

〈英文要約〉

The Prelusive Reflection and Imaginary Adaptation to the Socialism and Communist Institution of the Intellectuals in Modern China

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1. Regressive Political Trends in Traditional Chinese Thought

Ideals of socialism in ancient China can be found first, in the Confucian concept of the Great Unity as elucidated in the Chapter of the "Evolution of Rites" in the *Book of Rites*, and second, in the Taoist idea of "small state withthin population" contained in the *Lao Tzu*. These two schools, though different in outlook, shared the view that the ancient political system was superior to the current one, and therefore should be reverted to. Far more radical than the above two schools was Chuang Tzu, who advocated the abolition of all political systems, currencies and measurements so that people could again live in the primitive age. These views truly represent a politically regressive trend.

2. Modern Chinese Intellectuals' Response to Western Socialism

Chinese intellectuals began to introduce and discuss Western socialism in the modern period. People like Sung Yu-jen, Yen Fu, T'an Ssu-t'ung and others were actively involved in this endeavour during and after the Sino-Japanese War. After 1900, magazines published in Japan and France carried articles propagating socialism. Sun Yat-sen's socialist ideas, in particular, were most impressive. While all socialist schools were indiscriminately introduced, nihilism alone received the greatest

attention and had the largest following.

3. Corresponding Socialist Ideas in Traditional Chinese Thought

In their introduction of Western socialism, Chinese intellectuals tended to match it with concepts in ancient classics, especially with socialist ideas in the Confucian books such as "Great Unity" in the "Evolution of Rites." Hence it brought forth a revitalization of the Confucian universalist concept during the first decade of this century.

4. Radical Thought and Utopian Socialism

Radical thought refers to the prevalence of nihilism among intellectuals of the late Ch'ing, with Chang Ping-lin and K'ang Yu-wei being the two most typical examples. Chang in his writing cherished the hope of a utopia wherein lay no government, no tribes, no human beings, no sentient beings, and no world. K'ang, on the other hand, believed that the nine boundaries-national, class, racial, sex, family, livelihood, administrative, kind, and suffering-should all be abolished. On surface, their radical ideas were heavily influenced by Western nihilism, in fact, it was Buddhism that gave them the inspiration.

Utopian socialism, on the other hand, refers to the setting up of an idealized Communist government system, best reflected, at that time, in the *Ta-t'ung shu* of K'ang Yu-wei. This political system was built on his one-world philosophy. The world was to be divided into one hundred units, and each unit was a local government by itself. All these units would practice Communism, and people would share with one another what they have. There would be no army, no police, no punishment, and no jail. This idealized Communist world seems to be as perfect as heaven.

5. Conclusion

"Evolution of Rites" was the most quoted source of socialism in traditional China, known almost to all intellectuals of the late nineteenth

century. But the emphasis, however, had always been on the idea of Great Unity, little attention had been given to the way to materialize it. Other than this, people in the late Ch'ing and early Republican period had already discussed the problems of preventing malpractices in Communism. But it was truly regrettable that their opinions were unheeded to and all their warnings had become realities fifty years later. In fact, the solutions to the malpractices of communism could be found in the "Principle of People's Livelihood" propounded by Sun Yat-sen in 1905 and in the "Principle of Equal Opportunity" suggested by Ch'ien Chih-hsiu in 1911, both of which were a continuation of the Confucian concept of Great Unity and traditional Chinese socialist thought. But these two principles were stifled by Marxism and Leninism, as was the case with all traditional Chinese socialist ideals.