

Ch. 4A RECAP ~ Classical China and the Search for Order

Historical Context: In the 5th century BCE, an era known as the **Warring States Period** began. This was a period of intense warfare between rival states competing against one another for control of China. The constant conflict created a strong need for new innovative political and social models to solve the crisis affecting China. As a result, the Warring States Period was also an intellectual golden age that led to the development of many new philosophies known as the **Hundred Schools of Thought**. The most influential of these philosophies were **Confucianism**, **Daoism**, and **Legalism**. Although these philosophies originated around the same time, they came up with very different ideas for what China needed to do to fix its society.

Focus Question: What did ancient Chinese philosophers think was the ideal form of government?

<u>Confucianism</u>	<u>Daoism</u>	<u>Legalism</u>
A philosophical and religious tradition where the key to maintaining society is through traditional social relationships (between father and son, husband and wife, ruler and subject, etc.). It states that human beings are teachable and can improve both individually and through interactions with the community.	(sometimes spelled Taoism) A philosophical and religious tradition that promotes harmony and unity with nature. It encourages people to live calmly and peacefully. It teaches that intervening in life's events causes conflict and destruction, so people should limit their interference and only do what is required	A philosophical and political belief that human beings are more inclined to do wrong than right because they are motivated entirely by self interest. It controlled people through the threat of severe punishment for doing wrong and resulted in huge loss of life and culture.
<ul style="list-style-type: none"> - founded by Confucius in 6th - 5th century BCE - main principle is <i>ren</i>, which describes that people should behave in a loving, selfless, and moral way - principles of <i>li</i> (actions that are right because of the needs of society) and <i>yi</i> (actions that are inherently right, good, and moral) dictate actions - <i>hsiao</i> is the principle of filial piety, which means that children should respect their parents - virtue is seen as leading by proper moral example 	<ul style="list-style-type: none"> - founded by Laozi in 6th - 5th century BCE - main principle is <i>dao</i>, which means "the way." All things in the universe are connected through the Dao. - <i>Wu Wei</i> is the method of following the Dao. This involves living in harmony and letting things take their natural course without interference. - principle of <i>Yin Yang</i> states that opposites fit together and depend on each other for harmony (i.e. darkness and light, life and death). - virtue is seen as being true to oneself instead of satisfying the standards set by others 	<ul style="list-style-type: none"> - became the official philosophy of the Qin Dynasty (221 - 206 BCE) when Shi Huangdi banned all other philosophies as a corrupting influence - reached its height in late 3rd century in the writings of Han Feizi (Master Han Fei) - main principle that humans are essentially bad because they are inherently selfish - no one, unless forced to, willingly sacrifices for another - a ruler had to create a body of laws which would direct people's natural inclination of self-interests towards the good of the state
Major Difference: Confucianism is very concerned with setting a positive example and behaving in a morally correct way. Confucius and disciples preached a doctrine of benevolent reform based on virtuous imitation of the past	Major Difference: Daoism is less concerned with proper action and more focused on maintaining peace and harmony. Daoism offered no active political program	Major Difference: Legalism rejected both the Way of nature (Daoism) and primacy of the moral way of antiquity (Confucianism). Legalism emphasized law as government's formative force and advocated a radical restructuring of society