The Advance of Imperialism

Main Idea Western nations and Japan set up spheres of influence in China to gain exclusive trading rights.

Reading Connection Have American military forces ever overpowered another people? Read to learn how European powers gained trading rights in China.

In the end, the reforms did not help the Qing stay in power. The European advance into China continued during the last two decades of the nineteenth century, while internal conditions continued to deteriorate.

Mounting Pressures Russia took advantage of China’s weakness to force it to give up territories north of the Amur River in Siberia. In Tibet, a struggle between Russia and Great Britain kept both powers from seizing the territory outright. This allowed Tibet to remain free from Chinese influence.

Even more ominous changes were taking place in the Chinese heartland. European states began to create spheres of influence, areas where the imperial powers had exclusive trading rights. After the Tai Ping Rebellion, warlords in the provinces began to negotiate directly with foreign nations. In return for money, the warlords granted these nations exclusive trading rights or railroad-building and mining privileges. In this way, Britain, France, Germany, Russia, and Japan all established spheres of influence in China.

In 1894, another blow weakened the Qing dynasty. China went to war with Japan over its inroads into Korea, a land that the Chinese had long controlled. The Chinese were soundly defeated. Japan then demanded and received the island of Taiwan (then called Formosa), and the Liaodong (LYOW•DOONG) Peninsula. Fearing Japan’s growing power, however, the European powers forced Japan to give the Liaodong Peninsula back to China.

New pressures for Chinese territory soon arose. In 1897, two German missionaries were murdered by...
Ci Xi

1835–1908—Chinese empress

Empress Dowager Ci Xi, through her unwillingness to make significant reforms, helped bring about the overthrow of the Qing dynasty. Ci Xi was at first a low-ranking concubine to Emperor Xian Feng. Her position became influential in 1856, when she gave birth to the emperor’s first and only son.

When the emperor died, Ci Xi ruled China on behalf of her son. Later, she ruled on behalf of her nephew Guang Xu. With the aid of conservatives at court and the imperial army, she had Guang Xu jailed in the palace.

Empress Dowager Ci Xi ruled China for almost 50 years, during a crucial period in the nation’s history. She was well aware of her own power. “I have often thought that I am the cleverest woman who ever lived . . . I have 400 million people all dependent on my judgement.”

Opening the Door to China

Main Idea The United States proposed an Open Door policy to guarantee it would have equal trading rights with European countries in China.

Reading Connection Have you heard U.S.-Chinese trade policy discussed? Read to learn how America gained access to the Chinese market in 1900.

As foreign pressure on the Qing dynasty grew, Great Britain and the United States feared that other nations would overrun China if its government collapsed. In 1899, U.S. secretary of state John Hay presented a proposal to ensure equal access to the Chinese market, while preserving China as a nation. When no other imperialist power opposed this idea, Hay proclaimed there was agreement on his Open Door policy.

In part, the Open Door policy reflected American concern for the survival of China, but it also reflected the interests of American businesses. These businesses wanted to operate in open markets and disliked the existing division of China into separate spheres of influence dominated by individual states. The Open Door policy did not end the system of spheres of influence, but it did loosen restrictions on trade among the imperialist powers within the spheres. The Open Door policy also helped to reduce imperialist hysteria over access to the China market. The policy lessened fears in Britain, France, Germany, and Russia that other powers would take advantage of China’s weakness and attempt to dominate the China market for themselves.

Reading Check

1. How did foreign nations obtain trading rights in China at this time?

2. Why did the United States want an Open Door policy in China?
The Boxer Rebellion

Main Idea Chinese anger with foreign control in their country led to the Boxer Rebellion.

Reading Connection Does your family have particular traditions? Read to find out how Chinese people reacted when they felt their traditions were under threat in the early 1900s.

The Open Door policy came too late to stop the Boxer Rebellion. Boxer was the popular name given to members of a secret organization called the Society of Harmonious Fists. Members practiced a system of exercise—a form of shadowboxing, or boxing with an imaginary opponent—that they thought would protect them from bullets.

The Boxers were upset by the foreign takeover of Chinese lands. Their slogan was “destroy the foreigner.” They especially disliked Christian missionaries from the West and Chinese converts to Christianity who seemed to threaten Chinese traditions. At the beginning of 1900, Boxer bands roamed the countryside and slaughtered foreign missionaries and Chinese Christians. Their victims also included foreign businessmen and even the German envoy to Beijing.

Response to the killings was immediate and overwhelming. An allied army consisting of 20,000 British, French, German, Russian, American, and Japanese troops attacked Beijing in August 1900. The army restored order and demanded more concessions from the Chinese government. The Chinese government was forced to pay a heavy indemnity—a payment for damages—to the powers that had crushed the uprising. The imperial government was now weaker than ever.

Reading Check Explaining How did the Boxers get their name?

Boxers are rounded up after the failed rebellion.

HISTORY Online

For help with the concepts in this section of Glencoe World History—Modern Times, go to wh.mt.glencoe.com and click on Study Central.

Critical Thinking

5. Historical Analysis Cause and Effect
Why did European nations agree to follow the Open Door policy proposed by the United States? CA HI 2

6. Organizing Information Create a diagram listing the factors that led to the decline of the Qing dynasty.

Analyzing Visuals

7. Examine the illustration of the Tai Ping Rebellion on page 383. What visual evidence shows British and Chinese determination?

Writing About History

8. Expository Writing Using outside sources, research, write, and present a report explaining the effects of population on modern China. Remember to include government laws enacted to curtail population growth, and the consequences of disobeying these laws.

CA TOWES 2

Checking for Understanding

1. Vocabulary Define: decline, extraterritoriality, self-strengthening, spheres of influence, ensure, Open Door policy, indemnity.

2. People and Events Identify: Hong Xiuquan, Guang Xu, Empress Dowager Ci Xi, John Hay.

3. Places Locate: Guangzhou, Chang Jiang, Hong Kong.

Reviewing Big Ideas

4. Analyze how the Tai Ping Rebellion helped to weaken the Qing dynasty.

Internal Factors

External Factors
Revolution in China

Guide to Reading

Section Preview
Reforms by Sun Yat-sen led to a revolution in China, and the arrival of Westerners brought changes to its culture and economy.

Main Idea
• Sun Yat-sen led a successful revolution to end the Qing dynasty, but he was unable to establish a stable government. (p. 388)
• General Yuan Shigai’s dictatorial ways led to conflict with Sun Yat-sen’s Nationalist Party. (p. 390)
• Westerners injected new energy into the Chinese economy, but many economic benefits went to foreigners, not the Chinese. (p. 391)

Preview of Events

<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
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</thead>
<tbody>
<tr>
<td>1902</td>
<td></td>
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<tr>
<td>1905</td>
<td>Sun Yat-sen issues reform program</td>
</tr>
<tr>
<td>1908</td>
<td>Emperor Guang Xu and Empress Dowager Ci Xi die</td>
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<tr>
<td>1911</td>
<td>Qing dynasty collapses</td>
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<tr>
<td>1914</td>
<td></td>
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<tr>
<td>1916</td>
<td>General Yuan Shigai dies</td>
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<tr>
<td>1917</td>
<td></td>
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<tr>
<td>1920</td>
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</tr>
</tbody>
</table>

Content Vocabulary
provincial, commodity

Academic Vocabulary
transition, integrate

People to Identify
Sun Yat-sen, Henry Pu Yi, General Yuan Shigai

Places to Locate
Shanghai, Wuhan

Reading Objectives
1. Describe Sun Yat-sen’s role in the collapse of the Qing dynasty.
2. Explain how Western influence affected the Chinese economy and culture.

Reading Strategy
Compare and Contrast
Create a chart like the one below listing the reforms requested by Sun Yat-sen and those implemented by Empress Dowager Ci Xi.

<table>
<thead>
<tr>
<th>Sun Yat-sen’s Proposals</th>
<th>Empress Dowager Ci Xi’s Reforms</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
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</table>

California Standards in This Section

Reading this section will help you master these California History–Social Science standards.

10.4: Students analyze patterns of global change in the era of New Imperialism in at least two of the following regions or countries: Africa, Southeast Asia, China, India, Latin America, and the Philippines.

10.4.1: Describe the rise of industrial economies and their link to imperialism and colonialism (e.g., the role played by national security and strategic advantage; moral issues raised by the search for national hegemony, Social Darwinism, and the missionary impulse; material issues such as land, resources, and technology).

10.4.4: Describe the independence struggles of the colonized regions of the world including the roles of leaders, such as Sun Yat-sen in China, and the roles of ideology and religion.
The Fall of the Qing

Main Idea Sun Yat-sen led a successful revolution to end the Qing dynasty, but he was unable to establish a stable government.

Reading Connection Why were American revolutionaries able to eventually set up a successful government? Read on to learn about the experiences of the Chinese during the Revolution of 1911.

After the Boxer Rebellion, the Qing dynasty tried desperately to reform in order to save itself. Empress Dowager Ci Xi, who had so long resisted suggestions for change, now embraced a number of reforms. These included reforms in education, in government administration, and in the legal system.

Voices from the Past

In 1905, a reformer named Sun Yat-sen presented a program that called for the following changes:

“Establish the Republic: Now our revolution is based on equality, in order to establish a republican government. All our people are equal and all enjoy political rights. The president will be publicly chosen by the people of the country. The parliament will be made up of members publicly chosen by the people of the country. Equalize land ownership: The good fortune of civilization is to be shared equally by all the people of the nation. We should assess the value of all the land in the country. Its present price shall be received by the owner, but all increases in value resulting from reform and social improvements after the revolution shall belong to the state, to be shared by all the people.”

The civil service examination system was replaced by a new educational system based on the Western model. In 1909, legislative assemblies were formed at the provincial, or local, level. Elections for a national assembly were even held in 1910.

The emerging new elite—composed of merchants, professionals, and reform-minded gentry—soon became impatient with the slow pace of political change. They were angry when they discovered that the new assemblies were not allowed to pass laws but could only give advice to the ruler.

Moreover, the recent reforms had done nothing for the peasants, artisans, and miners, whose living conditions were getting worse as taxes increased. Unrest grew in the countryside as the dynasty continued to ignore deep-seated resentments.

The Rise of Sun Yat-sen

The first signs of revolution appeared during the last decade of the nineteenth century, when the young radical Sun Yat-sen formed the Revive China Society. Sun Yat-sen believed that the Qing dynasty was in a state of decay and could no longer govern the country. Unless the Chinese were united under a strong government, they would remain at the mercy of other countries.

Although Sun believed that China should follow the pattern of Western countries, he also knew that the Chinese people were hardly ready for democracy. He instead developed a three-stage reform process that included: (1) a military takeover, (2) a transitional phase in which Sun’s own revolutionary party would prepare the people for democratic rule, and (3) the final stage of a constitutional democracy.

In 1905, at a convention in Tokyo, Sun united radical groups from across China and formed the Revolutionary Alliance, which eventually became the Nationalist Party. The new organization advocated Sun’s Three People’s Principles, which promoted nationalism, democracy, and the right for people to
pursue their own livelihoods. Although the new organization was small, it benefited from the rising discontent generated by the Qing dynasty’s failure to improve conditions in China.

**The Revolution of 1911** The Qing dynasty was near its end. In 1908, Empress Dowager Ci Xi died. Her nephew Guang Xu, who was being held prisoner in the imperial palace, died one day before his aunt. The throne was now occupied by China’s “last emperor,” the infant Henry Pu Yi.

In October 1911, followers of Sun Yat-sen launched an uprising in central China. At the time, Sun was traveling in the United States—he read about the uprising in a Denver, Colorado newspaper. In Sun’s absence, a brigade commander was asked to lead. Soon, the anti-government rebellion received popular support elsewhere in China. Too weak to resist, the Qing dynasty collapsed, opening the way for new political forces.

Sun’s party had neither the military nor the political strength to form a new government. The party was forced to turn to a member of the old order, General Yuan Shigai (YOO•AHN SHUR•GIE), who controlled the army.

Yuan was a prominent figure in military circles, and he had been placed in charge of the imperial army sent to suppress the rebellion. Instead, he abandoned the government and negotiated with members of Sun Yat-sen’s party. General Yuan agreed to serve as president of a new Chinese republic and to allow the election of a legislature. Sun himself arrived in China in January 1912, after reading about the revolution while in the United States.

In the eyes of Sun Yat-sen’s party, the events of 1911 were a glorious revolution that ended two thousand years of imperial rule. However, the 1911 uprising was hardly a revolution. It produced no new political or social order. Sun Yat-sen and his followers still had much to accomplish.

The Revolutionary Alliance was supported mainly by an emerging urban middle class, and its program was based largely on Western liberal democratic principles. However, the urban middle class in China was too small to support a new political order. Most of the Chinese people still lived on the land, and few peasants supported Sun Yat-sen’s party. In effect, then, the events of 1911 were less a revolution than a collapse of the old order.

**Reading Check** Evaluating What changes did the Revolution of 1911 actually produce in China?
An Era of Civil War

Main Idea General Yuan Shigai’s dictatorial ways led to conflict with Sun Yat-sen’s Nationalist Party.

Reading Connection Do you know of a country currently ruled by the head of the army? Read to find out what happened when a general took over the rule of China.

After the collapse of the Qing dynasty, the military took over. Sun Yat-sen and his colleagues had accepted General Yuan Shigai as president of the new Chinese republic in 1911 because they lacked the military force to compete with his control over the army. Many of Sun’s supporters feared that if the revolt lapsed into chaos, the Western powers would intervene. If that happened, the last shreds of Chinese independence would be lost. Even the general’s new allies distrusted his motives, however, and they had good reason.

Yuan understood little of the new ideas sweeping into China from the West. He ruled in a traditional manner and even tried to set up a new imperial dynasty. Yuan was hated by reformers for using murder and terror to destroy the new democratic institutions. He was hated by traditionalists—those who supported the Qing—for being disloyal to the dynasty he had served.

Yuan’s dictatorial efforts rapidly led to clashes with Sun’s party, now renamed the Guomindang, or Nationalist Party. When Yuan dissolved the new parliament, the Nationalists launched a rebellion. The rebellion failed, and Sun Yat-sen fled to Japan.

Yuan was strong enough to brush off the challenge from the revolutionary forces, but he could not turn back history. He died in 1916 and was succeeded by one of his officers. For the next several years, China slipped into civil war as the power of the central government disintegrated and military warlords seized power in the provinces. Their soldiers caused massive destruction throughout China.
Chinese Society in Transition

Main Idea Westerners injected new energy into the Chinese economy, but many economic benefits went to foreigners, not the Chinese.

Reading Connection What factors influence your lifestyle? Read to find out how Westerners influenced Chinese ways of life.

When European traders began to move into China in greater numbers in the mid-1800s, Chinese society was already in a state of transition. The growth of industry and trade was especially noticeable in the cities, where a national market for such commodities, or marketable products, as oil, copper, salt, tea, and porcelain had appeared. Better transportation and a better system of money and banking had begun to create the foundation for a money economy. New crops brought in from abroad increased food production and encouraged population growth. The Chinese economy had never been more productive.

The coming of Westerners to China affected the Chinese economy in three ways. Westerners introduced modern means of transportation and communications; they created an export market; and they integrated the Chinese market into the nineteenth-century world economy.

To some, these changes were beneficial. Shaking China out of its old ways quickened a process of change that had already begun in Chinese society. Western influences forced the Chinese to adopt new ways of thinking and acting.

At the same time, however, China paid a heavy price for the new ways. Its local industry was largely destroyed. Also, many of the profits in the new economy went to foreign countries rather than back into the Chinese economy.

During the first quarter of the twentieth century, the pace of change in China quickened even more. One reason was that during World War I, Westerners were unable to continue their domination of Chinese markets. This meant that Chinese businesses had more opportunities. Shanghai, Wuhan, Tianjin, and Guangzhou became major industrial and commercial centers with a growing middle class and an industrial working class.

Reading Check Evaluating How did the arrival of Westerners affect China?

“As Heaven has unified [the earth] under one sky, it will harmonize the various teachings of the world and bring them back to the same source.”
—Wang Tao on the need for reform in China, 1800s

Picturing History
Sun Yat-sen and his wife, third and second from the left, stand with other members of the Revolutionary Alliance in Hangzhou, China. How does the clothing of the people in the photograph reflect Sun Yat-sen’s beliefs about the future of China and Wang Tao’s thoughts on the process of reform in the country?
China’s Changing Culture

Main Idea Western culture had a dramatic effect on many Chinese people, especially those living in cities.

Reading Connection Can you list foreign influences that have shaped American culture? Read to learn how Western ideas and dress influenced the traditional culture of China.

In 1800, daily life for most Chinese was the same as it had been for centuries. Most were farmers, living in one of the millions of villages in rice fields and on hillsides throughout the countryside. A farmer’s life was governed by the harvest cycle, village custom, and family ritual. A few men were educated in the Confucian classics. Women remained in the home or in the fields. All children were expected to obey their parents, and wives were expected to submit to their husbands.

A visitor to China 125 years later would have seen a different society, although it would still have been recognizably Chinese. The changes were most striking in the cities. Here the educated and wealthy had been visibly affected by the growing Western cultural presence. Confucian social ideals were declining rapidly in influence and those of Europe and North America were on the rise.

Nowhere in China was the struggle between old and new more visible than in the area of culture. Radical reformers wanted to eliminate traditional culture, condemning it as an instrument of oppression. They were interested in creating a new China that would be respected by the modern world.

The first changes in traditional culture came in the late nineteenth century. Intellectuals began to introduce Western books, paintings, music, and ideas to China. By the first quarter of the twentieth century, China was flooded by Western culture as intellectuals called for a new culture based on that of the modern West.

Western literature and art became popular in China, especially among the urban middle class. Traditional culture remained popular with conservative elements of the population, especially in rural areas. Most creative artists followed foreign trends, while traditionalists held on to Chinese culture.

Shanghai’s harbor was at the mouth of the Chang Jiang. In the 1920s and 1930s, the city’s image was something like that of Manhattan in the United States: a center for business, but also for excitement and glamour.
Literature in particular was influenced by foreign ideas. Western novels and short stories began to attract a larger audience. Although most Chinese novels written after World War I dealt with Chinese subjects, they reflected the Western tendency toward a realistic portrayal of society. Often, they dealt with the new Westernized middle class. Mao Dun’s *Midnight*, for example, described the changing customs of Shanghai’s urban elites. Most of China’s modern authors showed a clear contempt for the past.

Ba Jin, the author of numerous novels and short stories, was one of China’s foremost writers in the early twentieth century. Born in 1904, he was well attuned to the rigors and expected obedience of Chinese family life. In his trilogy, *Family, Spring*, and *Autumn*, he describes the disintegration of traditional Confucian ways as the younger members of a large family attempt to break away from their elders.

**Reading Check**

What effects did Western culture have on China?
Young people in rural China in 1900 had much the same experience as previous generations. The family was the most important unit in society, and tradition determined a person’s status. Age was greatly respected, and the father was the center of authority. If a child was disobedient, the boy or girl might be severely punished. Hard work was expected.

In traditional China, children were thought of not as individuals but as members of a family. Indeed, children were valued because they—especially the sons—would help with the work in the fields, carry on the family name, and care for their parents in old age. By the beginning of the twentieth century, however, these attitudes had changed in some parts of Chinese society.

Some of the changes resulted from the new educational system. After the government abolished the civil service examinations in 1905, a Confucian education was no longer the key to a successful career. New schools based on the Western model were set up. Especially in the cities, both public and private schools educated a new generation of Chinese, who began to have less respect for the past.

By 1915, educated youth had launched an intense attack on the old system and old values. The main focus of the attack was the Confucian concept of the family. Young people rejected the old family ideas of respect for elders, supremacy of men over women, and sacrifice of individual needs to the demands of the family.

The effect of the young people’s revolt could be seen mainly in the cities. There, the tyranny of the old family system began to decline. Women sought education and jobs alongside men. Free choice in marriage became commonplace among affluent families in the cities. The teenage children of Westernized elites copied the clothing and even the music of young people in Europe and America.

These changes generally did not reach the villages, where traditional attitudes and customs persisted. Marriages arranged by parents continued to be the rule rather than the exception. According to a survey taken in the 1930s, well over two-thirds of marriages were still arranged, even among urban couples. In one rural area, only 3 villagers out of 170 had even heard of the idea of “modern marriage,” or a marriage in which people freely choose their marriage partners.
A person’s dress is a badge of social status. Here a young Chinese woman is wearing Western dress of Victorian Britain for her formal portrait (complete with stuffed dog). She may want to say that she is modern—or even that she is Christian if that is a Bible on her lap. Missionary schools were one way that Western customs reached China’s young people.

In this portrait, an urban family look as if they are on the porch or inner courtyard of their handsome home. The wife’s elaborate headdress suggests their comfortable upper middle-class status. The father could be a bureaucrat, an influential group in Chinese society.

The jaunty stance of this young Chinese man in Western clothing tells another story—that Western dress was partly about being liberated from Chinese traditions and free to choose one’s own life.

Connecting to the Past

1. **Contrasting** Contrast the traditional way of life with life after 1915 for young people in China.

2. **Writing about History** How do the teenagers in China during the early twentieth century compare to the young people in the United States today? Write a one-page essay on your ideas, giving specific examples to support your point of view.