

Northeast Asian Enlightenment Thought and the Re-interpreting: Taking Fukuzawa Yukichi and Nishi Amane as an Example

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This article takes a re-interpreting perspective to analyze the discussion concerning the concept of equality between Fukuzawa Yukichi and Nishi Amane. Being aware of the impact from the relationship between modern Western thought and tradition which profoundly influenced on modern intellectuals in northeast Asia, I try to identify an aspect of the thinking pattern that featured in those intellectuals.

By using the term *re- interpreting*, this article tries to signify that those modern northeast Asian intellectuals, who were affected by so called *western impact*, comprehended and translated the modern Western thought while making the best use of traditional thought which resourced in Confucianism that they had been saturated with. In that process, those intellectuals not only re- interpreted the modern Western thought on the basis of traditional oriental thought, but also made a re-interpreting to Confucianism from the aspect of modernism.

As two representative enlightenment intellectuals at the beginning of the Meiji era, Fukuzawa Yukichi and Nishi Amane were both influenced by modern Western thought, but they took contrasted attitude to comprehend it. Fukuzawa tried to accept value of western modernism as an ultimate ideal thought. He considered Confucianism as the biggest obstruction to approach western modernism. On the other side, Nishi also took a modern viewpoint to criticize the so called *father and son relation* and *sovereign and subject relation* which was based on the ideology of Confucianism, however, he evaluated that there was equal *friendship* spirit contained in Confucianism tradition as well. By this standpoint, Nishi re-interpreted Confucianism in the context of western modernism, and deconstructed traditional ideology of Confucianism and endowed it with new vitality. It is appropriate to trace Nishi Amane's enlightenment thought as another pedigree during the process of modern Japan's approach to modern Western thought.

The Comparison of Creative Translation of Philosophical Terms between Yen Fu and Nishi Amane

XU Shuisheng

Yen Fu is the first person introducing the western philosophy in modern China, and Nishi Amane plays an important role in spreading the comprehensive western thoughts firstly into Japan. Both Yen Fu and Nishi Amane had ever studied abroad in Europe and had a wealth of knowledge about Eastern and Western cultures. But there is rather different characteristic between their jobs of creative translation. First of all, the purpose of Yen Fu is to develop the intelligence of his fellow countrymen and to rescue the old nation. According to Nishi Amane, his intention is to sow new knowledge and to build a new school of thought. Secondly, Yen Fu understands and assimilates the western thoughts through Taoism philosophy. And Nishi Amane pays more attention to explore the resources of Confucianism. Thirdly, Yen Fu likes to use words from the pre-Qin classics with the aim of expressing elegantly. And Nishi Amane prefers to take advantage of popular words as the philosophical terms in order to understand easily. The results in history is that, the concepts of “philosophy,” “reason,” “subjectivity,” “objectivity,” “induction,” and “deduction” created by Nishi Amane have been used up to now by the countries belonging to Chinese cultural circles. While the concepts of “nei zhou,” “wai zhou,” “zi you” and so on made by Yen Fu are not becoming popular. With regard to the reason, it refers to both personal factor and the social and cultural environment of that time.

A Research on the Relationship between Confucius and Enlightenment from the Perspective of “Keisei Saimin”: A Case Study of NISHI Amane and ZHANG Jian

YU Chen

This paper compared the enlightenment that occurred in Japan and China in late 19th century, by examining two scholars, NISHI Amane and Zhang Jian, who have played an important role in the process of modernization of their respective countries. The main topic to deal with in this paper is how NISHI and Zhang considered traditional culture, especially Confucius, while they made efforts to exploit the human knowledge of the so-called unenlightened people.

As far as the role of the intellectual at that time is concerned, both NISHI and Zhang showed flexible attitude toward the reinterpretation of Confucius and the most part of their new vision was based on Confucian ideas. At the same time, the two men shared the same gesture, dedicating efforts to combine their new ideas with the growth of social economy and the welfare of the nation.

Nevertheless, in comparison with NISHI, Zhang was likely to adhere to Confucian ideas and try to make full use of those ideas in his educational structure. NISHI attached more importance to creating a new scientific discipline by integrating all kinds of fields than focusing on fundamental education. For instance, he insisted that the modern knowledge was not necessary for peasants, and merchants. However, Zhang emphasized the significance of the education for such people and was concerned about the living of the common people all the time, while carrying on the enlightenment movement.

In conclusion, regardless of their common Confucian background, NISHI and Zhang differ from each other in enlightenment activities.

The Criticism of Discourse in Nishi Amane's *Criticism of the Essay on the Role of Scholars*

WATANABE Nozomi

It has been thought that Nishi Amane's *Criticism of the Essay on the Role of Scholars*, rebuttal to Fukuzawa Yukichi's *Essay on the Role of scholars*, is just a criticism from the narrow field of academic study of logic and a passive response to the problematic of Fukuzawa who asks about the role of the intellectual in the early modern society of Japan. We think, however, that it is a criticism of Fukuzawa's discourse. We have three reasons to think so. (1) Nishi almost agreed with Fukuzawa's contention. (2) Nishi indicated that the Fukuzawa's writing has not been logical because of "impossibility of reference" and "narrative development", and the appropriateness of its indication has been clarified by some researchers of recent years. (3) Nishi of that time thought that the most important thing to introduce from the West to Japan was logical and sophisticated ways of thinking of the West.

Kang Youwei's Interpretation of Tian (天) and Reformation of 'Modern Confucianism'

INOUE Atsushi

Kang Youwei (康有為) is known as a Chinese Confucian scholar and leader of the Hundred Days' Reform (June–September 1898) who has accomplished the remarkable integration of Chinese traditional thoughts and Western modern thoughts by a comprehensive vision of unity of all nature. But such a modernized point of view always makes us regard Kang Youwei just as a reformer following Japan's reforms in Meiji-period (1868–1912).

This paper tries to reevaluate Kang Youwei not as a follower of Japan's modernization but as a discreet reformer of Chinese modernization. His strategy was to redefine the idea of tian (天) as to guarantee the possibility of Chinese reformation by using the images of hiding dragon (潛龍) and flickering fire (養火) which were picked out from "Book of Changes: Yi (易)".

Traditionally in China tian (天) was an absolute existence or symbol that people must have obeyed. Kang Youwei overturned this Chinese traditional obedience to tian (天) and redefined it to be an absolute guarantor to succeed in reforming.

We can say in this sense that Kang Youwei was not a follower of Japan's reforms but a unique reformer. We could also find new phases of Kang Youwei's reforming by reexamining the redefinitions of important traditional Confucian ideas such as tian (天) in his various texts.

Liang Qichao and Meiji Enlightenment Thought

WANG Qing

Liang Qichao is the most famous enlightenment thinker in modern history of China, who ever used the Meiji Enlightenment Thought as the medium through which to absorb and spread the advanced western thoughts and cultures. Especially influenced by the nationalism of Meiji enlightenment thinkers — Fukuzawa Yukichi and Kato shun, Liang Qichao is frequently judged as “Nationalist” by Chinese and Japanese academics.

Well, I think, by absorbing modern western enlightenment thoughts via Japan, Liang Qichao aimed to save the Chinese society, under the invasion of imperialists, which was faced with the danger of national subjugation. He had a thorough recognition of the cause-effect relationship between imperialism and the world war. To resist the hegemonism of imperialists, Liang Qichao tried to explore the universal meaning of Chinese traditional Confucianism of kingcraft by publicizing it. He propose that traditional Chinese ideology and culture should be analyzed and criticized by means of scientific methods of western civilization while the western thoughts and culture should be supplemented by Chinese traditional thoughts, that western and eastern civilizations should harmonize each other, from which should generate a new transboundary civilization belonging to “All Human Being.” So to speak, this is the value and meaning of Enlightenment Thought of Liang Qichao style “supranationalism.”

China and Japan's Acceptance of Constitutional Polity: Focusing on Katō Hiroyuki's *Tonarigusa*

LIU Yuebing

Katō Hiroyuki's *Tonarigusa* is the earliest work about constitutional polity in Japanese modern intellectual history. While criticizing the political corruption of the Qing government, this book argues that constitutional polity is the only way out. The author of this book took China as a negative example and aimed to motivate the bakufu government to carry out political reform. Therefore, on the one hand, Japan's acceptance of constitutional polity occurred against the backdrop of Western influence. On the other hand, it also can not be neglected that China served as an alarming warning. Through investigating Katō Hiroyuki's *Tonarigusa*, I will first study Japan's conception of China, constitutional thought and the similar thought in China around the same time. Then, I will compare related factors in the Enlightenment thought of both China and Japan such as the foreign learning in the late bakufu period and the movement of foreign affairs in China, the different function of Confucianism in the Enlightenment thought in China and Japan. I argue that Katō Hiroyuki's *Tonarigusa* is an important document even in the history of Chinese constitutional thought.

On the Interpretation of Yang Ming Study in Japan by Modern Intellectuals

WU Guang Hui

Against the background of viewing philosophy and Confucianism as a pair of integrated or contradictory concepts, modern Japanese intellectuals have been confronted with the most fundamental question of explaining the essence of philosophy. Through an opposite perspective, the act of interpreting Confucianism through the light of philosophy is likely to cause negligence of the essential differences between the two concepts and the debates may well be restricted to the superficial layer of concepts, causing misunderstandings to Confucianism. Hereby, we need to re-think the interpretation of Confucius ideas by modern Japanese intellectuals. Facing the Common Other, i.e., the modern west, how did they realize self-recognition and how did they re-interpret their own tradition? During the process, what kind of ideological chain reactions have been created in eastern Asia? Considerations of these questions present us an opportunity to explore post-modernism. However, we should be aware of the issues of impossibility, or, of “boundaries” in terms of the interpretations given by Japanese intellectuals. This creates an opportunity for real dialogue. In the author’s opinion, one of the most important issues to address in our discussion of post-modernism is the search for universality.

Tourism and a Divided People in Korea

LEE Yang Hee and FUKUHARA Yuji

The Demilitarized Zone, or DMZ, was set up in July 1953, based upon an agreement between North and South Korea, and is the generic name given to the two kilometer region that falls on both the north and south sides of the military demarcation line. The government of South Korea considers the DMZ to be a symbol of “security,” and is currently undertaking a policy to use the area to symbolize a “reunification” of the people of Korea. “Security tourism” is a concept that combines both “security” and “reunification,” and by aims to heighten awareness of security maintenance by promoting the DMZ in tourism.

This research is the result of actual analysis of problem awareness in security tourism, and was jointly conducted by a South Korea tourism scholar and a Japanese researcher of regional South Korea. The main “products for tourism,” when breaking down both North and South Korea, include Panmunjom, the DMZ, lookouts for observing North Korea, and relics of the Korean War. Already there are more than two million visitors each year to these security tourism spots. The South Korean government began using the DMZ as a tourist spot in 1960, beginning with Panmunjom, and it developed into a full scale project in the 1980s.

At the same time as raising awareness through “security” in regard to the danger posed by North Korea, the South Korean government is promoting security tourism that reemphasizes the tragedy of the division of a country and its people, and the desire to realize the reunification of the North and South. However, security tourism aims to promote a tourism based on “security” rather than “reunification.”

The South Korean government is using tourism to emphasize the importance of “security.” South Korean tourists, on the other hand, participate in security tourism out of a curiosity regarding North Korea. After visiting these areas, visitors are somewhat left with a stronger desire or wish for reunification, rather than a heightened awareness of “security.” And thus awareness for “reunification,” through a strengthened awareness of shared race, is heightened.