

**Closing Report
Faculty Research Grant
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Project Title: Ex-Samurai Intellectuals and the Knowledge of the Empire-Building in Meiji Japan

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Thanks to a Faculty Research Grant I received, during the summer of 2006, I was able to travel to Japan and return to the United States to conduct my research and to spend time to deepen my project which I wish to develop over the next several years. By and large, my research in Japan proceeded as I laid out in my proposal. I spent the month of July in Tokyo mostly reading archives at the Meiji Newspapers and Journals Library near the University of Tokyo, which literally boasts of the most comprehensive collections of archives including out-of-print books published during the Meiji period (1868-1911). It was particularly helpful and made my research there more interesting that I was able to read and discuss some of the important documents out of the Library with Prof. Hiraishi Naoaki, a political and intellectual historian and expert on Tokugawa-Meiji thought and politics, at the Institute of Social Science in the University of Tokyo.

After my research in Japan, I returned to the United States and was affiliated with the Center for East Asian Studies in Stanford University as a visiting fellow and a visiting Assistant Professor at its History Department. At Stanford, I contacted Prof. Kaaren Wigen and other scholars in the Japanese Studies field and spent the remainder of my time meaningfully by going over the materials I collected in Japan and in constructing the outline of my next research agenda.

After this trip and research, I have definitely gained a closer focus. While I initially wanted to explore materials belonging to both the early Meiji period (esp. 1860-70s) and the late Meiji (1900s), particularly the debates concerning the ongoing Japanese annexation of Korea (1910) that occurred most intensely in 1905 and 1906 in journalism. Moreover, I wished to develop an intellectual connection between the earlier Meiji visions of international relations dominated by the West and the late-Meiji endeavors to dominate Asia by matured Japanese leaders. Although I predict that this perspective will remain central (which means my initial sense was confirmed as a result of this research) and guide my longer research goal, however, I found it more feasible and indeed necessary to pay closer and careful attention to early-Meiji intellectual history—at the intersection of political, cultural, history and history of imperialism—which has been neglected in American scholarship on Japan. As an intellectual historian, I would like to continue working in and developing this field. Theoretically or thematically, I expect to focus on explaining the relationships between modern Japan's development of intellectual culture and that of social and political reformism and civil or mass society,

and the interactions of traditional discourses including ethics and religion and political economic discourses imported from the West.

In this perspective, I have found it pivotally important to reconsider the ideas and role played by the enlightenment figure, Fukuzawa Yukichi (1835-1901) in the first years of the Meiji period, his concrete relationships with other leading contemporaries, as well as his synthetic reception in modern Japan as a whole. Despite Fukuzawa's prominence and frequent reference to him by historians and others, since their development in the 1960s, English-language studies of Fukuzawa have languished. It is, moreover, necessary to explain not only his positive influence on Japanese intellectual or educational development but also to critically examine his protracted conflicts with oligarchs, central bureaucrats, and scholars of the early Meiji who reacted negatively to his liberal visions, specific actions, and considerable influence overall in the 1870s and worked ultimately for the development of conservative institutional and ideological reforms in the ensuing decade. One must also treat the vexing question of Fukuzawa's thought since the mid-1880s, notably his national-moralist and imperialist turns. My study of Fukuzawa will not be solely biographical but compared globally and placed along with a treatment of other intellectuals and elites like bureaucrats and business men. To trace the various lines of political and intellectual connections stemming from Fukuzawa, I believe, will illustrate not only a complex political field but also profound mental and intellectual struggles of the early Meiji era. Through this new study, I hope to contribute to a synthetic and theoretically sophisticated understanding of the end-of Tokugawa and Meiji ideas of civic polity, revolutionary society, and culture amid their critical developments within the context of liberal and positivist intellectual atmospheres of the nineteenth century as well as the recently elevated interest in the significance of liberalism itself. Although there was a staggering amount of Fukuzawa's own work, a variety of contextual documents regarding his contact with many figures and institutional segments of Meiji society, and secondary source works by Japanese scholars active from the late twentieth century to the present, I hope to develop a unique study of Fukuzawa and Meiji Japan. I look forward to the next phase of research and writing my book in coming years.

I plan to present the result of my research on Fukuzawa first in a conference related to the Association for Asian Studies and other places appropriate in Japan or in the United States and hope to publish it at some point in the form of an article. I am particularly interested in writing first on the historical evolution of the scholarly and popular treatment of Fukuzawa since his death, that is, his "reception" in modern Japan in general.