

The Influence of Political Thoughts on Bureaucracy in Qing and Edo Japan: The Jiaqing Emperor and Tokugawa Tsunayoshi

Yuanfeng Song

College of Arts, Jinan University, Guangzhou, Guangdong, 510632, China

lala36913691@outlook.com

Abstract. In recent years, the historical studies of China and Japan have attracted much attention in the academic world, which has been fruitful in studying the exchange and development of the East Asian pattern. Among them, the comparative study of the two countries has always been a hot topic in the academic world. However, for the Jiaqing era of the Qing Dynasty, which followed the Kangxi and Qianlong periods, the academic research and analysis are insufficient. Drawing on Mark Bloch's comparative research method, this paper compares and analyzes the influence of Confucian political concepts on the reigns of Tsunayoshi Tokugawa during the Jiaqing era of the Qing Dynasty and the Edo Period of Japan. Through the study, this paper finds that the Confucian political concepts of both did not solve the problem of institutionalization of the bureaucracy in practice but had a positive effect on the stability and structuring of the regimes themselves.

Keywords: Jiaqing, Tokugawa Tsunayoshi, Confucianism, bureaucracy, political reforms.

1. Introduction

This paper takes China during the Jiaqing period and Japan during the Tokugawa Tsunayoshi era as examples to analyze the Confucian political concepts that both adopted and to explore how Confucianism influenced the structure of the political thought of the rulers of the two countries, as well as their various political practices. This paper mainly chooses Emperor Jiaqing and Tokugawa Tsunayoshi as a comparative case because both attached great importance to Confucian political concepts and absorbed a great deal of Confucian political ideas during their reigns. Moreover, compared with their respective predecessors, both focused more on governing the people and consolidating the stability of the state, which had a lot to do with their interest in Confucianism. The paper adopts the comparative historical research method of Marc Bloch in his book *On Comparative Historical Research*. This method is summarized by Pang Zhuoheng as "to investigate the similarities and differences and seek for the law", which depicts the development curves of them or several similar historical phenomena. It reveals their commonalities and individuality and makes explanations [1]. Through the comparative study of the two countries, this study seeks to further understand the role of Confucianism in political activities and the pattern of East Asia before entering the modern era and the origins of their political systems.

Chinese academic research on the history of the Qing Dynasty before the Opium War mainly focuses on the two time periods before their entry into China and the Kangxi, Yongqian, and Qianlong periods. However, the research on the Jiaqing Dynasty is not sufficient. Research works only include Wenfa's "Jiaqing Emperor" and Zu Min's "Cleansing the Wrongs and the Rule of Mandarins" [2, 3]. This paper mainly selects historical materials such as "Wei Yu study writings", "Qing Renzong's Imperial Writings", which contain the writings of Emperor Jiaqing, aiming to analyze the influence of Confucianism on his political practice through articles on Confucian political thought. At the same time, this paper analyzes the continuous reform of the bureaucratic system during the Jiaqing dynasty and its consequences on the political landscape of Qing China by comparing the political activities recorded in the relevant actual records and archives during the Jiaqing period and discusses in depth the positive and negative impact of Confucian political ideas on China.

In terms of Japanese history, Chinese scholars have mainly emphasized Tokugawa Tsunayoshi's position and significance in the Edo period in terms of his role in the governance of the popular

society and his absorption of Confucianism. With reference to the documents issued by the Shogunate, this paper compiles the measures of promoting Confucianism in Tsunayoshi's political practice during his reign and analyzes the relationship between the improvement of his feudal bureaucracy and the absorption of Confucianism. By comparing the political thoughts of the Qing Dynasty with that of Japan in the Edo period, the paper provides a better understanding of the role of Confucianism in the political development of the two countries and the improvement of the bureaucratic system.

2. The Political Background of the Early-Mid Qing Dynasty and the Early Edo Period

The Qing court and the Edo shogunate shared many similarities in terms of political structure, political ideology, and religious culture. Such similarities laid the foundation for to adopt similar measures in politics.

In terms of social environment, both China and Japan maintained long-term social stability and development. In the more than 200 years of the Qing Dynasty, the major population centers and economic production areas, after the Kangxi Emperor pacified the Three Clans Rebellion, maintained a long period of overall social stability. After Emperor Qianlong's pacification of Dzungars, the entire border area of the Qing Dynasty also gradually entered a state of peace. Similarly, the Edo Shogunate in Japan also enjoyed a century-long period of peace after the early pacification of various rebellions and the handling of the Kaneiwa famine problem. Such a long period of stable social environment provided a realistic social foundation for Confucianism's political vision of "ruling the country and pacifying the world".

In terms of political concepts, both China and Japan adopted Buddhism to some extent as the ruling ideology to govern the country. In the wars with the Mongols before the Qing Dynasty, to form a political alliance and effectively govern the Mongolian region, the rulers of the Qing Dynasty often used Tibetan Buddhism to get close to the Mongols. Such as Hong Taiji the elimination of linden khan, will get into the heart of the Mongolian group and has an important religious value, the name of mokegerar gold statue transported to the *shengjing* specially constructed *shisheng* temple for worship, through the respect for the religious ideas of Tibetan Buddhism to draw close to the Montana and Tibetan groups, and then promote the govern in Mongolia and Tibetan region.

Before the development of the Tokugawa Shogunate in Japan, Buddhist ideology was the ideology of the whole society, and monasteries played an important role in educating the people and stabilizing the social order. After the development of the Tokugawa Shogunate, in order to strengthen its feudal rule, the Shogunate adopted the Honmachi system and the Tanaka system to use Buddhism as a tool for controlling the local society and governing the civil status of the people. The establishment of the Teraisha Bongyo promoted the bureaucratization and feudalization of Buddhism and strengthened the political power of Buddhist monks. This fact that the shoguns of the Edo period respected Buddhism and treated the monks favorably, also contributed to the domineering and extravagant lifestyle of the monks. The monks of the Gokoku-ji Temple and the Gosho-in Temple during the Tsunayoshi period who openly accompanied the Katsusho-in Temple and lived in the Ooku of the Shogun of the Chosokai are typical cases.

While China and Japan adopted Buddhism in their political concepts, they also embraced and absorbed Confucianism to varying degrees. Since the first year of Shunzhi's reign, the Qing rulers adopted Confucianism and introduced a national examination program for students. After the Qing Dynasty entered the country, it honored Confucius, conducted imperial examinations and employed Confucian scholars from the former Ming Dynasty to establish the legitimacy of its regime and to enlist the Han Chinese scholarly class to maintain its rule. However, after the Qing Dynasty completed the unification of the Han Chinese land, successive Qing emperors also actively studied Confucian political concepts to satisfy their own need for authoritarian rule of "Confucianism in the form of the law". At the same time, the Qing emperors' learning and understanding of Confucianism

also contributed to the shaping of the Confucian political thought structure for their own ruling measures.

Confucianism in Japan came from China and had a well-established system of thought before the Edo period. Tokugawa Ieyasu himself favored Confucian political thought and valued the teachings of the sages. After suppressing the public authorities and local daimyo and realizing the centralization of power by means of martial arts, the shogun considered to govern the people by means of civil rule. At this time, Confucianism, which had a certain ideological soil in Japan, was compatible with the authoritarian system and had the ability to educate the mind and make it easy for the rulers to manage the people, became the choice of the Edo Shogunate.

In short, the two had a great deal of similarity in terms of social environment and political and intellectual background. Such similar backgrounds prompted the rulers of the two sides to converge in their political concepts and gradually adopt similar political structures to consolidate their rule. This is of great significance in analyzing the development path of East Asian countries.

3. Commonality and Individuality of Political Concepts Influenced by Confucianism

After the Qing court and the Edo Shogunate pacified the large-scale unrest and ended the war, they both entered a period of social stabilization and peaceful development. The rulers were also under the influence of Confucian culture and favored Confucian politics. During the reigns of Emperor Jiaqing of the Qing Dynasty and Tokugawa Tsunayoshi of the Edo Shogunate, Confucian politics began to penetrate further into the two political systems. By comparing the different degrees of adoption of Confucian political structures between the two, we can see that under the commonality of their political structures, they operated their own individual differences. These differences had a great influence on the different political problems faced by the two countries later, especially the reform of the bureaucratic system, and played an important role in understanding the development of the different political structures of China and Japan and the inner logic of Confucian politics by comparing the historical phenomena of similarities and differences.

3.1. Commonalities

Confucian political concepts have long been practiced by the Chinese Dynasty. To consolidate their rule in the Chinese, the rulers of the Qing Dynasty adopted the “*canhan zhuo jin*” approach to govern the country. Successive princes of the Qing Dynasty, in addition to learning the language and culture of Manchuria, had to learn the Confucian classics to rule the country. As the political order continued to stabilize and the bureaucratic system became more and more perfect, the Qing emperors had an increasing need to learn Confucian political thought. In Japan, the study of Zhu Zi, which came from China, was localized and transformed into a prominent school of thought during the Tokugawa Shogunate. Along with the tilting of policies and the gradual deepening of social acceptance, the rulers also began to implement Confucian political concepts to organize the functioning of the bureaucracy.

In such a political environment, Confucian political thought had a deep impact on both rulers. Since his childhood, Emperor Jiaqing read and studied Confucian classics in the study hall, and at the age of thirteen, he was able to understand the Five Confucian Classics. In his own memories of his reading years in the “Weiyu study writings”, Jiaqing’s preface will say that he “pro-permanent Confucianism, diligence mechanics” [4]. Throughout his life, Jiaqing has also been to Confucianism advocating the political philosophy as a standard for their own requirements. Compared with his father’s generation on the flag officials favored, Jiaqing paid more attention to the appointment of the Han people who were familiar with the political concepts of Confucianism. During its reign, the local governor of the Han bureaucrats also began to occupy the majority [5].

Before Tokugawa Tsunayoshi became Shogun, his experience was similar to that of Emperor Jiaqing, as he had studied Confucian classics since he was a child, and both of them had a deeper

understanding of Confucianism. After he acceded to the throne, he built the Yushima Sacred Hall, enshrined the statue of Confucius, and personally taught the Confucian canonical teachings, demonstrating his favoritism for the Confucian concept of benevolent government in his political activities [6]. Tsunayoshi made a number of policy reforms that were close to the Confucian political structure, such as the establishment of the “Loyalty and filial piety” and “Etiquette” rules, the requirement that both samurai be punished in case of a fight, and the “Order of mercy for the living” as a part of the “Martial etiquette system” [7]. In addition, the Sengoku-ryoshi, which was a system of martial etiquette, was designed to require individuals to behave in a manner consistent with etiquette [7]. All of these designs reflect Tsunayoshi’s Confucian political philosophy and his idea of consolidating social stability.

In terms of specific Confucian political concepts, Jiaqing learned about “diligence,” “thrift,” “benevolence,” and “prudence” since his childhood. The political concepts of “diligence,” “thrift,” “benevolence,” and “prudence” that Jiaqing learned from his childhood could be said to have been carried throughout his life. Jiaqing in the “Weiyu study writings” on the left in the “rites and its luxury is also rather simple theory”, “people’s livelihood in the diligence theory” and so on, all show their own obvious political bias [2]. However, the Jiaqing emperor in the political structure focused on the implementation of the means of rule, rather than his real starting point. The so-called practical and diligent governance served to maintain the effective rule of the monarchy and bureaucracy. Similarly, Tokugawa Tsunayoshi of Edo’s proclamation of his “compassionate heart” was a tool for constructing a class system called hierarchical order of shoguns – daimyo – commoners.

3.2. Individuality

On the issue of Manchu monarch’s own national identity, not that Jiaqing did not have its predecessor monarchs’ “first respected Manchurian” consciousness, but these political, and ethnic concepts because of Confucian political concepts of Jiaqing’s influence, have been more than the previous generation seldom implemented in the specific political practice, especially in the political activities in the Han Chinese land to go. This is related to the Jiaqing emperor by Confucian political concepts’ deeper influence. Such as the Jiaqing had hoped to tour Jiangnan, the results by Wu Xiongguang and other strong opposition to the Han Chinese scholars and dismissed. The reason for these scholars on the one hand is that the financial expenses are too large, on the other hand, it is Qianlong’s repentance of the southern tour in his later years, using Jiaqing’s boast of “the most filial piety” to prevent him. The Jiaqing itself also advocates the Confucian political concept of “advocating frugality and deposing extravagance”, coupled with the Qianlong period to promote the community consciousness of the activities of the tour has not been more inclined to the Confucian political structure of the Jiaqing importance, the Jiaqing era of the tour of the East only two times only. This example can be seen as a counterproductive effect of Confucian political concepts on the king’s political strategy.

In the eight banners system, Jiaqing was pro-government after a series of reforms, such as encouraging the banner group reclamation and other measures to improve the livelihood of the banners to a certain extent, but for the eight banners system itself, he did not or dare not to carry out more fundamental reforms. This is mainly due to two reasons, on the one hand, the eight banners system is the Manchurian aristocrats of the “ancestral law”, the so-called “regardless of Manchu and Han, but ask the flag people”, for the Manchurian rulers have helped the flag people group made countless achievements, the successive emperors of the Qing dynasty have been to implement a policy of favoritism, to provide education, employment, welfare, and education. For the Banner People, who had helped the Manchurian rulers in numerous wars, the successive Qing emperors had implemented a favorable policy, providing them with privileges in education, employment, welfare, and law.

With the development of time, the population of the Banner People’s group continued to rise, and there were many problems of livelihood. Jiaqing, like many emperors of the Qing Dynasty, was unable to solve the systemic problems in financial expenditure, dispatch of officials, and the livelihood of the population; on the other hand, the Emperor himself was strongly influenced by the

conservative concepts of Confucianism, and not only did the political concepts of Confucianism of emulating the past kings and pursuing the governance of the three generations impede his actions, but also the political concepts of Confucianism, such as the “the rule of the three generations” and the “the rule of the three generations,” hindered him from taking action.

Political concepts of Confucianism hindered his actions, such as he had repeatedly expressed his attitude towards the eight banners system is to follow the ancestral system, the descendants should be observed for all generations shall not be abolished. Jiaqing also believes that: “the kings of the management of the House of the patriarchs, although said that the national affairs, but also family affairs; named public affairs, but also private affairs” [4]. Jiaqing for the eight banners of the group’s attitude towards personal feelings, the policy under more on Confucianization of morality and ethics rather than the responsibility of the identity of the clear system of the section, coupled with the eight banners of the group as a carrier of Manchurian ethnic identity exists, with the necessity of which makes a lot of related problems dealt with ineffectively [8].

The specific internal problems of the bureaucracy can be glimpsed through the Capital Appears in the Jiaqing dynasty. During the Jiaqing era, in addition to the White Lotus Revolt and other armed struggles against the imperial court, there was also a great deal of “Capital Appears” and other measures within the system to solve their own problems. If local officials were unable to fulfill their duties, and the people could not redress their grievances locally by government officials who had formed a community of interest with the ruling bureaucrats, they chose to go to the capital and lodge their complaints with the central body of the court and even the emperor, which became their first choice.

The Qing court since the entry of the Qing dynasty has set up a “Capital Appears” tradition, in the eighth year of the Shunzhi, the court for the people of Capital Appears the procedures and institutions to deal with the clear provisions. Jiaqing’s father, during the reign of Emperor Qianlong, there were a large number of cases of Capital Appears, at this time, the Capital Appears of the incident has been the internal struggle of the bureaucratic group and favoritism to take advantage of the sprout. For example, an oracle in July of the forty-ninth year of the Qianlong reign stated that many local bureaucrats referred cases back to the states and counties, the so-called “Officials protecting each other, looking at things to help each other.” During his reign, Qianlong also opened up the handling of many Capital-appeared cases. Jiaqing inherited Qianlong’s positive attitude in this regard after he acceded to the throne, but Jiaqing’s purges of local officials were always at the level of replacing individual officials.

There were no fundamental reforms to deal with local corruption and favoritism. A lot of measures have always focused only on the individual officer’s own moral cultivation, by the Confucian political advocacy of the “inner saint and outer king” to be transformed into objective political practice, that is, through the indoctrination and rectification of individual officials, to revitalize the decadence of the standing cowardly, so that the officials ruled corruption-free. However, the power to dispose of them was still concentrated in the lower bureaucratic groups themselves, and there was no organization or official position to monitor and check these magistrates substantively. Moreover, Cui Min argues that emperors always monopolized the power of information processing in the specific review of the Beijing charges and simply wanted the metropolitan procuratorate to play the function of delivering detailed information about the cases themselves [3]. Thus, such behavior of Jiaqing was a method to prevent powerful officials from arrogating power and forming vertical interest groups in collusion with lower-level officials.

However, whenever the emperor no longer made the investigation of cases the focus of his work, it would instead further contribute to the formation of even larger communities of interest within the bureaucracy to resist imperial power. After the Jiaqing era, local bureaucrats monopolized the information for dealing with local government affairs, and the problem of idleness and fatigue became more and more serious, which had a negative impact on the political governance in the whole middle and late Qing.

In contrast to the Kagemusha, Tsunayoshi's measures to combat the ills of the bureaucracy and local social control had the purpose of strengthening centralization and consolidating the authority of the Shogunate. When Tokugawa Tsunayoshi took office, he focused on consolidating his name of great righteousness. He maintained the power system through the concept of loyalty and filial piety, by honoring the emperor and appointing himself as a supervisor of the state, thus physically pushing down the shogun-daimyo hierarchy and consolidating the shogunate rule. For example, when dispatching the local inspectors, Tsunayoshi promoted their ethical role, increased the number of reports and the scope of inspections, and elevated the status of the inspectors, so that the local daimyo would not dare to transgress with the central shogunate because of their moral identification with the central shogunate, thus stabilizing the local power. Compared with the Qing court's rule over the Han Chinese, the Edo Shogunate was weak in its ability to rule the localities, so it integrated and restricted the local groups by means of rituals and names and governed them at the spiritual level.

Confucianism in Japan tended to intermingle with Buddhism and Shintoism, and the development of Zhu Zi's study further established the theoretical basis of the political structure of the Shogunate. Under the control of the Shogun, Confucianism became a tool to establish the legitimacy of his own orthodoxy and hierarchy. Tokugawa Tsunayoshi visited Confucian temples many times to promote Confucian political concepts; he often held lectures to declare loyalty and filial piety to local daimyo and officials, restricting them through ideological and ritual constraints, and consolidating his rule through the system of mobilizing daimyo to the capital, such as the attendance and accounting system.

About the samurai community, Tsunayoshi later combined the government's enactment of the Bukka Shudo and the Shishi-Shudo to effectively govern the local community of samurai and daimyo, harmonizing the loyalty of the samurai, which was already required of them as servants of the family, with the Confucian sense of loyalty and filial piety. Such a restructuring brought the power of the local daimyo under the master-slave relationship of a stable Confucian political structure built around the Tokugawa clan, bureaucratizing their status as local banners and imperial family members, and completing the transformation of the family property system in order to strengthen the stable ruling structure of the state. For the poorer genealogists and hongbons, the shogunate established the service system in the fifth year of Kanbun's reign (1665) to subsidize the poor genealogists and hongbons with their salaries. During Tsunayoshi's reign, this subsidy was transformed into a gift to the incumbents in the form of the Chikyōshi Kōgai. The transformation of this additional benefit into a subsidy for the working class can be seen as a result of the further development of the bureaucratic system. At the same time, the government's promotion of the Confucian concept of frugality combined with it can be seen as a pragmatic and flexible political behavior influenced by the Confucian political structure.

Since Japan did not have a system of imperial examinations similar to that of China, many officials were appointed in a familial manner, which made the ability of bureaucrats to monopolize the knowledge of ruling more powerful. Admittedly, Tsunayoshi, who was deeply influenced by Confucian political philosophy, also utilized the Confucian idea of "indoctrination" in his governing measures. The first official school for samurai in the Tokugawa Shogunate, the Seido Gakusho, was established during Tsunayoshi's reign. However, it is undeniable that the bureaucracy under the Tokugawa Shogunate at that time consisted of more bureaucratic groups that gradually developed into families and communities of interest. Through Confucian political thought, they also could rule in a more localized manner and deal with the problems of the samurai, peasants, and merchants. This amounted to a kind of monopoly of ruling knowledge and technology, making themselves indispensable to the regime.

Max Weber in *Economy and Society* states that once the bureaucratic apparatus exists, it is impossible for the ruled to discard it or to replace it because it depends on professionalism, job functions, specialization, and the usual attitude of excellence in mastering rationally coordinated functions one by one [9]. We can find that in the bureaucratic reforms of the eve of modern times, Qing and Japan had already made their bureaucracies resemble this capitalist bureaucracy. It is true that Weber, in his book *Economy and Society*, also covers a lot of research on the ancient

bureaucracies of Japan and China, but this is the result of his analytical argumentation through the model of social theory from the point of view of a sociologist, and it is not appropriate to transfer it directly to historical research.

However, Tokugawa Tsunayoshi's reforms were never able to completely stop the expansion of the power of local daimyo. With the liberalization of monetary policy and the further development of the commodity economy after the Kuanzheng reform, the local daimyo amassed wealth and expanded their power, threatening the rule of the Shogunate. Coupled with the development and secularization of Confucianism and the circulation of books, the people's cognition and knowledge level continued to rise, and the superstitious worship of the Shogun gradually dissipated, which was, on the contrary, the counterproductive effect of Confucian politics on the Shogunate's rule. Moreover, in the process of the development of Confucianism in Japan, the gradual emergence of the ancient school of thought became the ideological force to resist the political domination of Confucianism, the promotion of the original Confucianism is for the restoration of the past, in order to promote the ancient school of thought as the unique spirit of the Japanese nation, such a trend of thought is a kind of rebellion against the orthodox political concepts of the other time. The idea of respecting the king and resisting the barbarians gradually grew in Confucianism in the middle and late Edo period and eventually evolved into the political concept of "restoration of the king's rule to the ancient times", which laid the ideological foundation for the return of the grand policy at the end of the Shogunate.

4. The Positive and Negative Effects of Confucian-style Reforms on the Bureaucracy

4.1. Disadvantages of the Bureaucracy under Confucian Political Concepts

In the Confucian political structure in bureaucratic reform, the requirement of diligent governance and the implementation of practical governance could not be carried out within the bureaucracy, giving rise to a large number of formalism problems. This is actually a problem of the Confucian political concept itself, that is, how righteousness is born into practice, in which the tension between moralism and pragmatism makes it difficult for Confucian intellectuals to implement the requirements of their duties in the process of bureaucratization and administration.

The bureaucratic development of the Jiaqing era and the diligence of the officials in dealing with local problems, on the contrary, resulted in the monopolization of the actual information situation by the local officials. The central court was not able to fully understand the detailed information of specific things and thus had to rely on the officials. This also creates the indispensability of what Marx and Weber called "bureaucracy," where bureaucrats monopolize control over specific ruling techniques and knowledge, and leaders have to rely on them for the operation of the system. Confucian political concepts within the advocated moral education to constrain the imperial examinations to select the bureaucrats in charge of Confucian ruling technology cannot be institutionalized constraints, Jiaqing also did not let their own imperial will like Qianlong break the monopoly of the bureaucracy. Such a way of ruling that fostered the development of the bureaucracy would have played a negative role in the bureaucracy shaped by the Confucian political structure under the authoritarian system and would have resulted in the formation of local officials who monopolized the message, distorted the facts, and even formed a stable group of bureaucrats to bend the law for their own interests. Similar problems existed during Tsunayoshi's reign, and because of the excessive autonomy of the localities, many officials appeared to hold one side of the country, not to mention the corruption and malfeasance caused by Tsunayoshi's own favoritism to powerful ministers, such as Yanagisawa Homyo, in his later years, which gave rise to a series of bureaucratic cronyism.

This problem in the Qing Dynasty continued into the Daoguang period and was particularly evident in the resistance to the invasion of Western powers. After the outbreak of the Opium War, although the Daoguang repeatedly ordered to change the war, in fact, they were not able to solve the problem because of the bureaucracy inherent in the operation of the information gap and

institutionalized corruption, resulting in the march of the inappropriate deployment, desertion phenomenon, the intelligence information is delayed, ambiguous and even wrong. At this time, the Daoguang Emperor still often blamed the problem on the personal moral character of the officials and generals, for the bureaucracy's own shortcomings as if they were not visible. This situation, Mao Haijian in the "Collapse of the Dynasty," said: "Moral criticism is the most ruthless, and once the criticism rose to the level of morality, the details of the matter will lose its original significance. As for the information and lessons contained in the details, they become useless waste" [10].

4.2. Positive Benefits of Confucian Political Reforms on Bureaucracy

It cannot be ignored that Confucian political concepts have positive benefits on the stability of the bureaucracy and the consolidation of the national polity. For example, the Confucianization of the Jiaqing era was more focused on the use of the original supervisory system of the imperial censor to manage the packet groups from within the system than the previous dynasty's means of dealing with the packet tax differentials through its own imperial will. Such behavior will itself have the nature of the family property system of the packet group for the bureaucratization, although the Jiaqing emperor is still to its attitude to the private affairs of the clan, but this due to the reform of the Confucian political concepts of the packet group into the state-style bureaucrats have an impact that cannot be ignored. During the late Qing Dynasty, the internal affairs agencies in the Jia Dao years of transformation of the stability of state power even has a certain consolidating effect.

With the secularization of Confucianism in the Han dynasty since the end of the Ming dynasty gradually strengthened, the Han Chinese people for the Confucian bureaucrats' sense of identity was stronger and stronger. The appointment of Confucian ministers in the Jiaqing period of the new government, the rectification of the rule of officials, although not to solve the fundamental contradictions, but still to improve the production of life for the local people, played a positive role. Some officials took office after the Jiaqing rectification and served long-term clean and diligent. During the Jiaqing rectification of Shandong-tokyo control, they reassigned. For example, He Shunwu was assumed office as governor of Shandong and immediately praised for his efficient work in inspecting officials in Shandong province. It can be seen that these reforms after the appointment of officials were really for the people to solve some of the problems, easing social conflicts.

At the same time, although the Jiaqing relied on Confucian political concepts of reform, Confucian political structure, and bureaucracy the combination of the development of the Qing dynasty bureaucratic group of sectionalization and cohesion. Jiaqing's emphasis on the functioning of bureaucrats within the system objectively contributed to the growth of the bureaucracy and its monopolization of local information, which prompted the emperor to rule that problems could be more accurately dealt with through bureaucratic programs rather than through imperial edicts. This approach contributed to the hierarchization of the bureaucracy and the suppression of imperial power. Maintaining such a state of affairs for a certain period allowed the overall bureaucratic structure to function in the long term, while at the same time facilitating the organization of the official community and the formation of a large-scale bureaucratic community of scholars, which was able to mitigate crises through reforms within the system in the event of external shocks.

Thus, the Confucianization of Jiaqing's promotion of Confucian politics and bureaucracy also contributed to a certain extent to social stability and the solidity of the bureaucratic system. Similarly, the political system made by Confucianism in the Edo Shogunate era was organically absorbed by the later Meiji government, and the original bureaucratic system was preserved after the restoration of the royal government. While Western political concepts were absorbed as the ideological impetus for the Meiji Restoration, the original Confucian political structure-influenced bureaucracy provided a stable foundation for reforms, and in an indirect sense shaped the conditions for the smooth and rapid reforms of the Meiji Restoration.

It is not difficult to see that, positively or negatively, there was a logical structure of its own operation in the role of Confucian political ideas on the bureaucracy. Although external commonalities and individualities were expressed in the form of political, economic, socio-cultural,

and ideological factors in the political system and practices, the bureaucracy influenced by Confucianism had its own set of operational logic in line with the Confucian concepts to sustain the life of the system. Bureaucracies that have evolved according to this logic have long played their roles and counterparts in the changing political environments of the two countries.

5. Conclusion

In the comparison between Qing China and Edo period Japan, it is easy to see that under the influence of Confucian political thought, both East Asian regimes used moral indoctrination and urged diligence in applying Confucian political concepts to govern the bureaucracy. However, these measures never solved the fundamental systemic problems and grew over time, eventually causing irreversible effects. The Qing dynasty's non-institutionalized reforms of the bureaucratic community failed to solve the bureaucratic malpractice; the ethical system of rituals, music, loyalty, and filial piety established by the Edo shogunate was unable to completely constrain local power.

However, it cannot be ignored that the bureaucratic politics cultivated under the Confucian political structure in both countries served to maintain the stability of the state power and consolidate the structure of the political system from destruction, especially at the time of the invasion of the Western powers. At the same time, this played a positive role in the subsequent constitutional reforms in both countries. Both the Qing court and the Edo shogunate, rooted in the specific circumstances of their own politics, and the political reforms of the bureaucratic system based on Confucian political concepts, reflected their own certain laws of political operation, which were of value to their respective political processes in later times. This also coincides with Mark Bloch's original intention of proposing the comparative research method. The importance of the political measures of the Jiaqing era is not emphasized in domestic academic circles, and the Confucian concept of cultural governance reflected in the policies of the Tsangji era has not received much attention from scholars at home and abroad. The author hopes that there will be more outstanding scholars to conduct further research on the history of the Jiaqing era.

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