

Iwo Amelung

Popularizing science and technology in late Imperial and Early Republican China

In this paper I will look into efforts to popularize science and technology during the last years of the Imperial era and during the early Republic. I will show that popularization of science and technology in China began earlier than commonly assumed and already during the last years of the late Imperial era was quite widespread and had a lasting impact on the Chinese perception of the function and power of science.

Making use of recent Western approaches to the popularization of science in the 19th and early 20th century (Schwarz, Bayertz etc.), I will try to assess motivation, media, actors and goals of the popularization of science. Specifically I will point out that for early Chinese popularizers “science” almost exclusively was a “Western” affair, and that “traditional” Chinese science during this stage rarely was incorporated into the discourse. As in England or in France some dozen years earlier popularization of science can be viewed as part of a process of societal transformation (or “modernization”). For a newly emerging class of people, who wanted to be “modern” it was fashionable to pose and function as “amateur scientists”. At the same time science and technology was closely linked with desirable goals such as national “wealth and power”. Chinese popularization of science, which during this early period largely took place without the existence of an indigenous group of scientists thus from early on was closely linked to the goal of “national salvation”, an idea, which would remain dominant for many years to come.

Che-chia Chang

Rethinking the Approach to Integrate into a New Medicine:

Tang Zonghai's (1851-1897) Critical Reading of the Modern Anatomy

Medicine was exceptional among the Chinese knowledge that faced formidable challenges from the Western Learning in Late Qing, for its agents had developed discourses to claim its superiority over the West. Western doctors refuted Chinese medicine for being ignorant to basic anatomy. Regarding this confrontation, some Chinese physicians considered it to be solvable by amalgamating anatomical facts into their canonical theories. These physicians were later called “Sect of Integration of Chinese and Western medicine”. This paper analyzes the ideas of integration of Tang Zonghai, representative figure of the sect, and argues: (1) From the arguing way and the time Tang published his treatise, at that moment Western medicine was not yet seriously threatening the survival of Chinese medicine. Tang integrated not only for responding to Western disagreement, but also establish an authentic explanation for the central issues concerned by his domestic peers. (2) Anatomy, especially its visual presentation, was a valuable tool to Tang, for the input of anatomical knowledge was inseparable from some of his new theories. To Tang, the introduction of Western knowledge perhaps meant opportunities more than crisis. The stereotype of that Chinese medicine devalued visual evidence was problematic. (3) Despite Tang thought anatomy was functional, the Western assumption to base medicine on visible substance was too superficial to grasp the truth, thus it must be the Chinese medical doctrines, which emphasized the effects of qi, as the framework to integrate its Western counterpart, but not the opposite. More precisely, an agenda of “Chinese learning is the essence, whilst Western learning is the use” had already taken shape before Zhang Zhidong formally proposed it a few years later. From today's point of view, Tang's opinions on Western medicine were awkward and proved to be failure. However, Tang launched an exemplary attempt to comprise foreign factors into the existent paradigm so as to establish a new medicine fittest to the time. His spirit is still inspiring the contemporary followers working on the integration of Chinese and Western medicine.

So-an Chang

From Six to Twenty-one Classics: The Expansion and Paradigmatic Shift of Classical Knowledge in Nineteenth-century China

從「六經」到「二十一經」

—十九世紀經學的知識擴張與典範轉移

The most significant achievement in Qing intellectual history was the emergence of the new system of classification in classical knowledge. I will investigate two key thinkers: Zhang Xuecheng (1738-1801) and Gong Zizhen (1792-1841). Zhang invented an important slogan to capture this new system in ancient intellectual history: “To discern multiple intellectual currents and identify their origins,” (bianzhang xueshu, kaojing yuanliu). In other words, Zhang was a historian who attempted to clarify the change of ideas in ancient China. Gong, on the other hand, claims that the Classics was not merely narratives of what happened in ancient China but manifested subtle and profound implications in philosophy.

In particular, I will examine their different approaches in understanding ancient philosophers (Zhuzi xue). Zhang established a historiography of intellectual change; and claimed that the Classics were nothing but History. His goal is to separate History from Classics, especially Spring and Autumn (Chunqiu), and elevated the intellectual status of historical knowledge. Gong, on the other hand, went directly to the political judgments coded in the ancient Classics and maintained that the true contributions of the Classics lay in their subtle words and profound implications (Weiyang dayi), namely, exemplars for political actions. Therefore, Zhang considered ancient philosophy as literature, from which all subsequent literary styles developed. Gong, on the contrary, regarded Confucius as merely one philosopher among many in ancient China and those ancient philosophers proposed different political solutions to their times.

As early as 1780, the intellectual elites already established different justification for historical, literary, and philosophical knowledge, independent from the Confucian authority of classical knowledge. Gong Zizhen’s contribution was decisively different from Zhang Xuecheng’s, but each of them ushered in a new classification of traditional knowledge. Their new systems should be viewed as the germination of independent disciplines of historical, literary, and philosophical knowledge in modern China.

Peng-sheng Chiu

Reality and Myth: Constructing Commercial Law in Late Qing China

There were more broader and much stronger comments on the necessity of Chinese government to introducing “commercial law” from the West for protecting property rights and for benefiting Chinese economic development in late Qing. At the wake of setting up the Bureau of Commercial Affairs in many local governments and establishing the Commercial Ministry in the central government, Qing officials started to draft commercial law about from 1903 on. There hence appeared such as Law of the Status of Merchant, Company law, Statute for the Registration of Trade Mark, Bank Regulations, Bankruptcy law and so on, all constituted the commercial law in late Qing.

Although the Qing commercial law was all basically copied or inherited from the West, Chinese officials had still been avidly urging the members of the Chambers of Commerce and other Chinese merchants around the nation to share the commercial customs they were practicing and to express the related reforms the Chinese merchants really want to have in the revision of the Chinese commercial law. This paper delves into the interactions between Chambers of Commerce and government in the process of drafting and revising commercial law in late Qing, especially focusing on the tensions, conflicts and cooperation between merchants and officials, in order to shed light on the “legal modernization” occurred in the beginning of twentieth century China.

Xin Fan

How Chinese Historians Reflected on the Concept of Antiquity in the Early Twentieth Century

The writing of history in China over the course of the twentieth century underwent tremendous changes: While the circulation of Western concepts such as nation-state, race, and modernity allowed historians to place China's past in the global context, the continued influence of indigenous historiographical tradition pressed them to reconfigure these terms in the local context. In the midst of this process of introduction, transmission, and reconfiguration, the concept of antiquity played a significant role in shaping modern Chinese historiography, and, to some extent, modern Chinese consciousness.

The imagination of the antiquity as a golden age, often tied to the three earliest dynasties in Chinese history (Xia, Shang and Zhou), was a profound theme in traditional Chinese historiography. Yet, by the turn of the twentieth century when a divided view between past and present featured in Western conception of modernity was introduced into China, Chinese scholars started to debate the role of antiquity in modern Chinese society. At the beginning of the century, some historians such as Liang Qichao and Xia Zengyou adopted the ancient/medieval/modern periodization as a way to supersede the past paradigm of dynastic history and started to develop a ruptured view of time in the writing of history.

Tze-ki Hon

Joining the Global System: Geography in Early Twentieth Century China

Specializing in marking natural resources and spatial boundaries, geography was widely known in twentieth-century China as a system of knowledge for defending national sovereignty. While this notion of geography is accurate in describing the Chinese sentiment in the 1930s and 1940s, it does not apply to earlier times. In this paper, I focus on the geographers of the 1910s and 1920s who openly embraced the Eurocentric global system. Accepting uneven developments as a fact of life, they stressed fairness and openness in the competition for resources, labor supply, market share, and the control of trade routes. They saw the disparity of power among nation-states as a result of different achievements in "civilization." Popular before 1919, their view represents a moment in modern Chinese history when globalism and nationalism were equally stressed, and Japan was viewed as an Asian model of modernity. More importantly, their view reminds us that the Chinese were not always preoccupied with "anti-imperialistic nationalism," and geography could be a system of knowledge about an interconnected world.

Ming-hui Hu

Before Western Learning: Xu Youren (1800-1860) and His Network of Mathematical Astronomers

Jesuit mathematical astronomy had become a routine practice in the Qing court and provincial governments since the publication of the imperially sanctioned *The Compendium of Observational and Computational Astronomy* (Lixiang kaocheng) in 1723. It was neither Jesuit nor Chinese but simply a bureaucratic practice adopted by the Qing state. The cultural campaign to compartmentalize it as "Western" was launched by a prominent group of Suzhou scholars who also compartmentalized the imperial orthodoxy—Neo-Confucianism—as "Song Learning." We should note that both Jesuit mathematical astronomy and Neo-Confucianism were standard and normal practices in the eighteenth century. The Suzhou scholars and their academic network campaigned aggressively to promote Han Learning as equivalent of, if not superior to, Neo-Confucianism. At the same time, the same scholars were also promoting a version of Jesuit mathematical astronomy, framed in technical terms taken from the Classics, to rival Jesuit mathematical astronomy. Their rigorous campaign, however, did not change the routine use of Jesuit mathematical astronomy in the Qing bureaucracy. The unintentional consequence of their campaign was to transform the category "Western Learning" in the post-Taiping world. Zhang Zhidong (1837–1909), who adopted Neo-Confucian terminology by

calling Chinese knowledge the essence (ti) and European knowledge a mere application (yong), represented this intellectual outcome.

In this paper, I will investigate the life and career of Xu Youren (1800-1860) to demonstrate that Jesuit mathematical astronomy remained a routine and pervasive intellectual and bureaucratic practice until Xu's death in 1860. I will detail the network and practices of mathematical astronomers centered on Xu's career and argue that, in practice, these mathematical astronomers did not operate with the great divide between Chinese and Western learning. The Suzhou scholars' aggressive campaign in the eighteenth century later served as the intellectual resources for Zhang Zhidong in the post-Taiping world. The meaning and content of Western Learning was, once again, categorically reinvented in the 1870s.

Ke-wu Huang

From Wenming to Wenhua: An Important Intellectual Change in late Qing and Early Republican China

This paper analyzes the origins, changes, and influences of two key terms—wenming and wenhua in modern Chinese intellectual history. Both of these terms appear in early Chinese texts. In the mid-nineteenth century, missionaries and Japanese scholars borrowed the classical compound wenming to translate “civilization” and wenhua to translate “culture.” Invested with new meanings, these two-character compounds were then re-introduced into China. In Yan Huiqing's English and Chinese Standard Dictionary in 1908 and Hemeling's Guanhua in 1916, they became the standard translations for “civilization” and “culture” respectively. The term wenming became influential starting in the 1890s due to the influence of Yan Fu's and Liang Qichao's works. It features a teleological vision of history in which humankind evolved from primitive savagery to civility (the standard for which was set by the modern West). During the same period, scholars used this model to write and translate histories of civilization.

The rise of the idea of wenhua came a bit later. In the late 1910s and early 1920s, influenced by the devastating result of World War One and especially by Liang Qichao's criticism of Western culture in *Impression of Travels in Europe* (1920), wenhua gradually became dominant in intellectual circles. The idea of wenhua accompanied the rise of cultural conservatism in 20th Century China. It rejects Western-centered, evolutionary views of history and emphasizes the spiritual values and characteristics of Chinese culture. Thus the differences between China and the West were of kind and not degree. Under the influence of this idea, in the 1930s-1940s, scholars like Liu Yizhen and Qian Mu turned to the writing of cultural history. In modern Chinese intellectual history, the contest between the discourse of wenming and the discourse of wenhua has never stopped. It has been central, for example, to the debate between science and metaphysics (1923) and between May-Fourth iconoclasm and New-Confucian Thought as well as between globalization and localization.

Leigh Jenco

Toward the Creative Engagement of Chinese Thought: An Exercise In Rethinking Modernity

This paper examines the theoretical possibilities opened by a series of theoretically rich Chinese debates, dating from the late-nineteenth and early-twentieth centuries, in which awareness of Chinese ethnocentrism as well as methods of learning from difference were subject to heightened (some would say unprecedented) scrutiny. These Chinese thinkers personally confronted the historical processes that supposedly culminated in the displacement of “pre-colonial,” “indigenous,” or “traditional” modes of thought by the terms of supposedly universal Enlightenment modernity. The paper argues that their self-conscious theorizations of that process offer important evidence of their agency in resisting and mediating such global phenomena; specifically, they do not map a smooth process of “modernization” in China so much as they reveal its particularity and open-endedness. Moreover, by figuring European knowledge about politics and society as a target of

deliberate learning, undertaken in diverse ways and made possible through contingent transformations in various forms of life, the more radical among these thinkers undermine the seeming inevitability and universality of "modern" knowledge. On this basis, I argue that their conversations point beyond simple critiques of Chinese ethnocentrism, toward more constructive assessments of how and why we might want to learn from foreign others—an important lesson in our own age, when globalization forces us to confront very similar questions.

Rebecca Karl

A critical ontology of labor: he-yin zhen, anarcho-feminism and twentieth-century china in the world

This paper will examine the early twentieth-century thinker, He-Yin Zhen [aka He Zhen or He Ban] and her engagement with feminist and anarchist thought from around the world in the first decade of the twentieth century. Co-editor of the journal Tianyi [Tian Yee or Natural Justice] and radical critic of the liberal feminism and liberal nationalism of her time, He-Yin Zhen's major essays, written from 1907-1908, help reveal the shortcomings of liberalism in China from the moment of its arrival; an examination of her thought contributes both to a recovery in our day of the fullness of feminist thought and practice of the time as well as to a necessary close investigation of the globally intertwined textuality of radicalism and feminism for all times.

Tong Lam

Sighting the Nation: Images and Imaginations of the Emerging Chinese Geobody

This paper challenges the simplistic "modernity versus tradition" divide by examining how older visual and textual techniques were appropriated and refashioned in the new cultural and political context for producing exact population and territorial knowledge in early twentieth-century China. The new knowledge in question includes, but is not limited to, borders landscapes, local maps, illustrations of ethnic minorities, as well as news reportages. Ultimately, this paper argues that the longstanding visual and textual strategies from the imperial era was indispensable in the production of new governmental knowledge and the rise of scientific authority in modern China.

Long-hsin Liu

Local Knowledge and the Identity of Modern Academic Discipline: Centering on the Transformation of Local Gazette

There was a booming trend of compiling and publishing local gazette or textbook of local history, which was encouraged and promoted by the Qing central government in the reform movement during her last decades. This booming trend persisted until the early Republican period and transformed into another movement of compilation of local gazette. At the same time, historians such as Liang Qichao advocated the idea of “New History” for the purpose of constructing modern scientific history and national identity. The writing of local history might be complementary or mutually exclusive to the goal of national consciousness is in question. My project will try to focus on two groups of historians: the one is local elites or indigenous scholars devoted to the writing of their native history, the other is outsiders or sojourn historian who had modern academic background and involved themselves into the compilation of sojourned history. I would like to compare their responses and try to analyze how they dealt with the relationship between local and national affairs, what’s the attitude toward local knowledge between indigenous and sojourned historian, what is the role of new and western discipline, such as geography, in the compiling of local history; and what’s the aspect of local history between untrained historian and academic scholar when they faced the emergence and influence of disciplinary historiography and national identity.

Weijing Lu

Shifting Discourse on Marriage and the Quest for Modernity

Since the early twentieth century arranged marriage has been a powerful symbol of China’s “backward” tradition, in opposition to the love marriage of the “enlightened” West. This discourse effectively eliminated the Chinese native ideal celebrating conjugal love (qing) that became increasingly popular among educated elite over the course of the 17th through the 19th centuries. My paper examines the historical process of how “modern knowledge” was engaged in the changing discourse on marriage in the context of China’s quest for modernity.

Marc Matten

Producing Harmony all under Heaven (he tianxia) – Confucian political philosophy and world order conceptions in 20th century China

Discussions of Modernity in 20th century China emphasized – even before the impact of postcolonial theory – how elements of Chinese tradition have contributed to a specific form of modernity that does not necessarily imitate Western role models. The organization of international relations has been no exception. With regard to the integration of China into global society since the late imperial period, Chinese intellectuals have constantly been worrying of how to reconcile Western conceptions of world order with their own ones. Since the foundation of the Chinese Republic in 1912, the attitude of political thinkers towards the transformation from tianxia to guojia (as a prerequisite to become modern) has been considerably critical, and as a result Confucian political philosophy has played a far greater role in the pursuit of global peace and harmony than generally assumed in the existing studies on the history of international relations.

Viren Murthy

“All Under Heaven” and Postwar Japanese Sinologists Vision of the Revolution: The cases of Nishi Junzō and Mizoguchi Yūzō

We usually understand “all under-heaven” or tianxia as a concept that related to the political and philosophical world of premodern dynastic China. After the 1911 revolution, the dynastic system was overthrown and with the collapse of the dynastic system, China moved from “all under-heaven” to the world of global capitalism. After this point, those who would attempt to recover the concept

of all under-heaven would appear anachronistic. However, in postwar Japan, sinologists constantly returned to the concept of tianxia in order to find the origins of Communist China and especially the Chinese revolution. To some extent, this gesture was the mirror image of American sinologists who wanted to explain China's path to communism as a historical trajectory that could be explained in relation to the Chinese past. After the Second World War, many Japanese sinologists looked to China as an "alternative modernity," which again had roots in more traditional forms of thought and political organization. My presentation will interrogate two postwar Japanese sinologists' respective attempts to understand revolutionary China in relation to the world of tianxia, Nishi Junzō and Mizoguchi Yūzō. Nishi wrote immediately after the war in the 1950s and 1960s and contended that the intellectual trajectory from Zhang Taiyan to Mao Zedong was connected to turning the world of tianxia on its head. Moreover, this was only possible, according to Nishi, because of a certain temporal lag associated with Chinese modernity. In short, the lateness of Chinese modernity made it possible to turn the Chinese world-view inside out and turn the people into tian. In the late 1980s, the younger sinologist Mizoguchi Yūzō published his famous book, "China as Method," which criticized most previous Japanese sinologists claiming that their vision of China was really a mirror of Japan, rather than understanding China's own indigenous logic of modernity. Mizoguchi and Nishi actually had a dialog about their differences, but by bringing their ideas about tianxia, China and modernity, we see two different ways of looking at the fate of tianxia in the modern world. The first stressing resistance to global capitalist imperialism and a temporal lag and the other stressing a different logic that emerges from the premodern Chinese world. I contend that each of these models of resistance should be understood in relation to larger shifts in global capitalism, specifically a shift from a state-centered model associated with the Cold-War and the neo-liberal model that followed it.

Kuang-che Pan

The Production, Circulation and Transformation of "Geographical Imagination" in Modern East Asia: Knowledge of Global History and Geography and International Law

My paper focuses on the various processes involved in the production, circulation, and transformation of "geographical imagination" in modern East Asia (primarily China, Japan, and Korea). It examines in particular knowledge of global history and geography and of international law. East Asian intellectuals from different countries largely shared certain "common texts of knowledge" such as the American missionary Elijah Coleman Bridgman's *Meilige he sheng guo zhi lue* (A brief account of the United States of America), published in Chinese in 1838; Wei Yuan's *Haiguo tuzhi* (Illustrated treatise on the maritime kingdoms), first published in 1842; Xu Jiyu's *Yinghuan zhilue* (A brief survey of the maritime circuit), published in 1848; and W. A. P. Martin's translation of Henry Wheaton's *Elements of International Law* (under the title *Wanguo gongfa*) in 1864. Such works became "intellectual resources" available to all East Asian intellectuals as tools for understanding and imaging the global situation. This paper traces how these "common texts of knowledge" became the driving force behind the production, circulation, and transformation of the "geographical imagination" across East Asia, and they provided useful knowledge for practical needs.

Axel Schneider

Chinese critical engagement with modern concepts of time and progress

In this paper I analyze the engagement with modern concepts of time and progress during late Qing and Republican China. Research hitherto has largely focused on the positive reception of progressivism, the underlying notions of abstract, mechanical time and the link between these concepts and new forms of economic and social organization (capitalism). What so far has been neglected is the important critical engagement with these concepts. Based on Buddhist, Confucian, Daoist traditions and Western conservative philosophers, modern Chinese intellectuals such as Zhang Taiyan, Liu Xianxin, Liu Yizheng, Du Yaquan, Liang Qichao etc. have voiced doubts and formulated

elaborate critical arguments about the notions of progressive history and concomitant concepts of time. Their positions are not only interesting in themselves as voices of resistance, but are also recently gaining relevance due to intellectual developments in the Chinese world (e.g. debates about multiple modernities).

Julia Schneider

Zhang Taiyan's early ideas of the nation-state – inclusive or exclusive?

Zhang Taiyan (1868–1936) was one of the most influential thinkers in late imperial and also republican times. He published texts on a wide range of topics, mainly in the two large areas of politics and philosophy. In my paper I revisit one of his most famous texts, “Zhonghua minguo jie” and give an account and analysis of his approach to the non-Han people in the Qing empire. Like all nationalist thinkers in late imperial times, also Zhang was concerned about the question what status the non-Han people, especially the four largest non-Han ethnicities Manchus, Mongols, Tibetans and Turkish Muslims should have in a future nation-state. In “Zhonghua minguo jie” Zhang not only forged the name, which was adopted for the state in 1912, but he also explained which people and what territory would be part of this state. He presents his concrete ideas how this could be achieved. Zhang's argumentation is part of the discourse on nationalism and the nation-state among Chinese political thinkers. Like the other participants in this discourse, for example Liang Qichao, Kang Youwei, Liu Shipei to name only the most well-known, he helped to create and structure the image of the non-Han other and to reassure the ancient old dichotomy of the Han, the Self, the inside (nei), the host (zhu) on the one side, and the barbarian, the Other, the outside (wai), the guest(ke) on the other side. The fixed positions in the two-fold perception of a superior, positive “us” versus an inferior, negative “them” is further manifested by the power structure of the discourse. The participants of the discourse all belong to the first group of “us” and define their subject of “them” as they imagine it.

Jiang Sun

Blumenbach in East Asia: the Dissemination of the “Five-Race Theory” in East Asia and a Textual Comparison

Before, when there was no trace of man on earth, Tai Bai decided to create mankind. He used clay, just as we make pottery or porcelain, and after having moulded it into a human figure, he put it into the kiln. The first was fired too long, and as badly burnt: it was black! This was not so good, and Tai Bai threw it away, using all his strength, throwing it a long way. He threw it to Africa; hence afterwards everyone in Africa was black. As a result of this first failure, the second one was fired more carefully. It was allowed to bake only for a little while and then taken out of the kiln. Look: too white! This wasn't very good either, and Tai Bai again threw it away. This time, he did not throw it so far. He threw it to Europe, hence afterwards everyone in Europe was white. Experience now allowed the third one to be backed to perfection: not too long, not too short. Pretty good! Neither black or white, but all yellow. Tai Bai was very satisfied, and put it down on the ground. Hence afterwards everyone in Asia was yellow.

Christian Uhl

The Chinese Revolution of 1911, and Dreams of a Better Tomorrow in Early 20th Century Japan – Miyazaki Tōten and Kita Ikki

The processes of modernization in China and Japan are so intertwined that they defy academic conventions that study the two separately. Although the Xinhai Revolution is labeled a cornerstone of Chinese history, as a manifestation of a global process of social, political and economical transformation, it is as much part of the history of modern Japan. Most scholars have assessed the role that Japan and a number of Japanese played in the history of the 1911 Revolution in China

negatively. In particular, Marxist historians have identified behind the Japanese involvement in the Chinese revolutionary movement only the evil spirit of Japanese Imperialism and hidden reactionary political agendas. However, the story of Japanese involvement in the Xinhai Revolution is much more complex. To shed light on this complexity, I focus on two Japanese intellectuals and political activists – Miyazaki Tōten (1871-1922) and Kita Ikki (1883-1937) – and the ideas and motivations that fueled their engagement with the revolution in China. I will argue that the prevailing assessments of such engagement are basically products of rather biased definitions of “revolution” and “reaction.” I show that their involvement in the 1911 Revolution was, in fact, inseparably bound with hopes for radical social change in Japan and the world. Finally, I will argue that it is Marx himself who provides us with the most effective theoretical means to achieve a more sophisticated critique of these hopes and ideas as being likewise expressions of an essentially romantic discomfort in a world under the sway of globalizing capitalism.

Chan-liang Wu

Non-Enlightenment and Counter-Enlightenment of The Chinese Nationalists' Thought

In this study, I would like to inquire into the Non-Enlightenment and Counter-Enlightenment aspects of the Chinese Nationalists, with focus on Sun Yat-sun and his followers. Although Sun Yat-sun was famous for this pro-modernity attitude, but we can find many Non-Enlightenment and Counter-Enlightenment elements in his and his followers' thought.

Jilin Xu

Modern China and the concept of nation-state

During the late Qing Dynasty the German concept of the nation-state began to evolve in China. At the same time the traditional concept of “Tianxia” still coexisted with and influenced the development of the modern and western notion of nation-state.

Peter Zarrow

Educating in Critical Modernity: Guomindang Textbooks, 1928-1937

The establishment of the Nanjing government marked a turn to "traditional Chinese ethics" in the school system. Textbooks serving a mix of pedagogical functions ranging from civics and politics to hygiene and self-cultivation sought to combine the good features of Confucian morality and Western civic virtue, though in practice the former seems to have been emphasized at the expense of the latter. This paper examines whether Guomindang textbooks, which were critical of imperialism, capitalism, and individualism, can be seen as offering a critique of modernity.

Qing Zhang

Glimpsing “World of Reading” in Late Qing China: On Accepting the Knowledge of International Laws among Late Qing Literati

This article aims at understanding dissemination of knowledge and its transition in modern China with the approach of “history of reading”. Through analyzing how late Qing literati accepted the knowledge of international laws, some peculiarities of the circulation and reading of western books in late Qing China will be uncovered as well. The “knowledge copy” activities took on different forms in late Qing China, and so did the reading activities, which were revealed by late Qing literati's understanding and evaluation of the knowledge of international laws. In this sense, reading activities presented different types as passive acceptance, reading with guidance, and private reading shown by diaries written by some literati, etc. The introduction and acceptance of the knowledge of international laws may also be viewed as an embodiment of China being involved into the modern

world. Therefore, the acceptance and evaluation of such knowledge by late Qing literati may also be viewed as a good perspective to examine modernity in late Qing China. The obstacles for late Qing literati to understand modernity were revealed by their understanding of the knowledge of international laws, which were limited by longitudinal factor as well as the transverse one, i.e., the former refers to historical experience acquired from dealing with foreign affairs before, and the latter means feelings of interactions between China and foreign countries in the real world. Thus, these two factors not only limited their understanding of modernity, but also resulted in their query of it. Late Qing literati could not extricate themselves from their imagination based on their historical knowledge to understand the age in which they were living. When they read *Elements of International Law*, they could not understand a modern world without a lens of history, thus they intended to understand the knowledge from the book by using their knowledge of pre-Qin history of China. The late Qing literati often described the world in which they lived as “a profound change that never occurred in the past three thousand years,” actually the popularization of this description also shows the longitudinal factor mentioned above from another side.