
Editorial Report

This issue includes 12 papers in total which are divided into five sections.¹

The main feature of the current issue “*New Youth* and the Multiple Dimensions of Conceptual Change in Modern China” proposed by Pan Kuang-Che, research fellow of Institute of Modern History, Academia Sinica, focuses on the multiple dimensions of the conceptual change in the Journal *New Youth* and explores this issue in its historical context. Via the research papers presented by this issue, the readers are able to understand how *New Youth* provided various drives for the conceptual change in Modern China.

The first of the three papers in the “Feature Articles” section, “Representation and Practice: the Discourse of ‘Enlightenment’ in the Journal *New Youth*” by Chen Chien-shou, PH.D. Candidate in History, National Taiwan University, traces the progress of the alteration and connotation of different concepts by concentrating on three key words/concepts: “enlightenment”, “movement” and “The Enlightenment (movement)”. By depicting the interaction and correlation between different conceptual units, this paper investigates the peculiar phenomenon that, the young intellectuals of China at the time often referred to Friedrich Nietzsche rather than Jean-Jacques Rousseau, while discussing enlightenment. This illustrates that in the process

¹ We have received 16 papers in this issue (6 from Taiwan and 10 from abroad including China). Apart from 6 conference proceedings and a new translation of Průšek's article, all the 9 papers were sent to two to three external reviewers. 6 out of 10 were accepted with a 67% passing rate. We published 12 papers (there is no accepted yet reserved paper) in this issue; 2 from internal submission; the rate for internal release is 16%. A submission is considered internal if (1) its author is a chief editor, editor or regular reviewer of the journal, or (2) in the case of multiple authors, at least one of them is a chief editor, editor or regular reviewer of the journal.

of shaping and developing the concepts, the connotations of the concepts were usually shifted or altered according to different contexts and needs, which resulted in the selective replacement of connotation. This paper helps the reader to understand the development of enlightenment-related concepts in Modern China. The second paper “The Evolution of Chen Duxiu’s Ideas About Patriotism: A Computational Analysis of his Writings, 1897-1942” by Anne S. Chao, Lecturer of the Department of History at Rice University, applies digital humanistic technology to investigate 504 articles, short essays and pieces of correspondence by Chen Duxiu in *New Youth* on the subject of politics. It applies Zip’s Law to select and detect 18 keywords/umbrella words which appear throughout Chen’s writing and which are crucial to understanding the evolving thoughts of patriotism of Chen. It then chooses companion words that appear frequently only in certain periods and further measures the linear correlation between the umbrella word and the companion word by employing Pearson’s coefficient calculation. By doing this, the historical significance of the correlations between umbrella words and key words at different stages of Chen’s life as well as the changing conceptual structure in a broader context are demonstrated. Readers are allowed to have a better grasp of the latest digital humanities technology and its application to research on the history of conception. *New Youth’s Worldview: Qu Qiubai and Dialectical Materialism*” by Jian Jin-sheng, Postdoctoral research of Institute of Modern History, Academia Sinica, investigates the development of Marxism and its significance in Modern China. In order to probe into this theme, this paper examines issues such as how dialectics was utilized to resolve the inherent contradictions in Chinese society, or how contemporary intellectual interpreted and transformed Marxism in accordance with their needs. For example, Shi Cuntong incorporated the philosophy of idealism into materialism. This research enables the readers to have an overview on

the development of Marxism and the specific interpretation by Qu Qiubai of Marxism at the time. This issue's main feature articles focus on *New Youth* to explore the evolution and interaction between various concepts in terms of conceptual history. These research articles employ not only the conventional approaches such as textual analysis, but also provide cases that apply an innovative approach to dealing with old issues, which may facilitate a future vision for cross-disciplinary research on conceptual history.

In the “Research Article” section, this issue introduces “The Origin and Evolution of the Concept of Mixin (Superstition): A Review of May Fourth Scientific Views” by Max K. W. Huang, Distinguished Research Fellow of Institute of Modern History, Academia Sinica. This paper first investigates the concept of “secularization” in modern Western culture, and then compares this concept against Chinese experience. It further explores the confrontation and resistance among related concepts such as superstition, religion and science in modern China. Dr. Huang probes the historical frame within which “secularization” was adapted into Chinese society and the evolution of the concept “superstition” within this context, and thus provides readers a more detailed picture of the topic.

In “Digital Humanities”, we have “Observing the Evolution of World-view through Digital Humanities: A Comparative Study of Two *Leishu*” by Hsiang Jieh, Professor of Department of Computer Science & Information Engineering, National Taiwan University, Chen Li-hua, Tu Hsieh-chang and Chung Chia-Hsuan. This paper utilizes digital humanistic technology to compare and analyze the differences of *Yiwenleju* and *Taipinyulan*, two large scale leishu from early Tang (624CE) and early Song (984CE), in terms of the categories and subjects used, the citations and weighting of each category and subject, and the overall knowledge structure. It is suggested that, even though *Taipinyulan* inherited its knowledge structure from

Yiwenleju, it was nonetheless a compilation of various books and thus left much room for creative innovation under its categorization system. That is to say, while the old knowledge went into the system and the framework of *leishu*, the interpretations of editors were also brought into these two tomes. Therefore, readers are able to discover the change of knowledge structure and world view among the Chinese elites during those 350 years. This paper aims to explore the possibility of applying digital humanistic technology and provide a more empirical analysis to the research of *leishu*.

In “Old Articles, New Translations”, we present “Some Basic Features of Chinese Culture,” in *Chinese history and literature: collection of studies* by Jaroslav Průšek. This article, first published in *New Orient Bimonthly* in 1960, was recommended for retranslation by Wang Fan-sen, Academician of Academia Sinica, and given an introduction by Kwok Kou Leonard Chan, Chair Professor of Chinese Literature and Dean of Faculty of Humanities, The Hong Kong Institute of Education. The article explores how Chinese art works such as painting and calligraphy demonstrate the harmony harmonious relationship between Man and Nature, and also present the specific cultural outlook and taste of life of Chinese people, which form an aesthetics distinct from Western culture. For Průšek, it would be an error to give priority to one culture over the other. Compared with Western Antique Culture which over-emphasizes and exaggerates individualism, Chinese culture helps the individual to overcome the illusion of individualism and to merge into the Universe.

In “Research Newsletter”, four out of six articles we present are the proceedings of a series of five conferences on “One Hundred Year Reflection of the New Culture Movement” which was co-organized by Anhui University, Fudan University, Zhejiang University, Taiwan University, and Peking University. The four proceedings are “Literature and Society-

-Proceedings of the First Conference on ‘One Hundred Year Reflection of the New Culture Movement’” by Wang Yang, Associate Professor of the College of Liberal Arts, Anhui University; “Looking for all false cures when being truly ill--Proceedings of the Second Conference on ‘One Hundred Year Reflection of the New Culture Movement’” by Bai Tong-dong, Professor of Philosophy, Fudan University; “Proceedings of the Fourth Conference on ‘One Hundred Year Reflection of the New Culture Movement’” and “Proceedings of the Fifth Conference on ‘One Hundred Year Reflection of the New Culture Movement’” by Anne S. Chao, Lecturer of the Department of History at Rice University. Each conference focuses on a different aspect and topic of the New Culture Movement: “Literature and Society”, “Question and Ideology”, “Science and Democracy”, “Chinese New Thoughts: History and Method” and “Personhood: Concept and Freedom”. As 2015 marks the one hundredth anniversary of the New Culture Movement, it is significant that the series conferences was co-organized by five universities across Taiwan and China. Taking “reflection” as the point of Archimedes, these five conferences reviewed and reconstructed the New Cultural Movement, the Enlightenment that had an immense influence on the development of thought and culture in China from various perspectives for almost a hundred years. Also, by means of the conferences, the possibilities of future prospects and open dialogues are explored. From the proceedings, we are able to observe that the application of a cross-disciplinary approach and perspective to study the New Cultural Movement has become the main trend in the field.

In “Proceedings on ‘2015 International Conference on Oriental Culture--the Evolution and Transformation of the Spirit of May Fourth in East Asia’” by Huang Jin-zhu, Professor of Department of Chinese Literature, Chung-Cheng University, this article comments that this conference

re-explored the spirit of May Fourth and New Cultural Movement from the East Asian perspective by adopting cross-cultural research approaches. The topics of this conference included investigation of the literary environment and thoughts before May Fourth; the dissemination and derivation of the literary concepts before and after May Fourth; the relationship between May Fourth and Taiwanese literary culture; the exchange of Chinese and Japanese Literary culture. Through this conference, the development and transformation of the May Fourth spirit from China to East Asia was disclosed, and the exchange of Chinese literature with foreign literature was according explored. The proceedings of “Dimensions of Mobility: Travel and Adventure in Modern China’s Literary and Cultural Landscape”, the international network workshop co-organized by Edinburgh University, Tsing-Hua University, Taiwan and Spotlight Taiwan Project, was co-written by Cui Wen-dong, Lecturer of School of Humanities and Social Science, The Chinese University of Hong Kong, Shenzhen and Chu Hsin-yi, Ph.D. Candidate of Department of Chinese Literature, Tsing-Hua University, Taiwan. By dividing into four panels: “Travel, Adventure and the Journey of Texts”, “Imagining the Foreign and the Global”, “Image of China and the New World Order”, “Mobility in Gendered Time and Space”, the conference aimed to re-examine the diverse manifestations of cultural representation and conceptual transformation, and to re-evaluate multiple paradigms and approaches by means of cross-cultural research.

In order to commemorate the one hundredth anniversary of *New Youth*, this issue features on “*New Youth* and the Multiple Dimensions of Conceptual Change in Modern China” and presents proceedings on the important conferences of “One Hundred Year Reflection of the New Culture Movement” and “2015 International Conference on Oriental Culture--the Evolution and Transformation of the Spirit of May Fourth in East Asia”.

We hope that these pieces of research will contribute to the related research fields.

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