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# 近代史研究



Modern Chinese  
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# 近代史研究

Modern Chinese History Studies

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# Modern Chinese History Studies

No. 3, 2018

## **Fulfillment and Failure of Historians' Dual Mission of Seeking both Truth and Utility: Exemplified by the Choices Made by Republican Historians such as Gu Jiegang and Fu Sixian**

..... *Li Fan* (4)

When historians' commitment to seeking truth conflicts with the practical needs of the society, they tend to be trapped in the dilemma caused by their bifurcated value judgment. In the Republican period, some historians such as Gu Jiegang and Fu Sinian experienced such a dilemma. Two exemplary controversies illustrate their paradox: the one on the middle-school textbook on "National History" and the other on the argument that "the Chinese nation is one." These two cases show how scholars' individual academic pursuits entangled with the needs of the age, and furthermore, they reflect the universal issues such as how to reconcile independent scholarship and pragmatic politics, how to deal with the relationship between specialized research and popular education, and so on. During the Chinese War of Resistance against Japanese Aggression, historians such as Gu Jiegang and Fu Sinian fulfilled the value ration of historical research in different ways, which seemed to find a way to unify their mission of seeking both truth and utility. However, the internal contradiction in their underlying dilemma still existed and frustrated them.

## **"The Suffering Moment": the Final Decision of the Shandong Issue at the Paris Peace Conference and Wilson's Identity Crisis** ..... *Ma Jianbiao* (23)

In the late stage of the First World War, the US President Wilson proposed so-called Wilsonism, which was full of paradoxes. Wilson tried to solve the confrontations between the powers and their colonies through "the Principle of National Self-determination," but he had to rely on the support of the powers such as Britain, France, Japan and Italy to realize his plan of the League of Nations. Therefore, paradoxically Wilsonism had a both contradictory and collaborative relationship with the powers. This paradox was illustrated in the treatment of the Shandong issue, in which Wilson could not achieve the balance between the morality of national self-determination and the power politics of the powers. In order to make the League of Nations come true, Wilson had to make a difficult choice between "morality" and "politics". As a result, Wilson was trapped in a mental dilemma and thus suffered from an extremely painful identity crisis. When dealing with the Shandong issue, Wilson gave up his moral promise to China for the League of Nations. For Wilson, this was a choice made at a "suffering moment".

## **An Unsustainable Policy: Huang Fu and the North China Crises in 1935** ..... *He Jiangfeng* (39)

Facing multiple crises in North China in 1935, Huang Fu advocated a policy of appeasement in diplomacy so as to achieve the peace between China and Japan. However, subjected to both domestic and foreign attacks, Huang ended up leaving the political arena of North China. It shows the domestic and foreign dilemma that advocates of appeasement faced in the 1930s. First, in 1935, the internal contradiction in Chiang Kai-she's domestic and international policies made the Japan policy of the Nationalist government seem divergent and uncertain. Second, the conflicts among cliques in the Nationalist government had been intensified. Huang Fu and other powers in North China, such as the Northeast Army and Song Zheyuan, had strained relationships, so their tactics toward Japan were interfered by their factional concerns. This created opportunities for the Japanese and worsened the situation in North China. In addition, Huang Fu did not clearly recognize the Japanese intention to invade China, while the Japanese intended to get rid of him as Chiang's agent in North China. As a result, the appeasement policy advocated by Huang Fu could not succeed.

**The Establishment and Evolution of the Order of Fishery in Inland Waters in Qing Dynasty—A Study Focused on the Boyang Lake Area in Jiangxi** ..... *Liu Shigu* (56)

In late imperial China, the government did not make clear laws to regulate the fishery along the seashores and inland waters. In early Ming, there were some regulations on the state level about who could do fishing in which areas, but no restrictions were made on fishing practice. In the lake area, fishermen from the same lineage, village, or using the same tools tended to form interest groups to protect their resources. The property of lake normally belonged to lineages, whose members shared the property. Documents accumulated in the community of fishermen continuously turned customs or informal tradition into formal regulations, which consisted in multi-level institutional arrangement in all the aspects of fishery. In general, in Boyang Lake area in late imperial time, fishermen tended to use an informal institution to solve problems among themselves, but they lacked effective regulations to solve the shortage of fishery resources. In fact, the establishment and evolution of the order of fishery in Boyang Lake area underwent a long historical process.

**Destroying the Family for the Nation: Reflection on the Family Revolution in Modern China** ..... *Zhao Yanjie* (74)

**American Presbyterian Missionaries' Local Adaption to the Confucian Education—A Case Study on the Chongxin School in Ningbo (1845 – 1867)** ..... *Zhao Li* (87)

**Abolition of Secret Societies by the Communist Party of China around 1949—A Case Study on Neixiang County, Henan Province** ..... *Li Yufeng* (104)

Around 1949, in some areas, the Communist Party of China adopted temporary measures of levying grains, drafting, and recruiting laborers to fulfill the need for advancing troops. These measures often aroused riots. In the areas where secret societies flourished, such riots tended to take the advantage of secret societies and became enormous threats to the nascent Communist regime. The Communist Party of China took safe steps and effective methods to abolish the organizations of secret societies. Their major method was training and forcing lower-and middle-level cadres of secret societies to publicly expose and reproach the “black internal” of their organizations and leaders, so as to demolish the moral authority of the leaders among the rank and file and reveal that their leaders' magic power was no more than illusion. It made members of secret societies lose mutual trust and consolidation, and all levels of cadres lose the moral authority and charismatic power to reorganize and lead collective activities among the people. As a result, secret societies as a kind of organizational resources in rural grassroots society were largely annihilated.

**Avoiding Impatience and Coarseness in Writing History—A Response to Pantsov's Response** ..... *Yang Kuisong* (121)

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