networks

There's More Online!

- IMAGE Chinese Emperor Henry Pu Yi at Age Three
- IMAGE Chinese Men Voluntarily Cut Their Pigtails
- IMAGE New Market in Hong Kong
- IMAGE The Revolution of 1911
- INTERACTIVE SELF-CHECK QUIZ
- PRIMARY SOURCE Sun Yat-sen
- PRIMARY SOURCE Yuan Shigai
- VIDEO Revolution in China

LESSON 2
Revolution in China

ESSENTIAL QUESTIONS

- *How can new ideas accelerate economic and political change?*
- *How do cultures influence each other?*

IT MATTERS BECAUSE

After the Boxer Rebellion failed, China made desperate reform efforts. However, when Empress Dowager Ci Xi died in 1908, the Qing dynasty was near collapse. China slipped into revolution and civil war.

Reading HELPDESK

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Academic Vocabulary

- **phase**
- **motive**

Content Vocabulary

- **provincial**
- **commodities**

TAKING NOTES:

Key Ideas and Details

Comparing and Contrasting Use the graphic organizer to compare and contrast the reforms of Empress Dowager Ci Xi with those proposed by Sun Yat-sen.

Empress Dowager Ci Xi	Sun Yat-sen

The Fall of the Qing

GUIDING QUESTION *What led to the fall of the Qing dynasty?*

After the Boxer Rebellion, the Qing dynasty in China tried desperately to reform itself. Ci Xi, who had long resisted suggestions from her advisers for change, now embraced a number of reforms.

A new education system based on the Western model was adopted, and the civil service examination system was dropped. In 1909 legislative assemblies were formed at the **provincial**, or local, level. Elections for a national assembly were held in 1910.

The emerging new elite, composed of merchants, professionals, and reform-minded gentry, soon became impatient with the slow pace of political change. They were angry when they discovered that the new assemblies were not allowed to pass laws but could only give advice to the ruler. Moreover, the recent reforms had done nothing for the peasants, artisans, and miners, whose living conditions were getting worse as taxes increased. Unrest grew in the countryside as the dynasty continued to ignore deep-seated resentments.

The Rise of Sun Yat-sen

The first signs of revolution appeared during the 1890s when the young radical Sun Yat-sen formed the Revive China Society.

Sun Yat-sen believed that the Qing dynasty was in a state of decay and could no longer govern the country. Unless the Chinese were united under a strong government, they would remain at the mercy of other countries. Although Sun believed that China should follow the pattern of Western countries, he also knew that the Chinese people were hardly ready for democracy.

PHOTO: (l to r)Stringer/Hulton Archive/Getty Images, Keystone-France/Gamma-Keystone /Getty Images, The Granger Collection, NYC, All rights reserved, Bettmann/CORBIS, ©Werner Forman/CORBIS.

Sun instead developed a three-stage reform process. The first stage would be a military takeover. In the second stage, a transitional **phase**, Sun's own revolutionary party would prepare the people for democratic rule. The final stage called for establishment of a constitutional democracy.

At a convention in Tokyo in 1905, Sun united members of radical groups from across China and formed the Revolutionary Alliance, which eventually became the Nationalist Party. In presenting his program, Sun Yat-sen called for the following changes:

provincial local; of or relating to a province

phase a part in the development cycle

PRIMARY SOURCE

"Establish the Republic: Now our revolution is based on equality, in order to establish a republican government. All our people are equal and all enjoy political rights.... Equalize land ownership: The good fortune of civilization is to be shared equally by all the people of the nation.... Its [the land's] present price shall be received by the owner ... after the revolution [it] shall belong to the state."

—quoted in *Sources of Chinese Tradition*, 1960

Sun's new organization advocated his Three People's Principles, which promoted nationalism, democracy, and the right for people to pursue their own livelihoods. Although the new organization was small, it beefited from the rising discontent generated by the Qing dynasty's failure to improve conditions in China.

The Revolution of 1911

The Qing dynasty was near its end. In 1908, Empress Dowager Ci Xi died. Her nephew Guang Xu, a prisoner in the palace, died one day before his aunt. The throne was now occupied by China's "last emperor," the infant Henry Pu Yi.

PHOTO: (l)Bettmann/CORBIS, (r)Keystone-France/Gamma-Keystone/Getty Images

ANALYZING PRIMARY SOURCES

CCSS

The End of the Qing Dynasty

As the Qing Dynasty was coming to an end, Sun Yat-sen and Yuan Shigai communicated via telegrams about who would assume the presidency of a new China. Even though he was a general in the Qing dynasty, Yuan Shigai became president of the new Chinese republic in 1911.

"I beg to call the attention of Premier Yüan in Peking to the fact that when I reached Shanghai two days ago my comrades entrusted me with the responsibility of organizing a provisional government.... Although I have accepted this position for the time being, it is actually waiting for you, and my offer will eventually be made clear to the world. I hope that you will decide to accept this offer."

—telegram from Sun Yat-sen to Yuan Shigai, January 1, 1911, quoted in *The Political History of China, 1840–1928*

"I have received your telegram of the first. The choice between monarchism and republicanism in the political system is to be decided by public opinion and there is no way to predict what the decision will be. I dare not participate in the provisional government. You have been kind to offer me such great honor, but I am sorry to say that I dare not accept it; I hope I shall be excused from doing so."

—telegram from Yuan Shigai to Sun Yat-sen, January 2, 1911, quoted in *The Political History of China, 1840–1928*

DBQ Analyzing Historical Documents

1. ***Paraphrasing*** Summarize the excerpt from Sun Yat-sen's telegram to Yuan Shigai in your own words.
2. ***Making Inferences*** Why do you think Yuan Shigai initially declined Sun Yat-sen's offer?

Thinking Like a HISTORIAN

Classification and Revolutions

Historians look for general characteristics and particular patterns to classify events. Political revolutions are important phenomena that historians analyze. For example, a historian might classify one event as a revolution while another as an uprising. The author of this textbook notes that "the events of 1911 were less a revolution than a collapse of the old order." In other words, the revolution of 1911 was not really a revolution. Think about other revolutions you have learned about in your textbook and why this might be so.

In October 1911, followers of Sun Yat-sen launched an uprising in central China. At the time, Sun was traveling in the United States. Thus, the revolt had no leader, but the government was too weak to react. The Qing dynasty collapsed, opening the way for new political forces.

Sun's party had neither the military nor the political strength to form a new government. The party was forced to turn to a member of the old order, General Yuan Shigai (YOO • AHN SHUR • GIE), who controlled the army.

Yuan was a prominent figure in military circles. He had been placed in charge of the imperial army sent to suppress the rebellion. However, he abandoned the government and negotiated with members of Sun Yat-sen's party. General Yuan agreed to serve as president of a new Chinese republic and to allow the election of a legislature. Sun arrived in China in January 1912, after reading about the revolution in a Denver, Colorado newspaper.

In the eyes of Sun Yat-sen's party, the events of 1911 were a glorious revolution that ended 2,000 years of imperial rule. However, the 1911 uprising was hardly a revolution. It produced no new political or social order. Sun Yat-sen and his followers still had much to accomplish.

The Revolutionary Alliance was supported mainly by an emerging urban middle class, and its program was based largely on Western liberal democratic principles. However, the urban middle class in China was too small to support a new political order. Most of the Chinese people still lived on the land, and few peasants supported Sun Yat-sen's party. In effect, then, the events of 1911 were less a revolution than a collapse of the old order.

An Era of Civil War

After the collapse of the Qing dynasty, the military took over. Sun Yat-sen and his colleagues had accepted General Yuan Shigai as president of the new Chinese republic in 1911 because they lacked the military force to compete with his control over the army. Many feared that if the revolt lapsed into chaos, the Western powers would intervene. If that happened, the last shreds of Chinese independence would be lost. However, even the general's new allies distrusted his **motives**.

motive a reason to take action

Yuan understood little of the new ideas sweeping into China from the West. He ruled in a traditional manner and even tried to set up a new imperial dynasty. The reformers hated Yuan for using murder and terror to destroy the new democratic institutions. The traditionalists hated Yuan for being disloyal to the dynasty he had served.

Yuan's dictatorial efforts rapidly led to clashes with Sun's party, now renamed the *Guomindang*, or Nationalist Party. When Yuan dissolved the new parliament, the Nationalists launched a rebellion. The rebellion failed, and Sun Yat-sen fled to Japan.

Yuan was strong enough to brush off the challenge from the revolutionary forces, but he could not turn back history. He died in 1916 and was succeeded by one of his officers. Over the next several years, China slipped into civil war as the power of the central government disintegrated and military warlords seized power in the provinces. Their soldiers caused massive destruction throughout China.

READING PROGRESS CHECK

Explaining Why did rebellions occur in China after Yuan Shigai became president of the new republic in 1911?

Cultural Changes

GUIDING QUESTION *How did Western influences change Chinese society and culture?*

Western influences forced the Chinese to adapt to new ways of thinking and living. Early twentieth-century Chinese culture reflected the struggle between Confucian social ideas and those of the West.

Society in Transition

When European traders began to move into China in greater numbers in the mid-1800s, Chinese society was in a state of transition. The growth of industry and trade was especially noticeable in the cities, where a national market for **commodities** such as oil, copper, salt, and tea had appeared.

The Chinese economy had never been more productive. Faster and more reliable transportation and a better system of money and banking had begun to create the foundation for a money economy. Foreign investments in China grew rapidly, and the money went into modernizing the Chinese economy. New crops brought in from abroad increased food production and encouraged population growth.

The coming of Westerners to China affected the Chinese economy in three ways. Westerners introduced modern means of transportation and communications, created an export market, and integrated the Chinese market into the nineteenth-century world economy.

To some, these changes were beneficial. Shaking China out of its old ways quickened a process of change that had already begun. Western influences forced the Chinese to adopt new ways of thinking and acting, and Western ideas stimulated the desire to modernize. Westerners also provided something else to the Chinese. They gave them a model, funds, and the technical knowledge to modernize.

At the same time, China paid a heavy price for the new ways. Imperialism imposed a state of dependence on China, and many Chinese were exploited. Imperialism condemned the country to a condition of underdevelopment. Its local industry was largely destroyed. Also, many of the profits in the new economy went to foreign countries rather than back into the Chinese economy.

During the first quarter of the twentieth century, the pace of change in China quickened even more. After World War I, which temporarily drew foreign investment out of the country, Chinese businesspeople began to develop new ventures. Shanghai became the bastion of the new bourgeoisie. People lived in Shanghai at the same rhythm they lived in other modern cities. Wuhan, Tianjin, and Guangzhou also became major industrial and commercial centers with a growing middle class and an industrial working class.

In 1800 daily life in China was the same as it had been for centuries. Most Chinese were farmers, living in millions of villages near rice fields and on hillsides throughout the countryside. A farmer's life was governed by the harvest cycle, village custom, and family ritual. A few men were educated in the Confucian classics. Women stayed at home or in the fields.

▲ As part of the changes to the Chinese economy, trade increased between China and the West, as shown in this circa 1900 photograph of the New Market in Hong Kong.

▶ CRITICAL THINKING

Analyzing Visuals How does this image show the mixture of Chinese and Western influence in Chinese society?

commodities agricultural, mined, and mass-produced marketable goods

PHOTO: The Granger Collection, NYC. All rights reserved

Analyzing Primary Sources

Ba Jin on writing

Ba Jin once described his compulsion to express himself:

"Before my eyes are many miserable scenes, the suffering of others and myself forces my hands to move. I become a machine for writing."

—Ba Jin, *China Daily*

DBQ ***DRAWING CONCLUSIONS***

What do you think motivated Ba Jin to write?

All children were expected to obey their parents, and wives were expected to submit to the wishes of their husbands.

A visitor to China 125 years later would have seen a different society, although it would still have been recognizably Chinese. The changes were most striking in the cities, among the urban middle class. Here the educated and wealthy had been visibly affected by the growing Western cultural presence. Confucian social ideas were declining rapidly in influence.

Culture in Transition

Nowhere in China was the struggle between old and new more visible than in the culture. Radical reformers wanted to eliminate traditional culture, condemning it as an instrument of oppression. They were interested in creating a new China that would be respected by the modern world.

The first changes in traditional culture came in the late nineteenth century. Intellectuals began to introduce Western books, art, and ideas to China. Soon, China was flooded by Western culture as intellectuals called for a new culture based on that of the modern West.

Western literature and art became popular in China, especially among the urban middle class. Traditional culture, however, remained popular, especially in rural areas. Most creative artists followed foreign trends, while traditionalists held on to Chinese culture.

Literature in particular was influenced by foreign ideas. Western novels and short stories began to attract a larger audience. Although most Chinese novels written after World War I dealt with Chinese subjects, they reflected the Western tendency toward a realistic portrayal of society. Often, they dealt with the new Westernized middle class. Most of China's modern authors showed a clear contempt for the past.

Mao Dun became known as one of China's best modern novelists. *Midnight*, Dun's most popular work, was also published in French and English. A naturalistic novel, *Midnight* described the changing customs of Shanghai's urban elites.

Ba Jin, the author of numerous novels and short stories, was one of China's foremost writers of the twentieth century. Born in 1904, Ba Jin was well attuned to the rigors and expected obedience of Chinese family life. In his trilogy, *Family, Spring*, and *Autumn*, he describes the disintegration of traditional Confucian ways as the younger members of a large family attempt to break away from their elders.

READING PROGRESS CHECK

Identifying How did education reforms during the late Qing dynasty contribute to intellectual and cultural innovations following the revolution?

LESSON 2 REVIEW

Reviewing Vocabulary

1. ***Making Generalizations*** Write a paragraph in which you define the term *commodities* and discuss the impact of domestic and international trade on China in the late nineteenth and early twentieth century.

Using Your Notes

2. ***Comparing and Contrasting*** Use your notes to write a paragraph comparing the reforms undertaken by Ci Xi toward the end of her reign with those proposed by Sun Yat-sen.

Answering the Guiding Questions

3. ***Identifying Cause and Effect*** What led to the fall of the Qing dynasty?

4. ***Making Connections*** How did Western influences change Chinese society and culture?

Writing Activity

5. **INFORMATIVE/EXPLANATORY** In what ways did Sun Yat-sen and the intellectuals and writers who succeeded him embrace Western ideas? How did they adapt these ideas to the Chinese context?