

Research on the Development of Cultural Thoughts in the Middle and Late Qing Dynasty

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Abstract: The conservative trend of thought in the late Qing Dynasty is a social trend of thought that seeks to maintain the dominant position of Chinese culture in the process of blending Chinese and Western cultures. From the Tao to the fall, Chinese culture with Confucianism as the core is in crisis. In this case, the cultural conservative trend of thought rises. Taking the theory of Chinese and Western culture as the beginning, the Confucianism activities of Kang Youwei and the quintessence of Zhang Taiyan form an obvious ideological process. Cultural conservatives advocate the promotion of the fine traditions of Chinese culture and draw on the strengths of Western culture, hoping to revitalize traditional culture and achieve culturally conservative purposes. This trend of thought has influenced the direction of modern Chinese culture. Some of its ideas about cultural construction and its understanding of modernization still have reference significance.

1. Introduction

In the history of the late Qing Dynasty, the cultural conservative trend of thought was a long-standing and influential social trend of thought. It originated in the Western-style theory of the Chinese in the 1960s. The source of modern cultural conservatism represented by "Contemporary Neo-Confucianism". This trend of thought has directly affected the cultural trend of modern China. Today, when it is devoted to the exploration of modernization and cultural models, it should be a meaningful work to study this trend of thought.

2. The definition of cultural conservative thoughts

Cultural conservatism is a new problem put forward in recent years. People's understanding is not uniform, and there are many tendencies of misunderstanding and hope. For example, most people think that the word "conservative" is derogatory, cultural conservatives do not think about progress and innovation, and cultural conservatives are die-hards. Therefore, how to define the cultural conservative trend in the late Qing Dynasty is a problem that must be solved first. Because the modern Chinese society advocates radicalism and contempt for conservatism, the word "conservative" seems to have derogatory meaning in people's impressions. As a result, some scholars have changed from a conservative culture to a "cultural preservation" in order to avoid misunderstanding. In fact, cultural conservatism is a literal translation of the English Cultural Conservatism. In English, the word is not derogatory, so it has a Conservative Party. In ancient Chinese, the word "conservative" began in "Historical Records Lu Zhonglian Zou Yang Biography", and his text: "Yan will be afraid, because of the conservative Liaocheng." 2 means defending and persisting, insisting on not losing meaning. Therefore, the word conservative should still be understood from its original meaning. Although the word "preserving the deficiencies" was later appeared in ancient Chinese, it is obvious that the cultural conservatism in the late Qing Dynasty cannot be understood in this sense. Because a traditional culture is not all "disabled" and "lack", then cultural conservative thinkers are not maintaining the status quo, not seeking for enterprising, in order to protect the spiritual tradition of the Chinese nation, they must transform and innovate traditional culture. As Chen Tianhua said: "If you don't want to keep the old, you have to be old-fashioned, you can't wait for new things. If you really want new things, this old-fashioned idea will be very heavy." 1 Miao Zongsan also said: "Really conservative In the 1990s, Mr. Tang Yijie

reiterated: "Cultural conservatism is not blindly old-fashioned, but to maintain the tradition and continue on this basis." 3 Visible, culturally conservative The word "conservative" should be objectively understood from its original meaning and should not fall into prejudice.

It is easy for cultural conservatives to maintain the dominant position of Chinese culture. However, they also advocate that the material achievements of Western civilization may be confusing. In fact, as long as they hold the cultural view of China and the West, they believe that Chinese and Western cultures are not the opposite. The relationship, but it can be mutually integrated, is easy to understand. Zhang Zhidong pointed out long ago that as long as he follows the laws of the saints in spirit and action, "although the Chaoyang Motorsport, the Xichi Railway, is harmless as a saint." Therefore, future generations should not see that they introduced Western studies, and they decided that they were demolition of the corner of the Chinese culture hall, and they doubted the sincerity of their culture. In fact, they introduced Western civilization in order to protect the country and protect its culture.

3. Cultural Crisis and the Rise of Cultural Conservative Trends in the Late Qing Dynasty

The cultural crisis in the late Qing Dynasty was based on the crisis of Confucianism. Confucianism in the Qing Dynasty was actually Taoism, that is, Neo-Confucianism. It was founded in Song and flourished in Yuan and Ming. However, due to the lack of academic style caused by science, the scholar-official scholars developed a false habit, so they were once accused after the demise of the Ming Dynasty, and they have never recovered. There are no outstanding scholars and thinkers in the Neo-Confucianism of the Qing Dynasty, as Zhang Taiyan said: "There is no remnant of the Qing Dynasty." Although the rulers of the Qing Dynasty regarded it as the study of the temple, they gave a lofty status, but only people respected it and did not allow research and innovation. On the contrary, the sinology that despised science was supported by the government and became the "master of the school." This makes people doubt that the rulers honor the sincerity of science. In the Qing Dynasty, the ideology of critical science in the ideological circle is not uncommon. With the passage of time, the word "Taoist" has become increasingly synonymous with the word. In the first half of the 19th century, the Chinese ideological community changed: First, the revival of the modern study of Confucian classics, and second, the rise of the trend of thought through the world. The former expresses the attempt by the ideological community to explore the circle of science and the desire to emancipate the mind through the excavation of the ancient theory of Confucianism; the latter shows that the values of Chinese scholars have changed from "rationality" to "seeking for use". This is a clear sign that people reject the science. Western culture has not yet poured in, and Confucianism has fallen into crisis. The Taiping Heavenly Kingdom Revolution that broke out in the middle of the 19th century gave a heavy blow to Confucianism. From the perspectives of the Taiping Army's religion, thoughts, policies, etc., it can be seen that it strongly denies the Confucian culture. Zeng Guofan's suppression of the Taiping Heavenly Kingdom is called by the "Guardian Road." At this time, Confucianism was challenged in an all-round way. The invasion of the powers struck Confucianism and the consciousness of the heavens. The corruption of the rule of law trampled on the moral doctrine of Confucianism. Confucianism could not provide practical help to cope with the crisis. The publicity of a class of scholars is painful. Since the second Opium War, with the Confucian crisis as the internal cause and the introduction of Western civilization as the external cause, in the case of repeated defeats, the hearts of Chinese people of insight have produced different levels of Chinese cultural identity crisis, the fundamental The point is doubts about whether Chinese culture can save China. Wang Wei pointed out: "The world has changed to this extreme. The laws and regulations that China has been defending for three thousand years, and then will be annihilated, but not afraid!" 1 It is this fear of the demise of Chinese culture that became the cultural conservatism of the late Qing Dynasty. The motivation for the rise of thoughts. In order to revitalize Chinese culture, they put forward various ideas, and finally marked by Feng Guifen's famous saying - "Taking the famous Chinese teaching as the original, supplemented by the skills of the rich and powerful countries" 2, the cultural conservative trend began to take its place. In the modern and contemporary history of the world, cultural conservative thoughts have existed in

many countries, but this trend of thought in the late Qing Dynasty has its own characteristics: 1. Unlike Western cultural conservatism, it is not produced as the opposite of cultural activism. It is produced as a countermeasure to save the cultural crisis. It emerged earlier than cultural radicalism. 2. Unlike the western cultural conservative trend, this trend of thought in the late Qing Dynasty is not an anti-modernization trend. On the contrary, most of its thinkers is an active participant or leader of modernization; 3. Western cultural conservatives tend to oppose political radical changes, but the cultural conservatives in the late Qing Dynasty are mostly politically aggressive, showing political orientation and culture. Deviation from orientation.

4. The Historical Enlightenment and Influence of the Cultural Conservative Thoughts in the Late Qing Dynasty

From the body-style factions of the 1960s to the quintessence of the country in the early 20th century, the cultural conservative thoughts of the late Qing Dynasty have undergone twists and turns, and their ideas have become more mature and the development momentum has not diminished. After the Qing Dynasty, it merged into the tide of thought in the Republic of China and inspired the emergence of Neo-Confucianism. Therefore, it is not easy to evaluate it. Due to space limitations, this article focuses on revealing some of the thoughts that can be borrowed from the cultural conservatism in the late Qing Dynasty for the modernization of the time, and makes a simple summary of the impact on the trend of thought. Since the 1860s, with the development of the Westernization Movement, China has slowly embarked on a bumpy road to modernization. How to achieve modernization success at an early date has become a big problem that every ideological faction cannot avoid. Although their claims are not consistent, there are many people who are in a hurry. They hope that China will become rich and strong at an early date, and the repeated setbacks in modernization have intensified their irritating feelings and made them more eager to achieve success. In contrast, cultural conservatives hold a more rational and calm attitude. Cultural conservatives have a deep understanding of modernization: 1. They believe that China's modernization will be a long process. Therefore, they advocate gradual progress and pay attention to starting from the basics. 2. They believe that modernization does not mean Westernization. It is impossible to lose national identity due to modernization. They firmly believe that Western culture cannot replace Chinese culture. The result of Chinese-Western cultural conflict can only be achieved by Chinese and Western culture. Therefore, they emphasize the construction of modern culture based on the Chinese tradition, selectively introduce Western learning, and blend Chinese and Western. They regard the recognition of the fine traditions of the motherland as the key to the success of modernization. They believe that the loss of traditional nationality cannot be achieved by introduction. 3. They believe that modernization is not only the modernization of science and technology, but more importantly, the modernization of people. In order to correct the contradiction between Western economic development and moral decay, we have promoted "new people", "Tao Zhuoguo soul", and reformed nationality, and have done a lot of work for this purpose. The above-mentioned understanding of cultural conservative thinkers has undoubtedly had a significant enlightenment for people to understand the national conditions and understand the direction of modernization. It should be pointed out that cultural radicalism is more likely to evoke resonance than cultural conservatism in the specific national conditions of the late Qing Dynasty. The cultural connotation of cultural conservative thinkers is more difficult to operate than the social psychology that is eager for success. The difficult national quintessence is not suitable for young people's appetite. Therefore, its advocates are often dismissed as stubborn and retrogressive. However, there are also some young scholars who are constantly immersed in the ranks of cultural conservatism, defending the spiritual homeland of the Chinese nation with the determination of the guise of a slut. .

The influence of cultural conservative thoughts is multifaceted, the most important of which is the influence on the cultural trend at that time. Because it is balanced with cultural radicalism, it plays a major corrective role in the development of modern Chinese culture. Conservatism and radicalism are two aspects of the unity of opposites in the process of cultural progress. Without

radicalism, there is no change, and culture is difficult to develop. But without conservation, there is no recognition, and culture is difficult to establish. At the beginning of the 20th century, the trend of cultural radicalism began to take off. It proposed various radical ideas that had certain influence among young people. Cultural conservative thoughts have corrected the lack of traditional cultural radicalists by neglecting traditions through traditional transformation, promotion, and protection. They have done a great deal of work with great patience, and thus began a history of conservative and radical checks and balances on the cultural stage. Looking back on the course of cultural change in the past century, it can be seen that although China's modernization has gradually moved away from the tradition, it has not broken with the tradition. China has not embarked on the path of full westernization. This cannot be said to have a certain relationship with the checks and balances of cultural conservative thoughts.

5. Conclusion

As a long-term, large-scale social trend of thought, there will inevitably be negative and negative effects, but since the late Qing Dynasty was only the beginning stage of the conservative trend of modern Chinese modern culture, the negative impact of cultural conservative thoughts was mainly It is a theoretical possibility, which is not fully expressed in reality, so this article does not elaborate on this.

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