Glossary

**Chinese unitary model**: A model of democracy advocated by some in the Chinese community that emphasizes elitism and a unified demos, often using *jiùwáng* and *mín bēn* justifications.

**Chíng dynasty (大清帝國)**: Last of the imperial dynasties in China, which was overthrown in 1911 and replaced by the ROC.

**Competitive elitism**: A model of democracy that emphasizes decision making by elites. Accountability is through competition among elites within a multiparty system.

**Democratic Progressive Party (DPP) (民主進步黨)**: Political party created in 1986 in opposition to the ruling KMT party on Taiwan.

**Demos**: The collective body of citizens.

***jiùwáng* (救亡)**: A popular traditional Chinese justification of government based on the usefulness of creating a powerful state capable of discharging tasks necessary for saving the country from existential crises.

**Kuomintang Party (KMT) (國民黨)**: Political party founded by Sun Yat-sen in 1912 as the vehicle for carrying out the revolutionary task of transforming China into a strong, modern, democratic state.

**Legalists (法家)**: Chinese philosophical school that emphasizes the importance of pragmatic policy making, rewards and punishment, the state, and rules and laws as the foundation for keeping order. Shang Yang (商鞅) (390–338 BCE) and Han Fei (韓非) (280–233 BCE) were two of the principal figures in this school.

**Liberal democratic model**: A model of democracy that emphasizes the importance of constitutionalism, individual rights and freedoms, and checks and balances.

**May Fourth Movement (五四運動)**: A nationalist and populist intellectual movement in mainland China that began in 1919 as a result of student protest of the government’s general failures at the peace conference in Versailles and the awarding of the German possessions in Shandong to Japan in the Treaty of Versailles. The anticolonialist movement emphasized the importance of science
and the strengthening of China in the world arena and took up the question of the place of the West, Western intellectual trends, and Western understandings of politics with regard to China's path to modernization.

Mín (民): The people.

Minbèn (民本): A traditional Chinese conception of government that links legitimacy to the promulgation of policies that promote the general interests of ordinary people. It also incorporates an elitist understanding of decision makers that emphasizes the necessity of leaders exercising traditional virtues.

People’s Republic of China (PRC) (中华人民共和国): The Communist state created in 1949 as a result of the Communist triumph in the Chinese Civil War. The PRC governs mainland China and claims sovereignty over Taiwan.

Rén (humaneness) (仁): The characteristic of being in accord with a fundamental and natural ethics that should govern the behavior of all humans.

Republican unitary model: A model of democracy that emphasizes the unity of the demos, citizen participation in political affairs, and the importance of civic virtues.

Republic of China (ROC) (中華民國): The Chinese state created to replace the Ching dynasty on the Chinese mainland. It was displaced on the mainland by the PRC in 1949 but continues to govern Taiwan.

Sān Mín Zhǔ Yì (Three Principles of the People) (三民主義): The principles of democracy, nationalism, and people’s welfare promulgated by Sun Yat-sen as the fundamental principles for the modernization and governing of China.

Self-Strengtheners (自強運動): The group of Chinese officials and intellectuals who, in the second half of the nineteenth century in the aftermath of repeated Chinese humiliations at the hands of the West and Japan, proposed that China modernize and strengthen itself militarily by adopting Western understandings of science, technology, industry, and weaponry while retaining traditional Chinese culture and values.

Tāo (The Way) (道): The path of virtue and right living that is embedded in the structure of the universe. It is referred to by most traditional Chinese philosophical schools, though each school provides a different interpretation of the virtues that make up that path and how one discovers and retains those virtues.

Tiān (天): Heaven, the universe, all that exists.

Tiān mìng (mandate of heaven) (天命): The legitimization of government by the natural order of things, generally thought to be expressed by the absence of social and political turmoil and of natural disasters (droughts, floods, earthquakes, famines, epidemics).
Xunzhèng mínzhǔ (tutelary democracy): The second stage of political development Sun Yat-sen outlined in China’s road to modernization and democracy. In this stage, a KMT-controlled government would prepare citizens for the responsibilities of democracy through training and the institution of local self-government. The first stage would be a military government that would forcibly carry out the unification of China by eliminating warlords and other threats to geographical unity and political order, while the third stage would be reached when a full-scale constitutional democracy was implemented.