
Comparative Study

Concerning Russian Author's Translation on Liang Qi-chao

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Introduction

What is Comparative study on thought? In Japan recently this speciality is increasingly smaller and smaller, although it is necessarily more and more to be wanted in people. Looking around Europe and America, we found its importance is strong, wide, high in each country. Taking up example in thought, Contemporary New Confucian has been spread out through oversea Chinese in whole world, the analytical study on this field must depend on comparison among the main elements. Of course they concern many parts in every field. Then, how can we carry out the study concretely? It is first of all to be positioned in the area study on oversea Chinese. Is it enough true to do this field's research? The answer is, "No !" Generally speaking, the action on Comparison is to be wanted among more than equal two elements positively. In fact as Chinese's real rival, what country can be selected? Russia is well matched with China. And she also already had splendid traditions on Asian study as in Japan. As for me just have been reading Russian scholars book, Лилия Николаевна Борох's «Конфуцизм и европейская мысль и рубеже x I xx веков» (published in Москва on 2001), it contains so many suggestive opinions, that I am going to use this as a sort of objective data, quote her expression and advance my critical introduction here. I believe this writing is to be excused as a sort of an essay adopting the style, a little similar to interpretation in real work for study.

Whole sentences contain six parts. Each parts is not ordered definitely, it rather them practically, relatively? After "September Eleventh", we are naturally accustomed to such expression as "Globalization" not only towards finance but also towards each sphere of all societies. From here I can start my statement at first using this as a premise. The world now remains in hard competition, so it is not harmonized in safety, for natural dynamism is inseparable with incessant struggle. Under the cold war, each side had been apparently had been strengthening power, so there was insisted identity. In order to continue partnership, realizing solidity was constantly asked for in each side. But hostility get to critical situation,

both sides can't endure utmost tension, it appears in the unbelievable Catastrophe. Even if under strong hostility, each side, naturally, as human beings, wants to help occasionally for remedy as sincere as possible. They were influenced mutually despite of hard confrontation, positively respect rival's good points privately as common humanity.

The big harm, unexperienced, leads people to sincere recollection. There, even if each solid systems, meets, mixes together. On the whole, each direction unites into on system freely. And renewal is promoting in various way according as what all the people had to devote themselves towards accomplishing their objects. Then is such process perfectly proceeding? But renewal, new system will bring us them big contradiction.

In China and Russia, in each process, they would meet with in their proper way. Confucian definitely will cope with difficulties in their way. Really in one sphere China and Russia are rather common, but the other sphere is perfectly different. At least, way of thinking can be distinguished into two parts.

This Russian author treats upon a famous, Chinese modern thinker, Liang Qi-chao, and his text, of course, is well known as a contemporary New Confucian. Why can the author study such figure in Russia? For Liang Qi-chao's presence not only in China is appreciated but also in Russia is mentioned deeply? Through her comprehensive study of Liang Qi-chao we will definitely find Confucian's character in modern ages. For there will be shown main idea influenced in Russia. What does it mean in essence? How can we show up two area's important thoughts there? So we must treat them under more vast surrounding and must consider important figure here.

Whole sentences given as bellow

Introduction	(1)
I Globalization	(2)
II Competition	(4)
III Identity	(6)
IV Catastrophe	(7)
V Penetration	(8)
VI Renewal	(10)
Instead of Conclusion	(11)
Note	(12)

I. Globalization

This condition, how bring us a newer discovery? Of course, under this situation, we come to develop our observation more freely and more deeply. And our obtaining knowledge presently

almost depends upon Information Technology. As a result of this ways, we can more easily get proper judgments towards real life. So people's action is expected to be carried out cautiously. While people tend to reach goal more effectively, some times rapidly. We are more eager for success than before, it often leads us to unexpected calamity. Political success, in short, can not help imposing to human being's responsibility. We, now, no longer can not only rely on the privileged classes in every incident. How can we meet with these circumstances?

Newer system, because of its being filled with tremendous differences, so people sometimes are willingly to take a model after classics. Once, just after withdrawal of Qing dynasty, republican Sun Wen is to be often worried about political issues utterly and at least become to arrive at such conclusion.

"In his (=Sun Wen's) main addresses concerns after revolution, usually, takes problem on rule concerning party, which, in order to strengthen his belief towards society, first of all, enforce watching for consideration on native moral."(—author's book)[p224, L4~8] According as constructed new societies' rule, an elder statesman had selected good example timely from Chinese classics. And then, the case harmonized people's nature is to be cultivated in a sort of enlightenment.

What is enlightenment? Until now its contents will be variously changed, its actual meaning should be concretely inspected one by one in many members of scholars. The author concludes the essay on advice towards leader.

"In new historical ages, a leader of revolution, within one's frame work, is wanted to found his theory, assure them by all means, then will recover in time to «old fashioned benevolence» and show us his translation on Confucian principle-xun (devotion) yi (road), and jian (philanthropy)."(same book)[p224, L35~38] Here uses a sort of synthesized form and paraphrase Confucian's theory to be recommended towards present day's leader almost in China and Russia. Of course her preaching fundamentally depends upon Liang Qi-chao's thought.

Such opinion is just supposed under Globalization's reality. According as today's surroundings, perhaps Russian intellectual will show suggestion on our direction from now on.

"It is recognizable that we live in globalized world, which especially is becoming cooperative society. But, is it recognized such thinking? With certain direction, surely very remarkable, that through gathering funds, playing trans-national cooperation and using multi-space of Internet, we carry out human-beings' more progressed mutual-connection, in only more than half decade before. With the other direction there are majority of testimonies-political, economical, socio-cultural groups, they become in recent ages less insightful, above all." (B.C. Малахов «Государство в Условиях Глобализации» 2007 Москва)[p5, L1~10]

Globalization gives us fruitful civilized achievements, but on the contrary it remains us not

easily resolved problems towards the Earth.

Although excellent scientist, do their best in watching global climate carefully, but, it still must be remained unforeseeable condition.

“However, carry out provision for conclusion flow out such influence as mentioned previously.

Despite of existence on climate model, it is not useful for us to understand, resolve and estimate risk on scenario realized as result of human being's action.” (К.Я. Кондратьев и другие «Глобализация и устойчивое Развитие—Экологические Аспекты Введение» 2005 Санкт Петербург) [p221, L32-35] Globalization's problem will not be exhausted forever. So, accordingly, theme on Contemporary New Confucian must be considered as this frame work. In order to resolve immense difficulties they have to afford their wisdom as possible as they can now.

II. Competition

Today there occurs a plenty of struggles in all over the world. How can we understand such Worldwide disturbance? For instance in China, after the ending of The Great Cultural Revolution, they have been stepping in the Open Marketing system, then they are progressively promoting partially free competitive form. They are boldly longing for positive races in the market to one another. Of course in the former ages great numbers of people have well known those days' economical system, so they accordingly can enter in hard races. Though the central government, to some extent, despite of being in the midst of partial capitalism cases, are embarrassed at the various unexpected incidents. As for information, they simultaneously want to gain indispensable news accordingly as changed circumstances. And from non-class system to class system, in the rapid alteration, a sort of old fashioned order looks like to become alive as a name. Are people forgetting the former tendency closed, controlled structure? As a whole, Social system is removing as an untouchable sanctuary all though times. Where and how, can they catch real unbelievable model? After all, under true democracy, they can carry out adequate investigation in the process of free discussion and fresh discourse without restriction enforced by any unreasonable minorities. So today a philosopher must offer proper suggestions toward citizens in the society. What is occurred in the other big country? In Russia after adopting economical free structure, owing to rapid change, people have to line up in order to obtain foods inevitably. As for them now select order, from communism to capitalism. Naturally before at hand a part of elites had imagined ideal conditions in new society, that is called as the other system, real marketing system. Free competition brings them desolate shopping space scarced of goods. Whatever not many, or not short, Communism, all the time aims at concrete, compromised and safety economical condition. People in the midst of such surroundings keep

pacific, some times dull usual livings. After big changes, some people perhaps may be eager to recover former times. But it is not permitted in fact.

As a real condition, the world now is generally adopting Globalization. This is a sort of mixture of two system, wholly in capitalism partially communism, under the midst of hard motions.

An author, of course lives in the midst of real 21 centuries' Russia, under the influence of Globalization, selects Liang Qi-chao's situation of the past time. Liang Qi-chao in those days also is forming his thought in the process of Chinese characteristic traditions. He had experienced the epochs, of Restoration, of Rebellion, of Revolution and shown his each opinion according as those times and reformed his planning. The author therefore become watching for each Liang's thought orderly. Her viewpoint has just related with concrete political conditions occasionally. And the concrete changes occurs in Russia remarkably too. It must be influenced to her way on grasping meanings concerning Liang Qi-chao. We can take up the problem between China and Russia from her essay on Liang Qi-chao's long abundant career.

How is Liang Qi-chao characterized by the author. "As be going his way sincerely, Liang Qi-chao, in the atmosphere of New Confucian's person-centralism, selects a main point on indispensable condition, carry out own essence." («Л.Н. Борох Конфуцианство и европейская мысль на рубеже XIX-XX веков» 2001) [p44, L28-30]

Wherever in China or Russia, person-centralism is to be widely adopted in these countries. How have they been adaptable for more than open-free system. Of course, as she lives in this area, can appropriately express her proper opinion towards Liang Qi-chao had been lived various life in the past periods. How the author introduces Liang Qi-chao's thought concerning struggle for existence?

On 1991, Russian system of Socialism had ended. People recollect such incidents as the cases having led them to violence. Ultra idealism is not always brought them good results. So, any one can point out the defects on people's dictatorship. The author also takes up the situation that people's power some times fails into bad behavior, in the criticism on Liang Qi-chao's theory on dictatorship.

"Looking for organized power of people, it is bad. This evil is brought in appearance anarchist's party, whose staff leads by people, and also let recover it towards uncivilized age." (Л.Н.Борох «конфуцианство и европейская мысль на рубеже XIX-XX веков» [p.155, L7-8] In the midst of revolution, it always occurs hard confusions after losing being lost group's organization on people.

The author's expression is not only individual mere realism, but also is people's recollective appearance as result.

Then, is the change of times, only confusion aroused by people really ? Her answer perhaps may be, "No."

III. Identity

Today, democracy stands on individual. But, it is often missed in the crowds. Why do they make a group? Because it sometimes first of all is organized for preparing against a sort of struggles. Individual is usually increasingly shaped under the people's awakening, and intuition. Even if is concealed by themselves, surely people's self-finding is aroused. When are they awaken? According to Erik Erikson's theory, a man, growing up till 17 year's old, he will find himself and definitely will think, "What am I, how am I different from others?" He will soon grow up to be adult of citizenship. Erik Erikson's psychological theory is now popular in Russia, as in 1970's U.S.A. In fact after ending up the great cultural revolution, in China. And this theory is applied by famous American philosopher – Tu Weimin in 1976.

This theory is applied just after ending violence. The policy in those days, sometimes forbids people make not to find themselves. The violence is to be stopped by many people, and now system leads many people shape their individuals.

For instance, in this meaning, Liang Qi-chao is understood by Arthur, as a adorer for America.

"Liang Qi-chao insists, that in all the countries (even so, such country as America «which above all loves liberty» enforce them almost to change their courses: «concentrate power towards center, and increase sphere of government's right»" (Л.Н. Борох«Конфуцианство и европейская мысль на рубеже XIX-XX веков» [p.180, L12-15]

Even in renewed Russia, they become to love American life and way in liberty. Her taking up Liang Qi-chao's concerning towards those day's America, may be perhaps influenced in today's Russia now almost identifies with U.S.A. So it is natural that Russian people become interested in America, and the relationship between America and China day by day is nearer at hand, Reasonably, Liang Qi-chao's theory is thus picked up widely through two countries.

On what standing points is the author leading us to ideal road? Why is she so sympathized with Liang Qi-chao's way? Naturally, Russian scholar likes to select broad and deep thought like as Contemporary New Confucian strengthened in World philosophy.

Then, in each individual of two big countries' area is to be formed up forward ideal type. Naturally on Good Nature, but as a man, after really having cultivated his capacity and grown up, then a man of speciality is belonging to minority. He is traditionally called Elite. Confucianism stands on the ideal Elitism. On the contrary, recent educational theory is to be settled towards the masses at any rate.

How can masses be aroused? And how can they be awaken from condition in non sense? Who or what can feed up them idealized people? Can individual identify with ideal figure thoroughly? Author's concern is to be laid on this point.

"In the process of works on translation, he changes his priority, picks up the first plan on theme with individual's advance." (Л.Н.Борох «Конфуцианство и европейская мысль на рубеж XIX-XX веков»)

Generally speaking, a certain condition makes his theory advance one by one. He can't construct any thought without looking at the vivid scene. So, any one after he had experienced serious case, then create new, original view. Accordingly Contemporary New Confucian can cultivate their important frame work after they had met the unique opinion. What environment make people have good nature, it is mysterious reason laid ahead them.

Next chapter prepares for you an expected and precious knowledge and opinions.

IV. Catastrophe

Why does Russian author take notice of Chinese ancient philosopher's theory on human nature? Of course I do not know this person's each process toward gaining such recognition. But I suppose, according as big incident, the author will arrive at the typical theory.

As you know, the cold war leads each side of East and West to the tremendous tension, they had been not experienced before. Their hostility was becoming bigger year after year. And anybody believes the confrontation seems to be continued eternally. At that time large explosion had occurred in U.S.S.R's reactor.

More than 600 thousand people were involved in this accident. "But, about 600 thousand people suffer high level quantity radioactivity." (Р.А.Медведев «Как начиналась перестройка» 2006 Москва) [p.67, L.8-9] "Чернобыль's catastrophe not only remain incident in 1986 within S.S.S.R. and world, but also is to be another important incident in late quarter of the 20 century." (-same as upper quoted book) [p.66, L.2-4] After that accidents, Soviet began to adopt 'Перестройка' policy. Unexpectedly to all the people in the world, the chair man requested U.S.A to send adequate medicines towards them in order to cure wounded people in reactor's accident. America soon replied for this asking, dispatched doctor's team and carried out the medical treatment for the patients. Unbelievably both sides had forgotten their hostility, became intimate and showed mutual help.

What made them lead to the ending war? In fact through various experiments we can arrive at the resolution that human beings are naturally in good natured. However, it is too difficult for us to prepare this proposition's justice in the midst of a plenty of incidents. On the other hand, this huge accident brings us the correct solution at that time.

What is enlightenment towards modern people? Once, that ethical surroundings fed up a plenty of people to make have citizenship for many reform and revolution. So what is called enlightenment appeals to the human nature(-good nature) and let them show out in the world. Indeed, in the past days, such trial had been really succeeded. Even if this movement is really

capable for us, what can we use more essential model to be found here in now? Does it keep remained as ideal model here in now? Ahead us, lives big problem has been kept unresolved. Perhaps the problem will silently call to us in the present or in future to protect environments in the earth. In order to resolve huge difficulties, we will have to become doing ours best as possible as we can. The supposed calamity will arouse us, and lead us to the real action depends on good human nature.

Towards the real action, is there any feeling for duty? Confucian orders us various sorts of objects for duty. Although historically such duties had been insisted for long times before, are we insisted to carry out these duties?

Confucian treats tremendous plenty of savings of teaching, these fortune perhaps may be supported under ancient people's serious experiences. So they are estimated for long time in China. Similar case may have been occurred in Russia. Though, author did not show us clearly, the author apparently keeps standing on Confucian's point. Naturally the aythor won't select theory on bad nature.

Liang Qi-chao's position, if we pick up the period (1902-1906), will be able to understand his national capitalism based on German political philosopher, Johann. Kaspar Bluntcshli's theory had been worshipped in Japan as bureaucrat's standard. But pre-post 9.11, some what easy going recovery to old fasioned nationalism is to be critical bitterly in every nation in the world. Then true human being's union, really is to be constructed now, especially just after enormous destruction.

V. Penetration

Modern ages make people stay in equality more and more. Through cooperation in the big work, they are awoken to be equal to one another. Once they were kept under hierarchy in each task, but at least in their senses increasingly become to know their staying in natural equality.

Remoting from the positions in their works, they carry out free talking without any hesitation. And, for instance, relaxed people can be occasionally responsible for any comparable heavy role. The serious accident is not to be adapted for without talented people. And a man of ability cultivated much in the society is made in equality.

Nowadays, especially, under the Information Technology, anybody can not influence others without mutual recognition on equality. In short, a man can hear other's advice in the atmosphere of equality.

From 1917 to 1931, in what is called the ages of beginning of socialism in U.S.S.R, more than 100 thousand people pour into China. Refugees can't adapt for new system, although China had stepped in revolutionary society (-a sort of republics), but old system's character kept existing in

everywhere in the vast territory, many refugees slightly keep the former life styles and conforms into neighbor countries' area. Even if they were escaped from old system in Russia, but the elites rather positively gave a sort of European cultural knowledge towards Chinese progressive youth in WuSi period's. Is new system in China truly looked for refugee's traditional fortune? In fact, under socialism, cultural reform can not be easily recognized. In Russia, after construction of the soviet, Толстой and Достоевский's art still had been keeping a long range lives. A man sometimes wants for the thing which he don't have. So in the socialism, under the hardships a man continues unexpectedly pursuing the other system's abundance had been lost before. At that time a man definitely will recognize both sides of them is in a sence free from any restriction in the view point of man's equality. Even at that time both people can mutually exchange each side's features functionally.

Enlightenment, now, is no longer one sided educational action, rather is becoming depending on mutual free exchange for problem.

Now, I am showing you the past day's people typical experience had occurred between two phenomena mainly happened in China. Nevertheless Russia's culture penetrates Chinese people, and they had been realized a sort of harmonized environment in both sides.

"Examining Russia's relation in China, there are huge central concentrated Russian refugees are into Asian-Pacific Ocean region, their figures are altered from 200 to 500 thousand." (Л.ф.Говердовская «Общественно-политическая и культурная деятельность русской эмиграции в Китае в 1917-1931 гг.» 2004 Москва) [p4, L15-18] A large number of people, in the periods after October Revolution seek refuge in China, its influence not only is given in Russia, but also is supplied in China afterwards. This book points out various spheres between two countries vividly. Especially it is drawn out by means of writer's methodology connected with his inner parts. This way is well known as the real feature of modern cultural study.

"As the other factor in actual problem, there are favorable psychological aspects. In this case only to us is considerable the following phenomenon that in the other nation's area they are attracted towards recognitions on unusual strengthening Russia, that self-recognitions area inable for not all worthy development concerning people's individuality."(the same book)[p.5, L1-4]

Russian people's character, what is called progressive, passionate, self-strengthening mood is not always appeared in China, but as for this phenomenon they above all recognize.

China, in those times is already under nominal republics, but, really under half feudalism. So Russian refugee can't accept her influences.

In general, influence occurs between two countries both equally mutually.

VI. Renewal

Today, under the Globalization, any country equally faces usual reasonable renewal partly with in using I.T. partly with in reforming her sense.

As Russian like Л.Н.Брежнев, in what situation does the author select the theme on modern gradualist, Liang Qi-chao? As a whole, the author apparently promoted the studies on Sun Wen. For Sun Wen is the Chinese symbol worshipped in U.S.S.R people in relation of the work of socialism at least from 1917 to 1991, but the paradigm has changed. Russian people must seek for new standard is not perfectly cut from the continual way of politics, economics, sociology and culture.

Same incident had occurred towards Chinese elite, Li Ze-hou. There are to be found in his book «Zhongguo Jindai sixiangshi lun» that has theme on Liang Qi-chao, owing to his treatment, Liang Qi-chao is already not mere treated as a student of Kang You-wei, but is thought as the symbol for newly born Chinese creator and promoter.

What Liang Qi-chao had created? Towards what direction does he lead Chinese people? Such preaching is really done by Li Ze-hou towards not only Chinese people but also world's citizen. In deed, in 20 century, big figures had led people into their objects by means of typical, political ways. Then, today all has changed at any rate. Under new system, a hero must be selected from all the people in the world. Hero, now, is exchanged people themselves.

Through examine on Liang Qi-chao, Author perhaps may have come to the conclusion. That is, incessant reform, renewal, of course is always based on common people. From here, the author's recollection concerns the past, various types on politics. These types are to be positioned in great writer, Liang Qi-chao, as a real promotion on politics from 19 century to 20 century.

How can common people carried out as promoter toward new centuries' renewal? Once as for Liang Qi-chao had maked importance of the system depending upon democratic dictatorship about in 1902-1904 period's, German scholar's theory, but later, after World war I, he becomes to refrain from being absorbed in Europe. And fundamentally his position become anti democratic dictatorship a little.

In 20 century, especially through what is called Imperialism's War, huge country selects dictator ship. This system is good at efficiency of carrying out administration. Author's country, by 1991 had been adopted a sort of despotism. But after reactor's accident. U.S.S.R. had showed Перестройка and moved to new system. I think, under this knowledge, the author could criticize Liang Qi-chao's anti элитизм (dictatorship) more freely than usual expectation.

The more people come to know administrative situation, the more they become to be able to construct new system variously and freely. Liang Qi-chao's «Xin min shu» , how is to be

criticized adequately. Let's consider on Liang's work directly and solve this problem. How can the author newly seek for today's direction and standard?

Originally, for example, Sun Wen was able to carry out according as his real research for those days' policy. In fact At that time, in the end of 19 century, the beginning of 20 century, there was still alive monarchical system, despite of nominal republics; Old bureaucrat had been breathed under the condition in chaos, in mixture between the old and the new. Both side in one case is harmonized, in the other case is separated. Liang Qi-chao's real ability under those conditions is carried out. Chinese bureaucrat, literati, continually applies classics in these circumstances. They are usually thinking of their countries' future constantly. So they had also be able to master Western knowledge and synthesized it with Chinese natural fortune. So, Mengzi was applied newly under adaptable expressions.

But today in the midst of Globalization, all of the people, how can truly carry out their renewal for human beings?

Instead of Conclusion

Comparative study, though is to be promoted carefully, but to wards its object, we must carry out our research at once boldly and relaxedly. Bopox's methodology mainly may be based on 'Interpretation', through real work the translator has shown proper main ideas there. Accordingly we can trace the author's thinking and examine the essay's aim.

Why did the author pick up Liang Qi-chao, not take up Sun Wen? In the end of the sentences she criticized Sun Wen's action after a plenty of comparison with Liang Qi-chao there. "In his (Lu xun's) many addresses on later reform's age become problem in the midst of common society, in the first order, it was enforced to watch for promoter's (politician's) own 'Добродетель'(=moral)." (Bopox's above essay) [p.224, L4-7]

From the big point of view on China, Sun Wen and Liang Qi-chao Lu Xun's both had come from a sort of Literati. Even if belonged to two directions, they commonly insists 'Добродетель' (=virtue), they stands on Mengzi's 'Xing shan' theory, on the other hand in relation to this complexed condition common people are not easily able to master Chinese classics and cultivate their elegances.

How can we consider about this contradiction really from now? We must at any rate face the large, tremendous problem, environmental problem. From now we, each human beings are induced to challenge this unexperienced difficulty.

Can we cultivate our capacity depending on good nature? Then we are going to think of action -'Enlightenment'. We will find that this action is usually proposed by some group regularly or not regularly in our country. For example, on Meiji era Fukazawa leads people to

accept national education as a representative on this movement. But, nowadays people rather can select real and precious knowledge from the plenty of data by means of I.T. system. People become a hero and positively construct their ideas and carry out plannings. As you know even if in distinguished people's culture, we can easily know its deeper contents. In order to solve the big problem, can we concretely make the key structure? Because of the existence of various knowledges, we can arrive at the meaning for standpoint. Then, can we freely select short cut towards destination? Can we occasionally cut off creative elements from negative elements?

On the whole, in order to establish the greatest work to be recognized in each part of industries, this work is to be considered for us to be known as a sort of responsibility that had not been so called before. Now we are forced to take part in the defensive actions for Environmental problem. Owing to the rising of the Global temperature, the south island is to be failed to sink under the sea water. How can we offer our power towards this crisis which is not only the risk of restricted area, but also the fear for all the people in the world.

The author shows that Liang Qi-chao selects the way constructing of social contract by chance and add this theory to the present theme, using Chinese ancient philosopher's understanding concerning human nature on Virtue.

As far as being continued the huge war and confusion to be occurred even in now, we become easily recognized the theory human nature on evil. This is still real feature of understanding even after globalization. The author will perhaps recognize the heavy damage as result of big conflicts being occurred incessantly among many places in the world.

I suppose the author is a sort of Contemporary New Confucian, for this person is standing on the position, picking up human nature on virtue. This tendency has to do with all the opinion in the author's sentences.

After Liang Qi-chao's death just about 90 years has passed. Of course Liang can't know the event after his career, while the author criticized his thought under the influence comparatively freely in the midst of today's China and Russia. And we examine the works one by one, tracing author's experience (=perhaps to be experienced)carefully. This essay has to be enclosed here. If permitted in another opportunity, I am going to write such essay on this theme continually.

Note

In this space is to be put relative knowledge from (1) to (6) using common style.

- (1) We often treat modern achievements of various studies concerning Politics, economics, sociology and culture in more than two languages on the objective areas.

As for Globalization, just after 2001 there was not talked about in the world. But, now, generally from the philosopher's point of view, is picked up past periods in relation with

world wide theme, for example, Contemporary New Confucian, we can not carry out them as the theme, without mentioning on up to date's problem.

We need look at any present surveyor's result as studies on climate changes under the Russian Scientists team. And today's present Confucian, for example, had led us to Environmental problem before. (Please concern Tu Wei-ming's «Duihua yu Chuangxin» (2005))

- (2) Бопox's essay often picks up Herbert Spenser's «the Evolution of Society», Spenser's methodology is based on anthropology, he uses many sorts of inhabitant's patterns of lives and applies these phenomena into translation on realities with evolution of human society. (Robert L. Carneipo «Herbert Spencer: The Evolution of Society» 1967 by the University of Cicago Press)

The open marketing system is spreading to all over the world and makes people promote hardship for competition. People, now are thinking of their all fields in lives by themselves. They were forced to live in two sides, that is, upper condition or lower condition, especially in circumstances for welfare.

- (3) Erik. H. Erikson's «Identity youth and crisis» is published in Russia such as rendered into Э.Э риксон «идентичность : Юность и кризис» (2006, Москва) by Московский психолого-социальный институт.

According to translator's preface, Erikson is introduced towards readers as bellow in the first part and the ending part.

“In beginning expected in this way, Эрик Эриксон was for long periods famous to the generations of Soviet's psychologist in such head line «Criticized as modern bourgeois's theory»” («Идентичность: юности и кризис 2006» Москва) [p.5, L13–17] «... the former.»

“Then, is sounded in the column on reader's voices such as, Erik Erikson, one of the giants in psychology... .” (same book) [p.10, L33–35] «... the latter»

- (4) Chinese Catastrophe is occurred on July, 28th in 1976. “July 28th in 1976 year in the People's Republics of China, Tangshan town (Hebei province) occurred earth quake, as result of it harm become the most dreadful in the world since 400 years ago. After this tragedy is lost 242,769 people, heavily wounded counts 164851 people” (Ю.М.Галенович «Смерть Мао цзэдуна» 2005 Москва) [p.72, L1–4] Mao Ze-doing is dead on September, 9th in 1976, that is just only one month's or so before is to be found after the tremendous earth quakes harm. Two countries' catastrophe called up the ending of big system.

- (5) For instance, China and Russia, both countries are exchanging people as refugee, in the case of Russia, Russian refugees is poured into the big cities in China, is shown as next. “In since 1920 to 1930 years, main city of China, there is 10 thousands refugees, and inhabitants exists in Shanghai, Beijing, Tianjing and other same sized towns.” (Л.Ф.Г-овердовская «Общественно-политическая и кулитурная деятельность русской

эмиграции в Китае в 1917–1931 гг.). Москва, 2004) [p.121, L28–32] “There are not less spokesmen on Russian artists, intellectuals, visit Haerbin and Shanghai, are going to separate from their home ground, owing to their capacity, show their talents at that time.” (same book) [p.122, L14–6]

- (6) Liang Qi-chao's action on reform for China had started saving fortunes in capacity from 1902 and continued till 1908. “In 1902, after five years later was shown from his first understanding democracy, Liang Qi-chao begins to address own learning, which has been saving western materials of wisdom according as Chinese condition and lead people have senses responsibility for China cultural tradition” (Л.Н.Борох «Конфуцианство и европейская мысль на рубеже XIX-XX веков» 2001, Москва) [p.97, L1–5] Clearly known he willingly constructed his theory for Chinese renewal in those days.

比較研究

—ロシア人著者の梁啓超解釈について—

中 村 俊 也

〈要 旨〉

ロシアの研究書、中国の近人、梁啓超を対象とした内容につき論述する。著者は資料として『専集』、とりわけ、そのうちの『新民書』などを選び、中国近時の1898～1908年という時期に彼の国の政治が、君主政から共和政、そしてやがて社会主義に臨むという変動の際、中国の典型的知識人が、理想の政治形態は何で、それを荷なう人民はどのようなであれば、国民国家としての責任を果し得るのか、という問題を扱う。結論としては徳性の有る、自覚の有る人民に期待するのが、当時も、今日も望まれる、という。

著者も2001年という激動の時期に本書を著わしたわけで、つまりは、ロシアの社会主義から資本主義へのシステム交替の時に自からの身をそこに置いており、そのことは、行文の間に表出し、一層のリアリティ、現代性を与えている。これを、心理—社会をとらえるメソドロジイ—として、当面6つの角度から考察し、著者の見解が当時の単なる掘り返しに止まらず、目下の社会の生動の行方を見定めており、解釈学的立場に立っていることが、確認できた。

This essay researches for Russian author's message towards us. : In any country, people must arouse morality on renewal against incessant difficulties.

Nakamura Shunya