Other Confucian principles

- Man was ‘perfectible’ and there was an emphasis on the equality of men at birth.
- This led to moving away from the principle of the hereditary privilege.
- Men are by nature good (departure from legalistic views)
- Acceptance that education can lead men down the right path.
- Proper behaviour according to status (the Confucian Gentlemen - guided by li)
- “The people are like grass, the ruler like the wind”, as the wind blew, so the grass was inclined.
- Right conduct on the part of the ruler fave the ruler power.
- As a philosophy of life the following virtues have all been associate with Confucianism.
- Patience, pacifism and compromise, respect for ancestors, the aged and the learned and above all a mellow humanism - taking man not God as the centre of the universe.

Impact on Chinese Society

- With an emphasis on age over youth, for past over present, for established authority over innovation Confucianism provided China with the answers to the problem of social stability. It has been the most successful of all systems of conservative thoughts.

Daoism

- Daoism flourished among the common people.
- Dao means ‘the path’ or ‘the way’.
- Philosophical Daoism - was more to philosopher Zhuangzi (4th century BCE) (BCE means Before Common Era)
- The butterfly dream: he had a dream he was a butterfly, and when he woke up he didn't know if he was a man dreaming he was a butterfly or a butterfly dreaming he was a philosopher.)
- Daoism is an umbrella that covers a range of similar motivated doctrines. The term ‘Daoism’ is also associated with assorted naturalistic or mystical religions.
- Reflected a lasser-faire attitude to life as followers accepted without struggle the experience of life and followed one’s un-rationalised inner nature.
- 'Daoist' religious groups adopted the institutions of the Buddhism (Nuns, monks, monasteries, etc) and became linked to martial-arts, to alchemy (to do with chemistry) popular movements (often rebellious or millenarian movements) that emerged in subsequent dynasties.
- Because of Daoism's naturalistic and anti-authoritarian ethos, its inherited focus on ‘ways’, the term ‘Daoism’ could encompass virtually any such movement or ‘local’ religion with its familiar natural ‘Gods’.
- Daoist is a natural characterisation of the ideology behind any non-Confucian or anti-conformist strains of thought.

Homework
1. Taoism, also spelt Daoism, talks about The Tao. Translated to English, it means ‘the path’ or ‘the way’.
2. It started in 2000 years ago in China.
3. Taoism is mainly about uniting the opposites. A well known figure is the Yin and Yang.
4. What it promotes is the achievement of union and connection with nature and being honourable and morally correct.
5. This was one of the main religions in China during the Tang dynasty.
6. However, Confucianism became more and more popular, leading to a decline in the number of people following the Tao religion. It however was still alive.
7. The Communist takeover in China reduced the number of Taoists by almost 99% in 10 years.

The Chinese Tribute System and Western Trade Missions.

Read the handout and answer the questions.

1. Provide a brief definition of the Chinese tributary system.
2. Draw a diagram to illustrate the way to show obeisance to the Emperor?
3. What benefits were there for the foreigners for this tribute-trade?
4. What benefits did the Chinese receive from this arrangement?
5. What was the ‘Mandate of Heaven’?

Answers:

1. The Chinese Tributary System was the traditional Chinese system for managing foreign relations. The Chinese found this system a useful way of demanding respect from neighbouring states on important matters.
2. The way in which Chinese showed respect to the Emperor by kowtowing to him. It consisted of kneeling, and then bowing three times while on the floor. This was repeated three times.
3. The foreigners benefitted because they were given permission to set up trade and contact with the Chinese. They were granted legal trading privileges. They would also receive more luxurious gifts than those they had given to the Emperor.
4. 
5. The Mandate of Heaven was the will by which the Chinese emperor governed.

The Chinese Tribute System and Western Trade Missions.
GUOMINDANG, GMD (KUOMINTANG, KMT): LEADERSHIP, IDEOLOGY AND POLICIES

Leadership:
- Sun Yat Sen
- Chiang Kai Shek (trained at the Whampoa military academy)
- Whampoa Military Academy (Chiang Kao-Shek is first head of Whampoa)
- Sun sends his protégé, Chiang Kai-Shek, to Moscow in the Summer of 1923

Ideology:
- Planning
- A national revolution in three stages:
  1) Military conquest
  2) Political change
- A benign dictatorship designed to prepare China for democracy
- Constitutional government
- Sun made it clear that he did not consider the people of China to be ready to immediate democracy: that could only come later with training and education.
- Three Principles of the people (1923)
  1) National sovereignty (self-determination)
  2) Democracy (people’s rights)
  3) People’s welfare.

The Three Principles of the People:
Started by Sun Yatsen in 1923, he described the three principles as national sovereignty, democracy and people’s welfare. He wanted to restore nationalisms and use force to eliminate imperialism. Personal freedom would be given, but not in great excess. And he wanted to solve China’s poverty and the development of national capital (public goods), and to prevent the foreign powers from getting involved.

Policies:
- Military organisation aimed at enforcing national reunification
- Whampoa Military Academy established (1924)
- Cooperation with Comintern (USR)
- Unite e.g: The founding congress of the reconstructed Guomindang took place in Guamindong 20 to 30 January 1924 and each province was represented by six delegates (three elected by the provinces/three appointed by Sun Yat Sen)

GMD Policies continued:
- Sun went out of his way to stress that the task of the GMD was national reconstruction
- Members of the CCP were allowed to join the GMD as individuals.

Leadership:
- Communists dominated the left-wing faction of the GMD (First Union Front)
- Many held high positions within GMD
- Wang Jingwei replaced Sun Yat Sen in 1925 (friendly to the CCP)
- By 1926 there were around 60 Comintern military advisors in the GMD

Ideology (background)
- Challenge to Confucian ideas from 1898
- New culture/May 4th spread Western ideas e.g.: Beijing University
- The Russian Revolution in 1917 provides an alternative model to Western Imperialism