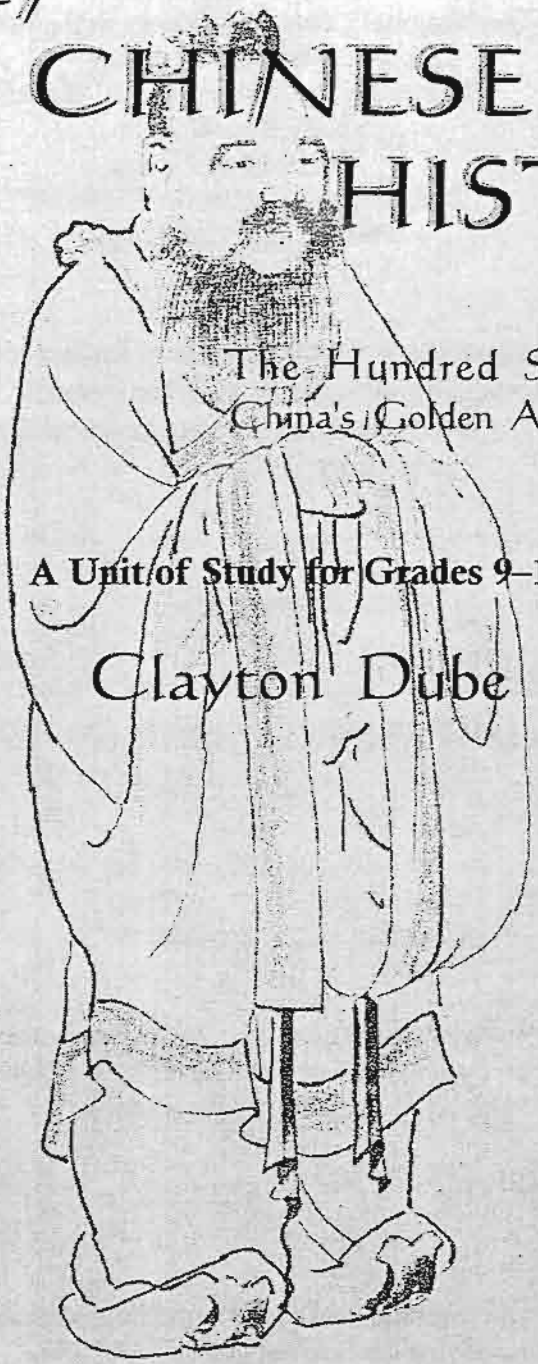
Chinese Philosophy

EARLY CHINESE HISTORY



The Hundred Schools Period
China's Golden Age of Philosophy

A Unit of Study for Grades 9–12

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Clayton Dube was a Ph.D. student in Chinese history when he authored this unit. He has taught at Berea College and now serves as Associate Editor of *Modern China* and as Outreach Coordinator for the USC-UCLA Joint Center for East Asian Studies.

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Introduction

Approach and Rationale

Early Chinese History—The Hundred Schools Period is one of over 60 National Center for History in the Schools teaching units published by the National Center for History for the Schools that are the fruits of collaborations between history professors and experienced teachers of World History. They represent specific "dramatic episodes" in history from which you and your students can pause to delve into the deeper meanings of these selected landmark events and explore their wider context in the great historical narrative. By studying a crucial turning-point in history the student becomes aware that choices had to be made by real human beings, that those decisions were the result of specific factors, and that they set in motion a series of historical consequences. We have selected dramatic episodes that bring alive that decision-making process. We hope that through this approach, your students will realize that history is an ongoing, open-ended process, and that the decisions they make today create the conditions of tomorrow's history.

Our teaching units are based on primary sources, taken from government documents, artifacts, magazines, newspapers, films, private correspondence, literature, contemporary photographs, and paintings from the period under study. What we hope you achieve using primary source documents in these lessons is to have your students connect more intimately with the past. In this way we hope to recreate for your students a sense of "being there," a sense of seeing history through the eyes of the very people who were making decisions. This will help your students develop historical empathy, to realize that history is not an impersonal process divorced from real people like themselves. At the same time, by analyzing primary sources, students will actually practice the historian's craft, discovering for themselves how to analyze evidence, establish a valid interpretation and construct a coherent narrative in which all the relevant factors play a part.

In our approach, the continuing narrative provides the context in which the dramatic moment is situated. By studying a crucial turning-point in history, the student becomes aware that choices had to be made by real human beings, that those decisions were the result of specific factors, and that they set in motion a series of historical consequences. We have selected dramatic moments that best bring alive that decision-making process. We hope that through this approach, your students will realize that history is an ongoing, open-ended process, and that the decisions they make today create the conditions of tomorrow's history.

Content and Organization

Within this unit, you will find: 1) Unit Objectives, 2) Correlation to the National History Standards, 3) Teacher Background Materials, 4) Lesson Plans, and 5) Student Resources. This unit, as we have said above, focuses on certain key moments in time and should be used as a supplement to your customary course materials. Although these lessons are recommended for grades 9–12, they can be adapted for other grade levels. The teacher

background section should provide you with a good overview of the entire unit and with the historical information and context necessary to link the specific "dramatic moment" to the larger historical narrative. You may consult it for your own use, and you may choose to share it with students if they are of a sufficient grade level to understand the materials.

The Lesson Plans include a variety of ideas and approaches for the teacher which can be elaborated upon or cut as you see the need. These lesson plans contain student resources which accompany each lesson. The resources consist of primary source documents, any handouts or student background materials, and a bibliography.

In our series of teaching units, each collection can be taught in several ways. You can teach all of the lessons offered on any given topic, or you can select and adapt the ones that best support your particular course needs. We have not attempted to be comprehensive or prescriptive in our offerings, but rather to give you an array of enticing possibilities for in-depth study, at varying grade levels. We hope that you will find the lesson plans exciting and stimulating for your classes. We also hope that your students will never again see history as a boring sweep of inevitable facts and meaningless dates but rather as an endless treasure of real life stories and an exercise in analysis and reconstruction.

Romanization Note

Two systems are commonly used to romanize Chinese words. In this unit, as in most current textbooks and periodicals, the *pinyin* system is employed. When names and terms are first introduced, however, the Wade-Giles form is provided in parenthesis. For example, "Confucius emphasized ren (jen) or benevolence." A pronunciation guide is provided on page 7.

Teacher's Background

I. Unit Overview

In the late Zhou (Chou) period (roughly sixth–third centuries B.C.E.), the area we call China was fragmented into many virtually independent states which were engaged in bitter and often violent competition. It was a time of enormous economic, social, political, and intellectual change. This unit focuses on the philosophical battles of the era, a period often called "the Golden Age of Chinese Philosophy," when Chinese philosophers sought to account for the chaos of the age and to articulate comprehensive plans to restore order. Not until the twentieth century would such a range of ideas again be as widely discussed in China. To emphasize the diversity of ideas put forward, the Chinese call this era the "Hundred Schools" period.

In this unit students examine the four most influential of these philosophical traditions: Confucianism, Mohism, Daoism (Taoism), and Legalism. Confucianism, stressing human relationships, was the official imperial doctrine for most of China's imperial age (over two-thousand years of successive dynasties). Mohism stressed public spirited-pragmatism, an ideal which was periodically revived. Daoism allowed for both totalitarianism and extreme individualism. Legalism provided the intellectual basis for the unification of China and for the centralization of all authority.

In five lessons, students will compare the ideas of these schools and explore how such ideas were conditioned by and, in turn, impacted society, economy, government, and culture. In so doing, they will exercise their critical reading skills as well as synthetic, group, and communication skills.

II. Unit Context

This unit provides an excellent opportunity for students to wrestle with significant issues: 1) the relationship between economic, social, and political circumstances and thought, 2) the universality of concerns and solutions, and 3) construction and evolution of philosophical doctrines. To gain maximum benefit from this unit, student should have studied the basic geographical, economic, social, and political realities of late Zhou China. One or two class sessions prior to this unit should be sufficient to: 1) familiarize students with China's location relative to other countries in Asia and with the political fragmentation of China during the late Zhou era, 2) explain how technical improvements (e.g. cast-iron implements, water control) led to expanded agricultural production, which fostered the rise of towns and commerce, leading to social change, 3) review the links between population growth, expanded agricultural production, and enhanced military power, and 4) discuss how the lack of central control allowed for competition among thinkers.

Depending on when other regions are studied, students should be asked to compare the ideas of the schools examined in this unit with those present in ancient India, the Near East,

Greece, and Rome. Further, students should be asked to speculate on the impact of these philosophies on China's subsequent experiences and doctrines.

This unit should be followed by one focusing on the unification of China under the Legalist Qin dynasty in 221 B.C.E. and the establishment of China's basic imperial system under the Han dynasty (202 B.C.E.–C.E. 220).

III. Correlation to National Standards

Early Chinese History: The Hundred Schools Period provides teaching materials that address *National Standards for History, Basic Edition* (National Center for History in the Schools, 1996), **Era 3**, "Classical Traditions, Major Religions, and Giant Empires." Lessons specifically address **Standard 3C** calling upon students to explain how China became unified under the early imperial dynasties, to examine the concept of the "Mandate of Heaven," and to compare and contrast the major philosophical schools of thought during China's "golden age."

IV. Unit Objectives

- To examine the relationship between economic, social, political, and intellectual trends in China's late Zhou period (roughly 550–221 B.C.E.)
- To critically read primary sources and identity the principal tenets of four of China's most influential schools of thought: Confucianism, Mohism, Daoism (Taoism), and Legalism.
- To compare these schools' beliefs in the areas of inherent human nature, the source of social and political chaos, the means of establishing social order, the ideal person, and the ideal state.
- To speculate on the impact of these schools of thought on later Chinese history.

V. Introduction to The Hundred Schools Period

The ability of the Zhou dynasty (1122–256 B.C.E) rulers to control the states of what is now China disintegrated following the movement of the Zhou capital east from Xi'an (Sian) to Luoyang (Loyang) in 770 C.E. The move was necessary because of the loss of the former capital area to Central Asian invaders. Peace among the states was maintained for a couple of centuries by one powerful state upholding the rule of the Zhou family. This arrangement fell apart, however, by the sixth century B.C.E. and the result was constantly shifting alliances and frequent war between states. This fragmentation was accompanied by the changes brought by widespread use of cast iron tools and weapons. Agricultural production increased and commerce expanded. Given the agriculture-based economy and the shift of warfare from chariot-riding elite warriors to mass armies, it is not surprising that states competed with each other to control the resources of land and population.

This competition also permitted the rise of a new profession: travelling consultants. These individuals travelled from capital to capital, offering military, political, and moral advice to rulers who were anxious to gain any possible advantage over neighboring states. The most successful of these received official office, healthy stipends, and prestige. Others, while respected for their knowledge and sincerity, were never permitted to put their theories into action. These thinkers often attracted bright young men as students who later transmitted and expanded on their teachings.

The explosion of different analyses of the sources of late Zhou disorder and proposals for remedying the situation was so great that Chinese have labelled this period the "Hundred Schools" era. This unit focuses on the four most influential of these schools: Confucianism, Mohism, Daoism (Taoism), and Legalism. Each of these schools is discussed in more detail in **Lesson Two**, but a brief description of each may be useful.

Confucianism is often characterized as a human-centered philosophy, where individuals change society by first cultivating their own virtue and then placing their families in order. Relationships between people are made correct through education and attention to following rules of decorous behavior. The ideal ruler governs by providing a shining example of refined benevolence.

Mohists attacked Confucianism's hierarchy of relationships, obligations, and loyalties. Mohists believed that partiality to one's own led people to struggle with others instead of working for the public good. Consequently, they stressed universal love, discipline, and cooperation. Mohists became expert in military defense, advising small states on how to survive in a hostile world. Rather than emphasizing attention to rituals and music, as the Confucianists did, they advocated education which focused on mathematics and other "practical" arts.

Daoism is the most elusive of these philosophies, partly because of the way the philosophy was presented (in poem and parable) and partly because the two most

important Daoist texts offer rather different visions of the ideal state. Both the Lao Zi and the Zhuang Zi counsel against material striving and recommend a simple lifestyle, but the Lao Zi has a totalitarian aspect (a ruthless sage king) while the Zhuang Zi argues for a complete absence of laws or behavioral norms.

Legalism places the interests of the state above all other. The ruler is to insure that laws are clear, that people know the laws, and that officials consistently carry out the laws. The laws are to compel people to work hard in (relatively easy to tax) agriculture, to disdain crafts and commerce, and to refrain from worrying about philosophical discourse. Through a system of punishment and rewards, the ruler strengthens, his state so that it will prevail over others. Developing agriculture was presumed to lead to triumph in war as economic strength and population growth was transformed into military power.

The rulers of the state of Qin (Ch'in), a state on China's periphery, used Legalist measures to build their state and defeat all other Chinese states. They unified China in 221 B.C.E., but the Qin dynasty was short-lived and collapsed with the death of first emperor and rebellions sparked by the harsh practices of the regime. The first emperor burned philosophical texts he deemed heretical and had hundreds of dissenting scholars executed. The Han dynasty successors to the Qin decried Qin policies and adopted Confucianism as its official doctrine. Actually, however, Han practices owed much to the Qin Legalist example. Some scholars call the Han hybrid "imperial Confucianism" in recognition of its strong Legalist components. With a short break the Han dynasty lasted some four centuries.

After four centuries of disunion, China was reunited in 589 C.E. by another strong ruler using Legalist principles (and using Buddhism as partial justification of his power-grab), this led to another short dynasty (Sui), followed by the Tang (T'ang) and subsequent dynasties. These later dynasties were officially Confucian, but all employed Legalist measures of control. Confucianism spread through Korea, Japan, and Vietnam.

Mohism was Confucianism's chief early competitor, but proved less durable than these other philosophies. Daoism, on the other hand, provided individuals an escape from human-centered, activist, state-building philosophies. It splintered into philosophical and popular religion strains. The rebellion begun by Daoist religious communities brought down the Han dynasty.

IV. Lesson Plans

1. The Historical Context
2. The Four Major Schools of Thought
3. Comparing the Four Schools

Romanization of Chinese

Since Westerners began to write about China and the Chinese, they have sought to develop systems which accurately use roman letters to represent the sounds of Chinese. For most of the 20th century the most commonly used system was the Wade-Giles system. Most of the articles contained in this packet use this system. Since 1979, however, the PRC has used the *pinyin* system. Most Western authors and periodicals are now using this system. Below is an effort to help you pronounce Chinese words and names using these systems.

Vowels
Wade-Giles/Pinyin

a/a ah as in father
e/e uh as in but, sometimes eh as in wet: men rhymes with pun but yen rhymes with pen
i/i ee as in keep
ih/i something like i in shirt (include part of the r which follows): chi'ih sounds like church
o/o aw as in paw, except in ko, k'o, ho, h'o and o when it is uh as in but
u/u oo as in goo, except yu when it is like yogurt
u/u as French u or German u

Diphthongs

ai/ai rhymes with shy, lai sounds like lye
ao/ao rhymes with now, ch'ao sounds like chow
ei/ei rhymes with stay, lei sounds like lay
ia/ia rhymes with German ia, liang is one syllable: lyahng
ieh/ie rhymes with yeah, lieh is pronounced lyeh
iu/iu varies between yogurt and youth, liu might be Leo or Lew
ou/ou rhymes with know, lou sounds like low
ua/ua wah as in suave
ui/ui rhymes with way, sui sounds like sway
uo/uo waw as in walk

Consonants

This is where the two systems differ most. Consonants are not always voiced. In Wade-Giles this is indicated by an apostrophe ['']. If the consonant is followed by ', it is aspirated. In Pinyin spelling indicates the difference.

l, m, n, ng, r, s, sh, and w	pronounced as in English
ch'/q	as in cheat
k'/k	as in king
p'/p	as in put
t'/t	as in top
ts'/c	as in its
tz/c	as in its
ch/j	as j in job or as ch in church (e.g chih/chi)
k/g	as g in got
p/b	as b in but
t/d	as d in dog
ts/z	as dz in adze
tz/z	as dz in adze

Examples

pinyin	**Wade-Giles**
Deng Xiaoping	Teng-Hsiao-p'ing
Zhou Enlai	Chou En-lai
Mao Zedong	Mao Tse-tung
Beijing	Peiching (Peking)
Nanjing	Nanching (Nanking)
Taibei	Taipei
Qianlong	Ch'ien-lung
Qin Shi Huang	Ch'in Shih huang
Jiang Zemin	Chiang Tze-min

Adapted from Charles O. Hucker, *China's Imperial Past* (Stanford: Stanford University Press, 1975), pp. 436–439.

Dramatic Moment

In capitals throughout the region, our rulers are consulting their advisors. It is a time of crisis, our governments are crippled by corruption and war, and war preparation is never-ending. Some of our states join schemes against other states and powerful families plot with others to improve their own positions. Rulers show little concern for the common people. They tend to see the common people as a resource to be managed and marshalled in the struggle against their enemies. Commoners can only resist by running away. And they are doing this in great numbers, fleeing greedy lords and officials and brutal armies.

What has led to this danger? Technology has advanced so much. Agriculture has never been so productive. Our cities are sites of tremendous trade (aided by new means of exchange) and places of a great cultural flowering. There is dance, music, and scholarly investigation.

At the same time, our weapons have been made even more lethal. Our armies are larger and the devastation of war is greater than ever. Our small states are being devoured by the large ones. Or they engage in secret diplomacy and espionage to undermine their neighbors.

In the past, in the days of our sage kings, our ancestors did not have to endure such chaos. There was order. There was peace. There was prosperity. Where have we gone wrong? What will happen now? What is in store for us?

It is the late Zhou (pronounced "joe") era in China. We are a diverse group of people who have been invited to meet with the ruler of a troubled state. Some of us come from the privileged class, we have money and leisure, and have become quite well educated. Others have military backgrounds. A few are only reluctantly here, preferring instead the quiet of the mountains. A couple have government experience. However, all of us have strong feelings about the origins of this chaos, some pointing to the rise of unprincipled rulers, some to emphasis on oneself and one's family rather than one's society, some to focusing on material concerns, and some to weak and disordered leadership. All of us also have ideas about how to resolve the problems and restore order. Each of us is competing with everyone else to convince this ruler of the correctness of our views. To persuade him, we must put forward our ideas clearly and precisely. Most of us, begin by discussing human nature. After all, to manage people, one must first comprehend their fundamental nature.

Lesson One
The Historical Context

A. Objectives

- To define the context within which the "Hundred Schools" debate took place.
- To point out the connection between thought and economic, social, and political concerns.
- To express and examine opinions on the central questions of "nature" vs. "nurture" and the connection between assumptions about human nature and social, political, and economic policy.

B. Lesson Activities

1. Read the **Dramatic Moment** aloud to the class.

2. Ask students to speculate on the place and time being described. Many may be struck on how contemporary the account seems.

   Discussion Questions

   a. Do humans share a common inherent nature?

   b. If they do, what is this nature? Do people start out good? Evil? Something in-between? What is the relative tendency of people to do good or bad?

   c. Given your ideas about human nature, what should a ruler do to bring about order?

3. Pass out **Student Handout 1**, "Chronology of Chinese History" which will help students situate the late Zhou period in history and **Student Handout 2**, "Background of the Late Zhou Period" which presents the key economic, social, and political conditions of the period. Discuss the **Dramatic Moment** within the late Zhou period context.

4. Inform students that for the next few days they will be studying the ideas developed in the late Zhou dynasty; ideas that helped shape the next two thousand years of Chinese history, ideas that influenced thinkers in neighboring countries, and ideas that continue to be debated in China and elsewhere.

Chronology of Chinese History

2205?–1706? B.C.E.	Xia (Hsia) dynasty (only partially verified)
1766?–1122? B.C.E.	Shang (Shang) dynasty
1122?–256 B.C.E.	Zhou (Chou) dynasty
	Western Zhou (1122-771)
	Eastern Zhou (770-256)
	Spring and Autumn Period (722-481)
	Warring States Period (403-321)
221–207 B.C.E.	Qin (Ch'in) dynasty
202 B.C.E.–220 C.E.	Han (Han) dynasty
220 - 589	Six Dynasties Period (unity, prolonged disunity, and then unity again)
589–618	Sui (Sui) dynasty
618–907	Tang (T'ang) dynasty
907–960	Five Dynasties Period (a period of disunity)
960–1279	Song (Sung) dynasty
1279–1368	Yuan (Yüan, Mongol) dynasty
1368–1644	Ming (Ming) dynasty
1644–1912	Qing (Ch'ing, Manchu) dynasty
1912–1949	Republic of China (The Taiwan government continues to use this name.)
1949–	People's Republic of China

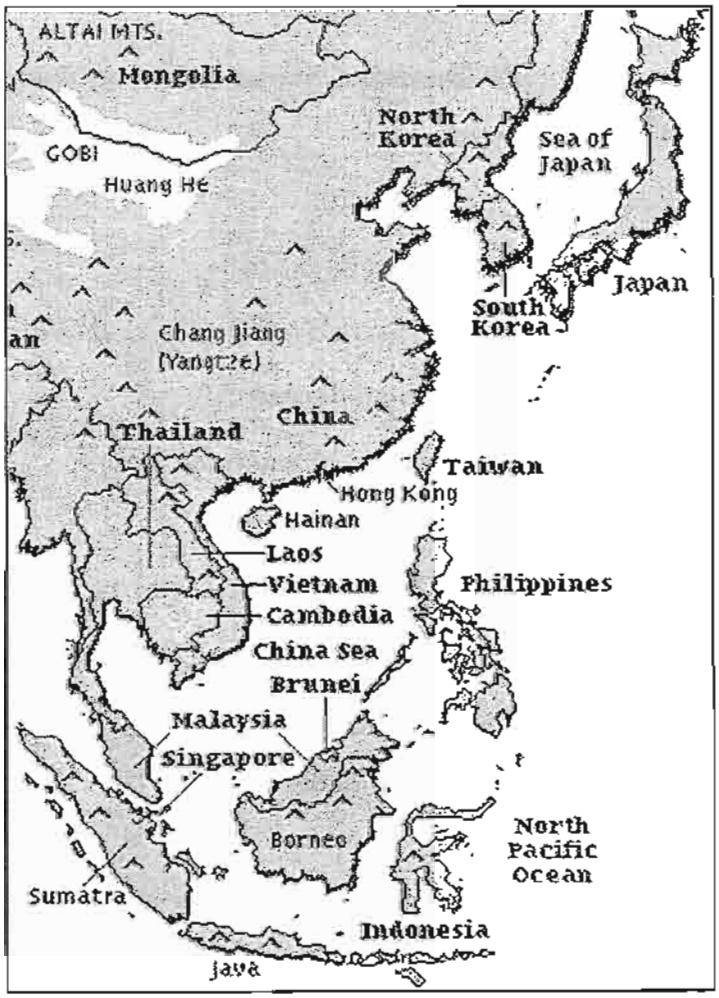
Names of dynasties are given in *pinyin* romanization (the form used in the People's Republic, in most North American periodicals, and in many history texts). Wade-Giles romanization (the standard most frequently used prior to the 1980s) follows in parenthesis.

The Late Zhou Period

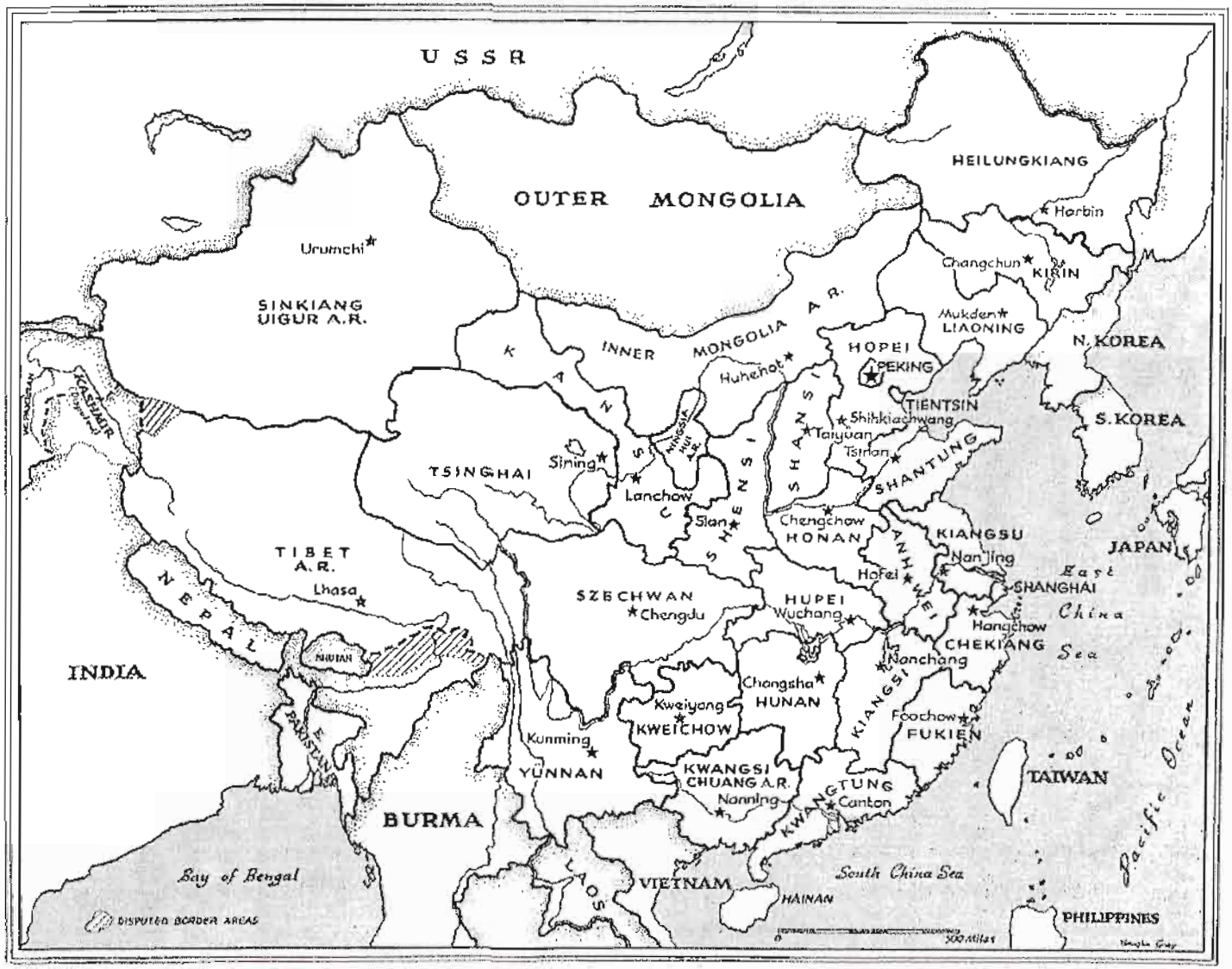
Geography

Locate China on a world map and identify its neighbors. Confucianism spread to Korea, Japan, and Vietnam. Buddhism later came to China from India (it was fairly well established by the first century C.E.) Judaism, Christianity, and Islam later followed. The Roman and Han empires were neighbors and their mercenary armies once met in battle in Central Asia.

The Zhou (Chou) dynasty China was much smaller than later Chinese empires or the present day People's Republic of China. Note, too, that people tended to think first in terms of their family and village, and only later in terms of the feudal state or empire in which they lived. The number of states decreased to just a handful through war and annexation during the late Zhou dynasty.

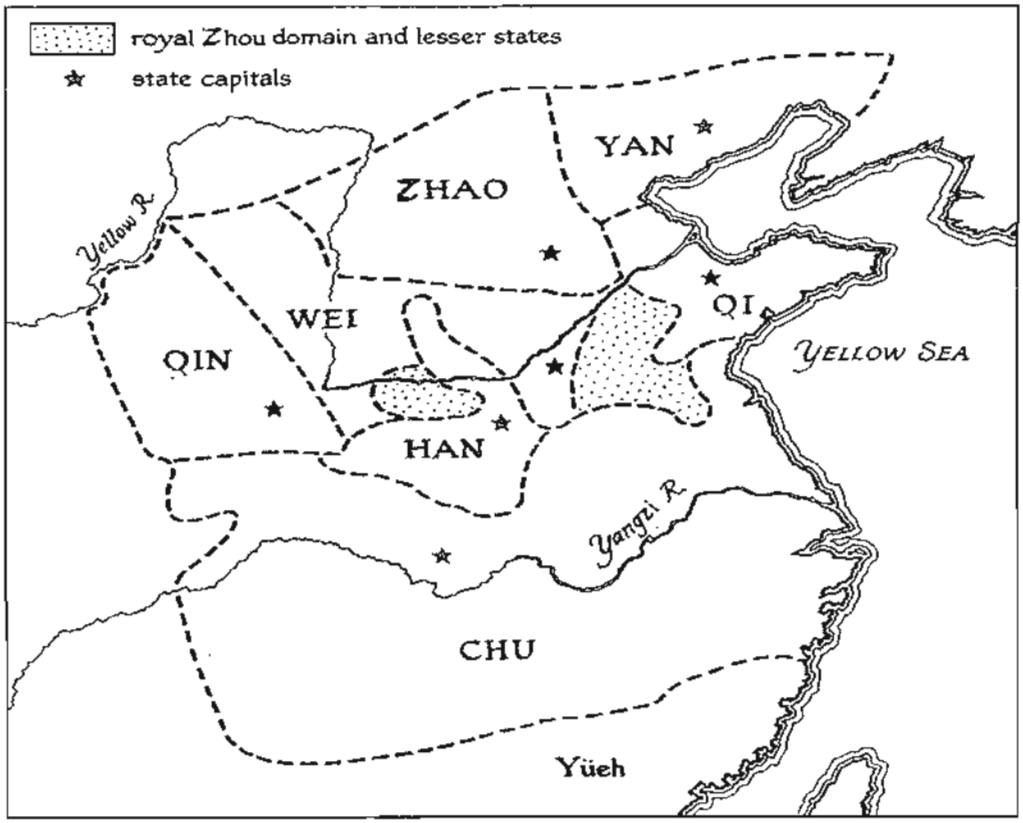


China's Neighbors

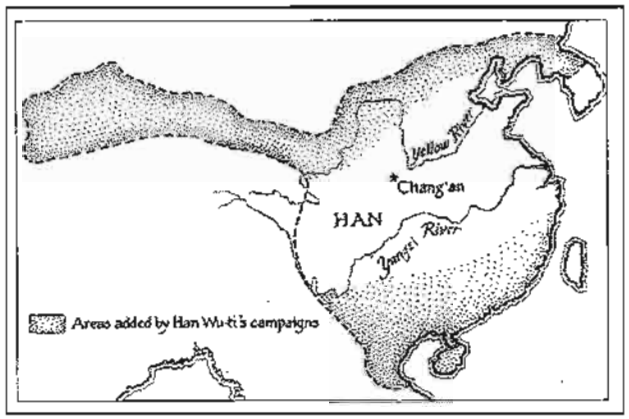


The People's Republic of China, ca. 1970.

Source: Deirdre and Neale Hunter, eds. *We the Chinese: Voices from China* (New York: Praeger Publishers, 1972).



The Warring States, c. 300 B.C.E.



The Han Empire, c. 100 B.C.E.

The Three Kingdoms, c. 230 C.E.

Maps reprinted from *China's Imperial Past,* by Charles O. Hucker, with the permission of the publishers, Stanford University Press.

Society

Then, as now, the overwhelming mass of Chinese people were farmers. The elite were concentrated in the capitals of the states. Their control over vast tracts of land and large numbers of families allowed an elegant lifestyle. Gradually, however, there was a shift away from feudal control over land to private ownership. It was this elite which could afford the leisure to become literate and involved in the arts. Bronze-work achieved a high aesthetic standard in the Shang dynasty and technique, if not artistry, improved during the Zhou. Of course, only the richest strata of Zhou society could use bronzeware and bury it with their leaders and family members.

Economy

Agriculture was the base of the Chinese economy until late into the twentieth century. In the late Zhou dynasty there was an agricultural revolution. This stemmed from the use of iron implements, the ox-drawn plow, and fairly large-scale water projects. These projects included canals to control water and to facilitate the transport of tax grain. Expanded production provided for commercial growth. Market towns sprang up and some merchants became fantastically wealthy. This trade was aided by the widespread use of copper coinage.

Use of the plow in China.
Paul Halsall, Brooklyn College
http://acc6.its.brooklyn.cuny.edu/
~phalsall/images/plow1.gif

Politics

The Shang dynasty argued its right to rule came from its close relationship through their deceased ancestors to an indifferent and all-powerful heaven. The Zhou dynasty, in contrast, justified its rule not through direct connection to heaven, but on having been so virtuous that it received heaven's mandate to govern. During the first three centuries of the Zhou era, the Zhou state was powerful enough to keep the other states in line. By the time the capital was moved east, however, Zhou domination was in decline, and by the sixth century B.C.E effective Zhou control had ceased to exist, though the fiction of Zhou supremacy was maintained until the third century B.C.E.

The border states were on the rise. Less densely populated, in greater contact with non-Chinese peoples, and more open to administrative innovation, these states, led first by the state of Qi (Ch'i), moved ahead. Some established government monopolies in key commodities and some successfully centralized tax collection and law enforcement.

War is, of course, the ultimate political act and war technology changed dramatically from the early to the late Zhou era. In the early period war was waged by elite soldiers with expensive bronze weapons riding in chariots. Battle was governed by strict rules of propriety (e.g. one could not attack an enemy who had been thrown from his chariot). Cheaper and stronger cast iron weapons in the later period allowed for huge infantry-based armies (tens of thousands soldiers strong). At the same time cavalries were assembled and crossbows were introduced.

Traditional woodblock print of a two-man crossbow team. From the late Ming encyclopedia.

Lesson Two
The Four Major Schools of Thought

A. Objectives

- To present a clear and concise summary of one school's ideas on key issues such human nature, education, loyalty, family, society, government, and Warring States issues.

- To identify conflicting viewpoints of the four major schools of thought using primary sources and previous background information.

- To the four major schools of thought regarding human nature; the usefulness, goals, and methods of education; the roles of the individual and family in society; and the ideal state.

B. Lesson Activities

Day One

1. Announce to students that today they are each going to become an expert on one Chinese school of thought and will then give a lesson on their area of expertise to a fellow student through an "Each One Teach One" activity (**Day Two**).

2. Divide the class into four large groups, each to focus on one of the schools being studied. Hand out copies of **Document A** to one group, **Document B** to the second group, **Document C** to the third, and **Document D** to the fourth group. Instruct students to dissect the documents provided so as to understand links between social, political, and economic trends and the ideas presented.

3. Each group should cooperatively develop a five to six minute lesson about their philosophical school. Each member of the group will be responsible for delivering a lesson to a student from another group on **Day Two**. While the key points to be taught are to be agreed upon with the group, each student-teacher is to write his/her own lesson for delivery the next day.

   These expert, group-prepared lessons are expected to be clear, concise, and complete. Each student-teacher is expected to teach his/her philosophical school's ideas about human nature, the usefulness, goals, and methods of education, the roles of the individual and family in society, the origin of current troubles, and the ideal state.

Day Two

1. Assign members of the class to specific groups in such a way so that each group has a representative from each of the "Expert Groups." These new groups are called "Each One Teach One" groups, as each member of the group is expected to present their brief lesson on one of the four schools of thought being studied. The "Each One Teach One" groups should have either four or eight members. With four members, each school will be represented by one "expert" presenter. With eight members, each school will be represented by two "experts" who will divide the responsibility of presenting the basic beliefs of the school.

2. Within these "Each One Teach One" groups, each student in turn will assume the role of teacher, providing his/her students with as clear and correct a picture of his/her school's ideas on issues elaborated above. Students should ask questions to clarify fuzzy points and should compare the ideas of the four schools.

3. Within these "Each One Teach One" groups, each student in turn will assume the role of teacher, providing his/her students with as clear and correct a picture of his/her school's ideas on issues elaborated above. Students should ask questions to clarify fuzzy points and should compare the ideas of the four schools.

4. Each student, working with his/her group mates, should complete a chart (**Student Handout 3**) showing information about the schools' respective philosophers and where they stood on key issues.

C. Evaluation

In addition to teacher evaluations of student presentations, students could prepare evaluations of their peers' presentations. Given their brief exposure to the four schools, students cannot be expected to have mastered the doctrines. **Student Handout 4** is included as an optional quiz that would help reinforce key points [The answers to the true/false statements are: 1. T; 2. F; 3. F; 4. T; 5. F; 6. T; 7. T; 8. T; 9. F. Paragraph responses for question number 10 will vary.]

D. Background Information

The Confucians

Confucius

The impact of the thought of Confucius (Kong Fu Zi, Master Kong, 551–479 B.C.E.) and his followers on China was and is immense. From the second century B.C.E. to the twentieth century C.E., with occasional breaks and various degrees of emphasis, Confucian thought was the official ideology of the dynasties which ruled China. Consequently, all those who aspired to government office (which brought power, prestige, and profit to the officials and their families of officeholders as well as to the official himself), studied these texts to the point of memorizing each word as well as what important scholars had written about the texts. Confucius insisted that he was not an innovator and that he only passed down the teachings of the sage kings of the previous centuries. Many of Confucius's ideas were drawn from Chinese custom. These ideas include filial piety (respect and care for one's elders, including dead ancestors), emphasis on dealing with people according to their status, and respect for education (few Chinese apart from the social elite were literate). Confucius focused on hierarchical relationships between people. He described the ideal family as one where sons obeyed fathers, wives obeyed husbands, younger sons were benevolent toward sons, wives and younger sons. A man's primary loyalty was to his father. A woman was to be loyal first to her father, then to her husband, and finally, to her sons.

Confucius's ideal state was modelled on his conception of the ideal family. The ruler was to be a shining example of fatherly benevolence and the subjects were to behave as filial children.

[NOTE: Students often find it interesting to compare the teachings of Confucius, the Buddha (563-483 B.C.E.), and Socrates (470-399 B.C.E.). The three philosophical giants lived during more or less the same era.]

Mencius

Today Mencius (Meng Zi or Master Meng, 372–289 B.C.E.) is the best known of Confucius's followers. Mencius stressed benevolence and filial piety (xiao) and insisted that human nature was basically good. He sought to uphold these ideas in opposition to Daoist, Mohist, and Legalist thought which had more pessimistic views of human nature. Like Confucius, Mencius did not claim to be creating a philosophy, but he certainly expanded on Confucius's own teachings. Among the ideas he is best known for is the idea that people have a right, or even a duty, to rebel against tyrannical rulers. As might be expected, scholars who served rulers did not emphasize this idea. One ruler, Ming Taizu (Ming T'ai-tzu, ruled 1368–1398 C.E.), ordered that this idea be censored out of all Mencius's writings.

While Mencius felt rulers had the responsibility to rule justly, he did not feel everyone had an equal capacity for such responsibility. He was very much an elitist who argued that superior men (defined in terms of education and moral cultivation, in other words, people such as himself) should govern and the masses of inferior people should be obedient and diligent.

Xun Zi

Unlike Mencius, Xun Zi (Hsun Tzu or Master Xun, 298–235 B.C.E.) believed that human nature was basically evil. Xun Zi and his students put together a thorough and systematic outline of his ideas, the Xun Zi. Xun Zi felt that while humans might start out greedy and otherwise bad, they could be made good by behaving according to certain standards and through devoted study. He stressed the importance of rituals and education. Like Confucius and Mencius, Xun Zi believed that the sage kings of antiquity provided models of perfection that contemporary people should seek to follow.

Mohism

Mo Zi

Mo Zi (Mo Tzu or Master Mo, 470–391 B.C.E.) lived during the century between Confucius and Mencius. He studied with and then broke with followers of Confucius. Unlike Confucius and Mencius, Mo Zi was born into a poor commoner family. He and his followers were much more active than the Confucians in organizing communities to implement their ideas. They emphasized discipline and authority as the answer to the chaos of the era.

Mo Zi's central belief was that partiality and competition led to scheming and strife within states and war between states. He advocated a doctrine of universal love and cooperation to remedy this wrong. Some scholars believe this emphasis on "brotherly working together" stemmed from the Mohists' experience in small military units. Unlike the Confucians, who felt a son's primary loyalty must be to his own father, the Mohists felt this partiality made one willing to hurt others to benefit one's own family. They wanted sons and daughters to treat all their elders as they would their own fathers and mothers. If a ruler cared for the people of other states as he did his own, then he would not wage war.

Mohists emphasized the practical and detested waste. They abhorred war as the most wasteful of enterprises and struggled against large aggressive states by becoming specialists in military defense. They aided smaller states in developing military defenses. Because of this emphasis on the useful, they found elaborate ritual and music wasteful and instead studied mathematics and engineering.

The Daoists

Lao Zi

Little is really known about Lao Zi (the Old Master). Tradition has it that he was born in 604 B.C.E. and lived for nearly two centuries. Supposedly, when he was 160 years old, he grew weary of squabbles within what is now China and headed West. When he reached the last Chinese outpost, it is said, the commander of the post asked him to write down what he knew of the Dao (the Tao or the Way). The Dao De Jing (Tao Te Ching or the classic of the Way and of Virtue) is also known as the Lao Zi. Many scholars doubt that there ever was a single man called Lao Zi. Even if there was, however, that sixth century B.C.E. individual could not have written the Dao De Jing, since it contains ideas and attacks ideas which did not appear until about the third century B.C.E.

The Dao De Jing stresses that ambition and greed are the sources of human grief. It advocates rule by an enlightened and ruthless sage and promotes simplicity in life. For those who wrote the Dao De Jing, scholarly discussion is part of the problem of the age, not a potential solution.

Zhuang Zi

The book *Zhuang Zi*, like that of other philosophers, is probably only partly the work of the single individual it is named after. And almost nothing is know of that individual, Zhuang Zi (Chuang Tze or Master Zhuang, 369-286 B.C.E.). He and Mencius lived at the same time, but lived different lives and espoused different philosophies. While Mencius lived the good life, Zhuang Zi spent most of his life as a recluse. While Mencius insisted that Heaven had mandated and the sage kings of antiquity had practiced standards of appropriate behavior, Zhuang Zi advocated complete individualism. Very much an opponent of Confucianism, Mohism, and Legalism, Zhuang Zi felt that all government laws and regulations and social ideas of morality were oppressive. The Dao (the Tao or the Way) was always correct, but human creations could never be absolutely or universally true. He felt human creations were all related to specific circumstances and therefore subject to change. What was seen as good by one person, therefore could be seen as evil by another.

Unlike the Dao De Jing which calls for the elimination of competing philosophies, Zhuang Zi called for complete tolerance of individual differences. Both, however, insisted that there is a Dao, a supreme Way which cannot be described, but which should be followed. . . .

The Legalists

Shang Yang

Shang Yang (d. 338 B.C.E.) served as chief minister to the ruler of the western state of Qin (Ch'in). Shang Yang felt that the disorder in China stemmed from weak rulers who failed to lay out and enforce clear laws. Laws should be used to force people to concentrate on farming, which would enable the state to become rich and militarily strong. The laws should be clear and people should be made aware of the laws. Enforcement of laws should be consistent and offenders should be punished harshly.

During his time in office, order was established within Qin and the state became militarily powerful. Shang Yang's determination to enforce the law consistently, however, led to his downfall. He punished a prince who had broken the law. This prince later became king of Qin and had Shang Yang brutally executed. (He was pulled apart by four sets of horses charging in four directions.) The new king maintained the Legalist policies, however, and the Qin state eventually defeated all of its rivals and unified China.

Han Fei Zi

Han Fei Zi (Han Fei Tzu or Master Han Fei, 280–233 B.C.E.) was as important a Legalist thinker as Shang Yang. Han Fei Zi was a member of the ruling family of the Han state. He systematically outlined the principles upon which rulers should govern. Han Fei Zi believed that times change and new situations require new policies. He did not think the methods of China's sage kings were appropriate for China's current problems. He felt that population growth led to a scarcity of resources and this scarcity resulted in conflict between families and states. Within a state, rich families fought with each other to avoid taxes and to control large amount of land and laborers. This competition meant that the state could not collect taxes and was therefore not able to protect itself from other states. For a state to survive and become strong, Han Fei Zi felt its ruler must choose officials on the basis of their performance in office and not their wealth and social status. The officials must suggest appropriate laws, publicize these laws, and carry them out completely. According to Han Fei Zi, the two great motivators of people were fear and greed. Therefore, he advocated that rulers control people through a system of punishments and rewards. Han Fei Zi wanted to force people to do what the state wanted, not what their families wanted. In this way, chaos would be halted and order would be restored.

CONFUCIAN THOUGHT

(Primary Source Document)

Confucius (551-479 B.C.E.)

This first set of selections is from the *Analects*, a work attributed to Confucius (Kongfuzi, K'ung-fu-tzu, Master Kong), but probably compiled from the notes of his students. These translations follow James Legge, *The Four Books* and D.C. Lau, *The Analects*. Many of these passages are answers to questions posed by students. Most answers begin with "The master said" which has been left out where possible. Information provided in the parenthesis following each selection indicate where the passage may be found in the Chinese original.

[1] When under siege in Kuang (K'uang), the Master said, "With King Wen dead, is not the responsibility of continuing cultural development lodged here in me? Had Heaven wished to let this culture perish, then I, who came many years after King Wen, should not have the honor to participate in its development. If Heaven does not want this culture destroyed, what can the people of Kuang do to me?" (9.5)

[2] If a person is right, his wishes will be carried out without explicit orders. If a person is not right, people will not follow him even if he orders them. (13.13)

[3] Ji Gang Zi (Chi Kang Tzu) asked Confucius about government. Confucius said, "To govern is to correct. If you set an example by being correct, who would dare to remain incorrect?" (12.17)

[4] Zilu (Tzu-lu) asked about government. The Master said, "Lead the people and work hard for them." (13.1)

[5] In guiding a state of a thousand chariots, . . . be financially frugal, love your fellow men, and use the labor of the common people only in the right seasons. (1.5)

[6] You Ruo (Yu-jo) answered, "If the people have plenty, how could the ruler be left with scarcity? If the people are in want, how could the ruler have plenty" (12.9)

[7] Ran Yu (Jan-yu) asked, "Since they are so numerous, what more shall be done for them?"
"Enrich them."
"And when they have been made rich, what more shall be done?"
The Master said, "Educate them." (13.9)

Confucius, after the Tang-era painter Wu Daozi

[8] Duke Jing (Ching) of Qi (Ch'i) asked Confucius about government. Confucius answered, "Let the ruler be a ruler, the subject a subject, the father a father, the son a son." (12.11)

[9] Ran Yong (Jan Yung) asked about benevolence. The Master said, "Behave when away from home as though you were in the presence of an important guest. . . . What you do not like, do not impose on others." (12.2)

[10] Do not look unless it is in accordance with the rites; do not listen unless it is in accordance with the rites; do no speak unless it is accord with the rites; do not move unless it is accord with the rites. (12.1)

[11] Fan Chi (Fan Ch'ih) asked about benevolence. The Master said, "Love your fellow men." (12.22)

[12] "A person is benevolent if he can maintain five types of good behavior wherever he is."

The disciple begged for elaboration.

"They are," the Master said, "respectfulness, tolerance, sincerity, diligence, and kindness." (17.6)

[13 He who learns but does not think, is lost. He who thinks but does not learn is in great danger. (2.15)

[14] Clever talk and a pretentious manner are seldom found in the benevolence. (1.3)

[15] The gentleman calls attention to the good points in others; he does not call attention to their defects. The small man does just the opposite of this. (12.16)

[16] In serving his father and mother a man may gently remonstrate with them. But if he sees that he has failed to change their opinion, he should resume an attitude of deference and not thwart them; may feel discouraged, but not resentful. (4.18)

[17] Govern the people by regulations, keep order among them by chastisements, and they will flee from you, and lose all self-respect. Govern them by moral force, keep order among them by ritual and they will keep their self-respect and come to you of their own accord. (2.3)

[18] If the ruler himself is upright, all will go well even though he does not give orders. But if he himself is not upright, even though he gives orders, they will not be obeyed. (13.6)

[19] If only someone were to make use of me, even for a single year, I could do a great deal; and in three years I could finish off the whole work. (13.10)

Mencius (372-289 B.C.E.)

This second collection of passages from Confucian works draws on *The Mencius*, a work attributed to Mencius (Meng Zi, Master Meng), but which is probably the work of his students. Information in parenthesis refers to where in the Chinese original the selection was found. These translations are based on D.C. Lau, *Mencius*.

[1] When the Way prevails in the empire men of small virtue sever men of great virtue, men of small ability serve men of great ability. But when the Way is not in use, the small serve the big, the weak serve the strong. Both situations are due to Heaven. Those who are obedient to Heaven are preserved; those who go against Heaven are annihilated. ("Li Lou I" 4)

[2] The people are of supreme importance; the altars to the gods of earth and grain come next; last comes the ruler.

When a feudal lord endangers the altars to the gods of earth and grain he should be replaced. When the sacrificial animals are sleek, the offerings are clean and sacrifices are observed at due times, and yet floods and droughts come, then the altars should be replaced. (VII b. 14)

[3] King Xuan (Hsuan) of Qi (Ch'i) asked, 'Is it true that Tang (T'ang, founder of the Shang dynasty, 1766 B.C.E.) banished Jie (Chieh) and King Wu marched against Chou (Ch'ou)?'

'It is so recorded,' answered Mencius.

'Is regicide permissible?'

'A man who mutilates benevolence is a mutilator, while one who cripples rightness is a crippler. He who is both a mutilator and a crippler is an 'outcast'. I have indeed heard of the punishment of the 'outcast Chou', but I have not heard of any regicide.' (I b.8)

Mencius

[4] It was through losing the people that Jie and Chou lost the empire; and through losing the people's heart that they lost the people. There is a way to win the empire: win the people and you will win the empire. There is a way to win the people: win their hearts and you will win the people. There is a way to win their hearts: amass for them what they want, do not impose on them what they dislike. That is all. The people turn to the humane man as water flows downwards or as animals head for the wilds. Thus the otter drives the fish to the deep; thus the hawk drives birds to the bushes; and thus Jie and Chou drove the people to T'ang and King Wu. Now if a ruler in the empire is humane, all the feudal lords will drive the people to him. He cannot but be a true King. (Li Lou I, 4)

[5] . . . This is the way of the common people: once they have full bellies and warm clothes on their backs they degenerate to the level of animals if they are allowed to lead idle lives, without education and discipline. This gave the sage King further cause for concern, and so he appointed Xie (Hsieh) as the Minister of Education whose duty was to teach the people human relationships: love between father and son, duty between ruler and subject, distinction between husband and wife, precedence of the old over the young, and faith between friends. (Deng Wengong [T'eng Wen-kung], I, 3)

[6] What is common to all hearts? Reason and rightness . . . Thus reason and rightness please my heart in the same way as meat pleases my palate. (Gao Zi [Kao Tzu] I, 6)

[7] Human nature is good just as water seeks low ground. There is no man who is not good; there is no water that does not flow downwards. (Gao Zi I, 6)

[8] As far as what is genuinely in him is concerned, a man is capable of becoming good. That is what I mean by good. As for his becoming bad, that is not the fault of his native endowment. . . . (Gao Zi I, 6)

[9] A gentleman differs from other men in that he retains his heart. (Li Lou II, 4)

[10] Cao Jiao (Ts'ao Chiao) asked, "Is it true that all men are capable of becoming a Yao or a Shun (the mythical rulers of earliest China)?"

"Yes," said Mencius, " . . . the Way of Yao and Shun is simply to be a good son and good younger brother." (Gao Zi II, 6)

[11] If a prince treats his subjects as his hands and feet, they will treat him as their belly and heart. If he treats them as his horses and hounds, they will treat him as a stranger. If he treats them as mud and weeds, they will treat him as an enemy. (Li Lou II, 4)

[12] Suppose a man were, all of a sudden, to see a young child on the verge of falling into a well. He would certainly be moved to compassion, not because he wanted to get in the good graces of the parents, nor because he wished to win the praise of his fellow villagers or friends, nor yet because he disliked the cry of the child. (II A.6)

Xun Zi (298-235 B.C.E.)

The following selections are drawn from the *Xun Zi* (*Hsun Tzu*). These translations follow those in Burton Watson, *Hsun Tzu: Basic Writings.*

On Human Nature

[1] The nature of a thousand persons or ten thousand persons and that of a single person is the same. (3)

[2] Man's nature is evil; goodness is the result of conscious activity. The nature of man is such that he is born with a fondness for profit. If he indulges this fondness, it will lead him into wrangling and strife, and all sense of courtesy and humility will disappear. He is born with feelings of envy and hate, and if he indulges these, they will lead him into violence and crime, and all sense of loyalty and good faith will disappear. . . . it is obvious from this, then, that man's nature is evil, and that his goodness is the result of conscious activity.

A warped piece of wood must wait until it has been laid against the straightening board, steamed, and forced into shape before it can become straight; a piece of blunt metal must wait until it has been whetted on a

grindstone before it can become sharp. Similarly, since man's nature is evil, it must wait for the instructions of a teacher before it can become upright, and for the guidance of ritual principles before it can become orderly. If men have no teachers to instruct them, they will be inclined towards evil and not upright; and if they have no ritual principles to guide them, they will be perverse and violent and lack order. . . .

Mencius states that man is capable of learning because his nature is good, but I say this is wrong. It indicates that he has not really understood man's nature nor distinguished properly between the basic nature and conscious activity. (23)

[3] While people's likes and dislikes are the same, there are not sufficient goods to satisfy everybody, and hence there will inevitably be strife. (9)

Becoming Good

[4] Although human desires are limitless, they can be limited. Although human desires cannot be eliminated, they can be restricted. . . . The right Way is to limit desires and restrict them. (22)

[5] Learning should never cease. . . . A piece of wood as straight as a plumb line may be bent into a circle as true as any drawn with a compass and, even after the wood has dried, it will not straighten out again. The bending process has made it that way. Thus, if wood is pressed against a straightening board, it can be made straight; if metal is put to the grindstone, it can be sharpened; and if the gentleman studies widely and each day examines himself, his wisdom will become clear and his conduct be without fault. . . . (1)

[6] When you see good, then diligently examine your own behavior; when you see evil, then with sorrow look into yourself. When you find good in yourself, steadfastly approve it; when you find evil in yourself, hate it as something loathsome. He who comes to you with censure is your teacher; he who comes with approbation is your friend; but he who flatters you is your enemy. . . . (2)

[7] Without teachers and norms those who are intelligent will become thieves; those who are brave will become murderee; those who are competent will cause disorder; those who are discriminating will become eccentric; those who are dialectic will bell become contentious. With teachers and norms those who are intelligent will quickly become knowledgeable; those who are brave will quickly become awe-inspiring; those who are competent will quickly become successful; those who are discriminating will quickly find the truth; those who are dialectic will quickly

Xun Zi

arrive at a conclusion. Thus teachers and norms are the greatest treasure a man can have, and the lack of teachers and norms is the greatest calamity a man can encounter. (8)

[8] What is the origin of ritual? I reply: man is born with desires. If his desires are not satisfied for him, he cannot but seek some means to satisfy them himself. If there are no limits and degrees to his seeking, then he will inevitably fall to wrangling with other men. From wrangling comes disorder and from disorder comes exhaustion. The ancient kings hated such disorder, and therefore they established ritual principles in order to curb it, to train men's desires and to provide for their satisfaction. . . . This is the origin of rites.

Rites are a means of satisfaction. . . .

All rites begin in simplicity, are brought to fulfillment in elegant form, and end in joy. . . .

Through rites Heaven and earth join in harmony, the sun and moon shine, the four seasons proceed in order, the stars and constellations march, the rivers flow, and all things flourish; men's likes and dislikes are regulated and their joys and hates made appropriate. Those below are obedient, those above are enlightened; all things change but do not become disordered; only he who turns his back upon rites will be destroyed. Are they not wonderful indeed? . . . (19)

[9] Music is joy, an emotion which man cannot help but feel at times. Since man cannot help feeling joy, his joy must find an outlet in voice and an expression in movement. . . . Man must have his joy, and joy must have its expression, but if that expression is not guided by the principles of the Way, then it will inevitably become disordered. The former kings hated such disorder, and therefore they created the musical forms of the odes and hymns in order to guide it. In this way they made certain that the voice would fully express the feelings of joy without becoming wild and abandoned, that the form would be well ordered but not unduly restrictive, that the directness, complexity, intensity, and tempo of the musical performance would be of the proper degree to arouse the best in man's nature, and that evil and improper sentiments would find no opening to

enter by. It was on this basis that the former kings created their music. And yet Mo Zi criticizes it. Why? . . . (20)

[10] (On education) Not having heard it is not as good as having heard it; having heard it is not as good as having seen it; having seen it is not as good as understanding it; understanding it is not as good as doing it. The ultimate objective of learning is to put in actual practice the lessons one has learned. (8)

On Government

[11] Sincerity is what the gentleman upholds and is the basis of government. (3)

[12] The gentleman applies very strict rules to himself like a carpenter uses a plumb-line to make a straight line. But he is considerate towards others like a boatman uses a causeway plank to help people aboard. Because he is strict to himself, he is worthy to be a model for the world; because he is considerate to others, he can be tolerant and let people do what is best for themselves and thus achieve the greatest success in the world. (5)

[13] When everyone is equal, there is no one to serve anyone else. As soon as there was Heaven and earth, there was the distinction of high and low; when the first wise king arose, he divided the country into classes. . . . (9)

[14] Where the wise do not get to govern, no one can achieve anything. . . .
Where there is no gentleman to rule the common people and no superior to rule the inferior, people will give rein to their desires, and the society will be in serious jeopardy. . . .
Work is what people dislike; profit is what they like. If there is no division of labor, people would have, on the one hand, the difficulty of getting any work done, and on the other, the trouble of strife for profit. (10)

[15] A farmer may be skilled in farming but cannot be made a superintendent of agriculture. A merchant may be skilled in trading but cannot be made a superintendent of commerce. A craftsman may be skilled in making wares but cannot be made a superintendent of industry. Instead, someone who is not capable of any of these three skills can be made an official to supervise these three professions. Why? Because he is skilled in the Way, although not in the particular affairs. A person who is an expert on a particular affair can only manage that affair; a person who is an expert on the Way can manage all affairs. Therefore the gentleman concentrates on the Way, and uses it in studying a myriad of affairs. When a person concentrates on the Way he shall be able to keep himself upright; when he uses the Way to study a myriad of affairs he shall be able to find the truth.

If a person can keep himself upright and find the truth in human affairs, he can manage them all. (21)

[16] A great king enriches the people; a hegemonic feudal lord enriches the gentry [elite]; one who merely preserves his state enriches his ministers; one who rules a vanquishing state enriches his coffers and fills his treasury. (9)

A traditional political cartoon. Here the Daoists assert that Confucius recognized Lao Zi as the ultimate master of the Way by creating a cartoon that has a respectable Confucius visiting Lao Zi for advice. Reproduced as published in *China's Imperial Past*, by Charles O. Hucker, copyright ©1975, with the kind permission of the copyright owner, Stanford University Press, Stanford, CA.

MOHISM (470–391 B.C.E.)

(Primary Source Document)

These selections are from the Mo Zi (Mo Tzu). These translations follow Burton Watson, *Basic Writings of Mo Tzu.*

On the "State of Nature"

[1] Mo Zi said, In the beginning, when there was not yet law and government, people differed greatly in their use of language. For each person a word had a different meaning, for ten persons it had ten different meanings, and for a hundred persons it had a hundred different meanings.

It became clear that the chaos was the result of the absence of a ruler who could standardize people's use of language. A person of great virtue and wisdom was therefore chosen to be the emperor and made responsible for the standardization. Realizing that he could not achieve standardization all by himself, the emperor chose among the people three men of virtue and wisdom and made them ministers to help him. . . . (12)

On "Universal Love"

[2] Mo Zi said, It is the business of the benevolent man to try to promote what is beneficial to the world and to eliminate what is harmful. Now at the present time, what brings the greatest harm to the world? Great states attacking small ones, great families overthrowing small ones, the strong oppressing the weak, the many harrying the few, the cunning deceiving the stupid, the eminent lording it over the humble — these are harmful to the world. So too are rulers who are not generous, ministers who are not loyal, fathers who are without kindness, and sons who are unfilial, as well as those mean men who, with weapons, knives, poison, fire, and water, seek to injure and undo each other.

Surely we must answer, by partiality, and it is this partiality in their dealings with one another that gives rise to all the great harms in the world. Therefore we know that partiality is wrong. Therefore Mo Zi said: Partiality should be replaced with universality. But how can partiality be replaced by universality? If men were to regard the states of others as they regard their own, then who would raise up his state to attack the state of another? It would be like attacking his own. If men were to regard the cities of others as they regard their own, then who would raise up his city to attack the city of another? It would be like attacking his own. If men were to regard the families of others as they regard their own, then who would raise up his family to overthrow that of another? It would be like

overthrowing his own. Now when states and cities do not attack and make war on each other and families and individuals do not overthrow or injure one another, is this a harm or a benefit to the world? Surely it is a benefit.

When we inquire into the cause of such benefits, what do find has produced them? Do they come about from hating others and trying to injure them? Surely not! They come rather from loving others and trying to benefit them. And when we set out to classify and describe those men who love and benefit others, shall we say that their actions are motivated by partiality or by universality? Surely we must answer, by universality, and it is this universality in their dealings with one another that gives rise to all the great benefits in the world. Therefore Mo Zi has said that universality it right. (16)

[3] What is the cause of disorder? It is the lack of love. . . . As a son loves himself, but not his father, he will benefit himself, but not his father, he will benefit himself to the disadvantage of his father. As a younger brother loves himself, but not his elder brother, he will benefit himself to the disadvantage of his elder brother. As an official loves himself, but not the ruler, he will benefit himself to the disadvantage of the ruler.

墨子摩頂放踵利天下而為之

Mo Zi

If everybody In the world loves universally, that is, loves others as one's self, will there still be unfilial individual? . . . Will there still be any unaffectionate individual? . . . Will there then be any thieves and any person who cause physical injury to others? When everyone regards other persons as his own person, who will injure? . . . When everyone regards the houses of others as his own, who will interfere? When everyone regards the state of others as his own, who will invade? (14)

On War, Music, and Waste

[4] The murder of one person is called wrong and incurs one death penalty. . . . All the gentlemen of the world know murder to be wrong and condemn it. But when it comes to the greatest wrong of attacking a state, they fail to condemn it, but rather applaud it, calling it right. . . . (17)

[5] Mo Zi said, But in the final accounting, the victory brings nothing of any use, and what is gained is less than what is lost. . . . (18)

[6] The people have three worries, namely, that the hungry do not have food, that the cold do not have clothing and that the tired do not have rest. These three are the greatest worries of the people. Now suppose we strike the big bell, beat the thunderous drums, play the lute and the flute and perform some glorious dances, can the material for food and clothing be thus procured for the people? I do not think that it is possible. . . . Can the chaos in the world be put in order by striking the big bells and beating the thunderous drums, playing the lute and the flute, and performing some glorious dances? I do not think it possible. Therefore Mo Zi said, To tax the people heavily and use the revenue to make the music of big bells and thunderous drums, lutes and flutes, is not to help promote what is beneficial. . . . (32)

[7] When a sage rules a state, its wealth can be doubled. When he rules the empire, its wealth can be doubled. The increase is not achieved by seizing land from without, but by cutting out the wasteful expenditures. (20)

On Heaven's Will and Human Society

[8] Mo Zi said, The will of Heaven does not desire that large states attack small ones, that large families overthrow small ones, that the strong oppress the weak, the cunning deceive the stupid, or the eminent lord it over the humble. This is what Heaven does not desire. But this is not all. It desires that among men those who have strength will work for others, those who understand the Dao [the Way] will teach others, and those who possess wealth will share it with others. It also desires that those above will diligently attend to matters of government, and those below will diligently carry out their tasks. Therefore, if one clearly understands how to obey the will of Heaven and put it into practice in the world at large, then the government will be well ordered, the population harmonious, the state rich, and the wealth and goods plentiful. . . . (27)

Information and Order

[9] What is it that creates order among the people? When the ruler is well-informed of the people's intentions and activities, there will be order among the people. When the ruler is ignorant of the people's intentions and activities, there will be disorder. When the ruler is well-informed. . ., he knows who is good and who is evil. With this knowledge, he will be able to reward the good and punish the evil. When the good are rewarded and the evil punished, the state is in order.

DAOISM

(Primary Source Document)

Lao Zi (c. 6th Century B.C.E.)

The following are selections from the *Lao Zi* (*Lao Tzu, The Old Master*) also called the *Dao De Jing* (*Tao Te Ching, the Classic of the Way and of Virtue*). These translations are based on D.C. Lau, *Tao Te Ching.*

On the Way

[1] The way begets one; one begets two; two begets three; three begets the myriad creatures. (42)

[2] The way never acts yet nothing is left undone.
Should lords and princes be able to hold fast to it.
The myriad creatures will be transformed of their own accord. (37)

[3] The way of heaven excels in overcoming though it does not contend,
In responding though it does not speak,
In attracting though it does not summon,
In laying plans though it appears slack.
The net of heaven is cast wide.
Though the mesh is not fine, yet nothing ever slips through. (73)

On the Sage

[4] Heaven and earth are ruthless, and they treat the myriad creatures as straw dogs; the sage is ruthless, and he treats the people as straw dogs. (5)

[5] To use words but rarely
Is to be natural.
Hence a gusty wind cannot last all morning, and a sudden downpour cannot last all day.
Who is it that produces these? Heaven and earth.
If even heaven and earth cannot go on for ever, much less can man. That is why one follows the way. (23)

[6] Therefore the sage avoids excess, extravagance, and arrogance. (29)

[7] Excessive meanness
Is sure to lead to great expense;
Too much stored

Is sure to end in immense loss.
Know contentment
And you will suffer no disgrace;
Know when to stop
And you will meet with no danger.
You can then endure. (44)

[8] When the great way falls into disuse
There are benevolence and rectitude;
When cleverness emerges
There is great hypocrisy;
When the six relations are at variance
There are filial children;
When the state is benighted
There are loyal ministers. (18)

[9] (The sage) without stirring abroad
One can know the whole world;
Without looking out of the window
One can see the way of heaven.
The further one goes
The less one knows.
Therefore the sage knows without having to stir,
Identifies without having to see,
Accomplishes without having to act. (47)

[10] The sage keeps to the deed that consists in taking no action and practices the teaching that uses no words. The myriad creatures are benefited but know not whom to thank. For he creates but does not possess, helps but exacts no gratitude, brings success but claims no credit. And because he claims no credit, he is never discredited (2)

On Troubles and Solutions

[11] The reason I have great trouble is that I have a body,
When I no longer have a body, what trouble have I? (13)

[12] There is no crime greater than having too many desires;
There is no disaster greater than not being content;
There is no misfortune greater than being covetous.
Hence in being content, one will always have enough. (46)

[13] Highest good is like water. Because water excels in benefiting the myriad creatures without contending with them and settles where none would like to be, it comes close to the way. (8)

Lao Zi, after a Ming dynasty painting in the Palace Museum. Reproduced as published in *Sources of Chinese Tradition*, edited by William Theodore de Bary, et. al., copyright 1960, with the kind permission of the copyright owner, Columbia University Press, New York, NY.

[14] Man models himself on earth,
Earth on heaven,
Heaven on the way,
And the way on that which is naturally so.

[15] When the government is muddled
The people are simple;
When the government is alert
The people are cunning. (58)

[16] Exterminate the sage, discard the wise,
And the people will benefit a hundredfold;
Disregard benevolence, spurn rectitude,
And the people will again be filial;
Dismiss ingenuity, eliminate profit,
And there will be no more thieves and bandits. (19)

[17] The more taboos there are in the empire
The poorer the people;
The more sharpened tools the people have
The more benighted the state;
The more skills the people have
The further novelties multiply;
The better known the laws and edicts
The more thieves and robbers there are. (57)

[18] Governing a large state is like cooking a small fish. (60)

[19] The people are hungry:
It is because those in authority eat up too much in taxes
That the people are hungry.
The people are difficult to govern:
It is because those in authority are too fond of action
That the people are difficult to govern. (75)

[20] Indeed, it has been a long time since the people were not misguided. Therefore, the sage corrects but does not cut down, rectifies but does not injure, straightens but does not overpower, enlightens but does not dazzle. (58)

[21] I have three treasures
Which I hold and cherish.
The first is known as compassion,
The second is known as frugality,
The third is known as not daring to take the lead in the empire;
Being compassionate one can afford to be courageous,
Being frugal one can afford to extend one's territory,
Not daring to take the lead in the empire one can afford to be lord over the vassals. (67)

[22] In ruling the people and in serving heaven it is best for a ruler to be sparing. (59)

[23] Not to honor men of worth will keep the people from contention; not to value goods which are hard to come by will keep them from theft; not to display what is desirable will keep them from being unsettled of mind. (3)

[24] The sage says,
"I take no action and the people are transformed of themselves;
I am not meddlesome and the people prosper of themselves;
I am free from desire and the people of themselves become simple like the uncarved block." (57)

[25] Of old those who excelled in the pursuit of the way did not use it to enlighten the people but to hoodwink them. The reason why the people are difficult to govern is that they are too clever.

Hence to rule a state by cleverness
Will be to the detriment of the state;
Not to rule a state by cleverness
Will be a boon to the state. (65)

[26] Do that which consists in taking no action, and order will prevail. (3)

[27] The sage in his attempt to distract the mind of the empire seeks urgently to muddle it. The people all have something to occupy their eyes and ears, and the sage treats them all like children. (49)

Zhuang Zi (369-286 B.C.E.)

The following are selections drawn from the *Zhuang Zi* (*Chuang Tzu*), a work attributed to Zhuang Zhou (Chuang Chou). The first selection here is translated in Charles O. Hucker, *China's Imperial Past*, the second and third are from W. Theodore de Bary et al, *Sources of Chinese Tradition*.

[1] Once upon a time Zhuang Zhou dreamed he was a butterfly, and he flew about enjoying himself, unaware that he was Zhou. But when he suddenly waked up, he was the same Zhou as always. He does not know whether he is Zhou and only dreamed he was a butterfly or whether he is a butterfly now dreaming it is Zhou. Yet there is a definite difference between Zhou and a butterfly. This is what is called a transformation.

[2] Zhuang Zi and Hui Zi (Hui Tzu) were strolling one day on the bridge over the River Hao, when the former observed, "See how the minnows are darting about! Such is the pleasure that fish enjoy." "You are not a fish," said Hui Zi. "How do you know what fish enjoy?"

"You are not I," retorted Zhuang Zi, "so how do you know that I do not know what fish enjoy?" "I am not you," said Hui Zi, "and so evidently I do not know what you know. But it is also evident that you are not a fish, and so it is certain that you do not know what fish enjoy."

"Let us go back," said Zhuang Zi, "to your original question. You asked me how I knew what fish enjoy. The way you put the question shows that you already knew that I knew. I know it just as we stand here over the Hao."

[3] Whereby is the Dao [Tao, the Way] so debased that there should be a distinction of true and false? Whereby is speech so debased that there should be a distinction between right and wrong? How could the Dao depart and be not there? And how could there be speech and yet it be not appropriate? The Dao is debased by petty virtues. Speech is debased by flowery eloquence. So it is that we have the contentions between the Confucianists and the Mohists, each affirming what the other denies and denying what the other affirms. But if we are to decide on their several affirmations and denials, there is nothing better than to employ the light of reason.

Everything is its own self; everything is something else's other. . . . Besides, where there is life, there is death; and where there is death, there is life. Where there is impossibility, there is possibility; and where there is possibility, there is impossibility. It is because there is right, that there is wrong; it is because there is wrong, that there is right. . . .

LEGALIST THOUGHT

(Primary Source Document)

Shang Yang (d. 338 B.C.E.)

This first set of selections is taken from *The Book of Lord Shang* and are based on J. J. L. Duyvendak's translation of this work. Shang Yang served as the prime minister of Qin (Ch'in), the state which a century later achieved, through military conquest, the unification of China. The numbers in parenthesis following each selection indicate its place in the Chinese original.

[1] Gongsun Yang (K'ung-sun Yang) said, Former generations did not follow the same doctrines, so which past precedents should one obey? Emperors and kings of the past did not copy one another, so what rites should one follow? . . . (1)

[2] Government based on the assumption that people are essentially good will lead the state to chaos and dismemberment. Government based on the assumption that people are essentially bad will lead the state to order and strength. . . . (5)

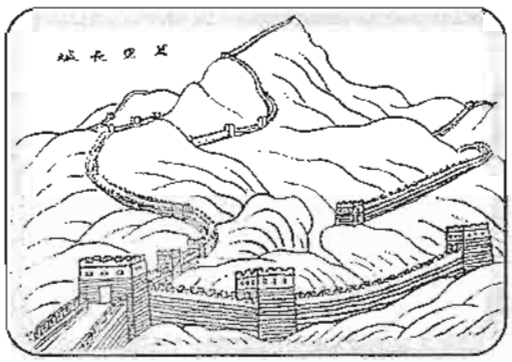
[3] Those who govern a state would want the people to take to agriculture. If the state does not take to agriculture, then, in its struggle against other states, it will not be able to survive, because the strength of its people will not be sufficient. In such a case the other states will take advantage of its weakness and encroach upon its territory and render it feeble beyond saving. . . .

The means, whereby a ruler of men encourages the people, are office and rank; the means, whereby a country is made prosperous, are agriculture and war. Now those, who seek office and rank, never do so by means of agriculture and war, but by artful words and empty doctrines. That is called "wearying the people." The country of those, who weary their people, will certainly have no strength, and the country of those, who have no strength, will certainly be dismembered. . . .

If, in a country, there are the following ten things: odes and history, rites and music, virtue and the cultivation thereof, benevolence and integrity, sophistry and intelligence, then the ruler has no one whom he can employ for defence and warfare. If a country is governed by means of these ten things, it will be dismembered, as soon as an enemy approaches, and, even if no enemy approaches, it will be poor. But if a country banishes these ten things, enemies will not dare to approach, and even if they should, they would be driven back. When it mobilizes its army and attacks, it will gain victories; when it holds the army in reserve, and does not attack, it will be

rich. A country that loves strength makes assaults with what is difficult and thus it will be successful. A country that loves sophistry makes assaults with what is easy and thus it will be in danger. (3)

[4] Sophistry and cleverness are an aid to disorder. . . . (5)



The Great Wall, first built under the Qin dynasty

[5] If study [of rhetoric] becomes popular, people will abandon agriculture and occupy themselves with debates, high-sounding words and discussions on false premises; abandoning agriculture, they will live on others in idleness and seek to surpass one another with words. Thus the people will become estranged from the ruler and there will be crowds of disloyal subjects. This is a way which leads to the impoverishment of the state and to the weakening of the army. (3)

[6] The six parasites are: rites and music, Odes and History [two of the traditional Chinese classics], moral culture and virtue, filial piety and brotherly love, sincerity and faith, chastity and integrity, benevolence and righteousness, repudiation of arms, and being ashamed of fighting. If there are these twelve things, the ruler is unable to make people farm and fight, and then the state will be so poor that it will be dismembered. (13)

[7] [A state which knows how to produce strength] will bar all private roads for gratification of the people's ambitions and open only one gate through which the people can attain their desires. It will make the people first do what they hate, in order, thereafter, to reach what they desire. . . . (5)

[8] If people are not allowed to change their abode without authorization, then those wicked people who abandon farming will have no means of subsistence and will certainly turn to agriculture. . . .

If hostels for travelers are abolished, then the preposterous, the unsettled, those who engage in unauthorized professions, and those who doubt the worth of agriculture will be unable to travel, and those who are on the road will have no place to ear. This being so, they will certainly become farmers and so it is certain waste lands will be brought under cultivation. . . .

If it is impossible to hire workers, high officials and sires of great families will not be able to build their estates and their beloved sons cannot eat in laziness. If the lazy cannot stay idle and hirelings do not find a livelihood, there will certainly be agriculture. . . . (2)

[9] [As a result of the legal education] government officials as well as the people of the world all know the law. As an official knows that the people know the law, he would not dare to treat them unlawfully; as the people know the law they would not dare to violate the law and offend the law officer. . . . (26)

Han Fei Zi (d. 280-233 B.C.E.)

This second collection of Legalist thought is drawn from the Han Fei Zi (Han Fei Tzu). These selections are based on the translation in Burton Watson, *Basic Writings of Han Fei Tzu.*

[1] The ruler must not reveal his desires; for if he reveals his desires his ministers will put on the mask that pleases him. He must not reveal his will; for if he does so his ministers will show a different face. So it is said: Discard likes and dislikes and the ministers will show their true form; discard wisdom and wile and the ministers will watch their step. . . .

This is the way of the enlightened ruler: he causes the wise to bring forth all their schemes, and he decides his affairs accordingly; hence his own wisdom is never exhausted. He uses the worthy to display their talents, and he employs them accordingly; hence his own worth never comes to an end. Where there are accomplishments, the ruler takes credit for their worth; where there are errors, the ministers are held responsible for the blame; hence the ruler's name never suffers. Thus, though the ruler is not worthy himself, he is the leader of the worthy; though he is not wise himself, he is the corrector of the wise. The ministers have the labor; the ruler enjoys the success. . . . (5)

[2] No state is forever strong or forever weak. If those who uphold the law are strong, the state will be strong; if they are weak, the state will be weak. . . .

In our present age he who can put an end to private scheming and make men uphold the public law will see his people secure and his state well ordered; he who can block selfish pursuits and enforce the public law will see his armies growing stronger and his enemies weakening. . . .

If rewards are handed out on the basis of good report alone, and punishments on the basis of slander, then men who covet rewards and fear punishment will abandon the public interest and pursue only private schemes, banding together to further each other's interests. . . .

In such cases, the officials will turn their backs on law, seeking only to establish weighty personal connections and making light of public duty. . . .

But the powerful families seek only to benefit each other and not to enrich the state; the high ministers seek only to honor each other and not honor their sovereign; and the petty officials cling to their stipends and work to make influential friends instead of attending to their duties. . . . (6)

[3] The enlightened ruler controls his ministers by means of two handles alone. The two handles are punishment and favor. What do I mean by punishment and favor? To inflict mutilation and death on men is called punishment; to bestow honor and reward is called favor.

[4] . . . When one house has two venerables, its affairs will never prosper. When husband and wife both give orders, the children are at a loss to know which one to obey.

The ruler of men must prune his trees [eliminate some officials] from time to time and not let them grow too thick for, if they do they will block his gate. . . . (8)

[5] These are the ten faults [of a ruler]:

1. To practice petty loyalty and thereby betray a larger loyalty.
2. To fix your eye on a petty gain and thereby lose a larger one.
3. To behave in a base and willful manner and show no courtesy to the other feudal lords,. . . .
4. To give no ear to government affairs but long only for the sound of music. . . .
5. To be greedy, perverse, and too fond of profit. . . .
6. To become infatuated with women musicians and disregard state affairs. . . .
7. To leave the palace for distant travels, despising the remonstrances of your ministers. . . .

8. To fail to heed your loyal ministers when you are at fault, insisting upon having your own way. . . .

9. To take no account of internal strength but rely solely upon your allies abroad. . . .

10. To ignore the demands of courtesy, though your state is small, and fail to learn from the remonstrances of your ministers. . . . (10)

[6] . . . the difficult thing about persuading others is not that one lacks the knowledge needed to state his case nor the audacity to exercise his abilities to the full. On the whole, the difficult thing about persuasion is to know the mind of the person one is trying to persuade and to be able to fit one's words to it. . . . (12)

[7] It is hazardous for the ruler of men to trust others, for he who trusts others will be controlled by others. . . . (17)

[8] . . . But nowadays no one regards five sons as a large number, and these five sons in turn have five sons each, so that before the grandfather has died, he has twenty-five grandchildren. Hence the number of people increases, goods grow scarce, and men have to struggle and slave for a meager living. Therefore they fall to quarreling, and though rewards are doubled and punishments are piled on, they cannot be prevented from growing disorderly. . . .

Hence, when men of ancient times made light of material goods, it was not because they were benevolent, but because there was a surplus of goods; and when men quarrel and snatch today, it is not because they are vicious, but because goods have grown scarce. . . .

Past and present have different customs; new and old adopt different measures. To try to use the ways of a generous and lenient government to rule the people of a critical age is like trying to drive a runaway horse without using reins or whip. . . .

An enlightened ruler will administer his state in such a way as to decrease the number of merchants, artisans, and other men who make their living by wandering from place to place, and will see to it that such men are looked down upon. In this way he lessons the number of people who abandon primary pursuits [i.e. agriculture] to take up secondary occupations. . . . (49)

[9] When a sage rules the state, he does not depend on people's doing good of themselves; he sees to it that they are not allowed to do what is bad. . . .

Therefore the enlightened ruler works with facts and discards useless theories. He does not talk about deeds of benevolence and righteousness, and he does not listen to the words of scholars. . . . (50)

Name _____

Wrestling with Big Questions

1. Are people fundamentally good?

Confucians	Mohists	Daoists	Legalists

2. How should children be raised and educated? What should they be taught?

Confucians	Mohists	Daoists	Legalists

3. How should society be governed? Who should rule? What goals should the government seek to achieve?

Confucians	Mohists	Daoists	Legalists

4. Describe the perfect society.

Confucians	Mohists	Daoists	Legalists

Name _____
Expert Group _____

The "Hundred Schools"

T/F

_____1. The "Hundred Schools" era refers to a period of disorder in ancient China.

_____2. All Confucians felt that humans have an innate tendency to do good.

_____3. For Mohists, paying attention to one's family's interests was the most important duty of all individuals.

_____4. Daoists felt that the root of all problems lay in people being too busy striving to improve their social status or economic position.

_____5. Legalists believed that reform of society had to begin with teaching people to be benevolent.

_____6. Mohists believed that what is practical, like engineering or military defense, is good.

_____7. Confucians felt that following rituals helped people learn proper behavior, especially in terms of relationships with others.

_____8. Legalists felt that punishments and rewards were the two handles an effective ruler used to manage people.

_____9. Daoists argued that everyone needed more education in the classics.

10. Based on what you have learned so far, which of the four schools of thought do you most agree with? _____ On the back of this sheet, write a paragraph explaining your choice.

Lesson Three
Comparing the Four Schools

A. Objectives

- To clarify and discuss the similarities and differences among the four schools of thought.
- To prepare and deliver clear statements in support of and against particular schools of thought.
- To express difficult ideas clearly and persuasively.
- To critique other schools' philosophies.
- To ask and respond to questions concerning the appropriateness of various philosophies to the problems of the late Zhou dynasty.

B. Lesson Activities

Day One

1. Divide the class into four debate teams, each representing one of the four schools of thought.

2. Each debate team is to prepare two commercials: a positive commercial stressing their school's virtues and a negative commercial criticizing one or all three of the school's opponents. Since students are veteran observers of advertising, they will quickly recognize that effective commercials are tightly organized so as to creatively deliver clear and concise messages. The teacher should stress that "truth in advertising" rules will be enforced. Pitches will focus on the most appealing portions of the school's ideas, but must not misrepresent them. The same standards must apply to the negative campaigning as well.

3. Share with teams the questions that will form the basis of the debate. (See Questions to Guide Debate, **Student Handout** 5.)

4. Students should use the rest of class time to plan and prepare their presentations. Teams should divide the preparation responsibilities among themselves, assigning some team member(s) to specialize in education, others in politics, and so on. Students will also need to master their opponents' philosophies so as to ask strong questions and make direct challenges.

5. Encourage the students to include props, visual aids, music, etc. to enhance the persuasiveness of their presentations. Tell students to be as creative as possible while remaining faithful to the ideas of the philosophical schools.

Student Handout 6 is an example presentation. In addition to raps, suggest to students that they could develop Daoist dances, Mohist testimonials, or Legalist appeals to law, order, and national strength.

Day Two

1. Students assemble in their 4 teams from the previous day with any props, music-to present commercial. (10 minutes)

2. Each group will present their advertisement.

3. Students will then engage in four-sided debate. This four-sided debate will not adhere to standard debate format. Instead, the teacher, acting as moderator, will guide the discussion through consideration of all the issues and will provide all schools with ample opportunity to participate at every turn. Teams are permitted to ask questions directly to other teams or may ask general questions. As the moderator, the teacher must work to keep the answers and rebuttals on track. It is essential that the teacher intervene if clearly inaccurate statements about a philosophy are made and are not rebutted by the students themselves.

C. Evaluating the Lesson

The effectiveness of student preparation will be evident in the debate; therefore, require students to submit their debate preparation notes for evaluation before the debate activity. Assess students on how well they have presented the philosophy during the debate as well as their responses to questions. Appraise student commercials for adherence to the principles expressed by followers of the philosophical school.

D. Optional Activities

1. Writing Assignment

Students could be asked to compose editorials for or against the ideas of a particular school. In the style of Zhuang Zi, students might be asked to compose a conversation between two or more of the philosophers studied. Or they might be asked to compose a parable to illustrate a key point. In addition to Zhuang Zi, Mencius offers such stories. His most famous (people walking by a baby sitting on the edge of a well) conveys his point that people are instinctively good. Students could draw editorial cartoons to make points for and against the four schools.

2. Knowledge Bowl

This is a "College Bowl" or team "Jeopardy" take off. Teams of students attempt to correctly answer more questions about these four schools than their opponents. If the teacher is lucky enough to have the appropriate electronic equipment, or a couple of fair and alert assistants, the contest could be played as it is on television. The first team ringing in gets first shot at answering the question, earning or losing points depending on the accuracy of the answer.

Another method has the advantage of forcing all students to participate. It puts attention on the material being studied rather than on the reflexes and courage of the students. In this form, the teams and their members are arranged in a semi-circle. Questions are asked to specific team members (in the order in which they chose to sit). Correct answers get full credit. If the answer is incorrect, then the next person on that team is asked the same question for half credit. Should the person on the next team who has the option of trying to answer which case the question goes back into the stack). In this way, free-riders are eliminated and the teacher ensures all teams get the same number of questions. Divide the questions into two or three sets depending on difficulty (therefore each student gets to choose between three, five, and ten point trouble early to come back).

A large number of questions are necessary for this activity. Teachers should involve the student in writing the questions by requiring each student write two or three good multiple-choice, fill-in, or true-false questions on 3x5 cards. Focus on big issues and explain that the activity will help prepare them for the debate, for quizzes, and for their essays.

3. Meet the Press

Teachers may modify this activity to allow students to role-play major figures and generic characters in history. A few students are asked to prepare to "be" important characters such as Qin Shi Huang (r. 221-210 B.C.E.), the first emperor, and Li Si (Li Ssu, d. 208 B.C.E.), his scheming prime minister. They are then asked to face the questions of the class which has been divided into groups of scholars, rich merchants, powerful family heads, warriors, and peasants. Though such encounters never occurred, these simulations allow students to attempt to adopt the perspective of people of the particular era. Students should be allowed at least a night to prepare for their roles.

One could further adapt this activity to focus attention on women in Chinese history. Important and ordinary Chinese women from across the centuries are brought together with male figures such as Mencius (whose

One could further adapt this activity to focus attention on women in Chinese history. Important and ordinary Chinese women from across the centuries are brought together with male figures such as Mencius (whose mother was considered a paragon of self-sacrificing womanhood) and the audience is permitted to ask questions. Among the women invited are:

- Wu Zetian (Wu Tze-tien, r. 690-704), the only female emperor of China
- Ban Zhao (Pan Chao, 45-114?), a famous historian and author of widely-read manual on the raising of daughters
- Yang Guifei (Yang Kui-fei, d. 755), a concubine blamed for causing the decline and ultimate fall of the Tang dynasty
- Qiu Jin (Ch'iu Ch'in, d. 1907), a poet and revolutionary
- Ci Xi (Tz'u Hsi, 1835-1908), the famed Empress Dowager who dominated Chinese politics for half a century

Topics discussed might include:

- How should daughters be raised?
- What roles should women play in the family and in society?
- How close did our participants come to being "ideal women"?

Questions to Guide Debate

1. **Human Nature**: What is human nature? Are people generally inclined to do good or to do evil? If human nature is good, why do some people do evil? If human nature is evil, why do some people behavior generously toward others?

2. **Education**: Is education necessary or desirable? Define a "well-educated" person. What would such a person know and be able to do? How should such knowledge and skills be taught?

3. **Loyalty**: To which people/institutions should a person owe his/her loyalty? What is the nature and what are the limits (if any) of these obligations?

4. **Family**: What should the family provide the individual and what should it provide the society and the state?

5. **Society/Government**: Describe the ideal society and government's role (if any) in that society. Be sure to address issues such as social class, relations between people, sex roles, and qualifications/responsibilities of leaders.

6. **Current Situation**: What accounts for the troubles of the present (late Zhou dynasty, Warring States period) and what should be done to improve the situation?

Sample of a Commercial in Support of Confucian Thought

Yo Wha's Up—This is the Master Kong Rap
Stephen Butler

My name is Master Kong as if you didn't know
And I live and die by the Duke of Zhou
Now I'm a peaceful man, I don't like dissin'
But if you haven't noticed lately harmony went missin'
Now there's bogus bloodshed and war across this land
Cuz the uneducated hungry can't understand
Moral-less masses just out for themselves
They better take the ritual vessels off the shelves
You can't forget your family cuz they're your past
Ritual reverence for your family must always last
But reverence and religion are not the same
On spirits and the afterlife place no blame
Cuz heaven is a place on earth
Regardless of your color or your birth
I say Yo! Everyman can be a king
Education is the major thing
Now listen to my stylin' analogy
Of how to restore our sense of harmony

Yo dig this
Now the common man is like a golden stalk of wheat
Step on him then his back breaks and he's beat
Nurture him with knowledge and love and he grows proud and strong
The rest of the golden kingdom then follows along
The golden masses then bend in the gentle breeze
They're not forced by laws down upon their knees
So to return our beloved land to the golden age
Its goodness, knowledge, and courage we must wage
Remember my name Master Kong
And these three words Ren, Zhi and Yong.

This was composed as part of an "encounter" between China's great philosophers. Master Kong is Kong Fu Zi (K'ung-fu-tzu), Confucius (551-479 B.C.E.). The Duke of Zhou (Chou, c. 1100 B.C.E.) was the model prime minister. Confucius felt that he epitomized wise and virtuous rule. Ren (jen) is benevolence, zhi (chih) is wisdom, and yong (yung) is courage.

Annotated Bibliography

Anthologies

De Bary, William Theodore, et. al., comp. *Sources of Chinese Tradition*. New York: Columbia University Press, 1964.

This is the standard work in the field. There are strong introductions and lengthy translations. It is not very useful in linking social, economic, political, and cultural developments to philosophical change.

McNeill, William H. and Sedlar, Jean W., eds. *Classical China*. New York: Oxford University Press, 1970.

Shorter than the above work, arranged topically rather than according to schools. Makes for easier comparison of Confucians and others on particular issues.

History Texts

Fairbank, John K. and Reischauer, Edwin O. *China: Tradition and Transformation*, revised edition. Boston: Houghton Mifflin, 1989.

Perhaps the most widely used text. Good maps and pictures. Out of date in many important areas, but the first chapters are still solid.

Gernet, Jacques. *A History of Chinese Civilization*. Cambridge: Cambridge University Press, 1982.

An encyclopedic volume, translated from French. Full of maps and diagrams. Quite detailed.

Hucker, Charles O. *China's Imperial Past*. Stanford: Stanford University Press, 1975.

Solid textbook featuring a lively and concise style. Divided into three sections (formative age, early empire, and late empire) with each section offering chapters on general history, society, state, literature and thought, economy. Many maps, diagrams, and translations of poems and stories. Unfortunately, the book has not been updated to include information from the dramatic archeological finds of the last quarter-century (e.g. the Qin terra-cotta army of Xi'an, Han dynasty tombs with many artifacts and documents).

O'Neill, Hugh B. *Companion to Chinese History*. New York: Facts on File, 1987.

A useful dictionary of Chinese figures, periods and other items. Sometimes incorrect or incomplete, but always concise and usually well referenced.

Schirokauer, Conrad. *A Brief History of Chinese Civilization*. San Diego: Harcourt Brace Jovanovich, 1991.

Sometimes frustratingly concise, but remarkable in its breadth of coverage (politics, art, social, and economic developments are all addressed) and well-illustrated. Good maps and timelines.

Internet Resource

Dube, Clayton. http://www.isop.ucla.edu/eas/web/chinaweb.htm .

The author maintains an annotated list of links to websites on Chinese philosophy. Primary sources, commentaries, lesson plans, and more are available.

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