

The "Discriminations between the Barbarians and the Huaxia" in the Xinhai Revolution: From Wang Fuzhi to Zhang Taiyan

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Abstract: During the Xinhai Revolution, Wang Fuzhi's idea of "differentiation between the barbarians and the Huaxia" was inherited by Zhang Taiyan and other revolutionaries as an important theoretical weapon of the revolution. Zhang Taiyan inherited Wang Fuzhi's ideas of "the difference between the barbarians and the Huaxia", "the defence of the barbarians and the Huaxia" and "the barbarians and the Huaxia are all in their own category", criticized the Manchurian government's incapability to resist foreign invasion, and advocated the anti-Qing and anti-Manchurian policies to restore the rule of the Han Chinese. He criticised the inability of the Manchu government to resist foreign invasion, advocated anti-Qing and anti-Manchu, and restored the rule of the Han Chinese; and on the basis of Wang Fuzhi's theory of "all boundaries are of their own kind", he absorbed the Western theory of evolution to improve it, and analysed the differences among various nationalities from a historical perspective, downplayed the previous concept of dividing the "barbarians and the summers" into the cultures of their own merits and inferiority and advocated equality of the nationalities, It is a manifestation of the spirit of the times and a reflection of the progress of the times.

Keywords: "Discriminations between the Barbarians and the Huaxia"; Zhang Taiyan; Wang Fuzhi; Xinhai Revolution.

1. INTRODUCTORY

Zhang Binglin (1867-1936), known as Mai Shu (枚叔), was first known as Xuexian (学乘). Because of his admiration for Gu Yanwu, he changed his name to "Jiang" and called himself "Taiyan", thus the world called him "Mr Taiyan". He was a native of Yuyao, Zhejiang Province. He was a thinker and democratic revolutionary in the late Qing Dynasty. When he was a young man, he read Donghua Lu and "became angry in his chest, thinking that the foreigners' chaos in China was the first thing we hated in our hearts"[1]. He was later influenced by the ideas of Gu Yanwu and Wang Fuzhi, and became a famous anti-Qing and anti-Manchu revolutionary during the Xinhai Revolution. He praised Wang Fuzhi's idea of "the distinction between the barbarians and the Xia" as an important theoretical weapon against the Qing and the Manchu. Especially important is that the book of "The Book of the Emperor" has been assembled three times, which shows that Zhang Taiyan's thought of "the distinction between the barbarians and the Huaxia" has gone through three stages of changes, especially during the period of the Xinhai Revolution, which is the most valuable and is the focus of the discussion in this paper.

2. EXORCISING THE TARTARS: ZHANG TAIYAN'S INHERITANCE OF WANG FUZHI'S DISCRIMINATIONS BETWEEN THE BARBARIANS AND THE HUAXIA

From a historical perspective, Wang Fuzhi's idea of "the distinction between the barbarians and the Huaxia" was inherited by the revolutionary party led by Sun Yat-sen, among which Zhang Taiyan was the most respected. Zhang Taiyan described himself: "I was 13 or 14 years old, began to read Chiang's Donghua Records, see Lu Liuliang, Zeng Jing thing, frustrated and not happy, and always said, 'to replace the Ming with the Qing Dynasty, rather than with Zhang, Li also. Weak crown witnessed the whole Zuwang text, said Nantian, Taiwan things are very detailed, and more brave, want to snow shame for the Zhejiang fathers and mothers. The second and got Wang Fuzhi "yellow book", the ambition of the line is more determined [2]." also made "got friends to give Funayama two passes": "days heard the Heng Yue horrified south strip, beside the Funayama still build standard. I have never heard of the Heng Yue being on the south side of the mountain, and I have never heard of the Fun Shan being built. I've been travelling with the pine tree for a long time. The grandchildren have swords, so why do they say so? The king's incense has not yet been burnt. A volume of the Yellow Book is like Yuding, and it is really better than Huo Whor Yao in terms of merit [3]." Zhang Taiyan considered the status of the Yellow Book to be like Yuding, and its merits greater than those of Huo Zaoyao, who expelled the Huns. It can be seen that Wang Fuzhi had an important influence on the formation of Zhang Taiyan's revolutionary ideas, of which The Yellow Book

was crucial. The Yellow Book is Wang Fuzhi's work on the strategy of governing the country, which discusses the ideas of "the distinction between barbarians and Huaxia", the national system, the setting up of military districts, the election of personnel, and honesty and integrity, and so on. As an important part of Wang Fuzhi's thought, the "Discussion Between Barbarians and Huaxia" was absorbed by Zhang Taiyan and other revolutionaries, and became an important theoretical weapon during the Xinhai Revolution, laying a theoretical foundation for the success of the Xinhai Revolution.

First of all, Zhang Taiyan inherited Wang Fuzhi's idea of "the difference between barbarians and Huaxia". Wang Fuzhi said: "As far as I know, the world of China, before Regulus, was like barbarians! Above Tai Hao, it is like a beast! Beasts can not all its quality, barbarians can not prepare its text. The text is not ready, gradually to no text, then before no and knowledge, after no and transmission, right and wrong no constant, take no basis, the so-called hunger is yawning, satiety is abandoned the rest, but also planted beasts only carry on [4]." Wang Fuzhi that the beginning of heaven and earth, people are not different, "Yi Xia" difference lies in whether or not to have the "culture", there is an advanced culture is China, backward culture is barbarians. Zhang Taiyan also inherited this point of view, from the cultural aspect, he believes that the Manchurian Qing dynasty belongs to the barbarians. China's vast territory of thousands of miles, from the beginning is not constituted by a single ethnic group, but through the words of politics and religion continue to assimilate mellow foreigners [5], in the formation of the Chinese nation in the integration of ethnic groups. However, the Manchu Qing Dynasty was not assimilated into Chinese culture, and their veneration of Confucius and the practice of Confucianism was only a plan to fool the people and a means of domination [6]. Zhang Taiyan believes that this is the difference between the Huaxia race and the Manchurian Qing Dynasty, the two did not really integrate into a unified nation, which is the basis of the exclusion of Manchu.

Secondly, Zhang Taiyan inherited Wang Fuzhi's idea of "the defence of the barbarians and the Huaxia". Wang Fuzhi said, "The one who protects his class is the leader, and the one who defends his group is the Qiu[4]." The one who can secure his people will be the ruler of the country. He also said, "One cannot make a barbarous class between them, but one can succeed them or reform them [4]." The ruler of the country could only be a member of the native race, and could be ceded, inherited, or changed, but not a foreigner. Zhang Taiyan also believed that "those of a different race, even though they pass on the copper and shell to a trillion generations, shall not be allowed to caress their people [5]." They both believed that although foreigners possessed Chinese land, they could not secure their own nationals, and therefore called for the restoration of Han dominance.

Lastly, Zhang Taiyan inherited Wang Fuzhi's idea of "each of the barbarians and xia is a transformer of its own kind". Wang Fuzhi said: "The view of the initial in heaven and earth, is not too big! However, clear their families, to cut off their boundaries, build their position each to its screen, is why the saint province of all things, however, from the boundaries of its class, the body of the world and as the king and chief [4]." that each race has its own boundaries, have their own space for survival and development, if you can not "self-propel its class", then "three-dimensional" [4] cracked. Zhang Taiyan said: "If the Han Chinese rule Han, Manchu rule Manchu, a little bit of land forced cut, the political easy to strict, then solve the hatred and repair, and embrace, not only the Han's blessings, but also the benefits of Manchu [6]." If the Manchus and the Han Chinese can each have their own place, it will be the blessing of the two communities. In addition, Zhang Taiyan also expressed the object of his own exclusion of Manchuria, "not exclusion of all governments, not exclusion of all Manchurians, what I want to exclude, for the Manchus in the government of the Han [6]." Zhang Taiyan's exclusion of Manchu was only to restore national sovereignty, not racial hatred.

3. THE RESTORATION OF SOVEREIGNTY: ZHANG TAIYAN'S DEVELOPMENT OF WANG FUZHI'S "DISCRIMINATIONS BETWEEN THE BARBARIANS AND THE HUAXIA"

Compared with the era in which Wang Fuzhi lived, the contradictions of Zhang Taiyan's era were more complicated and acute. In addition to the weakness and incompetence of the late Qing government, there was also the invasion and humiliation of the Western powers. Therefore, on the basis of Wang Fuzhi's "the distinction between the barbarians and the Huaxia", Zhang Taiyan combined with the actual situation and had other creative ideas. In the traditional view of barbarians and xia, the identities of barbarians and xia are interchangeable. As Wang Fuzhi said, the Qi of heaven and earth has its decline and prosperity, and wherever there are people, there is bound to be a place as civilised as Huaxia, and the relationship between barbarians and Huaxia is subject to mutual transformation [4]. At that time, European and American culture was more advanced than Chinese culture,

relatively speaking, China became "barbarians", so could Europeans and Americans be allowed to rule China, and could China be naturalised in Europe and America? This was obviously a great theoretical challenge for the revolutionaries. In the face of this challenge, Zhang Taiyan made his position clear, he said: "its noble with the same, its tribes are different. to Ge Tian's house, and make others system, is the sacrifice of the bedchamber and temple who died of its great ancestry, and after the main of the opposite sex, also, and discuss the Rongdi and the noble species? One of its rejection is carried out [5]." China is where the Chinese survive, and although Europe and the United States are strong, the tribes are different, just as the house of one's own family cannot be occupied by others. Zhang Taiyan from two aspects to complete his interpretation, on the one hand, from the evolutionary and historical point of view to analyse the differences between the peoples, to dilute the traditional "barbarians and Huaxia" concept of cultural distinctions; on the other hand, advocate equality and sovereignty of national independence.

Through investigation we find that Zhang Taiyan absorbed the Western doctrine of evolution and explained the origin of the nation from the ethnographic theory, while at the same time discerning the development of the Chinese nation from the historical point of view. China is different from other ethnic groups, and he argues that China's view of ethnicity is not one that looks at bloodlines, but rather at historical inheritance, in the process of which other ethnic groups were continually naturalised to make up what is now known as China. As Zhang Taiyan said, "Therefore, those who are of the same species in the present world are ancient or different, and those who are of different species in the present world are ancient or the same, and if they are to be limited off by the existence of a history, then they are called historical peoples [5]." He added: "Nowadays, Europe and the United States countries, or the main nationals, or the main ethnic groups. Nationals put together the government, ethnic people put together the caste. China is therefore heavy family, often since the respect of the virtuous [5]." Zhang Taiyan in the "Sequence Caste XVII" article introduces the origin and inheritance of Chinese caste, that China is the family name and clan as a link to inheritance, to explain the formation of China from a historical point of view. Zhang Taiyan's emphasis on the "historical nation" as a means of distinguishing ethnic groups overcame, to some extent, the "Han culture-centrism" presupposed by the "cultural nation [7].

Especially noteworthy is Zhang Taiyan's opposition to national oppression. "Exclusion of Manchuria" is not purely national revenge, but in order to restore sovereignty and independence. He said, "the row of Manchuria, not only said the son of Aisin Gioro's, I'm Ji's, Jiang's, and fear of the son of the confusion of my blood Yin Ye? Also said overthrow my country, hustle my sovereignty only [6]." row Manchu is to restore national sovereignty. He also said that "the row of Manchuria that is row of strong seed carry on, row of the Qing master that is row of kingship carry on." [6], row manchu is to oppose the power, oppression. The strongest than the white race, not do not want to row, but "the most urgent is not like cut skin, the most trial is not like the amount of power" [6], just the current power is not enough. Zhang Taiyan's anti-imperialist and anti-oppression ideas are not limited to the Chinese people, he said, "However, there is a vast number of them. My Cao's rule, not sealed to the Han people only. Other weak nationalities, have been conquered in other strong nationalities, and theft of its authority, slave piety of its people, if there is room for strength, must be one to restore it [6]." Other weak peoples who have been occupied by stronger peoples should also be helped to restore their sovereignty if the Han have spare strength. It can be seen that in Zhang Taiyan's thought of "the distinction between the barbarians and the Huaxia", the concepts of national equality and freedom of national sovereignty had already taken shape.

4. REVALUATION: THE ROLE OF ZHANG TAIYAN'S "DISCRIMINATIONS BETWEEN THE BARBARIANS AND THE HUAXIA" IN THE XINHAİ REVOLUTION

The Xinhai Revolution overthrew the Qing Dynasty, ended the 2,000-year-long feudal monarchy in China, and established the first bourgeois republic in history. However, with the theft of the fruits of the revolution by YUAN Shikai, the Xinhai Revolution failed to fulfil its historical mission of opposing the imperialists and the feudalists, and finally ended in failure. Although the Xinhai Revolution was not a complete success, it provided a valuable foundation and experience for subsequent revolutions.

Firstly, Zhang Taiyan's "the distinction between the barbarians and the summers" has a strong practical significance. The Minbao was founded in 1905, which was an important publication for the League to propagate revolutionary ideas during the Xinhai Revolution. From July 1906 to October 1908, when the Minbao was banned, Zhang Taiyan, as the president of the Minbao, presided over the construction of revolutionary theories and propaganda work of the League. Through the organ of Minbao, Zhang Taiyan propagated Wang Fuzhi's nationalist

ideology, expressed his own anti-Manchu ideology, and engaged in heated discussions with the bourgeois reformists represented by Kang Youwei and Liang Qichao on the three major issues of whether or not to carry out a violent revolution to overthrow the Qing Dynasty, whether or not to establish a bourgeois republic, and whether or not to carry out the social revolutionaries with the solution of the land issue at the core, thus making Minbao rapidly achieve the position of holding the bull's-eye of revolutionary public opinion [8]. As a radical anti-Qing and anti-Manchu revolutionary fighter, Zhang Taiyan actively criticised the unrealistic fantasies of the reformists, which made the revolutionary ideas become the mainstream ideas, and eventually overthrew the Qing rule, and the Chinese revolution achieved a stage victory.

In addition, Zhang Taiyan's "the distinction between the barbarians and the Huaxia" has a strong progressive significance. Zhang Taiyan's thought has a clear anti-imperialist spirit, he opposed the imperialist oppression and colonial rule, advocated the restoration of the sovereignty of all ethnic groups. He inherited and developed the concept of "each transformer of its own class" in Wang Fuzhi's thought, advocated that people of all races should live in their own places, and at the same time, he analysed the differences of all races from the perspective of evolution and history, and downplayed the concept of distinguishing between "races and races" based on culture in the traditional concept of "razor-sharp", expressing the idea that all races should be equal and free to enjoy sovereignty. The concept that all peoples should enjoy sovereignty equally and freely is a manifestation of the progress of the spirit of the times.

5. CONCLUSION

Through the above analyses we can find a rule that: With the development of the times, the concept of ethnicity will change, and Zhang Taiyan's view of ethnicity during the Xinhai period significantly reflects this feature. In the era in which Wang Fuzhi lived, the main ethnic conflict was between the Manchus and the Han Chinese, and Wang Fuzhi's theories were mainly aimed at solving this ethnic problem, with obvious characteristics of Han culture. However, the background of the era in which Zhang Taiyan lived had obviously changed. On the one hand, there was the rule of the corrupt and declining feudal dynasty, and on the other hand, there was the invasion of foreign powers, and China was in a complicated situation of internal and external troubles. Where should China go from here? In order to answer this question of the times, Zhang Taiyan stepped forward, on the one hand, he inherited Wang Fuzhi's idea of "the distinction between the barbarians and the Huaxia", thinking that the Manchu and the Chinese are two completely different races, opposing the alien rule of the Manchu government, and calling for the overthrow of the Manchu government's feudalism; on the other hand, he absorbed the advanced social thinking, advocating equality of nationalities, and that all nationalities should have their own rights. On the other hand, he absorbed the advanced thinking of the society and advocated the equality of nationalities, and that all nationalities should have their own sovereignty. Zhang Taiyan's view of nationalities had a distinctive contemporary character, which not only became an important revolutionary weapon of the Xinhai Revolution, but also embodied the peace-loving cultural characteristics of Chinese culture.

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