Dr. SUN-YAT-SEN (1866-1925 A.D.)

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He is regarded as Father of China. He was the organizer and leading figure of the Chinese revolution of 1911 A.D. He was born on 12th of November 1866 A.D. at Hsiang-Chan, near Canton city. Hsiang-Chan later came to be known as Changshan. Sun-Yat-Sen belonged to a peasant family. He had his primary education in an Anglican school at Hawai. His education in English and his education in American missionary institution enabled him to obtain an intimate knowledge of western political thought. He became an admirer of the western culture. He studied Western medicine in Hong-Kong and practiced medicine at Macao. He used his medical practice at Macao for spreading anti-Manchu propaganda. His ambition was to overthrow Manchu dynasty. He was more interested in the politics of his country than in his medical profession.

Dr. Sun-Yat-Sen organized a secret revolutionary group. He organized a group in 1894 A.D. called "Hsing-Chung-Hu" OR "Society for the Regeneration of China". He contacted other revolutionary societies which were working against the Manchu dynasty. He started a revolt at Canton. But the Manchu government persecuted him due to his political activities. Dr. Sun-Yat-Sen had to flee. He went abroad but did not give up his revolutionary activities. He visited Japan, Hawai, South East Asian countries, United States and European countries. He inspired the Chinese everywhere. He tried to get the support from the Chinese students. But he was kidnapped on the street of London by the Manchu agents. He was held prisoner in the Chinese embassy. He was released through the efforts of his friends and the British Foreign Office. He was honoured among the overseas Chinese communities from whom he collected funds. He propagated the revolutionary ideas through newspapers and journals.

The victory of Japan over Russia in 1905 in Russo-Japanese War influenced the Chinese students also to fight for their rights. Dr. Sun-Yat-Sen reorganized his society at Tokyo into "Tung-Ming-Qhui" or "Combined League Society" which was a revolutionary league. It was made up of a number of secret society groups with the common aim. It joined with Hsing-Ching-Hui in a common revolutionary effort.

Dr. Sun-Yat-Sen had six objectives:

1. Overthrow of Manchus.
2. Establishment of Republican Form of Government.
3. To maintain world peace.
5. To maintain good relationship between China and Japan.
6. The quest for the support of the power.

Dr. Sun-Yat-Sen was in abroad when the Manchu dynasty fell down in 1911. He returned to China as a national leader. He was elected the first president of Republic at Nanking as a result of the revolution of 1911. But he resigned in favour of Yuan-Shi-Kai for the sake of national unity and solidarity. Yuan-Shi-Kai became the president, Liyuan Hung became the vice president. The Government was transferred from Nanking to Peking in 1912.

The political philosophy of Dr. Sun-Yat-Sen consisted of three main principles. He gave series of lectures to party officials. These lectures were edited under the title of "San-Minchu-I" or three principles of the people. They were:

1. Mintsu or Nationalism
Dr. Sun-Yat-Sen spread anti-imperialistic ideas. He inspired the national spirit in China. He wanted to fight against foreign control. He was of the opinion that China was a hypo-colony because no foreign country was ready to take the responsibility but they were ready only to have practical control. So Dr. Sun-Yat-Sen advised the people that there should be national spirit to prevent foreign control. According to him “nationalism was a necessary stage in human development before internationalism could be achieved”. That is why he advocated people’s rule i.e. nationalism or Mintsu.

The second principle of Dr. Sun-Yat-Sen was democracy i.e. people's authority. According to him democracy is based on four principal sources namely:

1. The Western Republicanism
2. Election
3. Soviet Democratic Centralism
4. The Chinese ideas of examination and control.

The political power was to be through 5 branches. They were:

1. Executive
2. Legislative
3. Judicial
4. Examination
5. Control.

Dr. Sun-Yat-Sen did not grant liberty because he had an opinion that the Chinese had an excessive degree of liberty. He said that they enjoyed liberty like breathing fresh air. Dr. Sun-Yat-Sen said that more liberty should not be granted to the individuals and it should be given only to the nation. Equality should help the people to protect their freedom in this way. Dr. Sun-Yat-Sen supported the democratic principles.

Dr. Sun-Yat-Sen did not have a definite economic programme. He favoured equalization of land ownership. He said that the land owner should declare the value of his land and the land should be bought by the government. The government should tax as per the price. Dr. Sun-Yat-Sen gave importance to the recovery of tariff autonomy and erection of protective tariff. He wanted to put an end to inequality in wealth. He was deeply concerned for the welfare of the common people.
Dr. Sun-Yat-Sen went to Peking in January 1925 to make his final efforts to unify China. But the northern military commanders did not respond properly. So Dr. Sun-Yat-Sen was dejected and on 12th March 1925 he lost his life in Peking.

The will of Dr. Sun-Yat-Sen was read in public. He called upon his loyal followers not to rest till China had achieved the goal of national liberty and international equality. His death made even his opponents to worship him. His book "San-Minchu-I" was made the text book for the state. It was a moving document. He could influence his country more after his death than during his lifetime.

Dr. Sun-Yat-Sen did not achieve success as a practitioner of revolution. His ideas remained general and vague. His political and economic programmes were rather unclear and ill-defined. After his death, his widow interpreted his political philosophy in favour of communism. But his disciple Chiang Kai Shek interpreted it in favour of nationalism.

Dr. Sun-Yat-Sen was very sincere. His sincerity, integrity, his revolutionary ideas and his sense of personal destiny commanded loyalty of the people. He was undoubtedly the most influential single figure in China’s awakening. His magnificent tomb was erected on purple mountain outside Nanking. He was honoured and he achieved the position like that of Lenin of Russia. He was an undisputed leader though he could not achieve his object. He came to be regarded as the prophet of "Chinese Nationalism and Solidarity" for his sacrifice in the interest of national unity. He was an idealist. He was a great revolutionary hero. He came to be regarded as father of modern China. To conclude in the words of Stalin "The great achievement of Dr. Sun-Yat-Sen would live in the memory of Chinese workers and peasants forever".

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