

# I. The Confucian Paradox -

- 1 A. 551 B.C. - 207 B.C. The Transition From Political Critics To Political Elite (The RV)
- 1 B. 900-1900 - Confucianization of Elite And Popula. Culture
  - 1 The Challenge of Buddhism, Commerce & the Mongols
- 1 C. (900 A.D. - 2000's) Confucian Globalization
- 1 D. Origins - Ritualist Knights (Koung), Declining Aristocracy (700-500 B.C.)
  - 1 Confucius, Meng-tz (Mencius) and Xun-zi as Men of Action
- 1 E. The Paradox - Confucianism Offered Rules & Methodology of Rule Based On Two Premises
  - 1 Coercive Rule Is Self-Defeating
  - 1 Legalistic Rule Lacks Moral Foundation
  - 1 Rule Must Be Benefits Based

II. The Paradox - Rulers Seem To Paradoxically Make Themselves Weaker Not Stronger By Adopting The Confucian Dao (Way, Method) As The Basis of Rule.

A Power Maximizing Ruler Seem to Minimize Their Power By Ruling On The Basis of Benefits (Cost to Rulers) Rather Than Raw Power (The Legalist Alternative (221 B.C. - 207 B.C.)

B. The Spectacular Failure of Legalism at the Ch'ia Dynasty (221 B.C. - 207 B.C.)

1 This provides the first opening for the "Confucianization" of Power.

III. Resolving The Paradox -  
The Complexity and Autonomy of  
Chinese Society Makes  
Coercive, Legalist Rule An  
Irrational Strategy For Rulers;  
Beneficial Rule (Benefits > Costs)  
Emerges As #6 Rational/Strategy

A. The Constraints (Social  
Constraints) on Ruler's Power

B. Robust Demographic Growth

c. 400,000,000 By 1700 -  
"How Can You Coerce Them All?"

C. Robust Commercialization  
of Money & Merchant Power.

D. Robust Urbanization And The  
Possibilities For Collective  
Resistance

3 The WALLED CITY

E. The Cooperative Logic of  
Wet Rice Agriculture

D. Diffusion of Best Practice  
(Efficient) Technology -  
Networks of Ideas and Action

1. Porcelain 2. Printing

3. Iron Plow 4. Gun powder,

5. Compass 6. Commercialization

E. Pluralism - Alternative  
Religious And Political Ideas

F. Property - Diffusion of Property  
And the Development of a Traditional/  
Middle Class with an Interest In  
Stability (Order) and Low Taxes

G. Foreign Trade And The  
Possibility of A Base of Overseas

Opposition (United States - 1890's - 1900's)

H. Multiple, Local

Overlapping Institutions -

1. Families & LINEAGES  
Clans, Multi-Generational Families

2. Villages (North)

3. Merchant and Artisan  
Associations

4. Religious Associations  
(Buddhist, Taoist, Confucian)

5. Sworn Brotherhoods  
(Secret Societies)

G. Significance: Collective

Action and Collective Resistance

Potential

(Confucian Civil Society)

Audets 2.4

Confucius: "At fifteen  
I set my heart-mind to learning.  
At thirty, I was able to take  
my stand.

At fifty I knew the Mandate  
of Heaven.

At sixty, my ears were  
attuned

At seventy, I could follow  
my wishes without overstepping  
the boundaries."

heart-  
mind



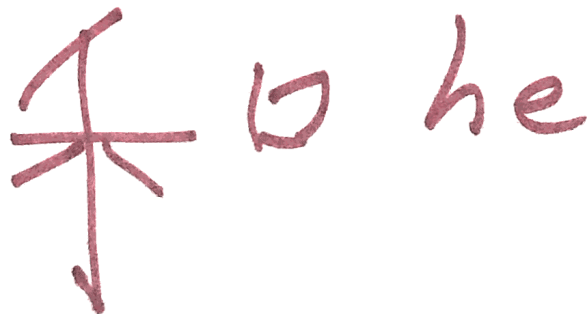
peaceful,  
tranquil,  
balanced



Chi



Harmonious



Not for exam,  
purposes.