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Nakae Chomin's World of Thought and Ideology of the Meiji Period through the "Gentleman" Character in "A Discourse by Three Drunkards on Government (Sansuijin Keirin Mondo)"

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Abstract

From the second half of the 19th century, many intellectuals of the Meiji Japan serve as a reference for us in order to understand the roadmap of Japan which has revealed an important modernization story under the name of the Meiji Restoration. One of the enlightened thinkers we come across at this point is Nakae Chōmin. Nakae Chōmin, (1847-1901) contributed to the establishment of concepts such as freedom, equality, democracy and constitutionalism in the political memory of Japan through his articles. At the same time, he created a concept memory in the Japanese political thought and brought new concepts to the Japanese language.

In this study, ideology analysis was made in "Sansuijin Keirin Mondō (A Discourse by Three Drunkards on Government)" which is called Nakae Chōmin's masterpiece and conveys the ideas of the Meiji period to the reader through different characters. In this work, written with the Socratic dialogue method, the understanding of modernism, idealism, pacifism, freedom, equality, democracy etc. was examined by focusing on the "Gentleman", one of the characters described as Nakae Chōmin's alter ego. At the conclusion of the study, we have determined that a great majority of the ideas put forward by the character of "Gentleman" are also included in Nakae Chōmin's

intellectual framework, especially in the liberal views before 1891.

Keywords: Nakae Chōmin, Liberalism in Japan, Freedom and People Rights Movement, Meiji Period, Meiji ideology

Introduction

Although we encounter various answers to the question of what ideology is, we can express it as 'a set of political, legal, scientific, philosophical, religious, moral, aesthetic thoughts that constitute a political or social doctrine, shaping the actions of a government, a party, or a group.'¹ According to another view the value judgements, existing in societies, are element of the culture, lifestyle and ideology of that society. Therefore, these elements shape the ideology of the society in time (Dalyan, 2016). Therefore, we would like to emphasize that the question of whether all cultural elements, including literature, have an ideological dimension, led us to this study. In this regard, we are faced with the fact that when analyzing a literary work, elements such as the author's world of thought, values and the social and political structure of the period cannot be ignored. For this reason, it is essential that we consider the ideological-historical background of the period in which the work, we consider as the main sample in our study, was written.

The first years of the Meiji era, known as the Japan's modernization period, focused on the research and discussion of Western ideas and theories. Japanese intellectuals tried to understand the content of the restoration through their researchs and readings and also tried to create intellectual infrastructure of modernization. In fact, when we look at the Edo Period for the origins of the Meiji modernization, ideologists such as Ōtsuki Gentaku (1757-1827) and Aizawa Seishisai (1782-1863) who believed that Japan was one of the world's most important "empires" thanks to its own culture were among the important thinkers on the road to modernization (Erkin, 2001). One of the factors affecting Japanese modernization is geography. While its proximity to the continent facilitates cultural interaction, being an island country enabled the development of a homogeneous social structure and sense of identity (Scalapino, 1970). Japan's modernization was built on key concepts: "wa-和" in preserving national identity and "yō - 洋" in terms of Western culture, known as "wakonyōsai - 和魂洋才" which signifies the Japanese spirit and Western techniques. Another concept that indicate the phenomenon of Westernisation is "bunmei kaika - 文明開化 civilisation and enlightenment" (Yazıcı, 2022). Compared to the Chinese and Ottoman modernization programs, it involves more radical changes despite the preservation of traditional values (Esenbel, 2015). Japanese political modernization which

¹ <https://sozluk.gov.tr/> (16. 10. 2023).

focused on discussion issues such as the constitution, parliament and political parties was especially nourished by the ideology of Nationalism. At this point, the main goal of the modernization pioneers is to struggle with Western hegemony, defend national rights and be among the great powers in the political arena (Hackett, 1972). At the same time, liberal thought movements such as freedom, equality, human rights and democracy have remained in the people's memory through the delegations and experts sent to the West. When we look at the political modernization process within the scope of our study, we see that the intellectual and political figures of the period desired development and change, not a revolution. While at first, Western concepts and ideas were taken as they were, gradually with the critical perspective of the thinkers of Meiji Period, concepts such as "sovereignty" and "constitution" were derived in their own language to correspond to the Japanese thought, and also political thoughts began to be examined according to the social structure (Scalapino, 1970). Nakae Chōmin, one of the important thinkers who came to the fore in creating Japan's political road map and concepts memory in this period, is the focus of this study.

Nakae Chōmin, who lived between 1847 and 1901, was a prominent thinker, journalist, politician, writer, and was also acknowledged as a literary figure in some works. He left significant traces in the memory of the Japanese people through his writings during the period when Japan transitioned from about 250 years of seclusion policy to the modernization process. He wrote about subjects such as freedom, equality, democracy, and individual rights, presenting an important political conceptual map in Japan. Having received education in France for four years, Nakae Chōmin was heavily influenced by Rousseau, and translated Rousseau's work "The Social Contract" into Japanese. Hence, he is referred to as the "Rousseau of the East." In addition, thinkers such as Montesquieu, Voltaire, Mirabeau are some of the names that influenced Chōmin's thoughts. Upon his return from France, he supported the Freedom and Human Rights Movement in Japan through his writings. Particularly within the scope of this movement, there are studies showing that the intellectual infrastructure acquired in France paved the way for popular sovereignty in Japan (Shimizu, 2019). We have also determined that these ideas intersected with nationalist thoughts and organizations in the following years. For this reason, Nakae Chōmin made an East-West comparison that emphasized Eastern morality against the logical and theoretical West, and revealed his own political parameters by displaying a nationalist view nourished by liberal values. Therefore, he has characteristic discourses and thoughts in Japan's political history. An important point that should not be overlooked when analyzing Nakae Chōmin's ideology is his commitment to Confucian thought. With the idea that there was a moral superiority in Japanese society based on Confucian values, he argued that true democracy

could be achieved with freedom and morality. At this point in Chōmin's writings, the discourse that Japan should act as the leader of the East against the West due to its moral superiority draws attention (Yazıcı, 2022).

Within this framework, the subject of our study is the ideology analysis in Nakae Chomin's seminal work "A Discourse by Three Drunkards on Government (Sansuijin Keirin Mondō)". Our research focuses on the concepts of freedom, equality, democracy, pacifism, and Westernisation as presented through the character "Gentleman" one of the three characters in the work. The most important point here is that the ideologies present in "Gentleman", also defined as Nakae Chōmin's alter ego, are intensely present both in Nakae Chōmin and among the thinkers of the Meiji Period. In addition, when we start from the fact that discourse is essential in ideology analysis and the concepts in the work guide us to understand the ideology put forward by the author. Therefore, the main problematics of the study are:

- Which ideologies did Nakae Chomin try to convey to society through the "Gentleman" character in the work?
- What is the reflection of these ideologies in society?
- What are the basic concepts that reflect the social ideology of the author and the period?
- What are the similarities and differences in the use of the basic ideological concepts discussed in the study in Japan and the West?

In the literature review, some of the studies that examine the Meiji Period mentality in detail are as follows:

“Political Modernization in Japan and Turkey” (Ward, Rustow, 1970), “Changing Japanese Attitudes toward Modernization” (Jansen, 1972), “Modern Japan: An Encyclopedia of History, Culture and Nationalism” (Huffman, 2013), “Japanese Culture in Meiji Era Vol. IX Thought” (Masaaki, 1958), “The Rise of Modern Nationalism in Japan” (Murthy, 1973).

Some of the important studies examining Nakae Chōmin's ideology are:

“Rousseau in Kimono: Nakae Chōmin and Japanese Enlightenment”(Kaufman-Osborn, 1992), “Nakae Chōmin and Confucianism” (Matsumoto, 1984), “Nakae Chōmin and Buddhism Reconsidering the Controversy between Nakae Chōmin and Inoue Enryō” (Duffourmont, 2013), “Nihon Kindai Shisō to Nakae Chōmin” (Yonehara, 1986), “Nakae Chōmin no Kenkyū” (Takeo, 1966), “Nakae Chōmin'in Eserlerinde Asya Algısı ve Pan-Asyacılık” (Yazıcı, 2022). All these studies deal with Nakae Chomin's place and importance in the political thought of the Meiji Period. The study, especially written by Yazıcı, deals with the idea of Pan-Asianism in Nakae Chōmin as the main problematic using the micro-history method and explains that Nakae Chomin is a Pan-Asianist and

nationalist thinker. The difference of this study from the studies mentioned in the literature review is that it uses mentality analysis as a method, focuses on concept analysis, and touches on the differences between these concepts in Japan and the West. One of the important aims of our study is to understand whether political concepts with Western memory are used in Japan, which put forward a modernization program under the influence of Western thought.

Methods

In our study, the mentality analysis method, which also includes ideology, was used. The concept of mentality, which we encounter with definitions such as "beliefs that individuals carry in common with their groups" and "the sum of the values and beliefs that the person maintains in his actual behavior", was first used by Lucien Lévy Bruhl in the meaning of "la mentalité primitive – primitive mentality". However, today, the concepts of "zeitgeist, way of thinking, belief systems, world of meanings, cognitive maps" are also used in the fields of sociology and anthropology (Göçer, 2019). Aktaş (Aktaş, 2007) states that Foucault's "discourse" and Althusser's "ideology" concepts can be met with "mentality". Ülgener divides his mentality studies into two parts: In the first one, the historical background of the period in question is discussed (Dalyan, 2016). When we look at the relationship between literature and mentality analysis, literary texts are means of expression that conveys human behavior, the social and ideological structure of the period, and human relations through language. Various questions asked to the text pave the way for basic ideologies in societies, mentality analysis and reaching the people of the period. Because the method, followed in mentality studies, is understanding and interpretation. Sabri Ülgener and Besim F. Dellaloğlu can be given as examples of important names who do mentality studies in Turkey through literature (Göçer, 2019).

The purpose of mentality analysis in literature is to understand the period in which the text was written, through the structure and expression in the text. Thus, the mentality of the period it represents can be understood through the text. In the mentality analysis method, the elements we pay attention in the text are structure and narrative elements such as people, time, plot, concepts and discourses.

Discussion

The basic example of our study is A Discourse by Three Drunkards on Government (Sansuijin Keirin Mondō), which is considered Nakae Chomin's masterpiece and conveys the ideologies of the Meiji period to the reader through different characters. This work, written in 1887, corresponds to the period when Japan was in great change and transformation. Additionally, Nobuko (Nobuko, 1984) stated that this work attracted attention even during

World War II due to its pacifist and national defense approach. Another importance of this work is that it is not known through which character Nakae Chōmin conveys his thoughts. With the method he applied, the author mirrored the social ideologies of the Meiji Period as well as his own ideas.

Before analyzing the ideology, we need to clearly define some of the concepts that will be included in our study. Because, revealing the similarities and differences between the concepts of politics in Japan and the West will eliminate the complexity in understanding ideologies. For this reason, we have discussed concept analysis under an additional heading.

Definitions of Key Concepts

In Japan, the years 1868-1912 were a period in which the country transformed from a traditional feudal system into a modern nation-state. During this period, political ideologies in Japan changed with influence from the West. Liberal and democratic concepts such as individual rights and representative government had no equivalent in Japan until Western ideas were expressed by intellectuals during the Meiji Period. Explaining the following basic concepts when compared to political ideologies in the West will help us understand the ideology we deal with in our study:

1. Meiji Restoration and Modernization: For Japan, the "Restoration" represents the transformation from a weak and isolated society to a modern, strong, centralized, social state.² With the Meiji Restoration, Japan transitioned to a strong central government system and focused on a modernization program, taking the industrial and military institutions of the West as a model. The concept of modernization, which etymologically expresses a long-term change, has included economics, science, technical politics, cultural fields as well as in the field of thought (Ward, Rustow, 1970). The transition from tradition to modernity in Japan, compared to the West, took centuries in the West and was completed in a few generations in Japan (Passin, 1972).

2. Liberalism: It is a political thought that attaches importance to individual rights by emphasizing liberal values such as individual freedom, private property, and representative democracy. While the basic concepts of political liberalism represented by Lock are constitutionalism, freedom, rights, democracy and equality; the most basic understanding of economic liberalism led by Smith is free economy.

3. Democracy: Democracy, which includes concepts such as general will and public interest, can be briefly defined as a political system based on the principles of public participation in government, equality and

² <https://www.asianstudies.org/publications/ea/archives/democratic-trends-in-meiji-japan/> (19. 12. 2023).

representative government. When we look at the history of democracy in Japan, we see three stages: the Freedom and Human Rights Movement, Taisho democracy, and the democratization process after the Pacific War.

4. Nationalism: Nationalism, which centers on the concept of nation and includes principles such as the right to self-determination, protecting national borders, and the principle of international equality, has influenced many political thoughts. Nationalism, which emerged in the West with the French Revolution, influenced the drawing of geographical borders in Europe and paved the way for the formation of social consciousness and identities. When we look at Japanese nationalism, we see that nationalism is getting stronger along with the efforts to create a national identity, and in this way, the focus is on policies that emphasize the unity and independence of the country. In the ongoing process, we see that the idea of nationalism in Japan evolved into the idea of liberating all Asian peoples from Western hegemony under the leadership of Japan, and subsequently into an imperialist fascist nationalism ideology.

5. Individual and Social Transformation: Meiji ideology promoted transformation at the individual and societal levels. The effort to create a modern society by emphasizing individual rights instead of the traditional feudal system is one of the main characteristics of the Meiji period. Therefore, the idea of Liberalism has become a reference in defending individual rights in the political arena.

6. National Unity and Identity: The most important point we encounter in creating national unity and national identity in Japan is the idea of nationalism, nourished by liberal values. Namely, in the Meiji modernization process, we encounter a structure of thought that progresses from individual rights to national rights, from individual freedom to the freedom of nations. The concept of nationalism, which emerged with the discourse of national unity during the French Revolution, found its response in Japan with the concept of kokutai (国体 - national polity). At this point, when we examine the typologies of nationalism, we also see the understanding of Eastern type nationalism put forward by Plamenatz, which advocates national unity. The common ground between the understanding of nationalism in Japan and the theory of Eastern-style nationalism is the preservation of self-identity along with the effort of modernization and Westernization (Akinci, 2014). In short, in the ideology of the Meiji period, it was essential to ensure national unity and create a national identity in order for Japan to compete with the contemporary world. Just as the idea of liberalism affected individual and social transformation, the ideology of nationalism also affected the understanding of national unity and identity.

7. Transition to Central Government: During the transition from the feudal system to a national state in Japan, it was aimed to establish a strong

central government and ensure national unity. This approach is similar to the national state understanding in the West. With the Meiji Restoration, the old feudal system was abolished and the emperor became a real political power. In this process, the samurai class, especially the Satsuma and Chōshū clans, and the intellectual class equipped with western education were influential. Between 1868 and 1881, a merit system was first introduced in government, a cabinet system was established, and eventually a constitution was declared and a parliament consisting of the house of commons and the assembly of nobles was established. The opening of the parliament is seen as the first step in the transition to constitutionalism in Japan and is based on the aim of modernizing the central government (Inoki, 1970).

8. Equality: The discourses of many thinkers such as Locke, Montesquieu, Rousseau and Condorcet on the concept of equality, which is basically defined as "having the same value", attract attention. Locke emphasized natural freedoms, Rousseau defended that laws should always protect equality and most importantly, an equality that only exists in the state of nature, while Condorcet emphasized universal equality (Ağaoğulları, 2016), (Cevizci, 2017). In Japan, where liberal values resonated with the Freedom and Human Rights Movement, thinkers influenced by Western concepts gave particular importance to the principle of equality. Meiji period intellectuals highlighted the principle of equality in many areas, from the defense of popular sovereignty to education. For example, Mori Arinori, the education minister of the Meiji period, particularly emphasized equality in society and supported a secular and moral education.³ In addition, the idea of equality between men and women was expressed by translating Mill's work *The Subjection of Woman* (Kiguchi).

9. Freedom and People's Rights: Although freedom, one of the basic concepts of liberalism, is fundamentally linked to individualism, it has been given a political meaning by names such as Hobbes, Spinoza and Locke (Ağaoğulları, 2016). Rousseau also emphasized the freedom of man in the state of nature in his work, *The Social Contract* (Rousseau, 2018). Isaiah Berlin touched upon the distinction between negative and positive freedom⁴; Montesquieu, on the other hand, associated freedom with the principle of separation of powers (Cevizci, 2017). In addition, thinkers discussed the concepts of freedom and rights together and primarily emphasized fundamental rights. Then, the distinction between fundamental human rights and civil rights draws attention. Although these concepts seem intertwined with each other, while fundamental human rights do not change, real freedoms emerge when these rights are protected by law (Yazıcı, 2022).

³ <https://www.asianstudies.org/publications/ea/archives/democratic-trends-in-meiji-japan/> (19. 12. 2023).

⁴ <https://faculty.www.umb.edu/steven.levine/Courses/Action/Berlin.pdf> (19. 12. 2023).

When the concept of freedom (自由 - jiyū) is examined in Japan, we go back to classical Chinese texts. In the Meiji Period, this word was used as the equivalent of the word "liberty". Later, under the influence of Western thinkers, the foundations of the Freedom and Human Rights movement in Japan were laid, which was one of the most important steps in obtaining political rights and freedoms. The most important names that influenced Japanese thinkers on freedom and rights in this period can be listed as Rousseau, Mill, Hobbes, Edmund Burke and Spencer (Yazıcı, 2022).

10. Asian Morality: The area where the concept of "Asian ethics" is most emphasized among Japanese thinkers is the point of defense in the struggle against Western hegemony. The moral framework required for the formation of the ideology of nationalism was based on the teachings of Confucius, and it was emphasized that the people of Japan and Asia have these superior moral principles.

Analysis of the Text

When we look at the Japanese writing of the names of the characters in Chomin's work, we see the ideologies of the Meiji period in their names: Gentleman (Yōgaku-shinshi - 洋学紳士) Westernisation; Hero (Gōketsu-kun - 豪傑君) Nationalism; Mr. Nankai (Nankai Sensei 南海先生) Southern Expansion Doctrine. There are opinions that the ideologies of these three characters were present in the defenders of the Freedom and Human Rights Movement of the period and were also Nakae Chōmin's alter ego (Hiromichi, 1993). Because the ideas of idealism and expansionism are blended in human rights defenders of samurai origin, and interestingly, the name that combines all these ideologies in a single person is Nakae Chōmin (Yazıcı, 2022). At the same time, Nakae Chōmin also offered self-criticism in a sense by writing his own ideas directly in the upper notes used as a literary writing method in the work (Yamada, 2015). This work, which is considered one of Chōmin's best-known works in the world, discussed the political ideology in Japan as well as how international relations should be. In this work, written with the Socratic dialogue method, the understanding of modernism, idealism, pacifism, freedom, equality, democracy etc. was examined by focusing on the "Gentleman", one of the characters described as Nakae Chōmin's alter ego. The Socratic dialogue method includes long monologues rather than mutual question-answers, and this type of discussion is also seen as a philosophical discussion method among priests in Japan. In this method, there are two applications: "Irony stage" and "midwifery stage". Initially, while the discussion method is followed in the irony stage, induction is provided in the thoughts in the second stage. The advantages of this method are that the ideas can be conveyed clearly with their pros and cons, the speaker can express

his/her ideas convincingly through rhetoric, and different ideas can be put forward freely and equally because they can be discussed in the same environment (Yazıcı, 2022).

The focus of our research is the ideas of freedom, equality, democracy, pacifism and the understanding of Westernisation presented through the "Gentleman" character in the work. The "Gentleman" character is described as a Western-style dressed, long-nosed, articulate, moral, and rational individual. Reflections of Rousseau's philosophy, much like in Nakae Chomin, can be observed in this character. This character, which is completely pro-democracy, has put forward the ideal of absolute pacifism with the idea of demobilizing the armies and disarmament, and the defense of brotherhood of the Asian peoples within the framework of the ideal of freedom and equality in the struggle with the West. One of the clear statements in the work that shows this is as follows:

"Is there a reason why disregarding moral principles, weakening the country's economy by gathering thousands of armies and killing innocent people for empty ambitions. I wonder that civilized Europeans will be truly ashamed when a small country advancing on the path of civilization suddenly leaps from Asia and is placed on the borders of freedom and philanthropy, when it destroys castles, melts down its weapons and turns its military ships into merchant ships, reaches the teachings of civilization by demilitarising its soldiers, studies the techniques of its factories and becomes the children of pure philosophy ? " (Chōmin, 1984, p. 182).

On the other hand, he describes the "so-called barbarism" of the East, expressed by the West, as the real civilization. Here, we are of the opinion that the "Gentleman" character does not actually advocate strictly Westernisation and does not have pure Western admiration discourses. In support of this, he described the peoples of Europe as "countries that have gone crazy", boasting of their military power, pursuing a policy of aggression, and trying to dominate the world. In line with the idea of Asianism, we see that Asian people base their way of liberation from Western hegemony on freedom, equality and moral progress to be learned from the West. In particular, the idea of brotherhood and equality of Asian people leads us to the idea we call "Asianism based on the sense of we" in Nakae Chōmin. Regarding freedom and equality, the idea that freedom cannot be fully realized unless the principle of equality is established in constitutionalist systems is in line with the views of Rousseau and the liberal thinkers of the Enlightenment period. "Gentleman", who attaches importance to science along with politics, argues that when science and political progress are achieved, the principle of freedom will become the purpose of all actions. While emphasizing basic political and human rights in the constitutionalism system, he intersects with Rousseau in the idea of general will and with Montesquieu in the idea of separation of

powers. He also underlined that when a constitutionalist system is adopted, people will gain various freedoms such as the right of participate in government, the right of property, the right of publication, belief and speech. At this point, he reiterated his emphasis that the principle of equality is the most important element that completes freedom and also rights and freedoms are directly proportionate to each other. The most important emphasis on the principle of equality in the work is in the following sentence: *"Everyone with soul and body is equal. Where is the difference between Europe and Asia?"* (Chōmin, 1984, p. 207).

The understanding of freedom, which is intensely revealed through the character of "Gentleman" in the work, is reflected both as a principle of basic human rights and as the basis for the development of the Western great powers in fields such as industry, commerce, military, science, art and literature. We see that he describes the principle of freedom with the metaphor of "ferment" as follows:

" All activities in society are like yeast. No matter how good the ingredients are in sake or beer, if the ferment is bad, the ingredients will sink to the bottom and it will not be possible to obtain alcohol. In countries governed by despotism, the situation is like sake without ferment" (Chōmin, 1984, p. 192). Expressing the slogan of "enrich the country, strengthen the army" along with the spirit of freedom and progress, "Gentleman" thinks that with these principles, a spiral development will come in many fields such as economy, science, political thought, art, agriculture, industry and social welfare. Here we see the reflection of the ideology that guided the Meiji modernization program. While defending this idea in the work, references to Enlightenment thinkers such as Condorcet and Diderot reflect the sources from which Nakae Chōmin's ideology is nourished. Reaching the principle of political progress from here, the author expressed the ideal of returning the "king-slave" understanding to the "government-people" system and explained the relationship between the ruler and the ruled with Confucian principles. At this point, although the importance of Western teachings is emphasized through the character, a commitment to Confucius-based Asian roots can be seen. However, an East-West comparison has been made here regarding the fact that although Asian nations have these values, they remain behind due to their lack of progress in terms of freedom.

As in Nakae Chōmin's thoughts, we see an emphasis on moral Asian superiority in the character of "Gentleman". With the expression *"Why shouldn't abstract morality be our weapon?"* (Chōmin, 1984, p. 182), it is stated that the sense of morality, inherent in civilization, is the most important power for Asian nations. In addition to the sense of morality, the view that politicians should not lose the spirit of progress towards freedom and equality was also emphasized. With the examples given from world history, the way to

protect societies from uprisings and revolutions was found in politicians with a spirit of progress and political foresight.

Regarding pacifism, he stated that small and weak countries should produce self-protection and self-sufficiency policies in response to the Western great powers using their economic development to obtain colonies in Asia and Africa. He defined this policy as follows:

"This policy is to establish a system of equality, give people their rights, demolish castles and destroy ammunition, not commit murder against other countries, and turn the whole country into a garden of morality and a field of knowledge" (Chōmin, 1984, p. 211-212).

This idea, conveyed through the character in the work, is compatible with Chōmin's understanding of foreign policy based on morality, faith and freedom. The most important point he emphasizes about pacifism is his reference to Abbe de-Saint Pierre's theory of peace and Kant's book "Perpetual Peace". He attributes the support and development of Saint Pierre's theory by important figures such as Kant and Rousseau due to the fact that they are people with pure reason suitable for philosophy. Although he supported the theory of world peace, he found Saint Pierre's thought incomplete in that it was an extreme theory that all countries in the world should stop war and transition to democracy for peace. Another important point of our research is the identification of concepts that reflect the ideology in the work. The concepts that reflect the liberal thoughts seen in both Nakae Chōmin and the thinkers and politicians of the Meiji period through the character of "Gentleman" are as follows:

Liberal thoughts scheme

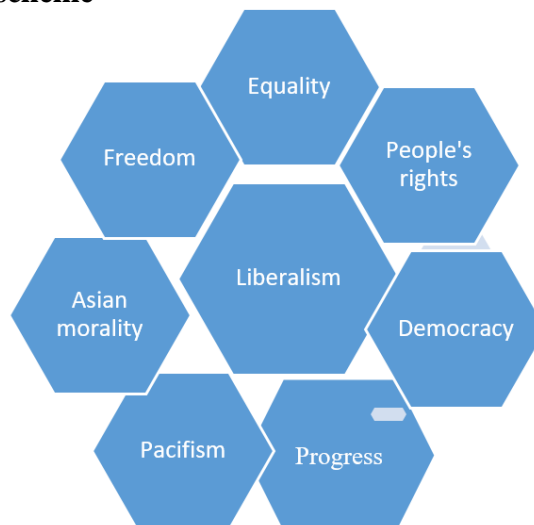


Figure. 1

Conclusion

At the conclusion of the study, we have determined that a great majority of the ideas put forward by the character of “Gentleman” are also included in Nakae Chōmin’s intellectual framework, especially in the liberal views before 1891. In addition, we see that Chōmin places political concepts such as freedom, equality, democracy, human rights and progress in the reader's mind through the Gentleman character. Finally, the discourses of unity and brotherhood put forward by Nakae Chōmin in line with the ideology of Liberal Nationalism and the ideal of freedom of Asian people, built on pacifist and liberal concepts, are also detected in the "Gentleman" character. For this reason, through the character in the work, we are faced with an ideology scheme that starts with Liberal discourses and then intersects with Nationalist ideology.

Ideology scheme

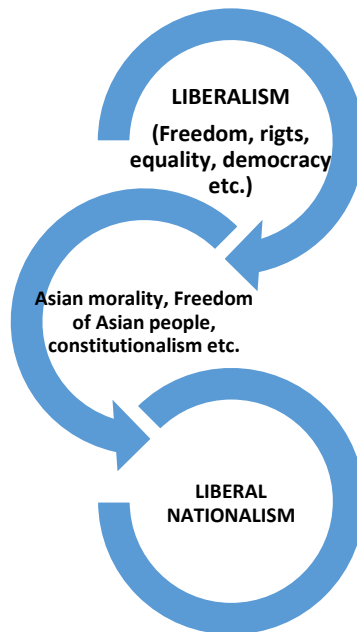


Figure 2

In addition, in our study, we need to explain how the concepts explained in the discussion section take place in the author's memory through the character in the work. It is also clear in the diagram above that the author drew a Liberal Nationalist road map in Japan, inspired by the liberal ideas of the Enlightenment period. Key concepts that are important to us here can be listed as national unity, national identity, emphasis on Asian morality, commitment to Confucian values and freedom. When we look at these

concepts from Nakae Chomin's perspective, the difference from the West is that Japan considers these concepts as the basic elements in its struggle with the West. The author's emphasis on "Asian morality", which is particularly important among these concepts, differs from Western thought because it is based on Confucian moral principles. Moreover, the basis is to reinforce the sense of morality with patriotism. The concepts of national identity and national unity serve as "seed" in the formation of Japanese nationalism. The emphasis on morality mentioned above also appears as a national identity code. In conclusion, within the political conceptual framework of the Meiji era, we can assert that elements of an ideology emerged through the synthesis of Western ideas and concepts with traditional Japanese thought. This ideology rejected foreign domination, emphasized progress and gradually elevated nationalism over time. Therefore, although the political concept map of the Meiji Period was created on Western concepts, it is seen that Japan created its own political memory by adhering to its own mentality. In case of Nakae Chōmin, it can be asserted that, while Meiji intellectuals drew upon Western thoughts and concepts to construct a future for Japan, the distinctive nature of Meiji ideology lies in their simultaneous adherence to their own indigenous culture, thoughts and identities.

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