

Editorial Report

This issue is divided into six sections that contain a total of twelve articles.¹

Here are two papers in “Special Article.” One is written by professor Lee Fong-mao, visiting professor of Graduate Institute of Religious Studies, National Cheng-chi University. In “Patrolling the Southern Lands: The Dissemination and Evolution of the Patrolling Rites of Southeast Asia (A Case Study of a 2012 Sending the Royal Vessel Rites),” professor Lee analyses the development and changes of the Patrol of the Imperial Aide and explains the reason of the abdication of the li-sheng (禮生) and the “compound” rituals composed by Daoist priests and masters after the evolution of the Godhead and God’s duty. Last, by explaining the communication and changes of Sending the Royal Vessel, professor Lee indicates that the East Asia religions has developed for a long time but still keeps the energy and creativity to fit in the temporary world and kept making new meanings and value. This paper mentions a less-concerned East Asia religion issue, exploring new scope and possibilities of history of ideas of East Asia. The second paper is “The Child as History in Republican

¹ In this issue, we received 17 papers (eight from Taiwan, nine from abroad, including China). Except for 1 “Special Article” recommended by more than two editorial committee members, 2 short book reviews, one short article about the summary of conferences and 3 new translations of old article do not need to go through the reviewing process, the remaining 10 submissions were sent to two to three external reviewers respectively. 5 papers were accepted with a 50% passing rate. We published 12 papers (2 accepted but reserved papers included); 1 from internal submission; the rate for internal release is 8.3%. A submission is considered internal if (1) its author is an editor or regular reviewer at the Journal, or (2) in the case of multiple authors, at least one of them is an editor or regular reviewer at the Journal.

China: A Discourse on Development” by Andrew F. Jones, visiting professor in National Cheng-chi University from University of California, Berkeley. Jones checks on the explosion of discourse for and about children, childhood, and child between the advent of the New Culture Movement in 1917 and 1937 and how the explosion embodies in epistemology, ideology, educational system, literary works and commercial production. Professor also points out that whiling experiencing the localization of Western intellectual discourse, the paradox and tension appear due to the consistency of Developmentalism. The research methodology notes the construction of developing “children’s” discourse, which is really enlightening in the studies of history of ideas.

Professor Yang Yang, Department of Chinese Language and Literature and Institute of Modern Chinese Thought and Culture, East China Normal University, coordinates the Featured Articles of this issue. The column “Urban, memory and imagination” compiles two papers, aiming to take urban as the focus of observation, analyzing the memory of the past, fact of the present and imagination of the future of urban spaces and to shape how the pass of the time deeply influences the spatial concept and literary interactions. Zhu Jun Ph.D student of Department of Chinese Language and Literature, East China Normal University, takes “TingZiJian” as his object of observation in his paper “Human Geography in Modern China: in case with TingZiJian Writers.” He draws an outline on the special cultural content stimulated by this special space. This paper indicates the change of the cultural symbol and the meaning of the space of “TingZiJian” from the change of the temporary context and the concept of revolution. This paper presents the interaction between “concept” and “the meaning of the space.” In the paper “Hong Kong Literature: From the Perspective of Taiwan” professor Chan Kwok-kou, Leonard, Dean of Faculty of

Humanities and Chair Professor of Chinese Literature in Hong Kong Institute of Education, mainly discusses the literary interactions between Hong Kong and Taiwan, through an analysis of the presence and reception of Hong Kong literature in Taiwan from 1950 to the power transfer in 1997. This paper outlines a collective configuration of “Hong Kong literature” by noting the following process. In the 1950s, there were interactions and communication between Hong Kong literature and Taiwan literature with the poetics on “Modernism.” In the 1970s, the sense of “locality” in Hong Kong appeared and there were literary works marked “Hong Kong.” From the 1980s to 1997, there were special editions on “Hong Kong literature.” Because “fluidity” and “boundary-crossing” are some of the most important characteristics of Hong Kong literature, thus, from the standpoint of “Hong Kong literary history,” it is essential to investigate how people from the “outside” conceive “Hong Kong literature.” Not only focusing on how the geographic spaces of Hong Kong hide between lines with an affective feeling on sense of place, and breeds “Hong Kong literature,” but to refer to history, politics and culture and the “outside” viewpoint of Taiwan is vital and contributes to the self-recognition of Hong Kong. Featured articles in this issue shapes the difference and expansion of the memories and imagination of city, and points out how the change of urban cultural spaces, the interaction of regional literature, and cultural flows influence the making of literary history and even shaping the trend of contemporary literature of China. These featured articles provide readers the research model on literary interactions in East Asia and interactions between the vicissitudes of spatial form and concept.

There are three papers in “Research Articles.” “Russia’s Yellow Peril” by Liou Shiau-shyang, National Cheng-chi University, cites related literature elaborates the concept of Yellow Peril, sorting out how the concept of “Yellow

Peril” forms and derivatives in Russian history. After Russia’s rapid territorial expansion in the Far East since the mid-1800s, the tension among Russia, China and Japan in East Asia spiraled out of control, thus the concept of Yellow Peril was reemerged in Russia, and was reinterpreted with the change of external world situation and its internal regime, eventually forming the collective historical memory. In “A Novel of History: The Historical Consciousness and Narrating Strategy of *Old Tales Retold*,” Liu Bo-Zheng, Ph.D student of Department of Chinese Literature, National Tsing Hua University, views the conception of novelette illuminated in *A Brief History of Chinese Fiction* (《中國小說史略》) as the origin and development of Lu Xun’s novel writing. The analysis starts from the compiling style and titles, “time” and “people” as the two pivots. The analysis on respective stories in *Old Tales Retold* is detailed and unique also tries to locate how Lu Xun deformed and molded Chinese traditional conception of history and then infused it with his own individual consciousness and memories and how he presented historical consciousness in creative writing of novel for and against history. “The Concepts of Bolshevism and Radicalism in the May Fourth Movement Radicalization” by Jarkko Haapanen, post-doc researcher of social science in University of Jyväskylä, Finland, analyses two important concept during May Fourth Movement period: Radicalism and Bolshevism. Jarkko Haapanen carefully clarifies related concepts like Radicalism, Extremism, and Excessivism. By examining the spread and translation of new concepts in the publications during May Fourth Movement period, Jarkko Haapanen reconsider the concept Bolshevism and its relation with Radicalism.

In the “Research Notes on Keywords,” there is one paper from professor Sato Masayuki, National Taiwan University. In “The Unification of Thought in the Image of Syncretism: A Study of the Concept of *Li* (理) and *Liyi* (理義) in the Thought of the *Lüshi chunqiu*,” professor Sato

discusses the core concept from the following four layers: (1) the concept mentioned in *Lüshi chunqiu*, such as filial piety and moral cultivation are all means of realizing li; (2) li and liyi are the central topic from a paragraph, a chapter, to the whole contents; (3) Lüshi chunqiu requires requests ruling people to embody this value; and (4) the degree of the embodiment of li is a standard for evaluating whether or not a particular period or state has attained the realm of peace and order. By analyzing literature, professor Sato points out that the whole thought of the *Lüshi chunqiu* contains a double argumentative structure: one is “The Yellow Emperor,” another is the idea of “liyi.” The concept further provides a feasible blueprint of reign for ruling people by building the double argumentative concept of “The Yellow Emperor” and “liyi,” with the consistency and unity of “human and universe.”

In “Old Articles, New Translations,” we have two papers from Kano Naoki, Japanese Sinologist and historian, founder of “Kyoto School of China Studies,” “The purpose of Research on Sinology” (1924) and “Nationalism in Early Modern China” (1911, 1912). Both of these papers are compiled in *Sinagakubunso* (Anthology on China Studies). “The purpose of Research on Sinology” is a speech draft delivered in the society of China Studies of the Third Higher Education Institution (now Kyoto University). This paper first points out the difference between “Sinology” and “China Studies”: Sinology is restricted in the field of classics, history and literature, with a narrower scope; however, China Studies contains a wider scope of research from humanities to social science. Thus, the definition of China Studies is closer to the classification of near modern academic domains. Then, Mr. Kano claims that China Studies is from the ancient times and there was no concept of classification of academic domains. Thus, we have to combine various domains and take scientific methodology. The concept and

methodology of China Studies research proposed by Mr. Kano shows that in early modern Japan, the research of China Studies has already separated from the traditional concept of Sinology and made the Japanese China Studies an independent domain. “Chinese Quintessence of Chinese culture in Early Modern China” discusses how Quintessence of Chinese culture developed in late Qing, taking the new schooling system and new edition of Criminal Law as a cutting point, and examines the content and influence of Quintessence of Chinese culture and the tension between Western learning. Besides, Mr. Kano believes that when there were some reformation in late Qing, some opposition may tend to claim Quintessence of Chinese culture. Compared with Quintessence of Chinese culture in Meiji period in Japan, both people in or out of office were all fascinated with Western learning and destroyed the old things massively. That is the fundamental difference of the modernization process of China and Japan. The examination of China Studies and Quintessence of Chinese culture by Mr. Kano has significance in the early modern China Studies in Japan and history of ideas in East Asia.

There are two articles in “Research Newsletters” column. One is Zhu Junzhou’s “Guang Dong *shi shi hua bao* in Late Qing: A Summary of Studying Articles.” This article makes a comprehensive analysis on the current research situation of *Guang Dong shi shi hua bao*, focusing on four papers with academic value and readability, and indicates the research deficit of current research: repetitive introduction and fragmentary side research, not a main theme of research. This article makes a literature review on *Guang Dong shi shi hua bao*, providing readers with the research information. The second article is by Austin M. H. Hsu, Ph.D student of Taipei National University of the Arts. The article “Heteroglossia and Polyphony in Sinophone Literature and Cinema: Report on the 12th International Junior Scholars Conference on Sinology” reports the 12th

International Junior Scholars Conference on Sinology held in National Chung Hsing University on July 30-31, 2013. Readers can realize that, in the field of “literature” and “cinema,” how can “Sinophone” articulations coincide with the intertextuality of “literature descriptions” and “visual presentations,” how “Sinophone” becomes a multi-image of methodology, strategic importance and literature concept, enabling readers to catch the related discussion core and discourse edge.

The current issue has the honor to win grants from Chiang Ching-kuo Foundation for International Scholarly Exchange “The International Co-publishing Project”, which is the greatest acknowledgement of *Journal of the History of Ideas in East Asia*. This issue will continue carrying on the persistent academic care and devotion in researches of the history of ideas in East Asia. By exquisite and continuous publication of this journal, we aim to open up chances for diverse exchanges and conversations to further develop and deepen the researches of the history of ideas in East Asia, and to push forward for more development and breakthroughs. The successful publication of this issue is indebted to all the scholars who support this journal by contributing their articles, to external editorial committees for setting aside time from their tight schedules to supervise articles, and to editorial board including all the members in the routine editorial committee and editorial committee for their great support. The Feature Articles of the current issue is edited by Professor Yang Yang from Department of Chinese Language and Literature, East China Normal University, and Center for Humanities Research, National Chengchi University offers part of the funds for the journal, and hereby we also gives our heartfelt gratitude.