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Modern Chinese History Studies

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Fu Nai’s Method of Military Training and the Rise of Zhen’gan Army: The Beginning of the Qing Local Military Reform Xie Xiaohui(4)

In the late eighteenth and early nineteenth century, Fu Nai established the garrison reclamation system in the Miao area of Hunan. This system could support a professional local military force funded by local income. It was an important step in the Qing military reform and provided a precedent for Zeng Guofan’s militia later. This system was not a temporary means of local defense, but a multi-functional system of local administration that integrated local defense, security, finance, taxation, education, and charity. In the jurisdiction of Chenyuan Yongjing Circuit, the daily operation of this system was run by staffs selected from the local people, so it also laid the foundation for the expansion of the gentry power in the county level and the local self-governing in the future. Given this system, this locale became one of the major sources for the Hunan Army in the war suppressing the Taiping Uprising.

Remaking the “Headmen”: the Minority Officials in the Six Circuits of the New Frontier in Guizhou and the Governance of the Miao Territories in Qing Lu Shuxin(18)

The minority officials were the administrators of the local society in the “Six Circuits of the New Frontier” in Guizhou in the Qing period. Their hereditary position was not granted by the central government, but appointed by the local Han officials. This system was an institutional innovation of the local government based on the reality of the Miao territories. Along with the economic development of the Miao territories, the power of local elites grew and replaced the minority officials in dealing with some of the local affairs. After the Taiping Uprising, the Qing court planned to abolish minority officials to strengthen the local governance in the Miao territories, but this plan was suspended because of the provincial governors’ compromise and the local officials’ protection. This outcome illustrates the characteristics of the governance of the Miao territories in the Qing period and the complicated process of integrating the southwestern frontier in the internal bureaucratic system.

Secret Societies, Local Militia and the Transformation of the Local Power Structure in Xunzhou, Guangxi in the 1850s – 60s Ren Jianmin(34)

Since the mid-Qing period, secret societies had become a widely used means, different from the officially acknowledged forms such as lineages, to integrate local powers in the local society of Guangxi. The Taiping Uprising revealed the weakness of the Qing military forces in Guangxi, so the government had to encourage local militia to keep the social order. Thus, many secret societies that only had had clandestine or semi-public activities before took this chance to develop. Among them, some became “mega bandits” from the government perspective, while some became militia that the government relied on. In Xunzhou, where the Taiping Uprising started, the local gentry in charge of the militia skillfully used the forms and discourses of both secret societies and local militia to strengthen themselves and attack their opponents. They increased their power by “eliminating bandits” but also benefited from “protecting bandits” so they gained the most in the transformation of the local power structure in the 1850s and 1860s. The case that the acting county magistrate Luo Gang used the force of the Beihe militia to suppress the disobedient Nanhe militia shows how the local officials tried to balance multiple forces in this transformation of the local power structure.

From the Family Buddhist Shrine to the Worship of Three Religions: A Study on the Construction of the Community Space Based on the Field Study on the Jiulongshan Community in Nanzhang County, Hubei Province in the Qing Period Zhou Baoguo and Lü Wentao(48)

In the Jiulongshan community of Hanzhang County, Hubei Province, there was a family Buddhist shrine of the Zhang

lineage. In a long changing process, this shrine gradually evolved into a worship space of Buddhism, Daoism and Confucianism. The bottom-up development of this space in Jiulongshan involved folk tales and appeared as coexisting worship of the three religions. This transformation in worship space was also the history of the migrant Feng lineage taking roots in this community. The landlord-tenant relationship in this area and the major historical events such as the Red Turban Rebellion were the important reasons for the rise of migrant lineages. Marriage was also an essential factor for the development of migrant lineages and the construction of community space, but it was not completely included in the cultural network of power. The cultural network from the perspective of local history was more related to the local militarization and the dynamic interaction of local forces.

**From He Tianjong’s Letter to Miyazaki Tōten to Observe Sun Yat-sen’s Relationship with Japan
in the Period of the Second Guangdong Government *Li Changli*(65)**

**The Northern Conference in 1932 and the Attempt of the Communist Party of China to Establish
an Army in North China *Zhang Yong*(82)**

From 1931 to 1933, the invasion of the Japanese Kwantung Army to northeastern and northern China significantly weakened the Nationalist rule in the north. In the high tide of the anti-Japanese sentiment, the chance for the Chinese Communist revolution increased enormously. The temporary party center in Shanghai took this opportunity to expand the influence of the Communist Party in the anti-Japanese activities in the north. After the Chinese Soviet Republic announced the war against Japan in April 1932, the temporary party center held the Northern Conference in June and proposed to launch guerilla war and rallied a red army in the north. Thus, the party organs in northern China launched a series of peasant uprisings in Hebei and Shandong and formed some guerilla forces. In January 1933, the Communist Party expressed its intention to cooperate with any patriotic armies not opposing Communism and sent representatives to the north. The special agents and local organizations of the Communist Party also made more efforts to penetrate into the Northwest Army and Northeast Army and even controlled a troop with several thousands soldiers in the anti-Japanese activities in Chahaer in 1933. Although these attempts were abortive, they enhanced the fame of the Communist Party and sowed seeds of revolution in the northern troops and local society and laid the foundation for the rise of the Communist Party in northern China in the all-out War of Resistance.

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**A Review of the Scholarly Works on the Chinese Overseas Students in Japan in the Modern Era
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