

CAUSATION AND CONTINUITY/CHANGE MODULE OVERVIEW

SKILL: CAUSATION AND CCOT

This module focuses on **causation and CCOT** (Continuity and Change Over Time) through an examination of the political and economic development of South Korea.

CONTENT: AP WORLD C.F. KEY CONCEPT 6.3 I D

States responded in a variety of ways to the economic challenges of the twentieth century.

DAY 1

How are belief systems utilized to strengthen the legitimacy of rulers or regimes?

CLASS ACTIVITY: Primary Source Investigation

Students work collaboratively to interpret a set of four sources. Students will analyze evidence to determine how several belief systems were utilized in Korea to legitimize rule.

AP-ALIGNED ASSESSMENT: Short Answer Question

Short Answer Question:

- Identify a belief system reflected in the passage provided.
- Explain how another belief system supported state-building efforts in Korea before 1450 CE.
- Explain how a belief system supported state-building efforts outside of Korea after 1450 CE.

DAY 2

What caused the Economic Miracle in South Korea?

CLASS ACTIVITY: Economic Miracle Mystery Investigation

Students work in jigsaw groups to analyze sources in an investigation of how South Korea was able to grow economically after the Korean War. Students are assigned one of three expert groups—corporations, government, or citizens—to explain the cause of the economic miracle in South Korea.

AP-ALIGNED ASSESSMENT: Long Essay Question

Long Essay Question: “Develop an argument that evaluates the extent to which at least one specific government in Asia guided economic development in the period after World War II.”

DAY 3

CLASS ACTIVITY: Teaching the Document-Based Question

Students practice up to three targeted document-based question skills: thesis writing, contextualization, and sourcing. Students will write the full essay and/or score peer essays if time permits.

AP-ALIGNED ASSESSMENT: Document-Based Question

Document-Based Question: **Evaluate the extent to which Korean leaders utilized belief systems to strengthen their political power through the period from 600 CE to present.**

CAUSATION AND CONTINUITY/CHANGE MODULE SOURCES

DAY 1

AUTHOR	SOURCE	DATE
1. Wang Geon	Ten Injunctions	943
2. Anonymous	Official history of the Korean Goryeo dynasty	1400
3. Brian Hogarth	Goryeo Buddhism	2003
4. Charles Muller	"Korean Buddhism: A Short Overview"	1997
5. Yi Seong-gye	Founding Edict	1392
6. Anonymous	Map of capital city, Hanyang	1822
7. Mark Peterson	The Neo-Confucian Foundation of the Joseon Kingdom	2009
8. KWLF	Chart: Confucianism and Neo-Confucianism	2018
9. Park Chung-hee	<i>To Build a Nation</i>	1971
10. US Record	Testimony of Ralph Clough and Bruce Cumings	1985
11. Park Chang-seok	<i>Korea: From Rags to Riches</i>	2010
12. Korean Record	Constitution of the Republic of Korea	1948

DAY 2

AUTHOR	SOURCE	DATE
1. KWLF	Images of Incheon and Busan	1950/2010
2. Ahn Choong-yong	"Chaebol Transformed Industry"	2010
3. KWLF	Introduction to Chaebols	2018
4. Korean Record	Constitution of the Republic of Korea	1948
5. Syngman Rhee	Letter to US Congressman Paul W. Shafer	1954
6. Andrei Lankov	"Saemaul Undong"	2012
7. Park Chang-seok	<i>Korea: From Rags to Riches</i>	2010
8. Park Chung-hee	<i>To Build a Nation</i>	1971
9. Kim Dae-jung	Presidential Inaugural Address	1998
10. Park Chang-seok	"Mr. President: A Kingpin in Nation Building"	2010

DAY 3

AUTHOR	SOURCE	DATE
1. Wang Geon	Ten Injunctions	943
2. Xu Ching	Notes from a diplomatic trip to Korea	1100
3. Anonymous	Official History of the Korean Goryeo dynasty	1400
4. Yi Seong-gye	Founding Edict	1392
5. Anonymous	Map of capital city, Hanyang	1822
6. Park Chung-hee	<i>To Build a Nation</i>	1971
7. US Record	Testimony of Ralph Clough and Bruce Cumings	1985

DAY 1

BASED ON A 60-MINUTE CLASS

Lesson Question: Continuity and Change in Korean History—How are belief systems utilized to strengthen the legitimacy of rulers or regimes?

AP CURRICULUM FRAMEWORK REFERENCE

Learning Objective CUL-2—Explain how religions, belief systems, philosophies, and ideologies affected political, economic, and social developments over time.

Key Concept 3.2—State formation and development demonstrated continuity, innovation, and diversity in various regions.

Key Concept 4.3.1—Rulers used a variety of methods to legitimize and consolidate their power.

Key Concept 6.2—Peoples and states around the world challenged the existing political and social order in varying ways.

Historical Reasoning Skill: Continuity And Change Over Time

OVERVIEW

This activity is designed to engage students in critical thinking about how states utilized belief systems to strengthen the legitimacy of their rulers and regimes. Students will benefit from some prior knowledge of Confucianism, Neo-Confucianism, and the cultural connection between China and the Korean peninsula. Students will view a collection of primary and secondary sources to better understand how Korean states—the Goryeo and Joseon Dynasties and the South Korean government—have utilized belief systems to strengthen their legitimacy over time. After the lesson, students will complete a short answer question based on a written primary source.

MATERIALS NEEDED FOR:

In-Class Activity

- Warm-Up Chart (p. 7) (states that used belief systems)
- Belief Systems Notes Pages (pp. 8-9)
- Sets of documents from Goryeo (p. 10), Joseon (p. 12), and Republic of Korea (p. 16) (South Korea)
- Continuity and Change Wrap-Up Page (p. 17)

Assessment

- Short Answer Question (p. 18)

SEQUENCE OF INSTRUCTION

CLASS ACTIVITY 1 OF 6: WARM UP/INTRODUCTION

WARM UP / INTRODUCTION (6 MINUTES):

The warm up has two purposes:

- a. To reactivate prior knowledge about how belief systems affected political states.
- b. To give students a foundation for later analysis and discussion.
1. Students will complete a [chart \(p. 7\)](#) providing their own examples of political states that have used belief systems to legitimize their power.
2. To check on knowledge, students will share some of their examples to the whole class.

Teaching Tip



Teachers may point students to class notes or particular chapters within their textbook, if certain historical periods are in need of review.

CLASS ACTIVITY 2 OF 6: DOCUMENT SET 1

DOCUMENT SET 1 (15 MINUTES):

1. Teachers will divide students into groups of three, providing each student with a copy of the [Document Set Notes Tracker \(pp. 8–9\)](#).
2. All students will read [Principal Source 1 \(p. 10\)](#) (set 1, source 1), on Korea's Goryeo Dynasty. [1 minute]
3. Students will write down and then discuss their initial reactions to this source within their small group. How does the document show how belief systems were utilized to legitimize rule? [3 minutes]
4. Each student in the group will read **one** of the supplemental sources ([1A \(p. 10\)](#), [1B \(p. 11\)](#), or [1C \(p. 11\)](#)) to build further background knowledge in light of the principal source. [1 minute]
5. After reading one supplemental source and writing brief notes on the connection between belief systems and political legitimacy, each of the students will share with the small group what was learned from the supplemental source. Students should not summarize their document but rather expand on how the document they read shows the way in which belief systems were utilized to strengthen legitimacy. [3 minutes]
6. Working collaboratively, each small group will write a summary statement on how belief systems were utilized to strengthen legitimacy based on evidence from all four sources. [4 minutes]
7. To check on knowledge, select groups should read their summary statements to the whole class. [3 minutes]

Teacher Notes

Teachers should encourage students to read the sources' annotation information for clues about how the author may connect to the Korean state.

Teaching Tip



If time is very limited, teachers might streamline activities 2 through 4 into a jigsaw activity and assign each of three different groups a different set of documents. Then one student from each of the three groups could meet in a new triad to discuss the different sets of sources.

Teaching Tip



If more time is available, teachers might have all students read all supplemental sources. This will provide some instructional advantages and wider exposure to more documents, as well as more practice reading, interpreting, and analyzing primary sources.

CLASS ACTIVITY 3 OF 6: DOCUMENT SET 2

DOCUMENT SET 2 (15 MINUTES):

1. Repeat sequence from Activity 2 using [Principal Source #2 \(p. 12\)](#) (from Korea's Joseon Dynasty) and the three supplemental sources ([2A \(p. 13\)](#), [2B \(p. 13\)](#), [2C \(p. 14\)](#)).

CLASS ACTIVITY 4 OF 6: DOCUMENT SET 3

DOCUMENT SET 3 (15 MINUTES):

1. Repeat sequence from Activity 2 using [Principal Source #3 \(p. 15\)](#) (from the Republic of [South] Korea) and the three supplemental sources ([3A \(p. 15\)](#), [3B \(p. 16\)](#), [3C \(p. 16\)](#)).

CLASS ACTIVITY 5 OF 6: WRAP UP

WRAP UP (9 MINUTES):

1. First, students will complete the [Wrap-Up Handout \(p. 17\)](#).
2. Then, students will discuss with their groups the continuities and changes in the way that belief systems were utilized in Korea to strengthen legitimacy over time.
3. Finally, students will share examples of continuities and changes with the whole class.

Teacher Notes

Teachers may choose to have students share one example of continuity or change with the class, or might circulate through the room to check for understanding. This could be shortened to a verbal debrief.

CLASS ACTIVITY 6 OF 6: ASSESSMENT/CHECK FOR UNDERSTANDING

FORMATIVE ASSESSMENT—SHORT ANSWER QUESTION (13 MINUTES):

Students will complete all three parts of the [Short Answer Question \(p. 18\)](#). A [Scoring Guide \(p. 19\)](#) is available for checking answers.

Teacher Notes

Teachers have three options for when to do this assessment, depending on when time permits: it can be done at the end of the class, assigned as homework, or completed at the beginning of the following class period.

Teaching Tip



If more time is available, teachers can have students peer grade the SAQ sets. The Scoring Guide can be shared with students, or teachers can provide verbal guidance and direction in scoring each part of the SAQ.

IN-CLASS ACTIVITY MATERIALS

Warm-Up Chart

How were belief systems utilized to strengthen legitimacy? Reflect on how empires and kingdoms that you have studied utilized belief systems to support state-building efforts. A model answer is shown; you should provide three additional examples in the boxes provided below.

Name of Empire or Kingdom	Belief System Used	How the belief system identified was utilized to strengthen legitimacy?
<i>Mauryan Empire</i>	<i>Buddhism</i>	<i>Ashoka converted to Buddhism, promoted missionary activity, and codified laws and edicts throughout the empire. As a result, many people in South Asia converted to Buddhism.</i>

Document Sets Note Tracker

UTILIZING BELIEF SYSTEMS TO STRENGTHEN LEGITIMACY

Oldest Documents: Korea's Goryeo Dynasty, 918-1392 CE

1. *Principal Source 1* for your small group: How was a belief system utilized by Wang Geon to strengthen his legitimacy?
2. *Supplemental Source* individual to you (1A, 1B, or 1C): What does this document say about utilizing belief systems to strengthen legitimacy during the Goryeo Dynasty? Share your thoughts with your small group.
3. *Group Summary Statement* to share with the class: Write a quick summary statement about utilizing belief systems to strengthen legitimacy in this time period. Be prepared to share your statement with the whole class.

Second-Oldest Documents: Korea's Joseon Dynasty, 1392-1897 CE

1. *Principal Source 2* for your small group: How was a belief system utilized by Yi Seong-gye to strengthen his legitimacy?
2. *Supplemental Source* individual to you (2A, 2B, and 2C): What does this document say about utilizing belief systems to strengthen legitimacy during the Joseon Dynasty? Share your thoughts with your small group.
3. *Group Summary Statement* to share with the class: Write a quick summary statement about utilizing belief systems to strengthen legitimacy in this time period. Be prepared to share your statement with the whole class.

Most Recent Documents: Republic of Korea (South Korea), 1945-Present

1. *Principal Source 3* for your small group: How was a belief system utilized by Park Chung-hee to strengthen his legitimacy?

 2. *Supplemental Source* individual to you (3A, 3B, 3C): What does this document say about utilizing belief systems to strengthen legitimacy in South Korea? Share your thoughts with your small group.

 3. *Group Summary Statement* to share with the class: Write a quick summary statement about utilizing belief systems to strengthen legitimacy in this time period. Be prepared to share your statement with the whole class.
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Document Set 1

OLDEST DOCUMENTS: KOREA'S GORYEO DYNASTY (918-1392 CE)

Principal Source 1

Wang Geon, first king of the Korean Goryeo Dynasty, Ten Injunctions, 943 C.E.

1. The success of every great undertaking of our state depends upon the favor and protection of Buddha. Therefore, the temples of both the Meditation and Doctrinal schools should be built, and monks should be sent out to those temples to minister to Buddha.

2. Temples and monasteries were newly opened and built upon the sites chosen by the monk Toson according to the principles of geomancy.* He said, "If temples and monasteries are indiscriminately built at locations not chosen by me, the terrestrial force and energy will be sapped and damaged, hastening the decline of the dynasty."

6. I deem the two festivals of Yondung and P'alguan of great spiritual value and importance. The first is to worship Buddha. The second is to worship the spirit of Heaven, the spirits of the five sacred and other major mountains and rivers, and the dragon god.

* *Geomancy* is the belief that the Will of Heaven came from a certain arrangement of mountains, near a certain part of a river, and from facing ideal directions.

Peter H. Lee and William Theodore de Bary, eds., with and Yŏnggho Ch'oe Hugh H.W. Kang. Sources of Korean Tradition, Vol. 1: From Early Times Through the Sixteenth Century (Introduction to Asian Civilizations), Columbia University Press, 1996. Used with permission of Columbia University Press.

Supplemental Source 1A

History of King Injong (1133-1146), from the Official History of the Korean Goryeo Dynasty written in the early 1400s.

The official astrologer memorialized [the King]: "Recently as shamanism has been widely practiced, its indecent sacrifices have increased daily. I request the king to instruct the offices concerned to expel all the shamans." The request was granted. Many shamans were grieved by this. The powerful officials thereupon wrote the king: "Spirits being formless, we cannot know whether they are fake or real. To ban them completely is never advantageous." The king, agreeing with this argument, rescinded the earlier prohibition.

Peter H. Lee and William Theodore de Bary, eds., with and Yŏnggho Ch'oe Hugh H.W. Kang. Sources of Korean Tradition, Vol. 1: From Early Times Through the Sixteenth Century (Introduction to Asian Civilizations), Columbia University Press, 1996. Used with permission of Columbia University Press.

Supplemental Source 1B

Brian Hogarth, scholarly article titled "Goryeo Buddhism," 2003.

Buddhism was introduced to Korea from China in the fourth century. [...] For the ruling class, it represented a sophisticated model of statecraft, with universal deities acting as protectors of the state. Kings acted as beneficent monarchs with the consent and advice of spiritual leaders. [...]

There was a natural tendency for Korean monks to sift through these many [Buddhist] schools looking for common denominators. This was especially true during the Goryeo dynasty, when concerns about Korean national unity and security made such principles even more appealing.

Brian Hogarth, "Goryeo Buddhism," in Goryeo Dynasty Educator Workshop, presented in conjunction with the exhibit Goryeo Dynasty: Korea's Age of Enlightenment (918 to 1392), 2003, <http://education.asianart.org/sites/asianart.org/files/resource-downloads/Goryeo.pdf>.

Supplemental Source 1C

Charles Muller, scholarly article titled "Korean Buddhism: A Short Overview," 1997.

The general trend of the Buddhism of the latter half of the Goryeo [dynasty] is that of decline due to corruption and the rise of strong anti-Buddhist political and philosophical sentiment. But on the other hand, this period of relative decadence would produce some of Korea's most renowned Seon* masters. [...] [Some Buddhist monks] showed an unusual interest in scriptural study, as well as a strong understanding of Confucianism and Taoism, due to the increasing influence of Chinese philosophy as the ground of official education.

*Seon is a form of Buddhist practice originating in China that emphasizes meditation

Used with permission from Charles Muller

Document Set 2

SECOND-OLDEST DOCUMENTS: FROM KOREA'S JOSEON DYNASTY (1392-1897 CE)

Principal Source 2	Yi Seong-gye, first king of the Joseon dynasty (1392-1897), Founding Edict.
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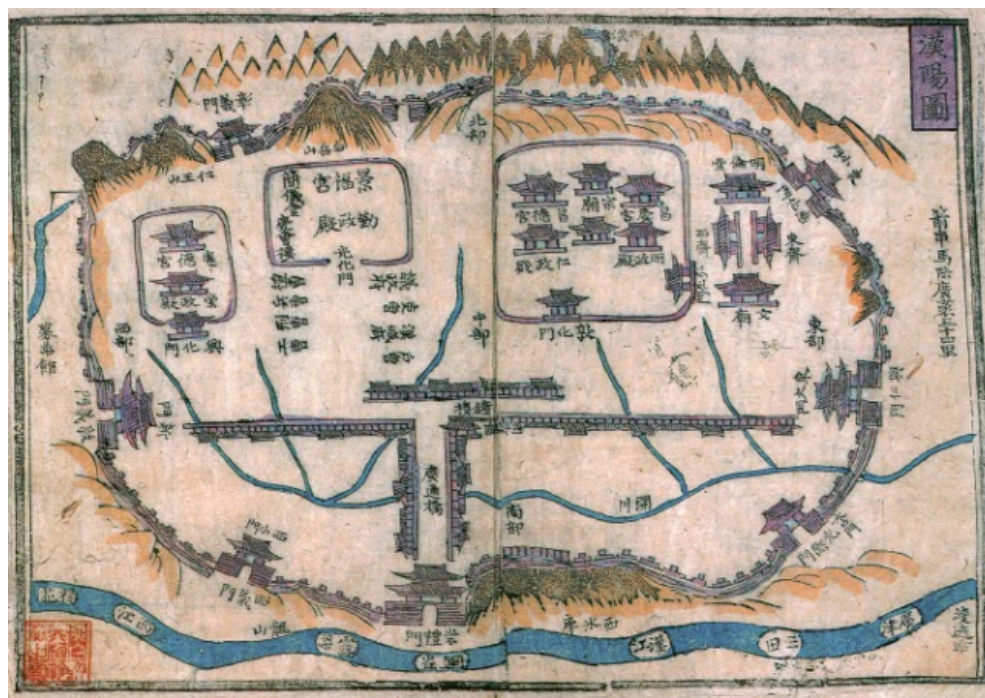
It is Heaven which created all the people of the Earth, Heaven which ordains their rulers, Heaven which nurtured them to share life with each other, and Heaven which governed them so as to enjoy peace with one another. There have been both good and bad rulers, and there have been times when people followed their rulers willingly and other times when they turned against them. Some have been blessed with the Mandate of Heaven and others have lost it. This is a principle that has remained constant.

The Privy Council and all ranks of officials together urged me to take the throne, saying: "The ancestral shrines and institutions should only be entrusted to one who is worthy, and the throne must not be left vacant for long. People's minds are all looking up to your meritorious achievements and virtue, and you should accept the throne to rectify the situation, thereby satisfying the people's desire." Because the people insisted so steadfastly, I yielded finally to their will and ascended the throne.

Peter H. Lee and William Theodore de Bary, eds., with and Yŏngho Ch'oe Hugh H.W. Kang. Sources of Korean Tradition, Vol. 1: From Early Times Through the Sixteenth Century (Introduction to Asian Civilizations), Columbia University Press, 1996. Used with permission of Columbia University Press.

Supplemental Source 2A

Map of the capital city, Hanyang, recreation of a woodblock print from 1822.



This map of the capital city of Hanyan (now Seoul) shows the main Confucian political institutions—such as the king’s palaces, the Confucian National University, the Confucian Ancestral Shrine, and the Six Ministries—all surrounded by mountains and rivers in a harmonious arrangement.

Supplemental Source 2B

Mark Peterson, scholarly article titled “The Neo-Confucian Foundation of The Joseon Kingdom.”

When Yi Sŏngkye [Yi Seong-gye] set out to found a new dynasty, he did one absolutely remarkable thing. Rather than turning to other military men for support, he turned to civilians, specifically Neo-Confucian scholar-officials, as the backbone of his dynasty. From the outset, he spoke of setting up a dynasty that would last five hundred years. It lasted 518.

How could he even dream of successfully setting up a five-hundred-year dynasty? He could see the strength of the previous dynasty that lasted nearly five hundred years, Goryeo (918-1392 = 476 years). He knew the history of the Goryeo dynasty that had suffered through a military takeover that nearly toppled the dynasty. He knew, and apparently believed, that civilian rule was more stable than military rule as well as the Confucian dogma that put the military in a subordinate position to the civilian. Thus, he turned to the Neo-Confucian scholars to support his new dynasty.

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Supplemental Source 2C

Chart comparing Confucianism and Neo-Confucianism

At the core of both belief systems is the emphasis on *virtue*.

ren – benevolence (care for others)

li – ritual propriety (knowing one's role)

Gentleman/Sage: Supreme moral person

yi – righteousness (doing the right thing at all times)

zhi – wisdom (seeing the truth in others)

Petty Person: Person lacking virtue in some way

Confucianism	Neo-Confucianism
<ul style="list-style-type: none"> • Thought to have come from the Zhou Dynasty (1046-256 BCE). • Classical Scholars: Kongzi/Confucius (551-479 BCE); Mengzi/Mencius (372-289 BCE) • Is a belief system and not a religion; to “speculate” on the afterlife is “beside the point.” • One should sacrifice to ancestors for the sake of virtue, not out of concern for the afterlife. • Based on relationships: ruler to subject; father to son; husband to wife; elder brother to younger brother; friend to friend. • Belief that man behaves better when given a “constant livelihood.” 	<ul style="list-style-type: none"> • Started as a reaction to the popularity of Buddhism. • Neo-Classical Scholars: Zhu Xi (1130-1200) • Considered more metaphysical than Confucianism • Focuses on a “personal path to sagehood” rather than relying on sages. • Contains more radical views on the dangers of desire and internal thought. • Added <i>xin</i> (faithfulness) • One must act virtuously without “a second thought.” The natural urge to rationalize our behavior must be trained out of us. • Believe that joy comes from being one with the universe • Emphasized that we can alter our view through ritual (e.g., intentionally longer mourning periods for high officials). • Virtue is best shown under pressure (e.g., refusing a large bribe or speaking up against an unjust ruler).

Based on Justin Tiwald, "Confucianism vs. Neo-Confucianism," in The Oxford Handbook of Virtue, ed. Nancy Snow. Oxford University Press, 2018.

Document Set 3

MOST RECENT DOCUMENTS: THE REPUBLIC OF KOREA (SOUTH KOREA) 1945-PRESENT

Principal Source 3

Park Chung-hee, president of South Korea from 1963 until his assassination in 1979, *To Build a Nation*, 1971.

We organized a planning committee of college professors and experts with specialized knowledge in many fields. By mobilizing the maximum available expertise for government administration and policy making, we intended to hold in check the arbitrariness and rashness of the military officers. The establishment of this committee served as a turning point. Korean professors began to show positive interest in the realities of the country and to present policy recommendations on the basis of scientific analyses of the country's situation. Even though not all of these recommendations could be justified in terms of efficiency and rationality, their advice was of great help to the revolutionary government. Thus the Confucian tradition of Yi Korea, in which scholars played a positive part in governmental affairs, seems to have been revived.

Supplemental Source 3A

Testimony of Ralph Clough and Bruce Cumings, American professors of Korean studies, Hearings and Markups before the Subcommittee on Asian and Pacific Affairs of the Committee of Foreign Affairs, United States House of Representatives, 1985.

US Congressional Representative Stephen Solarz: Why have students in Korea been the locomotive, or the engine, of political change in the country?

Professor Ralph Clough: I think this goes back to the period of Japanese control, when students were active in demonstrating against the Japanese colonialism of that time.

Solarz: But the students of those days are the grandparents of today. I have the impression that over time in every decade and generation it seems to be the students who are in the forefront of the demand for political reform and democratization. Are there cultural factors that explain that?

Clough: I think so. I think it was the fact that students were in the forefront of modernization in Korea in that period, but perhaps Professor Cumings would like to comment.

Professor Bruce Cumings: I think there is a tradition that perhaps goes back even further than that, and that's the Confucian dictum that intellectuals and students should be a moral force in society. I think that students inherited that tradition, but I also think they're free to protest up to a point, free to protest in a way that almost no one else in South Korean society is. You have the universities as sanctuaries against the regime (but often the regime will move troops on campus—6,000 troops on campus last November) and, second, the churches. So the churches and the students have been in the forefront because they have a certain capacity to confront the regime.

Supplemental Source 3B

Park Chang-seok, journalist and scholar, *Korea: From Rags to Riches*, 2010.

Korea is often mentioned as a model country which has successfully caught two birds in one shot—a thriving economy and dynamic democracy. The essential elements of success were goal-oriented executive leadership, a highly-educated bureaucracy, and a hardworking labor force. The glue binding them together was a “can-do” spirit inveterate among [Korean] people along with [a Korean] ethic that calls for parental efforts for child education and workers’ sacrifice. In particular, efficient but strong executive leadership has enabled primary national undertakings to have been solved promptly and boldly. Extraordinary circumstances, typified by the twin menaces of Communist invasion and poverty, needed extraordinary measures to surmount the obstacles. South Korean leadership has been president-centric with the presidency always at the apex of the executive establishment, which has often called for popular unity in the face of numerous trials and adversities.

In Korea from Rags to Riches 1950-2010: 60 Great Stories of Korean Miracles, edited by Park Eung-kyuk and Park Chang-seok, 252-260. Seoul, Korea: The Korea Institute of Public Administration, 2012.

Supplemental Source 3C

Constitution of the Republic of Korea, 1948.

Article 7

(1) All public officials shall be servants of the entire people and shall be responsible to the people.

Article 9

The State shall strive to sustain and develop the cultural heritage and to enhance national culture.

Article 11

(1) All citizens are equal before the law, and there may be no discrimination in political, economic, social, and cultural life on account of sex, religion, or social status.

Article 32

(1) All citizens shall have the right to work. The State shall endeavor to promote the employment of workers and to guarantee optimum wages through social and economic means and shall enforce a minimum wage system under the conditions as prescribed by Act.

(2) All citizens shall have the duty to work. The State shall prescribe by Act the extent and conditions of the duty to work in conformity with democratic principles.

Continuity and Change Wrap Up

In your group, explain one example each of continuity and change in how belief systems were utilized to strengthen legitimacy. Examples should stretch across at least two time periods in Korea's history (Goryeo, Joseon, Republic of Korea).

EXAMPLE OF CONTINUITY:

EXAMPLE OF CHANGE:

SHORT ANSWER QUESTION ASSESSMENT MATERIALS

Students will complete the following short answer question set.

Use the passage below to answer all parts of the question that follows.

It is Heaven which created all the people of the Earth, Heaven which ordains their rulers, Heaven which nurtured them to share life with each other, and Heaven which governed them so as to enjoy peace with one another. There have been both good and bad rulers, and there have been times when people followed their rulers willingly and other times when they turned against them. Some have been blessed with the Mandate of Heaven and others have lost it. This is a principle that has remained constant.

The Privy Council and all ranks of officials together urged me to take the throne, saying: "The ancestral shrines and institutions should only be entrusted to one who is worthy, and the throne must not be left vacant for long. People's minds are all looking up to your meritorious achievements and virtue, and you should accept the throne to rectify the situation, thereby satisfying the people's desire." Because the people insisted so steadfastly, I yielded finally to their will and ascended the throne.

Yi Seong-gye, Founding Edict, 1392

1. Using the source above, answer (a), (b), and (c).
 - a. Identify a belief system reflected in the passage.
 - b. Explain how another belief system supported state-building efforts in Korea before 1450 CE.
 - c. Explain how a belief system supported state-building efforts outside of Korea after 1450 CE.

SAQ SCORING GUIDE

It is Heaven which created all the people of the Earth, Heaven which ordains their rulers, Heaven which nurtured them to share life with each other, and Heaven which governed them so as to enjoy peace with one another. There have been both good and bad rulers, and there have been times when people followed their rulers willingly and other times when they turned against them. Some have been blessed with the Mandate of Heaven and others have lost it. This is a principle that has remained constant.

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Yi Seong-gye, Founding Edict, 1392

A. Identify a belief system reflected in the passage. (1 point)

Possible answers may include:

- Yi references the Mandate of Heaven, an East Asian belief system that reinforces the divine support for his rule.
- The idea that a benevolent ruler is granted legitimacy through his virtue and worthiness is a value of Confucianism and especially Neo-Confucianism.

B. Explain how another belief system supported state-building efforts in Korea before 1450 CE. (1 point)

Possible answers may include:

- Buddhism was officially supported by the Goryeo dynasty. The state's support of Buddhism gave the king more legitimacy among his people, many of whom were Buddhists.
- Geomancy influenced the placement of government-supported building projects such as palaces, temples, and other public institutions.
- The practice of shamanism was protected by the king since people cared deeply about spirit forces. By protecting shamanism, the king could prevent these people from getting upset.

C. Explain how a belief system supported state-building efforts outside of Korea after 1450 CE. (1 point)

Possible answers are numerous and may include:

- Islam was used by Ottoman, Mughal, and Safavid leaders to show the piety of the sultans, emperors, and shahs and help them maintain their rule.
- Christianity was used by divine-right monarchs in Western Europe and Russia to advance the notion that God had placed kings in positions of political authority.
- In China, Confucianism was used by the Ming and Qing dynasties to organize their governmental bureaucracy.