

are interpreted in terms of the life stories of individuals, and new insight into the tumultuous and diverse aspects of people's lives within micro-society is achieved, can this form of macro-history, which is by no means limited to being an interpretive framework for contemporary Chinese history, flourish and demonstrate its novel value and significance.

Journals and the History of Modern China: A Case Study of Chiang Kai-Shek Diaries

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In recent years, the publication and utilization of private diaries as source material for the purposes of historical research has become common practice within the field of modern Chinese history. One of the most notable instances of this is Chiang Kai-shek Diaries (1917–1972), which has also served as a catalyst for new trends in research on the history of republican China.

There are several points which are worth bearing in mind when utilizing Chiang Kai-shek Diaries as a source for conducting research on modern history.

Firstly, while it goes without saying, journals are of particular use in helping us to understand and clarify certain historical details. For example, from the journals of Chen Cheng and Chen Kai-wen, one is able to notice that the conduct of K'ung Hsiang-hsi's family during World War II was far from faultless. Similar criticisms also feature in Chiang Kai-shek Diaries. Another concrete example is when the Chens attribute the R.O.C. soldiers' involvement in commercial activities as one reason for their poor discipline. Chiang Kai-shek, too, warned that soldiers must not get involved in commercial activities, time and time again, for this precise reason.

When discussing the critical situation faced by the Nationalist Government during 1948 and 1949, by conducting a comparison of Hu Tsung-nan's journal with that of Chiang's, one is able to uncover certain discrepancies between opinions about the issue of safeguarding Chongqing, Chengdu and Xichang. Chiang took a stance which was both dignified and very particular to him, and very few individuals were able to remonstrate with him directly. However, Yang Yung-t'ai, Chang Chih-chung and Hsiung Shih-hui were three individuals who were able to do this. In Hsiung Shih-hui's *Haisangji*, which uses his personal journal as its primary source, he points out that Chiang's downfall was his propensity to "allow two people to wield the authority of one", "use people to pin down the enemy" and "to command whilst overstepping one's authority". If we look at Chiang's journal, we can infer that, taken together, these shortcomings could well have been one of the key reasons which led to Chiang's defeat in and around 1949 when he was beleaguered by threats from both inside and outside.

Secondly, when examined closely over an extended period of time, journals can aid our understanding of certain phenomena. Chiang Kai-shek Diaries spans a period of fifty-five years, and by reading it, you discover that his determined and uncompromising personality emerges clearly in his writing. If you compare his journal with the journals of Shen Qi and Lei Chen, his stubborn personality becomes ever more evident. For example, one can observe that in the Wu Kuo-chen Incident, Wang Shi-chieh Incident, Sun Li-jen Incident and Lei Chen Incident, Chiang "took on important roles by himself", detested "relying on others to insult one's superiors", refused to accept American interference and detested being tarred with the same brush as liberals such as Hu Shih. If one



conducts an analysis using both journals and historical records of the time, one will find that many individuals describe Chiang's political manner in the following ways: concerned with cultural relics, fond of issuing personal orders, concerned with Party spirit and morality, taking the enemy as his teacher and seeing religious belief as the way to salvation. This is very clear to see in his journal. In Hu Tsung-nan's journal, Chiang is described as "conscientious in military affairs, but half-hearted in politics" (March 1942). In Chen Cheng's journal, one can find the comment that "the trash was dumped in a place which could not be seen by Chiang" (18th February 1944), satirizing the bad habits of shirking responsibility and procrastination by local authorities. Chiang was well aware of his fellow countrymen's bad habits, and attempted to care, but there was nothing he could do about them.

Thirdly, the best type of journal has the following traits: it records and narrates events over an extended time period, is comprehensive in the content it records, is unconcerned with taboos and is as brief or lengthy as the author deems necessary. In particular, those which are steeped in emotion and allow one to get a sense of the specific details of certain events, and which discuss crucial points are of utmost value. Since we are in a position of not being able to demand perfection from a journal, we should not attempt to use particulars to derive the universal, nor use the universal to derive particulars. In other words, only when one possesses a rich and broad understanding of history, can one grasp things in their entirety.

A vast quantity of journals has been published in recent years. It goes without saying that this is a great boon for all those involved in the research of modern history. However, when using journals, one must still be mindful of the author's writing style, idiosyncrasies and purpose. Journals that have been written by their authors for themselves abound with one-sided subjectivity, while those written for others are often very cryptic. Furthermore, while it goes without saying, fabricated journals must not be used. When journals are 'murdered' by the author's children or wife, we as historians can do nothing but feel powerless and full of shame. While journals are primary materials for historical research, in order to uncover historical truth, we must still carefully compare and verify their contents with other historical records and avoid falling into the trap of using just one piece of historical evidence in our research.

First Session: *International Relations and Archives in Postwar East Asia*

The Sino-Japanese Peace and Friendship Treaty and the Diplomacy of Fukuda Takeo

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The purpose of this presentation is to elucidate the negotiation process which preceded the signing of the Sino-Japanese Peace and Friendship Treaty of August 1978, using newly-disclosed historical materials. Previous literature on the subject has tended to focus upon the negotiations regarding the treaty's anti-hegemony clause. China at first took a hardline stance towards the anti-hegemony clause, but altered its stance and so paved the way for the treaty to be signed. This change in position has been attributed in previous literature to factors in Chinese domestic politics, such as the comeback of Deng Xiaoping in July 1977 and the conclusion of the Cultural Revolution. However, owing to the lack of accessible historical materials, one aspect which has gone largely under-discussed is what kind of outlook Fukuda Takeo's administration possessed with regard

