

## 《近代史研究》2006年第6期目录提要

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### 二、中文内容提要

晚清民初现代“文明”和“文化”概念的形成及其历史实践

黄兴涛（中国人民大学清史研究所教授）

内容提要 在晚清民初的历史语境里，中国传统的“文明”和“文化”概念先是大体经历了一个摆脱轻视物质、经济、军事方面的内容，形成内蕴进化理念的新的现代“文明”概念——广义的现代“文化”概念，再从另一维度部分地回归与“武化”、物质化相对的中国传统“文明”和“文化”的关键内涵，进而获取新的思想资源、重建一种新的狭义“文化”概念的过程，最终复构成了一个广、狭义内涵并存的、带有矛盾性的现代“文化”概念结构。这两个重要的现代概念形成和演变的过程，同时也是当时的中国人运用它们进行社会改革的实践过程。戊戌时期，现代“文明”概念已经在趋新士大夫中逐渐流行开来，并携带一系列现代性主导价值观念，成为维新运动得以全方位展开不容忽视的思想依托；而狭义“文化”概念的出现及其与广义概念的合构，则影响了五四新文化运动的进程。

关键词 文明|文化|概念|观念|实践

战争与社会转型中的中国基督教会——中华基督教会全国总会边疆服务研究

杨天宏（四川大学历史文化学院教授）

内容提要 1930年代后期，中华基督教会全国总会发起了一场旨在服务西部民族地区以巩固抗战后方的运动，号召教会内外有为之士，到当时被称为“边疆”的西南少数民族地区，开展生计、教育、医疗卫生等多方面的服务工作。此外，总会还联络研究机构及学者从事边疆研究，形成服务与研究的互动，促进了边地尤其是川康地区的社会进步以及与边地相关学术的发展。边疆服务是基督教自1807年传入中国以来第一次在中国政府支持下从事的大规模社会活动。这场运动延续到1955年，不仅经历了战争的洗礼，也经历了新中国建立之初剧烈的社会转型。边疆服务的历史，对于认识基督传教活动在近代中国经历的变化，提供了一个为以往的研究忽略的重要例证。

关键词： 中华基督教会全国总会|边疆服务|边疆研究|社会福音

西安事变后的南京讨伐派——以戴季陶、何应钦为中心的再探讨

左双文（华南师范大学历史文化学院教授）

内容提要 西安事变后，南京国民党中央对事变的处理，分为和战两派，但“讨伐派”究竟包括哪些人？过去并未见有具体的考察。实际上，戴季陶是主战最力的人物，讨伐派的代表。何应钦最初主战，其后迫于各种压力，至少在表面上，主战的热情下降，并因军事行动迟缓而受到戴季陶等人的斥责。讨伐派受到了宋美龄等人的强烈质疑和反对。

### 日伪统治下华北沦陷区的高等教育

余子侠（华中师范大学教育学院教授）

内容提要 在全面侵华战争期间，日寇对我华北地区高教事业进行毁灭性的破坏后，又扶植伪政权“开办”了一些高等院校，并处心积虑地将这些教育机构抓牢在手中，迫令它们全面实施奴化教育，力图将其办成“奴隶养成所”和培养侵华文化工具的战略基地。

关键词 日伪统治|伪华北政权|高等教育|奴化教育

### 战争话语下的草根文化——论抗战时期山西革命根据地的民间小戏

韩晓莉（山西大学中国社会史研究中心博士生）

内容提要 民间小戏，作为草根文化的代表，其产生、发展、兴盛与乡村社会有着直接而紧密的联系，较真实地反映了社会生活的多元图景。抗战爆发后，政治的强大力量渗透到乡村社会，对乡村戏剧的改造就是其中之一。处于战争话语下的民间小戏在结构和内容方面都随之发生了深刻变化，娱乐功能的主导地位被政治教化功能所取代。政治开始以一种前所未有的方式介入到民间文艺中，融入到乡村生活中。本文以抗战时期山西革命根据地的民间小戏为考察对象，分析了战争话语下草根文化在内容、形式和功能方面的转变及其与政治在乡村社会的结合。

关键词 民间小戏 戏剧运动 政治教化

### 解析一次未实现的科学合作

李学通（中国社会科学院近代史研究所副编审）

内容提要 本文利用历史档案，详细考察了地质调查所与北京大学间一次未实现的科学合作。文章通过对近代科学史上一件公案的梳理，分析了阻碍科学家、科学机构之间顺利合作的原因。作者认为，首先是两个机构间合作的基础并不牢固；其次是地质调查所内部意见未能协调一致；最根本原因是双方的实力不均，合作双方的权与利未能达到理想的平衡状态。

关键词 科学史 地质调查所 北京大学 科学合作

## 三、英文目录提要

Modern Chinese History Studies No. 6, 2006

### The Formation of Modern Concepts of “Civilization” and “Culture” and Their Historical Practice in Late Qing and Early Republican China

Huang Xingtao (1)

In the historical discourse of late Qing and early Republican China, China's traditional concepts of “civilization” and “culture” underwent a transformation. First, they shed to a great extent their disdain for material, economic and military affairs, and formed a new and modern concept of “civilization” (the modern concept of “culture” in the broad sense) with an intrinsic idea of progress. Then—along another axis—they returned to some key elements of Chinese traditional “civilization” and “culture” as contrasted with “militarization” and materialization, thereby gaining new conceptual resources and constructing a new concept of “culture” in the narrow sense. Finally, they were re-formed into a contradictory conceptual structure of modern “culture” encompassing both the broad and narrow senses. The process by which these two important concepts were formed and developed was also a process of practice through which the Chinese people at the time used them to reform society. During the Reformation of 1898, the modern concept of “civilization” was already gradually gaining prevalence among progressive intellectuals, bringing with it a whole series of modern guiding values, and becoming an intellectual support for fully carrying out the reform movement that cannot be overlooked. At the same time, the emergence of the concept of “culture” in the narrow sense, and its intertwining with the broader concept influenced the progression of the May Fourth New Culture Movement.

### China's Christian Church in War and in Social Transformation: A Study of the Frontier Service of the General Union of the Church of Christ in China

Yang Tianhong (35)

In the late 1930s, the General Union of the Church of Christ in China (hereafter “GUCCC”) initiated a movement to provide services to the western minority regions in order to consolidate the rear areas during the Anti-Japanese War. The GUCCC appealed to accomplished persons inside and outside the Church to go to the southwest minority regions—which were called “frontiers” at the time—to provide services in areas such as livelihood, education, health and medical treatment, and so on. In addition, the General Union cooperated with research institutes and scholars to do research on the frontier, forming an interplay between service and research, and promoting social progress in remote areas, especially in the Sichuan-Xikang region, and the development of academic studies related to the frontiers. The frontier service was the first such large-scale Christian activity undertaken with the support of the Chinese government since Christianity was first preached in China in 1807. This movement

lasted until 1955. It not only underwent the baptism of the war, but also experienced the drastic social transformations of the early period of New China. The history of the frontier service provides a very important and hitherto unstudied example through which we can understand the changes that Christian missionary activities underwent in modern China.

The Pro-Suppression Faction in Nanjing after the Xi'an Incident: A Re-Examination Centering on Dai Jitao and He Yingqin  
Zuo Shuangwen (58)

After the Xi'an Incident, the Central Committee of the Guomindang divided into two factions: a pro-peace faction and a pro-war faction. Who composed the "pro-suppression faction"? There have been no specific examinations in past academic studies. In fact, Dai Jitao was the one who most actively advocated taking military action, and he was the head of "pro-suppression faction". He Yingqin advocated war at first, but later he changed his attitude in response to various pressures. His pro-war fervor declined—at least superficially—and he was criticized by Dai Jitao and others for delaying military operations. The pro-suppression faction was sharply questioned and strongly opposed by Soong Mayling and others.

Higher Education in North China under the Rule of the Japanese and Puppet Regimes

Yu Zixia (70)

During the Japanese invasion of China, after crushingly destroying higher education in North China, the Japanese invaders helped the puppet regime to "build" some colleges and universities. The Japanese controlled these educational institutions firmly and deliberately. They forced these institutions to carry out a complete program of enslavement education, trying to turn them into "slave cultivation sites" and strategic bases for cultivating cultural tools for the ongoing invasion of China.

Grass-roots Culture in the Context of War: Folk Operas in the Shanxi Revolutionary Base during the Resistance War against Japan  
Han Xiaoli (90)

As a representative of grass-roots culture, the origin, development and flowering of folk opera has direct and strict connections with rural society, and gives a comparatively true reflection of many aspects of social life. After the breakout of the Resistance War against Japan, the mighty power of politics filtered down into rural society. One of its expressions was the reformation of rural opera. The structure and content of rural opera experienced profound changes in the war context, and entertainment was replaced by political education as its guiding force. Politics began to intervene in folk literature and art and melted into rural life with an unprecedented way. Taking folk opera in Shanxi revolutionary areas as its subject for examination, this article analyzes the changes in the content, form and function of grass-roots culture in the war context and its integration with politics in rural society.

An Analysis of a Lost Opportunity for Scientific Cooperation  
Li Xuetong (106)

Catalog of Overseas Publications on Modern Chinese History, 2005 (113)

Catalog of Publications on Modern Chinese History in Taiwan, Hong Kong and Macao, 2005 (141)

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