

# **Rethinking the Limits and Significance of the Contradictions of the “Chinese Body” in the “Eight Uighurs Reform”**

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**Keywords:** Wuxu Reform; Conservative; "Middle"

**Abstract:** "The Reform Movement of 1898" is an important turning point in the development of modern Chinese history, laying the foundation for the subsequent revolutionary activities. Based on this, this paper chooses the conservatives in the "Hundred Days Reform" as the research object, analyzes the "Chinese" discussion, mainly expounds its limits and significance, summarizes the political experience of the Chinese historical revolution, and promotes the history of Chinese thought and politics. development of.

## **1. Introduction**

The academic research on the "Hundred Days Reform" is rich, mainly focusing on the research work and the research of representative figures, and research on relevant theories. The analysis of the conservative "middle body" discourse in this article can be used as a supplement to previous studies, enriching the academic research theory of "the Reform Movement of the Eight Diagrams" and providing a reference for the analysis of the "Chinese and Western" issues.

## **2. Analysis of Conservatives in the "Eight Means"**

In the "Hundred Days Reform" activity, the proportion of conservatives is much higher than that of the Reformed School, which can be divided into three levels to form a pyramid. The first level is the top of the pyramid, with the Empress Dowager Cixi and the officials in the DPRK. Representatives include Empress Dowager Cixi, Pan Qingyi, Sun Jiaxuan and Yang Chongyi. The second level is the pyramid tower, which is dominated by local governors and related advocates. The characters include Zhang Zhidong, Wang Renjun and Liang Dingfen; the third level is the low end of the pyramid, which is mainly local gentry, mainly concentrated in Hunan, and representatives include Zeng Lian and Wang Dehui. In the pyramid structure composed of conservatives, the change of thoughts of different levels of people will lead to changes in their structural positions, and there are interactions at different levels [1].

## **3. The Limits of the Contradictions of the "Middle Body" in the "Eight Means"**

The essence of the "middle body" discourse of the conservatives in the "Hundred Days Reform" is "China is China", which elaborates on "the content of the Chinese body" from the five aspects of cosmology, history, ethics, academics and politics, which can be based on Analyze the limits of the conservative "middle body" discussion. Since the "middle body of cosmology" is based on the universe and the heavens, the difference between the relevant discourse and the reformist school is not significant, and the limits of the discourse are negligible. This article does not analyze it.

First, the "historical middle body" limit. When the conservatives discussed the "middle body" from a historical perspective, there were significant limitations. Only the Han Dynasty, the Tang Dynasty, the Song Dynasty and the Ming Dynasty were used as the basis for general analysis. They did not combine comprehensive and specific historical experience to analyze " China is therefore China, which leads to the conclusion that its conclusions are not universal. In this regard, the conservative "historical Chinese body" discourse can only be seen as a accumulation of lessons learned from past historical experience, warning the later generations. The "middle body" analyzed

from the academic and ethical perspectives together constitutes a virtual text in the form. Although some conservatives base on a certain system in history and discuss "middle body", their discourse focuses on the opposition between rule of man and rule of law, and the final conclusion is that man rule is superior to rule of law, and its limitations are significant.

Second, the "intermediate body" limit. Conservatives from the ethical point of view of the "middle body", there is a significant understanding of the problem of rigidity. Conservatives only discuss the above-mentioned criticisms in the outline of the famous religions, and do not consider the mutual consideration and awkwardness in Confucian ethics. At the same time, although the conservatives clearly pointed out in the "Chinese body" discourse against the legalist, in the expression of "the ethical middle body", they have analyzed the common ethics from the perspective of the legalist. For example, Tu Shouren mentioned that since the ethics of the ethics, the upper and lower dignity existed, and it cannot be said that the upper and lower dignity is a last resort. It can be seen that the conservatives' discourse on the "intermediate body of ethics" has significant rigid features and even makes it lose the opportunity to form a dialogue with the reformist school.

Third, the "academic body" limit. When the conservatives discuss the "middle body" from an academic point of view, there are significant simplification features, emphasizing the importance of "differentiation", and only obeying the Confucian theory, and extremely opposing the ideological theory of the legalists and Taoists, and generally disregarding them. Or obliterate attitude. This kind of discourse not only does not meet the comprehensive requirements of academic research, but also contradicts the conservative "historical middle body", because from a historical perspective, it is necessary to be inclusive of different ideas. At the same time, the conservative concept of "exclusiveness of Confucianism in the academic middle body" also shows a highly purified feature. It is believed that "ritual" is the core of Confucianism, and the rich Confucianism is reduced to Song, which also leads to the conservative "ethics". One of the basic reasons for the emergence of the Chinese body.

Fourth, the "political body" limit. When the conservatives discussed the "Chinese body" from a political point of view, there were significant subjective problems. They did not analyze politics from an objective perspective, and over-maintained the Qing government. They did not analyze the current status of the government at that time, and the relevant theoretical analysis was reliable. In particular, compared with the theory of "the tendency of the countries to compete" proposed by the Reformed School, the limitations are more prominent. In the "competition of the two countries", the Reformed School analyzes the world pattern and politics at that time from an objective perspective, and is closely related to the "benevolence" theory, which is significantly better than the conservative "Chinese" discussion [2].

The reason for the conservative "middle body" discussion of the above limitations lies in its lack of understanding of the world situation. Most conservatives lack new knowledge such as geography, so that they can only combine inherent norms when encountering changes. Refuted with the theory and showed excessive recovery.

#### **4. The Significance of the Contradictions of the 3."Chinese Body" in the "Eight Uighurs Reform"**

Although there are many limitations in the discussion of the "middle body" of the conservatives in the "Hundred Days Reform", some of its maintenance theories still have research value and affirmative significance. For example, Wen Hao proposed "Make the Chinese people subtly to the Westerners". In today's ideological and political analysis, it still has analytical significance. This section mainly analyzes the significance of the conservative "middle body" discussion from the following points.

##### **4.1. Analysis of the "Wang Dao Theory"**

In the discussion of the "middle body" of the conservatives, the content of the "kingdom of the king" is mentioned, that is, respecting Confucianism can guarantee the Meiji, and the theory of

using foreigners can cause confusion. It can be seen that the conservatives believed that the government's rule at that time was king, that the precepts could guarantee civilization, and the Western theory was regarded as hegemony because it was a barbaric force. Although in the society at the time, such theory showed pedantic characteristics. But you can't just include it in the content of "Identification of Yixia". Conservatives directly pointed out the internal contradictions of "Ie" in their "Wang Dao Theory". For example, Zeng Lian once said that the politics of Westerners are their own politics, and that Western teaching is only to teach their own people. Westerners themselves do not push from Western religion, but only to confuse other countries. Although Zeng Lian's discourse on "Western Politics" and "Western Education" is not entirely correct, it accurately points out the differences between Westerners' "self" and "right" and can provide guidance for subsequent political and ideological analysis.

#### **4.2. Analysis of Chinese History and National Conditions**

In the "Hundred Days Reform", the theory of the Reformed School is a reform movement that hopes that the politicians can learn from the experience of Western countries, absorb "Western Studies" and "Western Politics", and improve the domestic political structure and management methods. In the serious situation of the Reformed School, there is nothing in the state of the current Chinese people entering the state of "just squatting and ignoring the country". Nothing is worthy of praise. In response to this ideological theory of the Reformed School, the conservatives discussed the "Chinese body" from a historical perspective, starting with China's development history and current national conditions, and opposing the reform movement.

From an essential point of view, the reason why conservatives oppose the "family theory" and "democracy system" put forward by the Reformed School is to start from the development of China and believe that China has maintained a "homeland" pattern for a long time. As Zhu Yixin said, since Fuxi's paintings of gossip, business ties and five religions, it has become a China after different dynasties and kings. China is China, and the fundamental reason lies in the three principles. It can be seen that in the "Chinese body" discourse, the conservatives did not completely deal with the three majors and five permanents, but focused on the history formed on the basis of the three main principles. Although the starting point needs to be studied, its promotion of history cannot be ignored. In this regard, conservative discussions about China's development history and China's national conditions can provide guidance for current political analysis. During the founding of New China, the revolution of Marxists in China was based on China's development history and national conditions, and it was similar to the conservative "middle body" discourse.

#### **4.3. Analysis of "Education"**

In the conservative "middle body" discourse, the ideological concept of "ritual education" is retained. The "ritual education" here does not refer to the theory based on the concept of equality, or the logical basis of the natural emergence under the crisis situation, with the country's prosperity and strength as the core. Although there is a pedantic meaning, the conservatives pointed out that when we develop the country, can we sum up the content of "ethics" that can be opposed to the prosperous and strong countries and even better than the rich and powerful countries according to Chinese history and national conditions? The content of Chinese traditional gentlemen and human ethics can be further developed to solve the problem of solidification and derive political potential.

As far as the current analysis is concerned, the above-mentioned problems raised by the conservatives are necessary to think. Japanese sinologists and Chinese thought historian Mizoguchi Miyako have analyzed the logic of the Chinese revolution based on ethics in the study and obtained the following conclusions: China The content of mutual support and fraternity in traditional ethics is closely related to the revolution carried out in China in the 20th century. The changes in ethics and rituals that emerged in the Ming Dynasty and later are the key elements affecting Chinese socialism. It can be seen that in the development of the Chinese revolution, there are two or more forms, namely, a revolution in which the country is rich and strong as a development goal, and a revolution in which ritual education is popularized as a development goal. In Mao Zedong's "600 million

Shenzhou do best" concept, there are similarities with the revolutionary form of ritual education popularization [3].

In general, the conservatives in the "Hundred Days Reform" regard the reform as a major event affecting the development of the country, and they have resistance to foreign experience. They believe that it does not help China to restore its strength in an instant, thus questioning the reform. Therefore, in the ideological debate, the conservatives have repeatedly reminded Emperor Guangxu that they must carefully consider the reform. Contrary to the conservatives, the Reformists are optimistic about "Western Politics" and "Westernism". They fully recognize "Western Politics" and "Westernism" and believe that as long as they learn from the West and carry out reforms, they can make China within ten years. Rich and strong. From the perspective of historical development, the conservatives in the "Hundred Days Reform" are "countercurrents", but their theory is not without merit. Some conservative figures have rich political experience, which may not be attributed to the failure of the "Muqi Reform" send.

## 5. Conclusion

In summary, the conservatives in the "Hundred Days Reform" have a wide coverage. Although the discussion on "Chinese body" has limitations, it also has a positive value. According to the analysis of this paper, the limits of the "middle body" discussion of the conservatives are reflected in the theories of history, ethics, academic and political foundations; the meaning is reflected in the differences between the Westerners on "self" and "to people", based on Chinese history and Thinking about the national conditions and the role of ethics and teaching, it has value in the analysis of follow-up political thoughts.

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