

China and the World: East Asian Connections

500–1300

CHAPTER LEARNING OBJECTIVES

- To explore the role of China as “superpower” among the third-wave civilizations
- To examine China’s deep influence on East Asia
- To consider the ways in which interaction with other peoples had an impact on China
- To encourage students to question modern assumptions about China

CHAPTER OUTLINE

I. Opening Vignette

- A. Many believe that China will be the next superpower.
- B. China was a major player among the third-wave civilizations.
 1. a China-centered “world order” encompassed most of eastern Asia
 2. China’s borders reached far into Central Asia
 3. its wealthy and cosmopolitan culture attracted visitors from afar
 4. all of China’s neighbors felt its gravitational pull

5. China’s economy and technological innovation had effects throughout Eurasia
- C. China was also changed by its interactions with non-Chinese peoples.
 1. nomadic military threat
 2. international trade as catalyst of change

II. Together Again: The Reemergence of a Unified China

- A. The Han dynasty collapsed around 220 C.E.
 1. led to 300 years of political fragmentation
 2. nomadic incursion from the north
 3. conditions discredited Confucianism in many eyes
 4. Chinese migration southward to Yangzi River valley began
- B. A “Golden Age” of Chinese Achievement
 1. the Sui dynasty (589–618) reunified China
 - a. Sui rulers vastly extended the canal system
 - b. but their ruthlessness and failure to conquer Korea alienated people, exhausted state’s resources
 - c. dynasty was overthrown, but state didn’t disintegrate
 2. Tang (618–907) and Song (960–1279) dynasties built on Sui foundations
 - a. established patterns of Chinese life that lasted into twentieth century

- b. regarded as a golden age of arts and literature
 - 3. Tang and Song politics
 - a. six major ministries were created, along with the Censorate for surveillance over government
 - b. examination system revived to staff the bureaucracy
 - c. proliferation of schools and colleges
 - d. a large share of official positions went to sons of the elite
 - e. large landowners continued to be powerful, despite state efforts to redistribute land to the peasants
 - 4. economic revolution under the Song
 - a. great prosperity
 - b. rapid population growth (from 50 million–60 million people during Tang dynasty to 120 million by 1200)
 - c. great improvement in agricultural production
 - d. China was the most urbanized region in the world
 - e. great network of internal waterways (canals, rivers, lakes)
 - f. great improvements in industrial production
 - g. invention of print (both woodblock and movable type)
 - h. best navigational and shipbuilding technology in the world
 - i. invention of gunpowder
 - 5. production for the market rather than for local consumption was widespread
 - a. cheap transportation allowed peasants to grow specialized crops
 - b. government demanded payment of taxes in cash, not in kind
 - c. growing use of paper money and financial instruments
 - C. Women in the Song Dynasty
 - 1. the era wasn't very "golden" for women
 - 2. during the Tang dynasty, elite women in the north had been allowed greater freedom (influence of steppe nomads)
 - 3. Song: tightening of patriarchal restrictions on women
 - 4. literature highlighted the subjection of women
 - 5. foot binding started in tenth or eleventh century C.E.
 - a. was associated with images of female beauty and eroticism
 - b. kept women restricted to the house
 - 6. textile production became larger scale, displacing women from their traditional role in the industry
 - a. women found other roles in cities
 - b. prosperity of the elite created demand for concubines, entertainers, courtesans, prostitutes
 - 7. in some ways the position of women improved
 - a. property rights expanded
 - b. more women were educated, in order to raise sons better
- III. China and the Northern Nomads: A Chinese World Order in the Making**
- A. For most of its history, China's most enduring interaction with foreigners was in the north, with the peoples of the steppes.
 - 1. northern nomads typically lived in small kinship-based groups
 - 2. occasional creation of powerful states or confederations
 - 3. pastoral societies needed grain and other farm products from China
 - 4. leaders wanted Chinese manufactured and luxury goods
 - 5. steppe pressure and intrusion was a constant factor in Chinese history for 2,000 years
 - 6. nomads often felt threatened by the Chinese
 - a. Chinese military attacks on the steppes
 - b. Great Wall
 - 7. China needed the nomads
 - a. steppes provided horses and other goods
 - b. nomads controlled much of the Silk Roads

- B. The Tribute System in Theory
1. the Chinese understood themselves as the center of the world (“middle kingdom”), far superior to the “barbarian” outsiders
 2. establishment of “tribute system” to manage relations with non-Chinese peoples
 - a. non-Chinese authorities must acknowledge Chinese superiority
 - b. present tribute to the emperor
 - c. would receive trading privileges and “bestowals” in return (often worth more than the tribute)
 3. the system apparently worked for centuries
- C. The Tribute System in Practice
1. but the system disguised contradictory realities
 2. some nomadic empires could deal with China on at least equal terms
 - a. Xiongnu confederacy (established around 200 B.C.E.)
 - b. Turkic empires of Mongolia were similar
 3. steppe nomads usually did not want to conquer and rule China
 - a. preferred extortion
 - b. but nomads moved in when the Chinese state broke down
 - c. several steppe states took over parts of northern China
- D. Cultural Influence across an Ecological Frontier
1. nomads who ruled parts of China often adopted Chinese ways
 2. but Chinese culture did not have great impact on steppe nomads
 - a. pastoral societies retained their own cultural patterns
 - b. most lived where Chinese-style agriculture was impossible
 3. interaction took the form of trade, military conflict, negotiations, extortion, and some cultural influence

4. steppe culture influenced the parts of northern China that were ruled frequently by nomads
 - a. founders of Sui and Tang dynasties were of mixed blood
 - b. Tang dynasty: fad among northern Chinese elites for anything connected to “western barbarians”

IV. Coping with China: Comparing Korea, Vietnam, and Japan

- A. The emerging states and civilizations of Korea, Vietnam, and Japan also had tributary relationships with China.
1. agricultural, sedentary societies
 2. their civilizations were shaped by proximity to China but did not become Chinese
 3. similar to twentieth-century Afro-Asian societies that accepted elements of Western culture while maintaining political/cultural independence
- B. Korea and China
1. interaction with China started with temporary Chinese conquest of northern Korea during the Han dynasty, with some colonization
 2. Korean states emerged in fourth–seventh centuries C.E.
 - a. the states were rivals; also resisted Chinese political control
 - b. seventh century: the Silla kingdom allied with Tang dynasty China to bring some political unity
 3. Korea generally maintained political independence under the Silla (688–900), Koryo (918–1392), and Yi (1392–1910) dynasties
 - a. but China provided legitimacy for Korean rulers
 - b. efforts to replicate Chinese court life and administration
 - c. capital city Kumsong modeled on Chinese capital Chang’an
 4. acceptance of much Chinese culture
 - a. Chinese luxury goods, scholarship, and religious influence

- b. Confucianism had negative impact on Korean women, especially after 1300
- 5. Korea maintained its Korean culture
 - a. Chinese cultural influence had little effect on Korea's serf-like peasants or large slave population
 - b. only Buddhism moved beyond the Korean elite
 - c. examination system for bureaucrats never won prominence
 - d. in 1400s, Korea developed a phonetic alphabet (hangul)
- C. Vietnam and China
 - 1. the experience of Vietnam was broadly similar to that of Korea
 - 2. but Vietnam's cultural heartland in the Red River valley was part of the Chinese state from 111 B.C.E. to 939 C.E.
 - a. real effort at cultural assimilation of elite
 - b. provoked rebellions
 - 3. Vietnamese rulers adopted the Chinese approach to government
 - a. examination system helped undermine established aristocrats
 - b. elite remained deeply committed to Chinese culture
 - 4. much of distinctive Vietnamese culture remained in place
 - a. language, cockfighting, betel nuts, greater roles for women
 - b. kept nature goddesses and a female Buddha in popular belief
 - c. developed a variation of Chinese writing, chu nom (southern script)
- D. Japan and China
 - 1. Japan was never invaded or conquered by China, so borrowing of Chinese culture was voluntary
 - 2. main period of cultural borrowing was seventh–ninth centuries C.E., when first unified Japanese state began to emerge
 - a. creation of Japanese bureaucratic state modeled on China began with Shotoku Taishi (572–622)
 - b. large-scale missions to China to learn
 - c. Seventeen Article Constitution
 - d. two capital cities (Nara and then Heian) were founded, both modeled on Chinese capital (Chang'an)
 - 3. elements of Chinese culture took root in Japan
 - a. several schools of Chinese Buddhism
 - b. art, architecture, education, medicine, religious views
 - c. Chinese writing system
 - 4. Japanese borrowings were selective
 - 5. Japan never created an effective centralized and bureaucratic state
 - a. political power became decentralized
 - b. local authorities developed their own military forces (samurai)
 - 6. religious distinctiveness
 - a. Buddhism never replaced native belief system
 - b. the way of the kami (sacred spirits), later called Shinto
 - 7. distinctive literary and artistic culture
 - a. unique writing system mixed Chinese characters with phonetic symbols
 - b. early development of tanka (highly stylized poetry)
 - c. highly refined aesthetic court culture, especially in Heian period (794–1192)
 - 8. elite women escaped most of Confucian oppression
- V. **China and the Eurasian World Economy**
 - A. Spillovers: China's Impact on Eurasia
 - 1. many of China's technological innovations spread beyond its borders
 - a. salt production through solar evaporation
 - b. papermaking
 - c. printing (though resisted by the Islamic world)
 - d. gunpowder invented ca. 1000, but used differently after it reached Europe
 - e. Chinese textile, metallurgical, and naval technologies also stimulated imitation and innovation (e.g., magnetic compass)

2. Chinese prosperity stimulated commercial life all over Eurasia
- B. On the Receiving End: China as Economic Beneficiary
 1. China learned cotton and sugar cultivation and processing from India
 2. China was transformed around 1000 by introduction of new rice strains from Vietnam
 3. technological creativity was spurred by cross-cultural contact
 4. growing participation in Indian Ocean trade
 - a. foreign merchant settlements in southern Chinese ports by Tang era
 - b. sometimes brought violence, e.g., massive massacre of foreigners in Canton in the 870s
 - c. transformation of southern China to production for export instead of subsistence

VI. China and Buddhism

- A. Buddhism was India's most important gift to China.
 1. China's only large-scale cultural borrowing until Marxism
 2. China was the base for Buddhism's spread to Korea and Japan
- B. Making Buddhism Chinese
 1. Buddhism entered China via Silk Roads in first–second centuries C.E.
 - a. had little appeal at first
 - b. Indian culture was too different from Chinese
 2. Buddhism took root 300–800 C.E.
 - a. collapse of the Han dynasty ca. 200 C.E. brought chaos and discrediting of Confucianism
 - b. nomadic rulers in northern China favored Buddhism
 - c. Buddhism was comforting
 - d. monasteries provided increasing array of social services
 - e. Buddhists appeared to have access to magical powers

- f. serious effort to present Buddhism in a form accessible to the Chinese
- g. it was Mahayana form of Buddhism that became popular
3. Sui and early Tang dynasties gave state support to Buddhism
 - a. Sui emperor Wendi (r. 581–604) had monasteries built at base of China's five sacred mountains
 - b. monasteries became very wealthy
 - c. Buddhism was never independent from state authorities

C. Losing State Support: The Crisis of Chinese Buddhism

1. growth of Chinese Buddhism provoked resistance and criticism
 - a. deepening resentment of the Buddhist establishment's wealth
 - b. it was foreign, thus offensive
 - c. monastic celibacy and withdrawal undermined the Confucian-based family system
2. new xenophobia perhaps started with An Lushan rebellion (755–763), led by foreign general
3. Chinese state began direct action against foreign religions in 841–845
 - a. 260,000 monks and nuns forced to return to secular life
 - b. thousands of monasteries, temples, and shrines confiscated or destroyed
 - c. Buddhists forbidden to use precious metals or gems for their images
4. Buddhism did not vanish from China; it remained an important element of popular religion

VII. Reflections: Why Do Things Change?

- A. Change and transformation are constants in human history.
 1. explaining why and how societies change is historians' most central issue
 2. disagreement about what is the most important catalyst of change
- B. The case of China illustrates the range of factors that drive change.

1. world historians tend to find contact with strangers to be the primary source of change
2. the history of China and East Asia helps illustrate this view
3. but perhaps it's misleading to distinguish between internal and external sources of change

CHAPTER QUESTIONS

Following are answer guidelines for the Big Picture Questions, Seeking the Main Point Question, Margin Review Questions, Portrait Question, and Documents and Visual Sources Feature Questions that appear in the textbook chapter. For your convenience, the questions and answer guidelines are also available in the Computerized Test Bank.

Big Picture Questions

1. How can you explain the changing fortunes of Buddhism in China?
 - Buddhism first grew in influence in China during a period of disorder following the collapse of the Han dynasty, a time when many in China had lost faith in Chinese systems of thought.
 - Buddhism also benefited from the support of foreign nomadic rulers who during this period governed portions of northern China.
 - Once established, Buddhism grew for a number of reasons: Buddhist monasteries provided an array of social services to ordinary people; Buddhism was associated with access to magical powers; there was a serious effort by Buddhist monks and scholars to present this Indian religion in terms that the Chinese could relate to; and under the Sui and Tang dynasties, Buddhism received growing state support.
 - However, it declined during the ninth century because some perceived the Buddhist establishment as a challenge to imperial authority.
 - There was also a deepening resentment of the enormous wealth of Buddhist monasteries.
 - Buddhism was offensive to some Confucian and Daoist thinkers because Buddhism was clearly of foreign origin and because the practices of Buddhist monks undermined the ideal of the family.

- Imperial decrees in the 840s shut down Buddhist monasteries, and the state confiscated Buddhist resources.

2. How did China influence the world of the third-wave era? How was China itself transformed by its encounters with a wider world?

- Chinese products, especially silk, were key to the Afro-Eurasian trade networks.
- Chinese technologies, including those related to shipbuilding, navigation, gunpowder, and printing, spread to other regions of Eurasia.
- Buddhism from South Asia had a profound impact on China.
- China's growing trade with the rest of the world made it the richest country in the world.
- It also became the most highly commercialized society in the world, with regions, especially in the south, producing for wider markets rather than for local consumption.
- China adopted cotton and sugar crops and the processes for refining them from South Asia.

3. How might China's posture in the world during the Tang and Song dynasty era compare to its emerging role in global affairs in the twenty-first century?

- The recent growth of China's economy has made it an important participant in world trade much like it was during the Tang and Song dynasties.
- The modern Chinese economy produces sought after manufactured goods as did the Tang and Song dynasties.
- China continues to view itself as a powerful state in East Asia.
- China continues to embrace products and technologies from the outside.
- Modern China differs from the Tang and Song dynasties in that the official elite ideology now embraces world trade whereas Chinese elites during the Tang and Song dynasties largely believed that China possessed all that it needed within its own borders and did not require trade.

4. **Looking Back:** In what ways did Tang and Song dynasty China resemble the earlier Han dynasty period, and in what ways had China changed?

- Tang and Song dynasty China resembled the Han dynasty period in a number of ways, including the maintenance of the imperial political system, and

the importance of a professional bureaucracy formally trained and subject to competitive exams.

- Also similar was a focus on establishing a dominant political position in East Asia that was recognized by China's neighbors; an interest in and support for long-distance trade; and the continued importance of the Confucian tradition in elite society.

- China also experienced important changes following the Han dynasty period, including tighter unification of northern and southern China through a vast waterway system; the long-term migration of Chinese populations south into the Yangzi River valley after 220 C.E.; and an economic revolution that made it the richest empire on earth.

- There was rapid population growth, from 50 million or 60 million people during the Tang dynasty to 120 million people by 1200, which was spurred in part by a remarkable growth in agricultural production.

- Also, the economy of China became the most highly commercialized in the world and became more active in long-distance trade than during the Han dynasty.

Seeking the Main Point Question

Q. Chinese history has often been viewed in the West as impressive perhaps, but largely static or changeless and self-contained or isolated. In what ways might the material in this chapter counteract such impressions?

- Many developments noted in this chapter oppose this impression, including China's active participation in long-distance trade; the tribute system, which established ties with China's neighbors; and the influence of Buddhism on Chinese society.

- Also contradicting this idea are the popularity for a time during the Tang dynasty of "western barbarian" music, dancing, clothing, foods, games, and artistic styles among the upper classes; the influence of pastoral and nomadic peoples on China; and the spread of Chinese technological innovations to other parts of the world.

- China's adoption of outside crops and technology, including cotton, sugar, and the processing techniques for these crops from India, as well as fast-ripening rice from Vietnam, and the cosmopolitan nature of China's port cities contradict the notion that China was isolated.

- However, in defense of the idea, one could point to the perception of the educated Chinese elite that China was self-sufficient, requiring little from the outside world.

Margin Review Questions

Q. Why are the centuries of the Tang and Song dynasties in China sometimes referred to as a "golden age"?

- During this period, China reached a cultural peak, setting standards of excellence in poetry, landscape painting, and ceramics.

- Particularly during the Song dynasty, there was an explosion of scholarship that gave rise to Neo-Confucianism.

- Politically, the Tang and Song dynasties built a state structure that endured for a thousand years.

- Tang and Song dynasty China experienced an economic revolution that made it the richest empire on earth.

- Population grew rapidly, from 50 million or 60 million people during the Tang dynasty to 120 million by 1200, spurred in part by a remarkable growth in agricultural production.

- During this period, China possessed dozens of cities of over 100,000 people and a capital at Hangzhou with a population of over a million people.

- Industrial production soared during the period, and technological innovation flourished, including the invention of printing and gunpowder, along with innovations in navigation and shipbuilding that led the world.

- The economy of China became the most highly commercialized in the world, producing for the market rather than for local consumption.

Q. In what ways did women's lives change during the Tang and Song dynasties?

- Chinese women of the Tang dynasty era, at least in the north, had participated in social life with greater freedom than during the Han dynasty. This was because of the influence of steppe nomads, whose women led less restricted lives.

- But the revival of Confucianism and rapid economic growth during the Song dynasty resulted in the tightening of patriarchal restrictions on women. These new restrictions were perhaps most strikingly on display in the practice of foot binding.

- In the textile industry, urban workshops and state factories increasingly took over the skilled tasks of weaving textiles that had previously been the work of rural women.

- Growing wealth and urban environments offered women opportunities as restaurant operators, sellers of vegetables and fish, maids, cooks, or dressmakers.

- The growing prosperity of elite families funneled increasing numbers of women into roles as concubines, entertainers, courtesans, and prostitutes. This trend reduced the ability of wives to negotiate as equals with their husbands, and it set women against one another.

- Some positive trends in the lives of women occurred during the Song dynasty. Women saw their property rights expanded, and in some quarters, the education of women was advocated as a way to better prepare their sons for civil service exams.

Q. How did the Chinese and their nomadic neighbors to the north view each other?

- The nomadic neighbors saw China as the source of grain, other agricultural products, and luxury goods.

- They also viewed China as a threat, because the Chinese periodically directed their military forces deep into the steppes, built the Great Wall to keep the nomads out, and often proved unwilling to allow pastoral peoples easy access to trading opportunities within China.

- The Chinese saw the nomads as a military threat.

- But they also needed the nomads, whose lands were the source of horses, which were essential to the Chinese military, and of other products, including skins, furs, hides, and amber.

- Also, the nomads controlled much of the Silk Road trading network, which funneled goods from the West into China.

Q. What assumptions underlay the tribute system?

- Several assumptions underlay the tribute system, such as that China was the “middle kingdom,” the center of the world, infinitely superior to the “barbarian” peoples beyond its borders; that China was self-sufficient, requiring little from the outside world, while barbarians sought access to China’s wealth and wisdom; and that the Chinese

might provide access to their wealth and wisdom under certain controlled conditions in the hope that it would help to civilize the barbarians.

- The tribute system was a set of practices designed to facilitate this civilizing contact. It required non-Chinese authorities to acknowledge Chinese superiority and their own subordinate place in a Chinese-centered world order. In exchange for expressions of submission, the Chinese emperor would grant foreigners permission to trade in China and provide them with gifts, which were often worth more than the tribute offered by the foreigners.

- The system was an effort to regulate relations with neighboring states and groups of nomads on the borders of the empire.

Q. How did the tribute system in practice differ from the ideal Chinese understanding of its operation?

- Often, China was in reality confronting powerful nomadic empires that were able to deal with China on at least equal terms.

- At times, the Chinese emperors negotiated arrangements that recognized nomadic states as political equals.

- They promised Chinese princesses as wives, sanctioned exchanges of goods that favored the nomads, and agreed to supply the nomads annually with large quantities of grain, wine, and silk. While these goods were officially termed “gifts,” granted in accord with the tribute system, they were in fact tribute in reverse or even protection money.

Q. In what ways did China and the nomads influence each other?

- When nomadic peoples actually ruled over parts of China, some of them adopted Chinese ways. But on the whole, Chinese culture had only a modest impact on the nomadic people of the northern steppes. Few of these pastoral societies were incorporated into the Chinese state for any significant length of time, and most lived in areas where Chinese-style agriculture was simply impossible.

- On the Chinese side, elements of steppe culture had some influence on those parts of northern China that were periodically conquered and ruled by nomadic peoples; for example, some high-ranking members of the Chinese imperial family led their troops in battle in the style of Turkic warriors.

Q. In what ways did China have an influence in Korea, Vietnam, and Japan? In what ways was that influence resisted?

- Both Korea and Vietnam achieved political independence while participating fully in the tribute system as vassal states. Japan was never conquered by the Chinese but did participate for some of its history in the tribute system as a vassal state.
- The cultural elite of Korea, Vietnam, and Japan borrowed heavily from China—Confucianism, Daoism, Buddhism, administrative techniques, the examination system, artistic and literary styles—even as their own cultures remained distinct.
- Both Korea and Vietnam experienced some colonization by ethnic Chinese settlers.
- Unlike Korea or Japan, the cultural heartland of Vietnam was fully incorporated into the Chinese state for over a thousand years, far longer than corresponding parts of Korea. This political dominance led to cultural changes in Vietnam, such as the adoption of Chinese-style irrigated agriculture, the education of the Vietnamese elite in Confucian-based schools and their inclusion in the local bureaucracy, Chinese replacing the local language in official business, and the adoption of Chinese clothing and hairstyles.
- Unlike Korea or Vietnam, Japan was physically separated from China, and thus its adoption of elements of Chinese civilization from the seventh to the ninth centuries was wholly voluntary. The high point of that cultural borrowing occurred when the first Japanese state emerged and deliberately sought to transform Japan into a centralized bureaucratic state on the Chinese model. In doing so, Japan voluntarily embraced, among other things, a Chinese-style emperor, Buddhism, Confucianism, Chinese court and governmental structures, and the Chinese calendar. But because the adoptions were voluntary, the Japanese could be selective. By the tenth century, Japan's tribute missions to China stopped. In the long run, Japanese political, religious, literary, and artistic cultures evolved in distinctive ways despite much borrowing from China. Korea, Vietnam, and Japan resisted some Chinese cultural influences. Korea and Vietnam resisted militarily Chinese political domination.

Q. In what different ways did Japanese and Korean women experience the pressures of Confucian orthodoxy?

- Elite Japanese women, unlike those in Korea, largely escaped the more oppressive features of Chinese Confucian culture, such as the prohibition of remarriage for widows, seclusion within the home, and foot binding.
- Moreover, elite Japanese women continued to inherit property, Japanese married couples often lived apart or with the wife's family, and marriages in Japan were made and broken easily.

Q. **Summing Up So Far:** In what different ways did Korea, Vietnam, Japan, and northern nomads experience and respond to Chinese influence?

- China's neighbors did not experience China in one uniform way, but in general, nearby peoples experienced their Chinese neighbor as a trade partner, cultural influence, and political influence. China could also be a military threat at times.
- Some neighbors, such as Korea and Vietnam, experienced China as a military conqueror; others, such as the pastoral peoples to the north of China, were at different times both the conquerors and rulers of parts of China and subject to attack by the Chinese. Japan had no military conflict with China.
- In their response to China, neighbors such as Korea and Vietnam, and sometimes the pastoral peoples and Japan as well, participated in the tribute system promoted by China.
- Some, such as Japan, voluntarily adopted Chinese intellectual, cultural, and religious traditions. Other neighbors, such as Vietnam, willingly adopted some Chinese intellectual, cultural, and religious traditions and had others imposed upon them while under Chinese rule.
- Responses to Chinese influence varied from outright rebellion in Vietnam under the Trung sisters to the active embrace of Chinese influence by the Japanese under Shotoku Taishi.

Q. In what ways did China participate in the world of Eurasian commerce and exchange, and with what outcomes?

- China actively participated in commerce, with its export products—silk, porcelain, lacquerware—in high demand.
- Several Chinese ports became cosmopolitan centers of commerce and trade, and points of contact between Chinese and other Afro-Eurasian cultures.
- The size of the Chinese domestic economy provided a ready market for hundreds of commodities from afar.

- One key outcome was the diffusion of many Chinese technological innovations, including techniques for producing salt, papermaking, and printing.

- Chinese innovations in explosives, textiles, metallurgy, and naval technologies also often sparked further innovations. For instance, the arrival of gunpowder in Europe spurred the development of cannons.

- China learned about the cultivation and processing of both cotton and sugar from India and gained access to new, fast-ripening, and drought-resistant strains of rice from Vietnam. Outside influences also helped inspire Chinese innovation, such as Buddhism spurring the development of printing.

Q. What facilitated the rooting of Buddhism within China?

- The chaotic, violent, and politically fragmented centuries that followed the collapse of the Han dynasty discredited Confucianism and opened the door to alternative understandings of the world.

- Nomadic rulers who governed much of northern China after the fall of the Han dynasty found Buddhism useful in part because it was foreign. Their support led to the building of many Buddhist monasteries and works of art.

- In southern China, Buddhism provided some comfort to the elite in the face of a collapsing society.

- Once established, Buddhist monasteries provided an array of social services to ordinary people.

- Buddhism was associated with access to magical powers.

- There was a serious effort by Buddhist monks, scholars, and translators to present this Indian religion in terms that Chinese could relate to.

- Under the Sui and Tang dynasties, Buddhism received growing state support.

Q. What were the major sources of opposition to Buddhism within China?

- Some perceived the Buddhist establishment as a challenge to imperial authority, and there was a deepening resentment of its enormous wealth.

- Buddhism was clearly of foreign origin and therefore offensive to some Confucian and Daoist thinkers.

- For some Confucian thinkers, the celibacy of monks and their withdrawal from society

undermined the Confucian-based family system of Chinese tradition.

- After 800 C.E., a growing resentment of foreign culture took hold, particularly among the literate classes. Ultimately, a series of imperial decrees between 841 and 845 C.E. ordered some 260,000 monks and nuns to return to secular life, and thousands of monasteries, temples, and shrines were destroyed or turned to public use.

Portrait Question

Q. How do you understand Izumi's simultaneous involvement in multiple love relationships and her religious sensibilities?

- Her religious retreats might be understood as unsuccessful efforts to break with her focus on worldly relationships.

- Izumi may be a product of her environment, participating both in the courtly and spiritual life of her society.

- More speculatively, as a poet she may have craved both spiritual and more worldly experiences.

Using the Documents and Visual Sources Features

Following are answer guidelines for the headnote questions and Using the Evidence questions that appear in the documents and visual sources essays located at the end of the textbook chapter.

Headnote Questions

Document 8.1: Japanese Political Ideals

Q. What elements of Buddhist, Confucian, or Legalist thinking are reflected in this document? (Review pp. 169–172 and pp. 176–179 and Documents 3.3, pp. 150–151, and 4.1, pp. 198–207.)

- Article 1 calls on people not to disobey their lords and fathers, reflecting Confucian thinking.

- Article 2 explicitly calls for respect for the Buddha and his teachings.

- Article 3 reflects Legalist principles by requiring obedience to imperial commands, and Confucian values when it requires that an inferior yield to his or her superior.

- Article 4 is based on the Confucian thinking that in every case the superior has a duty to provide a model of good behavior that others can copy.

- Article 5 requires officials to avoid attachment, reflecting Buddhist thinking.

- Article 6 requires officials to punish those who do bad and reward those who do good. This admonishment refers indirectly to the two handles promoted by the Legalist writer Han Fei in Document 3.3.

- Article 7 draws on Confucian thinking: it requires each man to fulfill his duty, requires wise men to be placed in positions of authority, and asserts that wisdom comes through study.

- Article 11 admonishes officials to punish the wicked and reward the virtuous. This admonishment refers indirectly to the two handles promoted by the Legalist writer Han Fei in Document 3.3.

- Article 12 requires that only one sovereign and one law reign supreme in the kingdom; its tone could be interpreted as Legalist.

- Article 15 is Confucian in its concept, as Confucius required ministers in positions of authority to subjugate their personal interests to those of society.

- Article 17 places all authority with the leader but requires the ruler to listen to respectful council, reflecting Confucian concepts.

Q. What can you infer about the internal problems that Japanese rulers faced?

- Local feuds undermined peace and imperial authority.
- Imperial commands were not always obeyed.
- Ministers did not always act with decorum and without self-interest.
- The guilty were not always punished.
- Local authorities sometimes levied taxes without imperial permission.
- Peasants were sometimes forced to labor during the summer.

Q. How might Shotoku define an ideal Japanese state?

- The state would be headed by an emperor who was obeyed in all things.
- It would be administered by well-trained and selfless ministers dedicated to the good of the state and society.
- The law would be enforced fairly, rewarding the good and punishing the bad.
- Local authority would defer to imperial authority.

- The Buddhist faith would be respected within the realm.

Q. Why do you think Shotoku omitted any mention of traditional Japanese gods or spirits or the Japanese claim that their emperor was descended from the sun goddess Amaterasu?

- This document was intended to provide guidelines for court officials and thus need not explicitly refer to the ultimate sources of imperial political authority.

- The ultimate sources of imperial political authority were widely accepted by court officials and therefore need not be reiterated in this document.

Document 8.2: The Uniqueness of Japan

Q. In Kitabatake's view, what was distinctive about Japan in comparison to China and India?

- Japan is the one and only divine country, created by the heavenly ancestor and reigned over by the descendants of the Sun Goddess.

- Unlike India or China, the eight great islands of Japan were produced through the intercourse of the Male Deity and the Female Deity.

- Unlike India or China, Japan's rulers have followed a single undeviating line of succession from the first divine ancestor. This is due to the ever-renewed Divine Oath.

Q. How might the use of Japan's indigenous religious tradition, especially the Sun Goddess, serve to legitimize the imperial rule of Kitabatake's family?

- The indigenous religious tradition legitimizes imperial rule by defining the Kitabatake family as the direct descendants of the Sun Goddess (Amaterasu).

- This tradition bases Japan's special status (compared to China or India) on the direct descent of its rulers from the Sun Goddess and on the ever-renewed Divine Oath that these rulers take. It also makes it impossible for any other family to claim this legitimacy.

- The wider indigenous religious tradition teaches that eighty million deities, including thirty-two principal deities, were sent by the Sun Goddess to accompany the direct line of the Sun Goddess—that is, the emperors of Japan.

Q. How did Kitabatake understand the place of Confucianism and Buddhism in Japan and their relationship to Shinto beliefs?

- According to Kitabatake, “All sovereigns and ministers have inherited the bright seeds of divine light, or they are the descendents of the deities who received personal instruction from the Great Goddess. The highest object of all teachings, Buddhist and Confucian included, consists in realizing this fact and obeying in perfect consonance its principles. It has been the power of the dissemination of the Buddhist and Confucian texts which has spread these principles.”

Document 8.3: Social Life at Court

Q. What impression does Sei Shonagon convey about the relationship of men and women at court?

- Women at court carried themselves more assertively in public among men than women outside the court.
- Some young men at court regarded court women as immodest.
- Women and men regularly carried on affairs, and there was a code of conduct associated with these liaisons by which women and men were judged.

Q. How would you describe her posture toward men, toward women, and toward ordinary people? What insight can you gain about class differences from her writing?

- Her posture toward women is varied.
- She views women at court as assertive and independent, leading interesting and in some ways empowered lives, while scorning women who live at home faithfully serving their husbands. She feels that they have “not a single exciting prospect in life” and yet “believe that they are perfectly happy.”
- Her posture toward men is also varied. She shows sympathy for men whose families destine them for the priesthood and yet in their youths take an interest in women; she criticizes men at court who find women at court immodest because these men are hypocritical; and she also criticizes men at court who carry on affairs poorly, while praising correct behavior.
- Her attitude toward common people is one of scorn for their habits and dress.
- Her writings reveal a number of insights about class, including that commoners are viewed with scorn by court aristocrats, and that those who live at court constitute a separate class even from nobles, as can be seen by her reference to women who stay at home and faithfully serve their husbands.

Q. In what ways does court life, as Sei Shonagon describes it, reflect Buddhist and Confucian influences, and in what ways does it depart from, and even challenge, those traditions?

- Sei Shonagon makes a pilgrimage to Hase Temple and expresses real piety when she expressed her desire “to gaze upon the sacred countenance of Buddha.”
- It departs from Buddhist teachings when she states that most people are convinced that a Buddhist priest is unimportant, and expresses sympathy for Buddhist monks who maintain attachment to the pleasures of this life when young.
- There is little in her descriptions of court life that reflects Confucian teachings.
- Her descriptions depart from and even challenge many Confucian teachings, as when she heaps scorn on women who live at home and faithfully serve their husbands; expresses pride at the immodest behavior of court women; and refers to illicit affairs between men and women without condemning them.

Document 8.4: The Way of the Warrior

Q. Based on these accounts, how would you define the ideal samurai?

- The ideal samurai would possess abilities in both the Arts of Peace and the Arts of War.
- He would strive to maintain an honorable reputation, and use forethought and be circumspect.
- He would willingly give up his life for the emperor during a time of need, and put the needs of the emperor, commoners, and retainers ahead of his own.
- The ideal samurai would practice moderation, loyalty, and filial piety.
- He would show respect for Buddhist and Shinto shrines and Buddhist monks.

Q. What elements of Confucian, Buddhist, or Shinto thinking can you find in these selections? How do these writers reconcile the peaceful emphasis of Confucian and Buddhist teachings with the military dimension of bushido?

- “Advice to Young Samurai” instructs the samurai to practice circumspection; to calm the mind, following a Buddhist model; and to be obedient to his parents in a manner that conforms to Confucian teachings.
- In the Imagawa letter, the complaints that the adopted son failed to develop the Arts of Peace, to

treat his retainers and commoners fairly, to understand the difference in status between himself and others, to provide a positive role model for his followers, and to practice justice and respect for his ancestors all refer to his failure to adhere to Confucian teachings.

- His razing of the pagoda and other buildings of his ancestors' memorial temple runs against Shinto thinking.
- His adopted father's advice that he show utmost respect to Buddhist monks and priests and carry out ceremonies properly speaks to both Buddhist and Shinto thinking; that he never allow his mind to fall into negligence refers to Buddhist scripture.
- In terms of reconciling the peaceful emphasis of Buddhist and Confucian teachings with the military dimension of the bushido, the documents emphasize that violence and taking life is reprehensible if conducted for personal gain but if done for a noble cause, such as the needs of the sovereign, it is noble and sometimes necessary.

Q. What does the Imagawa letter suggest about the problems facing the military rulers of Japan in the fourteenth century?

- Abusive local lords were destabilizing the kingdom by fleecing commoners, plundering shrines, and impeding the flow of travelers.
- Values of selfless service among some Samurai were being replaced by pleasure seeking and poor rule that relied too much on military might.

Visual Source 8.1: A Banquet with the Emperor

Q. What features of this painting contribute to the impression of imperial elegance?

- The elaborate place settings
- The intricate stools that the participants sit on
- The plentiful food on the table and elaborate tea service in the foreground
- The dress of the participants
- The servants attending the banquet
- The emperor's dress and positioning alone on one side of the table

Q. What mood does this painting evoke?

- The painting evokes leisure, informality, and a socializing atmosphere.

Q. What social distinction among the figures in the painting can you discern?

- The emperor is set off from the others in his white robe.
- The participants at the banquet are all dressed in two-part outfits, with a white garment covered in part by richly colored outer garments that represent elite status.
- The servants are dressed in single-colored uniforms.

Q. How is the emperor depicted in this painting in comparison to that on p. 375? How would you explain the difference?

- The emperor is displayed in a less formal setting than in the painting on p. 375, for he is not seated on a throne. He is not attended by court bureaucrats in their official functions, nor are any of the figures in this painting ritually prostrating themselves or showing other signs of reverence.
- Unlike the scene depicted on p. 375, this image depicts an informal, semi-private event where formal court protocol is not observed.

Q. How might you imagine the conversation around this table?

- The conversation focuses on matters of entertainment or amusement rather than issues of state.
- The conversation is unstructured, with several individual conversations taking place at one time.
- The emperor is participating in the conversation rather than dominating it.

Visual Source 8.2: At Table with the Empress

Q. How does this gathering of elite women differ from that of the men in Visual Source 8.1? How might their conversation differ from that of the men?

- The women have musicians present at the table, and they wear more elaborate dress and make up. The empress is not as set apart from her guests as is the emperor.
- The conversation still remains informal, but is more likely to focus on issues of relevance to elite courtier women.

Q. To what extent are the emperor and empress in Visual Sources 8.1 and 8.2 distinguished from their guests? How do you think the emperor and empress viewed their roles at these functions? Were they acting as private persons among friends or in an official capacity?

- The emperor is more distinguished from other participants than the empress; he wears distinctly different clothing and is the only person seated on his side of the table.

- The emperor and empress might see themselves as hosts and participants, albeit participants with a unique status at the function, at a less formal social setting.

- Students might argue that the emperor and empress are participating as private persons among friends, but such a status would be artificial, as the imperial status of a Chinese emperor or empress cannot be fully separated from the person.

- Students might make the case that they were acting in an official capacity, but any such interpretation would have to acknowledge that this official capacity required far less formal adherence to ritual and protocol than most official functions of the emperor.

Q. What differences in status among these women can you identify?

- The empress is not dressed in a manner that distinguishes her from her courtiers as clearly as the emperor in Visual Source 8.1, but students could point out that she is the most elaborately dressed at the table.

- The participants in the event who are seated but not playing instruments represent elite women of the imperial court.

- The musicians represent a third level of status in the scene.

- The servant to the bottom left of the scene represents the lowest status.

Q. What view of these women does the artist seek to convey?

- An informal view of these women at leisure
- A view of these women partaking in socializing separate from men

Q. What does the posture of the women suggest about the event?

- This was an informal event where strict protocol was not observed.

- This was a social event where leisure and enjoyment were the central purposes.

Visual Source 8.3: A Literary Gathering

Q. What marks these figures as cultivated men of literary or scholarly inclination?

- The scroll held by the man second from the left

- The writing materials held by the man on the far right

- Their dress in elite clothing and their beards
- Their contemplative poses and expressions

Q. What meaning might you attribute to the outdoor garden setting of this image and that of Visual Source 8.1?

- Outdoors is where leisure time should ideally be spent, according to Chinese cultural practice.

- Contact with nature improves scholarly and social pursuits.

- Daoist ideas shaped leisure activities.

- Outdoor leisure activities were undertaken by the emperor and the educated elite in Chinese society.

Q. Notice the various gazes of the four figures. What do they suggest about the character of this gathering and the interpersonal relationships among its participants? Are they interacting or engaging in solitary pursuits?

- The gazes indicate that the four figures are actively engaged in personal contemplation rather than conversation.

- The purpose of the gathering is really individual reflection rather than group interaction.

- While they are physically gathered as a group, they are primarily engaged in individual study and contemplation.

Q. Do you think the artist seeks to convey an idealized image of what a gathering of “gentlemen” ought to be or a realistic portrayal of an actual event? What elements of the painting support your answer?

- Students could argue that the artist is conveying an idealized image, since the tree and rock set against a blank background does not seem to depict a specific site but rather an idealized garden setting, and the deep personal thought in which each figure is engaged could be interpreted as idealized.

- Conversely, students could claim that it’s possible that the facial features and dress of each figure depict real rather than idealized people; the distinctive shape of the tree may indicate a specific place; the distinctive box on the rock might depict a real box; and the specific positioning of each figure could depict a narrative scene.

Visual Source 8.4: An Elite Night Party

Q. What kinds of entertainment were featured at this gathering?

- There is music, dancing, food and drink, and sleeping areas, which imply that sex was also part of the entertainment.

Q. What aspects of these parties shown in the scroll paintings might have caused the emperor some concern? Refer back to the female musicians shown on p. 406 which derives from the same painting. In what respects might these kinds of gatherings run counter to Confucian values?

- The emperor may have been concerned about the enjoyment of leisure activities in an immoderate way and the failure of Han Xizai to provide a good role model for other high ranking officials and subordinates.

- In specifically Confucian terms, if Han Xizai were married, the neglect of his familial responsibilities would be a concern, as would his failure to provide a suitable example of good behavior for subordinates and his failure to maintain moderation in all things.

Q. How are women portrayed in these images? In what ways are they relating to the men in the paintings?

- Women are portrayed as entertainers, both playing music and dancing; as servants delivering drinks to men; and as companions standing next to men.

- On the far right in the bed alcove, a foot and leg protruding from the alcove may represent a woman engaging in sexual activities.

Using the Evidence Questions**Documents: The Making of Japanese Civilization**

1. **Considering cultural borrowing and assimilation:** What evidence of cultural borrowing can you identify in these documents? To what extent did those borrowed elements come to be regarded as Japanese?

- In these documents, students can find evidence of borrowing from the Chinese Legalist tradition, particularly in Document 8.1 where the two paddles concept is prominently displayed.

- Evidence of Confucian philosophy is found in Documents 8.1, 8.2, and 8.4, where references to

filial piety, the elite as role model, and selfless behavior are emphasized.

- All the documents refer to Buddhist influences. Document 8.3 provides an account of a pilgrimage to a Buddhist temple; and the other documents all recount how Buddhist teachings impacted Japanese social and political thought.

- To some extent, all of the documents reveal that these borrowed elements came to be regarded as Japanese, as they do not refer to the Chinese origins and integrate them into Japanese social and political ideas.

- Document 8.2 explicitly explains how Buddhist and Confucian ideas were Japanese in conception.

- Document 8.4 refers to Confucian and Buddhist ideas in the context of an indigenous Japanese warrior tradition.

2. **Looking for continuities:** What older patterns of Japanese thought and practice persisted despite much cultural borrowing from China?

- Older patterns of Japanese thought and practice include the Shinto faith, ideas about the origins and legitimacy of the Japanese imperial family, and origin myths concerning Japan.

- While the courtly culture was not fully in place before the arrival of Chinese cultural borrowing, students could argue that the relative freedoms of courtly women in Japan, as recounted in Document 8.3, may draw on older Japanese traditions.

- They might also argue that the bushido code drew in part on Japanese traditions that predated Chinese cultural borrowings.

3. **Noticing inconsistencies and change:** No national culture develops as a single set of ideas and practices. What inconsistencies, tensions, or differences in emphasis can you identify in these documents? What changes over time can you identify in these selections?

- The lack of Confucian values in Document 8.3 runs counter to Documents 8.1 and 8.4. Document 8.2 emphasizes, when describing the political tradition, distinctly Japanese traditions and seeks to place Chinese borrowing into a Japanese framework. Document 8.1, on the other hand, does not emphasize Japanese origins for the set of political principles it presents.

- There are some similarities but also important differences between the ideal government official as described in Document 8.1, which was produced in

604, and the code of bushido as presented in Document 8.4, which dates from the fifteenth century. Thus, these two documents reflect change over time in Japanese society. Document 8.1, The Seventeen Articles Constitution, emphasizes the importance of leaders being “harmonious” (#1) and leading by example (#4). It also states that decisions should be made in consultation with others (#17). While Document 8.4 also places importance on the moral character of the samurai, there is much more focus on Buddhism as a guiding force in life. This is illustrated in the stress that the two excerpts place on respecting elders and ancestors.

4. Considering Confucian reactions: How might Confucian scholars respond to each of these documents? (See Document 4.1, pp. 198–200.)

- Confucian scholars would find much to admire in Document 8.1 as it is modeled on an ideal Chinese state, including notions of hierarchy and duty that fit well with Confucian ideals.

- Confucian scholars might admire the quest for an ordered society and cosmos in Document 8.2, although the claims of direct descent from god for the ruler does not fit well with the Confucian focus on the here and now.

- Confucian scholars would react negatively to Document 8.3 because Shonagon openly scorns the well-ordered family, speaks approvingly of extramarital affairs, and focuses on what scholars would see as trivial topics. They might also question whether a woman should be given the opportunity to write and play such an active role at court.

- Confucian scholars held bureaucratic service to the state in higher esteem than military service, so they would look at Document 8.4 through this lens. That said, they would find attractive the importance placed on duty, obedience to one’s parents, and respect for one’s ancestors.

Visual Sources: The Leisure Life of China’s Elites

1. Describing elite society: Based on these visual sources, write a brief description of the social life of Chinese elites during the Tang and Song dynasties.

- Students should mention that elites partook in a variety of leisure activities separate from public life. Communal meals, sometimes with the emperor or empress as host or in attendance, played an important role in this social world; and these banquets included food, drink, and sometimes entertainment provided by musicians.

- Social life also included leisure activities aimed at self-improvement, such as literary gatherings where literature was read and composed. Other pursuits were more solitary, such as music or walks in the wilderness designed to separate a person from world affairs.

- Some social activities were less socially acceptable, like the elite parties at night hosted by Han Xizai.

2. Defining the self-image of an elite: What do these visual sources suggest about how members of the elite ideally viewed themselves? In what ways do those self-portraits draw upon Confucian, Daoist, or Buddhist teachings?

- These images suggest that the elite viewed themselves as well-adjusted people who valued leisure time and considered it to be part of a well-balanced life, while also pursuing personal improvement.

- Visual Source 8.3 addresses the impact of Confucian teachings on the elite, as this gathering for reading, writing, and contemplation was intended to improve the Confucian attributes of those depicted. The depiction of women and men gathered separately in Visual Sources 8.1, 8.2, and 8.3 reflect the concern of Confucian writers that women were a distraction to men’s pursuit of a contemplative and introspective life.

3. Noticing differences in the depiction of women: In what different ways are women represented in these paintings? Keep in mind that all of the artists were men. How might this affect the way women were depicted? How might female artists have portrayed them differently?

- In these images, women are represented as elites, musicians, dancers, courtesans, and servants.

- The depictions of women in these scenes conform to male perceptions of women and their roles in society. If a female artist had depicted the women in Visual Source 8.2, she may have given them more individual characteristics, like the men shown in Visual Source 8.3. Instead, the women in Visual Source 8.2 have highly stylized faces and the elite women wear very similar clothing; they are representations of elite women rather than a gathering of individuals.

- A female artist might also have portrayed women in other, more private, scenes, such as in the empress’s chambers, of which men would be less aware or find less interesting.

4. **Using images to illustrate change:** Reread the sections on Chinese women (pp. 371–372 and 406–409). How might these images be used to illustrate the changes in women’s lives that are described in those pages?

- Visual Sources 8.1 and 8.2 reveal the separation of honorable elite women from men in every domain.
- The lack of women in Visual Source 8.3 reflects the concern of Confucian writers that women were a distraction to men’s pursuit of a contemplative and introspective life, while Visual Source 8.4 illustrates their concern that women were a distraction to men’s pursuit of virtue and propriety.

5. **Seeking additional sources:** What other kinds of visual sources might provide further insight into the lives of Chinese elites?

- Images that depicted children and family settings would reveal another aspect of the private lives of Chinese elites.
- Images of formal occasions would reveal proper behavior in public settings, rather than the private settings portrayed here.
- Images that depicted the spiritual life of elites would be interesting and informative.

LECTURE STRATEGIES

Lecture 1: China’s golden age

This chapter devotes some space to the issue of Song-era China as a golden age of prosperity and cultural achievement. This theme is worth exploring in greater detail, adding comparisons to other states that the class has already studied. The objectives of this lecture strategy are:

- to explore the cultural richness of the Song dynasty in China
- to consider what part of the population was affected by this golden age
- to examine in greater detail the ideological and economic underpinnings of this golden age
- to investigate whether any society examined thus far in this class had a comparable cultural efflorescence

This lecture can be approached in a variety of ways. You might start with a political history of the Song dynasty (including the fact that there were two Song dynasties, one in the north and one in the south). Or you might begin with a brief review of the factors

that make a cultural golden age possible, such as a tradition that values scholarly achievement, the existence of a leisure class, and an elite that values “higher” culture (by reading its works, buying its products, and patronizing writers and artists). Major points you might want to include in the lecture are:

- the great inventions of the Song period and how they were applied in China (movable type, the magnetic compass, gunpowder)
- the massive encyclopedic works of the era, such as the universal history *Zizhi Tongjian*
- the outstanding literary figures of the Song period (Zhuxi, Ouyang, Xiu, Su Shi, Sima Guang, Shen Kuo): the sort of material they produced, common themes, etc.
- civil officials who were also poets (e.g., Su Dongpo and Fan Zhongyan)
- painting (e.g., *Riverside Scene at the Qing Ming Festival* by the painter Zhang Zeduan)
- new government policies attempted by the Song dynasty
- the Jin takeover of the northern Song territory and its significance for art and culture
- the physical remains of Song dynasty culture (metalwork, silk weaving, porcelain)
- the introduction of tea drinking
- the development of Neo-Confucianism (especially the philosophers Cheng Yi and Zhu Xi)
- advances in mathematics (e.g., the work of Yang Hui and Qin Jiushao)
- advances in architecture (e.g., the Lingxiao Pagoda, the Liaodi Pagoda of Hebei, and the Song imperial tombs at Gongxian)

It may be useful to refer to the chapter’s Visual Sources feature during your lecture.

Lecture 2: Is geography destiny? The case of East Asia

This chapter discusses two important points at which geography affected the development of East Asian societies: the presence of the steppes along China’s northern border and the one hundred miles of sea that lie between mainland Asia and the Japanese archipelago. The purpose of this lecture is to extend coverage of this issue. Its objectives are:

- to make students aware of the importance of geography in human historical processes
- using the case of East Asia, to examine what cultural or political factors can surmount the difficulties posed by geography

You will need a good physical map of East Asia for this lecture strategy.

Start by making sure that students are familiar with the location of the various states of East Asia that are discussed in this chapter. We know that China dominated the history of East Asia, so it makes sense to use China as the focal point. Consider its boundaries one by one, discussing Tang and Song relations with peoples on the other side of the border, attempts at conquest, or other forms of cultural interaction, as well as the geographical features that helped or hindered the process. Some points to consider are:

- the role of the Himalayas in shaping history, though Buddhist monks still made their way between China and India
- the steppes as both an aid and a hindrance to expansion
- Chinese penetration into Central Asia
- the presence of major river valleys along which agriculture could develop easily
- the role of the sea (especially noting the nature of the South China Sea, with its shallows and unappealing coastline)

Lecture Strategy 3: Medieval Japan: Why unification failed

Japan in the period ca. 600–ca. 1300 is another topic covered in this chapter that is worth developing into a full lecture. The material is interesting in the light it sheds on world political systems and the theme of cultural interaction. Students tend to be particularly interested in the samurai and how they came to dominate Japan. The objectives of this lecture strategy are:

- to teach the history of Heian and Kamakura Japan
- to explore why the Japanese state, apparently so promising, failed to hold onto the centralization of the early unification period
- to examine the features of samurai culture and its relationship to Japanese culture more generally

Any lecture on a period or region of history will work better if there is a single organizing theme, which is why we suggest the theme of failed unification. A useful approach to laying out the material is to use excerpts from contemporary Japanese sources to help you tell the story. For example, you might incorporate the following into

your lecture (see the Further Reading section of this chapter for readily available editions of these works):

- Jimmu Tenno (the tale of the first emperor)
- The Seventeen Article Constitution
- the Taika Reform Edicts
- The Diary of Lady Sarashina (1009–1059)
- Taira Shigesuke's Code of the Samurai, Chapter 9
- China and the World

Some main points to be sure to cover in your lecture are:

- the foundation myth of the sun goddess Amaterasu and her gifts to the emperors
- imperial descent from Amaterasu
- competition between great clans to unify Japan, and the importance of Japan as an archipelago in that process
- the strong ritual element of Japanese imperial rule
- Prince Shotoku
- the Taika reform movement
- the power of regents as a decentralizing force (especially the Fujiwara family)
- the rise of the shoen (great estates)
- the period of “cloister government”
- the role of the powerful monasteries in weakening the government
- recruitment of warriors to protect shoen and monasteries and to coerce the government
- the great power struggle that ended with the beginning of the Kamakura period (1185–1333)
- creation of a parallel administration, ruled by the shogun
- the development of the samurai ethos

It may be useful to refer to the chapter's Documents feature during your lecture.

THINGS TO DO IN THE CLASSROOM

Discussion Topics

1. Misconception Topic/Difficult Topic (large or small group). “China never changed.”

This chapter provides a great deal of evidence that China did change. Ask students to review the major elements of that change and the reasons behind it.

Then draw them into a general discussion of how that misconception of an unchanging Chinese culture could have evolved in Western society. Some supplementary questions to ask are:

- What sort of impression of China and the Chinese do you have from movies?
- What impression do American news services give of China and the Chinese?
- How were Americans first exposed to China, and what role could that first contact have played in creating the stereotype of an unchanging China?
- Is there any sense in which the stereotype still seems true to you? Why?

**2. Comparison (large or small group).
“Compare China’s interaction with its northern ‘barbarians’ to U.S. interaction with the Plains Indians in the nineteenth century.”**

Many members of your class will be much more familiar with the history of the American “Wild West” than they are with the history of China. Thus this discussion segment provides an opportunity for them to compare the familiar with the unfamiliar and to explore important differences and similarities.

Ask the students to outline briefly the main points that they know of U.S. interaction with western Indians (try to keep them from dealing with the “First Contact” period on the East Coast in the colonial era). Then ask them to discuss the following questions:

- What basic similarities are there between China’s northern nomads and the Indians of the Great Plains?
- What important differences are there?
- Are there points at which the U.S. government’s relations with the Plains Indians were similar to that of the Tang and Song Chinese government with the nomads?
- In what ways were the responses different? Why?

**3. Contextualization (large or small group).
“The Chinese and xenophobia.”**

While this chapter shows that the Chinese were, in important ways, open to foreign influence, it also reveals a frequent strain of fear or hatred of foreigners (xenophobia). The purpose of this discussion module is to pull together disparate material in the chapter into an overarching consideration of this Chinese xenophobia.

Start by asking students to list the main reasons why the Chinese state turned against Buddhism in the ninth century. Then ask them to consider the following questions:

- At what other times can you see a strand of xenophobia in Chinese history?
- Besides the reasons for the reaction against Buddhism, what other reasons for this xenophobia can you identify?
- In the class so far, where else have we seen examples of widespread xenophobia?
- Were xenophobic incidents outside of China caused by the same factors?
- What can consideration of this topic teach you about Chinese society in comparison with other world societies we have studied?

Classroom Activities

**1. Analysis exercise (large or small group).
“The big picture.”**

With the class, lay out in chart form the key similarities and differences between Korea, Vietnam, and Japan.

This will schematize material in the chapter and will also model an effective study technique for students. On the chart, be sure to include at least the following elements:

- when each state was unified
- the degree to which the government was centralized
- the degree of Chinese influence on government
- influence of Chinese scholarship on the elite
- influence of other cultural elements on the elite
- position of women in society before Chinese influence
- position of women in society after Chinese influence began
- main religious beliefs
- degree of Chinese influence on popular religious beliefs

2. Close-reading exercise (small group). “The Seventeen Article Constitution.”

Distribute copies of Shotoku’s Seventeen Article Constitution to the class (available at www.wsu.edu:8080/~dee/ANCJAPAN/CONST.HTM). Ask the students to look for certain points in the reading that they think reveal

particularly well what Shotoku's agenda was, listing those points for further discussion with the whole class.

3. Clicker question.

In this chapter, the author was at some pains to show China as a more open society than it is often believed to be. In your opinion, did he succeed in his goal?

Class Discussion for the Documents and Visual Sources Features

Critical Analysis (small or large groups): Japan and Chinese Cultural Influences

This discussion is designed to engage students with a critical theme in Chapter 8: the spread of Chinese cultural influence in East Asia. Ask students collectively or in small groups to review each of the documents in this feature and create a list of (1) distinct Chinese influences and (2) aspects of a distinct Japanese cultural tradition that are revealed. Do any patterns emerge? What aspects of Chinese culture seem to have the greatest impact in East Asia? Do the influences seem to impact certain parts of society more than society as a whole? Conclude by asking students how they would characterize Chinese influence on Japanese culture. Draw on Using the Evidence question 1 by asking to what extent students think that Chinese influences came to be regarded as Japanese.

Chinese Artistic Influences on Japan (large or small groups)

One important theme in Chapter 8 is the influence of Chinese cultural traditions on other regions of East Asia, especially Japan, Korea, and Vietnam. Examine court art of Japan, created during the same period as the visual sources in this chapter, to explore the influence of Chinese artistic traditions on Japan. A number of useful images can be found on the Tokyo National Museum Web site: <http://www.tnm.go.jp/en/gallery/type/index.html>.

You will need a system such as PowerPoint or classroom access to the Internet to conduct this discussion. Begin by asking students to identify what makes the Chapter 8 visual sources distinctive in style. What distinctive content can they identify in these paintings? Ask students to identify the

similarities and differences between the style and content of the Chinese images in the feature and the Japanese images explored in class. Does the amount of influence on Japanese art change through time? Ask students what can be gathered about the Chinese cultural influence on Japan by this comparison.

Class Activities for the Documents and Visual Sources Features

Close Reading (large or small group): Legalism in Japan

Ask students to compare the Legalist writings of Han Fei in Document 3.3 with The Seventeen Article Constitution in Document 8.1. Which of the articles would Han Fei approve of? Which would he find troubling? What can this analysis tell us about the adoption of Legalist ideas in Japan?

Role-Playing (large or small group): Being a Good Confucian and a Good Daoist

As this feature emphasizes, in Chinese elite culture leisure time was important for personal development. Ask students to return to Visual Source 8.3 to consider how they would spend their leisure time if they were an ideal member of the Confucian-trained elite? What sort of activities would they engage in? Ask them to look at the details in the image to help them identify possible activities. Then ask them to consider their own leisure time activities over the past month. Would their ideal Confucian approve? What modern activities might meet with the approval of their ideal Confucian elite?

WHAT'S THE SIGNIFICANCE?

bushido: The “way of the warrior,” referring to the military virtues of the Japanese samurai, including bravery, loyalty, and an emphasis on death over surrender. (*pron.* boo-SHEE-doh)

Chinese Buddhism: Buddhism was China's only large-scale cultural borrowing before the twentieth century; Buddhism entered China from India in the first and second centuries C.E. but only became popular in 300–800 C.E. through a series of cultural accommodations. At first supported by the state, Buddhism suffered persecution during the ninth century but continued to play a role in Chinese society.

chu nom: A variation of Chinese writing developed in Vietnam that became the basis for an independent national literature; “southern script.” (*pron.* choo nom)

economic revolution: A major economic quickening that took place in China under the Song dynasty (960–1279); marked by rapid population growth, urbanization, economic specialization, the development of an immense network of internal waterways, and a great increase in industrial production and innovation. (*pron.* soong)

Emperor Wendi: Sui emperor (r. 581–604) who particularly patronized Buddhism. (*pron.* WEN-dee)

foot binding: Chinese practice of tightly wrapping girls’ feet to keep them small, begun in the Tang dynasty; an emphasis on small size and delicacy was central to views of female beauty.

hangul: A phonetic alphabet developed in Korea in the fifteenth century (*pron.* HAHN-gool)

Hangzhou: China’s capital during the Song dynasty, with a population of more than a million people. (*pron.* hong-joe)

Khitans/ Jurchen people: A nomadic people who established a state that included parts of northern China (907–1125). (*pron.* kee-tahn); A nomadic people who established a state that included parts of northern China (1115–1234).

Shotoku Taishi: Japanese statesman (572–622) who launched the drive to make Japan into a centralized bureaucratic state modeled on China; he is best known for the Seventeen Article Constitution, which lays out the principles of this reform. (*pron.* show-TOE-koo tie-EESH-ah)

Silla dynasty: The first ruling dynasty to bring a measure of political unity to the Korean peninsula (688–900). (*pron.* SILL-ah or SHILL-ah)

Sui dynasty: Ruling dynasty of China (581–618) that effectively reunited the country after several centuries of political fragmentation. (*pron.* sway)

Tang dynasty: Ruling dynasty of China from 618 to 907; noted for its openness to foreign cultural influences. (*pron.* tahng)

tribute system: Chinese method of dealing with foreign lands and peoples that assumed the subordination of all non-Chinese authorities and required the payment of tribute—produce of value from their countries—to the Chinese emperor (although the Chinese gifts given in return were often much more valuable).

Xiongnu: Major nomadic confederacy that was established ca. 200 B.C.E. and eventually reached from Manchuria to Central Asia. (*pron.* SHE-OONG-noo)

FURTHER READING

- China the Beautiful, <http://www.chinapage.com/main2.html>. This page has hundreds of links to Web sites that address Chinese culture and history.
- East & Southeast Asia: An Annotated Directory of Internet Resources, <http://newton.uor.edu/Departments&Programs/AsianStudiesDept/index.html>. A great place to find information about China, Korea, Japan, Vietnam, and other Asian countries.
- Ebrey, Patricia Buckley. *The Cambridge Illustrated History of China*. Rev. ed. Cambridge: Cambridge University Press, 1999. An excellent (and beautiful) overview of Chinese history and culture.
- Friday, Karl F. *Samurai, Warfare and the State in Early Medieval Japan*. London: Routledge, 2003.
- Pratt, Keith. *Everlasting Flower: A History of Korea*. London: Reaktion, 2006. An interesting and recently written account.

LITERATURE

- Carter, Steven, trans. *Traditional Japanese Poetry: An Anthology*. Stanford, CA: Stanford University Press, 1993. A large selection of Japanese poetry ranging from the earliest-known works to those of the twentieth century.
- Ebrey, Patricia Buckley, ed. *Chinese Civilization: A Sourcebook*. 2nd ed. New York: Free Press, 1993.
- Halsall, Paul, ed. Internet East Asian History Sourcebook. <http://www.fordham.edu/halsall/eastasia/eastasiasbook.html>. This site offers access to a good selection of texts for this period, most of them Chinese but with some Japanese and a few Korean sources. They vary in length, from selections that are easy to use in class to whole works.
- Li Po and Tu Fu. *Poems*. Trans. Arthur Cooper. Harmondsworth: Penguin, 1973. Selected works of two great eighth-century Chinese poets.

- McCann, David, trans. *Early Korean Literature*. New York: Columbia University Press, 2000. Texts from the twelfth to the eighteenth centuries, with interpretive analysis.
- Murasaki Shikibu. *Diary of Lady Murasaki*. Trans. Richard Bowring. London: Penguin, 1999. At 144 pages, Lady Murasaki's diary is more accessible for classroom use than her famous novel *The Tale of Genji*, but also gives an interesting look at life in eleventh-century Heian court circles.
- Red Pine, trans. *Poems of the Masters: China's Classic Anthology of T'ang and Sung Dynasty Verse*. Port Townsend, WA: Copper Canyon Press, 2003. A large collection of great Chinese poetry.
- Yohannan, John D., ed. *A Treasury of Asian Literature*. New York: New American Library, 1956. A useful collection of works from India, China, Japan, and the Arab world.
- Yuzan Daidoji. *Code of the Samurai: A Modern Translation of the Bushido Shoshinshu of Taira Shigesuke*. Trans. Thomas Cleary. Boston: Tuttle Publishing, 1999. Although not written until the late seventeenth century, this book is the best available study of the code of bushido in Japan.
- *The Tale of Genji*. Films for the Humanities and Sciences, 1993. 60 minutes. Follows the plot of this milestone in world literature through the panels of hand-painted, twelfth-century scrolls, and in so doing the film explores Japanese culture and society.
- *Two-Way Traffic: China, the Hub of the East*. Films for the Humanities and Sciences, 2000. 58 minutes. Looks at the travelers, ideas, inventions, and goods that have flowed from and come to China since ancient times. It tests the perception of China as an isolated society.

ADDITIONAL BEDFORD/ ST. MARTIN'S RESOURCES FOR CHAPTER 8

PowerPoint Maps, Images, Lecture Outlines, and i>clicker Content

These presentation materials are downloadable from the Media and Supplements tab at bedfordstmartins.com/strayer/catalog, and they are available on an Instructor's Resource CD-ROM. They include ready-made and fully customizable PowerPoint multimedia presentations built around lecture outlines that are embedded with maps, figures, and selected images from the textbook and are supplemented by more detailed instructor notes on key points. Also available are maps and selected images in JPEG and PowerPoint format; content for i>clicker, a classroom response system, in Microsoft Word and PowerPoint formats; the Instructor's Resource Manual in Microsoft Word format; and outline maps in PDF format for quizzing or handouts. All files are suitable for copying onto transparency acetates.

Documents and Essays from Worlds of History: A Comparative Reader, Fifth Edition

The following documents, essays, and illustrations to accompany Chapter 8 are available in the following chapters of this reader by Kevin Reilly:

Chapter 9:

- Kalidasa, *Shakuntala*
- Murasaki Shikibu, *The Tale of Genji*
- Zhou Daguan, *Sex in the City of Angkor*

FILM

- *Buddha in the Land of the Kami*. Films for the Humanities and Sciences, 1989. 53 minutes. Explores the arrival of Buddhism in Japan between the seventh and twelfth centuries.
- *Buddhism in China*. Insight Media, 1983. 30 minutes. Offers an overview of Buddhism from its arrival in China to the twentieth century.
- *Budo Sai: The Spirit of the Samurai*. Films for the Humanities and Sciences, 1992. 70 minutes. Explores the world of the Japanese samurai.
- *China: The Age of Maturity*. Insight Media, 1977. 23 minutes. Examines Chinese society during the Song dynasty.
- *Early Japan*. Insight Media, 1976. 28 minutes. Offers an overview of Japanese history from prehistory to the Heian period.
- *Religions in China*. Insight Media, 1999. 57 minutes. Examines the various religions of China, including Buddhism.

Online Study Guide at bedfordstmartins.com/strayer

The Online Study Guide helps students synthesize the material from the textbook as well as practice the skills historians use to make sense of the past. Each chapter contains specific testing exercises, including a multiple-choice self-test that focuses on important conceptual ideas; a flashcard activity that tests students on their knowledge of key terms; and two interactive map activities intended to strengthen students' geographic skills. Instructors can monitor students' progress through an online Quiz Gradebook or receive email updates.

Computerized Test Bank

This test bank provides over fifty exercises per chapter, including multiple-choice, fill-in-the-blank, short-answer, and full-length essay questions. Instructors can customize quizzes, add or edit both questions and answers, and export questions and answers to a variety of formats, including WebCT and Blackboard. The disc includes correct answers and essay outlines.