**Group 1:  Documents 4-3; 4-4; and 4-5: Read and answer the questions at the end of the documents. (Ward & Gainty, sources 4-3; 4-4; and 4-5).**

**Posted:**

**Document 4-3:**

**Question#1: How, according to the Analects, should a son interact with his parents? What is filial piety?**

**Answer:** According to the Analects, a son should treat his parents delicately and with respect. Whereas, Filial piety is significant righteousness and essential obligation of respect, obedience, and care for one's parents and elderly family members (Ward and Ganty et al., 77).

**Question#2: How should a ruler govern his people?**

**Answer:** As with the social lessons of Confucius, Confucius believed that the way to a great administration was for each man to fulfill his obligations as supported by his status within the hierarchy. He affirmed: The great government is that the ruler is a ruler, the priest is a priest, the father is a father and the child a child. It was fundamental that the ruler has excellence and possesses virtue (Ward and Ganty et al., 76).

**Question#3: What are the duties of a gentleman? What is virtue?**

**Answer:** In exhorting men to progress toward becoming gentlemen or Predominant Men, Confucius suggested persistent investigation under a master familiar with the guidelines of right conduct. By "gentleman," Confucius appears to have implied an individual who is righteous and knowledgeable in custom. Great learning of custom must be procured through investigation.

As indicated by Confucius, virtue is an arrangement of morals wherein character is an essential emphasis on how an individual and society should guide their lives.

**Document 4-4:**

**Question#1: What advice does Laozi give to the rulers of China? Is this advice practical? Could an empire be run using Laozi’s suggestions?**

**Answer:** Laozi meant to advise the ruler truly to keep the general population ignorant or stupid for better control, which as a bit of political guidance is not actually exceptional (Ward and Ganty et al., 81). This is practical advice as to the comments offered here accept nonaction as fundamental to the Daoist perspective on life, perceiving that the idea of wuwei does start a study of significant worth as well as focuses on a higher method of information, activity, and being.

Yes, an empire can be run utilizing Laozi's suggestions since it is difficult to govern people because they are too clever if they are aware of every knowledge.

**Question#2: What role do opposites play in these verses?**

**Answer:** The role of opposites is that the route to an extraordinary organization was for each man to satisfy his commitments as bolstered by his status inside the chain of command. It was key that the ruler has greatness and has uprightness. The ruler ought not to keep the all-inclusive community insensible or dumb for better control.

**Question#3: Does these passages depict humans as good or evil? How do they depict government?**

**Answer:** The passages depict humans as good while they depict government as bad because the selfish desires may essentially add to the state issue and that the just one to be accused of the stirring of them is the ruler.

**Document 4-5:**

**Question#1: According to Han Fei, how should a ruler exercise power?**

**Answer:** According to Han Fei, the method of the enlightened ruler is to bind together the laws as opposed to looking for astute men, to set down firm arrangements as opposed to longing for men of good confidence. Henceforth his laws never come up short him, and there is no lawful offense or misdirection among his authorities. An extraordinary synthesizer of legalism dependent on previous legalists' musings on the craft of administration, he set forward that a ruler should control his state with three instruments: control (shi), law (fa) and statecraft (shu) (Ward and Ganty et al., 83).

**Question#2: What kind of laws does Han Fei advocate? Why?**

**Answer:** The duty of the ruler was to make perfect laws that guarantee the proper functioning of his legislature. The best penalties are those that are severe and inescapable so that the people will fear them. The best laws are those that are uniform and inflexible so that the people can understand them (Ward and Ganty et al., 83). In this way, the law must reward the individuals who obey it and seriously reject any undesirable activity.

This is due to the way in which Han Fei was according to Xunzi's thought that the human instinct has a malicious component and a twisted mentality in personal circumstances.

**Question#3: Why does Han Fei consider education to be a problem for China? What should be done to scholars?**

**Answer:** The legalists accepted that the administration could become a science if the rulers were not deceived by devotional and unimaginable goals, for example, "convention" and "humanity". In the perspective of the legalists, efforts to improve the human circumstance with honorable precedents, instructions, and moral statutes did not make sense. Investigators should not be "subjugated" by customs and conventions.

**Work Cited:**

Ward, Walter D., and Denis Gainty. *Sources of World Societies*. Boston: Bedford/St. Martins, 2012.

**OR**

**Objective:** Documents 4-3; 4-4; and 4-5: Read and answer the questions at the emd of the documents. (Ward & Gainty, sources 4-3;4-4; and 4-5).

**Document 4-3:**

1. How, according to the *analects,* should a son interact with his parents? What is Filial piety?

According to the analects, a son “…should be filial, and, abroad, respectful to his elders. He should be earnest and truthful… he can exert his utmost strength” (Ward & Gainty 76). Filial Piety is virtue for “Not being disobedient” (Ward & Gainty 77) towards parents, elders, and ancestors. It is one of ethical standards of personal and government morals of Confucianism, emphasizing one who takes sincerity as a way of life.

1. How should a ruler govern his people?

“Let him preside over them with gravity; - then they will reverence him. Let him be filial and kind to all; - then they will be faithful to him. Let him advance the good and teach the incompetent; - then the will eagerly seek to virtuous” (Ward & Gainty 77). A ruler should be sincere and compliant to the rules of propriety. “When we see men of worth, we should think of equalling them; when we see men of contrary character, we should turn inwards and examine ourselves” (Ward & Gainty 79). Seeing a superior man is an inspiration when he’s disciplined and perfect in human eyes, but one can not judge the other without looking within themselves and seeking corrections. So a superior man must rule with morals of sincerity, kindness, compliance, and decency. If a ruler enforces laws, then men will try to avoid punishment and have no shame. If you are the law and have such standards you want your civilization to have, men will start to feel shame and understand a sense of correctness and what is ethical.

1. What are the duties of a gentleman? What is virtue?

A gentleman is gentle in nature and polite. He is unbiased and will not be for or against anything, whatever is right he will follow. What is virtue is the benefits that comes with a gentleman because of his authentic nature and generous personality. His morals will lead others and even those who disagree will still expect this kind of decency from all.

**Document 4-4:**

1. What advice does Laozi give the rulers of China? Is this advice practical? Could an empire be run using Laozi’s suggestions?

Laozi advises the rulers of China to have consciousness of problems before they get big to control chaos and a common practice in Daoism to fulfill rulership. The advice is practical in ways where he suggest things get taken care of immediately while weak. An empire can be run using Laozi’s suggestion because “The reason why the people are difficult to govern is that they are too clever”(Ward & Gainty 81).

1. What role do opposites play in these verses?

In this role, opposites will try to rule the state with cleverness and speak highly of themselves as if there position will have no impact on their lies and promises. Trying to fool the people and control the problems will ruin the states.

1. Do these passages depict humans as good or evil? How do they depict government?

The passages depict human as good because of their cleverness and good deeds, despite their wrongdoings. The government is considered evil because of its idea of control and habits to trick the people.

**Document 4-5:**

1. According to Han Fei, how should a ruler exercise power?

Han Fei believes that rulers should reward ministers who are loyal and punish those who are disloyal. A ruler should never trust his ministers or subjects to be loyal. A wise ruler should create laws to ensure ministers are obedient and complying. And lastly, never give in to feelings of affection or charity. Instead of looking for potential men he could trust, he should know that no one is above him and his authority.

1. What kind of laws does Han Fei advocate? Why?

Han Fei advocated the belief system of Legalism which is a theory of autocratic, centralized rule and harsh penalties.

1. Why does Han Fei consider education to be a problem for China? What should be done to scholars?

Han Fei considered education to be a problem for China because he thought they were a disturbance to the law with their literature and believed that the cultivated men should not be employed, while the employed men could not be cultivated. Crafts and intellect was not important to goals that needed to be accomplished and not decorated.

**Citations**

Ward, Walter D., and Denis Gainty. *Sources of World Societies*. Boston: Bedford/St. Martins, 2012.

**Group 2: Compare and contrast ancient China's development of agriculture to two of the following: ancient Mesopotamia, ancient Egypt, or ancient India. (Wallech, pp. 91-110).**

**Posted:** China and Mesopotamia made channels to link the rivers and their economies dependent on agriculture and cultivation. The farmers compensated the population in general and the king ruled through smaller cities. However, in Mesopotamia, individuals began to create agribusinesses of the water system instead of simply relying on the flooding of the two rivers, while the Chinese practiced the cultivation exercises that flourished in the atmosphere of the Indus. The waters of the Indus River in the region thus distribute a rich soil equitably from the Himalayan mountains. The occasional melting snow guarantees that the Himalayan area has plenty of water. The Chinese used this to help a strong agricultural economy (Wallech et al. 2013, 91).

The economies of China and Egypt began with agriculture. From that moment, they created companies and began to trade (Wallech et al. 2013, 92). The only distinction of innovation used in agribusiness between the two civilizations was the water system for its yields. For the ancient Egyptians, the animals helped them with jobs, for example, trampling the seeds, tearing up the plow, eating wheat or undesirable grains and, above all, giving the Egyptians an adequate amount of surplus food. On the other hand, ancient Chinese individuals trained mainly cows and used them for the same purposes as the ancient Egyptians, but mainly to plow their crops and increase their surplus food.

Like the different human advances, both China and India would create and consolidate a local river in their daily lives and in agriculture. India was accepted of decent variety. "The development of rice, probably imported from China, provided most of the calories in the diet of the individuals, which shows that China was facing India in agriculture and had a strong economy (Wallech et al. 2013, 93).

**Work Cited**

Wallech, Steven, Touraj Daryaee, Craig Hendricks, Anne Lynne Negus, Peter Wan, and Gordon Morris Bakken. World History: *A Concise Thematic Analysis. Chichester: Wiley-Blackwell*, 2013.

**OR**

**Group 4:  Analyze the significance of the philosophies of the Late Zhou period (Confucianism and Daoism). (Wallech, pp. 91-110).**

**Posted:** Confucianism is an ethic of moral uprightness, social order, and filial obligation. Confucius took the term Ren and turned it into a central thought of his philosophy form. He recognized Ren as applied to his character, and Ren since it connected with the disposition of the people. Ren often implied the nature of the character. This quality was imperative for the Chinese since one would dedicate his life to achieve Ren. Scholars saw Ren as the internal quality he made to a human person. In Confucian ideas, people achieved perfection using conventional qualities. Confucius believed that to pick up Ren, one must gain Li. Li implied the way of life and the ceremonies created within the Zhou dynasty. In the center of Li was the hierarchy modeled in the family. If one returns to Li, this implied that they practiced traditional values. These traditional values, found within ancient writings, led people on the path to Dao (Wallech et al. 2013, 99).

Daoism was a philosophy of universal harmony that encouraged its practitioners not to associate excessively with common problems. Daoism has numerous significant speculations that may be difficult to achieve for a basic individual. In general, Daoism is a balanced relationship between people and nature. The most fundamental idea is Dao. This originally refers to the road that extends in one direction. The Dao is hidden and unnoticed, but it is the Dao that is used genuinely and always, as the space in a container or a window. (Choice) Dao refers to patterns that monitor behaviors in people and objects (Wallech et al. 2013, 101).

**Work Cited**

Wallech, Steven, Touraj Daryaee, Craig Hendricks, Anne Lynne Negus, Peter Wan, and Gordon Morris Bakken. World History: *A Concise Thematic Analysis. Chichester: Wiley-Blackwell*, 2013.

**OR**

Confucianism was defined as “the love of humanity,” which is translated variously as benevolence, humanism, or humanitarianism. It was not universal love but a graded love. Kong Zi was the one in charge and he set about developing his vision of a new social order. His ambition was to re-establish peace, harmony, and stability in the midst of chaos. “.. the rulers were virtuous, subjects loyal, children respectful of their elders” (Wallech 99) The members live in a hierarchical structure. Which required him to provide for both their material and moral needs. The ruler of the country, like the father of the family, has a dual function. He has the right to demand absolute loyalty and obedience from his subjects, but he also has the responsibility of practicing benevolent governance. Even the king is in a reciprocal relationship with all the other members of society. Another significant thing is “Names”.  “ the word “name” includes a person's family name, position in society, official title, trade, or professional denomination…” Confucianism is, in a general sense, a conservative and backward-looking social philosophy.

Daoism translate to “the way.” Daoism asserts that the way is transcendent force, a set of universal truths or natural laws. Lao Zi is the founder. Daoist thinking are the concepts of the void, inaction and the dialectic relationship between opposites. Humans should respect this cosmic force and maintain harmony with it by doing nothing to interfere with its power. (Wallech 101)

Daoism and Confucianism are mutually exclusive. They are perfectly compatible and complementary.

Work Cited

Wallech, S., Daryaee, T., Hendricks, C., Negus, A., Wan, P. and Bakken, G. (2013). World History. 2nd ed. John Wiley & Sons, Inc.

**OR**

Daoism and Confucianism emerged as philosophical perspectives and lifestyles. In contrast to Confucianism, in any case, Daoism in the end formed into a hesitant religion, with a composed principle, cultic rehearses, and institutional administration. To a limited extent, on the grounds that the teachings of religious Daoism unavoidably varied from the way of thinking from which they emerged, it ended up standard among later researchers to recognize the philosophical and the religious forms of Daoism, some taking the last to speak to a superstitious error or debasement of the first way of thinking. That basic view, notwithstanding, is presently commonly dismissed as shortsighted, and most contemporary researchers respect the philosophical and religious understandings of Daoism as advising and commonly affecting one another.

Confucianism respects human social organizations—including the family, the school, the network, and the state—as basic to human thriving and good magnificence, since they are the main domain where those accomplishments, as Confucius considered them, are conceivable.

As indicated by Confucius, all individuals, regardless of their station, are equipped for having ren, which is showed when one's social associations exhibit sympathy and consideration toward others. Self-developed junzi have moral development and self-information, achieved through long stretches of study, reflection, and practice; they are subsequently appeared differently in relation to insignificant individuals (xiaoren; truly "little individual"), who are ethically similar to kids.