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POLITICAL IDEOLOGICAL PRINCIPLES PROPOSED BY SUN **YAT-SEN**

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ABSTRACT

Based on the formation of China's historical political culture, it is considered that it has 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. For millennia, the Chinese nation has gone through periods of rejection of social traditions and modernity and acceptance as a necessary condition for the nation's development.

At the beginning of the 20th century, the influence of the Western model of development and the model of modernization entered, but from the end of the 20th century, the national path of development was revived and the system of national ideological values became popular.

KEYWORDS

Ideology, ideology politics, political relations, culture, national values.

Introduction

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In the 60s and 90s of the 19th century, traditional (feudal) forms of handicrafts in cities and villages in China began to disappear gradually, and due to foreign oppression, China was transformed from a hegemonic state into a semi-colony. This angered the Chinese patriots and the great Han nationalists. For the problems that have arisen, Chinese society increasingly blames the leaders who are in power and has allowed Western invaders to embarrass the empire. European political ideas entered the country and began to affect political balance in addition to changing the ideological consciousness of the local nation.

There was also a growing number of people interested in the various ideas of Western ideologies, the most prominent of which was associated with the name of Sun Yat-sen. He was born on November 12, 1866, in Xiangshan, Guangdong Province, into an ordinary worker's family. His father was a local farmer. Sun Yat-sen was brought up traditionally in the spirit of the Chinese nation from his youth. At the age of 13, he moved to live with his older brother, who at that time had become a successful businessman in Hawaii, where he received a western education and became fluent in English [1.p.13]. His political consciousness was influenced from an early age

by three factors: the problems of the peasantry, the educational disparity between China and the West, and the great shock of watching the Taiping Rebellion unfold.

Sun Yat-sen, in his deep reflection, says that he realized that the source of great changes in Europe is not only in wealth and power, strong ships, weapons and strong fortresses but also in the rational use of human talents and natural resources. One reason for China's backwardness was the lack of talented people. Therefore, it should attract foreign experts to help China.

The Main Findings and Results

Later, Sun Yat-sen travelled to Honolulu, where he founded the Chinese Renaissance Union, a political organization joined by about 20 like-minded Chinese from Hawaii Guangdong. After China's defeat in the war with Japan, Sun Yat-sen decided that the incompetent Manchurian government must be overthrown by revolutionary means. The founding document of the "Chinese Renaissance Union" on November 24, 1894, did not state such an intention. According to Kuriltoy, China has long been a weak state [2.p.269]; the high officials of the state were weak and arrogant, and those in the lower strata

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were uneducated. China, which has a huge, rich land with a population of almost a few hundred million people, has weakened because of its incompetent government. Foreign powers bet on China's rich mineral resources. For this reason, those concerned about China's future tried to save the country from collapse by protesting. The "Chinese Renaissance Union" was founded as its implementing force.

In the organization's charter, it was noted that it was created to restore China and preserve its national character. The purpose of the structure was the fact that China has been oppressed by foreign invaders for a long time, and the country's position in the world is deteriorating day by day. Consequently, such a structure, composed of local patriots both inside the country and abroad, has become a body that expresses the will of the people and supports national traditions. In January 1895, Sun Yat-sen returned from Hawaii to Hong Kong, where he established another headquarters organization. The Hong Kong Treaty of February 21, 1895, was almost identical to the original Hawaiian version. At the same time, additional concerns were expressed over corruption and bribery among officials, enslavement of people,

hooliganism being widespread, and comments about starving people [3.p.113]. To spread information about the organization, they published their ideas in newspapers and thus aimed to enlighten the people, establish schools to educate the younger generation and plan and implement construction projects to improve people's lives. The main goal is to ensure national spirituality and peace. In 1895. when revolutionary ideas failed, Sun Yat-sen was forced to go to Macao, then to Hong Kong and then to Kobe, Japan. To raise funds for his ideas, Sun travelled to the Philippines and then to the United States, where he gained a reputation as a "revolutionary leader".

Sun Yat-sen only accepted the title of "Revolutionary Leader" in 1895 when he saw an article about him in the Kobe newspaper he read in Japan. At that time, the Japanese used the term "homin" for the idea of the Western revolution [4.p.48].

According to Sun Yat-sen, the idea of implementing democracy and socialism in China did not begin to form at that time. His ideas for a complete social revolution in China were not formed until October 1896, when he was invited by his friend Dr. James Kentley to visit England.

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When Sun Yat-sen lived in London in 1896 to 1897, he began to formulate his famous "Three People Principles: Nationalism, People's Power, and People's Welfare." His experience in England shows that European governments, despite their power and wealth, cannot make the people happy.

The purpose of Sun Yat-sen's "Three Principles" was to ensure a happy life for the Chinese people. During his life in London, he saw how miserable the poor people were, and in his writings, he sympathized with the socialist movement. However, for fear of alienating the social circles that supported him, he did not do this in England, Sun wanted to achieve a nationalist, democratic and socialist revolution in China in one move.

Sun Yat-sen believed that China was oppressed ethnically, politically and economically. From an ethnic point of view, he predicted that the past few centuries had seen an overpopulation of the white race, which, if not balanced, could lead to the extinction of the Chinese in the future. From a political point of view, he observes that China will be at the mercy of any nation that decides to attack, if it is not feasible, only because some conflict has arisen

between the forces. China itself has resisted them with its strength.

Foreigners in nineteenth-century China were more likely to win when they used force with local villagers, families, or clans. When they negotiated with the government, they almost always succeeded in instilling their goals by intimidating it. For example, we see that the British had no difficulty in getting auxiliaries from Guangdong to fight against the imperial government in Peking in 1860, and to act alongside the British troops, the Chinese are known to have served their foreign enemies as vassals for military purposes at various times. Brief historical information can be understood that the ideas of nationalism and nationalism are needed in China [5]. It is in this way that forces Sun Yat-sen to formulate the principle of nationalism.

Similarities can be found in Sun Yatsen's political and ideological ideas that have been formed from history. It is emphasized that the principles of humanity in the Confucian teachings are connected with the closest existing ties of kinship, continuity, and kinship [6.p.323]. In Sun Yat-sen's interpretation of the concept of nationality, these existing principles can replace "humanity". For Sun Yat-sen, the term

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nationalism was the key to the success of the above two comparisons.

Western communists believed that the role of class struggle was important in every aspect of life. After meeting with Communist political ideologues, Sun Yat-sen was ready to use the term class struggle for Chinese nationalism. He thought about China, its defence and the need to strengthen the borders, and he was ready to sacrifice everything to achieve success in this way. The Chinese social system could only be preserved by the principle of nationalism so that it would not disappear no matter what. According to Chinese philosophers, social organizations are the highest level of civilization and humanity. Sun Yat-sen saw nationalism as the key to the survival of the Chinese people in a mutually exclusive world of hostile cultures. Democracy and social welfare were essential to the stability and influence of this ideology, and the preservation of the Chinese race was always its primary desire.

To revive China, Sun Yat-sen advocates the need to create a new nationalistic ideology. He proposes three political-ideological principles for China's resurgence, which aims to make China a Great Power once again. These principles are: first, a return to the ancient moral values of China; second, a return to ancient knowledge in China; thirdly, it was in accepting the achievements of Western science [7.p.48].

Sun Yat-sen believed that the application of moral systems and social wisdom in ancient times did not in itself allow him to be considered imitative, as distinct from those in the West. His devotion to Confucianism was so strong that Richard Wilhelm, a German sinologist, wrote about him: "Sun Yat-sen's greatness is that he found a bridge between the basic principles of Confucianism and modern demands, and shared a middle ground that could be relevant to all mankind. Sun Yat-sen, the most noble of all human revolutionaries, came to him from the Confucian heritage. Consequently, his political ideology acts as a bridge between the past and the present. If this bridge is properly used, China will rise again" [8.p.9].

One of Sun Yat-sen's followers, Tai Tsitao, noted: "Sun Yat-sen was the only one among all the revolutionaries who were not against Confucius, and he said that his ideas were derived from Confucian ideas" [9.p.76]. There was no need to doubt ideological renewal based on Sun Yat-sen's demand for a return to traditional morality, as he expressed his views in a lecture on

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nationalism: "If we want to restore our nation to its former state, we must first restore our ancient morality in addition to uniting all of us in a national ideology. necessary, we hope that during this process our nation will regain its previous position" [10.p.478].

What are the main parts of ancient morality, the first is loyalty and decent filial piety, the second is humanity and kindness, the third is trust and justice, and the fourth is peace. But these four elements are manifestations of humanity, to which must be added aspects such as knowledge, courage and sincerity. Sun Yat-sen also expresses various other qualities, emphasizing their priority in traditional society and the necessity of building a modern country.

In the field of politics, two of the most important traditional parts of Sun Yat-sen's nationalistic ideology should be noted: the first is the doctrine of Wang Dao, and the second is the ideological interpretation of history.

Wang Dao (王道) - "the way of the emperors" or "the way of the law" - the way of hegemony and power. In traditional ideology, this doctrine represents the emperor's rule in harmony with nature without violating the

established norms. Sun Yat-sen's teachings incorporate several of the tenets of this doctrine. First, the racially formed group of people is formed according to "Wang-dao". A group formed by force is considered a state and is organized as "Ba-dao". The Chinese empire was formed according to Wang-dao, and the British according to Ba-dao. The first is the natural formation of a class of race, the second is the formation through military action against the natural order. "Wangdao" is seen in the relations between China and its ruling powers, which were friendly and in sharp contrast to the relations practised by Europeans in Asia [11.p.78].

From an economic point of view, according to Sun Yat-sen, development is promoted not by increasing the means of production, but by studying consumption. The differences between Sun Yat-sen and Western Marxist thinkers are that the lineage of political-ideological relations in the cave leads to the mainstream of Western philosophy, while the political ideologies Sun Yatsen proposed trace back to Confucianism. Sun Yat-sen's ideology could not be based on anything other than the socio-ethical principles contained in Confucian theory. The social interpretation of history is shown to be related not only to

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economic issues but also to the system of ancient Chinese moral principles.

Tai Tsitao, who most clearly showed the connection between Confucianism and KunYatsenism, states that for Sun Yat-sen humanity (仁rén) played a key role in his ideology [12.p.127]. Tai Tsitao believes that the development of man as a social being is the key to history. The role of ancient moral ideas is very important in Sun Yatsen's ideology. Sun Yat-sen believed that the restoration of the greatness of the Chinese people should be based on the ancient Chinese moral system, Chinese nationalism is superior to any other moral system known to the world. Second, he believed that the application of old principles in practical politics as well as in national ideology would have a positive effect on the emergence of a strong China. Third, his ideas come from Wang-Dao, a natural path that has been formed since ancient times. It is said that he used the doctrine of humanism, which was already used in Confucianism and was the foundation of his teaching.

Conclusion

His idea of nationalism also includes a return Chinese knowledge and to ancient the introduction of Western experience. Sun Yatsen's principle of returning to ancient Chinese knowledge can be divided into three parts. First, he praised ancient China's excellence in the social sciences but clearly emphasized the need for Western knowledge in the applied sciences. Second, it emphasizes the many practical achievements, superiority and excellence of ancient Chinese knowledge. Thirdly, special attention to the development of human talent refers to the population's ability to work in material sciences.

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