Chinese Philosophy Analysis

**Directions:** Complete a Close Read (Underline main ideas, notes in margins, circle unknown words) and a SOAPSTone analysis on the following three documents, then complete the graphic organizer.

*Historical Thinking Skills Addressed:* 5. Contextualization

 8. Interpretation

*Analects* (Sayings attributed to Confucius, c. 500 BCE)

8. The Master said, If a gentleman is frivolous, he will lose the respect of his inferiors and lack firm ground upon which to build up his education. First and foremost he must learn to be faithful to his superiors, to keep promises, to refuse the friendship of all who are not like him [i.e., do not share his values]. And if he finds he has made a mistake, then he--must not be afraid of admitting the fact and amending his ways.

11. The Master said, While a man's father is alive, you can only see his intentions; it is when his father dies that you discover whether or not he is capable of carrying them out. If for the whole three years of mourning he manages to carry on the household exactly as in his father's day, then he is a good son indeed.

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*Dao De Jing* (Attributed to Laozi [Doaism], c. 400 BCE)

When people see some things as beautiful,

Other things become ugly.

When people see some things as good,

Other things become bad.

Therefore the Master says:

I let go of the law, and people become honest.

I let go of economics, and people become prosperous.

I let go of religion, and people become serene.

I let go of desire for the common good, and the good becomes as common as grass.

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*Han Feizi* (Han Feizi [Legalism], c. 250 BCE)

If penalties are heavy and rewards are few, it means that the superior loves the people, wherefore the people will die for rewards. If rewards are many and penalties are light, it means that the superior does not love the people, wherefore the people will never die for rewards…If heavy penalties are clear and if the people are always well disciplined and then if men are engaged in case of emergency, the superior will have all the advantage. In inflicting penalties light offences should be punished severely; if light offences do not appear, heavy offences will not come. This is said to abolish penalties by means of penalties. And the state will certainly become strong. If crimes are serious but penalties are light, light penalties breed further troubles. This is said to create penalties through penalties, and such a state will infallibly be dismembered

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After you analyze the documents, answer the following:

*Historical Thinking Skills Addressed:* 7. Using Historical Evidence

 6. Argumentation

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|  | Confucianism | Daoism | Legalism |
| Who is intended to use this philosophy? How can you tell?  |  |  |  |
| What is the overall goal of the philosophy? |  |  |  |
| In general, what should people *do* to follow the philosophy? |  |  |  |
| Sum up this philosophy in a tweet. (140 characters or fewer) |  |  |  |