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Analysis of History

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1. How does a monarch lose the Mandate of Heaven, and what are the consequences of this loss?
2. What evidence can you find here of the Chinese cult of reverence for the ancestors?
3. What evidence can you find to support the conclusion that classical Chinese political philosophy perceived the state as an extended family?
4. What sort of harmony does the monarch maintain?
5. Would Yi Yin accept the notion that there can be a distinction between ruler's private morality and public policies?
6. What does the theory of the Mandate of Heaven suggest about the nature of Chinese society?
7. American politicians often promise "innovative answers to the challenge of tomorrow." What would Yi Yin think about modern politicians who attempt to appear youthful? What would he think of popular opinion polls?

Analysis of History

A monarch forfeited its mandate of heaven by renouncing its moral authority vested by heaven exclusively. The ethical right, in this case, denotes growing love and recognition and is mainly a distinctive feature amid the beginning of the realm and its circle of relatives. The outcomes of dropping the mandate of heaven consist of mishaps from Heaven, raids, and oppressions.

The evidence of the Chinese cult of reverence for the predecessor is validated with the aid of using the Yi Yin sacrifice of the preceding king (overthrowing Shang). After Shang was overthrown, Yin delivered the king who changed into taking over in front of the shrines of the ancestors.¹ Further, by providing the new king earlier than the shrine, Yin documented the distinctive feature of Meritorious Ancestor additionally demonstrating the Chinese cult.

Classical Chinese political philosophy considered the realm as an extended family for the reason that the empire changed into being advanced primarily based on love and recognition no longer in the manual of the law. The love for relation and recognition for elders is thought to begin with inside the own circle of relatives and the state. Also, the king changed into envisaged as the father or the paternal authority of his multitude, the Chinese society. In this light, the nation is the extension of its circle of relatives as envisaged with the aid of using classical Chinese political philosophy.

The sort of concord the monarch is entitled to preserve, firstly, is the engagement of the connections that join guys and unite them. Giving an ear to the expostulation without conflict,

¹ Legge, J. (1994). *The Sacred Books of China: The Texts of Confucianism*, in F. Max Muller, e.d., *The Sacred Books of the East, 50 vols.*, (Oxford: Clarendon, 1879), Vol 3. pp. 92-95

clinging to the understanding embedded earlier, and assuming the inferior perspective amongst others indicates the kind of accord the sovereign purported to sustain.

Yin could no longer be renowned for a distinction amid the ruler's non-public morality and public procedures. The loss of recognition of a head's non-public morality is perceived via the condemnation of regular dancing inside the palace, loathing sage's word, pursuing ladies, and in search of the company of the youngsters.² All those components of personal existence condemned by Yin show that Yin no longer consented to the difference between a person's ruler's morality and public policies.

The hypothesis of the theory of heaven in Chinese society indicates that society no longer gave room for modifications that develops with time. Rejecting modifications is considered via enforcing the past concerning management as opposed to modernizing it. The society is constructed on double standards given one ruler is sacrificed (overthrowing Shang) primarily based on the choice of Yin simply to obtain the new one.

Yin concerning the American politicians seeking to be younger might label their behavior because of the style of disorder. Yin's structure of taking on an administration role was hereditary. In this light, the populace no longer needed to have the opinion of the head to achieve vacant positions. In this regard, Yin could refer to opinion polls as disdain for heaven-selected leaders.

² Legge, J. (1994). *The Sacred Books of China: The Texts of Confucianism*, in F. Max Muller, e.d., *The Sacred Books of the East, 50 vols.*, (Oxford: Clarendon, 1879), Vol 3. pp. 92-95

Reference

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