

国家社会科学基金资助期刊  
中国人文社会科学综合评价 (AMI) 权威期刊  
中文社会科学引文索引 (CSSCI) 来源期刊  
全国中文核心期刊  
RCCSE中国权威学术期刊



# 近代史研究



Modern Chinese  
History Studies

总第 230 期

2019

近代史研究

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中国社会科学院近代史研究所 主办

# 近代史研究

Modern Chinese History Studies

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# Modern Chinese History Studies

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## **The History of Individualism around the May Fourth Movement and Its Relationship with Socialism and Collectivism ..... *Yang Nianqun* (4)**

Individualism was one of the major intellectual themes in the May Fourth period. It had enormous impact on the May Fourth youth who were eager to pursue individual liberation and independence. However, soon after the May Fourth and the New Cultural Movement, the discourses advocating individualism gradually diminished. In contrast to the devotion to the nation and society, the pure pursuit of individual independence was almost regarded equal to egoism and criticized frequently. There are two reasons for this. First, individualism is incompatible with the Chinese traditional ethics that values the collective high. Second, due to the rise of socialism after WWI, individualism as the theoretical foundation of capitalism and private ownership was questioned severely. After the outbreak of the total war against the Japanese aggression, the situation was suitable for the spread of the theories of social organism and collectivism, so individualism completely lost popularity and was replaced by collectivism in terms of ideology.

## **A Young Man from Township Looking for a Way Out: Qian Mu and the May Fourth Movement ..... *Qu Jun* (25)**

The existing research on the relationship between Qian Mu and the May Fourth Movement is highly influenced by Qian Mu's own narration about the May Fourth in the 1930s. As a result, he has appeared as an intellectual opposing this movement. In fact, Qian Mu only became alienated from and started reflecting on the May Fourth after he had profoundly understood and actively participated in it. Based on the newly discovered materials related to Qian Mu in his early years, this article investigates the following questions in details: how did some aspects of the interaction between Qian Mu and the May Fourth Movement such as the new intellectual trends influence the local society in the Jiangnan area? In which ways did Qian Mu participate in the May Fourth? What was the internal logic in his transition from reading the *New Youth* to reading the traditional books? How did external environment influence this transition?

## **John Dewey's Interactive Experience with China ..... *Peng Shanshan* (41)**

## **Popular Riots in the Areas Occupied by the Taipings and the Response of the Regime ..... *Liu Chen* (51)**

In the areas controlled by the Taipings, especially the prosperous regions in Jiangsu and Zhejiang occupied by the Taipings in the 1860s, there were numerous riots. The riots, most of which were targeted at the economic policies of the Taipings, illustrate the failure of the regime to control the local society. The Taipings suppressed the riots with coercive power without considering social consequences and directly intervened in the business between tenants and landlords. The complicated and diversified social consequences of the riots had great impact on the Taiping rule. First, the coercive suppression of the riots demanded a large part of the government resources and weakened the military power of the Taipings. Second, the Taipings were gradually losing popular support from the local society because of the riots. Most importantly, the continuous riots in the areas ruled by the Taipings to some extent show their failure to control the society. The failure of the social control foreshadowed the end of the Taiping regime.

**The Transformation of the Gentry and the Regional Order of Powers: the Cross-reference of History and Literature in Liu Yimeng's Fiction *Struggle* ..... Liu Baoji (64)**

In the modern Chinese history, criticism targeting the gentry was not only a political issue, but also an impressive literary phenomenon. Liu Yimeng's short fiction *Struggle*, or *Dou* in Chinese, illustrates the revolutionary trend in the late 1920s. This fiction was based on the true story of the struggle regarding the tax of bullheads in Qishui County, Shandong Province. This struggle was related to the triangle power structure in the county in the late Qing and early Republican period. It representatively shows the dilemma of "the gentry's trap" caused by the dramatic expansion of the gentry power, as well as the split of and conflict between the new and old gentry. Along with the reassembly of the local society after the Northern Expedition, the new gentry eventually replaced the old gentry in the local society. The transformation of the gentry and the complicated and nuanced interaction among local powers revealed in this fiction are of historical significance.

**The Policy of "Using the Temple Property for Schools" Related to the Confucian Temple and the Transfer of the Cultural Power ..... Li Xianming (81)**

In 1928—1932, in order to compete for the power to control the rental income from the land owned by the Confucian Temple and to appoint the head of the school funded from the Confucian Temple in Changyuan County, Hebei Province, the members of the Kong Lineage in the Changyuan County such as the board member of the school Kong Fanrui and the head of the school Kong Xiangmao had prolonged legal suits to fight with each other. In this process, except for the officials from the Bureau of Civic Affairs of the Hebei provincial government, who held a relatively ambiguous attitude to this dispute, all the other officials from the county and regional government apparently supported Kong Fanrui to "reform" the Confucian Temple so as to have more power regarding how to use the land income to fund the school and the choice of head of the school. In order to protect its benefit, nevertheless, the main organ of the Kong Lineage in Shandong insisted in the traditional institution and endeavored to fight with the other party, but it finally had to accept the arrangement of the local officials. This case illustrates the complex relationship among members of the Kong Lineage in Changyuan, the local government and the main organ of the Kong Lineage, as well as the complicated trajectory in which the original culture and power structure embedded in the traditional institution of the Confucian Temple were gradually replaced by the new order established by the local government.

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English abstracts translated by Liu Wennan



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主管 中国社会科学院

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编辑 《近代史研究》编辑部  
出版 近代史研究杂志社  
地址 北京王府井大街东厂胡同1号(100006)  
采编平台 [www.jdsyj.org](http://www.jdsyj.org)  
电子信箱 [jdsyj-jd@cass.org.cn](mailto:jdsyj-jd@cass.org.cn)  
电话 86-10-65275944  
国内发行 社会科学文献出版社  
北京报刊发行局  
国内代号 82-472  
国外发行 中国国际图书贸易集团有限公司  
国外代号 BM-298  
订购处 全国各地邮局  
印刷 三河市龙林印务有限公司  
刊号 CN 11-1215/K ISSN 1001-6708  
定价 35.00元

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电话:010-59366562



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社科期刊网

ISSN 1001-6708



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