



# The Xinhai Revolution: Democratizing China, Transforming Ideology, and Reshaping Culture

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**Abstract:** *The Xinhai Revolution of 1911 marked a pivotal moment in Chinese history, leading to the fall of the Qing Dynasty and the end of over 2,000 years of imperial rule. This paper analyzes the political, cultural, and ideological changes of the Xinhai Revolution, including the birth of the Republic of China, the rise of Han nationalism, and the development of new political institutions. The revolution also fostered a consensus on the desirability of democracy and the elimination of long-standing traditions and beliefs, setting the stage for enduring transformations in Chinese society. Despite the initial setbacks and the subsequent challenges faced by revolutionary, the Xinhai Revolution's legacy is evident in the ongoing narrative of progress and development in modern China. The Xinhai Revolution is celebrated as a foundational event that set China on a path toward modernization and national rejuvenation, themes that continue to resonate in the People's Republic of China's contemporary governance.*

## 1. INTRODUCTION

The Qing Dynasty, established in 1644, was China's last imperial dynasty. At its peak, it was one of the most influential and powerful empires in Asia. However, as a result of internal weakness and external pressure, the Qing Dynasty began to decline in the mid-19th century.

In 1911, an uprising occurred in Wuchang—a city in Hubei—targeting the Qing government; those who led the uprising were inspired by a famous anti-Qing revolutionary named Sun Yat-sen who had been organizing against the Qing for nearly two decades. Other provinces soon followed, and the Qing Dynasty was overthrown, ending over 2000 years of imperial rule in China.<sup>1</sup>

The Xinhai Revolution faced several challenges and did not fully achieve the revolutionaries' goals. China remained fragmented without a unified central government, conservative political elites quickly regained power, and the country continued to be influenced by imperialism. However, the Xinhai Revolution has a significant position in modern Chinese history.

It was a turning point for China because it gave birth to the Republic of China and new political institutions, led to the rise of Han nationalism, and led to enduring changes to China's ideology and culture, including the development of a new elite consensus on the desirability of democracy and the elimination of traditions and beliefs that had long characterized Chinese society.

This paper will first discuss the background and causes of the Xinhai Revolution. Then, it will analyze the political, cultural, and ideological changes brought to China. This paper will argue that although the immediate impacts of the Xinhai Revolution were limited, the enduring changes it brought to China in political, cultural, and ideological terms led to long-lasting transformations for modern China.

This paper utilizes both primary and secondary sources in English and Chinese to examine the causes and effects of the Xinhai Revolution. Primary sources consulted include works by intellectuals and leaders of the Xinhai Revolution, as well as materials held in the Xinhai Revolution Museum in Wuhan, China. This paper also makes use of secondary sources from prominent Western historians

<sup>1</sup> Office of the Historian, Foreign Service Institute, United States Department of State, "The Chinese Revolution of 1911," Department of State, Office of the Historian, accessed September 11, 2023, <https://history.state.gov/milestones/1899-1913/chinese-rev>.

such as Chi Wen-Shun, Jonathon D. Spence, Marie-Claire Bergère, and Mary Wright, all of whom have made contributions to the study of modern Chinese history, particularly the Xinhai Revolution. In addition, the work of prominent Chinese scholars such as Hu Sheng and Jin Chongji was also referenced because such research offers a comprehensive perspective on the Xinhai Revolution from within China, complementing the viewpoints provided by Western scholars.

## 2. BACKGROUND

At its height in the 18<sup>th</sup> century, the Qing Dynasty ruled over territories spanning all of China's current land area, as well as parts of Northeast Asia, Central Asia, and Southeast Asia, and was regarded as the central power of Asia by countries and kingdoms along the Qing's borders. Before the First Opium War in 1839, the Qing had an expanding, commercializing, and growing economy.<sup>2</sup> Many prominent Western philosophers and thinkers in the 18<sup>th</sup> century and earlier, such as Voltaire and Quesnay, were impressed by how the Qing Dynasty ruled and how it was able to control such a massive territory with so many people.<sup>3</sup>

Despite the Qing's status as Asia's premier power, contradictions inside of China led to a gradual weakening of the government, which became more severe after the First Opium War. A growing population, a huge and costly bureaucracy, and stagnant economy during late Qing led to greater demands from people throughout the country for reform.<sup>4</sup> The result was a series of rebellions beginning in the mid-19<sup>th</sup> century that led the Qing to devolve military power provincial governors, weakening the central government. Zeng Guofan (1811-1872), the governor of Hunan Province, was the first governor in organizing a local army, authorized by the Qing court, to successfully defeat the rebels.<sup>5</sup> Permitting the formation of provincial armies showed that the Qing central government could no longer defend itself independently and had to decentralize both military and fiscal powers. Although Zeng and the early provincial armies remained loyal to the throne, it was clear that the central government depended on the provinces rather than the other way around. Subsequently, as later, less loyal officials gained control over these militaries, the central government's authority further diminished.

Around the same time, China lost several wars to Western powers, which forced the Qing to hand over pieces of its territory and pay huge reparations.<sup>6</sup> When the Wuchang Revolt broke out in 1911, it represented the culmination of more than half a century of internal and external pressure on the Qing.

The most direct effect of the Wuchang Revolt—and of the Xinhai Revolution—was that it resulted in the establishment of a republic and ended over 2000 years of imperial rule in China. After revolutionaries took control of Wuchang, one of China's major cities, the newly-established government of Hubei published a notice in the name of Sun-Yet Sen calling for other provinces to join the rebellion and overthrow the Qing Dynasty.<sup>7</sup> On January 1, 1912, the Republic of China was established with Sun Yet-sen as its president.<sup>8</sup> Sun said at his inauguration that the goal of the revolution was the “overthrow of the autocratic government of the [Qing]” and the creation of a democratic

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<sup>2</sup> Madeleine Zelin, “The Grandeur of the Qing Economy,” *Recording the Grandeur of the Qing*, 2005, <https://projects.mcah.columbia.edu/nanxuntu/html/economy/>.

<sup>3</sup> Madeleine Zelin, “Grandeur of the Qing State,” *Recording the Grandeur of the Qing*, 2005, <https://projects.mcah.columbia.edu/nanxuntu/html/state/index.html>.

<sup>4</sup> Jonathan D. Spence, *The Search for Modern China* (New York, NY: W. W. Norton & Company, 1990), 165–67.

<sup>5</sup> Philip A. Kuhn, *Rebellion and Its Enemies in Late Imperial China: Militarization and Social Structure, 1796-1864* (Cambridge, Mass.: Harvard University Press, 1980), 6–9.

<sup>6</sup> “Qing Dynasty,” *Britannica*, September 26, 2023, <https://www.britannica.com/topic/Qing-dynasty>.

<sup>7</sup> “Zhonghuaminguojunzhengfudazongtong Sun” 中華民國軍政府大總統孫 [Republic of China Military Government President Sun Yat-Sen], *Zhonghuaminguogongbao* 中華民國公報 [Republic of China Gazette], October 31, 1911.

<sup>8</sup> “The revolution of 1911,” *Britannica*, December 21, 2023, <https://www.britannica.com/biography/Sun-Yat-sen/The-revolution-of-1911>.

republic.<sup>9</sup> On February 12, 1912, the Qing court promulgated its final edict, which abolished the dynasty—and imperial system—once and for all.<sup>10</sup>

### 3. POLITICAL CHANGES

The newly-established Republic of China (ROC) was based on Sun's Three Principles of the People: nationalism, democracy, and people's livelihood. Individuals were granted freedom of speech, movement, press, and religion. The president and vice president were elected indirectly through the legislature by legislators who were directly elected in the provinces.<sup>11</sup> The revolution also established a five-fold separation of government power: legislative, executive, judicial, examination, and control. The revolutionaries borrowed the legislative, executive, and judicial branches from the West and added the examination and control branches based on traditional parts of China's government which were responsible for civil service exams and auditing functions, respectively. These five branches were designed to create a system of checks-and-balances to ensure accountability and prevent dictatorial rule.<sup>12</sup> Such a political system was unprecedented in Chinese history because previously all power had been concentrated in the person of the emperor and citizens of China did not enjoy any explicitly-stated or guaranteed political rights. Although these political institutions did not last on the Mainland past 1949, they were critical in shaping the future of the modern Chinese state. Even though the institutions of the People's Republic of China (PRC) are different, they took inspiration from those of the ROC.

It is important to note, however, that conservative forces and political elites took control of the central government immediately after the Xinhai Revolution.<sup>13</sup> China also fell into the Warlord Era, a period of near-constant civil war between local and regional generals that would last until 1937.<sup>14</sup> Even though the institutions established by the Xinhai Revolution quickly lost their influence, the significance of the Xinhai Revolution is primarily in its introduction of a political system that was unprecedented in Chinese history, leading to long-lasting cultural and ideological changes.

### 4. CULTURAL CHANGES

An important impact of Xinhai Revolution was that it resulted in a cultural shift in Chinese society. After the Xinhai Revolution, many traditional Confucian ideas were cast aside as China's intellectuals and new government looked toward Western ideas of modernity as the best way for China to advance. For example, wearing queues (long ponytails that the Qing government required men to grow as a sign of their submission to the throne), foot-binding, and kowtowing to people in positions of authority were generally discarded or banned by China's new government.<sup>15</sup> Many supporters of the revolution, both elites and non-elites, helped citizens cut off their queues during the revolution. China's government also banned many of the old designations and names that reinforced a rigid social hierarchy between elites and non-elites. The phrase "your excellency" (*darenor laoye* in Chinese) was replaced by "mister" or "sir" (*xiansheng* or *jun* in Chinese). Even more common words were replaced with less elite-sounding versions. For example, the word for school was changed from *xuetang*, which had the connotation of providing a Confucian education, to *xuexiao*, which had the connotation of

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<sup>9</sup>Sun Zhongshan 孫中山 [Sun Yatsen], "Da zongtongshici" 大總統誓言 [Presidential Oath], January 1, 1912, Xinhaigemingbowuguan 辛亥革命博物館 [The 1911 Revolution Museum], Wuhan, Hubei.

<sup>10</sup>"Qingdituiweizhaoshu" 清帝退位詔書 [Imperial Edict Abolishing the Office of Qing Emperor], February 12, 1912, Xinhaigemingbowuguan 辛亥革命博物館 [The 1911 Revolution Museum], Wuhan, Hubei.

<sup>11</sup>"Zhonghuaminguolingshuyuefa" 中華民國臨時約法 [Republic of China Provisional Convention], March 11, 1912

<sup>12</sup> Ernest Cladwell, "Chinese Constitutionalism: Five-Power Constitution." In *Max Planck Encyclopedia of Comparative Constitutional Law*, 2016: 3–8.

<sup>13</sup>Hu Sheng 胡繩, *Cong Yapianzhanzhengdaowusiyundong* 从鸦片战争到五四运动 [From the Opium War to the May Fourth Movement], 618–619.

<sup>14</sup>Ernest P. Young, "Politics in the Aftermath of Revolution," in *The Cambridge History of China*, 12, ed. Denis Twitchett and John K. Fairbank (Cambridge: Cambridge University Press, 1983), 209–210.

<sup>15</sup>JinChongji 金冲及, *Xinhaigeming de qianqianhouhou* 辛亥革命的前前后后 [Before and After the Xinhai Revolution], 172–73.

providing a modern, Western-focused education.<sup>16</sup> These changes to the Chinese language continue to the present day and Chinese—a language that used to have so much hierarchy embedded within it—is far more egalitarian than it used to be.

The Xinhai Revolution and the establishment of a democratic form of government in China also gave rise to new types of social critique and new ways of using language. One of the most prominent and famous authors in the post-Xinhai Revolution period was Lu Xun. Now regarded as the father of Chinese modern literature, he was among the first people to use vernacular Chinese (rather than Classical Chinese) in his published writings. Moreover, he brutally critiqued traditional Chinese thinkers and the Chinese society with the goal of advancing China into the modern world.<sup>17</sup> One of his most important works was his 1918 short story titled *Diary of Madman* which criticized the traditional Chinese society and its ideas as being the cause of China's downfall because they led Chinese people to consume and destroy each other.<sup>18</sup> Another story, *True Story of Ah Q* depicted the cruelty visited upon peasants in the countryside by the land-owning elite.<sup>19</sup> Both fiction and non-fiction in China were influenced by Lu Xun's writing and they carried forward his brutal critique of tradition, his commitment to writing in simple prose easily understood by common people, and his desire to see Chinese society progress forward toward more democracy and freedom.

### 5. IDEOLOGICAL CHANGES

In addition to changes to political institutions and culture, the Xinhai Revolution also resulted in significant ideological shifts, one of which was the development of Han Nationalism. Han nationalism was inspired by the tide of nationalist thinking that engulfed the world beginning in the 19<sup>th</sup> century. People in China drew upon the writings and thinking of both Western countries and Japan, the latter being the first country in Asia to modernize and avoid colonization by Western powers. Sun and his supporters articulated a vision of China in which the country would be ruled—first and foremost—by its majority people, the Han.<sup>20</sup> There were three central aspects of Han Nationalism.

The first aspect was anti-imperialism. The Chinese people demanded imperial powers return China's land and sovereignty. These rights included jurisdiction rights over previous Chinese territory, economic power over ports, and control over railways.<sup>21</sup> The second aspect of Han nationalism is the creation of a unified state. During the later Qing Dynasty, Chinese political power was heavily decentralized.<sup>22</sup> Han nationalism emphasized the importance to create a unified state under one centralized government, prioritizing nationalism over provincialism.<sup>23</sup>

The final aspect of Han nationalism was anti-Manchu sentiment. The Qing Dynasty was established by the Manchus, a nomadic people related to the Mongols who inhabited what is today northeastern China. The Manchu emperors and officials of the Qing Dynasty discarded their own language and learned to speak, read, and write Chinese while also taking on the customs of China's majority ethnic group, the Han. However, Han revolutionaries perceived the Manchus as “alien” and believed that China's decline was a result of this non-Han ethnic group.

Sun Yat-sen even wrote that the goal of the revolution was “To expel the Manchus, to establish a republic, and to equalize land rights.”<sup>24</sup> As a result, soon after the Xinhai revolution began, anti-

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<sup>16</sup>JinChongji 金冲及, *Xinhaigeming de qianqianhouhou* 辛亥革命的前前后后 [Before and After the Xinhai Revolution], 172.

<sup>17</sup>“Luxun,” Britannica, November 22, 2023, <https://www.britannica.com/biography/Lu-Xun>

<sup>18</sup>Luxun 鲁迅, “Kuangrenriji 狂人日记 [Diary of Madman],” May, 1918.

<sup>19</sup>Luxun 鲁迅, “Aqzhengzhuan 阿 Q 正传 [True Story of Ah Q],” December, 1921.

<sup>20</sup>Marie-Claire Bergère, *Sun Yat-Sen*, trans. Janet Lloyd (Stanford, Calif.: Stanford University Press, 1998), 156–61.

<sup>21</sup>Wright, *China in Revolution*, 6–19.

<sup>22</sup>Philip A. Kuhn, *Rebellion and Its Enemies in Late Imperial China: Militarization and Social Structure, 1796-1864* (Cambridge, Mass.: Harvard University Press, 1980), 6–9.

<sup>23</sup>Wright, *China in Revolution*, 19-21.

<sup>24</sup>Sun Zhongshan 孫中山 [Sun Yatsen], “Sun Zhongshan Tongmenghuishici 孙中山同盟会誓词 [Sun Yat-sen's Oath to the China Revolutionary League],” 1905, *Xinhaigemingbowuguan* 辛亥革命博物馆 [The 1911 Revolution Museum], Wuhan, Hubei.

Manchu violence broke out because of Han nationalist sentiment. Both Manchu soldiers and civilians were attacked by Han Chinese.<sup>25</sup>

Revolutionaries used nationalism as the main method and technique to shape public opinion and spur on the revolts. The idea of “democracy” were new terms for Chinese society and the vast majority of China’s population had no history of political participation or involvement in public affairs. Han nationalism was an easier idea for most of China’s population to understand because most people found it easier to relate to the notion of a community made up of people who were like themselves.<sup>26</sup>

The revolutionaries combined their nationalist ideas with a desire for democracy—emulating the revolutionaries that overthrew the kings of Europe. For example, Zou Rong, a revolutionary in early 20th century China, published a book titled *The Revolutionary Army* in 1903 in which he wrote,

The excessive rights given to the aristocrats, the harm done to the people's livelihood, the unauthorized increase of taxes...were the reasons why the English Parliament revolted against King Charles...the abandonment of the principle of the protection of the people, and unrestrained taxation were the reasons that French people ... did not flinch from violence and upheaval. A heavy tea tax, the forcible imposition of a printing tax without the consent of the legislative assembly...were the reasons that the Americans protested against the British...I do not mind repeating: Domestically we are the slaves of the Manchus and we are suffering from their abusive suppression.<sup>27</sup>

In addition to the emergence of a widespread Han nationalism, the Xinhai Revolution also had another crucial ideological effect: a shift in the mindset of China’s elite and the formation of an elite consensus on the necessity of democracy.<sup>28</sup> Older elites, which mainly consisted of Qing government officials, were relatively conservative and did not advocate for a complete overthrow of the emperor. For example, Kang Youwei and Liang Qichao, two prominent intellectuals in the late 19th and early 20th century, tried to reform China and were leaders of a short-lived reform movement in 1898 known as the Hundred Days Reform. The goal of the reformers was a constitutional monarchy and modernization.<sup>29</sup> They wanted to abandon many of the old traditions and political structure but insisted on keeping the emperor and creating a constitutional monarchy.<sup>30</sup> For example, Liang Qichao published an essay in which he argued that a constitutional monarchy could use its power to make a country prosper.<sup>31</sup>

While Liang’s views may have been the mainstream before the Xinhai Revolution, that was not the case during and after the revolution. Instead of reforms initiated by an emperor, the new consensus became that elites and citizens had to work together to make change; politics in China would no longer be top-down, but bottom-up.<sup>32</sup> Elites during and after the Xinhai Revolution regarded the emperor not as a divine figure, but as a usurper of the power of the people. Elites came firmly down

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<sup>25</sup> Edward J.M. Rhoads, *Manchus and Han, Ethnic Relations and political power in late Qing and Early Republican China* (United States of America: University of Washington Press, 2000), 187.

<sup>26</sup> Peter Harris, review of *Chinese Nationalism: The State of the Nation*, by Xiaobing Tang et al., *The China Journal*, no. 38 (1997): 121–37, <https://doi.org/10.2307/2950337>.

<sup>27</sup> Zou Rong, “The Revolutionary Army,” *Contemporary Chinese Thought* 31, no. 1 (Fall 1999): 32–38.

<sup>28</sup> Hu Shengwu 胡绳武 & Jin Chongji 金冲及, *Cong Xinhaigemingdaowusiyundong 从辛亥革命到五四运动* [From Xinhai Revolution to the May Fourth Movement] (Taiyuan: Shanxi Renmin chubanshe, 2010), 19-20.

<sup>29</sup> “Hundred-Days-of-Reform,” *Britannica*, December 22, 2023, <https://www.britannica.com/event/Hundred-Days-of-Reform>

<sup>30</sup> Wen-Shun Chi, *Ideological Conflicts in Modern China* (New Brunswick (U.S.A.) and London (U.K.): Transaction Publishers, 1986), 1-47.

<sup>31</sup> Kang Youwei 康有为, “Da Nan-Bei Meizhou zhuHuashanglunZhongguozhikexinglixian, buke xinggeming 答南北美洲诸华商论中国只可行立宪不可行革命书 [Letter in Response to Chinese Merchants in South and North America on the Best Course of Action Being the Establishment of a Constitutional Monarchy Rather than a Revolution],” Wikisource, 1902, <https://zh.wikisource.org/zh-hans/%E7%AD%94%E5%8D%97%E5%8C%97%E7%BE%8E%E6%B4%B2%E8%AB%B8%E8%8F%AF%E5%95%86%E8%AB%96%E4%B8%AD%E5%9C%8B%E5%8F%AA%E5%8F%AF%E8%A1%8C%E7%AB%8B%E6%86%B2%E4%B8%8D%E5%8F%AF%E8%A1%8C%E9%9D%A9%E5%91%BD%E6%9B%B8>. Cited in

<sup>32</sup> L.S. Stavrianos, *A Global History, From Prehistory to 21st Century* (Beijing: Peking University Press, 2004), 490-491.

on the side of democracy because they believed that it was the Qing's autocratic system that had resulted in China becoming divided internally and weak internationally.<sup>33</sup>

The power of the elite's shift in ideas is evident when examining the failure of an attempt to restore the imperial system. In 1916, Yuan Shikai, a Qing-era general who initially supported the revolution, declared himself emperor.<sup>34</sup> However, Yuan's imperial restoration was short-lived and unsuccessful. Elites in China balked at Yuan's attempt to crown himself emperor and led opposition to the new "emperor." In March 1916—after only 83 days—Yuan declared that he would abolish his monarchy and abdicated.<sup>35</sup>

The Xinhai Revolution also shifted the thinking of the young people who would form the core of political change in China's tumultuous early 20<sup>th</sup> century. Young men and women in the Chinese Nationalist Party of Sun Yat-sen, as well as the soon-to-be established Chinese Communist Party (CCP) came to believe that China's future lay not in monarchy, but in democracy. The revolutionaries during that period also attacked China's traditional beliefs and Confucian ideas from the past, believing them to be actively preventing China from advancing forward.<sup>36</sup> Chen Duxiu, in an essay in one of China's most influential pro-democracy magazines, *New Youth*, forcefully defended people who advocated for modernization and opposing tradition.

Of the crimes this magazine and its supporters are accused [being overly-critical of society and destroying Confucianism], we freely admit guilt. But if we go to the source of these criticisms, this magazine is innocent. Only because we supported Democracy and Science did we commit any crime. In order to support democracy, we must oppose Confucianism, etiquette, chastity, old ethics, and old politics. In order to support science, we must oppose old art and old religion. If we want to support democracy and science, we must oppose what is [supposedly] the quintessence of the Chinese nation and old literature.<sup>37</sup>

The revolutionaries actively promoted the idea of democracy and science to the public and even though CCP and Nationalists eventually went to war with each other, their members were united in believing that democracy was the correct path for China. To this day, both the CCP and KMT, though they are in different territories and have profound disagreements over politics, both agree that democracy and popular participation are the foundation of political legitimacy in China.

### 6. LONG LASTING IMPACTS AND THE NATIONAL MEMORY OF THE XINHAİ REVOLUTION

The Xinhai Revolution is positively regarded in China is considered a pivotal milestone on China's journey toward freedom and, eventually, its "Great Rejuvenation," which is a present-day objective of the Chinese government. In 2011, the movie *Beginning of the Great Revival* was released to celebrate the 90th anniversary of the founding of the CCP. Featuring many of China's most famous actors, it remains one of the most popular films. The movie positively portrays the Xinhai Revolution as a key event in Chinese history and highlights its importance in giving birth to the Communist Revolution.<sup>38</sup> This serves as a cultural reaffirmation of the Xinhai Revolution's significance and the revolutionary spirit that continues to inspire contemporary Chinese society and governance.

While the immediate political changes brought about by the Xinhai Revolution had their limitations, its broader cultural and ideological impact remains significant. The revolution is celebrated as a

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<sup>33</sup>JinChongji 金冲及, *Xinhaigeming de qianqianhouhou* 辛亥革命的前前后后 [Before and After the Xinhai Revolution], 188–91.

<sup>34</sup>“Yuan-Shikai,” Britannica, November 22, 2023, <https://www.britannica.com/biography/Yuan-Shikai>

<sup>35</sup>Jonathon D., Spence, *The Search for Modern China*, (New York: Library of Congress Cataloging-in-Publication Data, 1990), 286–87.

<sup>36</sup>JinChongji 金冲及, *Xinhaigeming de qianqianhouhou* 辛亥革命的前前后后 [Before and After the Xinhai Revolution], 204-05.

<sup>37</sup>Chenduxiu 陳獨秀, “Benzhizuianzhidabianshu 本志罪案之答辯书[Plea to the Crime],” 1919,

Zhongwenmakesizhuyiwenku 中文马克思主义文库 [Library of Chinese Marxism].

<sup>38</sup>Han Sanping 韩三平 & Huang Jianxin 黄建新, dir. *Jian dang weiye* 建党伟业 [Beginning of the Great Revival] (Huairou, China: Zhongguodianyinggongsi, 2010).

foundational event that set China on a course toward modernization and national rejuvenation, themes that resonate strongly in the PRC's ongoing narrative of progress and development.

## 7. CONCLUSION

The Xinhai Revolution's immediate political effects and longer-term ideological effects were significant and set China on a completely new historical path toward a stronger, more modern country. However, the Xinhai Revolution did not immediately establish a powerful government in China. The efforts of the revolutionaries overturned first by Yuan Shikai and then by Sun's own successor, Chiang Kai-shek. Historian Martin Wilbur once even commented Sun Yet-sen as a "frustrated patriot because most of his career was marked by discouragement in his efforts to achieve patriotic goals."<sup>39</sup> Yet, the real significance of the Xinhai Revolution lies in that fact that it acted as a turning point for Chinese history, politically, ideologically, and culturally. The ideas, beliefs, and figures that were born during the revolution forever changed modern Chinese history. The Xinhai Revolution opened up the gate for a democratic and modern China.

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