

The Western Factors of the Republican Thought of the Bourgeois Revolutionaries

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Abstract: As a pioneer of revolution, Sun Yat-sen's republican ideology is the glorious banner of the Chinese revolutionary democratic movement. His experience of studying abroad in the West had a huge impact on his republican ideology. Firstly, the founding model of the United States and its republican spirit provided a certain theoretical support and template for Sun Yat-sen's founding. Secondly, the Western idea of decentralization also had a profound impact on him, promoting him to creatively incorporate the two powers of examination and inspection on the basis of the separation of powers, localizing and improving the idea of decentralization. Finally, the social contract theory and the theory of sovereignty in the people laid the foundation for Sun Yat-sen's civil rights ideology and the latter half of his revolutionary life. This paper focuses on studying the Western factors in Sun Yat-sen's democratic thought, analyzing its deep theory and internal spirit, in order to critically view the strengths and weaknesses of Sun Yat-sen's thought, and experience the main theme of saving the nation and the patriotic spirit behind his thought at that time.

Keywords: Sun Yat-sen; Republicanism; Separation of Powers; Democratic Revolution.

1. Introduction

Mr. Sun Yat-sen was a pioneer of the Chinese revolution. Under his leadership, the Chinese Revolutionary League established the Republic of China. As the first bourgeois constitution in Chinese history, the Provisional Constitution of the Republic of China perfectly embodies Sun Yat-sen's republican ideology. But with the occurrence of a series of events, the Republic of China fell into a state of nominal existence, and Sun Yat-sen's dream of a democratic republic also went to pieces. In China, there is a strong focus on Sun Yat-sen's Three Principles of the People, and few scholars have analyzed the Western factors of his republican ideology separately [1]. His early experience of studying abroad in the West laid a certain foundation for his republican ideology. Studying the Western factors of his ideology and constructing the ideal state of the Republic of China can help us further understand Mr. Sun Yat-sen's dream of a democratic republic. This paper focuses on exploring the Western ideological origins of Sun Yat-sen's republican ideology, systematically constructing Sun Yat-sen's republican system of the Republic of China, and further revealing the utopian nature of Sun Yat-sen's Three Principles of the People in semi colonial and semi feudal society, in order to strengthen the academic discourse on Sun Yat-sen's republican ideology.

2. The Founding and Republican Spirit of the United States

After the Second Industrial Revolution, the economic status of the United States gradually improved. Although the old industrial powerhouse Britain still emitted the afterglow of the sunset, it couldn't conceal the rising sun of the United States. At the same time, as a typical republic country, the United States remained politically stable apart from some disagreements on the issue of slavery. A stable political environment and an open social atmosphere have become a good medicine for promoting the economic development of

the United States, and naturally have attracted the attention of Mr. Sun Yat-sen, who is eager to revive the Chinese nation amidst various obstacles. In his view, China's political model should be modeled after the United States, as compared to various countries in history and the world today, the United States has the most developed civil rights and can be described as a "true republic with civil rights" [2]. He once directly praised the American political system, which "remained unchanged for over a hundred years after the revolution". Apart from the black slavery problem that laid the foundation for the Civil War, it maintained an extremely stable order and created favorable conditions for its development of capitalist economy. At the same time, Mr. Sun Yat-sen regarded President Lincoln's "of the people", "by the people", and "for the people" as the ultimate goal of creating the Republic of China, which shows his admiration and praise for the United States as a whole. At the same time, he believes that it is necessary to "emulate advanced and exquisite knowledge", use "Western civilization and have it all", do not require "incomplete and unprepared constitutionalism", and demand "straightforward republic", affirming the value and significance of democracy and scientific spirit in Western culture for China [3]. Therefore, I will discuss what impact did the founding model of the United States have on Sun Yat-sen below.

Firstly, it is the impact on the constitution of the Republic of China. Sun Yat-sen also considered and hesitated whether the Republic of China would implement a federal republic. After the outbreak of The Revolution of 1911, he stated in the "Notice to All Countries" that "We must pray to overthrow the evil government, drive out violence, and establish a republic." In addition, he also denied that China would become a federal state. But on the land of Paris, he declared that establishing a republican government was the purpose of the Chinese revolution, and following the example of the United States in implementing a federal system would help revitalize the capitalist economy. Sun Yat-sen saw the similarities between China's vast land and the United States, but he ignored the

huge differences in natural conditions and population quality. However, under the prevailing culture of learning from Japan and Germany at that time, Sun Yat-sen's ideas also had their rationality and originality.

Secondly, it is the impact of the separation of powers in the United States. Sun Yat-sen was deeply influenced by Montesquieu and hoped that in China, he could also break free from the difficulties of semi colonial and semi feudal society through decentralization and solve the problem of how to establish a government. He even publicly proposed to implement decentralization in his speech on July 20, 1916. At the same time, Sun Yat-sen clearly recognized the missing parts in the separation of powers, and combined them with the unique parts of Chinese culture to supplement and improve himself.

However, due to his long-term study abroad and travel experience, he lacked a rational understanding and sufficient analysis of the overall Western world. At the same time, due to years of preparation for the armed struggle against the Qing Dynasty, he didn't have enough energy to think about how to build a republic that was suitable for China's national conditions. Most importantly, due to his years abroad, Sun Yat-sen didn't have a full understanding of the domestic situation and didn't have good communication with domestic comrades. The above three points also laid the groundwork for the later restoration of the imperial system by Yuan Shikai and the warlord separatist rule during the Beiyang government.

3. Separation of Powers

The five pockets of Chinese tunic suit correspond to the five powers of legislation, judiciary, governance, examination, and inspection, which originated from the "separation of five powers" proposed by Mr. Sun Yat-sen. However, the "separation of five powers" was not always Sun Yat-sen's personal creation. Its profound ideological connotation originated from the "separation of powers" in the US Constitution, coupled with two aspects of "impeachment and examination". Sun Yat-sen mentioned in his speech at the Chinese Nationalist Party Headquarters Conference in Shanghai in 1906 that the three powers of Britain and the United States "are to separate the executive, legislative, and judicial powers of the monarchy". "Now we advocate the five powers, which were originally referred to as the three powers, but the three powers attach the examination power to the administrative part and the impeachment power to the legislative part [4]. Moreover, Sun Yat-sen himself believed that the symbol of the final completion of the political revolution was the founding of China in accordance with the "Five Rights Constitution". In his own words, "Our party should take the Three Principles of the People as the principle and the Five Powers Constitution as the purpose, and combine these two articles to carry out revolution [5].

After the failure of the Opium War, more and more wise people realized that authoritarian rule had its inherent drawbacks. In the eyes of people at that time, the reason why the West is strong is not only because they have strong ships and cannons to conquer everything, but also because their creed of "equality between the monarch and the people" gradually gives citizens a sense of pride and responsibility as citizens in participating in political affairs. This not only enhances the scientificity and relevance of policies, but also enhances the cohesion of the country. The people no longer see politics as a matter of power, but rather participate in it by

example. These advantages attracted the attention of Mr. Sun Yat-sen, prompting him to hope to enhance public participation through republicanism and thus establish an efficient government to replace the backward and inefficient Qing government. After establishing such a government, in order to prevent corruption caused by excessive concentration of power, Sun Yat-sen utilized the principle of separation of powers in the United States and added the power of inspection and examination on the basis of the three powers of administrative, legislative, and judicial power, hoping to effectively balance and prevent political corruption.

But why Sun Yat-sen added the two powers of inspection and examination to the original three powers is the issue that this chapter will focus on. Sun Yat-sen clearly wrote in his "Revised New Chapter Essentials to the Court" that "The powers of this court are divided into three levels: one is the power of deliberation, one is the power of administration, and the other is the power of judgment. The overall power is concentrated among all the members of the court. [5] The embryonic form of separation of powers has emerged, further proving that its idea of separation of five powers originated from the separation of powers in Europe and America [6].

Why add the two rights of inspection and examination? The specific reasons are as follows.

On the one hand, it is because the examination power can compensate for the shortcomings of administrative power and improve the cultural level of officials. Sun Yat-sen once commented on the drawbacks of party politics and election methods in Western countries, saying, "Whenever there is a change of state chief, even small officials such as the logistics personnel being charge of diligent bell ringing are replaced." "There are many fools in the US Congress, which is enough to prove the drawbacks of elections. The above illustrates the importance of establishing the right to take exams. Like elections, background does not directly affect exams, and exams are clearly more reasonable in selecting talents. In elections, glib talkers always take the lead, while some talents who have real talents but lack eloquence are at a disadvantage. Sun Yat-sen realized that for China, which was in need of improvement, a down-to-earth and hardworking politician was more important than a politician who is full of empty talk and speak eloquently without doing anything. Furthermore, China has had a tradition of selecting officials through the imperial examination since ancient times. The examination is conducive to improving the cultural quality of officials and cultivating excellent officials with genuine talents and practical learning, making it a more effective selection system.

On the other hand, it is because the procuratorial power (sometimes referred to as impeachment power and supervisory power by Sun Yat-sen) shoulders the heavy responsibility of supervising the parliament and government. During his study abroad, Sun Yat-sen had noticed that the "judicial power to judge the people" was an independent power, but the "inspection power of judges and officials" did not exist as an independent power, which seemed very strange, as if deliberately emphasizing the privileged status of officials. If powers are not constrained and left like a runaway wild horse, it is not only prone to corruption, but also leads to significant decision-making mistakes and weak governance, and even becomes a breeding ground for autocracy and dictatorship. This not only hinders the establishment of a clean and efficient government, but also lacks guarantee for "People's sovereignty". Moreover, China has established procuratorial organizations since ancient times, although the

essence is to maintain monarchy and balance the contradiction between imperial power and prime minister power, it also provided a good idea for Sun Yat-sen. So, prosecutorial power is the last piece of the puzzle of the Constitution of Five Powers.

In general, the "Separation of five powers" in Sun Yat-sen's republican ideology is the integration of traditional Chinese examination and inspection powers into executive, legislative, and judicial powers. With the promulgation and implementation of the Five Power Constitution, a central government with clear powers, integrity, efficiency, and authority emerged, providing basic guarantees for the operation of the Republic of China.

4. Thought of Social Contract and Civil Rights

The core of modern capitalist ideology lies in people's sovereignty, and the core of people's sovereignty lies in social contracts. It is the choice of people to unite in order to overcome various obstacles that are not conducive to human survival in natural conditions, and to form a joint force that can overcome these obstacles, and to jointly establish national institutions and laws. Under this joint action, the government emerged, reflecting the "public will". Sovereignty lies in the hands of the people, who are the executors and judges. If the government violates the "public will", usurps sovereignty, and breaks contracts, the people have the right to overthrow it and establish a suitable government again. Although the people have relinquished their rights, they have retained the most fundamental rights, namely the right to life, freedom of speech, publication, and assembly, and the right of the people to resist tyranny. These three points have become the foundation of civil rights ideology.

The impact of social contracts and civil rights ideology on Sun Yat-sen has two aspects, which will be discussed separately below.

On the one hand, it is the impact on Sun Yat-sen's civil rights ideology. Sun Yat-sen's democratic ideology has been greatly influenced by the idea of social contracts. Under the influence of Rousseau's ideology, Sun Yat-sen further proposed revisions and supplements to his ideas. He said, "Rousseau was a person in Europe who advocated for extreme civil rights. Due to his ideas on civil rights, the French Revolution occurred. Rousseau's most famous work on civil rights throughout his life was 'Du Contrat Social'. The basis of neutrality theory is that the rights of the people are free and equal, and everyone has innate rights, but the people later gave up their innate rights. So based on this statement, it can be said that civil rights are innate. But according to the principles of evolution in history, civil rights are not innate, but created by the current situation and trends. Therefore, in the history of evolution, there is no such civil rights fact as Rousseau claimed, which is that Rousseau's remarks have no basis. During his long revolutionary career, Sun Yat-sen realized that there is no such thing as "natural human rights" in the world, and civil rights are "created by the current situation and trends". This is similar to Chairman Mao's later remarks on how to establish political power.

When the people handed over the cane of power to Yuan Shikai, Sun Yat-sen chose to accept the people's choices and voluntarily relinquished his power. But at the moment when Yuan Shikai's ambition to restore the imperial system was exposed, he firmly stood up and chose to represent the will of

the public to defend the republic, writing the heartfelt "Criticism of Yuan". An important part of the social contract ideology is the public will and the right of the people to oppose tyranny. In the latter half of Sun Yat-sen's revolutionary career, he vigorously fulfilled the oath he had made to the people at that time. By launching the movement to protect the country and the law, establishing the Huangpu Military Academy, and promoting the progress of the Great Revolution, he practiced his theory of sovereignty in the people and social contract, and complied with the will of the public. Secondly, he also exercised the right to resist tyranny conferred by natural law, which he didn't relinquish as a citizen. It can be considered that in the early stage, he was constructing his own republican ideal, while in the later stage, he was personally protecting his republican ideal. Throughout, he remained the Chinese who was pursuing his dream, and even though the dream was so illusory, he never thought of giving up.

5. Conclusion

After the failure of the Westernization Movement and the Hundred Day Reform Movement, many people with lofty ideals were discouraged, but the flames of the revolutionaries were blazing. Mr. Sun Yat-sen chose to wander through life because he could never let go of the struggling civilians of his homeland under the gunfire of foreign powers and the oppression of the landlord class. Although there were Yuan Shikai and Zhang Xun who rebelled against the mainstream and restored the imperial system, and major warlords engaged in conflicts over interests, the national system of the Republic of China and the republican spirit he advocated were deeply rooted in the bloodline of the land of China. He critically views Western culture and organically integrates Western thought with the traditional Chinese people-oriented ideology. He didn't place his hopes on the dying Qing Dynasty, but chose to leave his hometown alone to find a way to save the country. Most importantly, he never forgot or abandoned his ideals until the end. Despite countless failures and setbacks, he still didn't choose to give up. He is steadfast in patriotism and never fails to fulfill his original aspiration and mission. 24 years after his death, the Chinese people stood up in the forest of nations around the world. Now, the ideal republic he dreamed of has become a reality and will continue to be prosperous and strong. Today, we should not only see the progressiveness or backward and utopian nature of his thoughts at that time, but also see the patriotic heart behind his thoughts and the theme of the time of saving the nation from extinction.

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