

The Relation between the Chinese Revolution and the Japanese Facism as seen through *Shina-kakumei-gaishi* (Outside-history of the Chinese Revolution) : The Ideal and the Reality of the National-Ethnic Revolution in Asia

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Kita Ikki has a most important turning point in his life, that is to say, his joining the Chinese Revolution of 1911. He is not a natural-born facist: his maiden work called *Kokutairon-oyobi-junseishakaishugi* (State System Theory and Pure Socialism) does not yet maintain facist view. The Chinese Revolution and his friendly relations with revolutionary personalities gave him deep suggestions for his recognition on the present situation and the future of Asia. His second work *Shina-kakumei-gaishi* shows us his obvious change. We, first, illustrate his relations with Sun Yat-sen, Song Jiao-ren, and Zhang Bing-lin. We can explain, by it, how he realized the situation of the Chinese revolution. Second, we should analyse the relation between Yellow-Peril theory and Kita's Asiaism as seen through *Gaishi*. The point we would like to stress is that Kita's Asiaism is formed by transformation of Yellow-Peril theory for the white race into the theory for the yellow race. We want to point out that many views on Yellow-Peril theory in China and Japan can be classified by two: one is the defensive position, and another is the offensive. Third, we should pay attention to the connection between Kita's thought and the racial and ethnic ideology of the Chinese Revolution. The Chinese Revolution needed racial and ethnic ideology, and racial and ethnic problems took priority over national problem. Kita reached to the opposite side of his first work by receiving of racial and ethnic ideology of the Chinese Revolution. His revolutionary theory is what he imported from the

Chinese Revolution. The Chinese Revolution was established by 'the hidden star', Mao Ze-dong, on the other hand, the Japanese Revolution which Kita wanted to establish was broken down.