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論文内容の要旨

氏 名 (ZHOU Yufei (周 雨霏))	
論文題名	Karl August Wittfogel and East Asia Intermediaries, Translations and Networks (1926-1945) (東アジアにおけるK. A. ウィットフォーゲル思想の翻訳・受容の影響作用史の研究 (1926—1945))
論文内容の要旨 The present dissertation focuses on the interconnectedness and interdependence of ideas, and examines the process of translation and dissemination of Karl August Wittfogel's large-scale explanatory framework in Japan and China during the prewar and wartime periods. It reconstructs the entangled intellectual networks comprised by Japanese and Chinese leftwing revolutionaries, professional and non-professional historians with a Marxist persuasion, social scientists, economists, and think-tank participants who found in Wittfogel's depictions of Asiatic society most convincing theoretical tools in constructing their own conceptualizations of Asia. The present dissertation is divided into five chapters. Chapter I explores the unknown story of Wittfogel's proletarian plays, and his early pursuits of Marxist aesthetic theory in Japan (and partly in China). It seeks to position the importation of Wittfogel's dramaturgic works, and his aesthetic contemplations in Japan within the context of the emergence of a trans-boundary proletarian culture in the mid- and late-1920s. Chapter II focuses on the migration of Wittfogel's early masterwork <i>Economy and Society of China</i> to Japan in the prewar time period. It firstly reveals the personal network through which the Japanese leftwing scholars in Weimar Germany were connected to Wittfogel, and to the circles around him. On this basis, it further discusses how Wittfogel's depiction of the evolutionary scheme of China's societal development helped shape the Japanese discourse over the "scientific turn" in Chinese studies. Chapter III examines how Wittfogel's early writings, including <i>Economy and Society of China</i>, were imported and interpreted in contemporary China. It unfolds in three different dimensions. The first focuses on Chinese intellectuals' reaction to Wittfogel's heretical views on China with their blatant culture-bound prejudice. The second sheds particular light on the reception of Wittfogel's lengthy article "Geopolitik, geographischer Materialismus und Marxismus" in the circle of the Zhonghua Geographical Society, a group of geography students seeking to mingle Marxism with their profession. The third focuses on specific Chinese scholars who had personal connections to Wittfogel and embraced his hydraulic theory. Chapter IV reconstructs Wittfogel's experiences during his 27-month research sojourn in Beijing from 1935 to 1937. It compares Wittfogel's attitudes towards the destiny of Oriental societies previous to and after his sojourn in East Asia, drawing the conclusion that Wittfogel's experiences during his sojourn in Beijing sparked his idea of a vital stagnation of Oriental society. Chapter V questions how Wittfogel's fatal, pessimistic views on Oriental society, culminated in his article "The Theory of Oriental Society" (1938) provoked a response immediately after its Japanese translation became available in 1939. It discusses how the Japanese intellectuals succeeded in utilizing Wittfogel's assumptions on the stagnancy of Oriental societies for the purposes of wartime ideology, and transformed it into a fundamental argument in support of Japan's leading role in Asia. From the perspective of reinterpretation of the scholarly development of Wittfogel, this dissertation is innovative in arguing that his 27-month-sojourn in Asia opened a new horizon for Wittfogel's comparative study of civilizations, and therefore, marked a vital turning point in his epistemology. As a case study of the Japanese and Chinese public sphere's responses to the Marxist concept of the Asiatic mode of production, this dissertation sheds new light on the entanglements between China and Japan's leftists. On a theoretical level, the dissertation poses a number of questions in terms of the migrations of ideas in general, querying the causal relationships between social and institutional circumstances and the vitality of migrated ideas in foreign contexts.	

論文審査の結果の要旨及び担当者

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論文審査の結果の要旨

The title of the PhD-thesis of Mrs. ZHOU Yufei is “Karl August Wittfogel and East Asia – Intermediaries, Translations and Networks, 1926-1945”. Wittfogel (1896-1988) was a German-American historian, sinologist and social scientist. The focus of this thesis was not on writing another intellectual biography about Wittfogel, but to explore the transcultural and transnational connections of Wittfogel and the multi-layered reception of his early work. All referees agreed that Mrs. Zhou succeeded in writing a pioneering study in the relatively new field of “global intellectual history”. Due to the fact that she is fluent in Chinese, Japanese, German and English, she was able to collect and analyze various important and so far unknown sources from archives and libraries in Japan, Germany, the Netherlands, China and the US.

In the introduction of her thesis, Mrs. Zhou introduces K. A. Wittfogel as an important Marxist, who applied Marxist concepts to his research on Chinese social history. Wittfogel described China as a “hydraulic society”, a social type that is characterized by a very strong state and bureaucracy which is responsible for water regulation from above, hindering democratic developments from below.

In the first chapter, the author introduces Wittfogel as a writer of proletarian dramas in Weimar Germany during the 1920s. This aspect has been completely overlooked by previous scholarship. Most interesting is that Mrs. Zhou shows how the proletarian drama found their way to Japan where they were translated by left wing intellectuals in Tokyo and performed by members of the so-called “shingeki”-movement.

In the second chapter of her thesis Mrs. Zhou analyses the debates in prewar Japan on K. A. Wittfogel’s “Economy and Society in China”. She reconstructs the relationship between German and Japanese social scientist during 1930s and demonstrates how Wittfogel’s studies on modern China contributed to the Japanese discussion on China in the age of imperialism and militarism. In Japan, his social and economic studies on Chinese history were discussed in the context of a broader spectrum of Chinese studies, somewhat between the Confucian “Shina kenkyū” and Marxist historiography.

In her third chapter Mrs. Zhou continues her intellectual journey by analyzing how Wittfogel’s concept of the “oriental society” found its way from Japan to China. Here she succeeds in demonstrating how important the role of Japanese historians and social scientists were as intermediaries between Western ideas and Chinese thought. Among six Chinese translations of Wittfogel’s “Economy and Society in China”, five were based on the Japanese translation by Hirano Yoshitarō.

The fourth chapter of the thesis is probably the best. For the first time Mrs. Zhou

describes K. A. Wittfogel's journey to Japan and China between 1935 and 1937. According to Mrs. Zhou the experiences in China contributed to a change of perspective on contemporary China. Before travelling to China Wittfogel was rather optimistic concerning the potentials for modernizing Chinese society. After his return to the US he was convinced that China was a stagnant society falling behind the development in other Asian societies, especially Japan.

In the fifth and final chapter of her thesis the author demonstrates how Wittfogel's concepts of an "oriental society", characterized by social and economic stagnation, was turned into an instrument of war time propaganda in Japan. Describing contemporary China as a stagnant society contributed to legitimizing the "civilizing mission" of imperial Japan during the late 1930s and early 1940s.

All referees of Mrs. Zhou thesis about K. A. Wittfogel's Asian network agree that she succeeded in writing a groundbreaking study that contributes to a better understanding of the transcultural intellectual history of Western and Asian ideas in general and Japanese and Chinese social thought in particular.