

外国问题研究

JOURNAL OF FOREIGN STUDIES

2016.01

季刊 / 总 第219期

中国人文社会科学引文数据库来源期刊

外国问题研究

季刊 总第 219 期 3 月 30 日出版

东亚问题专号

2016 · 1 期

▶ 东亚思想史 ◀

- 从东亚视域论德川日本儒者的伦理学立场 黄俊杰/4
- 荻生徂徕的“鬼神”观及其伦理学性格 蔡振丰/11
- 松永尺五伦理思想之形成及其儒教实践 王明兵/20
- 江户古学派新诠与解构“四书”的道德论取向 董灏智/28
- 朱舜水思想对荻生徂徕影响之再思考 高悦/39
- 和辻哲郎的传统与“近代”思想的转化 徐兴庆/43
- 20 世纪初期马克思主义在日本的传播与社会民主主义 大田英昭/52

▶ 区域关系史 ◀

- 禁倭与申交:明太祖对日交涉目的探析 刘晓东 年旭/59
- 从德川到维新初期的“攘夷论”之三重变奏 张崑将/67
- 朝鲜使臣所见晚明社会之乱象 刁书仁/79
- 长崎唐通事与德川日本的“怀柔远商” 王来特/89
- 6 世纪前中原王朝对鄂霍次克海的认知 沈一民/97

JOURNAL OF FOREIGN STUDIES

▶ 前沿追踪 ◀

- | | |
|--------------|---------|
| 全球史研究动态 | 刘新成/104 |
| 古典文明史研究 | 张 强/105 |
| 西北大学的中亚史研究 | 黄民兴/106 |
| 我国拜占庭学发展方兴未艾 | 陈志强/107 |
| 欧洲史研究新动态 | 侯建新/108 |
| 世界现代化进程研究 | 钱乘旦/109 |
| 美国史研究的近期趋向 | 李剑鸣/110 |
| 近现代国际关系史研究近况 | 徐 蓝/111 |
| 欧洲教育法治史简述 | 王云龙/112 |
-

▶ 稻盛和夫经营哲学研究 ◀

- | | |
|-------------|----------|
| 人人当家的集体经营方略 | 坂本典昌/113 |
|-------------|----------|
-

- | | |
|-------------------|------|
| 英文目录与摘要(CONTENTS) | /118 |
|-------------------|------|
-
-

CONTENTS

The Ethical Stance of Tokugawa Japanese Confucian Philosophers

Huang Junjie[Chun-chieh Huang](4)

This article argues that Tokugawa Japanese Confucian philosophers were inclined to utilitarian ethics as opposed to intentional ethics. This ethical stance manifested itself in Japanese Confucian philosophers' comments on historical personages and reinterpretations of the Confucian core values such as the humanity (*Jen*, 仁) and the Way (*Dao*, 道). We argue in section 1 that Japanese Confucians insisted that the "goodness" was not made possible by one's good intention, but in the effects of his deeds. We assert in section 2 that Japanese Confucians placed the priority of achievement over virtue in their comments on Kuanzhong (管仲) and Tang Taizong (唐太宗). In section 3 and 4, we argue that Japanese Confucian philosophers had interpreted Confucian core values, humanity and the Way, in an utilitarian perspective. Moreover, their "utilitarian ethics" were deeply imbued in the spirit of pragmatism (*jitsugaku*, 实学) in the Japanese tradition. Therefore, the question of "how is virtue possible" had been turned into the question of "what are the results of virtue." In the Japanese Confucian utilitarian ethics, the moral ideal can easily be betrayed by the reality of history. We conclude by indicating that the intrinsic value of morality in Japanese Confucian ethics may readily be ignored and the subjectivity and autonomy of morality may hardly be affirmed.

OgyuSorai' s idea of Ghosts-Spirits and theonomic ethics

Cai Zhenfeng[Chen-feng Tsai](11)

This paper attempts to discuss the learning of OgyuSorai, not from the perspective of modernity but in the context of traditional Confucianism, and to contemplate what kind of Confucian morality it reflects—or transforms. Based on what Sorai has said: "The Way of ancient kings is nothing more than building its foundation on venerating Heaven and Ghosts and Spirits," we can elucidate the special character of Sorai's moral philosophy in East Asian Confucianism and the difference between him and Chinese Confucianism by analyzing his idea of Ghosts and Spirits. This paper argues that Sorai's idea of Ghosts and Spirits and worship is transparently characterized by theonomic ethics; therefore, his philosophy can hardly be a kind of modernism in West Europe. This character made the learning of Sorai form an absolute pattern of difference sequence (差序格局) in the world of heaven and man, nature and temperament, and rites and music. Human nature, therefore, is basically neutral—neither good nor evil. Comparing with Dai Zhen (1724—1777) and JeongYak-yong (1762—1836), two East Asian scholars who were against Chu Xi's idea of the Principle of Heaven and who both maintained the goodness of human nature and exalted Mencius philosophy, Sorai's idea represented an obvious "Japaneseness" in the world of East Asian Confucianism. To understand this Japaneseness, "ancient layer" (Koso 古層) and "basso ostinato" (執拗的低音) provided by Maruyama Masao when discussing the history of Japanese philosophy can be useful for us.

The Formation of Matusnagasyakugo's Ethical Thoughts and their Confucianist Application

Wang Mingbing(20)

Sekigo Matsunaga's thought not only based on the doctrine of his teacher Seika Fujiwara, but also greatly influenced by the Confucianist Chenchun of Nansong period. From an intertextuality point of view, it is clear that the interpretations of "命、性、心、情、意、诚、敬" in 《彝伦抄》 are borrowed from that of Chenchun's 《北溪字义》. Sekigo Matsunaga's demonstration of integrating Confucianism, Buddhism and Daoism, and his following of the Confucian idea of "三纲五常" are thoroughly practiced in his academic by the Confucian discipline of "传道授业". His devotion to establishing Chunqu School, lecturing and inspiring pupils and especially the fact that most of the intellectuals in Edo were instructed by him outstands him more important a Confucian educator rather than a philosopher.

The Kogakuha's Ethical Theory on Interpretation and Deconstruction of the Four Books

Dong Haozhi(28)

The kogakuha in Edo Period of Japan is world-famous for anti-Song Thought. In the process of criticize, Yamaga Sokou, Ito Jinsai, Ogyu Sorai had new explanation for the Four Books. This paper regards this understanding as the study object and explores for new explanation and deconstruction,

taking their Confucianism's Ethical Theory as the core, which highlights their thought feature of kogakuha.

The Rethink of The Influence From Zhu Shunshui's Thought on Ogyu Sorai

Gao Yue(39)

Ogyu Sorai absorbed many qualities by Zhu Shunshui's theory which called "Liu Jing" and "Zuo Guo Shi Han" in normal conditions, its also beyond Edo Neo-Confucianism. This article will reveal features and evolution between Sorai Ogyu and Shunshui Zhu's theory. This synchronization beyond time and space is not only attributed to Ogyu Sorai's regular correspondence with Zhu Shunshui's disciples, but also to Kaga Domain who was deeply influenced by Zhu Shunshui's thoughts and therefore became another effective access to resources.

Tradition of Watsuji Tetsuro and Transformation of "Modern" Thought

Xu Xingqing[Shing-ching Shyu](43)

This essay investigates Watsuji Tetsuro (1889—1960), a scholar of Japanese philosophy and ethics as well as a historian of Japanese culture and thought, and his discourse on the Sakoku Edict issued by Tokugawa Bakufu in terms of the return to and the criticism on tradition, cultural and spiritual assassination, and rationalism of Christianity, as a way of exploring the merits and faults of the Sakoku Edict. It also analyzes the relations between Watsuji's statement of rebuilding "Japanese culture" and the transformation of "modern" thought by focusing on Watsuji's thought of revering the emperor and Confucian criticism as well as his cultural influence and non-influence.

The Reception of Marxism and Social Democracy in Early Twentieth-Century Japan: Katayama Sen and the Early Labor Movement

OTA Hideaki(52)

Most of today's social democratic parties in West Europe originated from the Second International, which formed in 1889. In the age of the Second International many of social democrats attached importance to democracy as an essential means to achieve a socialist society, and upheld Marxism. Writings of Karl Kautsky, the theoretical leader of the Social Democratic Party of Germany (SPD), were considered the "orthodox" interpretation of Marxism. When the Second International was formed among European socialists, Japan, which had just achieved the Industrial Revolution, began to be confronted with "the social problems" caused by the development of capitalism, such as labor disputes, deterioration of living environment in cities, and so on. In the late of 1890s, some Japanese intellectuals started to pay attention to the social problems, and formed organizations to research them, which included the Social Policy Association (1896), the Sociological Association (1897), the Society for the Study of Social Problems (1897), and the Society for the study of Socialism (1898). One of the key figures in this trend was Katayama Sen (1859~1933). Katayama not only researched the social problems, but also leded the earliest labor union and cooperative movement in Japan. Furthermore, he linked these movements to socialism, and tried to convert them into revolutionary social democratic movement. This paper considers how Katayama, a pioneer of social democracy in Japan, accepted and interpreted Marxism in his own way.

Prohibit Japanese Pirates and Tributary : Ming Taizu's Main Communicative Purpose with Japan

Liu Xiaodong Nian Xu(59)

Ming Taizu's main communicative purpose with Japan is always attributed to "prohibit Japanese Pirates", but by comparing the imperial edicts of the early Hongwu period, we can find a new probability that is Ming Taizu's main communicative purpose with Japan maybe is to make Japan submitted to Ming Dynasty, "prohibit Japanese Pirates" is only the secondary purpose. Ming Taizu take the states' submittal as the external certification of governmental orthodoxy. In this respect, Japan is very important. Because Japan's unyieldingness to Yuan dynasty had been establish as a protective attitude toward "The Huayi Order". The record about Japanese King kaneyosisinnou's tribute in Hongwu 4 year maybe is a intentional description to satisfied with Ming Taizu's purpose.

The Threefold Variation of the "Theory of Expelling the Barbarians" from the Tokugawa to Early Meiji Period

Zhang Kunjiang[Kun-chiang Chang](67)

There are three parts in this paper, describing the developments and changes of "Theory of Expelling the Barbarians" from early modern to modern Japan. The paper points out that the first

stage the awareness to expel the barbarians arose in the early-middle Tokugawa period. At this stage, “barbarian” referred to “the internal,” which corresponded to the “Chinese” of Chinese Culture and, in particular, the “Chinese” of Confucian culture. Therefore, some Tokugawa intellectuals were eager to refute the idea of “Chinese as the Other, Barbarians as Us.” The hot debates on Chinese Barbarianism at this stage demonstrated cultural autonomy. The second stage of Expelling the Barbarians treated “barbarian” as “the external,” and “barbarian” primarily referred to “Western” interferences. At this stage, the “external barbarians” had become a military threat, and culturally, this caused changes in the bushido philosophies. Regarding the third stage of the Theory of Expelling the Barbarians, the “Theory of Civilization” that was based in the West had replaced the usual term “Theory of Expelling the Barbarians” in the East. Fukuzawa Yukichi’s Theory of Civilization was a prominent representation of the “reversal” of Eastern into Western cultures. This paper also shows the two main differences between this wave of “Theory of Civilization” and the “Theory of Chinese Barbarians” of Confucianism in the past. The first is the switch from “virtue” to “wisdom” in ethics. The second is the switch from “benevolence” to “fidelity” under the principle of transcendence. The virtues of “fidelity”, “filial piety”, “wisdom”, “virtue,” and “benevolence” in Confucianism had all been changed by the proponents of the Theory of Civilization and the Theory of Sovereignty in the Meiji period into concepts of virtue that reflected the ideas of Japanese autonomy, and in this way, they had become a “New Theory of Civilization” at the center of the nationalist spirit. After this wave of “New Theory of Civilization,” Japan had not only become independent from Chinese culture, she had also overcome Fukuzawa Yukichi’s Theory of Civilization, from which she had created an “East Asian Theory of Civilization.” Japan called herself the honorary representation of “East Asian Culture.” She became the reference for theories on the Greater East Asia Co-Prosperity Sphere later on, and dominated the ideological dialogues after the Meiji period until the Second World War.

**The social chaos in late Ming Dynasty in the observation of Korean Envoys: Centering on Korean Envoys’
Chao Tian Lu**

Diao Shuren(79)

As a part of Scholar-officials, the Korean Envoys identified themselves as “Chinese”. They took Chinese Culture as the standard of all as well as the universal values, and use these values to observe and think. Their observation and thinking on Chinese society provide us a new perspective to study the late Ming period, and their comments on the chaos in late Ming Dynasty are exactly the reactions of their universal values. Therefore, the Envoys’ Ultimate Concern contains the idea of taking Ming Dynasty as a warning to Korea, but moreover, it also carries an expectation of achieving the real “China” by replacing Ming with Korea.

Nagasaki To-tsuji and Tokugawa Japan’s “Cherishing Traders from Afar”

Wang Laite(89)

The To-tsuji group in Qing-Japan trade possess the official identity under the Tokugawa Bakufu as well as interpreters. By tidying up the historical origin, the evolution of organization and function of these people, reviewing their actions in the trading activities, we can clarify how Tokugawa regime established its own regional order and trading system by imitating China’s Tributary system, and how did Bakufu implemented the imagined “Japanese Hua-Yi Order” into action by exerting its authority on the Chinese traders.

Zhongyuan Dynasty’s Cognition of the Okhotsk Sea before 6th Century

Shen Yimin(97)

The Okhotsk Sea is an important natural factor which has a great influence on the political situation in Northeast Asia. Based on 〈Shanhaijing(山海经)〉, the courts of Zhongyuan(中原, central area) had probably known the existence of the Okhotsk Sea as early as in the pre-Qin period. But the cognition of the Okhotsk Sea hadn’t been inherited by the aftertime. The courts of Zhongyuan had to restart the cognitive process to the Okhotsk Sea in the Wei, Jin, South and North Dynasty. There was some definite evidence to prove that the courts of Zhongyuan had known the existence of the Okhotsk Sea in the Northern Wei Dynasty from which the Northeast tribes such as Wuluohou(乌洛侯), Doumolou(豆莫娄) etc. delivered the message, and the river systems such as Wanshui(完水), Nanshui(难水) etc. existed.

主 管 中华人民共和国教育部
主 办 东北师范大学,
编辑出版 《外国问题研究》编辑部
地 址 长春市人民大街5268号
邮 编 130024
电 话 0431-85098477 / 85098761
电子邮箱 wgwtyj@nenu.edu.cn
rbxlt@nenu.edu.cn
网 址 <http://wjwt.chinajournal.net.cn>
印 刷 长春市日升印业有限公司
国际发行 中国国际图书贸易总公司
邮发代号 国内12-398/国外Q4331

中国标准连续出版物号: ISSN 1674-6201
CN22-1398/C

ISSN 1674-6201



定价: 20.00元

万方数据