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## Editorial Report

This issue includes 10 papers in total which are divided into five sections.<sup>1</sup>

In this issue, we feature “On the Typology and Movement of Ideas in the Intellectual Exchange in East Asia(17 th -20 th Century)” by Chun-Chieh Huang, Chair Professor of National Taiwan University, Research Fellow of Institute of Chinese Literature and Philosophy, Academia Sinica and National Chair Professor, Ministry of Education. By illustrating the concepts of cosmos/Dao, benevolent governance, China and the Tang and Wu Revolts, and identifying their positions on ideological spectrum, this paper aims to analyse the dissemination and transmission of traditional thoughts in East Asia. As indicated, it was easier for the ideas such as cosmos and benevolent governance to be accepted by foreign intellectuals while more peculiar notions such as China and the Tang and Wu Revolts were sometimes incompatible with the local cultures. Nevertheless, the appropriation and re-interpretation of concepts were generally employed by traditional East Asian cultural sphere. Moreover, regardless of the position of the concepts on ideological spectrum, those native Confucianism notions need to be de-contextualised and then re-contextualised by the intellectuals in order to be integrated into the local

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<sup>1</sup> We have received 14 papers in this issue (8 from Taiwan and 6 from abroad including China). Apart from 1 special article, 2 conference proceedings and a new translation of Chen’s article, all the 10 papers were sent to two to three external reviewers. 6 out of 10 were accepted with a 60% passing rate. We published 10 papers (there is one accepted yet reserved paper) in this issue; 2 from internal submission; the rate for internal release is 20%. 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.

cultures. It is demonstrated that the cultural hierarchy of Sinocentrism had been decentralised through intellectual exchange and conceptual reconstruction in order to establish local cultural autonomy.

The main feature of the current issue “Keywords and Cultural Exchanges” is proposed by Li Sher-Shiueh, Research Fellow of Institute of Chinese Literature and Philosophy, Academia Sinica, focuses on the keywords, the related concepts and social movement. This issue aims to shed light on the formation and development of keywords as core concepts of culture, the interplay and interpenetration between terms, concepts and cultures as well as the resulted multiple cultural exchanges and negotiations.

The first of the three papers in the “Feature Articles” section is “From Concept from Concept Clustering: The Formation and Interplay of the Concepts of Nation and Education in *Xin Ming Cong Bao*”, co-written by Wen-Huei Cheng, Professor of Department of Chinese Literature, National Chengchi University and Chiu Wei-Yun, Associate Professor of Department of Chinese, School of Journalism and Communication, Hubei University of Economics. It investigates on the formation and interplay of the concepts of nation and education in the process of Chinese modernisation by focusing on *Xin Min Cong Bao*(1902-1007), the important publication of pro-constitutionalists. It applies digital technology and statistical methods to reveal the conceptual structure of nation/education discourse formed by the intellectuals of *Xin Ming Cong Bao* by introducing Western and translating Western and Japanese ideas and theories, and depict the interrelation of the concepts of nation and education with words, events and actions. In doing so, this paper intends to explore the possibility of using conceptual clustering detected by digital humanities technology as a new research approach.

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In the second paper "The Modernization of 'Literature and Art'? A Preliminary Etymologist Study of 'Wenyi' by Shuowen Chen, Assistant Professor of Department of Chinese Literature at National Chung Hsing University, Professor Chen investigates the development and transformation of the meaning of "Wenyi" in Modern China. It is notes that, with the collision and exchange of Chinese culture with Western and Japanese Culture, the modernisation of "Wenyi" has happened around the turn of the last century while the idea of "art" was translated, interpreted and finally disseminated throughout China in 20th-century China. Li Sher-Shiueh, Research Fellow of Institute of Chinese Literature and Philosophy, Academia Sinica, argued his paper "Christianity and the Formation of Modern Sense of Wenxue in Late Imperial China" that argues that wenyi zhi xue, or "the study of creative writing" comprises various poems, proses and accounts. It also indicated that the concept of "wenxue", or literature, as we understand it today, had been through creative transformation and came into being as the result of collaborations that took place between the 17<sup>th</sup> and 19<sup>th</sup> centuries among Catholic missionaries and Protestant priests in China. Printed and published in 1635, *Daiyi xupian* by Yang Tingyun changed wenyi zhi xue to wenxue and remove the educational and moral implication inherited from Confucian canons from the term. The term wenxue was then further applied by *The Illustrated Treatise on the Maritime Kingdoms* of Wei Yuan and reformists such as Liang Qichao and Wang Guowei to enlarge the scope of this term to its full, modern dimensions as we understand today. By studying Catholic and Christian literatures in Late-Ming period, this paper investigates the modernisation process of wenxue.

There are three papers in the "Research Article" section. In "A Study of the Mutual Interaction between the Ideas of 'sincerity' and

‘authenticity’ from the Perspective of the History of Ideas”, Ji Feng, lecturer of School of Art, Zhejiang International Studies University, draws the development and interplay of the ideas of “sincerity” and “authenticity” from Pre-Qin period to early modern China. The author also investigates the influences of Daoism in the Pre-Qin, metaphysics in the Six Dynasties, Neo-Confucianism in the Song and Ming dynasties as well as the theory of Qi in the Ming-Qing period on these two concepts. The second paper “Revolutionize who? The acceptance and the viewpoints of “revolution” in Li Yi-Tao’s thoughts during the Japanese colonial period” by Yi-Heng Lin, Associate Professor of Department of Chinese Literature and Application, Fo Guang University, traces the formation and development of Li Yi-Tao’s thoughts on revolution by focusing on his work, personal relation and social network. This paper intends to discover the inner source of Li’s concept of “revolution” as well as the interactions among the intellectuals in Late Qing China and Taiwan during the Japanese colonial period. In “Ways of Representing Revolution: A Study Focusing on China in Revolution: The Road to 1911” by Li Xiaoyu, lecturer of the Chinese University of Hong Kong, Shenzhen, School of Humanities and Social Science, the author concentrates on the photography album China in Revolution: The Road to 1911 and analyses the intertextuality between the photos, texts and editing arrangement in order to understand the history narration in the post-revolution era. It is argued that, by the way the album exhibits and encodes the historical photos; it delivers a sense of humiliation as its description logic, which in turn reinforces the national spirit and evokes nationalism among the readers.

In “Old Articles, New Translations”, this issue introduces “The Cultural Essence of Chinese Literature” by Shih-Hsiang Chen. This article

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is given an introduction by Kwok Kou Leonard Chan, Chair Professor of Chinese Literature, the Hong Kong Institute of Education, and translated by Wen-Hsuan Kao. It is argued that the Chinese word for literature, “wen”, symbolises the apprehension of the formative intelligence which reduces the shapeless parts to an organic whole, opposites to harmony, chaos to order, and by making thus manifest the good and the beautiful achieves the end of all art sprung from the creative energy of man. From this perspective, Chen then investigates the origin and development of various genres ranging from poetry, prose, fiction and drama, and further explores the interplay between the popular culture and the polite literation, as well as the correlation between the cosmos and human society, which decide the nature of Chinese literature and form the basis for its development. Finally, Chen believes that the cooperation and rapprochement of science and humanity will ensure the greatest possible extent of general good and realise their greatest efficacy and values.

In “Research Newsletter”, we present two proceedings of conference. The first one is the proceeding of international conference “The Japan-Koren- Italy-China-Taiwan Conference on the Next Generation Scholarship in Humanities Studies on Cultures and its Interaction in East Asia Aiming at New Pioneering” organised by Kansai University. Held on November 27-28, 2015, this conference was divided into Japanese, Korean and Chinese sessions. The Japanese session focused on the intellectual exchange in East Asia, the rewriting and translation of classical texts, the manifestation of materiality in East Asian culture and the reciprocal imagination of ethnics in East Asia. Apart from literature study and text analysis, the Korean session further explored cinematic images. This session explores the following topics: the colonial literature, the vision of others, comparative culture studies, the interaction of language and

culture. Whereas the Chinese session discussed issues in terms of research contribution, phrases and grammar, historical phenomena, social culture, interpretation of literature, as well as thoughts and ideas. Generally speaking, this conference probed into various issues of East Asian culture. The second proceedings is “Focusing on East Asia: The 6th International Conference of Digital Archives and Digital Humanities 2015”, held at National Taiwan University, Taipei, Taiwan on December 1-2, 2015. It explored three topics of interest: the development of digital technologies and the construction of digital platform; the evolution and innovation of methodology in the field of humanities research; and the challenge and the reflection of digital humanities. It is indicated that the importance, values and contributions of digital technologies to Academia were generally recognised and approved; however, the scholars also accentuated the indispensability of traditional research methodology and the hard copy materials. It aims to explore the possibility of cooperation between digital technology and humanities. From these two conferences, it is disclosed that the application of innovative technology and cross-disciplinary research methodology are the directions for future research on humanities and East Asian culture.

The publication of this issue owes much to hard work by the contributors, the reviewers, and the editorial committee. The issue’s feature is proposed by Li Sher-Shiueh, research fellow of Institute of Chinese Literature and philosophy, Academia Sinica. We would like to express our sincere gratitude to all of them.