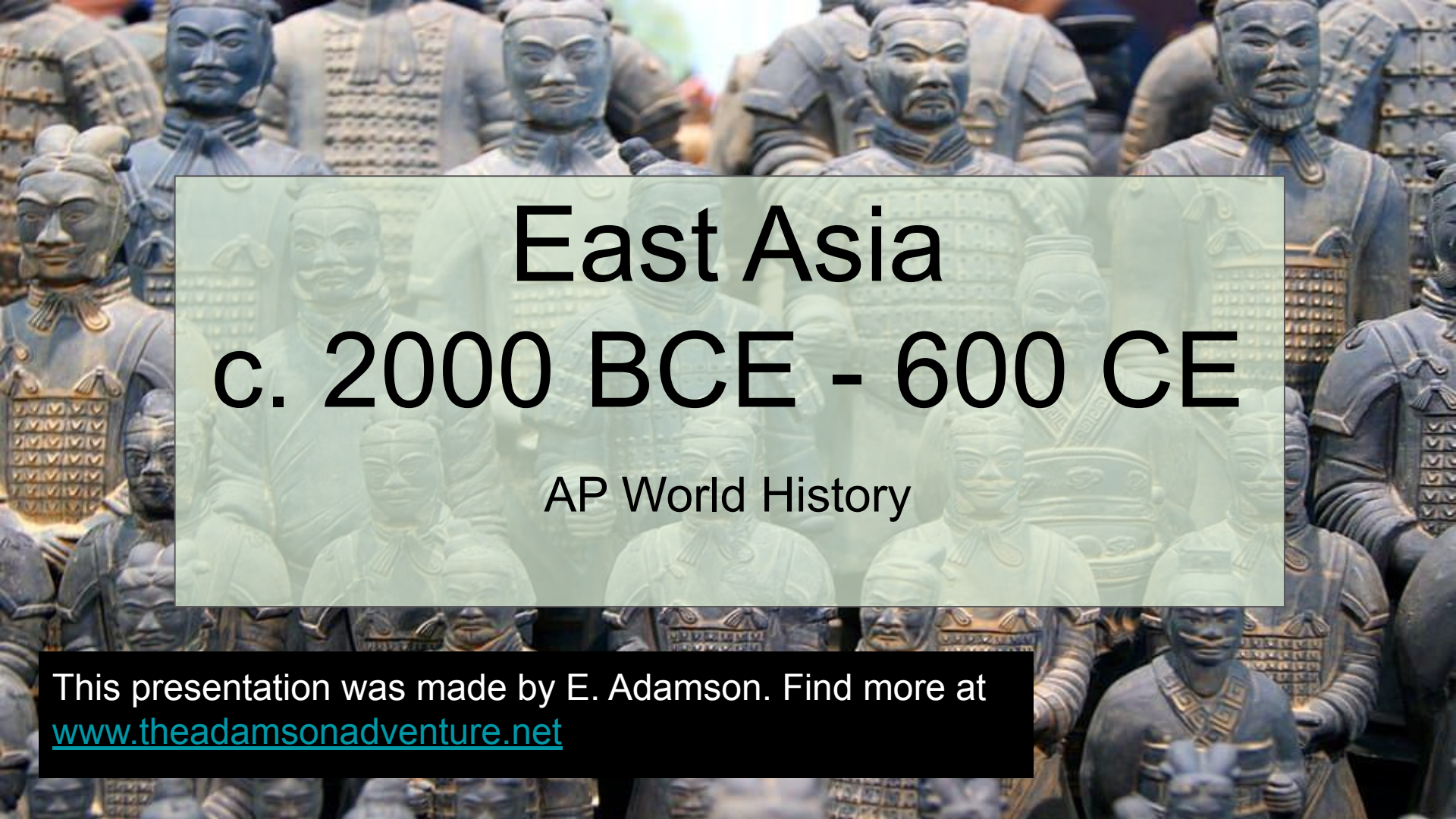


East Asia
c. 2000 BCE - 600 CE

AP World History

This presentation was made by E. Adamson. Find more at www.theadamsonadventure.net

Your Summer Assignment

This presentation will give you the information you need to complete the following:

- **Qin Dynasty** on the **Classical Empires** graphic organizer
- **Han Dynasty** on the **Classical Empires** graphic organizer
- **Confucianism** on the **Belief Systems** graphic organizer
- **Daoism** on the **Belief Systems** graphic organizer

(Note: Daoism can also be spelled “Taoism”)

Terms to Know for Class

- **Legalism**: A political philosophy that emphasized strict laws, harsh punishments, and strong government control; used during the Qin Dynasty
- **Confucianism**: A philosophy based on the teachings of Confucius (Kong Fuzi) that stressed morality, family loyalty, respect for elders, and proper behavior; used from the Han Dynasty on
- **Bureaucracy**: A system of organized government officials and departments that carry out the laws and policies of the state: used throughout Chinese history
- **Conscription**: Mandatory military service required by the government, usually of peasants.
- **Civil Service Exam:** A system of tests used to select government officials based on knowledge of Confucian texts; Allowed for some social mobility by promoting merit over birthright
- **Patriarchy:** A social system where men hold authority over women in the family and society; Deeply embedded in Confucian values, which emphasized male dominance and female obedience.
- **Mandate of Heaven**: The belief that a ruler's right to govern comes from divine approval; If a ruler was just and moral, they kept the Mandate.



East Asia = China, Japan, Korea, Mongolia

Development of States and Empires

As the early states and empires grew in number, size, and population, they frequently competed for resources and came into conflict with one another. In quest of land, wealth, and security, some empires expanded dramatically. In doing so, they built powerful military machines and administrative institutions that were capable of organizing human activities over long distances, and they created new groups of military and political elites to manage their affairs. As these empires expanded their boundaries, they also faced the need to develop policies and procedures to govern their relationships with ethnically and culturally diverse populations: sometimes to integrate them within an imperial society and sometimes to exclude them. In some cases, the successes of these empires created further problems. By expanding their boundaries too far, they created political, cultural, and administrative difficulties that they could not manage. They also experienced environmental, social, and economic problems when they over-utilized their lands and subjects and when disproportionate wealth became concentrated in the hands of privileged classes.

Development of States and Empires

Empires and states developed new techniques of imperial administration based, in part, on the success of earlier political forms.

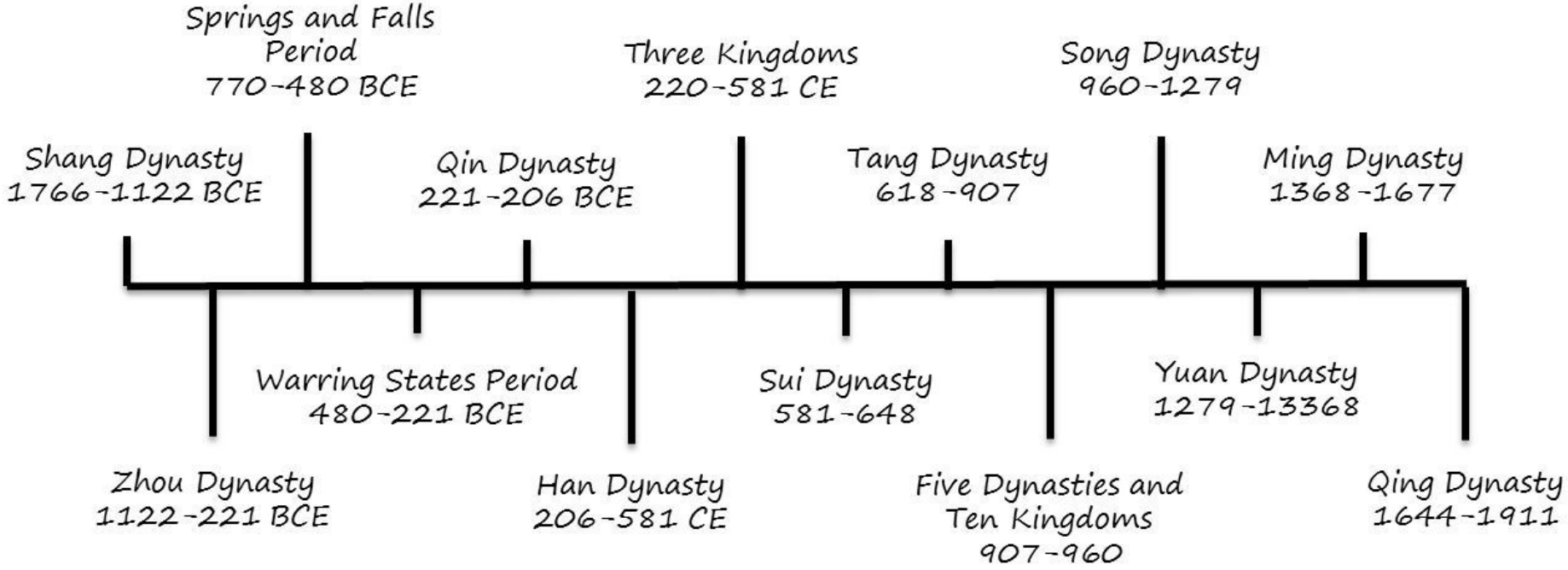
In order to organize their subjects, in many regions the rulers created administrative institutions, including centralized governments as well as elaborate legal systems and bureaucracies. (*Ex. of new administrative institutions: China, Persia, Rome, South Asia)*

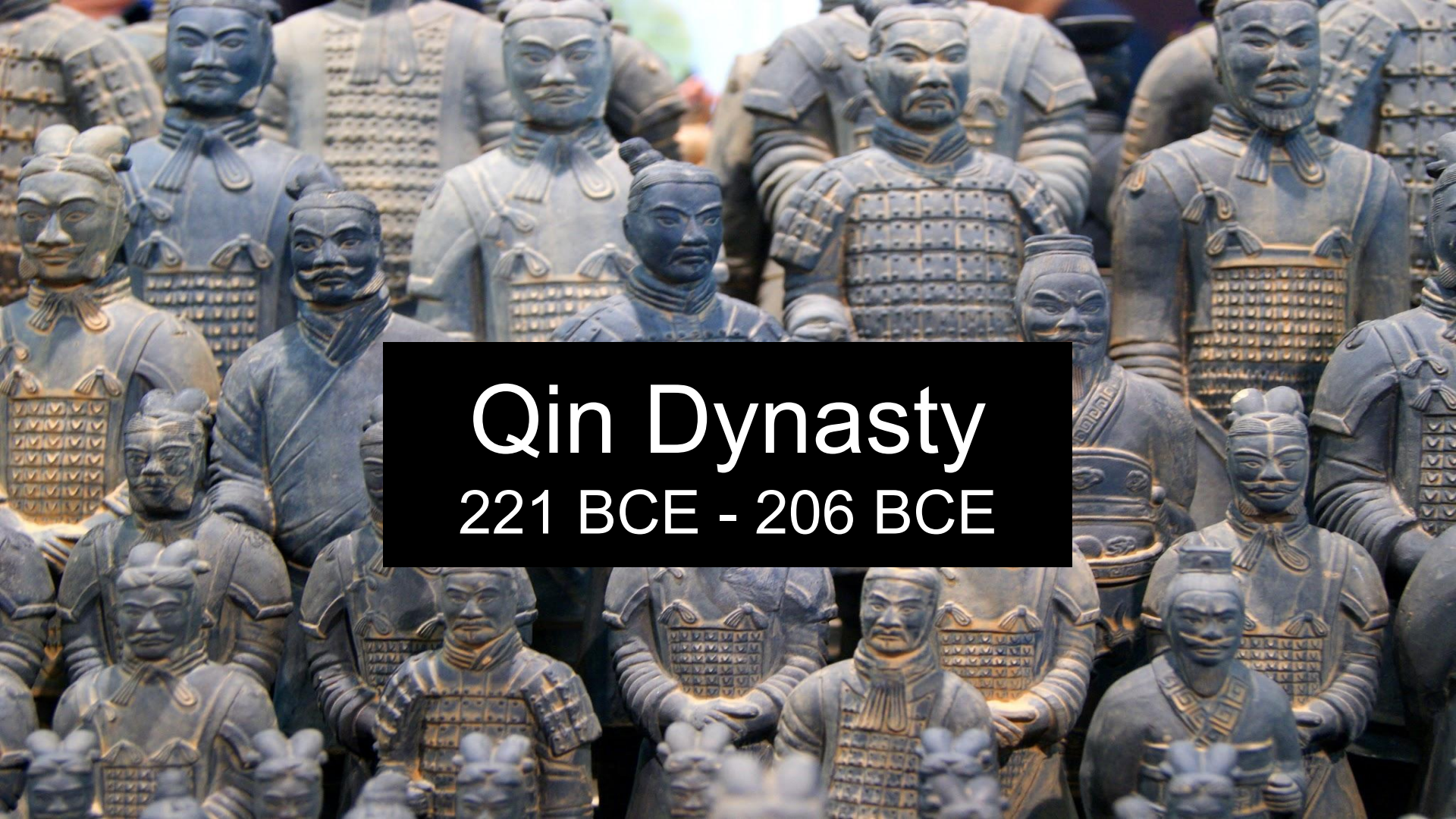
Imperial governments promoted trade and projected military power over larger areas using a variety of techniques, including issuing currencies; diplomacy; developing supply lines; building fortifications, defensive walls, and roads; and drawing new groups of military officers and soldiers from the location populations or conquered populations.

Questions to Consider

- What specific methods did the Qin and Han Dynasties utilize for managing their vast, diverse empire?
- What specific administrative institutions did the Qin/Han Emperors utilize in order to manage their empire?
- Did the Qin/Han integrate diverse populations or exclude them?
- What environmental, social, and economic problems did the Qin and Han Dynasties experience?
- How did religions/belief systems justify Chinese rule?

Chinese Dynasties





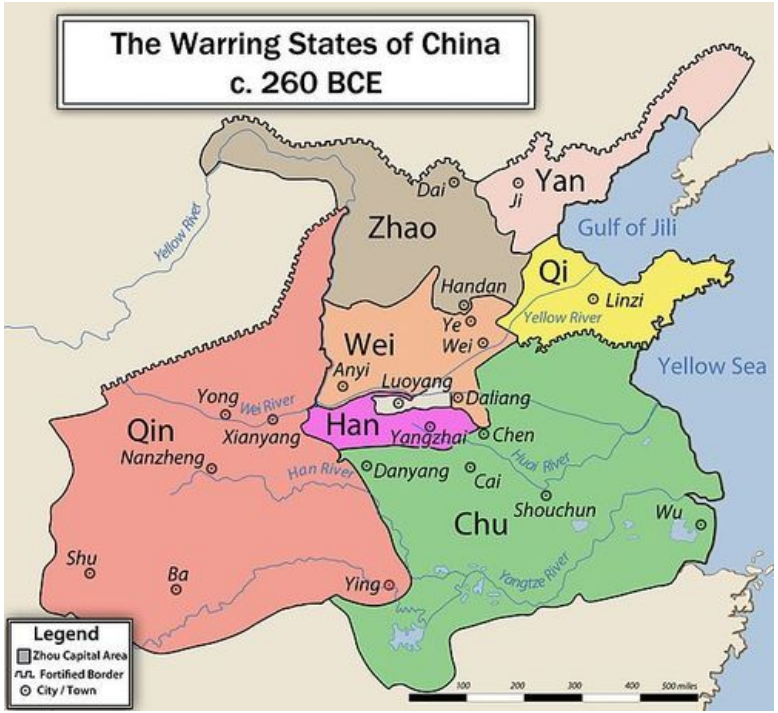
Qin Dynasty

221 BCE - 206 BCE


The Qin's Ruling Area Map
Land under the rule of the Qin Dynasty (221–206 BC)
N
NW
NE
W
E
SW
SE
S
500 km
GreatWall
Jiuyuan (Baotou)
Yellow River
Handan (Handan)
Xianyang
(Xianyang)
QIN
The Pacific
Ocean
Yangtze River
Land under the rule of
the Qin Dynasty
Capital (modern-day name)
Major city (modern-day name)
China's modern-day border
www.chinahighlights.com

Origins of the Qin Dynasty

- In 500 BCE, the Zhou Dynasty collapsed and East Asia was in disorder
- From 500 - 221 BCE China entered the **Warring States** period
  - Chaos, violence, and disorder reigned
  - China was divided into seven states
- The Qin state in the West grew in strength and it eventually conquered and united the other six states
- Some leaders wondered how order could be restored and how the various states could be unified successfully
- **Legalism** and **Confucianism** were both considered as solutions to the disorder of the Warring States period, ultimately they chose Legalism to unify their new state





Qin Politics

- **Emperor Qin Shihuangdi** began the **Qin Dynasty**
  - “China’s First Emperor”
  - Qin (pronounced “Chin”) is the origin of China’s name
- Reigned from 221-210 BCE
- Utilized China’s effective **bureaucracy**, growing population, rising agricultural output, and iron weapons to reunite China
- Adopted **Legalism**
  - Clear rules and harsh punishments to maintain political power
- In ten years, he ended the Warring States periods and named himself “first emperor”
- Laid foundations for a unified Chinese state which has endured (with some interruptions) to the present day
- That’s why, even though this dynasty was not long-lasting, it is very important in Chinese history

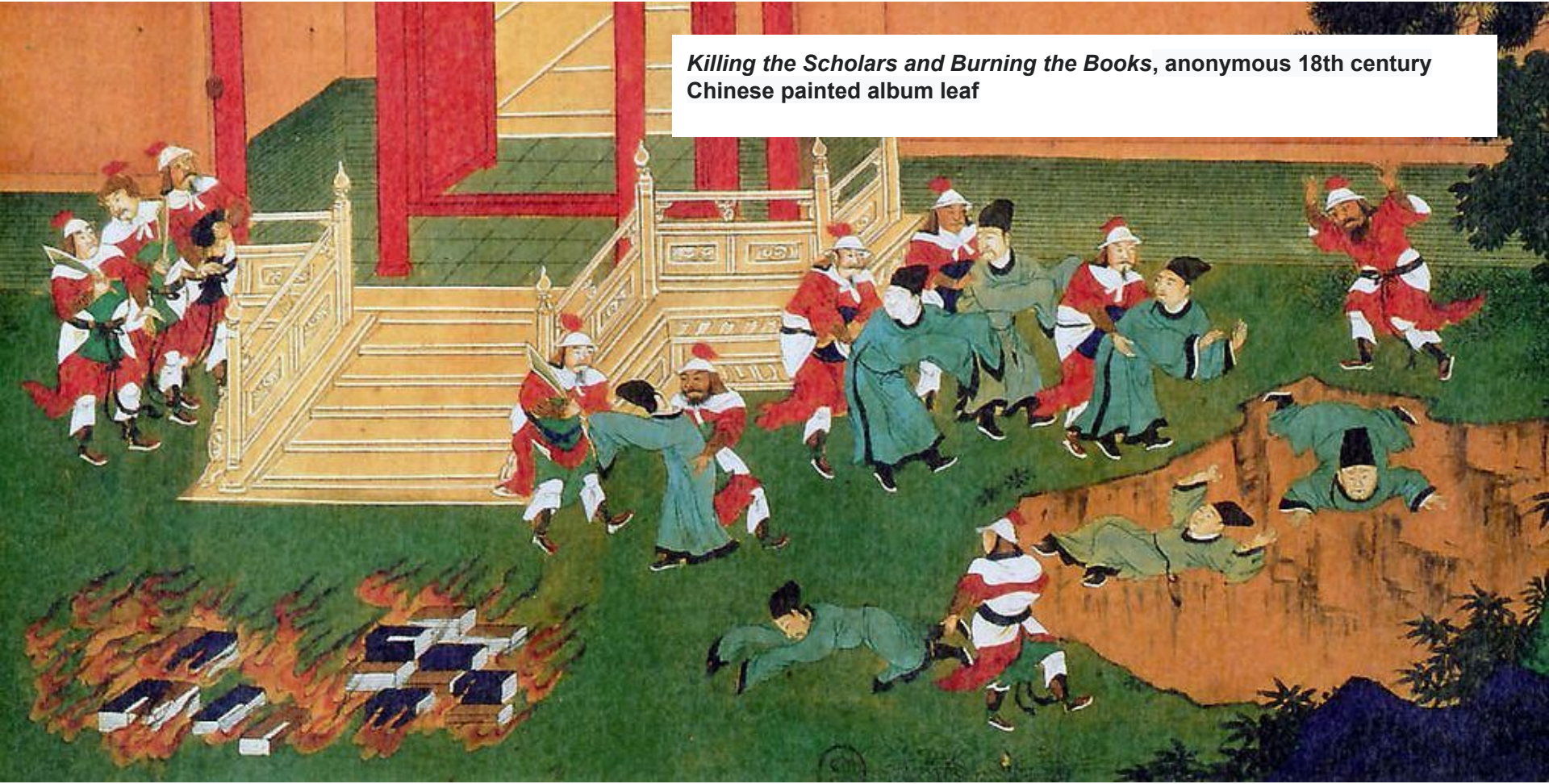
Qin Culture - Legalism

- **Legalism** was embraced by the Qin emperor
  - emphasized strict law enforcement, absolute power of the ruler, and harsh punishments for disobedience
- This philosophy was key in maintaining control over the vast empire, though it also led to widespread dissatisfaction and eventual rebellion
- Used as a method of unifying China
- High rewards and strong punishments
- Only the state and its rulers could help people find the right path
- Promoted soldiers and farmers - essential to the state
- Suppressed merchants, aristocrats, scholars, and other “useless” classes
- Was widely unpopular
- Later dynasties embraced Confucianism

Maintaining Power in the Qin Dynasty

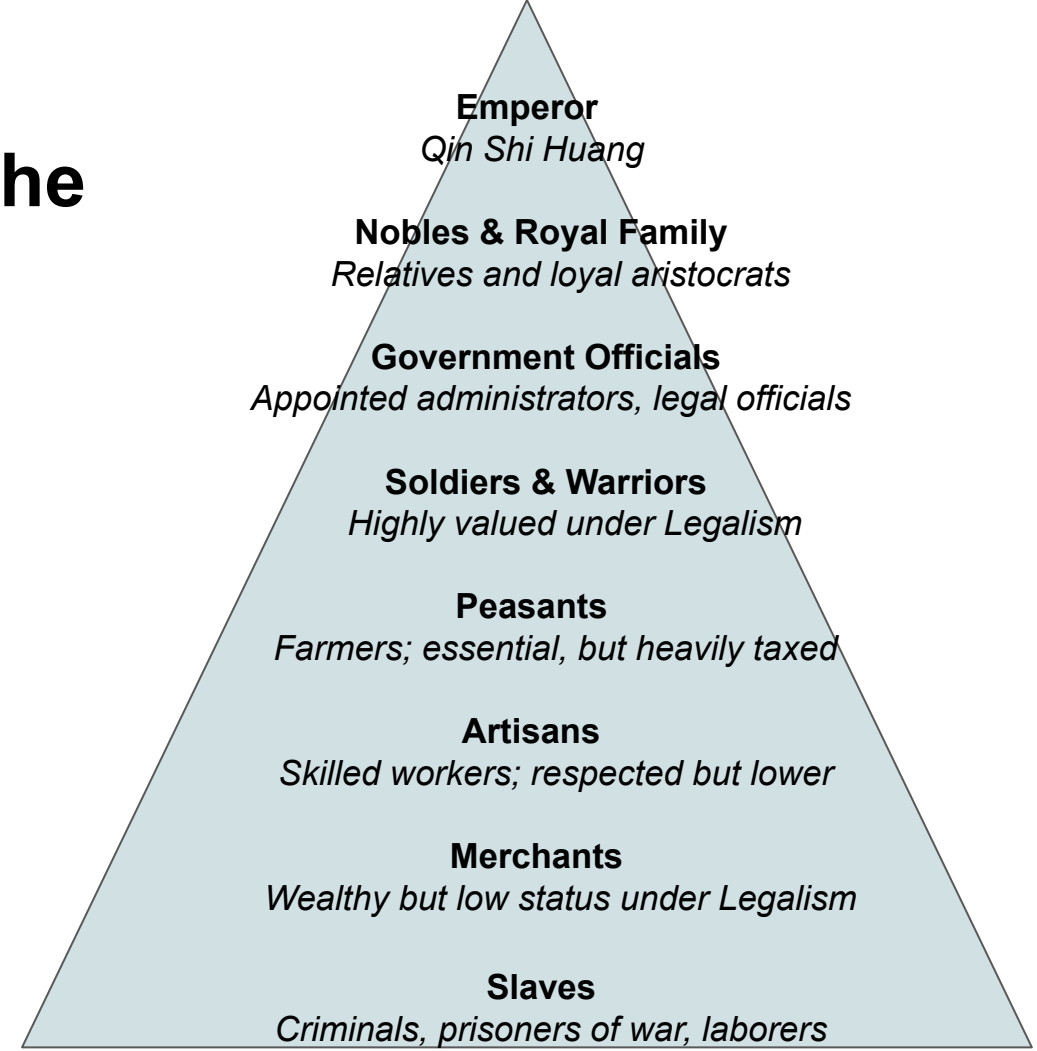
- Opposing scholars were executed and their books burned
- Aristocrats who were suspected of disloyalty were moved to the capital
- Conscripted laborers constructed the Great Wall of China
  - Meant to keep out northern “barbarian” invasions
- Shi Huangdi standardized measurements, weights, written Chinese language, and currency





***Killing the Scholars and Burning the Books*, anonymous 18th century Chinese painted album leaf**

Social Classes in the Qin Dynasty



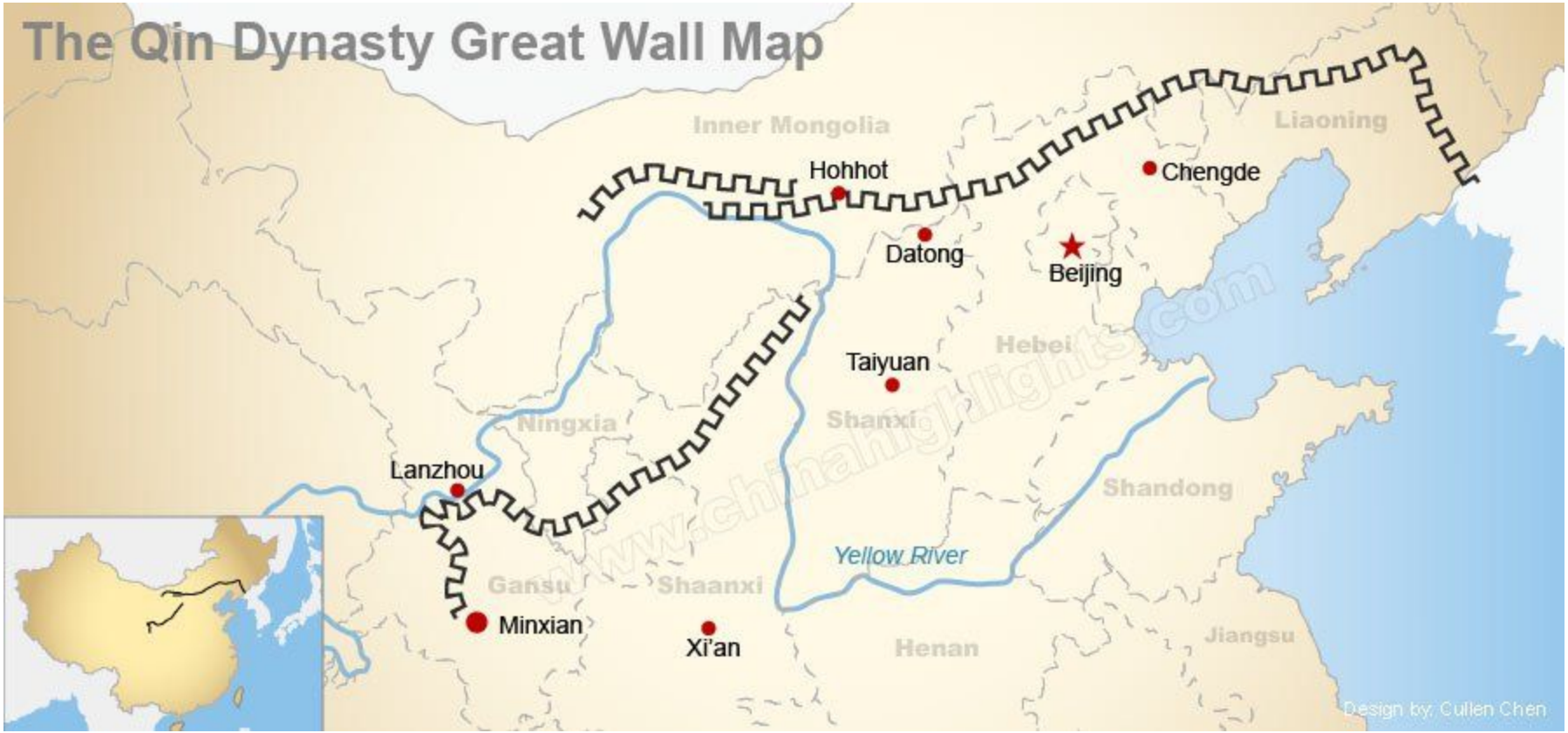
Qin Dynasty Economy & Technology

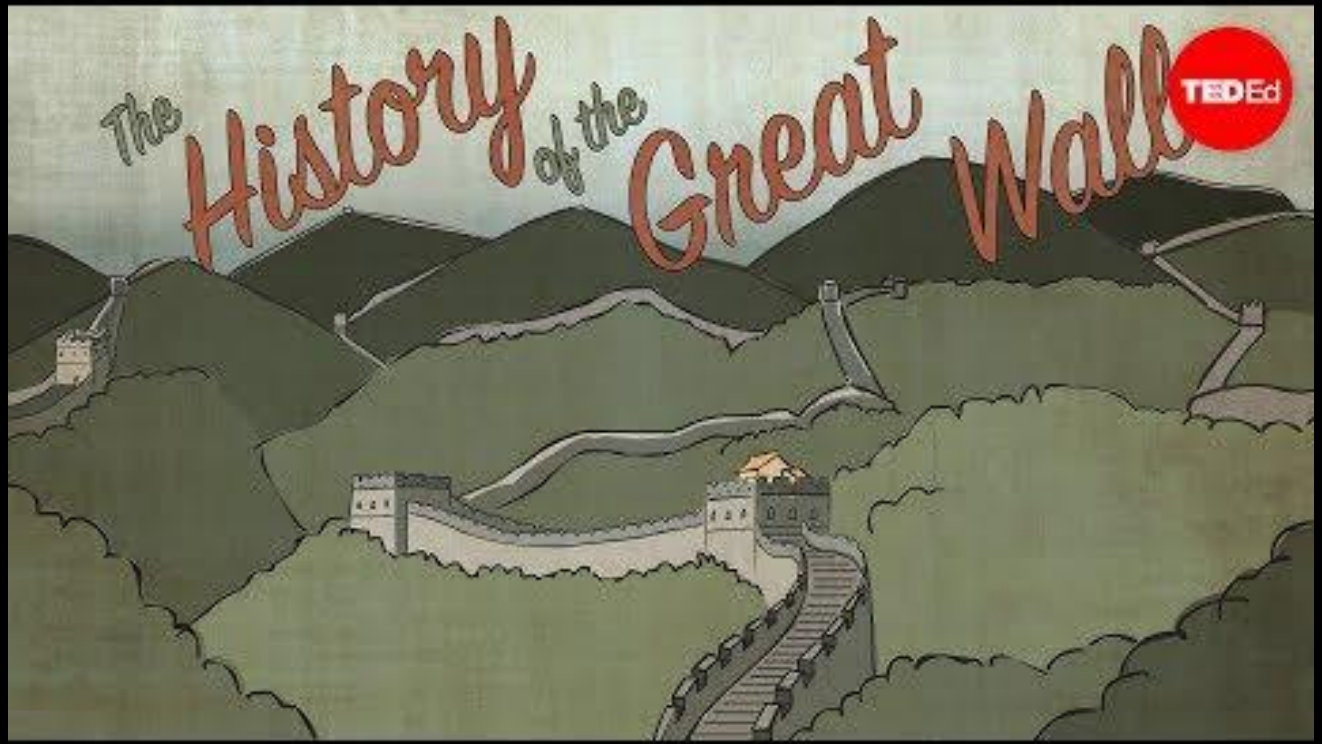
QIN ECONOMY

- Agriculture was the backbone of the economy
- Peasants were required to provide both grain and labor to the state.
- Qin Shi Huang standardized currency, weights, and measures across the empire
- Massive state projects like the Great Wall, canals, and roads relied on forced labor (**conscription**)
- Merchants were low-status under Legalism and faced restrictions.
  Trade existed but was not highly promoted; the state prioritized agriculture and military needs.

QIN TECHNOLOGY

- Early version of the Great Wall built using rammed earth and advanced engineering
  - Designed to defend against northern nomadic tribes
- Built over 4,000 miles of roads
- Constructed canals for irrigation and troop transport
- Standardized bronze weapons and tools
- Terracotta Warriors: life-sized clay soldiers an example of advanced craftsmanship and organization
- Widespread use of cast iron tools and weapons improved productivity and military strength

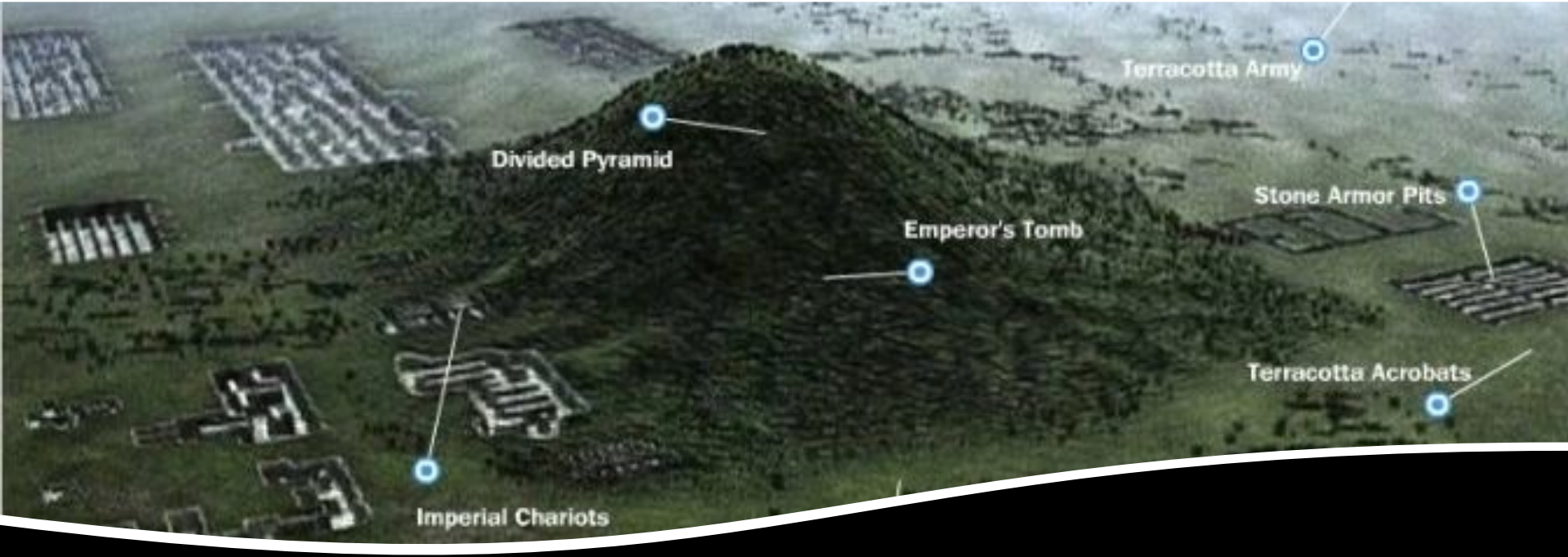

The Qin Dynasty Great Wall Map
Inner Mongolia
Liaoning
Hohhot
Chengde
Datong
Beijing
Hebei
Taiyuan
Ningxia
Shanxi
Lanzhou
Shandong
Yellow River
Gansu
Shaanxi
Minxian
Xi'an
Henan
Jiangsu
Design by: Cullen Chen


The History of the Great Wall
TEDEd

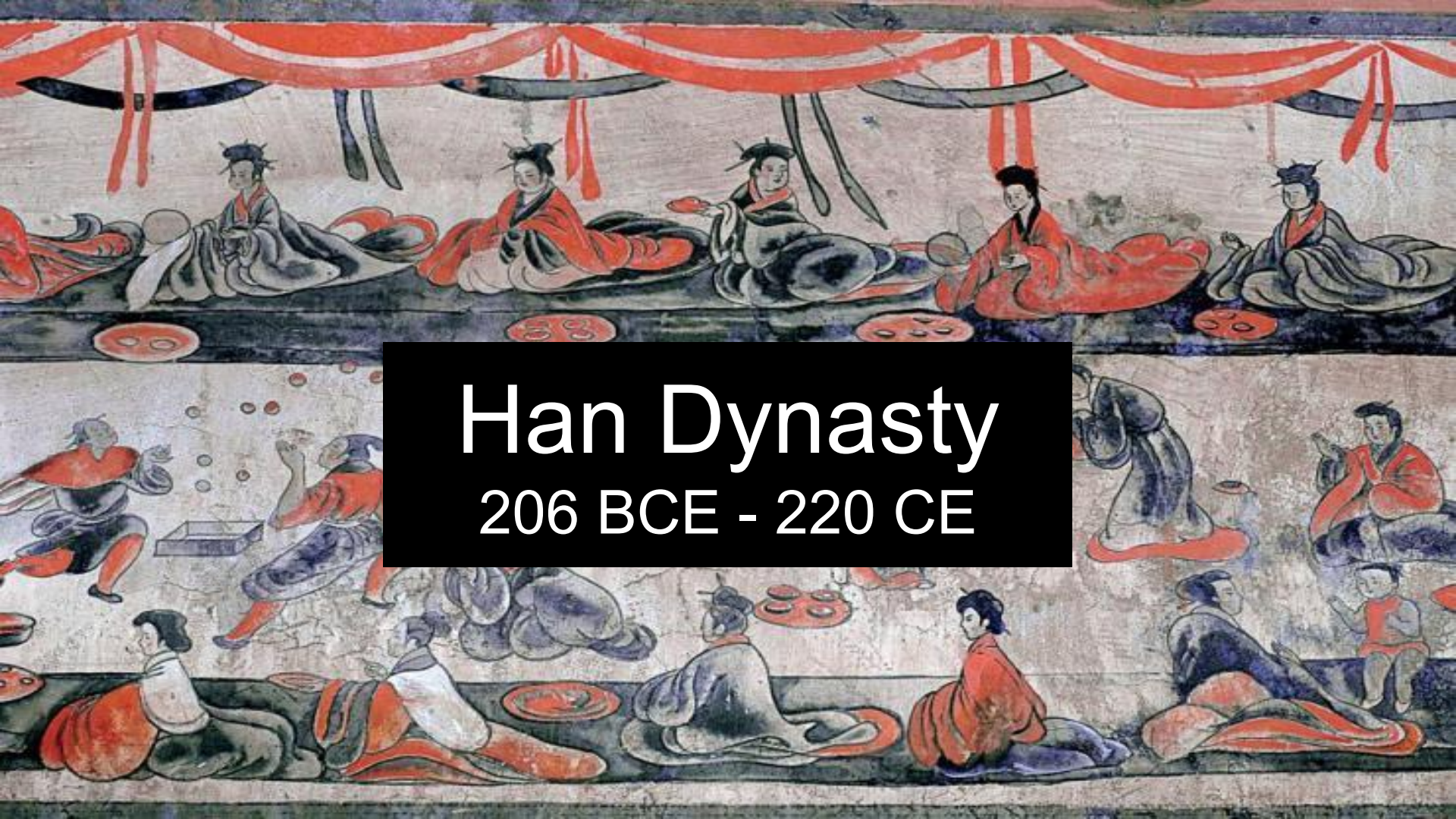
Qin Shi Huangdi's Terracotta Army



What do the terracotta warriors tell modern historians about the Qin Dynasty?



Qin Shihuangdi's Tomb



Han Dynasty

206 BCE - 220 CE


0 500 mi
0 400 800 km
A S I A
Huang He
Chang'an (Xi'an)
Yangtze (Chang)
HAN EMPIRE
MINYUE
East China Sea
PACIFIC OCEAN
South China Sea
THE HAN DYNASTY
Extent in about 100 BCE
Boundary of modern China
The Great Wall
© Encyclopædia Britannica, Inc.



Political Organization of Han China

Han Dynasty

- The Qin dynasty did not last long and was replaced by the Han Dynasty
- Han Dynasty rejected Legalism and adopted Confucianism
- Largely bureaucratic, centralized, run by an emperor
- Utilized Confucianism to provide political and social cohesion



Han Dynasty Political Organization

- Emperor Han Wudi (r. 141-87 BCE)
- Developed an elaborate political **bureaucracy** to hold the Han Empire together
- Established an imperial academy for training officials based on the writings of Confucius
- This was the beginning of the **civil service exam**
  - Passing the exam led to high status government jobs and wealth and fame for the family of the bureaucrat
  - This created a scholar elite class in China - highly educated men who earned government positions through testing
  - Some semblance of a meritocracy
  - Meant scholars were loyal to the STATE and not their families as a method of diminishing the power of wealthy families who might threaten the emperor
  - Used until the 20th century



Religion & Authority: Mandate of Heaven

- Use of supernatural sanctions to support Chinese imperial rule
- Linked events on earth to the invisible realm called “heaven”
  - Not a place or supreme being, but an impersonal moral force that regulates the universe
- Emperors were called “Sons of Heaven”
- Governed with the **Mandate of Heaven** so long as they were moral and benevolent rulers
- Peasant rebellions, “barbarian” invasions, or floods were signs that they emperor had ruled badly - Mandate of Heaven would be lost
- Dynasty could be overthrown and replaced with a new ruling dynasty - restoring the mandate

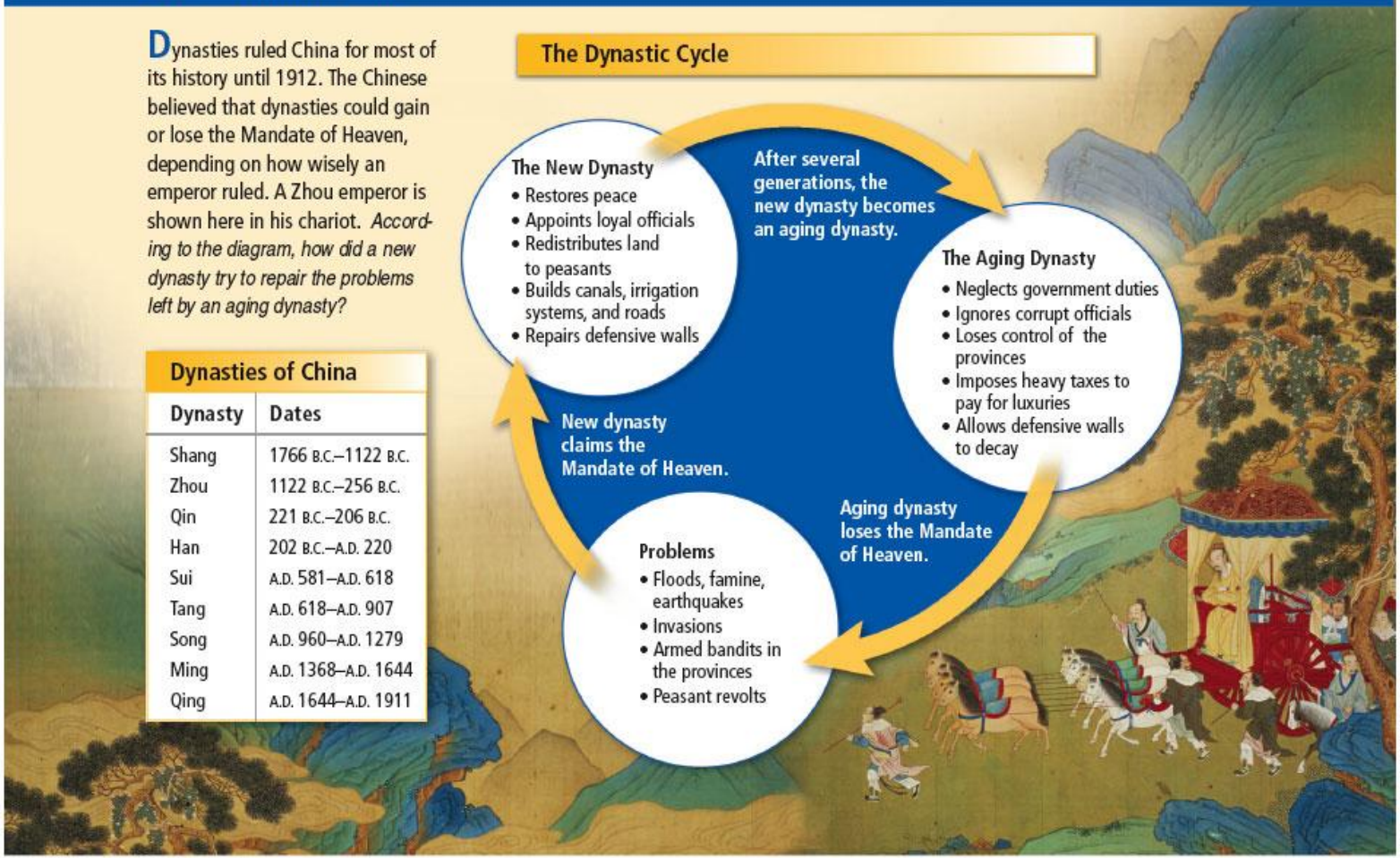
Dynastic Rule in China

Dynasties ruled China for most of its history until 1912. The Chinese believed that dynasties could gain or lose the Mandate of Heaven, depending on how wisely an emperor ruled. A Zhou emperor is shown here in his chariot. *According to the diagram, how did a new dynasty try to repair the problems left by an aging dynasty?*

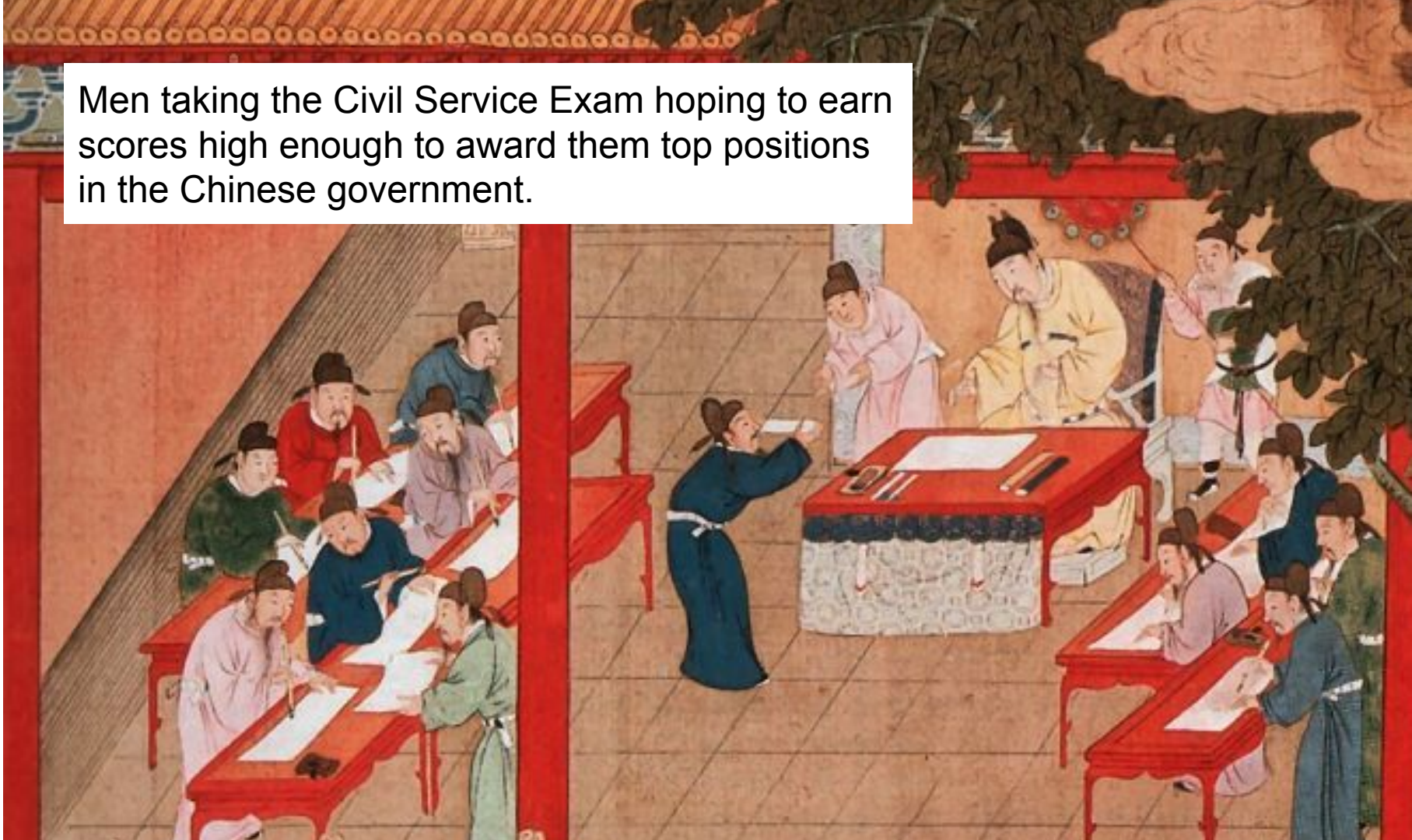
Dynasties of China

Dynasty	Dates
Shang	1766 B.C.–1122 B.C.
Zhou	1122 B.C.–256 B.C.
Qin	221 B.C.–206 B.C.
Han	202 B.C.–A.D. 220
Sui	A.D. 581–A.D. 618
Tang	A.D. 618–A.D. 907
Song	A.D. 960–A.D. 1279
Ming	A.D. 1368–A.D. 1644
Qing	A.D. 1644–A.D. 1911

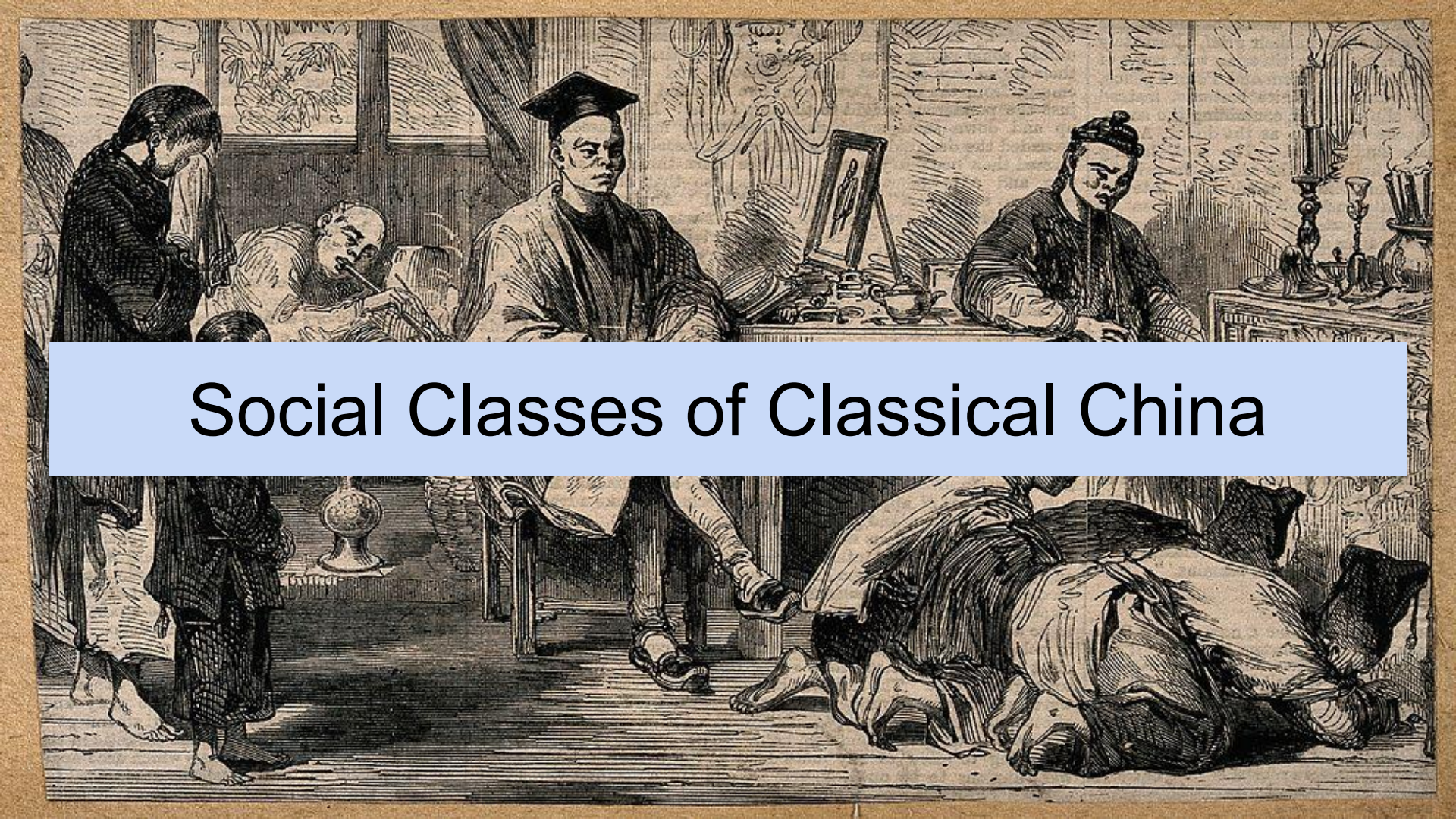
The Dynastic Cycle



Giraudon/Art Resource, NY

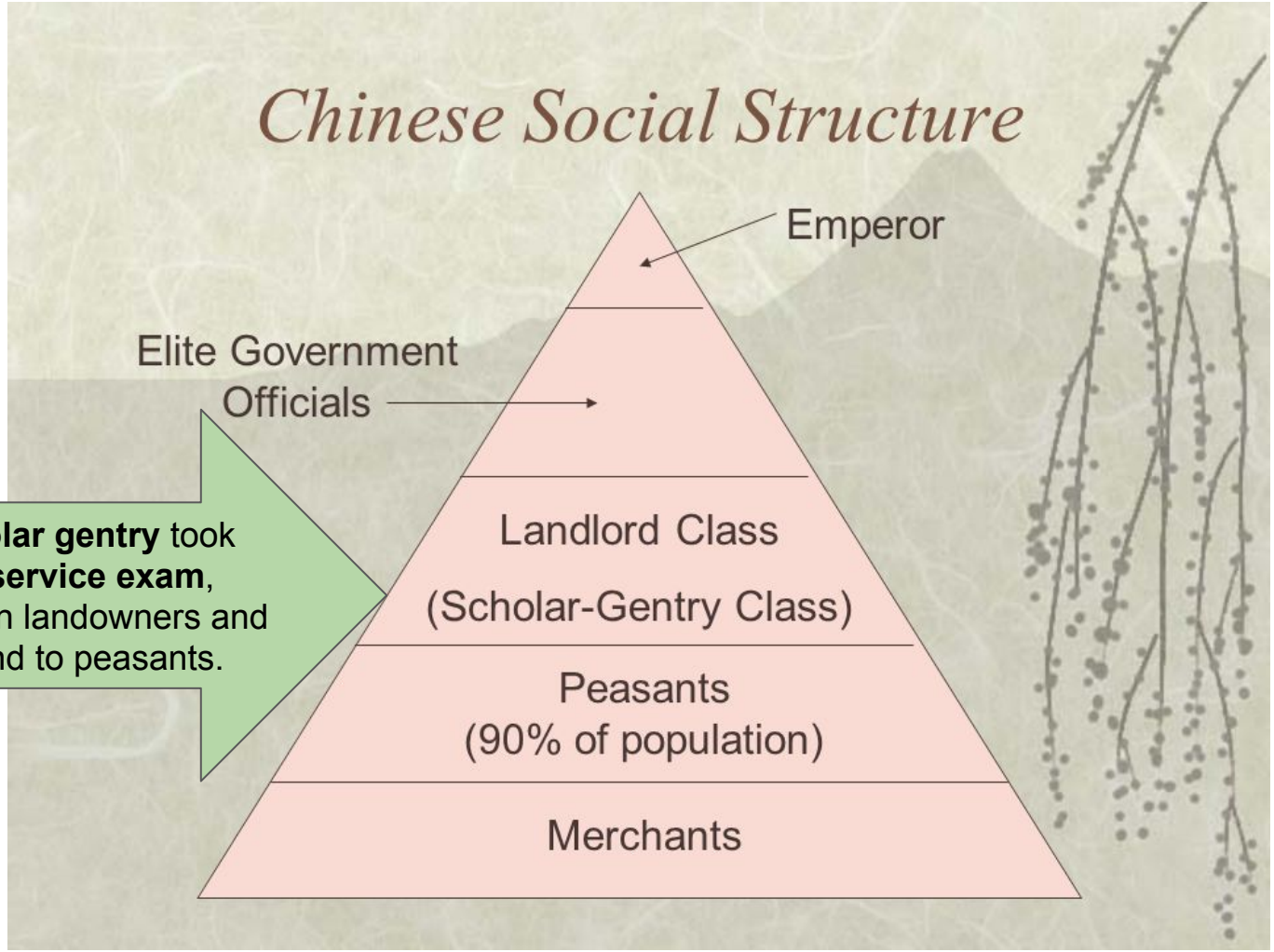


Men taking the Civil Service Exam hoping to earn scores high enough to award them top positions in the Chinese government.



Social Classes of Classical China

Chinese Social Structure



The **scholar gentry** took the **civil service exam**, were often landowners and rented land to peasants.

Social Classes: Landlord Class

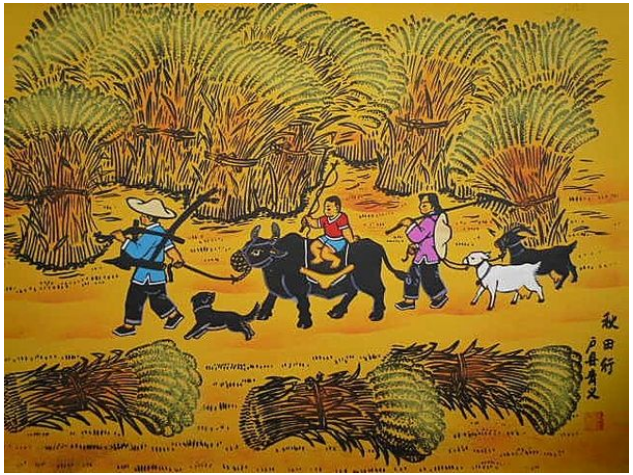
- Land = wealth and power
- When Qin dynasty unified China by 210 BCE, most land was held by small-scale peasant farmers
- By first century BCE, population growth, taxation, and indebtedness created a large class of landowners when poor peasants sold their land
- Accumulation of land in large estates is a common theme in Chinese history
- Landlords avoided paying taxes, increasing tax burdens for peasants
- Benefited from the wealth of their estates and the power and prestige from their education
- Were **scholar gentry** who earned money not only from their estates but from their roles in the large bureaucratic government





Social Classes: Peasants

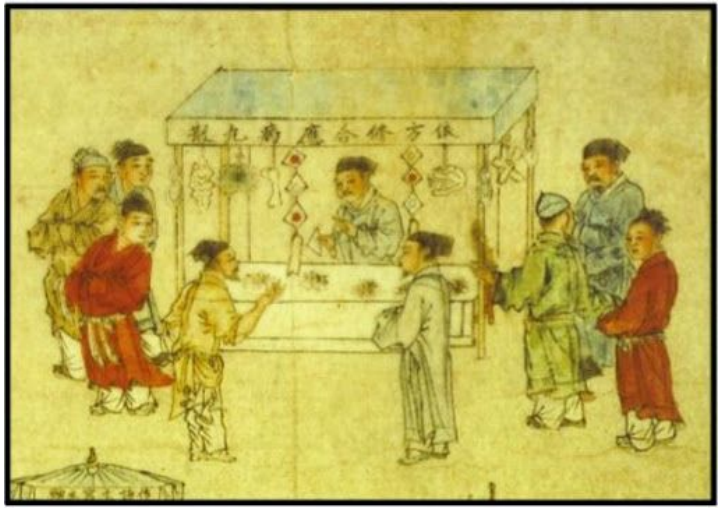
- Majority of the population
- Often fell on hard times due to famines, droughts, and over taxation from the empire
- State demanded a month's labor each year
  - Built/maintained roads, the Great Wall, Grand Canal, etc
- Young men **conscripted** for military service or building projects (Great Wall, canals, roads)
- Hardships often led to peasant rebellions
  - China frequently experienced peasant rebellions
  - Common for over 2,000 years
- **Yellow Turban Rebellion** (184 CE) is one example, up to 300,000 peasants revolted





Social Classes: Merchants

- Even though they were poor, peasants were still honored by the state because of their crucial role in agriculture
- Merchants were viewed as unproductive, making shameful profits
    - Viewed as greedy and materialistic
- Seen as a social threat: their wealth impoverished others = lost revenues for the state
- Merchants in Han dynasty were forbidden from wearing silk, riding horses, or carrying weapons
- Could not hold public office or take civil service exams
- Sometimes forced to loan money to the state



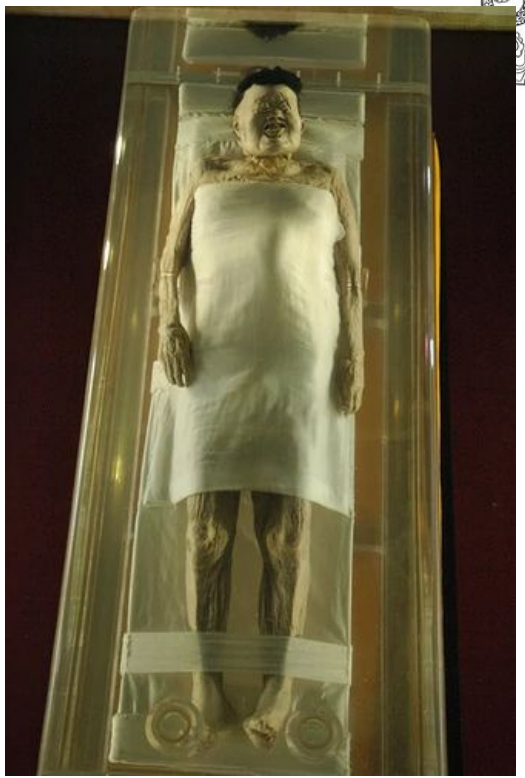
Social Classes: Women in the Han Dynasty

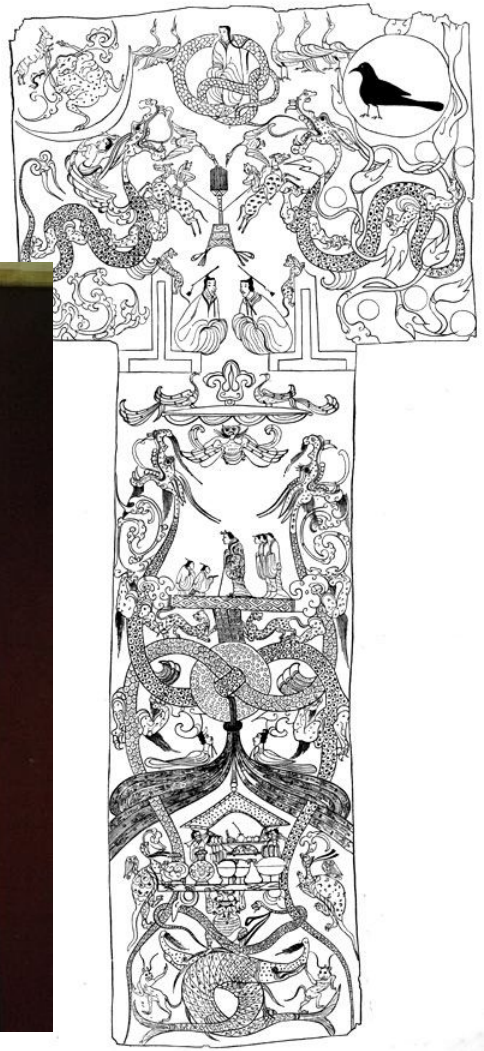
- Confucianism promoted the idea that a woman's duty was to be obedient and modest.
- Women were expected to manage the household, care for children, and maintain domestic harmony.
- Producing sons was especially important, as sons carried on the family name and ancestral rites.
- Marriages were arranged by families, often to strengthen alliances
- Elite women (nobles or imperial family) could wield indirect power through their sons or husbands
- Peasant women worked in agriculture, weaving, and domestic tasks
    - They had fewer restrictions but also fewer protections
- Most women received little formal education, but some elite women were literate



Lady Dai

- Wife of a prominent civil servant of the Han Dynasty
- Died in 163 BCE
- Her lavish tomb illustrates the wealth and status of her family
- Her husband was a bureaucrat for the government
    - He likely took the Civil Service Exam and earned top scores to have the wealth and status he enjoyed
- Also illustrates the Han mythology surrounding death and afterlife







Artifacts from Lady Dai’s Tomb

Lady Dai’s Funeral Banner





Lady Dai's Funeral Banner



heavenly realm

Lady Dai and
her attendants

body of Lady Dai
with mourners

underworld



Culture in the Han Dynasty

New belief systems and cultural traditions emerged and spread, often asserting universal truths.

The core beliefs of Confucianism and writings originated in the writings and lessons of Confucius. They were elaborated by key disciples, including rulers such as Wudi, who sought to promote social harmony by outlining proper rituals and social relationships for all people in China, including the rulers.

CONFUCIANISM

儒家



© Maling Shaolin Kung Fu Academy

Beginnings of Confucianism

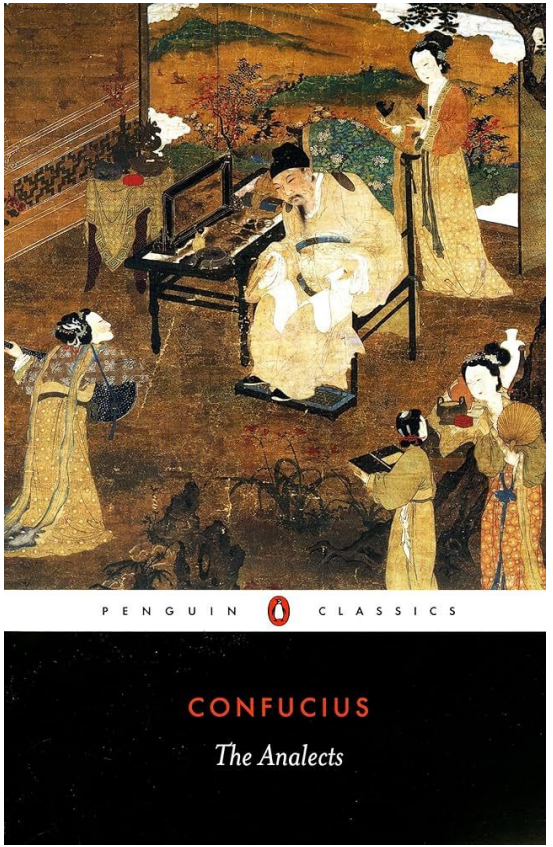
- **Confucianism** was developed in ancient China during the late Zhou Dynasty, around the 6th to 5th century BCE.
- Founder was **Confucius (Kong Fuzi)** who was born in 551 BCE, in the state of Lu (modern-day Shandong Province in northeastern China)
- Arose during a time of political chaos and moral decline known as the Warring States Period
- Confucius sought to restore order, stability, and ethical government by promoting traditional values like respect, duty, and social harmony
- It wasn't fully embraced during his lifetime
- Confucianism became the official philosophy of China during the **Han Dynasty** (206 BCE – 220 CE) and deeply influenced Chinese culture, education, and government for over 2,000 years

Confucianism – Core Values

- Confucianism is a “humanistic philosophy” not a supernatural religion like Christianity or Islam
- Focused on the practical, concerned with human relationships, effective government, and social harmony
  - Compare this to Christianity, Islam, and Judaism that focus on the afterlife
- Focused on achieving **ren**: human-heartedness, benevolence, goodness, nobility heart
- One achieves ren through personal reflection, education, willingness to strive continuously to perfect your moral character
- Promotes harmony, education, respect for ancestors (**filial piety**)
- Believed education led to moral progress
  - Language, history, philosophy, and ethics
  - Applied to practical problems of government

Key Texts of Confucianism

- Confucius believed that the book we now know as the Five Classics held the most important teachings.
- The first book, ***The Analects***, contains Confucius's own teachings and show how following the rites of the early emperors correctly provides a model for ideal human and governmental behavior.





Desire what is good and the people will be good.

Virtue is not left to stand alone.

Confucian Ideals - Yin and Yang

- Yang = light, dry, hard, warm, and masculine
- Yin = dark, moist, soft, cold, and feminine - associated with the earth, subjects, weakness, emotion, and darkness
- Everything in the universe, from the functioning of the state to individual human relationships and a person's health, has yin and yang qualities
- The goal is to keep these two aspects of existence in balance so that harmony can prevail



Confucian Ideals

FILIAL PIETY

- Confucian virtue of respect, obedience, and care for one's parents and ancestors
- Children must honor and obey their parents and elders, both in life and after death (through rituals and ancestor worship)
- It includes serving parents, not bringing them shame, and providing for them in old age
- Seen as the foundation of a well-ordered society—if families are respectful and orderly, so will society be
- A moral obligation, and failure to fulfill it was considered a serious wrongdoing

FIVE RELATIONSHIPS

Confucius believed that social harmony came from everyone knowing their place and duties in a hierarchical but reciprocal relationship. This practice theoretically kept order and peace in society.

- **SUBJECT → RULER**
  - *Loyalty* from the subject; *benevolence* from the ruler.
- **SON → FATHER**
  - *Obedience and respect* from the son; *love and guidance* from the father.
  - *This is the core of **filial piety**.*
- **WIFE → HUSBAND**
  - *Obedience and support from the wife; care and protection from the husband.*
  - *Created a strongly patriarchal society*
- **YOUNGER BROTHER → OLDER BROTHER**
  - *Respect* from the younger; *kindness and leadership* from the older.
- **FRIEND ↔ FRIEND**
  - The only equal relationship; based on *mutual trust and respect*.

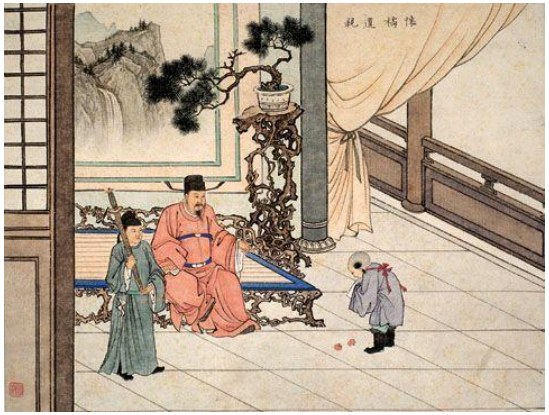
Five Relationships of Confucianism

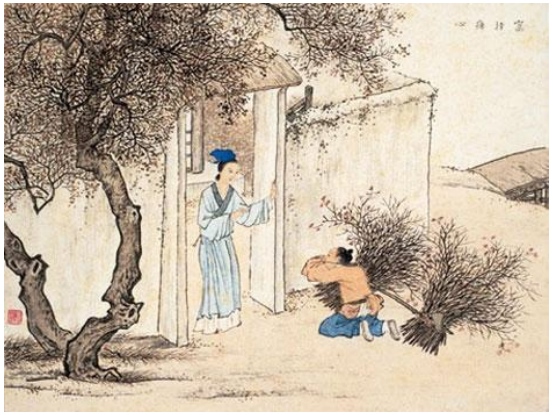
Relationship	Appropriate Virtue
Father/son	Filial piety
Ruler/subject	Loyalty
Brother/brother	Brotherliness
Husband/wife	Love and obedience
Friend/friend	Faithfulness

According to Confucian beliefs, if the superior party in each of these relationships behaved with sincerity, benevolence, and genuine concern for others, then the inferior party would be motivated to respond with deference and obedience. Harmony would then prevail.

The relation between superiors and inferiors is like that between the wind and the grass. The grass must bend when the wind blows across it.







Filial Piety

- A key belief of Confucianism\
- Honoring and respecting your parents and ancestors
- Harmonious families build a harmonious state
- One should put community first over individual needs and desires
- Willingness to work and respect the social hierarchy
- Led to ancestor veneration (worship)

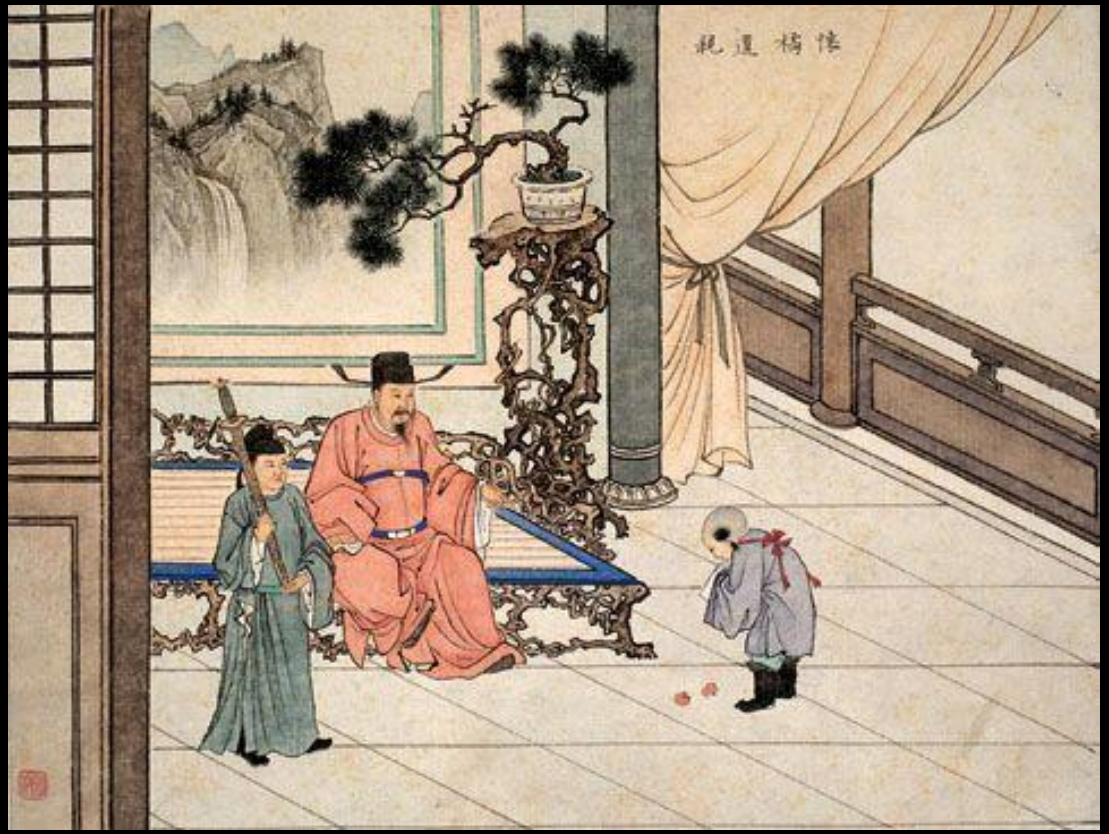


A Chinese shrine dedicated to a family's ancestors. Offerings of food and incense are left as a sign of honor and respect.

Filial Piety in Art



Filial Piety in Art



Filial Piety in Art



Collapse of the Han Dynasty

- Ended in 220 CE (Rome was 476 CE)
- Empire became too large to manage with their available resources
- Over-taxation of peasants led to revolts such as the **Yellow Turban Rebellion** in 184 CE
- Rivalry among elite factions created instability
    - Conflict between eunuchs loyal to the emperor and Confucian-educated scholar bureaucrats
- Invasions from nomadic outsiders like the Xiongnu
    - As the state weakened, they set up “barbarian states” in north China
    - Eventually assimilated into Chinese culture (unlike Germanic tribes who invaded Rome)
- China reunified 350 years later, Rome never would

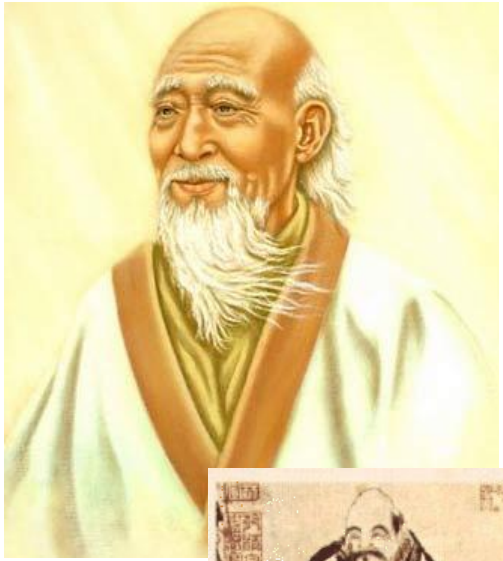
Let’s Review

How did Confucianism reinforce social hierarchies in East Asian societies?


Daoism

Origins of Daoism

- Founded in the 6th century BCE (same general time as Confucianism and Buddhism)
- Emerged during the Zhou Dynasty, in response to social unrest during the Warring States Period (475–221 BCE).
- Founder of Daoism = **Laozi (Lao Tzu)**
  - Mysterious philosopher believed to have lived in the 6th century BCE.
  - Traditionally credited with writing the **Dao De Jing (Tao Te Ching)** the foundational text of Daoism
  - His historic existence is debated
  - He may be a legendary or symbolic figure





Daoism

- Ridiculed the motives of Confucianism claiming moral improvement and good government would make things worse
- Encouraged spontaneous, individualist behavior
- Encouraged people to withdraw from the world of political and social activities and disengage from public life
- Imagined a utopian society without the oppression of government
- Downplayed the male/female hierarchy in favor of balance between the sexes
- The simple life: reading poetry, meditating, enjoying landscape paintings, walking in nature



Daoism

- At heart of Daoist belief is the concept of the **Dao, or the Way**.
- **Dao** = eternal unfaltering principle that underpins the universe
- Following Dao you can expect long & healthy life and possibility of joining the immortals in Heaven
- There must be balance – the *yin* and the *yang*
- People must live in harmony with one another and the cosmos
- Interested in spiritual harmony, inner balance, which bring healthy mind & body







The ways of men are conditioned by those of Heaven, the ways of Heaven by those of the Dao, and the Dao came into being by itself.

Daoist Poet Lai Bai (701-762 CE)

Question and Answer on the Mountain

You ask for what reason I stay on the green mountain,

I smile, but do not answer, my heart is at leisure.

Peach blossom is carried far off by flowing water,

Apart, I have heaven and earth in the human world.

Staying the Night at a Mountain Temple

The high tower is a hundred feet tall,
From here one's hand could pluck the stars.

I do not dare to speak in a loud voice,

I fear to disturb the people in heaven.

Daoism in Art



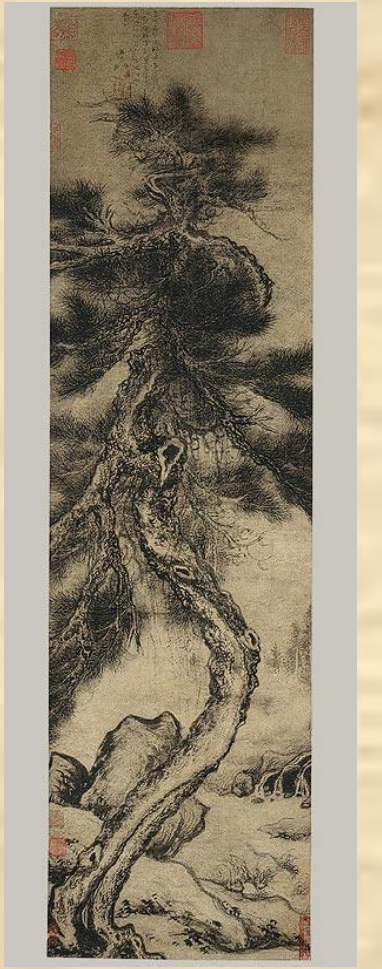
Daoism in Art





Daoism in Art





Daoism

Mountains and rivers are regarded as sacred in Daoism, which looks to the harmony and serenity of the natural world as a model for spiritual balance.





Syncretism (Blending) in East Asia

- This painting illustrates the Chinese teacher Confucius presenting a baby Buddha to the Daoist master Laozi
- It illustrates the assimilation of Buddhism (a major Indian religion) into China as well as the generally peaceful coexistence of these three traditions in East Asia

Difference of Confucianism and Daoism

Confucianism directly impacted the Chinese political system

- Also had large impact on family relations and education
- Impacts through the Civil Service Exam and five relationship
- Promoted respect for hierarchy, elders, and authority which were useful for rulers in maintaining their authority
- Encouraged moral behavior and civic responsibility

Daoism had a greater influence on art, poetry, architecture and private life

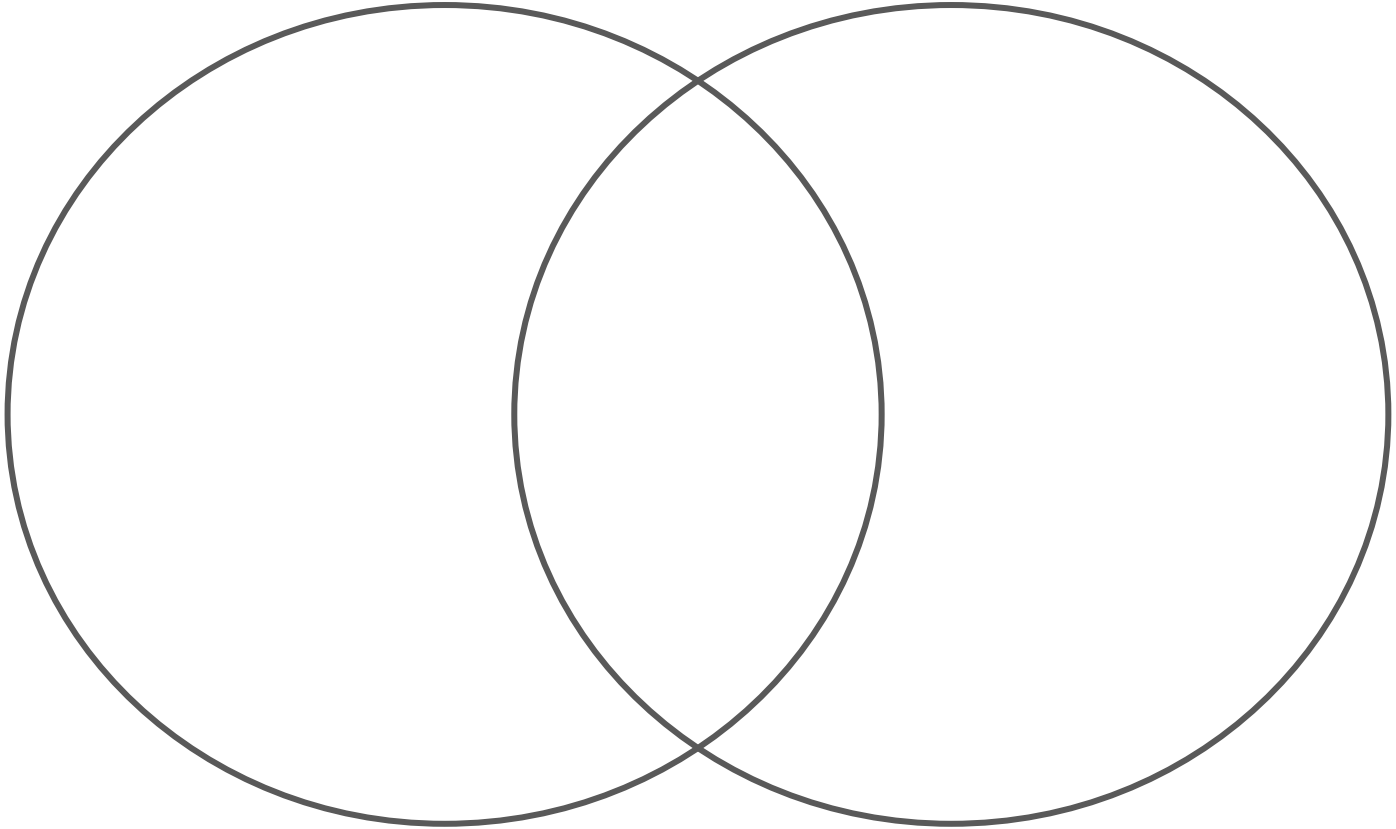
- Appealed to people seeking personal spiritual growth, not rigid rules.
- Often coexisted with Confucianism
  - People followed Confucian values in public and Daoist ideas in private
- Promoted freedom, flexibility, and inner peace, especially in times of chaos or stress.

	Confucianism	Daoism
Main Concern	Social order and moral duty	Harmony with nature and the Dao
Focus	Family, government, education	Nature, individual, inner peace
Public or Private?	Public life (society, politics)	Private life (spiritual, personal)
View of Government	Strong government led by virtue	Minimal interference, natural rule
Role in Society	Backbone of official state ideology	Inspired cultural and spiritual life

Summary

- How was Confucianism different from the goals of Daoism?
- How did each play a unique role in Chinese society?
- Which was more prominent in Chinese culture and government?

Confucianism **Daoism**



Which Belief System?

- You will be reading four primary source documents
- Determine and record THREE IDEAL FEATURES of government, according to each document
- Decide if the document is a Confucian, Daoist, or Legalist text

Document A (Modified)

The Duke Ai asked the Master, "What should be done to secure the **submission** of the people?"

The Master replied, “Advance the upright and set aside the **crooked**, then the people will submit. Advance the crooked and set aside the upright, then the people will not submit.”

Ji Kang asked how to cause the people to respect their ruler. The Master said, “Let him rule over them with seriousness; – then they will respect him. Let him be final and kind to all; – then they will be faithful to him.”

Ji Kang asked the Master about government. The Master replied, “To govern means to **rectify**. If you lead the people with correctness, who will dare to not act correct?”

The Master said, “If good men were to govern a country for a hundred years, they would be able to transform the violently bad, and dispense with **capital punishments**.”

Document B (Modified)

Not to value and employ men of superior ability is the way to keep the people from **rivalry** among themselves. Not to prize articles which are difficult to **procure** is the way to keep them from becoming thieves. Not to show them what is likely to excite their desires is the way to keep their minds from disorder. . . .

When there is this **abstinence** from action, good order is universal. . .

Use fairness in governing the state. Use surprise tactics in war. Be unconcerned and you will have the world.

How do I know it is like this? Because: the more regulations there are, the poorer people become. The more people own weapons, the greater disorder there is in the country and clans. The more clever the people are, the more extraordinary actions they take. The more picky the laws are, the more thieves and gangsters there are.

Therefore the **sages** say: "I do not force my way, and the people transform themselves. I enjoy my **serenity**, and the people correct themselves. I do not interfere, and the people enrich themselves. I have no desires, and the people keep their simple ways."

When the government is laid back, the people are relaxed. When the government is nitpicking, the people have anxiety.

Document C (Modified)

Chien Wu went to see Chief Yu. Chief Yu said, “What was Chung Shih telling you the other day?” Chien Wu said, “He told me that the ruler of men should devise his own principles, standards, ceremonies, and regulation, and then there will be no one who will fail to obey him and be transformed by them.” Chief Yu said, “This is bogus virtue! To try to govern the world like this is like trying to walk the ocean, to drill through a river, or to make a mosquito shoulder a mountain! When the sage governs, does he govern what is on the outside? He makes sure of himself first, and then acts. He makes absolutely certain that things can do what they are supposed to do, that is all. The bird flies high in the sky where it can escape the danger of stringed arrows. The field mouse burrows deep down under the scared hill where it won’t have to worry about men digging and smoking it out. Have you got less sense than these two little creatures?”

Yang Tzu-chu said, “May I venture to ask about the government of the enlightened king?” Lao Tan said, “The government of the enlightened king? His achievements blanket the world but appear not to be his own doing. His transforming influence touches the ten thousand things but the people do not depend on him. With him there is no promotion or praise—he lets everything find its own enjoyment. He takes his stand on what cannot be understood and wanders where there is nothing at all.”

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Document D (Modified)

The scholar answered King Hui, "Even with a territory of a hundred ***li***, it is possible to become the true king of the empire. If Your Majesty can practice a humane government to the people, reduce punishments and fines, lower taxes, make it possible for the fields to be plowed deep and the weeding well done, men may cultivate their filial piety, brotherly respect, loyalty, and faithfulness."

The scholar said . . . "Let mulberry trees be planted about the homesteads with their five ***mou***, and men of fifty will be able to be clothed in silk. Let there be timely care for fowls, pigs, dogs, and swine, and men of seventy will have meat to eat. Let there be timely cultivation of the farm with its hundred *mou,* and the family of eight mouths will suffer no hunger. Let serious attention be paid to education in school, and the gray-haired men will not carry burdens on the roads. There has never been a case when men of seventy had silk to wear and meat to eat, when the common people were neither hungry nor cold, and yet the ruler did not become true king of the empire. . . .

The scholar said to King Hsuan . . . "When all your immediate ministers say that a man should be executed, do not listen to them. When all your great officers say so, do not listen to them. When all your people say so, look into the case, and if you find that the person should be executed, then execute him. It is therefore said that the people execute him. Only in this way can a ruler become parent of the people."