

DOCUMENT-BASED QUESTION: RESTORING ORDER IN CLASSICAL CHINA

DIRECTIONS

The following question is based on the accompanying documents. (The documents have been edited for the purpose of this exercise). The question is designed to test your ability to work with and understand historical documents. Write an essay that:

- Has relevant thesis and supports that thesis with evidence from the documents.
- Uses all or all but one of the documents.
- Analyzes the documents by grouping them in as many appropriate ways as possible and does not simply summarize the documents individually.
- Takes into account both the sources of the documents and the authors' points of view.

ESSAY PROMPT

Based on the documents, analyze how the philosophers and thinkers of the 100 Schools would restore order in Classical China during the Warring States period.

What types of additional documentation would help assess the impact of the Classical Chinese philosophers on late Zhou China?

HISTORICAL BACKGROUND

From the 8th through the 3rd century during the Warring States period recorded in the Chinese classical of historical literature, the Spring and Autumn Annals, classical philosophers became advisors to many of the contending states. Their goals were to resolve the problems destroying the late Zhou Dynasty and restore order. And in this capacity they advised the various rulers.

DOCUMENT 1

From the Dao Te Ching, attributed to Laozi, a wise old man and founder of Daoism, 5th century BCE China

“Refrain from exalting the worthy, so that the people will not scheme and contend; refrain from prizing rare possessions, so that people will not steal; refrain from displaying objects of desire, so that the people’s hearts will not be disturbed. Therefore the sage rules his people thus: he empties their minds, and fills their bellies; he weakens their ambitions, and strengthens their bones. He strives always to keep the people innocent of knowledge and desires, and to keep the knowing ones from meddling. By doing nothing that interferes with anything (wu wei), nothing is left unregulated.”

DOCUMENT 2

From the Analects of Confucius, a minor noble and philosophical advisor to rulers, 5th century BCE, compiled after Confucius’ death

“A country of a thousand war-chariots cannot be administered unless the ruler attends strictly to business, punctually observes his promises, is economical in expenditure, shows affection towards his subjects in general, and uses the labor of peasantry only at the proper times of the year. 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 forces, keep order among them by ritual and they will keep their self-respect and come to you of their own accord.”

DOCUMENT 3

Han Feizu, advisor to the Qin court and legalist philosopher, 3rd century BCE

“In inflicting penalties light offenses 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 will breed further problems. The sage in governing the people considers the springs of their action, never tolerates their wicked desires, but seeks only for the people’s benefits. Therefore, the penalties he inflicts is not due to any hatred for the people but to his motive of loving the people. If penalty triumphs, the people are quiet; if reward overflows, culprits appear. Therefore the triumph of penalty is the beginning of order.”

DOCUMENT 4

Sunzi, Chinese military philosopher and the writer of the Art of War, 5th century BCE

“To fight and conquer in all your battles is not supreme excellence; supreme excellence consists in breaking the enemy's resistance without fighting. In the practical art of war, the best thing of all is to take the enemy's country whole and intact; to shatter and destroy it is not so good. So, too, it is better to capture an army entire than to destroy it, to capture a regiment, a detachment, or a company entire than to destroy them.

The skillful leader subdues the enemy's troops without any fighting; he captures their cities without laying siege to them; he overthrows their kingdom without lengthy operations in the field. With his forces intact he disposes the mastery of the empire, and thus, without losing a man, his triumph is complete.”

DOCUMENT 5

Mencius, a Confucian philosopher, on government, from the 3rd century BCE

“After an incident between Zou and Lu (two officials), the Duke of Mu asked: ‘Thirty-three of my officials died but no common people died. I could punish them but I could not punish them all. I could refrain from punishing them, but they did angrily watch their superiors die with saving them.’

Mencius said, ‘ When the harvest failed, even though the granaries were full, nearly a thousand of your subjects were lost – the old and the weak among them dying in the gutters, the able-bodied scattered in all directions. What you do will be done to you. This was the first chance the people had to pay the officials back. You should not resent them. If Your Highness practices benevolent government, the common people will love their superiors and die for those in charge of them.’

DOCUMENT 6

Gongsun Yang, legalist philosopher and chief minister to the Qin kings, from his Book of Lord Shang, c. 350 BCE, comments to Duke Xiao

“You have expressed conventional wisdom. Ordinary people feel secure with old habits and scholars are mired in what they have heard. Both may be all right for occupying offices and enforcing laws, but they cannot be brought into discussion of matters outside the law. The founders of the three dynasties become kings using different rituals; the five hegemony established their supremacy using different laws. Therefore the wise person creates laws while the ignorant are controlled by them; the worthy alter the rites while the unworthy hold fast to them. Those held fast by rituals or controlled by the laws are not the people with whom to discuss policies.”

DOCUMENT 7

Mo Tzu, founder of Moism and a former slave or prisoner, 4th century BCE

“The ancient sage-kings greatly emphasized the exaltation of the worthy and the employment of the capable, without showing any favoritism to their relatives, to the rich and honored, or to the good-looking. The worthy were exalted and promoted, enriched and honored, and made governors and officials. The unworthy were rejected and banished, dispossessed and degraded, and made laborers and servants. Thereupon people were all encouraged by rewards and deterred by punishments, and strove one after another for virtue. Thereupon the sage-kings listened to their words and observed their conduct, discovered their capabilities and carefully assigned them to their offices.”

NAME: _____ PERIOD: _____ DATE: _____

ADVANCED PLACEMENT DBQ HISTORY RUBRIC

BASIC CORE		EXPANDED CORE	
Points		Points	
1) Has an acceptable thesis.	1	<p>Expanded beyond the basic core of 1 to 7 points. A student <u>MUST</u> earn seven points in the basic core area <u>BEFORE</u> earning points from the expanded core area. Students may earn from 0 to 3 points by doing any of the following:</p> <ul style="list-style-type: none"> ● Has a clear, analytical and comprehensive thesis. ● Uses all documents. ● Uses documents persuasively as evidence. ● Shows careful, insightful analysis of the documents. ● Analyzes bias or point of view in most or all documents. ● Analyzes documents in additional ways – groupings, comparisons, syntheses. ● Brings in relevant “outside” historical content. ● Explains why additional documents or types of sources are needed. 	0-2
2) Understands the basic meaning of documents. Uses all but may misinterpret one.	1		
3) Supports thesis with appropriate evidence from all or all but one of the documents. (Supports thesis with appropriate evidence from all but two of the documents.)	2 (1)		
4) Analyzes point of view in at least three documents.	1		
5) Analyzes documents by grouping them in three ways depending on the prompt.	1		
6) Identifies and explains the need for three types of additional document or source.	1		
SUBTOTAL	7		2
ADDITIONAL COMMENTS			
			9
GRADES: 9=97, 8=92, 7=87, 6=82, 5=77, 4=72, 3=67, 2=62, 1=57, 0=50			







