Dr. Sun Yat-sen’s Doctrine and Impact on the Modern World

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***Introduction***

Dr. Sun Yat-sen (1), the founder of the Republic of China, has been portrayed in several different lights; those being a successful revolutionary, a philosopher and a statesmen. Now that 100 years have passed since his revolution (2), his revolutionary idea about the three principles of the people, “San min chu-i,” has had a great impact on China and the modern world. These principles are Min Tzu (nationalism), Min Ch’uan (democracy), and Min Sheng (people’s welfare). In this light, maybe we can consider him to be a futuristic leader. The purpose of this paper is to discuss his doctrine and demonstrate how his revolutionary ideology impacted the practices of countries in the 21st Century.

Revolution is total change in a society by way of violence. Total change includes change in the following areas—social, economic, political, cultural, and intellectual (3). This kind of change is drastic and great in speed and scope. The most important ingredient of a revolution is violence. In revolution, change does not occur by peaceful means. Based on the given criteria of a revolution, successful revolutions are rare in history. Well-known revolutions are the French Revolution and the Russian Revolution. Uniquely, China had two revolutions in the 20th Century. This paper will focus on Dr. Sun Yat-sen’s 1911 Revolution, which overthrew the last dynasty, the Manchurian Ch’ing Dynasty, and established the Republic of China.

Based on theory, a successful revolution should have the following elements: a revolutionary idea, charismatic leaders, and a general mass of people. A revolutionary idea should provide hope and aspiration for the people. Such hope motivates them to join the conspiracy against the government, despite the significant risk involved. Many times people end up putting their lives on the line for these movements. Charismatic leaders then inspire the people to follow and participate in the revolutionary movement. Lastly, a large discontented mass must come together against the establishment. In 1911, Dr. Sun Yat-sen provided two of the three elements. He was not only an eloquent communicator, but he also had a revolutionary idea that excited the Chinese to rise up and overthrow the Manchurian Ch’ing Dynasty. The discontented mass was already there.

The great 1911 Revolution is history now. Only historians pay significant intention to the things of the past. A great thinker should break the limits of time and place and establish timeless ideas that can be used forever. Consider Gandhi and his famous principles of non-violence. Through non-violence, he was able to gain independence for India from the colonial hold of Great Britain. Even though Gandhi has since left this world, his ideas about non-violence have greatly impacted movements like Martin Luther King Jr.’s fight for equal rights and Nelson Mandela’s peaceful movement to end apartheid in South Africa. Gandhi’s name may not have been immediately recognized in these great movements, but his ideas continue to live on through movements such as MLK’s and Mandela’s. Dr. Sun is one of these great thinkers.

***Dr. Sun Yat-sen’s San-Min Chu-I ( The Three Principles of the People)***

Dr. Sun Yat-sen’s revolutionary doctrine, San min-chu-i (The Three Principles of the People), was a program designed by Sun for the salvation of China (4).

The first principle is Min-tzu chu-i: Nationalism.

 It would be an exaggeration to say that the word “nationalism” is never used twice without some change in meaning. But we must agree that its meaning is highly elusive. To Hans Kohn, nationalism is “first and foremost a state of mind, an act of consciousness…the individual’s identification of himself with the ‘we group’ to which he gives supreme loyalty” (5). Carlton J.H. Hayes sees nationalism as “a fusion of patriotism with a consciousness of nationality or (closely related dialects) and…a community of historical traditions”(6). Students of nationalism approach the problem of definition from different points of view.

Nevertheless, there is considerable agreement among the scholars that the word “nationalism” refers to a strong feeling among a group of people who form a distinct cultural or political unit. This description of nationalism was not what Sun experienced and witnessed during his time in China. Sun was born into and lived in a country which was ruled by a foreign government, the Manchu, which was officially titled the Ch’ing Dynasty. The Chinese were subjected to servitude. Furthermore, this foreign government was so corrupted and incompetent that it became the target and victim of imperialistic forces. Consequently, this strong feeling among a group of people to form a distinct cultural/political unit was simply nonexistent for the Chinese people under Manchu rule. For Sun, the first step to save China was to establish this nationalistic feeling, and this became his first revolutionary principle.

After WWII, many of the former colonial territories that subscribed to the slogan of “self-determination” and fought against their colonial “masters,” had gained independence in the name of nationalism. However, these territories only had to fight one enemy. Conversely, Sun and his supporters faced two powerful enemies: the foreign Manchu government and the colonial intruders. At that time, Sun had to decide which enemy he would confront first. He decided, after several failed attempts to persuade the Manchu government to reform, that the only option was revolution. As I indicated before, a successful revolution depends on a sound revolutionary idea and leadership; Dr. Sun Yat-sen provided both in this case.

To understand Sun’s theory on nationalism, we have to understand the historical conditions of China at that time. Keep this in mind. The Manchu government had ruled China for close to 400 years. During this extensive period, the Chinese had lost their self-confidence and cultural heritage. In order to win the revolution, Sun had to create a new sense of identity among the Chinese. Moreover, overthrowing the Ch’ing Dynasty had become the driving force in Sun’s revolutionary movement. Based on demographics, the Han Chinese were the overwhelming majority. Accordingly, Sun’s use of an “anti-foreign rule” sentiment was a wise choice.

There was another reason why Sun stressed nationalism so vigorously, and it had to with the Confucian teaching in China. Under Confucianism, the Chinese emphasize family and kinship, which has often meant that they give their loyalty only to their family and kin. This narrow mentality prompted foreign observers to say that the “Chinese were like a sheet of loose sand.”(7). Sun strongly believed that to save China, the Chinese must transform their spirit of individual sacrifice for family welfare into a spirit of sacrifice for the welfare of nation as a whole. As we can see now, Sun, against this background, fashioned his nationalism.

Sun not only wanted to drive out the Manchu government; he also wanted to establish a strong, united, and modern China. With this in mind, Sun believed that China would become a modern state with national identification. If the Chinese could be made to understand the importance of nationalism, they would be united as a solid rock behind their government in the fight for justice and equality. The essence of nationalism is the devoted, disciplined, voluntary collaboration of all Chinese in a national enterprise.

Sun’s nationalism did not stop at building strong national identification among the Chinese. Remember that he had another enemy to deal with during that time. Due to the corrupt Manchu Dynasty, China was repeatedly defeated and humiliated by the colonial powers. Each defeat resulted in an unequal treaty being forced on China. According to Sun, the former colonial territories usually had just one colonial “master.” In the case of China, however, there were many such masters. Consequently, Sun felt that China was worse off than the other colonial territories. With this conviction, the second phase of his nationalism was to unite the Chinese to fight against imperialism and demand equality.

A unique aspect of Sun’s nationalism should be stressed here. Due to his Confucian background, he believed in a broad universal application of nationalism rather than in a self-centered nationalism. In his speeches, he pointed out that once China had gained its self-determination, and had risen to the rank of a major power, it would be its duty to revive the foreign policy tradition of Confucian China---helping the weak and curbing the strong. (8)

 The second principle of San min chu-i is Min-ch’uan chu-i----Democracy.

Sun’s revolutionary ideas were well structured and logically linked. He felt that in order to save China, the Chinese must first unite to overthrow the foreign Manchu government. The second phase of his nationalism is to fight for equality with other powers. China was not capable of fighting imperialists unless it became strong and powerful. Sun agreed with many Chinese scholars of his time that one of the key factors why the West became so powerful and China so weak was that the West practiced democracy. China was defeated not only by western supremacy in science but also by it own lack of democracy.(9) He explained that China should accept democracy, since a nation controlled by an emperor is less powerful than one supported by popular sovereignty. Popular sovereignty not only will produce strong government but also provide legitimacy. Based on this line of reasoning, Sun’s second revolutionary principle is Democracy. Democracy is a word, a value, an institution, and a way of life. While it is impossible to find a universally accepted definition of democracy, there is agreement, at least among western political theorists, that the following elements are important: (1) citizen involvement in decision-making; (2) some degree of equality among citizens; (3) some degree of liberty or freedom granted to or retained by the citizenry; and (4) a system of representative government.

As I stated earlier, Sun’s primary objective in his revolution was to overthrow the corrupt Manchu Dynasty. The second objective was to establish a strong, viable political system. For Sun, building a political system based on the principles of democracy was the answer. He believed that only under a democratic constitutional government could the people live a good life. Instead of copying any democratic form, Sun decided that China should find its own solution and at the same time follow the international current.

In a lecture Sun delivered on March 9, 1924, on the subject of democracy, he made it very clear that the Chinese people should manage their own affairs. In other words, the Chinese no longer needed a Son-of-Heaven. Sun defined politics as the management of public affairs (10). He mentioned several times that ordinary Chinese believed that politics was the business of the officials and had nothing to do with them. Sun wanted to change this attitude and wanted people to know that politics is the business of everyone. Under his Min-ch’uan principle, sovereign power would be put in the hands of the people. In so doing, not only could China become legitimate, but it could also become more stable. From this brief discussion, one can see that Sun accepted the notion that people should be involved in decision-making.

Democracy emphasizes the degree of equality among citizens. Sun had no illusion that all men were equal in talent and capacity. \*\*\*In his lectures, he discussed extensively the difference between false equality, artificial inequality, and true equality. After Sun discussed the evils of inequality and the weakness of false equality, he introduced the concept of true equality. To him, equal opportunity was true equality. As Sun put it, under true equality, the more intelligent make greater headway.(11)

Democracy refers to some degree of liberty guaranteed to the individual. The words liberty, freedom, and right are often interchangeable in the English language. Sun was a great revolutionary leader, and as such he should have been radical in his political views. However, most of Sun’s political views were conservative including his view on liberty. Sun stated that many European revolutions had been fought for liberty and equality because the European countries had had too many despotic and corrupt governments. Individuals who lived under tyrannical rule and consequently had no liberty revolted to gain their freedom and equality. Sun theorized that the Chinese, in contrast, had enjoyed too much individual freedom in the past.

As I mentioned earlier, one of the goals of Sun’s revolution was to build a strong nation to defend against foreign powers, but also a strong nation built on unity within the country. He said, “If the disorganization, like scattered sand, is the source of trouble in Chinese society, we should organize society into rocks by mixing them with water and cement. Just as each grain of sand loses its freedom in the rocks, the individual in China would have to give up his/her freedom when society becomes strongly organized.” Sun understood very well that to accept democracy, China needed to honor individual liberty. Nevertheless, the country had to come first. Some Western scholars called Sun’s theory “peculiar.”(12)

***Representative Government***

Democracy includes the concept of a representative government. It means the power of the state should be in the hands of the people. Sun was convinced that China should have a representative form of government to replace the Son of Heaven. Accordingly, he established a government of five powers.

Sun’s solution to China’s problems was to establish a better form of government. He did not want to simply copy the governments of the West. This approach was a very intelligent decision because he realized that politics should directly reflect the reality of the country.

He kept reminding the people that to create a representative government China had to keep China’s condition in mind. In his creation, no one can deny that Sun borrowed a great deal of wisdom and practice from the U.S. Constitution. In adapting the U.S. model, Sun created a new form of government for China. He separated government power into five areas instead of the three described by Montesquieu and later adapted by the United States. In addition to accepting the legislative, judicial, and executive branches, he added two traditional Chinese departments, examination and supervision. He discussed at length the advantages of his five-power government and the weaknesses of three-power government.(13)

First, he said, the U.S. three-power government, under the concept of checks and balances, will become less effective as it works to preserve individual liberty. China needs a powerful and efficient government. Thus, under Sun’s five-power government, all the powers work together to become a strong, effective government that solves people’s problems. Second, under the U.S. three-power government, there is no independent organ to discipline the legislators, the bureaucrats, or the judges, in cases where there is abuse of power. Of course, Sun also defended an independent examination branch to select civil servants.

Some scholars have suggested that democracy emphasizes the process of decision-making, which through checks and balances might not be the most efficient way to manage government. Sun thought that if government power were divided into five branches based on the principle of division of labor and specialization, the government would be very efficient. He honestly believed that his five-power government fit China better than any other system of government.(14).

***Sun’s Theory on the Min-sheng Principle***

To Sun, the final goal of his revolution was to provide a good life for the people. He defined Min-sheng as “the people’s way of life, the existence of human society, national economy, and life of the mass” (15). According to Sun, the good life included two aspects: spiritual and material. Sun discussed the material aspect in great detail. As to material life, Sun said in his Min-sheng lecture, “Economists used to say that food, shelter, and clothing are the three necessities of life. I believe there is a fourth necessity: namely, traveling. The doctrine of Min-sheng aims not only at making those four necessities of life as cheap as possible, but also at providing each of the four for all the people.” (16). In other words, until the material life is satisfied, the individual cannot even talk about the good life. This is particularly true in poor countries. It is important to point out that China was, and still is, a poor country.

To Sun, material security was not a personal responsibility, but the responsibility of the government. He said in the same lecture mentioned above that, “If the Min-sheng doctrine is to create a national life, every one of the four necessities must be fully provided for all people. This should be done only by the state, so that any citizen who is not well provided for with the four necessities of life can make complaints before the state.” To put the responsibility on the shoulders of the government for providing material necessities to all people is consistent with the welfare-state concept. For this reason, some scholars have misinterpreted Sun’s teaching and gone so far as to consider his teaching Marxist.

Just like Aristotle, Sun believed that the state was a moral entity that had an obligation to bring the good life to all people. Again, this idea is different from the democratic idea, which theorizes that material security is an individual’s private business. Sun’s theory may seem peculiar to Western scholars, but it makes great sense if one understands the poor conditions of China at that time.

***The Impact of Sun’s Doctrine on the Contemporary World***

***Min-Tzu Chu-I: Nationalism***

Sun’s theory was used as a basis for his revolution. The revolution is 100 years old, now. Nevertheless, Dr. Sun’s Min-tzu principle has had great impact not only on China, but on the world at large, especially after WWII. Under the slogan of self-determination, many former colonial areas have become independent states. It is safe to say that nationalism defeated colonialism. Sun was a pioneer in opening the door to challenge colonial rule. We have no evidence to suggest that nationalists from different countries have studied or adopted Sun Yat-sen’s teachings, but it is well-known that Sun’s revolution overthrew the Manchu Dynasty and subsequently led to demands for equal treatment of China within the international community. Accordingly, the Chinese experience can be modeled by any other nationalistic leaders. When the United Nations was created in 1945, it had only 55 independent states as original members. Through the wind of nationalism, there are now more than 189 states in the United Nations.

Furthermore, although the term “globalization” is widely used in the modern world, the fact is that the nation-state is still a basic unit. If there are international interests or global interests that do not violate the national interests of a particular state, the states often work together for the common good. However, if national interests are severely violated, the state will do will everything to protect its own interests. In the 20th Century, Communism briefly made an appearance on the world stage. In theory, Communism is part of internationalism. Nationalism was supposed to yield to Communism, but history has taught us a lesson. Often, the leaders of Communist states are nationalists first and Communists second. Of course, Communism failed. Consequently, it is safe to say we are still living in an age of nationalism and not the age of internationalism (17). Sun’s teaching on nationalism is still relevant today.

***Democracy***

The United States happens to be the champion of democracy. The United States had to wage a war in the name of promoting democracy. During the 20th Century, two dominant ideologies collided with each other—democracy vs. Communism. The long era of confrontation between these two ideologies was known as the Cold War. Under the leadership of President Reagan, the declaration of victory was given to democracy. The collapse of the Soviet Union then followed.

The wind of democracy has blown around the globe. Many former dictatorships, authoritarian states, and totalitarian states have gradually succumbed. We cannot deny the good intentions of the leaders of the United States in trying to sell democracy to the rest of the world. We are fully aware that democracy is far better than any other form of government. Take for instance the case of Iraq. The United States invaded Iraq and rid the country of Saddam Hussein. In so doing, the U.S. established a democratic government through popular elections. But it is naïve for us to believe that once you have elections, the country becomes democratic. Democracy as an ideology is a value, an institution, and a way of life. It takes time for people to practice democracy. Consequently, when we impose a democratic form of government on other countries, we experience many complications.

Sun Yat-sen offered a new approach to practicing democracy. His proposal involved three stages: the military stage, the tutelage stage, and the constitutional stage (18). Sun realized that until people understood democratic values, democracy could not be effectively and sustainably transplanted. His stages of democracy were a means of dealing with this issue. The military stage would provide stability for the democratic process; the tutelage stage would provide education on democracy; and the constitutional stage would allow the people to practice democracy based upon constitutional principles. In sum, democracy is not like throwing on a coat; it is more like a blood transfusion, that is, it takes time to establish. It has to be in your blood; it must become a part of you for the ideas to take hold.

Sun was a revolutionist. He devoted much energy to overthrowing the Manchu Dynasty, yet he demonstrated repeatedly to us that he was a careful thinker. His three stages to socialize people to understand the real essence of democracy are more practical and useful in establishing a democratic form of government than just simply imposing a democratic form of government on a people without any democratic background.

***Sun’s Min-sheng doctrine***

One of the questions raised by scholars today is the role of the government. Liberals advocate that the government should do more to ensure peoples’ material security. Conservatives, on the other hand, stress the notion that less government is better. To them, individuals’ material security should be the responsibility of each individual. The government has no responsibility to solve any one’s material security. If you fail and become homeless, it is your problem. Sun took the liberals’ stand. As I pointed out earlier, he believed that government has the responsibility to take care of peoples’ welfare. As the economic situation changes, the wealthier countries become poor, and the poor countries become poorer. Many individuals can no longer support themselves. Take the United States, for example. When the onstitution was drafted, there was general agreement that the function (role) of government was to maintain law and order and protect life, liberty, and property from both internal and external threats. The individual was to be left free to search for his own material security in competition with others. At that time, the emphasis on individual freedom was great and best suited to the United States of the 18th century. The population was small, and land was cheap or free, with plenty of resources.

Things have changed drastically in the United States. The land of opportunity no longer exists. The population has increased to 300 million. Competition has increased not only among Americans, but also in the rest of the world. Americans began to look to the government for help to solve those personal issues. It is not surprising that many Americans consider the government the promoter of peoples’ general welfare (19). Surprisingly, more than a hundred years ago, Sun had already created a theory to solve this crucial issue.

The United States is considered the superpower, one of the richest countries. Yet with this background, the U.S. economy cannot provide an opportunity for all people to succeed. Can you imagine what it’s like for poorer countries? If the governments are not actively trying to solve peoples’ material problems, the picture will be very ugly.

There is another reality in our unpredictable world—disasters, both human and natural. Earthquakes, tidal waves, hurricanes, volcanic eruptions, mud slides, and wildfires are classic examples of natural disasters. Examples of human disasters include the stock market crash, banks collapsing, home foreclosure, the credit crisis, and unemployment. Due to the devastating nature of these types of events, there is no way individuals can provide their own safety net. When disaster strikes, people can only ask their governments for help. When this happens, the role and function of the government expands. When Sun advocated his position on the role of the government, he was labeled as a Marxist and Socialist. Today, we see the same criticism being directed at Obama because of his welfare policies (20). Based on the above discussion, it is this author’s view that sooner or later. Sun’s theory will play a major role on the world stage.

***Conclusion***

After examining Sun’s doctrines and how those doctrines impact the modern world, it is time for the author to make reflective comments.

In general, the impact of an influential man or woman is limited to that person’s time. When he/she is gone, that person is gone for forever. Then there are great men. The German philosopher Hegel called these great men “world historical individuals (21). They are great men because they willed and accomplished something great. Those men are able to arouse others to action and to win support. According to HegelegelH, those world historical individuals are heroes who change the course of history. When we look at Sun’s accomplishments and contributions, it is not an exaggeration to consider him a hero. There are at least two distinctive features in Sun’s teaching that will continue to make an impact on the world stage.

First of all, Sun’s theory is compatible with human nature. Human beings endlessly search for happiness. Happiness, in general, incorporates individual freedom and individual material security. Unfortunately, individual security and individual freedom of action are mutually exclusive. When one value is maximized, the other value is minimized. In the dominant ideology of the West (that is, democracy), individual freedom is maximized and individual material security is ignored. Conversely, in the Communist ideology, individual material security is supposedly provided at the price of being deprived of individual freedom. We can use Thomas Hobbs’s jungle and cage analogy to distinguish between these two systems. Democracy and Communism represent the two extremes in Hobbs’s analogy; democracy represents the jungle and Communism the cage. However, people desire both individual freedom and material security. Sun’s theory offered us a new option by suggesting that we do not need to choose between a jungle and a cage. His Min-ch’uan principle provided people with liberty and equality. His Min-sheng principle provided people with material security. Sun’s theory provided a much better balance (22).

Secondly, everything is subject to change. When the physical conditions of human society change, policies should be amended to fit the physical conditions. As resources are depleted around the globe, competition for those resources rises. Rigid ideology often needs to be more flexible. Take the United States as an example. When the Founding Fathers drafted and adopted the Constitution, they did so based upon the physical conditions of the country. At the time when the Constitution was drafted, the United States had a much smaller population, land was plentiful, and opportunity was immense. The Constitution reflected such conditions and it guaranteed people the freedom to secure their own material security. The government had nothing to do with providing material security. Now, 200 some years later, the population has boomed to 300 million. As a result, natural resources have been depleted and the economic crisis has sent unemployment to 9 percent. Many Americans can no longer make it without the help of the government. Aspects of our material security that were supposed to be our personal responsibility have now shifted to being a part of the government’s responsibility.

 Sun’s doctrine is presently being adhered to officially in the Republic of China on Taiwan (23). As the world has witnessed, Taiwan has transformed iself into a vibrant democracy with a robust economy. The Taiwan experience has demonstrated the wisdom and usefulness of Sun’s doctrine for modernizing society. Sun’s teaching has now become more relevant in economic and social development in the People’s Republic of China. In the long run, Sun’s realistic approach toward human affairs will be rationally adopted by countries of the modern world. In the years ahead, Sun’s theory may serve as a valuable guide and set of principles for the future course of development of other countries. His principles conform to human nature and to changing international conditions, so the path countries take to the good life is inevitable. Countries will adopt Sun’s principles, although they may not adopt them under the same names or in the name of Sun.

***Footnotes***

1. There are many publications on Dr. Sun Yat-sen in Chinese, but relatively few in English. For a comprehensive analysis of Sun’s doctrine, see *Sun Yat-sen’s Doctrine in the Modern World*, Chu-yuan Cheng, ed. (1989). Westview Press.
2. Sun and his followers succeeded in their quest for revolution in 1911. The Chinese call this revolution the “Hsin-Hai” Revolution.
3. Black, Cyril (1966). *The Dynamics of Modernization: A Study in Comparative History*, New York: Harper and Row. In his book, Black classifies human affairs into five sectors.
4. It is common that the savior of a country will proclaim that his ideas were the right formula for rescuing his nation and people. In the case of Sun Yat-sen, his Three Principles of the People contained the winning formula.
5. Kohn, Hans (1944). *The Ideals of Nationalism*. New York: The Macmillan Company. (pp. 10-13)
6. Hayes, Carlton J.H. (1926). *Essay on Nationalism.* New York: Russell. (pp. 245-250)
7. This description was used during the 1911 revolution and has been used after the revolution. Even today, every time China faces new challenges, leaders will remind the people that the Chinese need to combat this notion.
8. Jan, George P. (1989). “The Doctrine of Nationalism and the Chinese Revolution” in *Sun Yat-sen’s Doctrine*, Chu-yuan Cheng, ed. (pp. 138-145). Also see Gottfried, Karl Kindermann (p. 76) in the same volume. To Sun, universal nationalism was a road to world peace.
9. Actually, during the 19th Century when Chinese intellectuals were debating as to the causes of China’s decline, many theories were proposed. They finally agreed that China was defeated by the West in Science (Mr. S) and Democracy (Mr. D). Mr. S and Mr. D were used by the scholars during the time period.
10. As there is no appropriate word for politics, Sun used two Chinese characters to describe the phenomenon of politics. Politics could be named as Cheng-Chih. Cheng means public affairs and Chih means management. Thus, politics is the management of public affairs. See Yu-long Ling’s detailed analysis on this subject (2003) in *Politics*. Sam Min Publishing Co.
11. Sun, Yat-sen (1953). *The Vital Problem of China*. Taipei: China Cultural Service. (pp. 146, 151).
12. Two factors should be noted here to help explain why Western scholars considered Sun’s theory peculiar. First, in China, where individual rights have traditionally been subordinated to the family, the adjustment of the relationship between the individual and the state has been less important than the adjustment between the family and the state. Second, the Chinese were extremely poor, which meant their goals in life had nothing to do with freedom or liberty, but rather center on tsai (getting rich). Against this background, Sun formulated his political theory.

(See Arthur N. Homcombe. (1930) *Spirit of the Chinese Revolution.* New York: Alfred Knopf*.*) He described Sun’s system of political thought as “a blend of Far Eastern political philosophy and Western political science. East and West do not always mix well. Consequently, the result is peculiar.

1. In his lecture, “Democracy at Work,” Sun discussed U.S. democracy, the French experience, the English system, and the German style. Because Germany and the United States were very powerful at the time, many Chinese scholars maintained that China should adopt the German or U.S. system. Sun disagreed with the wholesale approach.
2. Sun often described government as a locomotive engine; that is, the greater the horsepower the engine can produce, the better it can serve the people.
3. Huang, Margaret H.C. (1976). *Dr. Sun yat-Sen’s Efforts to Modernize China (1894-1925)*. Georgetown University. This is a detailed analysis of Sun’s Min-Sheng principle.
4. Sun spent a great deal of his time discussing the role of government. He strongly believed that government has the responsibility to provide basic material needs to its people. Because of this, he was labeled a socialist.
5. Today, the concept of nation-state is still the dominant notion. The United Nations is based on the concept of equality among nations. Exceptions do exist, however, especially when one considers the European Union and other regional arrangements.
6. Jan, George P., “Doctrine of Nationalism.” Based on these ideas, it is demonstrated that Sun clearly understood the vital role political culture played in the actual political arena. Without the right attitude towards democracy, elections and the system would not work.
7. This is especially true during economic crises and natural disasters.
8. Many Republicans, especially Tea Party members, openly called President Obama a socialist and/or Communist.
9. Schmandt, enry JHenry J. (1960). *A History of Political Philosophy*. Milwaukee: Bruce Publishing.
10. Ling, Yu-long (2003). *Politics*.
11. Cheng, Chun-yuan (1989)). *The Doctrine of People’s Welfare: The Taiwan Experiment and its Implications for the Third World*. Boulder, CO: Westview Press, Inc.