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# THE FORMATION OF THE IDEOLOGY OF NATIONALISM PROPOSED BY SUN YAT-SEN

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## Abstract

Political principles in China, formed under traditional Chinese ideology, were in some ways opposed to the teachings of Confucianism. Sun Yat-sen, the father of the Chinese state, mainly sought to create a strong liberal political state within society, based on the formation of China's historical political culture, which is called "the reverse direction of totalitarianism", and is considered to have unique national values compared to other countries. China's cultural and political ideologies are based on the idea of loyalty to historical heritage and traditions, and it is necessary to promote nationalism and identity by preserving ideological and humanitarian principles from the influence of globalization. At the beginning of the 20th century, the influence of the Western modernization model of development entered, and from the end of the 20th century, the national path of development was revived and the system of national ideological values became popular. The Chinese have never claimed economic, political or intellectual equality. An individual's upward or downward mobility economically, politically, or academically was believed to be slowed or accelerated by the influence of his family. However, hard work and mobility were constantly noticeable.

**Keywords** Politics, ideology, political relations, culture, national values.

## INTRODUCTION

The last tenet of the nationalistic ideology proposed by Sun Yat-sen advocated the introduction of Western scientific experience. It is for this reason that the principle is partially revolutionary because its ideology is marked by a break with the past.

Sun Yat-sen The war of 1900 was the last manifestation of Chinese self-confidence. They realized that European and American civilizations were indeed far superior to ancient Chinese civilization [1.p.132].

Sun Yat-Sen saw the benefits of introducing Western science into Chinese life. This was

especially apparent to him as a doctor, who during his training would see how far the Chinese were from the West in matters of nutrition and hygiene. In his statements about the superiority of the West: "He asserts that the methods of foreign countries are far better than those of China in everything from weapons and beyond, in technology or daily human labour, in agriculture, industry, and commerce" [2.p.137].

These three political ideological principles - Chinese morality, ancient socio-political knowledge and Western practical science - were the foundation for the creation of a new ideology of the current Chinese society. Sun Yat-Sen never intended to destroy the entire traditional order. His

three principles were meant to be absorbed into the existing Chinese civilization, not to replace it. His energy was aimed at renewing and restoring the moral and political values of Chinese ideology by reinforcing the innovations of Western science.

Despite his emphasis on traditional Chinese ideology, his political principles were in some ways antithetical to Confucianism. In Confucianism, there is an attempt to establish a totalitarian system. Sun Yat-sen, on the other hand, mainly sought to create a strong liberal political state within society, his doctrine of the so-called "reverse direction of totalitarianism" allowed for the encouragement of any intellectual freedom rather than control. Sun China planned to introduce the idea of a "racial nation" to the Chinese, replacing the long-standing "us-them" concept.

### **The Main Findings and Results**

Sun Yat-sen proposes an entirely new theory of democracy for such a racial nation. The European word "democracy" can be used in two senses; first, about the suitability of individuals to their position in society; secondly, it is related to the distribution of political power in society. In the first sense, democracy is seen in giving the impression that a fair assessment of a person can mean equality or social position for his behaviour and services. Each of these ideas - unity, free movement, people's power - has been called the essence of democracy. Each of them can lead to the widespread spread of democracy in society. Since the collapse of the feudal system, the Chinese have had neither a racial aristocracy equal to that of the West nor a caste system like that of India or Japan [3.p.182].

The Chinese have never claimed economic, political or intellectual equality. An individual's upward or downward mobility economically, politically, or academically was believed to be slowed or accelerated by the influence of his family. However, hard work and mobility were constantly noticeable. This may be evidenced by the fact that the Chinese nation does not have aristocratic families equal to the great clans of Japan or European countries. Based on this situation, Sun Yat-sen saw that Chinese government control was not too much, but too little. He did not fight for

freedom but instead condemned the excesses of government. In governance, based on social organization, it seeks to create a democracy that serves the interests of the nation as a whole, rather than governance that favours the interests of individuals or groups. Since ancient times, China has aimed to implement equality, social justice, people's control and public service through people's participation.

Sun Yat-sen, realizing the need for political discourse, did not immediately turn to democracy as a necessary means of promoting it. He first decided to build a new Chinese dynasty. Only after concluding that the successors of the Ming Dynasty and the descendants of Confucius were unfit for the throne did he turn to republicanism and accept democracy [4.p.23].

Sun Yat-sen tried his best to associate his teachings with the teachings of the sages and to avoid presenting himself as an advocate of Western civilization. Therefore, there is nothing special in his quotations about Confucius and Mencius: "The government of Yao and Shun was monarchical, but democratic in practice, and therefore Confucius respected these people." He argued that democracy was considered by the sages to be an "immediately unrealizable ideal" and thus the realization of modern Chinese democracy was to achieve an ideal that was highly valued in the past. Its most convincing and essential feature was based on the concept of national freedom rather than personal freedom. He argued that the Chinese had not suffered under the Empire and had no historical reason to ask.

In China, the problem of personal freedom was very much. Sun Yat-sen believed in individual freedom, but individual freedom was under threat in China. National freedom was destroyed under foreign oppression and pressure. It promotes national freedom rather than individual freedom. The freedom of the individual must be sacrificed for the freedom of the nation. Without discipline there is no order; without command, the people will be weak and oppressed. The first step towards the restoration of China is the establishment of the League of Nations (民族-míngi), and the next step

is the restoration of civil rights (民权-Mínquán).

The restoration of these rights is carried out by democratic means, for Sun Yat-sen, the freedom of the nation and the power of the people were almost the same. If freedom was created for a nation, this freedom, properly exercised, could mean democracy. It is this close relationship between nationalism (民族ú-mín zú) and democracy (民权-mín quán), democracy formed within the three principles of the people can be seen as an expression of nationalism [5.p.299].

Sun Yat-sen's plans to elect officials set an example of how China's civil service can be linked to Western democracy and serve as a model for other governments. Sun Yat-sen believes that democracy is the main force of modernization. Thanks to Western education, he believed that certain ideological and political changes must accompany the economic and technological revolution.

China had to be not only a united and free nation but also a healthy and prosperous nation. The three principles are intended for this purpose, that is, to bring about the welfare of the people.

The principle of the welfare of the people is considered the most controversial, Sun Yat-sen announced his ideological doctrine, moving away from the old ideology, the new ideological principle is much improved.

Sun Yat-sen's only goal was the stability of the Chinese nation and its continuation as a social organization, as well as the moral and intellectual maturity of the people. Sun Yat-Sen recognizes this problem as the most important and one that requires an immediate solution. If the people did not exist, nationalism and democracy would have no effect.

Ancestors in ancient Chinese society consisted mainly of people who lived to eat and reproduce, worshiping their vowed ancestors and connecting with a common consciousness. Even though Sun Yat-Sen himself was a Christian, he did not ignore this situation. Emperor Tsai of the Ming Dynasty informs Tsung of the overthrow of the Manchus, and a few years later shows deep respect

for the spirit of that ancestor. Sun Yat-Sen could not ignore the importance of survival in the external situation his people faced. With his recognition of the importance of the material well-being of the people, he passes to the materialistic category. Sun Yat-Sen felt tortured by the poverty, economic backwardness, and slow development of his country.

The principle of the welfare of the people meant the survival of the nation, for nationalism in ideology was its awakening and democracy was its self-government. Sun Yat-Sen, who worked in his brother's shop from a young age and was familiar with the farming life of southern China, realized that he could not attack the injustice of the old economic system based on his knowledge and many years of contact with Chinese workers.

Chinese capitalism had not reached the stage of industrial capitalism before contact with the West. These relations were mainly carried out by the three old Chinese economic dominant landlords, officials and tenants. Over time, this process seriously undermined the country's economic situation and thus led to major problems.

Sun Yat-Sen believed that due to the economic tyranny of the Western countries, the Chinese have fallen into the lowest position on earth, and the Chinese have become more miserable than "slaves without a country" [6.p.133]. Sun Yat-sen's plans to limit and eliminate specific forms of discrimination are more clearly articulated in his national economic recovery programs. "Our people understand that it is a national shame to be a semi-colony, but our situation is even worse, our country is a sub-colony because it is a colony of all the great powers, and it is not just subject to one of them, we are in a lower position than a simple colony like Korea and Vietnam" [7]. What are the positive consequences of the principle of people's well-being in the ideology of nationalism? First, people's well-being is the way to lead nationalist democracy to a high position among the people. It can be achieved with the material power of the Chinese, and on this basis, they can call to fight against the aggressors. Second, the guarantee of people's well-being means getting rich. China's main problem is

primarily related to the fight against poverty. Thirdly, this principle was also seen as a doctrine of economic justice to enrich the nation. If a country wants to develop economically, it can achieve it only based on proper distribution of property among its citizens. If the wealth of the country is not properly distributed, the goal of prosperity will not be achieved.

Sun Yat-sen was supposed to modernize China in socio-political ideology and simultaneously enrich the country's goods and services economy in practice. In the Western world, industrialization campaigns are commonplace, but in China it was a very new phenomenon. Sun Yat-sen did not consider industrialization as a necessary act, he saw it as a means of increasing the material well-being of the Chinese people.

China realized the need for modernization and was forced to introduce Western materialist ideas into the ideology of nationalism theory. The principle of public welfare is the first step towards Western civilization, the announcement of the industrial revolution. Sun Yat-Sen develops a modern production scheme. The path that China wanted to take was not the path of modernization with reasons that hindered the progress of industrialization, China did not rush forward but deliberately chose the fastest and easiest way to industrialize.

After Sun Yat-sen's death, the "Three Peoples Principle" was applied to the benefit of various parties and interest groups, and their interpretations may have differed significantly from the original ideas. These principles were later adopted by the Kuomintang under Chiang Kai-shek, who supplemented the principle of "welfare of the people" by adding two more principles, education and recreation, and also opposed the association of this principle with communism or socialism [8].

## CONCLUSION

Ideological political principles were used by the

Communist Party of China under Mao Zedong, as well as by Wang Jingwei's collaborationist government. The Kuomintang and the CCP had almost the same understanding of the principle of nationalism, but they had different concepts of democracy and people's welfare, which were viewed from the perspective of Western social democracy and the perspective of Marxism and communism. The Japanese government of Wang Jingwei interpreted nationalism as cooperation with the Empire of Japan in the development of Asia as a whole, not China's interests.

Foreign religions never rose above traditional Confucianism, which was the main ruler of the entire life of Chinese society. But that soon changed when the Kuomintang was replaced by the Communist Party of China under Mao Zedong.

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