



A Pilot Study of the Cultural and Educational Impacts of the Hundred Days Reform

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Abstract

With the continuous excavation of historical materials about the Reform and Reform and the continuous improvement of the quality of scholars in recent years, the academic research on the 1911 Revolution is increasing. However, there are still gaps in the cultural and educational impact of the Reform and Reform. Therefore, this article will study the changes in the cultural and educational fields of society during the reform period under the guidance of historical materialism. As a revolution, the reform had an impact on the society, politics, culture and other aspects at that time. By examining the first historical materials of famous figures at that time and the research of scholars' papers, it can be seen that many new changes in culture have appeared. Trends of thought, for example, in the reform of academies and academies, the combination of traditional Confucian classics and Western teaching ideas, the ideological reform of local scholars has prompted different local support methods for reform and reform, and the westernization of art, with more. The characteristics of Buddhism and Zen and the color of psychology are all concrete examples under the general trend of continuous integration of Chinese and Western cultures during the reform period.

Keywords

Culture, Academy, Art, Local Scholars

1. Educational significance

The attributes of Wanmu Cao Tang have been variously debated since its founding, with some saying that it belonged to a school to meet the political and economic development requirements of capitalism and others saying that it was a school for the budding Chinese bourgeoisie, but in view of its various manifestations, the school is still essentially a traditional school, on top of which a new-style school with the characteristics of Western thought is cited to be discussed below (Shen Maojun, 2000). Wanmu Cao Tang, as a product of the absorption of Western thought, is also unique in its educational characteristics.

First of all, he reformed the old education system and teaching content of the academy, i.e., he advocated the use of Cheng-Zhu's philosophy, exegesis and examinations as the main content, and encouraged the use of Zhu Zi's six methods of reading, and held debate sessions to brainstorm new ideas in the debate. In addition, Kang Youwei was selecting talents for the Hundred Days Reform, so he did not pay too much attention to written examinations, but rather to screening through oral examinations and conversations, and he often explained to his students the ideas of the Reformation to improve their political sensitivity and logical thinking (Ma Xiaowei, 2000). In addition, the bibliography of the study of the imperial examinations and the advocacy of the students' participation in the imperial examinations are also evident from the book "ChangxingXueji" written by Mr. Kang Youwei, who still wanted the students to participate in the traditional career path to save the country and reform (ShenMaojun, 1995).

In terms of educational methods, Kang Youwei chose to speak about the integration of individual instruction and

collective education, and combined teaching and research, i.e., advocating more reading and also advocating students to take reading notes and compile books, as well as organizing oratory sessions for students once every half month, implementing the students' propriety and exercising their eloquence (Ma Zhiguo, 2000). In terms of teaching content, Wanmu Cao Tang fully embodies Kang Youwei's idea of using Confucianism to carry out reforms. Kang Youwei first taught Confucianism through the traditional Six Classics, and focused on their ideas of legal reform, such as the method of "Tong Santong" proposed by Gongyang School, which was formally reformed in accordance with the changing times and resulted in three different generations, and the "Zhang Sanshi" doctrine, which stated that society was chaotic and unstable. The doctrine of "Zhang Sanshi", which elaborates the development and change of society from chaos, life and peace to a peaceful society (Shen Maojun, 1995). In essence, it is still an ideological mobilization on the basis of traditional Chinese thought, and according to his personal life, he was nurtured by his feudal bureaucratic family since childhood and studied under Zhu Ciqi in 1876, during which time he read a lot of scriptures, history and sons, which was enough to lay the foundation of his thought on scripture (Zhao Quanmin & Jing Shijie, 2001).

The Chinese paintings in the collection of Wanmu Cao Tang also have a certain modern significance after being influenced by Western art, for example, in the Catalogue of Chinese Paintings in Wanmu Cao Tang, Liang Qichao pointed out that the "Four Schools of Yuan" were the reason for the decline of Chinese painting, and that it was necessary not to stick to one style but to Instead, it was necessary to insist on diversified development and to absorb more paintings of other styles. Secondly, Liang Qichao looked at Chinese painting through an open and global perspective, pointing out the close connection between painting and industry and commerce, and arguing that painting needed to find its own position in painting (Wan Shuyuan, 2012).

In addition, the transformation of poetics can be seen as a microcosm of the society of the time and the significance of Wanmu Cao Tang's contribution to the revolution in the poetic world. By recruiting a large number of disciples to teach him, Liang Qichao's poetics, which was mainly represented by him, was innovated and developed in Wanmu Cao Tang, and in 1899, three characteristics of poetry, namely new mood, new phrasing, and ancient style, were advocated as the criteria for poetry. The most important feature of this poetic revolution is the change of the heart of Buddhism and Zen, mainly manifested in the changes with Buddhist and Confucian characteristics such as mutual participation, explaining new knowledge with Buddhism, and opening up the power of the heart with Buddhism (Li Zhan, 2020). And after the interpretation of Buddhist and Zen mindfulness in a new form, the people of the time gained the power of positive, worldly Buddhist teachings, injecting a new torrent of ideas into the negative society of the time. In addition, Kang Youwei also borrowed the Buddhist saying "Respect Confucius but not Buddhism" and combined it with the teachings of active initiation into the world, universalization of sentient beings, and salvation from suffering to cultivate the spirit of sacrifice in his students, giving it a certain political meaning.

2. Reform of the academy

At this time, the provincial academy in Shanxi, the Lingde Academy, also underwent continuous innovation to modernize and change. After the Sino-Japanese War, there were three main methods of reforming traditional academies in society. The first was to add western specialties to the traditional curriculum such as scripture, for example, learning how to build a navy, armament, and armament; the second was to retain the traditional academies already in place in each province and set up another academy dedicated to western studies; the third was to directly transform all existing traditional academies into western-style academies. Under the leadership of Hu Zhizhi, an official from Shanxi, the Lingde Academy added a certain amount of Western-style courses on the basis of the academy model instead of being transformed into a Western-style school. In terms of the learning style transformation, it was embodied in the "smoking ban" to change the collective culture of the academy. Besides, the officials represented by TuRenshou reversed the culture of the late Qing Dynasty, which was dominated by the imperial examination, and improved the social nature of the academy by adding arithmetic classes to better provide physical talents for the reform of the late Qing Dynasty. Secondly, in terms of the curriculum reform, most of the reform of the academies and schools were very similar. The addition of Western studies to the Confucian scriptures gave the Lingde Academy the covert ability to learn from the West. In the adoption of the concept, Rindelshoin avoided the name of "Western learning" and replaced it with the concepts of "practical learning" and "new learning", as well as a special department of economics. After the Sino-Japanese War, the imperial court was in urgent need of talents. However, in the background of the imperial examination system was too solid, the central and local authorities discussed the establishment of a special economic subject to adopt talents, namely, the special subject for foreign

affairs, financial management, economic and military, material, public examination, internal affairs six subjects as a signal that the court began to adopt talents. It was the reform of Lingde Academy during the Hundred Days Reform period that led to the cultivation of a large number of students with modern knowledge in Shanxi (Chen Hao, 2021). It was the transformation of the Shanxi Lingde Academy by TuRenshou, Hu Renzhi and others that led to the cultivation of a large number of people with modernized knowledge and greatly promoted the modernization of education and thought in Shanxi (Wang Xuzhou, Liu Liang, & Liu Weiwu, 2021).

In addition to the Lingde Academy in Shanxi, the modern academy in Fuzhou is also noteworthy. By founding the Fuzhou Youth Association, Huang Naishang invested to establish a permanent school building in Fuzhou. He also provided an enlightened culture to the students and teachers through the school motto of "the foundation of self-improvement" and "not to serve others, but to manage them". Meanwhile, he actively founded the industrial vocational college to respond to the slogan of "industry saves the country" advocated by national capitalism and set up classes for business majors to encourage students to engage in relevant practices.

3. Characteristics of the Ideas of Local Scholars

With the gradual expansion of the influence of the Hundred Days Reform, the ideas of scholars in different places have shown different characteristics of modernization. For scholars in Shaanxi, who were deep inland, the class nature of their thoughts was more obvious. For the new intellectuals, who grew up with new ideas since childhood and received a lot of Western ideas from the West, such as military, sailors, and social intercourse, they could accept Western ideas better. According to Liu Guangfen, the present restoration of the ancient is inevitable. In the military and political aspects, he emphasized moving the capital for warship, establishing a constitutional monarchy and supporting the emperor's real power. In the economic aspect, he focused on the establishment of industry, opened a machine factory in Jingyang, and advocated the importance of craftsmanship. In the cultural aspect, he emphasized the importance of promoting learning to save the country and advocating practical learning. Liu Guangfen represented the desire of the feudalist intellectuals in Shaanxi to develop capitalism (Zeng Liren, 1980).

There was also the process of interweaving in the development of capitalism under the interweaving of factions in the Hunan region. Chen Baozhen promoted the new government by uniting the strengths of the various factions in Hunan, regardless of the old and new party rivalries. It was a continuous of that by Guo Songtao. His main idea was to oppose the doctrine of the Spring and Autumn Gongshang supported by Kang Youwei, which would disturb the imperial government and was harmful to the smooth progress of the change of law. Tan Sitong also believed that the promotion of the Gongshang doctrine would easily lead to the reaction of the people. The people of Hunan region also advocated the study of western industrial and mining industries, such as the Hefeng Match Company established in 1895 and the Baoshansheng Machine Company established in 1896 (Wang Xingguo, 2011). Both the old and the new schools in Hunan also promoted the development of societies. They even founded the Academy of Current Affairs and set up the Broad Learning and Specialized Learning respectively to enrich the nature of teaching. In addition, Huang Gongdu, Tan Sitong and others organized the Southern Society to better open the wisdom of the gentry and the large group. The society was set up as a place for local people and gentry to discuss political affairs, thus turning it into a small parliamentary model with the prototype of a bourgeois party and reflecting its modernized political significance (ZhengHailin, 2008).

In addition to the above two local characteristics, the role of the Hakka should not be underestimated. Chen Baojian, Huang Zunxian and Liu Guangdi (one of the Six Gentlemen of the Reform) were Hakka, who promoted the development of Hundred Days Reform by meeting with Zhang Zhidong and making many statements against the current affairs. In addition, Guizhou intellectuals were also involved. During the Xianfeng and Tongzhi period, when the feudal ruling class suppressed the peasant class in Guizhou for more than ten years and the foreign capitalist invasion during the Opium War, Guizhou people began to take action. Initially, they established the Jingshi Academy to popularize the primary modernized science. Subsequently, they focus on traditional Confucianism and go abroad to learn about Western thought and culture. Ultimately, the emergence of Zheng Zhen, Mo Youzhi, Li Shuchang and other figures came to carry out the reform, adding a different luster to the progress of Hundred Days Reform with their tradition ideas. In addition, the Guangxue Society, the largest Christian publishing organization in China, carried out cultural aggression by importing a large amount of Western ideas to the Chinese people. They carried out cultural invasion under the pretext of "importing recent knowledge, reviving the national spirit, and spreading the grace of Christ", and their main ideas included writing a constitution, opening a national assembly, and implementing the principle of separation of powers (Yu Jiansheng, 1999). In addition, the Hunan gentlemen

provided a venue for the development of the later reformist ideas in Hunan by founding the Yuelu Academy, Shigu Academy, Pingjiang Tianyue Academy and Ningxiang Academy, which provided a place to support the development of the later reformist ideas in Hunan and the strong Hunan culture (the combination of the philosophy of the world and the philosophy of nature and reasoning) of academies here. The combination of the Hunan academy culture and the cultivation of practical practice laid the foundation of talents for Hundred Days Reform, such as Zeng Guofan, Zuo Zongtang, Tan Sitong, Zhou Han and Tang Caichang (XuShunfu & Liu Wei, 2008).

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