

# The Cross-Cultural Contact between the Thoughts of the East and the West in Nishi Amane : His Educational Thought in “Numazu School” from 1868 to 1872

UNO Mieko

The Purpose of this paper is to observe the educational thought and practice of Nishi Amane(1829-97) who was one of the members of Meiroku-Society and contributed his share to the promotion of the Japanese modernization especially in the field of the scholarship and education.

The cultural and social situation in which Nishi had been educated was the intellectual world of late Tokugawa period whose political and social order was supported by a mixture of Buddhist, Shinto, and Confucian element. His political ideology before going to Leiden University in Holland(1863-65) had chiefly been developed by Neo-Confucian ideas of Zhu-xi, which stressed the principle of reason or “ri” and represented the orthodox ideas of the world of nature and of humans in the East Asian tradition.

On the other hand, at the crisis of identity between principle and practice in the political situation in the 19<sup>th</sup> century Japan, Nishi read the school of Ancient Learning, “Kogaku” which was a school of humanism of Ogyuu Sorai and learned Sorai’s meritocracy principle as well as his practical and empirical reasoning.

The present paper observed how Nishi, interpreted S. Vissering’s lectures in Leiden University on H. Grotius’s Law of Nature in the 17<sup>th</sup> century and modern System of Sciences in the 19<sup>th</sup> century through the ideas of Principle of Nature or “Ten-ri”.

The paper points out that Nishi investigated certainty of the system of a civilized society for Japan supported by the complicated element of reason of the Enlightenment and the method of induction, with his philological scholarship as a translator, of both Confucian Texts in the East and texts of human and social sciences in the West.

The paper examines notably the aim and the meaning of the curriculum and discipline in “Numazu School” from 1868 to 1872, led by Nishi and other scholars of Western learning in late Tokugawa period. It reveals that Nishi’s educational theory was self-reflection upon the educational system for the modern views of civilization and order of the common good under the universal law or light of Nature through reflection concerning both cultures of the East and the west.

## “Hyakugaku-Renkan” and its Historical Context

WATANABE Nozomi

Several concerns of Nishi Amane can be understood by examining from a historical context the “Hyakugaku-Renkan”, record of the lecture he did at his private school named “Ikueisha” during 1870-1873. One of his intentions was to introduce a Western university in Japan. Including the experience of the Leiden University he had stayed to discover Comte’s positivism and Mill’s logic, this lecture declares the excellence of the Western university, while the Confucianism, the Shintoism and the Occidentalism were competing for hegemony over the university plan. The second is, in a longer-term historical context, to conclude the controversy of the validity of study over which the Confucianism, Shintoism, and Western studies had been fighting since Edo period. It declares the superiority of the Western science based on the philosophy and the logic, which will be useful arms for Nishi Amane in his “Enlightenment” activities at the beginning of the Meiji era.

## Traditional Japanese Notebook No.43 re-examined

HASUNUMA Keisuke

Manuscripts of Nishi Amane contain the traditional Japanese Notebook, which is numbered forty three. Early drafts of the Unity of the Soul are found on some pages of that Notebook.

The Unity of the Soul was previously thought to be written about 1870, on the grounds that Nishi made lectures, which obviously The Unity precedes, at the royal palace in Tokyo in 1871. But Nishi actually made them from 1877 to 1880. So it is quite probable that Nishi wrote it in 1876.

Other manuscripts of philosophical significances are found on the various pages of the same Notebook. They are brief. Brief manuscript I sketches Nishi's scheme of philosophy. Brief manuscripts 2 and 3 seem to be written around 1873. Brief manuscripts 4 and 5 refer to the Kantian philosophy and probably relate the introduction to Logic, which Nishi published in July 1874. Brief manuscripts 6 and 7 relate Joseph Haven's Mental Philosophy. As Nishi started to translate it into Japanese from about May 1874, they seem to be written just after May 1874.

# Nishi Amane and His Legal Thought: Consideration of Law and Order

SUGAWARA Hikaru

This paper focuses on Nishi Amane's idea of law as methodology for the formation of order.

Generally, the Confucianism has been understood that it denied law. Therefore the Legalism has been understood as a background of Nishi's idea of law.

However, I didn't catch up the meaningful relations between Nishi's idea of law and the Legalism. And I pointed out that I could read an argument about the law from an idea of the Confucianism. Certainly there isn't the Legalism's law in the Confucianism, but I found out that there was Confucianism's law in the Confucianism.

Through the mentioned consideration, I followed that Nishi's idea of law was formed on extension of the Confucianism, therefore Nishi regarded the customary law system as an ideal. And Nishi interested in law as methodology for the formation of order.

## *Heifu Ron* (Discourse on Military Service) and Enlightenment Reason

MURAI Hiroshi

This essay focuses on the nature of the discourse style in *Heifu Ron* by Nishi Amane. In the first half of *Heifu Ron*, Nishi argued for the need to modernize military system in Japan.

I intend to make clear that Nishi endeavored to a fair attitude despite he was in the Department of Army. As Immanuel Kant said, there may be two distinct models of reason: the public use of reason, which addresses the public sphere with a universal viewpoint, and in the contrast, the private use of reason, which is based on specific interest. Nishi tried to introduce the thinking style of the public use of reason.

# Nishi Amane's Ideas of Rights in Comparison with Fukuzawa Yukichi

KOIZUMI Takashi

I have tried in this paper, firstly, to clarify Nishi Amane's ideas of rights by analyzing his writing, "*General Remarks of Rights and Law* (『原法提綱』)" in 1881 or 1882. Secondly, I have divided the contents of his writing into 43 themes which I specified in detail, for I have not found any precise explanations of them so far. Thirdly, I have found Nishi's clearest idea of refutation of natural law theory in this writing. He particularly refuted the concept of rights in natural law theory that since each person's rights originate in his equal natural rights, each person should have equal rights. He insisted rather that each person's rights depend upon his own actual ability or conditions, so that each person should have his respective different rights according to his own ability or conditions. Thus he concluded that each person is justified to be given quite unequal rights, and tried to demonstrate his idea of rights by referring to many evidences which he found in the actual world.

On the other hand, Fukuzawa Yukichi, in his books, "*Commending Learning*" and "*An Introduction of a Theory of Civilization*," stood upon natural law theory and believed that rights are in nature equally given among every person. Therefore, he gave lots of objection against actual unequal conditions in Japan in those days, that is, the conditions of disproportionate emphasis on rights, and tried to find his own way of escaping from inequality of conditions and attaining to equality of rights among every person or among every nation by appealing to natural law theory. Incidentally Fukuzawa's own way of reaching equality of rights is expressed in his assertion, "First we attain independence of a person, then independence of a family, and lastly we attain independence of a nation."

It is well-known that Nishi and Fukuzawa were the first-class distinguished scholars of European learning in those days, and that both of them had been very active in the same scholarly association, "Meiropusha." But it is interesting that Nishi had the positivist idea of rights, while Fukuzawa believed the idea of rights based upon natural law theory. Since I find even in the present-day this sort of disagreements and arguments concerning rights, though in very different and various forms, I think that their respective arguments are very suggestive in the present-day discussion of rights.

Nishi Amane and the same age:  
In the relation with the Minken (民権 the civil rights)

SAWAME Kensuke

Since “droit civil” was translated as “Minken 民権” by Mitukuri Rinsho 箕作麟祥, there had been a dispute about what “Minken” meant. The author clarifies the characteristics of Nishi Amane’s concept of rights, in light of the arguments of those days. He deals mainly with *The Duties of Scholars* written by Fukuzawa Yukichi 福沢諭吉 and the arguments over it among enlightenment thinkers, while taking into account what was discussed among governmental leaders, human rights campaigners 民権運動家, and newspapers. Nishi Amane, in his *Criticism against “The Duties of Scholars”*, criticized Fukuzawa’s ideas, saying that his opinion had no foundation based on facts, and he declared that the duties of scholars should be to control the excesses of both the government and the general public. He also said that he had reached the conclusion that “Minken” meant various kinds of rights, but it did not include the suffrage of the public.

## Nakae Chomin and Confucianism: Examining his hermeneutic of free right

INOUE Atsushi

Nakae Chomin, who was well known as “Oriental Rousseau” in Japan, translated Rousseau’s “The Social Contract” into Japanese in 1882. In that translation we can find so many Confucian terms that many scholars have criticized that Nakae’s understanding of Rousseau was too much influenced by oriental feudal way of thinking. But it may well not be very easy to decide Nakae’s hermeneutic is misunderstanding only by using of traditional terms. Because most of scholars didn’t pay attention to Nakae’s enlightening strategy.

This paper tries to clarify that Nakae’s real intention of using Confucian terms is to enlighten Japanese people as to western new philosophy, social contract. Nakae obviously noticed the limit of traditional Confucianism and never used them unconsciously. We need to reexamine his translation in close comparison with Rousseau’s writings carefully. If we do so, we can find the unseen terminological struggle of Nakae’s translation, which is similar to that of Nishi Amane. Both of them needed Confucian terms to transplant Western modern philosophy into Japan at that time. We shouldn’t forget that Confucian terms were not perfect but only possible and rational measures in translation to them.



## The Significance of Nishi Amane in the History of East Asian Philosophy

BIAN Chongdao

The purpose of this article is to assess the work of Nishi Amane, with specific reference to the meaning and importance of the study of philosophy in the modern context of globalization and the promotion of university reform.

Nishi Amane has grown up studying China Classic Studies and advanced to study and receive the ideas European modern sciences.

Nishi thought up the word “Zhe xue” (哲学) as the translation of “philosophy”.

They had tried to use the term “Ge xue” (格学) “Xingli zhi xue” (性理之学) in modern China. But they got to use the word “Zhe xue” (哲学) gradually after introduction of the term by Wang Gwo Wei (王国维). Moreover, Chinese scholars not only got the translation of the word “philosophy” from Nishi, but also could relativize the Chinese traditional thinking style, and understand it as the discipline of universal framework for the systematic sciences.

## “Philosophy” from Nishi Amane and the East Asian sciences

KOHSAKA Shiro

This report is the result of the research of “Nishi Amane’s Studies” of the Northeastern Asia Foundation in Shimane and a summary of my three papers: “Encounter with the new world” (“Nishi Amane and modern Japan” Perikan 2005), “From Confucianism to Philosophy” (Fujita Masakatsu ed. “East Asia and Philosophy” Nakanishiya 2003), and “Conflict between Confucianism and Philosophy” (“Japanese Intellectual History” Perikan 2005). The main theme is that ‘Tetsugaku’ is translated by Nishi Amane a word ‘philosophy’ and this word influences Japanese sciences and the east asian cultures. The contents: 1. Introduction 2. Philosophy of Wijsbegeerte 3. ‘Tetsugaku’, the concept of ‘philosophy’ translate into Japanese 4. Philosophy and the east asian sciences.

## Nishi Amane's Re-understanding of Confucianism: In Comparison with Liang Qichao

LI Xiaodong

The thesis studies how Nishi Amane, a sharp thinker in the Meiji era, re-understood Confucianism, and intends to shed light on how Japanese intellectual re-understood the traditional Confucianism in the modern context, when they were acculturating modern western thought, and then how they applied Confucianism to the modern era.

Fukuzawa Yukichi, another great thinker of the same age, took a clear-cut stand against Confucianism. Comparatively, Unlike Fukuzawa, Nishi Amane, as an enlightenment thinker, attached importance to the value of Confucianism while criticized it in the process of acculturating modern western thought. The thesis, through analysis on Nishi Amane's two master pieces, focuses on how he felt the tension between modern and traditional thoughts, and how he built up his enlightenment philosophy through the mutual stimulation of the two kinds of thoughts.

When he was young, Nishi Amane was an adherent of Neo-Confucianism (Shushigaku). However, under the influence of Ogyu Sorai, Nishi Amane started to relativize Confucianism. Since he was free from the restriction of Confucianism, he could re-understand Confucianism freely in the modern context of the west civilization, while attaching weight to the value of Confucianism. For instance, in Nishi Amane's re-understanding, "Shu"(Jo), one of the central concepts of Confucianism, has a "positive" aspect and a "negative" one. In the positive aspect, "Shu" is the basis of morality. And in the negative aspect, it is the source of law. With such new explanation of Confucianism, Nishi Amane illustrated the distinction morality and law. He relied on the value of Confucianism, re-understood the tradition of Confucianism, which takes rule of law lightly. In this way, Nishi Amane argued for the importance of law and rule of law in the modern era. Therefore, in his opinion, law and morality come from the same source, and then rule of law and rule of morality do not conflict, but supplement with each other.

Furthermore, the thesis compares the thought of Nishi Amane and that of Liang Qichao, an enlightenment thinker in modern China. Liang's attitude toward Confucianism is the same with Nish Amane, but the way they re-explained Confucianism is different. Anyway, like Nishi Amane, Liang also argued that rule of law and rule of morality supplement each other. And Liang tried to seek for the way to rule of law appropriate to China.

# On the Character of Nishi Amane's Cognition and Philosophy ; One of Trial Consideration for Comparing with Western Enlightenment Thoughts

SUZUKI Noboru

One of the main characters of the (western) thoughts of enlightenment is their overall logical and ethical unity with relations of individual fields they concerned, for examples, theology, morality, politics (republic government of rule & reign), law & legislation, commerce & economics, society, and culture, education & university, etc, based on one after former's ones, and centered on philosophy, especially, on natural law system as nature of human mind and summarized on the nation.

How individual items categorised in Ernst Cassirer's *DIE PHILOSOPHIE DER AUFKLAERUNG* (1932) is surveyed at first, and thoughts of Scotland enlightenment are asked for the orders and relations of each items by this paper. On this framework, Scotland thought and the Nishi Amane's knowledge system are compared by each item including their contents.

As next approach, for grasping the Nishi Amane's knowledge system, spaces are partitioned and composed by vertical and horizontal axes to four divisions of categories. The north-west division, that is left hand upper side, belongs to psychology (mind, emotion & rationality, as subjective matters), for the bottom side that is the south-west division, to practices (religions, policies, institutions & social systems as collective body of human individuals). By horizontal axis ethics & social philosophy are symbolised in the left hand side of center. And in the right hand side of vertical center, logics, that is equals with philosophy of science (natural things and orders as objective matters in the upper side north-east division as non-life for life & ecological system forward bottom side). By these categorised system, for one of examples, relations of human brain with psychology could be taken up for analyses.

The characteristics of Nishi's understandings and descriptions of the many concepts are summarised by multi- & poly-dimensions, synonymously and antiphrasically, above all synthetically and systematically. To be clear up these ones, various contemporary thoughts with Nishi's contrasted and compared, for examples, John Rawls with political, Amartya Sen & Martha Nussbaum on social, and J.S. Mill, B. Russell & K.R. Popper with scientific philosophy. Nishi's final intention of his unity science (logics) and unity morality (ethics) is the amalgamation of eastern philosophies (Buddhism & Confucianism) with western ones (human mind & natural philosophy of physics), although he ascertained incomplete by himself. So, here eastern philosophies, in their characters of mysteriousness, obscurity, ambiguity and vagueness make the position the

outer-world of the western ones, in their characters of clarity, directness, and difinitiousness, assumptively surrounding above horizontal and vertical axes for understanding Nishi's intetion for the unity of philosophy.

# The Process of Institutionalizing Villagers' self-governance in Chinese Guangxi Zhuangzu Autonomous Region: The Reconstruction of Nation-State around Periphery Region

EGUCHI Shingo

This paper examined the process of institutionalized villagers' self-governance in Chinese rural area during reform era. Especially based on investigating Hezhai village in Guangxi Zhuangzu Autonomous Region on August 2006, it tried to clarify a feature of pattern about the introduction to institutionalizing villagers' self-governance which became widespread into the whole of China.

The village I investigated is located at periphery region in some points. At first, Guangxi Zhuangzu Autonomous Region to which the village belongs, has a feature of periphery in relations to the central government that is the core actor of building nation-state in China. Secondly the village is a place for Zhuangzu which is one of minority races in China to living at. Thirdly the village itself is becoming a part of periphery. Because there is a serious gap between urban areas and rural areas in Chinese society, what is more that gap is expanding in the process of introducing market economy during the reform era.

Therefore this paper tries to analyze the process of institutionalized villagers' self-governance at Hezhai village positively, also considering the reconstruction of nation-state which is accomplished by institutionalizing villagers' self-governance in rural areas and more universal issue around periphery region in China.

## “New Mongolia” No.2 and the Literary Activities by Mongolian students studying in Japan

UCHIDA Takashi

From 1941 to 1944, The society of Mongolians Staying in Japan continued to issue the yearly magazine called “New Mongolia” written in Mongolian. This society was mainly composed of Mongolian (today’s Inner Mongolian) young students studying in Japan, and they intended to bring in new knowledge to Mongolian society through this magazine.

“New Mongolia” No.2, which was found from HATTORI Shiro’s books collection, contains fine pieces of literary works such as a script of theatrical play, an essay, poetry, translations of Japanese literature. These literary works are valuable materials for researching Mongolian literary activities at the beginning of 1940’s.

This article studies “New Mongolia” magazine, No.2 included, and the literary activities by Mongolian students studying in Japan.

## On the Control of Medical Treatment in Manchuria

ZHAO Xiaohong

After the Manchurian Incident, nationalism had replaced individualism as the dominant power in Japan, and the medical treatment was strengthened correspondingly. Firstly, the public medical establishment was founded for the basic medical care of the nation in Manchuria, which was based on the lesson of the medical practitioner system in Japan. Secondly, the public hospital system had developed considerably. However, the management was supervised by the government, while the production, import, export and distribution of the medical apparatus and instruments were uniformly controlled by the public medical establishment. Finally, the medical institution constantly changed according to the wartime situation. Generally speaking, the control of the medical administration was strengthened throughout the change of medical institution in Manchuria. Manchuria had attained the goal of controlling the medical treatment, which includes the medical personnel, facilities and administrative power.



# Economical Analysis about Energy Conservation Strategy in China

LIU Xiaozheng

China's well-established energy policy, which prescribes that the optimization of the energy portfolio should be based on home and relies mainly on coal, has made the country's energy consumption structure inferior to the world advanced level, through the total production has, in the main, satisfied the demand for domestic economic growth. Since the 1990s, the rapid development of China's economy has been accompanied by the rising energy consumption and an accelerated incremental increase in energy import, especially the import of petroleum. The linking of China's oil prices with the price system of the world in 1998 has tied the country's economic development to the fluctuation of crude oil prices in the international energy market that has, since the year 2000, especially 2004, become continuously unstable, with the constant appearance of new peaks of the already high oil prices.

The paper first examines the relationship between economic development and energy consumption, which is followed by an industrial-related analysis of the effects of the fluctuating crude oil prices on the international market upon China's economy. The exploration of China's energy strategy from the economic perspective is also conducted.

The sharp increase of energy consumption in China is determined by the current industrial structure. The country's shift from a coal-dependent to a petroleum-dependent nation has made the development of the secondary industry rely on multiple energy sources. Such an industrial structure can be easily influenced by the prices of crude oil on the international market. In fact, in a country with abundant coal resource like China, more attention should be paid to the comprehensive use of different sources of energy.

The insufficient energy supply in China has much to do with the low efficiency of energy utilization. Therefore great efforts should be made to develop and popularize energy-saving machines.

# Structures of Water Resource Crisis and the Integrated Water Resource Management

TERADA Tetsushi

Situations of water resource utilization can be measured as balance of water resource flow between the artificial system of water use and the natural system of water supply. When balance is excessively deficit for the natural system in terms of quantity or quality, we can say that there is water resource crisis. Usually this circular system of water resource, which is composed of the artificial and natural system, is established at the level of river basin districts. Therefore, water resource crisis may reveal itself in various forms and structures all over the world, depending on the different river basin districts.

The first purpose of this paper is to present water resource crisis in the categorized forms. The second purpose of this paper is to analyze the effectiveness of the integrated water resource management to control water resource crises thus defined.

The four criteria are applied to analyze the crises: (i)whether the artificial water managements system is established on the river basin district, (ii)whether there is effective exchanges of information between users and decision-makers in planning, (iii)whether there is progress of privatization in the artificial water circular system, and (iv)whether there is progress in participation of water resource management.

We conclude that the four criteria thus examined indicate, at least concerning the directions of vectors, the effectiveness of the integrated water resource management.