

Emergence Of Modern China: III

The Hundred Days' Reform and the Aftermath

In the 103 days from June 11 to September 21, 1898, the Qing emperor, Guangxu (光緒 1875-1908), ordered a series of reforms aimed at making sweeping social and institutional changes. This effort reflected the thinking of a group of progressive scholar-reformers who had impressed the court with the urgency of making innovations for the nation's survival. Influenced by the Japanese success with modernization, the reformers declared that China needed more than "self-strengthening" and that innovation must be accompanied by institutional and ideological change.

The imperial edicts for reform covered a broad range of subjects, including stamping out corruption and remaking, among other things, the academic and civil-service examination systems, legal system, governmental structure, defense establishment, and postal services. The edicts attempted to modernize agriculture, medicine, and mining and to promote practical studies instead of Neo-Confucian orthodoxy. The court also planned to send students abroad for firsthand observation and technical studies. All these changes were to be brought about under a *de facto* constitutional monarchy.

Opposition to the reform was intense among the conservative ruling elite, especially the Manchus, who, in condemning the announced reform as too radical, proposed instead a more moderate and gradualist course of change. Supported by ultraconservatives and with the tacit support of the political opportunist Yuan Shikai (袁世凱 1859-1916), Empress Dowager Ci Xi (慈禧) engineered a coup d'état on September 21, 1898, forcing the young reform-minded Guangxu into seclusion. Ci Xi took over the government as regent. The Hundred Days' Reform (百日維新) ended with the rescindment of the new edicts and the execution of six of the reform's chief advocates. The two principal leaders, Kang Youwei (康有為 1858-1927) and Liang Qichao (梁啟超 1873-1929), fled abroad to found the Baohuang Hui (保皇會 or Protect the Emperor Society) and to work, unsuccessfully, for a constitutional monarchy in China.

The conservatives then gave clandestine backing to the antforeign and anti-Christian movement of secret societies known as Yihetuan (義和團 or Society of Righteousness and Harmony). The movement has been better known in the West as the Boxers (from an earlier name--Yihequan, 義和拳 or Righteousness and Harmony Boxers). In 1900 Boxer bands spread over the north China countryside, burning missionary facilities and killing Chinese Christians. Finally, in June 1900, the Boxers besieged the foreign concessions in Beijing and Tianjin, an action that provoked an allied relief expedition by the offended nations. The Qing declared war against the invaders, who easily crushed their opposition and occupied north China. Under the Protocol of 1901, the court was made to consent to the execution of ten high officials and the punishment of hundreds of others, expansion of the Legation Quarter, payment of war reparations, stationing of foreign troops in China, and razing of some Chinese fortifications.

In the decade that followed, the court belatedly put into effect some reform measures. These included the abolition of the moribund Confucian-based examination, educational and military modernization patterned after the model of Japan, and an experiment, if half-hearted, in constitutional and parliamentary government. The suddenness and ambitiousness of the reform effort actually hindered its success. One effect, to be felt for decades to come, was the establishment of new armies, which, in turn, gave rise to warlordism.

The Republican Revolution of 1911

Failure of reform from the top and the fiasco of the Boxer Uprising convinced many Chinese that the only real solution lay in outright revolution, in

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Study Guide T/a Realms, Regions and Concepts Justin Scheidt, Harm J. de Blij, Peter O. Muller, 2009-12-22 Prepared for use with textbook Geography realms regions and concepts H j de Blij and Peter O Muller

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less explored aspect of China's urban rejuvenation the prominence of the shopping mall as a keystone of its public spaces Here the presence of the built form most representative of Western capitalism's excess is one that makes explicit the tensions between China's Communist state and its ascent within the free market This book examines how these interrelationships are manifested in the culturally hybrid built form of the shopping mall and its role in contesting the public space of the modern Chinese city By viewing these interrelationships as collisions of global and local narratives a more nuanced understanding of the shopping mall typology is explored Much architectural criticism has failed to address the levels of meaning implicit within the shopping mall yet it is a building type whose public popularity has guaranteed its endurance Consequently if architecture is to remain a relevant social art a more holistic understanding of this phenomenon will be indispensable to the process of adapting to globalizing forces This examination of Chinese shopping malls offers a timely and relevant case study of what is happening in all our cities today

Access To History: The People's Republic of China

1949-76 2nd Edition Michael Lynch, 2008-03-28 The second edition of this best selling title has been revised and updated to reflect the needs of the current specifications The title charts China's remarkable and tumultuous development from the establishment of the People's Republic in 1949 to Mao's death in 1976 The book examines the widespread social and economic change that resulted from the Communist revolution including the changes to agriculture the five year plans and the Hundred Flowers campaign It then goes on to look at the reasons for the Cultural Revolution and its legacy In addition the author analyses Mao's status as a political leader and his importance in the domestic developments of China from 1949-76 Throughout the book key dates terms and issues are highlighted and historical interpretations of key debates are outlined Summary diagrams are included to consolidate knowledge and understanding of the period and exam style questions and tips for each examination board provide the opportunity to develop exam skills

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Jingzhi Liu, 2010 By the end of the nineteenth century Chinese culture had fallen into a stasis and intellectuals began to go abroad for new ideas What emerged was an exciting musical genre that C C Liu terms new music With no direct ties to traditional Chinese music new music reflects the compositional techniques and musical idioms of eighteenth and nineteenth century European styles Liu traces the genesis and development of new music throughout the twentieth century deftly examining the social and political forces that shaped new music and its uses by political activists and the government

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