

## Lesson 4

### ***Student Handout 4.1—New Constitution of Turkey***

The new Turkish Constitution, issued in 1908, came out of the movement known as the Young Turks. The Young Turks were a nationalist reform party, officially known as the Committee of Union and Progress (CUP). The Young Turks also led a rebellion against Sultan Abdul Hamid II, who was officially deposed and exiled in 1909. They ruled the Ottoman empire from 1908 until the end of World War I, in November 1918.

#### **Proclamation for the Ottoman Empire, 1908**

1. The basis for the Constitution will be respect for the predominance of the national will.
3. It will be demanded that all Ottoman subjects having completed their twentieth year, regardless of whether they possess property or fortune, shall have the right to vote. Those who have lost their civil rights will naturally be deprived of this right.
7. The Turkish tongue will remain the official state language. Official correspondence and discussion will take place in Turk.
9. Every citizen will enjoy complete liberty and equality, regardless of nationality or religion, and be submitted to the same obligations. All Ottomans, being equal before the law as regards rights and duties relative to the State, are eligible for government posts, according to their individual capacity and their education. Non-Muslims will be equally liable to the military law.
10. The free exercise of the religious privileges which have been accorded to different nationalities will remain intact.
14. Provided that the property rights of landholders are not infringed upon (for such rights must be respected and must remain intact, according to law), it will be proposed that peasants be permitted to acquire land, and they will be accorded means to borrow money at a moderate rate.
16. Education will be free. Every Ottoman citizen, within the limits of the prescriptions of the Constitution, may operate a private school in accordance with the special laws.

17. All schools will operate under the surveillance of the state. In order to obtain for Ottoman citizens an education of a homogenous and uniform character, the official schools will be open, their instruction will be free, and all nationalities will be admitted. Instruction in Turkish will be obligatory in public schools. In official schools, public instruction will be free. Secondary and higher education will be given in the public and official schools indicated above; it will use the Turkish tongue. ... Schools of commerce, agriculture, and industry will be opened with the goal of developing the resources of the country. ...

Source: Rondo Cameron, ed., *Civilization since Waterloo* (Itasca, Ill.: Peacock Publishers, 1971), 245-6.



### The Young Turk Revolution Public Demonstration in 1908 in Istanbul, Capital of the Ottoman Empire

Wikipedia, Young Turk Revolution, [http://en.wikipedia.org/wiki/Young\\_Turk\\_Revolution](http://en.wikipedia.org/wiki/Young_Turk_Revolution).

## Lesson 4

### ***Student Handout 4.2—Sun Yat-sen on Revolution in China***

Sun Yat-sen, or Sun Yixian (1866-1925), studied in Hawaii, Hong Kong, and Japan. He trained as a doctor but was more interested in fixing the political problems of China. He organized a political movement outside of the country to overthrow the Manchu government of the Qing dynasty. He traveled to Europe, the U.S., and Canada to raise money for his revolutionary cause. In 1911, an uprising at Wuchang in southwestern China began after Chinese government officials shot into a crowd that was peacefully protesting the Qing agreement to sell Chinese-created railroads to a European financial group. As the uprising spread to other cities, Sun Yat-sen quickly returned to China. He was elected the provisional president of the Republic of China in 1912 but was soon forced into exile again by the former Qing General Yuan Shikai. In 1917, Sun returned to southern China where he was selected to be the president of a self-proclaimed version of a national government. His ideas and legacy were claimed by his successors, Chiang Kaishek (Jiang Jieshi) and Mao Zedong.

#### **Fundamentals of National Reconstruction (1923)**

My second decision is that a constitution must be adopted to ensure good government. The true meaning of constitutionalism was discovered by Montesquieu. The three-fold separation of the legislative, judicial, and executive powers as advocated by him was accepted in every constitutional country in Europe. On a tour of Europe and America I made a close study of their governments and laws and took note of their shortcomings as well as their advantages. The shortcomings of election, for instance, are not incurable. In the past China had two significant systems of examination and censoring and they can be of avail where the Western system of government and law falls short. I therefore advocate that the examinative and censorial powers should be placed on the same level with legislative, judicial, and executive, thereby resulting in the five-fold separation of powers. On top of that, the system of the people's direct political powers should be adopted in order that the provision that the sovereign power vested in the people may become a reality. In this way my principle of democracy may be carried out satisfactorily.

Source: Mark A. Kishlansky, *Sources of World History*, Vol. 2 (New York: HarperCollins, 1995), 281-5.

Note: “Examinative and censorial powers” refer to the traditional Chinese civil service examinations based on a knowledge of Confucianism and to the requirement that government officials present reports to the emperor that criticized their performance if they were negligent in their duties.

## Lesson 4

### ***Student Handout 4.3—Sun Yat-sen, “Three Principles of the People,” 1923.***

The watchword of the French Revolution was “Liberty, Equality, Fraternity,” just as the watchword of our Revolution is “Min-ts’u, Min-ch’uan, Min-sheng” (People’s Nationalism, People’s Sovereignty, People’s Livelihood). We may say that liberty, equality, and fraternity are based upon the people’s sovereignty or that the people’s sovereignty develops out of liberty, equality, and fraternity.

As revolutionary ideas have spread through the East, the word “liberty” has come too; many devoted students and supporters of the new movement have sought to explain in detail its meaning, as something of vital importance. . . .

Liberty, to put it simply, means the freedom to move about as one wishes within an organized group. Because China does not have a word to convey this idea, everyone has been at a loss to appreciate it. We have a phrase that suggests liberty—“running wild without bridle,” but that is the same thing as loose sand—excessive liberty for the individual.

As the revolutionary ferment of the West has lately spread to China, the new students, and many earnest scholars, have risen up to proclaim liberty. They think that because European revolutions, like the French Revolution, were struggles for liberty, we, too, should fight for liberty. This is nothing but “saying what others say.” They have not applied their minds to the study of democracy or liberty and have no real insight into their meaning. There is a deep significance in the proposal of our Revolutionary Party that the Three Principles of the People, rather than a struggle for liberty, should be the basis of our revolution. The watchword of the French Revolution was “Liberty;” the watchword of the American Revolution was “Independence;” the watchword of our Revolution is the “Three Principles of the People.”

. . . Why, indeed, is China having a revolution? To put the answer directly, the aims of our revolution are just opposite to the aims of the revolutions of Europe. Europeans rebelled and fought for liberty because they had had too little liberty. But we, because we have had too much liberty without any unity and resisting power, because we have become a sheet of loose sand and so have been invaded by foreign imperialism and oppressed by the economic control and trade wars of the Powers, without being able to resist, must break down individual liberty and become pressed together into an unyielding body like the firm rock which is formed by the addition of cement to sand. Chinese today are enjoying so much freedom that they are showing the evils of freedom. This is true not merely in the schools but even in our Revolutionary Party. The reason why, from the overthrow of the Manchus until now, we have not been able to establish a government is just this misuse of freedom.

Source: Sun Yat-Sen, *San Min Chu I: The Three Principles of the People*, trans. Frank W. Price, ed. L. T. Chen (Shanghai, China: China Committee, Institute of Pacific Relations, 1927), 189–92, 201–2, 210–1, 262–3, 273, 278.