AIM: HOW DID CHINA REUNIFY AFTER THE HAN DYNASTY?

JOURNAL ENTRY
What do you think happened to China politically, economically, and socially after the collapse of the Han Dynasty?
I. CHINA 220-589
   a. Political turmoil caused small dynasties that had a weak economy, and government, Buddhism, rose, and reunification was re-established in 589 under the Sui Dynasty.

II. SUI DYNASTY 581-618 C.E.
   a. Ruler Wendi, lowered taxes, created legal code, built Grand Canal of China, the Scholar Gentry class developed and by 618 the Sui declined and were replaced by the Tang Dynasty.
III. TANG DYNASTY 618-907 C.E. GOLDEN AGE OF CHINA

a. FOUNDER: Li Yuan.

1. Empire was extended into Tibet, Manchuria, Korea, and Vietnam.

b. CAPITAL CITY: CHANG-AN, engaged traders and travelers from Asia, the Near East and the Mediterranean.
c. **SILK ROAD**

1. Series of trade routes connecting China to central Asia and the West flourished under the Tang. Chinese merchants headed west along the Silk Road with caravans of camel and ox-drawn carts full of **silk**, **porcelain**, **jade**, **bronze**, **tea**, and other commodities, often handing their goods over to other participants in a chain of trade. They returned to China, along with traders from dozens of countries, with **glass**, **rugs**, **horses**, **precious metals and stones**, **cotton products** and **exotic spices and medicines**.
2. Chinese technologies such as **paper, printing, agriculture, weapons, and weaving**, among many others-traveled westward along this Asian highway. Religions also passed along the road, such as Christianity and Islam.
d. **TANG GOVERNMENT**

1. Tang emperors ruled according to the ideals of **CONFUCIUS**-which supported a scholarly or **educated class of civil servants**.

2. Rulers relied on a **bureaucracy** composed of departments, or **bureaus**, each with their own specific area of responsibility.

4. During the Tang era, civil servants were not only officials, but **poets and artists** as well.
e. EMPRESS WU – (649-705) C.E.
1. First and only woman to be Emperor, Wu placed Buddhism over Daoism as the favored state religion. She invited the most gifted scholars to China and built Buddhist temples and cave sculptures.
2. Began a campaign to elevate the position of women. 
   *Said that the ideal ruler was one who ruled like a mother does over her children.*
3. Endorsed Meritocracy- Civil Service exams- best people ran the government and were treated fairly.
4. Wu, reduced the army's size and stopped the influence of aristocratic military men.
5. Established fairness and equality upon peasants- lowered taxes, raised agricultural production, and strengthened public works.
6. 705 C.E.- Empress Wu abdicated the throne to her third son and died peacefully at age eighty the same year.
The Tang Legal Code

Laws on Theft and Robbery
1. In cases of robbery by force, when no property is obtained, the punishment is penal servitude for two years. When the stolen property is valued at up to a foot of silk, the punishment is penal servitude for three years. For each additional two lengths of silk, the punishment is one degree heavier. When the value has reached ten lengths or someone has been injured, the sentence is strangulation. When killing has occurred, the sentence is decapitation.

3. In cases of embezzlement, where the one left in charge of the goods steals them, the sentence is two degrees higher than in ordinary robbery. When the value of the goods reaches thirty bolts of silk, the sentence is strangulation.

4. In cases of purposely setting fire to a person’s house, to steal his goods, add the value of the damage caused by the fire to the value of the stolen goods in applying the law on robbery by force.

12. In cases of abducting people or abducting people and selling them as slaves, the sentence is strangulation. When those abducted are sold as retainers, the penalty is exile to three thousand "li. When they are sold to be someone’s wife, concubine, child, or grandchild, the penalty is three years penal servitude.

Laws on Land Tenure
1. Those who occupy more land than allowed will be beaten ten strokes for the first "mu (667 square meters), increasing one degree for each additional ten "mu. After the penalty reaches sixty strokes, it increases one degree every twenty "mu. The maximum penalty is one year penal servitude. No charges are brought for occupying extra land in an area of ample land.

2. Those who plant on public or private land they do not have rights to are liable to a beating of thirty strokes for the first "mu or less, increasing one degree for each five "mu. After the penalty reaches one hundred strokes, it increases a degree for every ten "mu. The maximum penalty is one and a half years of penal servitude. The penalty is reduced one degree if the land had been uncultivated. If force was used, the penalty is increased one degree. The crops belong to the government or the owner.

Questions

1. Based on these laws, how would you describe Tang government?

2. How did they handle the legal problems under the Tang government? Use examples.
AIM: WHAT CAN THE TANG DYNASTY’S CULTURAL ADVANCEMENTS REVEAL ABOUT IT’S CIVILIZATION?

MOTIVATION:
During the Tang era, civil servants were not only officials, but poets and artists as well. Why would poets and artists be an essential component of a government?
A. **CULTURAL ADVANCEMENTS**

1. Most famous achievement of Tang literature is the **poetry** of this period. Poets such as **Li Bo** and **Tu Fu** are still considered the greatest poets produced by Chinese civilization.
DU FU A SONG OF DAGGER-DANCING TO A GIRL-
PUPIL OF LADY GONGSUN
There lived years ago the beautiful Gongsun,
Who, dancing with her dagger, drew from all four quarters
An audience like mountains lost among themselves.
Heaven and earth moved back and forth, following her motions,
Which were bright as when the Archer shot the nine
suns down the sky
And rapid as angels before the wings of dragons.
She began like a thunderbolt, venting its anger,
And ended like the shining calm of rivers and the sea....
But vanished are those red lips and those pearly sleeves;
And none but this one pupil bears the perfume of her fame,
This beauty from Lingying, at the Town of the White God,
Dancing still and singing in the old blithe way.
And while we reply to each other’s questions,
We sigh together, saddened by changes that have come.
There were eight thousand ladies in the late Emperor’s court,
But none could dance the dagger-dance like Lady Gongsun.
...Fifty years have passed, like the turning of a palm;
Wind and dust, filling the world, obscure the Imperial House.
Instead of the Pear-Garden Players, who have blown
by like a mist,
There are one or two girl-musicians now-trying to charm the
cold Sun.
There are man-size trees by the Emperor’s Golden Tomb
I seem to hear dead grasses rattling on the cliffs of Qutang.
...The song is done, the slow string and quick pipe have ceased.
At the height of joy, sorrow comes with the eastern moon rising.
And I, a poor old man, not knowing where to go,
Must harden my feet on the lone hills, toward sickness and
despair.

DU FU A LONG CLimb
In a sharp gale from the wide sky apes are whimpering,
Birds are flying homeward over the clear lake and white sand,
Leaves are dropping down like the spray of a waterfall,
While I watch the long river always rolling on.
I have come three thousand miles away.
Sad now with autumn And with my hundred years of woe,
I climb this height alone.
Ill fortune has laid a bitter frost on my temples, Heart-ache and
weariness are a thick dust in my wine

DU FU TAKING LEAVE OF FRIENDS ON MY WAY TO HUAZHOU
This is the road by which I fled,
When the rebels had reached the west end of the city;
And terror, ever since, has clutched at my vitals Lest some of my
soul should never return ...
The court has come back now, filling the capital;
But the Emperor sends me away again.
Useless and old, I rein in my horse
For one last look at the thousand gates.

LI BAI A SONG OF AN AUTUMN MIDNIGHT
A slip of the moon hangs over the capitol;
Ten thousand washing-mallets are pounding;
And the autumn wind is blowing my heart
For ever and ever toward the Jade Pass....
Oh, when will the Tartar troops be conquered,
And my husband come back from the long campaign!

LI BAI DRINKING ALONE WITH THE MOON
From a pot of wine among the flowers I drank alone.
There was no one with me – Till, raising my cup,
I asked the bright moon To bring me my shadow and make us
three. Alas, the moon was unable to drink
And my shadow tagged me vacantly;
But still for a while I had these friends
To cheer me through the end of spring.... I sang.
The moon encouraged me. I danced.
My shadow tumbled after.
As long as I knew, we were boon companions.
And then I was drunk, and we lost one another ....
Shall goodwill ever be secure? I watch the long road of the
River of Stars.

LI BAI BALLADS OF FOUR SEASONS: SUMMER
On Mirror Lake outspread for miles and miles,
The lotus lilies in full blossom teem.
In fifth moon Xi Shi gathers them with smiles,
Watchers o’erwhelm the bank of Yuoye Stream.
Her boat turns back without waiting moonrise
To yoyal house amid amorous sighs.

QUESTIONS FOR ANALYSIS
1. What seems to be the focus of Du Fu’s poetry?
2. What seems to be the focus of Li Bai’s (Li Bo) poetry?
3. What do the two poets seem to have in common?
4. Where do they seem to differ?
5. What do these two poets reveal about the politics, society, economics, or Art of the Tang Empire?
AP WORLD HISTORY POETRY GALLERY ACTIVITY

PART I.
IN GROUPS OF TWO WRITE A POEM ABOUT ANY OF THE FOLLOWING TWO OPTIONS:

- THE POLITICS, CULTURE, SOCIETY, ECONOMICS, OR ART OF ANY OF THE ANCIENT RIVER VALLEY CIVILIZATIONS, CLASSICAL CIVILIZATIONS (MAURYA, GUPTA, CHIN, HAN, ROMAN, & GREEK CIVILIZATIONS), BYZANTINE EMPIRE, MUSLIM EMPIRES, WESTERN EUROPE DURING THE MIDDLE AGES.

- THE POLITICS, CULTURE, SOCIETY, ECONOMICS, OR ART OF YOUR SOCIETY TODAY!

PART II.
WHEN YOU ARE FINISHED WRITING YOUR POEMS ON THE NOTE SHEETS, YOU WILL PUT THEM ON DISPLAY THROUGHOUT THE ROOM.

YOU WILL VISIT THE GALLERY AND WALK RANDOMLY FROM EXHIBIT TO EXHIBIT. AS YOU READ DIFFERENT POEMS, YOU WILL WRITE REFLECTIONS ON POST-IT NOTES AND ATTACH THE NOTES TO THE POETRY EXHIBITS.

CONCLUSIVELY, YOU AND YOUR PARTNER WILL BE ASSIGNED TO ONE TO TWO POEMS FROM THE DISPLAY AND ANSWER THE FOLLOWING QUESTIONS:

“WHAT DOES THE POET REVEAL ABOUT THE POLITICS, CULTURE, SOCIETY, ECONOMICS, OR ART OF THE SOCIETY THEY WROTE ABOUT?”

“How can the study of primary sources such as poetry, help us comprehend the progression of earlier civilizations?”
AIM: HOW DID THE TANG DECLINE?

MOTIVATION:
Describe how the Tang Dynasty was a Confucian Society? Do you believe they are practical and is there any evidence of them in contemporary societies? Explain
a. ECONOMIC PRODUCTIVITY:
1. Grand Canal connected Yellow River and Yangtze River. Allowed grains in the south to be shipped to north.

2. Tang merchants traded with India, Persia, and the Middle East.

3. Chinese became expert shipbuilders and a naval power.
b. **TANG DECLINE**

1. 755 C.E- During the closing years of Xuanzong's reign (Empress Wu’s grandson) the An Lushan rebellion internally destroyed the Tang dynasty.

2. As central authority weakened, nomads on the frontiers gained control over large portions of China and generals were able to establish regional kingdoms.

3. For the remaining **150 years** the Tang never regained its glory days of the 7th and 8th century. The Tang were driven out of **Central Asia**, and China did not regain ground in that region for **1000 years**.
CONCLUDING JOURNAL ENTRY
HOW CAN THE GOLDEN AGE OF THE TANG DYNASTY BE POLITICALLY, ECONOMICALLY, SOCIOLOGICALLY, & CULTURALLY COMPARED TO THE GOLDEN AGES OF THE CLASSICAL CIVILIZATIONS INCLUDING THE BYZANTINE EMPIRE?
Aim: Was the Song Dynasty successful in continuing the legacy of the Tang Dynasty?
Changes in Chinese Society under Tang & Song Rule

China’s prosperity produced many social changes during the Tang and Song periods. Chinese society became increasingly mobile. People moved to the cities in increasing numbers. The Chinese also experienced greater social mobility than ever before. The growing cities offered many opportunities for managers, professionals, and skilled workers. However, the most important avenue for social advancement was the civil service system.

During the Tang and Song times the power of the old aristocratic families faded. A new, much larger upper class emerged, made up of scholar-officials and their families. Such a class of powerful, well-to-do people is called the gentry. The gentry attained their status through education and civil service positions, rather than through land ownership. However, many scholar-officials also became wealthy landowners.

A poem written by a women during the Tang Dynasty

My Heritage lost through disorder and famine,
My brothers and sisters flung eastward and westward,
My fields and gardens wrecked by the war,
My own flesh and blood become scum of the street,
I moan to my shadow like a lone-wandering wildgoose,
I am torn from my root like a water-plant in autumn:
I gaze at the moon, and my tears run down
For hearts in five places, all sick with one wish

Women had always been subservient to men in Chinese society. Their status further declined during the Tang and Song periods. This was especially true among the upper classes in cities. There a woman’s work was deemed less important to the family’s prosperity and statues. Changing attitudes affected peasant families less, however. Peasant women worked in the fields and helped produce their family’s food and income.

1) How did the social class system of China change under the rule of the Tang and Song Dynasties?

2) Who were the gentry and how did they obtain their statues in Chinese society?

3) Which group of society might not agree that the Tang and Song dynasties were golden ages of China? Why?
I. RISE OF THE SONG
960-1279 C.E.

a. 960 C.E. the Song reunited China, also identified as the “Chinese Renaissance” because it was full of progress in technology and inventions.

b. Emphasized Confucian ideals.

c. Weak military paid tribute to Manchuria.

d. Song promoted the scholar-gentry and civil service exams.

e. Focused on tradition, social order, education, and the arts.
II. NEO-CONFUCIANISM

a. Revival of Confucianism, male dominated; the Scholar gentry were less receptive to outside ideas and technologies.

b. Emphasis on tradition, social order and gender distinction. Neo-Confucians were primarily concerned with ethics rather than abstract religious or metaphysical speculation.

c. As a result Song rulers promoted the interests of the Confucian bureaucracy.

d. Passage of the exams was made easier, leading to a large and inefficient bureaucracy.
III. FEMALE ROLE DURING THE SONG DYNASTY

a. Confucian thinkers advocated the restriction of women to the household.
b. Drafted laws favoring males in inheritance and permitting divorce.
c. Women were excluded from the education system, and thus from public life.
d. The practice of foot-binding secluded women by literally removing their physical mobility. Foot-binding became typical of all social classes.
Within which framework would you or any modern reader tend to interpret these images?
An Address to Two-Hundred Million Fellow Countrywomen
By: Qiu Jin

Alas! The greatest injustice in this world must be the injustice suffered by our female population of two hundred million. If a girl is lucky enough to have a good father, then her childhood is at least tolerable. But if by chance her father is an ill-tempered and unreasonable man, he may curse her birth: “What rotten luck: another useless thing.” Some men go as far as killing baby girls while most hold the opinion that “girls are eventually someone else’s property” and treat them with coldness and disdain. In a few years, without thinking about whether it is right or wrong, he forcibly binds his daughter’s soft, white feet with white cloth so that even in her sleep she cannot find comfort and relief until the flesh becomes rotten and the bones broken. What is all this misery for? Is it just so that on the girl’s wedding day friends and neighbors will compliment him, saying, “Your daughter’s feet are really small”? Is that what the pain is for?

But that is not the worst of it. When the time for marriage comes, a girl’s future life is placed in the hands of a couple of shameless matchmakers and a family seeking rich and powerful in-laws. A match can be made without anyone ever inquiring whether the perspective bridegroom is honest, kind, or educated. On the day of the marriage the girl is forced into a red and green bridal sedan chair, and all this time she is not allowed to breathe one word about her future. After her marriage, if the man doesn’t do her any harm, she is told that she should thank Heaven for her good fortune. But if the man is bad or if he ill-treats her, she is told that her marriage is retribution for some sin committed in her previous existence. If she complains at all or tries to reason with her husband, he may get angry and beat her. When other people find out they will criticize, saying, “That woman is bad; she doesn’t know how to behave like a wife.” What can she do? When a man dies, his wife must mourn him for three years and never remarry. But if the woman dies, her husband only needs to tie his queue with a blue thread. Some men consider this to be ugly and don’t even do it. In some cases, three days after his wife’s death, a man will go out for some “entertainment.” Sometimes, before seven weeks have passed, a new bride has already arrived at the door. When Heaven created people it never intended such injustice because if the world is without women, how can men be born? Why is there no justice for women? We constantly hear men say, “The human mind is just and we must treat people with fairness and equality.” Then why do they greet women like black slaves from Africa? How did inequality and injustice reach this state?

Dear sisters, you must know that you’ll get nothing if you rely upon others. You must go out and get things for yourselves. In ancient times when decadent scholars came out with such nonsense as “men are exalted, women are lowly,” “a virtuous women is one without talent,” and “the husband guides the wife,” ambitious and spirited women should have organized and opposed them. When the second Chen emperor popularized footbinding, women should have challenged him if they had any sense of humiliation at all...Men feared that if women were educated they would become superior to men, so they did not allow us to be educated. Couldn’t the women have challenged the men and refused to submit? It is clear now that it was we women who abandoned our responsibilities to ourselves and felt content to let men do everything for us. When men said we were useless; when they said we were incapable, we stopped questioning them even when our entire female sex had reached slave status. At the same time we were insecure in our good fortune and our physical comfort, so we did everything to please men. When we heard that men like small feet, we immediately bound them just to please them, just to keep our free meal tickets. As for their forbidding us to read and write, well, that was only too good to be true. We readily agreed. Think about it, sisters, can anyone enjoy such comfort and leisure without forfeiting dearly for it? It was only natural that men, with their knowledge, wisdom, and hard
work, received the right to freedom while we became their slaves. And as slaves, how can we escape repression? Whom can we blame but ourselves since we have brought this on ourselves? I feel very sad talking about this, yet I feel that there is no need for me to elaborate since all of us share in the same situation.

I hope that we all shall put aside the past and work hard for the future. Let us all put aside our former selves and be resurrected as complete human beings. Those of you, who are old, do not call yourselves old and useless. If your husbands want to open schools, don’t stop them; if your good sons want to study abroad, don’t hold them back. Those among us, who are middle-aged, don’t hold back your husbands lest they lose their ambition and spirit and fail in their work. After your sons are born, send them to schools. You must do the same for your daughters and, whatever you do, don’t bind their feet. As for you young girls among us, go to school if you can. If not, read and study at home. Those of you that are rich, persuade your husbands to open schools, build factories, and contribute to charitable organizations. Those of you, who are poor, work hard and help your husbands. Don’t be lazy, don’t eat idle rice. These are what I hope for you. You must know that when a country is near destruction, women cannot rely on the men any more because they aren’t even able to protect themselves. If we don’t take heart now and shape up, it will be too late when China is destroyed.

Sisters, we must follow through on these ideas!

1. What does the writer of this document want to stop?

2. What is going on in China that is upsetting the writer?

3. What does the writer suggest women do for the future?

4. What point of view is the writer demonstrating in this article?
IV. DECLINE OF THE SONG DYNASTY

a. Due to the Song's failure to defeat the Khitans of the Liao Dynasty of Manchuria during its rise to power, a long lasting weakness to this dynasty was established, and the Song were eventually forced to pay tribute to the Khitans.

b. It possessed a large focus on defense of territory rather than expansion as seen in the Tang.

c. Eventually, the Song fled to the south, reestabishing its capital at Huangzhou. The southern Song dynasty ruled from 1127 to 1279.
V. MAJOR TECHNOLOGICAL DURING THE TANG-SONG ERA.
a. Engineering feats included the construction of the vital canal system, dikes, dams, and bridges. The Chinese also developed gunpowder for military use. On a more domestic plane, chairs, tea-drinking, coal for fuel, and kites became common in Chinese households.
b. Under the Song emperors, compasses were applied to sea navigation. The abacus was used for calculations. Bi Sheng invented movable type, making the production of books less onerous.
COLLABORATIVE CONCLUDING WRITING PROMPT

“THE TANG AND SONG DYNASTIES WERE GOLDEN AGES THAT PRESERVED TRADITIONAL CHINESE CULTURE AND BROUGHT INNOVATIVE CHANGES.”

IN GROUPS OF TWO USING YOUR NOTES & HANDOUTS COMPARE AND CONTRAST THE TANG AND SONG DYNASTIES IN A FIVE PARAGRAPH ESSAY, FOCUSING ON POLITICAL, ECONOMIC, SOCIAL, & CULTURAL ASPECTS OF THEIR RESPECTIVE SOCIETIES.

IN YOUR GROUPS YOU ARE EACH RESPONSIBLE FOR WRITING TWO COMPONENTS OF THE ESSAY: EITHER THE INTRODUCTION & ONE BODY PARAGRAPH, OR THE CONCLUSION & ONE BODY PARAGRAPH!

OUTLINE:
INTRODUCTION
B.P.#1-POLITICAL & ECONOMIC
B.P.#2-SOCIAL & CULTURAL
CONCLUSION