

But, National Planning Committee's list of industries which ought to be exclusively under the state management has been grievously curtailed, and nationalisation of industries was also postponed after ten years in the Industrial Policy of 1948. It meant that the state was coming into that of industry in which Indian bourgeoisie just did not like to enter because of their poor prospects.

Formation of Revolutionary Thought by Chang Ping-lin
—from the Reform of 1898 to the Revolution of 1911—

by Kuniyasu KONDO

Chang Ping-lin (章炳麟) who cherished a repulse against Western Imperialism as well as the win of freedom and liberty of China came to acknowledge the necessity of anti-Manchus Revolution as a preliminary step to anti-imperialism through the coup d'état of 1898 and the Boxer Outbreak.

His revolutionary thought had a definite shape after criticizing the Reform Movement and the Reformatory Thought by *Liang Ch'i-ch'ao* and *K'ang Yu-wei*. His main mission in the political field had focussed upon the creation of a new type of human being as a nucleus of the Revolutionary Movement differed from the traditional feudal gentry, while attacking fiercely the moralistic degradation of the feudal gentry; the protagonists of the Reform Movement. This new type of human being must belong to a Bōdhisattva-like revolutionary carrying the revolutionary moral.

A salient feature of his revolutionary thought lies in the following fact that he had taken more account of human being or revolutionary moral than the principle or theory of revolution. He grasped the revolution as a problem of awakening independence by individuals. His theoretical foundation was based on Buddhism (the theory of Fahsiang 法相 and the practice of Huayen 華嚴) and Chuang Tsu's C'hi-wu-lun.

Through this negative but retrograding principle, he advocates one's own independence to resist other's repression. This independence should disappear, once other's repression cease to exist, according to his standpoint. His *Han*-nationalism gave a strong impetus to such awakening independence of the people.

His thought is completely negative because of its intention to annihilate the entire oppression, and the principle of *Oriental Liberty* itself is the reason for resistance.

Those days, such Law of Evolution as the survival of the fittest or the law in the jungle was predominant and a thesis called *Advanced Europe and Backward China* was considered absolute in China. Under such a circumstance, *Chang Ping-lin* showered strong blows on fallacy and defects of K'ang and Liang who all in all made a debut as a champion of *modernization* to catch up with *Advanced Europe*. He stood against Natural Law proving the defeat of China and submitted his own demand that we do not want to be destroyed. Unfortunately, he could not find any positive course, on which China was to march.

Looking at his thesis such as the oppressed nation's solidarity against imperialism or his criticism on capitalism or on representative government, it seem to me that his thought suggested the course of Chinese Revolution in a negative way, which was rather alien to *Modernization* course. We may say that he set out his own course to New China through the denial of *Modernization*.