East Asian Comm.**



Graph 3

A majority of students from the four universities think that the key purpose of the East Asian Community is economic integration. The reason why their answers to the Q13b are split lines in the unpredictability of the issue regarding the East Asian community. If so, is there any scheme or solution to establish an East Asian Community? Zhang Xiaoming stated the following about the relationship between the establishment of a Northeast Asian Community and its identity:

The establishment of a Northeast Asian Community is badly delayed due to the lack of common identity in the region. There are many problems we are facing, but the construction of a Northeast Asian Community is very important. Sharing the same identity and having community consciousness is the first step toward the foundation of a Northeast Asian Community. However, formation of this identity is a process of long-term activities within the promotion and exchange of social activities.⁷

Many political scientists regard a difficulty of the East Asian Community as the issue of "Value" and "Identity". Based on this point, I would like to clarify how the

⁷ Zhang Xiaoming, *Hokutō Asia Kyōdōtai no Kōchiku ni kansuru Ichi Kōsatsu : Higashi Asia Kyōdōtai eno Michi*, Chūō Daigaku Syuppan-bu, 2006., p.271

construction of community correlates with identity in Europe, which has already attained a regional integration.

Kihata says, "When considering the issue of the present identity in Europe, it is necessary to direct our sight to the history in the beginning of the European integration⁸" and introduce the opinion of D.C. Watt. Keeping in mind the two periods of World Wars, Watt perceived the time up to the initial stage of World War II (the time until the commencement of the Soviet-German conflicts) as the "European Civil War". As a premise that there is an appearance of an awareness of "the civil war", he also specifically pointed out the fact that people believed there had been something unifying European society before the First World War. Four characteristics of that factor are:

- ① Establishment of one political system through Europe
- ② Preserving common rules for the sake of avoiding conflicts
- ③ The construction of a network of European scale by the governing classes and specialists
- ④ People retaining common cultural heritage⁹

In short, "the point of view in which Europe was considered as one natural region, the inhabitants focusing on a sense of belonging to big union called Europe, did not first appear through the process of European Union after Second World War.¹⁰" Furthermore, the sense of belonging that European people have today is conveyed by the Eurobarometer survey¹¹.

Unlike Europe, historically there is no basis for common identity in East Asia. But if we consider the history of Asia, we can find a link with Cefeng order (冊封体制) centering on China. According to Nishijima, due to the Cefeng order, four cultural and civilizational aspects of China – kanji characters, Confucianism, Buddhism and a centralized system (律令制) were spread in Japan and Korea¹². While all Asians understand that the roots of East Asian culture come from China, we don't share a common identity; rather, each of us holds a strong sense of nationalism in our hearts.

⁸ Yōichi Kihata, *Europe Tōgō to Identity no Jūsōsei : Ima naze Minzoku ka*, Tokyō Daigaku Shuppan-kai, 1995., p.207

⁹ Ibid., p.207

¹⁰ Ibid., p.207

¹¹ Eurobarometer, http://ec.europa.eu/public_opinion/index_en.htm

¹² Sadao Nishijima, *Roku-Hasseiki no Higashi Asia : Iwanami Kōza Nihon Rekishi 2*, Iwanami Syoten, 1962., pp.276-277

Sometimes this takes extreme forms. I clearly remember the anti-Japanese demonstrations held in China and South Korea in 2005.

Huruta has his opinion on the regional characteristics of nationalism. In Europe, Sinocentrism (中華思想) regarding themselves as the center and other as undeveloped, each time vanished and transformed into a new Sinocentrism of a strong country. The reason why it was not the same in Asia is that Sinocentrism was exclusively peculiar to China only until modern times. From the end of the Middle Ages to modern times, Sinocentrism had been separated into countries around China. As a factor of separating it could consider that we felt hostile toward Chinese cultural and spiritual suppression and being treated as undeveloped¹³.

How about ASEAN? The reason why I refer to the case of ASEAN is not only because it has already achieved its regional integration, but also because, "ASEAN plays a leading role and this role will keep being indispensable in the process of the community establishment¹⁴". Does ASEAN achieve its regional integration or is it on its way? Oftentimes, the following four points are used as standards of measurement.

- ① Whether there is no conflict or serious confrontation between member countries of ASEAN
- ② Whether governments of member countries can work together with ASEAN on problems of common interest to member countries, regardless of the area of the problem
- ③ Whether governments and people of member countries have a clear sense of belonging to ASEAN and understand that they voluntarily operate the organization
- ④ Whether non-ASEAN countries recognize ASEAN as ASEAN¹⁵

Regarding point three, Takano has expressed a negative view. He says:

It is about a self-recognition of ASEAN itself, but it is hard to say that "ASEAN identity" has been formed at peoples' levels so far, at least. Indeed, various ASEAN-titled events are held for that purpose every now and then, but such occasions are not so many. In reality, some countries have a large number of their

¹³ Hiroshi Huruta, *Higashi Asia Ideology wo koete*, Shinsyo-kan, 2003., p.60

¹⁴ *ASEAN Gaiyō Kiso Chishiki 2008-nendo-ban.*, op.cit.

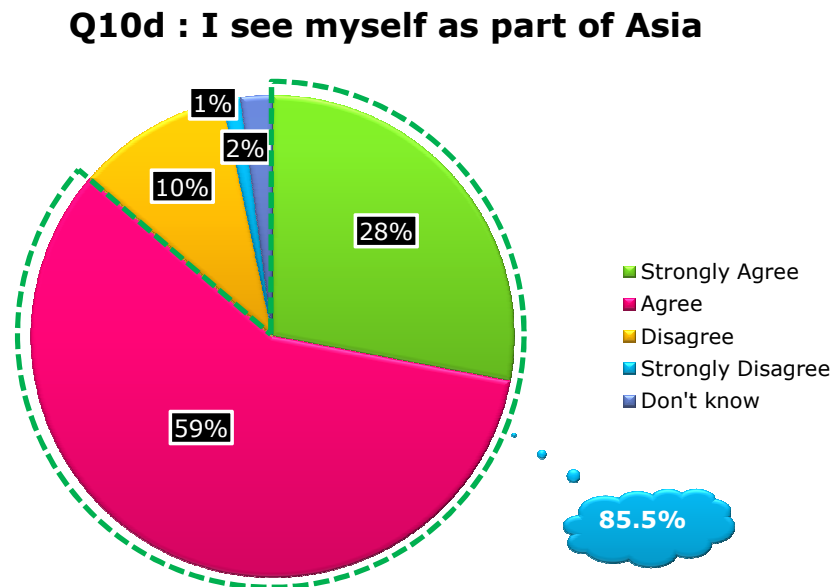
¹⁵ Ken Takano, *ASEAN Kakusyu Iinkai no Katsudō : ASEAN ni okeru Kokumin Tōgō to Chiiki Tōgō*, Nihon Kokusai Mondai Kenkyū-jo, 1989., p.196

populations who don't even have their national identity yet, in the first place. Therefore, it seems unreasonable to expect that peoples of all the member states will achieve an ASEAN identity equally in the near future.¹⁶

Can a shared identity really not be possible through ASEAN? Concerning the awareness of actual people, I would like you to refer to the AsiaBarometer¹⁷. Next, I will analyze the identity of the students of the four universities using the data.

4. Formation of Asian identity and culture as support

To the Q10d, "I regard myself as part of Asia", students who answer "Strongly agree" or "Agree" reached 85.5%. (Graph 4)



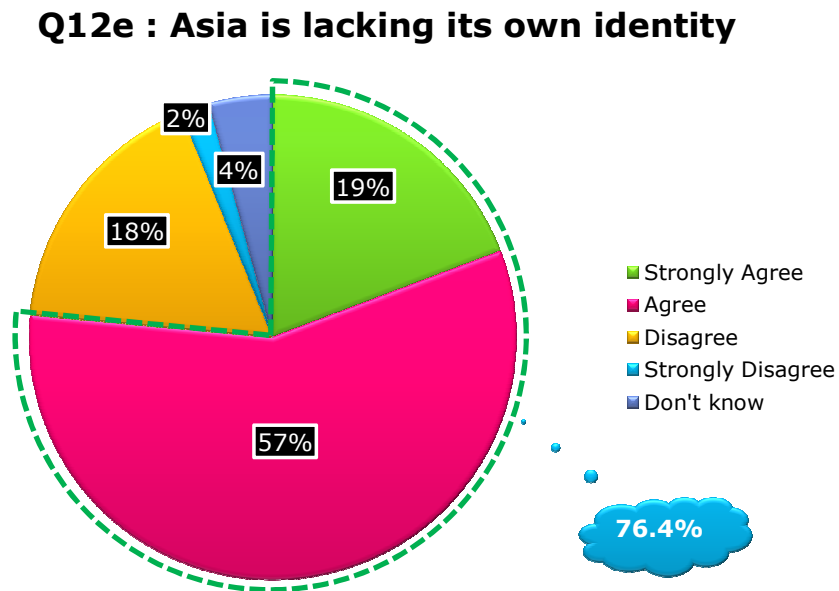
Graph 4

Political scientists consider the lack of an Asian identity to be an obstacle toward the establishment of an East Asian Community. But analyzing the awareness of the students from the four universities, the difficult problem of "common identity" could be solved. It would not necessarily lead to an optimistic result however, because 76.4%

¹⁶ *ASEAN Kakusyu Linkai no Katsudō : ASEAN ni okeru Kokumin Tōgō to Chiiki Tōgō*, op.cit., p.197

¹⁷ AsiaBarometer, <https://www.asiabarometer.org/>

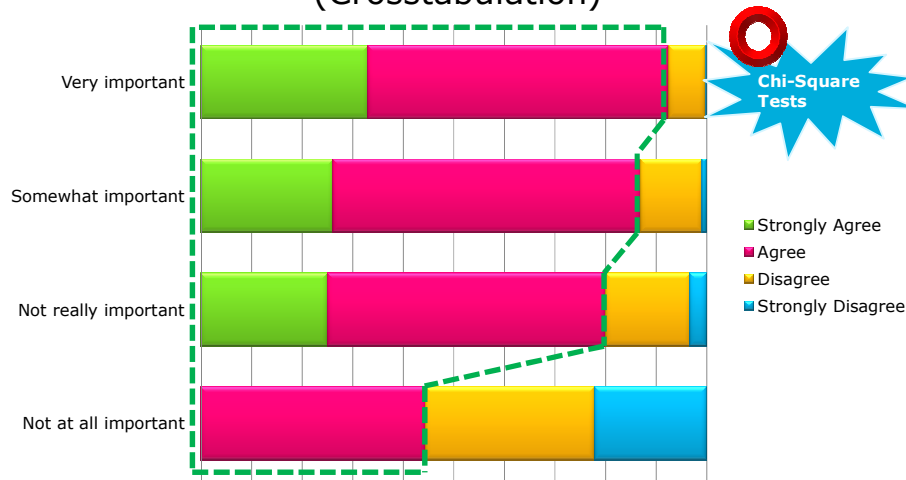
students answered "Strongly agree" or "Agree" to Q12e "Asia is lacking its own identity".
(Graph 5)



Graph 5

Next, through analyzing cross tabulation data between Q10d "I see myself as part of Asia" and Q7d "Growth of Asian identity is important for maintaining stability in Asia", a tendency showing that the more the students have a strong Asian identity, the more they believe in the importance of an Asian identity could be found. (**Graph 6**)

Q10d I see myself as part of Asia * Q7d
Stability in Asia: Growth of Asian identity
(Crosstabulation)



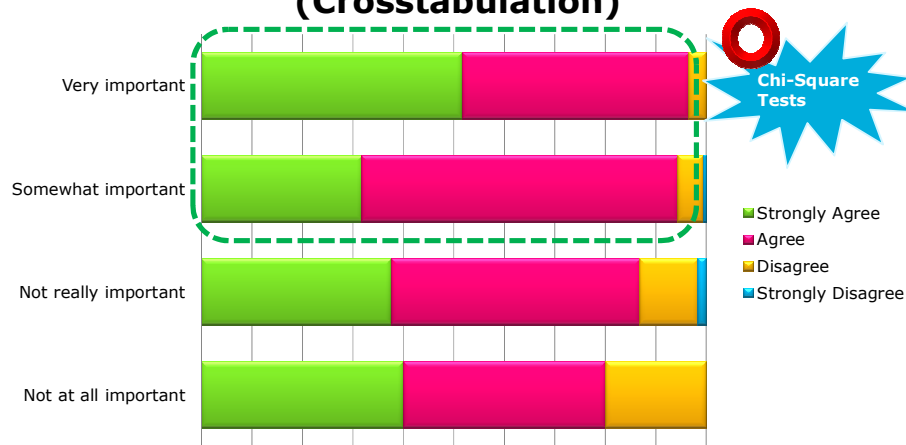
Graph 6

As mentioned above, the East Asian Community is mainly regarded as an economic integration. Therefore, the community and identity are rarely associated together. In spite of this fact, many students clearly realize the significance of a common identity.

Up to this point, this research has clarified that a shared identity serves as an important key in order to achieve regional integration. Thus, I would next like to consider the protection of cultural heritage, which is thought to fulfill an important role in fostering a shared identity. In the questionnaire used for this survey, no questions were featured which used the term "cultural heritage". Therefore, this research will first proceed to analyze the data from questions asked about "culture", a concept which is higher than "cultural heritage" and a category to which it belongs.

We held cross tabulation between Q7d "Growth of Asian identity is important for maintaining stability in Asia" and Q12b "There should be more cultural exchange among Asia". The Chi-square difference of only 1% reflects significance. In short, the more they feel the importance of the Asian identity, the more students realize the necessity of exchange between the Asian countries by cultures. (Graph 7)

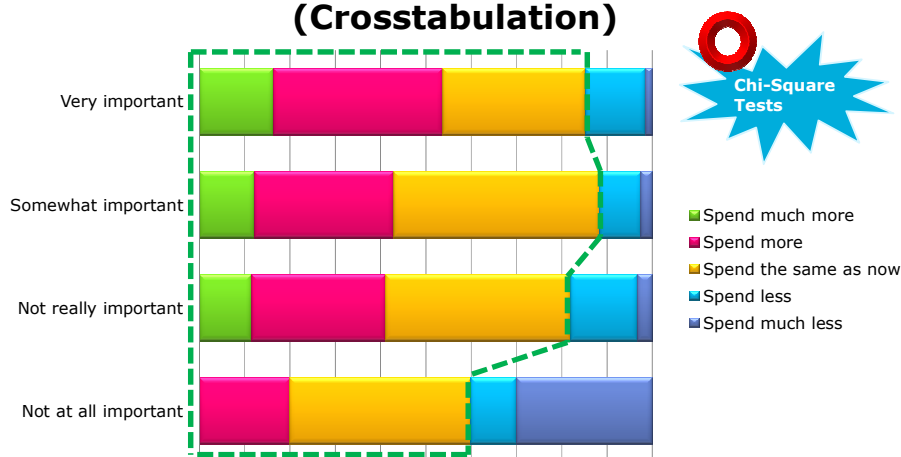
Q12b : There should be more cultural exchange among Asia * Q7d : Stability in Asia: Growth of Asian identity (Crosstabulation)



Graph 7

Following this, in conducting a cross tabulation for Q7d "Growth of Asian identity is important for maintaining stability in Asia" and Q15i "The government should increase or decrease the expenses for culture and the arts?", a 1% level of statistical significance was observed via the Chi-square test. From this analysis, it can be understood that the more students strongly believed in the importance of forming an Asian identity, the more likely they were to hope for government expenditures for culture and the arts staying at their current level or increasing. (**Graph 8**)

**Q15i : Government spending: Culture and the arts *Q7d : Stability in Asia:
Growth of Asian identity
(Crosstabulation)**

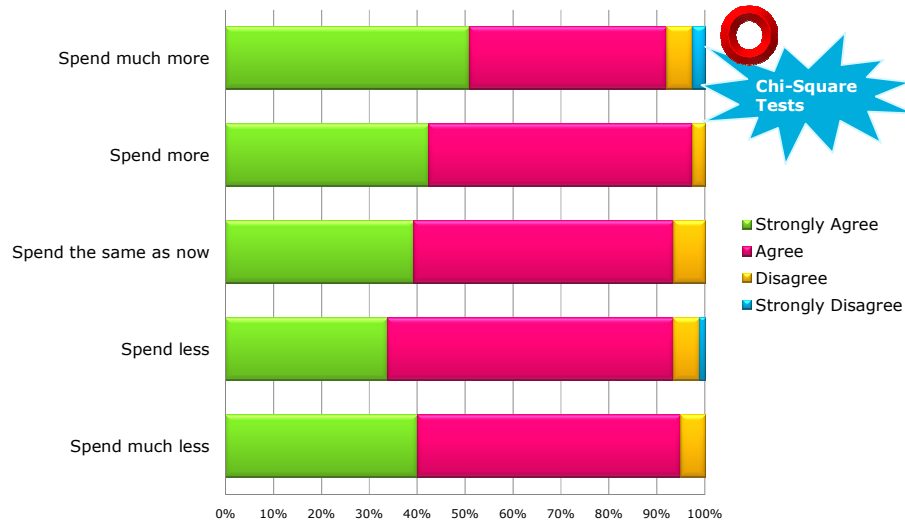


Graph 8

From the above results it has been understood that growth of Asian identity, promotion of cultural exchange and an increase in government spending to culture are in the correlation. Apparently, to share the identity aiming at the construction of East Asian Community, the culture seems to play an important role. However, we could not measure how much cultural heritage the students recollected though "Culture" must be a broader concept of the cultural heritage. In addition, the possibility of devoting oneself to a certain specific culture is incontrovertible if it says.

Because of another cross tabulation between Q12b "There should be more cultural exchange among Asia" and Q15i "The government should increase or decrease the expenses for culture and the arts?", we can see the Chi-square difference of only 1% reflects significance. (**Graph 9**)

Q12b : There should be more cultural exchange among Asia *Q15i : Government spending: Culture and the arts (Crosstabulation)



Graph 9

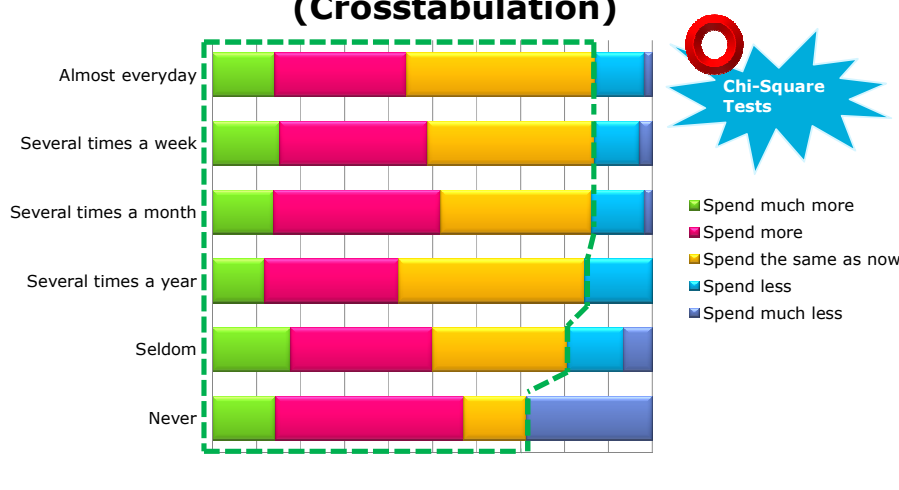
This result shows that regardless of support or opposition to the increase of government expenditures concerning culture and the arts, it is thought that cultural exchange should be carried out. The idea of cultural exchange not being limited to public expense and activity at the government level calls to mind the possibility of exchange occurring via the popular culture of individuals as being substantially included. The questionnaire used in this survey asks questions concerning popular culture; thus, the data concerning popular culture will be analyzed. The purpose of this analysis, while looking through the lens of cultural heritage¹⁸, is to resolve the question of whether students' concepts of culture are biased towards popular culture.

When analyzing cross tabulation data based on the Q12b "There should be more cultural exchange among Asia" and Q24 "How many TV programs, movies and animation of these countries have you watched?" we cannot see a Chi-square difference in either Japanese popular culture or Korean popular culture. That is, Japan and South Korea's frequency of consuming popular culture and the extent to which they feel the necessity of cultural exchange taking place have no relation to each other.

¹⁸ In order to investigate further into the aspect of "culture" through a "cultural heritage" lens, the time axis has been divided into "traditional culture" and "modern culture". Those two categories were divided once again, with "cultural heritage" falling under "traditional culture" and "popular culture" falling under "modern culture," through which they were compared.

From the result of cross tabulation between Q15i "The government should increase or decrease the expenses for culture and the arts?" and Q24c "How many TV programs, movies and animation of China do you watch?" we can see a Chi-square difference. Through the graphs, it can be understood that regardless of the frequency of consumption of popular culture, it is thought that government expenditures concerning culture and the arts should be increased. (Graph 10)

Q15i : Government spending: Culture and the arts * Q24c : Exposure to TV/movie/animation made in China (Crosstabulation)



Graph 10

From the above analysis, it can be surmised that the respondents' concept of "culture" is not overwhelmingly biased towards popular culture; in fact, it is as the word would suggest: a broad association of ideas concerning the entirety of culture, a notion which includes cultural heritage. Now, upon the basis of students' awareness of cultural heritage, let us look at the cultural heritage protection movements occurring within ASEAN.

5. Cultural heritage and popular culture

In the Declaration of the ASEAN Concord II, ASEAN aims to achieve the three ASEAN communities by 2020: ASEAN Security Community (ASC), ASEAN Economic Community (AEC), and ASEAN Social and Cultural Community (ASCC). Of special note is the fourth point of a Social and Cultural Community (ASCC), which will:

- promote social developments aimed at increasing living standards
- focus on nurturing human resources as it is an important strategy to reduce poverty and secure fair economic development
- strengthen measures against infectious diseases and support a joint-action program to provide access to medical products
- promote coherence among member countries of the ASEAN while nurturing talents to preserve and protect its diverse cultural heritage
- reinforce cooperation among member countries to cope with population increase, unemployment and environmental problems¹⁹

These strategic areas of importance represent "forming an ASEAN identity (common perception) through promoting tourism, sports and ASEAN languages²⁰". These are connected to what D.C. Watt pointed out (people believed there had been something unifying European society before the First World War; they were retaining a common cultural heritage).

Under the Declaration what are executed recognition and activity? Kōno says below:

Although ASEAN member countries acknowledge that their cultures are increasingly becoming common through common cultural heritage and modern mass culture, particularly the spread and development of youth culture, they have not made conscious efforts to create an "ASEAN culture" yet.... On the other hand, ASEAN...believes that concept comes out of action²¹.

However, regarding popular culture's ability to cross borders, Tosa says "as for the question concerning whether a unified community called 'Asia' will be produced, it is exceedingly doubtful". He goes on to make the following statements concerning the nature of popular culture:

We can say that a fad is persistently a transient fever. It is possible to have a point of view when it is over, the original interest in Korean culture might go away.... From the standpoint of cultural mainstream of nation or ethnic, a fad is a small trend but a subculture is a niche, where it is not a border, but mania with a particular preference creates its world, and where a fad cannot control much.

¹⁹ *ASEAN Gaiyō Kiso Chishiki 2008-nendo-ban*, op.cit.

²⁰ Ibid.

²¹ Yasushi Kōno, *Bunka Isan no Hozon to Kokusai Kyōryoku*, Fūkyō-sha, 1995., p.81

Even if Hallyu (韓流) itself vanished, the interest in foreign culture which was brought from it, will stay in the society as a choice to some extent²².

This remark also applies to cultural heritage. For example, an important intangible cultural heritage²³ system in Japan activates the market for ceramic art and so on. In fact, the works of ceramists who are specified as holders of an important intangible cultural heritage have been raising market prices rapidly²⁴. Also, in China, a variety of folkloric arts serve as souvenirs in tourist spots, and the appreciation of drama and dance have been included in a package tour. The consumption of folkloric arts as daily necessities changed into a consumption system the same as popular culture before they realized. That is why the concentration of popularity or the range determined its destiny.

The theme or tourist spot of modern tourism has become diversified by adapting to the diversification of tourists' sense of value²⁵. In spite of it, there are some campaigns by the government, mass media and tourist agencies in which the destination of tourism seems to be slanted. On the other hand, we should not pass up the existence of backpackers who correspond to the maniacal nature of popular culture, because "where a fad cannot control much" and "with a particular preference". Furthermore, the registration for World Heritage of UNESCO becomes like a title which guarantees a permanent spot in tourism.

²² Masaki Tosa, *"Kanryū" wa Asia no Chihei ni mukatte nagareru : Ekkyōsuru Popular Bunka to "Sōzō no Asia"*, Mekon, 2005., pp.224-225

²³ Cultural heritage can be divided into tangible heritage and intangible heritage.

"Cultural heritage is not limited to material manifestations, such as monuments and objects that have been preserved over time. This notion also encompasses living expressions and the traditions that countless groups and communities worldwide have inherited from their ancestors and transmit to their descendants, in most cases orally.", UNESCO World Heritage Centre, *Intangible cultural heritage*, http://portal.unesco.org/culture/en/ev.php-URL_ID=34325&URL_DO=DO_TOPIC&URL_SECTION=201.html

²⁴ Masahiro Ogino, *Katachi-naimono no Isanka : Bunka Isan no Shakaigaku*, Shinyō-sha, 2002., p.216

²⁵ Masami Shikida / masayuki Morishige, *Open-source ni yoru Jiritsu-teki Kankō : Bunka Isan Management to Tourism no Jizokukanō na Kankei Kochiku ni kansuru Kenkyū*, Ningen Bunka Kenkyū Kikou Kokuritsu Minzokugaku Hakubutsukan, 2006., p.246

6. The idea of registration system

Kurata also considers limitation of popular culture's fad, and states that the establishment of an "East Asian culture" and the strengthening of Asian identity will back up future construction of an East Asian Community. He says that in order to develop identity it is important to pay attention to the development of systems as well²⁶.

For example, by referring to the registration system of World Heritage of UNESCO or the registration system of cultural heritage of each nation, we can establish a "committee of East Asian culture" which is represented by high specialists from each East Asian nation. Then would not we be able to think about a system of authorizing and listing up joint products, cultural projects and cultural heritage with commonality as "East Asian culture" which belongs not to only one nation in East Asian area.²⁷

I think it does sound very realistic concerning the joint production of modern popular culture. But still there is a doubt remaining about the cultural heritage. If we construct a new one from scratch, cutting off the cultural heritage already existing in a specific country as one "not belonging to only one nation", an "East Asian culture", it could verge on infringement of nationalism.

How about the case of Europe? I would like to quote two points from European Cultural Convention in 1954.

- Each Contracting Party shall take appropriate measures to safeguard and to encourage the development of its national contribution to the common cultural heritage of Europe
- Each Contracting Party shall regard the objects of European cultural value placed under its control as integral parts of the common cultural heritage of Europe, and shall take appropriate measures to safeguard them and shall ensure reasonable access thereto²⁸

Even in Europe, they would not cut off cultural heritage from specific nations and make an independent existence of "European culture". They persistently express

²⁶ Tōru Kurata, *Higashi Asia Bunka no Kōchiku*: 21COE (2002-2007) —Contemporary Asian Studies, Center of Excellence—Contemporary Asian Studies, 2006

²⁷ *Higashi Asia Bunka no Kōchiku*, op.cit.

²⁸ *Bunka Isan no Hozon to Kokusai Kyōryoku*, op.cit., pp.105-106

common sense concerning common property of cultural heritage in a relation of all Europe. Kono says below:

The purpose of cultural activities of the COE (Council of Europe) is... constructing European cultural space for European integration. This is a cultural space where various cultural heritages are protected, are provided for people and new creations and exchanges are done, and macro-wise increasing the European common property. But this dynamism cannot be expressed by promotion of protection, creation and exchange of culture with only a legal financial system. What are needed are organizations and systems, and surely people's acknowledgement and motivation to realize the idea. ²⁹

Why consciousness leads organization and system, as already explained, is they share identity historically in Europe. Therefore in Asia it may be effective to make ostensible factor. I agree with Kurata's suggestion of establishing "committee of East Asian culture", however without separating cultural heritage as "East Asian culture" from the nation, and with understanding the fact of belonging to specific nation. I think it is more down-to-earth way, if we consistently cooperate on protection, nurturing common consciousness as culture in East Asian area.

As previously mentioned, many Japanese and South Korean cultures originally come from Chinese culture. Also, from the analysis of the student survey data, the correlation between the formation of an Asian identity and the encouragement of cultural exchange, as well as the increase of government expenditures concerning culture, is seen to be in accordance with what was previously shown. Then, how do we protect Chinese cultural heritage in partnership of three countries not to let it come to an end anymore and to hand over it to the next generation?

In 2003, China officially signed the "Convention for the safeguarding of intangible cultural heritage" at the United Nations. Since then, the government has achieved remarkable success by adopting various policies and spreading out a series of protective activities in the whole of China³⁰. On the other hand, some cultural treasures are being eliminated so we are already at the stage when we have to act immediately. The people who are engaged in these folkloric arts, which included in intangible culture, are

²⁹ *Bunka Isan no Hozon to Kokusai Kyōryoku*, op.cit., pp.155-156

³⁰ Bai Gengsheng, *Chūgoku no Mukei Bunka Isan Hogo : Mukei Bunka Isan no Hogo Kokusai-teki Kyōryoku to Nihon no Yakuwari*, Kokuritsu Bunkazai kikō Tokyo Bunkazai kenkyū-jo Mukei Bunka Isan-bu, 2008., p.36

already quite advanced in age.

Nishimura reports results of his interview in Xishuangbanna Dai autonomy (西双版纳傣族自治州) :

They cooperate with Thailand on the rebuilding of Xuanweijie (宣慰街) now, but it would be much more helpful if we could attract specialists from other countries as well such as Japan and so on. As a reason, there are many commonalities in manners and customs between Japanese and the Dai and a common cultural basis can be considered.³¹

There is a special feature in Dai autonomy that is the right of self-government of the Dai. Furthermore in the case of the Han (汉族), matters are a little different. On the government level, the Department of State organizes the leading group of national cultural heritage protection about all cultural heritages and controls the protection activities in nationwide scale. On the private level, the Chinese folkloric writers' association carries on their own protection activity. If we regard the system only, it seems to be possible to cooperate on the private level. But "protection of intangible cultural heritage in China is an acknowledged action by Chinese people who want to protect their excellent culture and tradition"³². We also need to arrange a system to exceed this awareness.

Here, the doubts held that the protection of cultural heritage does not have any influence on people who do not even have an interest in the matter are undeniable. And this can be said regarding popular culture it cannot be thought that all people something to do with it. However, we still can mention two differences concerning the popular culture.

- ① There are various opportunities in cultural heritage like tourism, protection activities and so on. Moreover, as participants like tourists, specialists and volunteers have different positions, such attributes as gender or age can be regarded as not so significant.
- ② Looking through the history of Asia after World War II, traditional culture was considered to be of an old value or order which disturbed industrialization

³¹ Yukio Nishimura, *Thailand to Unnan : Bunka Kyōryoku ni okeru Minzoku to Kokka*, Sōgō Kenkyū Kaihatsu Kikō, 1995., p.192

³² *Chūgoku no Mukei Bunka Isan Hogo*, op.cit., p.36

(development, modernization) . As a result of development becoming a supreme proposition, traditional culture which was treated with a negative meaning has gradually been taking the place of a concept as cultural heritage which has been having a positive nuance. ³³

We should pay special attention to what Nishiura points out as "the problem of permanent relationship between development of tourism and protection of cultural heritage³⁴". In other words, if we prioritize protection of cultural heritage, tourism does not move on, and if we attach more importance to the development of tourism, it can lead to the destruction, but not protection of cultural heritage. In this meaning, we have to carefully think of a solution on how we can harmonize these two factors.

7. Conclusion

After the limits of the data on students from Peking, Renmin, Fudan and Shanghai Jiaotong University of China were shown, I tried to discuss the concept of how protection of cultural heritage can contribute to the purpose of sharing a common identity and the future establishment of an East Asian Community.

The difficulty of the research is investigating the possibility of the future through actual data. I understand the lack of evidence and concrete examples to handle such a broad theme as the establishment of an East Asian Community. My attempt is to approach this problem from the standpoint of sociology, which is also lacking in studies on this subject.

³³ *Bunka Isan no Hozon to Kokusai Kyōryoku*, op.cit., p.44

³⁴ Tadateru Nishiura, *Nihon ni yoru Bunka Isan Hogo Kokusai Kyōryoku Jigyō no Genjō to Mondaiten : Jinrui no Rekishi wo mamore Senchū / Sengo ni okeru Bunka Isan no Hogo to Kokusai Kyōryoku*, Kubapro, 2005., p.147

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