

The background of the slide is a photograph of the Terracotta Army, showing several life-sized warrior figures in traditional Chinese armor. The figures are arranged in rows, and the image is slightly faded to allow the text to be read clearly.

East Asia

c. 2000 BCE - 600 CE

AP World History - Unit 0

This presentation was made by E. Adamson. Find more at
www.theadamsonadventure.net

Development of States and Empires

As the early states and empires grew in number, size, and population, they frequently competed for resources and came into conflict with one another. In quest of land, wealth, and security, some empires expanded dramatically. In doing so, they built powerful military machines and **administrative institutions** that were capable of organizing human activities over long distances, and they created new groups of military and **political elites** to manage their affairs. As these empires expanded their boundaries, they also faced the need to develop policies and procedures to govern their relationships with ethnically and culturally diverse populations: sometimes to integrate them within an imperial society and sometimes to exclude them. In some cases, the successes of these empires created further problems. By expanding their boundaries too far, they created political, cultural, and administrative difficulties that they could not manage. They also experienced environmental, social, and economic problems when they over-utilized their lands and subjects and when disproportionate wealth became concentrated in the hands of privileged classes.

Development of States and Empires

Empires and states developed new techniques of imperial administration based, in part, on the success of earlier political forms.

In order to organize their subjects, in many regions the rulers created administrative institutions, including centralized governments as well as elaborate legal systems and bureaucracies. (*Ex. of new administrative institutions: China, Persia, Rome, South Asia*)

Imperial governments promoted trade and projected military power over larger areas using a variety of techniques, including issuing currencies; diplomacy; developing supply lines; building fortifications, defensive walls, and roads; and drawing new groups of military officers and soldiers from the local populations or conquered populations.

Development of States and Empires

The Roman, Han, Persian, Mauryan, and Gupta empires created political, cultural, and administrative difficulties that they could not manage, which eventually led to their decline, collapse, and transformation into successor empires or states.

Through excessive mobilization of resources, erosion of established political institutions, and economic changes, imperial governments generated social tensions and created economic difficulties by concentrating too much wealth in the hands of elites.

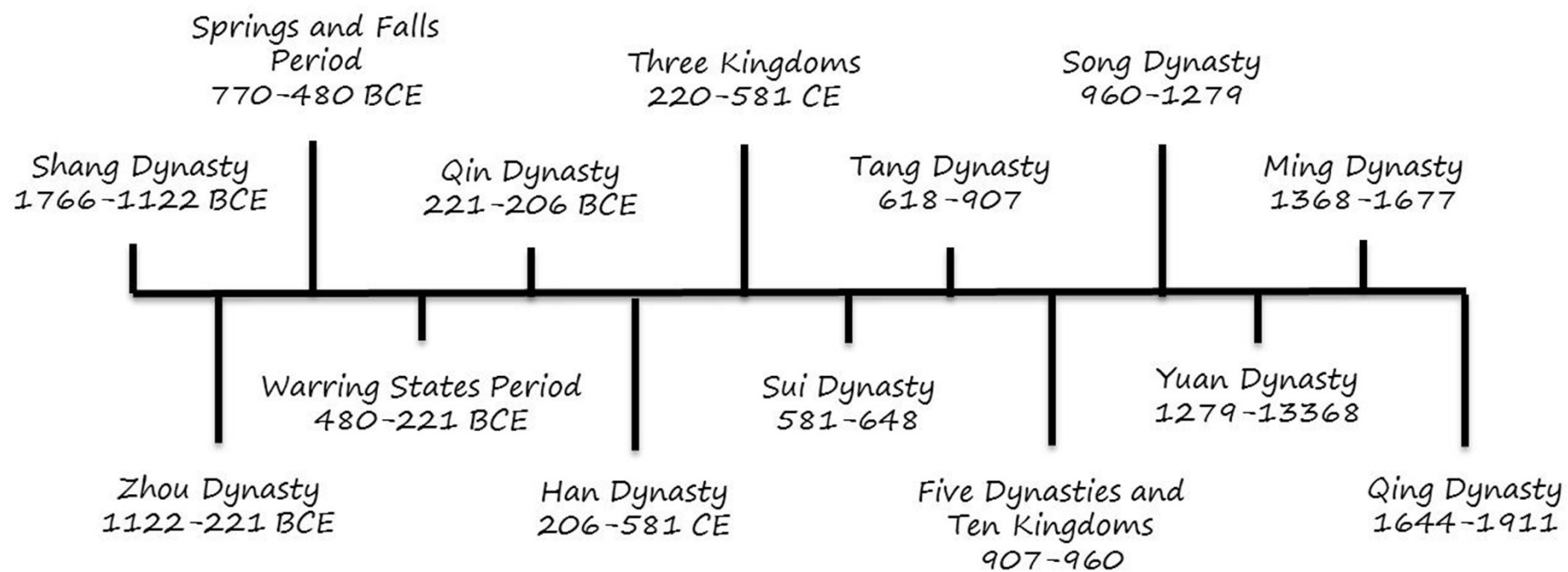
Questions to Consider

- What **specific** methods did the Qin and Han Dynasties utilize for managing their vast, diverse empire?
- What **specific administrative institutions** did the Qin/Han Emperors utilize in order to manage their empire?
- Did the Qin/Han integrate diverse populations or exclude them?
- What environmental, social, and economic problems did the Qin and Han Dynasties experience?

Add this Chart to Your Notes

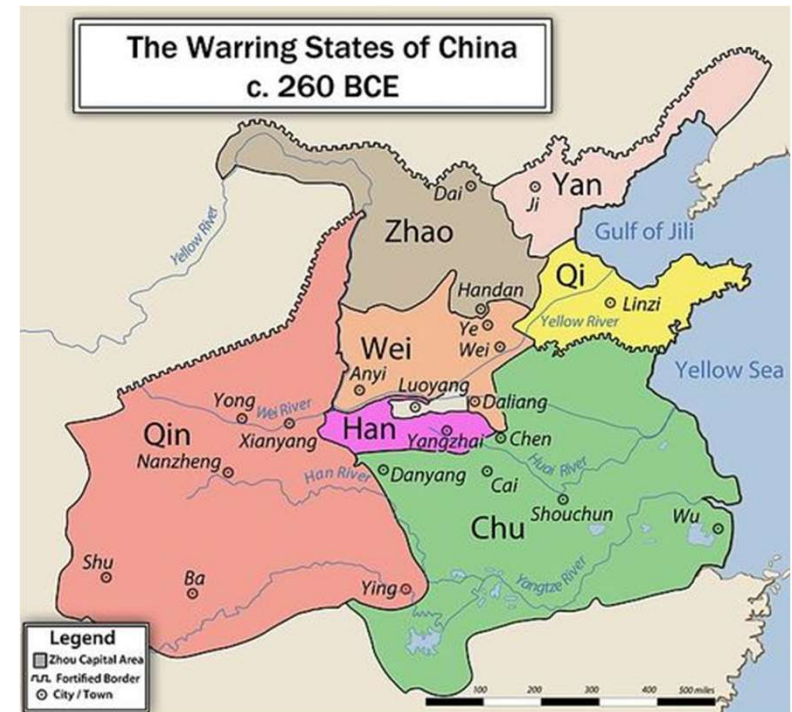
Qin & Han Empires	
Specific Methods Used to Manage Empire's Size & Diversity	
Specific Methods Used to Maintain Political Power	
Political, cultural, and administrative difficulties created	

Chinese Dynasties



Origins of the Qin Dynasty

- By 500 BCE, the Zhou Dynasty had collapsed the China was in disorder
- From 500 - 221 BCE China entered the **Warring States** period
 - Chaos, violence, and disorder reigned
- Some leaders wondered how order could be restored
- **Legalism** and **Confucianism** were both considered as solutions to the disorder of the Warring States period





**Emperor Qin
Shihuangdi**

- Began the **Qin Dynasty**
- Reigned from 221-210 BCE
- Utilized China's effective bureaucracy, growing population, rising agricultural output, and iron weapons to reunite China
- Adopted **Legalism**
 - Clear rules and harsh punishments to maintain political power
- In ten years, he ended the Warring States periods and named himself "first emperor"
- Laid foundations for a unified Chinese state which has endured (with some interruptions) to the present day

The Qin's Ruling Area Map

Land under the rule of the Qin Dynasty (221–206 BC)



Maintaining the Qin Dynasty

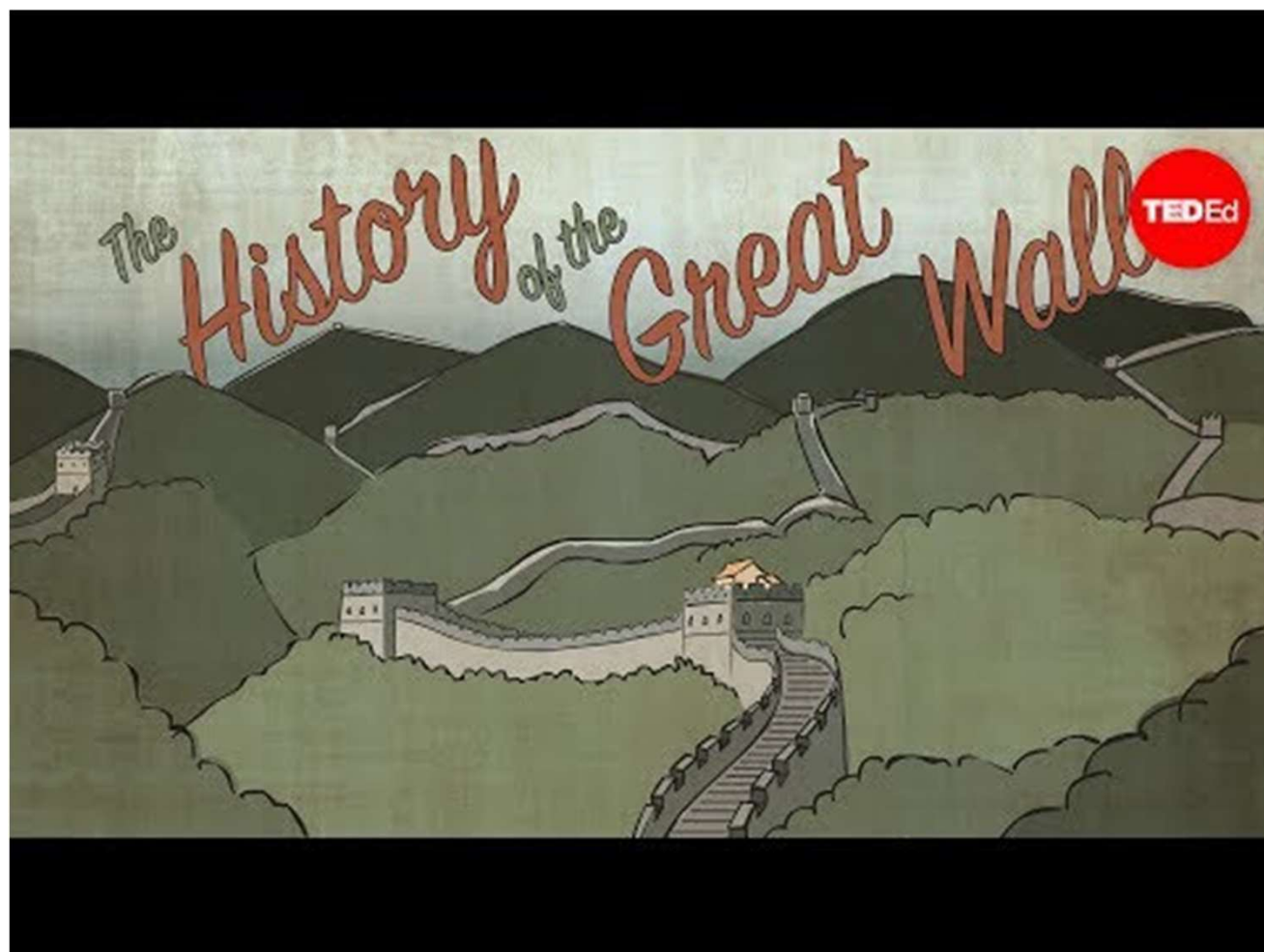
- Opposing scholars were executed and their books burned
- Aristocrats who were suspected of disloyalty were moved to the capital
- Laborers constructed the Great Wall of China
 - Meant to keep out northern “barbarian” invasions
- Shihuangdi standardized measurements, weights, written Chinese language, and currency



Writing reform of 221 BC

The Qin Dynasty Great Wall Map



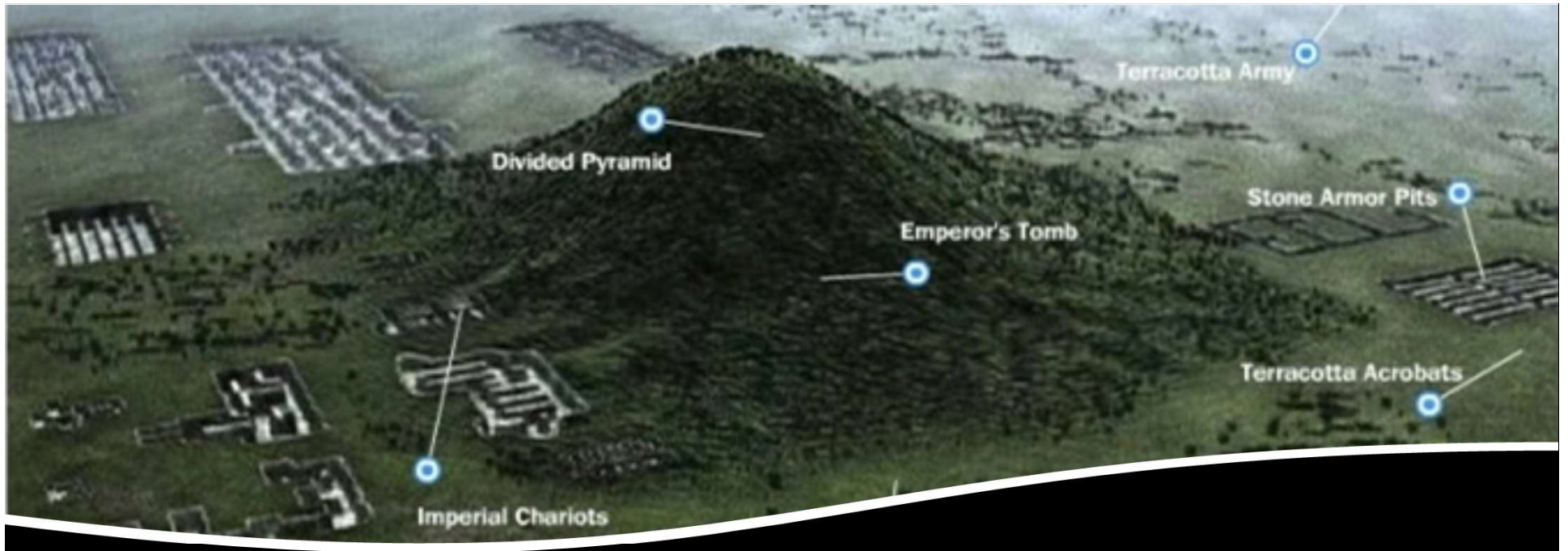




Qin Shihaungdi's Terracotta Army



What do the terracotta warriors
tell modern historians about the
Qin Dynasty?



Qin Shihaungdi's Tomb

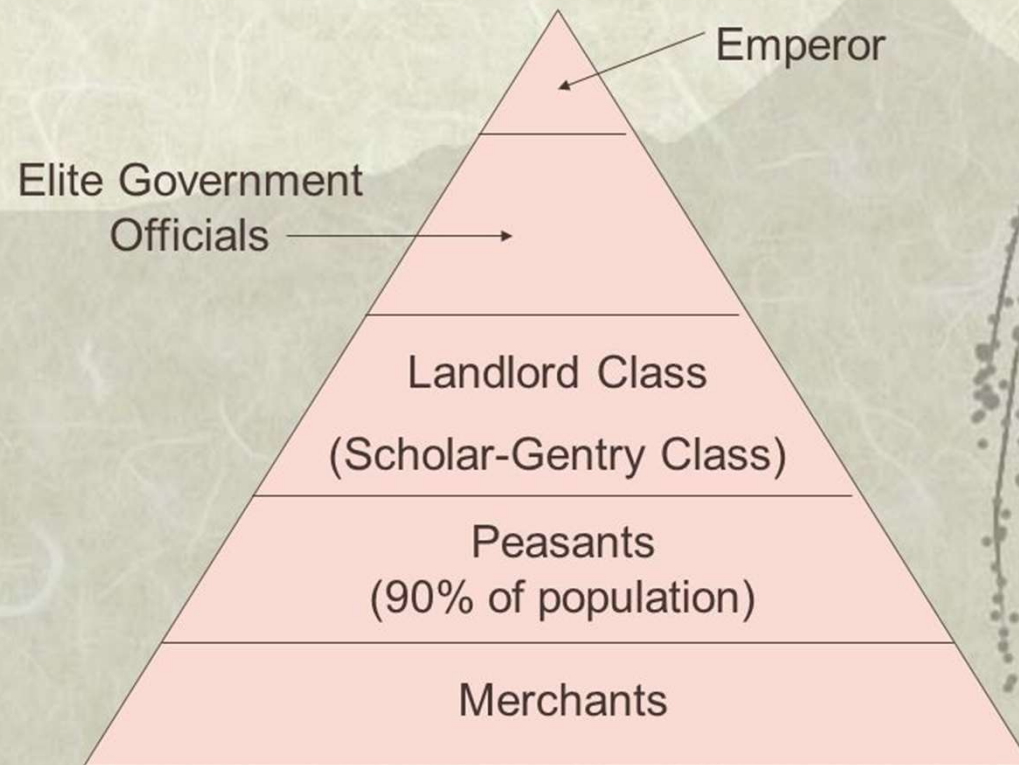


Han Dynasty

- The Qin dynasty did not last long and was replaced by the Han Dynasty
- Han Dynasty rejected Legalism and adopted Confucianism
- Largely bureaucratic, centralized, run by an emperor
- Utilized Confucianism to provide political and social cohesion



Chinese Social Structure



Emperor Han Wudi (r. 141-87 BCE)

- Developed an elaborate political bureaucracy to hold the Han Empire together
- Established an imperial academy for training officials based on the writings of Confucius
- This was the beginning of the **civil service exam**
 - Passing the exam led to high status government jobs and wealth and fame for the family of the bureaucrat
 - This created a scholar elite class in China - highly educated men who earned government positions through testing
 - Some semblance of a meritocracy
 - Meant scholars were loyal to the STATE and not their families as a method of diminishing the power of wealthy families who might threaten the emperor
 - Used until the 20th century!!





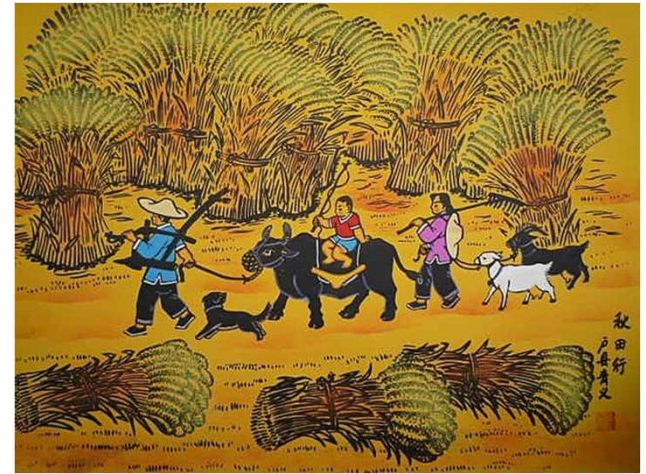
Landlord Class

- Land = wealth
- When Qin dynasty unified China by 210 BCE, most land was held by small-scale peasant farmers
- By first century BCE, population growth, taxation, and indebtedness created a large class of landowners when poor peasants sold their land
- Accumulation of land in large estates is a common theme in Chinese history
- Landlords avoided paying taxes, increasing tax burdens for peasants
- Benefited from the wealth of their estates and the power and prestige from their education
- Were “scholar gentry” who earned money not only from their estates but from their roles in the large bureaucratic government



Peasants

- Majority of the population
- Often fell on hard times due to famines, droughts, and over taxation
- State demanded a month's labor each year
- Young men conscripted for military service
- Hardships often led to peasant rebellions, common for over 2,000 years
- Yellow Turban Rebellion (184 CE) is one example, up to 300,000 peasants revolted



Merchants

- Even though they were poor, peasants were still honored by the state because of their crucial role in agriculture
- Merchants were viewed as unproductive, making shameful profits
- Stereotyped as greedy, luxury loving, and materialistic
- Seen as a social threat: their ill-gained wealth impoverished others, leading to lost revenues for the state
- Merchants in Han dynasty were forbidden from wearing silk, riding horses, or carrying weapons
- Could not hold public office or take civil service exams
- Sometimes forced to loan money to the state



Mandate of Heaven

- Use of supernatural sanctions to support Chinese imperial rule
- Linked events on earth to the invisible realm called “heaven”
 - Not a place or supreme being, but an impersonal moral force that regulates the universe
- Emperors were called Sons of Heaven
- Governed with the **Mandate of Heaven** so long as they were moral and benevolent rulers
- Peasant rebellions, “barbarian” invasions, or floods were signs that the emperor had ruled badly - Mandate of Heaven would be lost
- Dynasty could be overthrown and replaced with a new ruling dynasty - restoring the mandate

Dynastic Rule in China

Dynasties ruled China for most of its history until 1912. The Chinese believed that dynasties could gain or lose the Mandate of Heaven, depending on how wisely an emperor ruled. A Zhou emperor is shown here in his chariot. According to the diagram, how did a new dynasty try to repair the problems left by an aging dynasty?

Dynasties of China

Dynasty	Dates
Shang	1766 B.C.–1122 B.C.
Zhou	1122 B.C.–256 B.C.
Qin	221 B.C.–206 B.C.
Han	202 B.C.–A.D. 220
Sui	A.D. 581–A.D. 618
Tang	A.D. 618–A.D. 907
Song	A.D. 960–A.D. 1279
Ming	A.D. 1368–A.D. 1644
Qing	A.D. 1644–A.D. 1911

The Dynastic Cycle

The New Dynasty

- Restores peace
- Appoints loyal officials
- Redistributes land to peasants
- Builds canals, irrigation systems, and roads
- Repairs defensive walls

After several generations, the new dynasty becomes an aging dynasty.

The Aging Dynasty

- Neglects government duties
- Ignores corrupt officials
- Loses control of the provinces
- Imposes heavy taxes to pay for luxuries
- Allows defensive walls to decay

New dynasty claims the Mandate of Heaven.

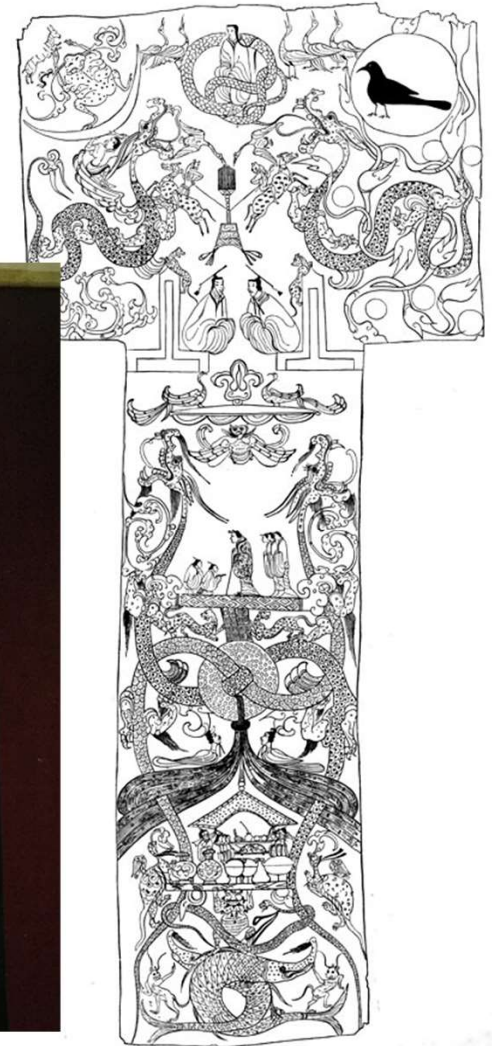
Aging dynasty loses the Mandate of Heaven.

Problems

- Floods, famine, earthquakes
- Invasions
- Armed bandits in the provinces
- Peasant revolts

Lady Dai

- Wife of a prominent civil servant of the Han Dynasty
- Died in 163 BCE
- Her lavish tomb illustrates the wealth and status of her family (and that of her husband, who was a bureaucrat for the government)
- Also illustrates the Han mythology surrounding death and afterlife





Artifacts from Lady Dai's Tomb

Lady Dai's Funeral Banner



Lady Dai's Funeral Banner



heavenly realm

Lady Dai and
her attendants

body of Lady Dai
with mourners

underworld

Collapse of the Han Dynasty

- Ended in 220 CE (Rome was 476 CE)
- Empire became too large to manage with their available resources
- Over-taxation of peasants led to revolts such as the **Yellow Turban Rebellion** in 184 CE
- Rivalry among elite factions created instability
 - Conflict between eunuchs loyal to the emperor and Confucian-educated scholar bureaucrats
- Invasions from nomadic outsiders like the Xiongnu
 - As the state weakened, they set up “barbarian states” in north China
 - Eventually assimilated into Chinese culture (unlike Germanic tribes who invaded Rome)
- China reunified 350 years later, Rome never would

Add this Chart to Your Notes

Confucianism	
How did this belief system create a social bond among the people and an ethical code to live by?	
How influence and reinforce political, economic, and occupational stratification?	
How was this belief system used to justify political rule?	

New belief systems and cultural traditions emerged and spread, often asserting universal truths.

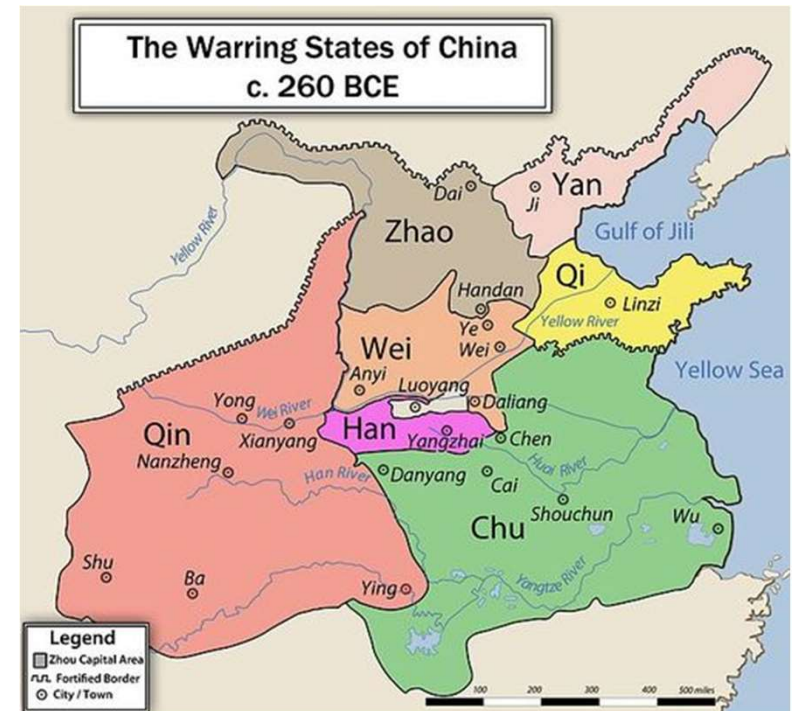
Confucianism's core beliefs and writings originated in the writings and lessons of Confucius. They were elaborated by key disciples, including rulers such as Wudi, who sought to promote social harmony by outlining proper rituals and social relationships for all people in China, including the rulers.

Confucianism



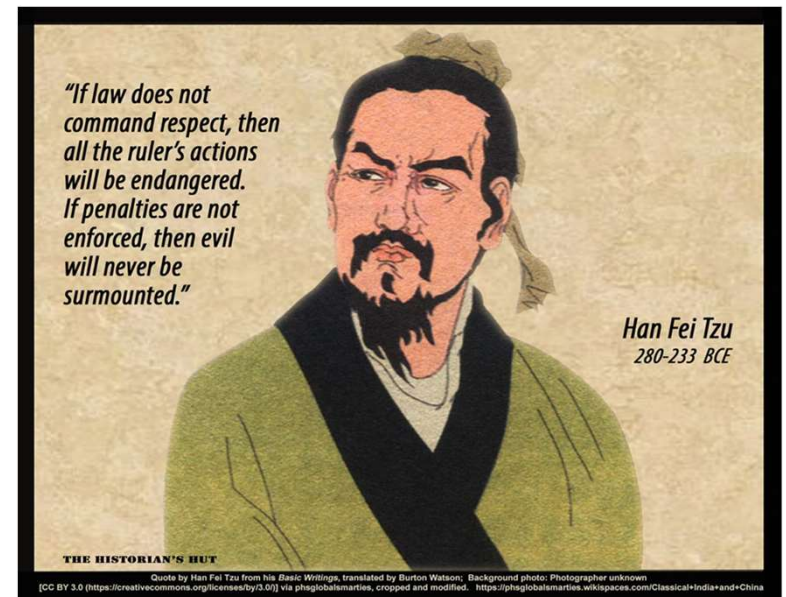
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Early Beginnings of Confucianism

- Roots of Confucianism date back hundreds of years before the birth of Confucius in 552 B.C.E.
- Many values were espoused during Shang dynasty China (ca. 1766 – 1050 B.C.E.) (i.e. ancestor worship, value of education and leading virtuously)
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- power of emperors began to deteriorate – various scholars had ideas on how to rebuild order
- One was Confucius – and his ideas gained the most support



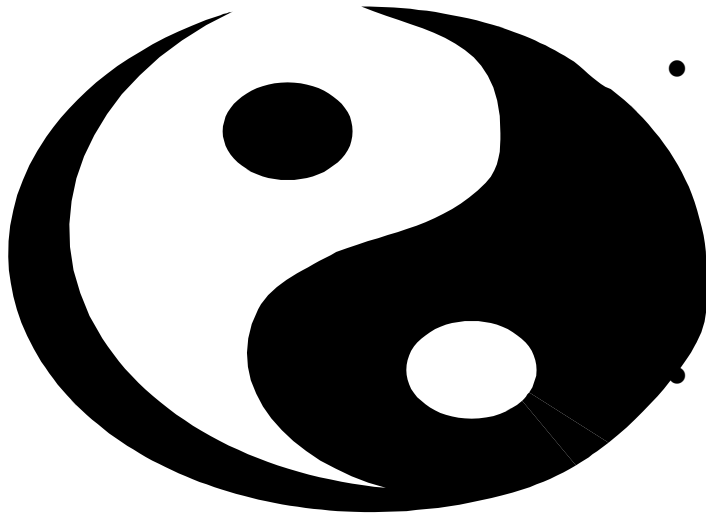
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Confucianism – Core Values

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- this-worldly, practical, concerned with human relationships, effective government, and social harmony
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 - Applied to practical problems of government

Confucian Ideals



- ***Yang*** = light, dry, hard, warm, and masculine
- ***Yin*** = dark, moist, soft, cold, and feminine - associated with the earth, subjects, weakness, emotion, and darkness
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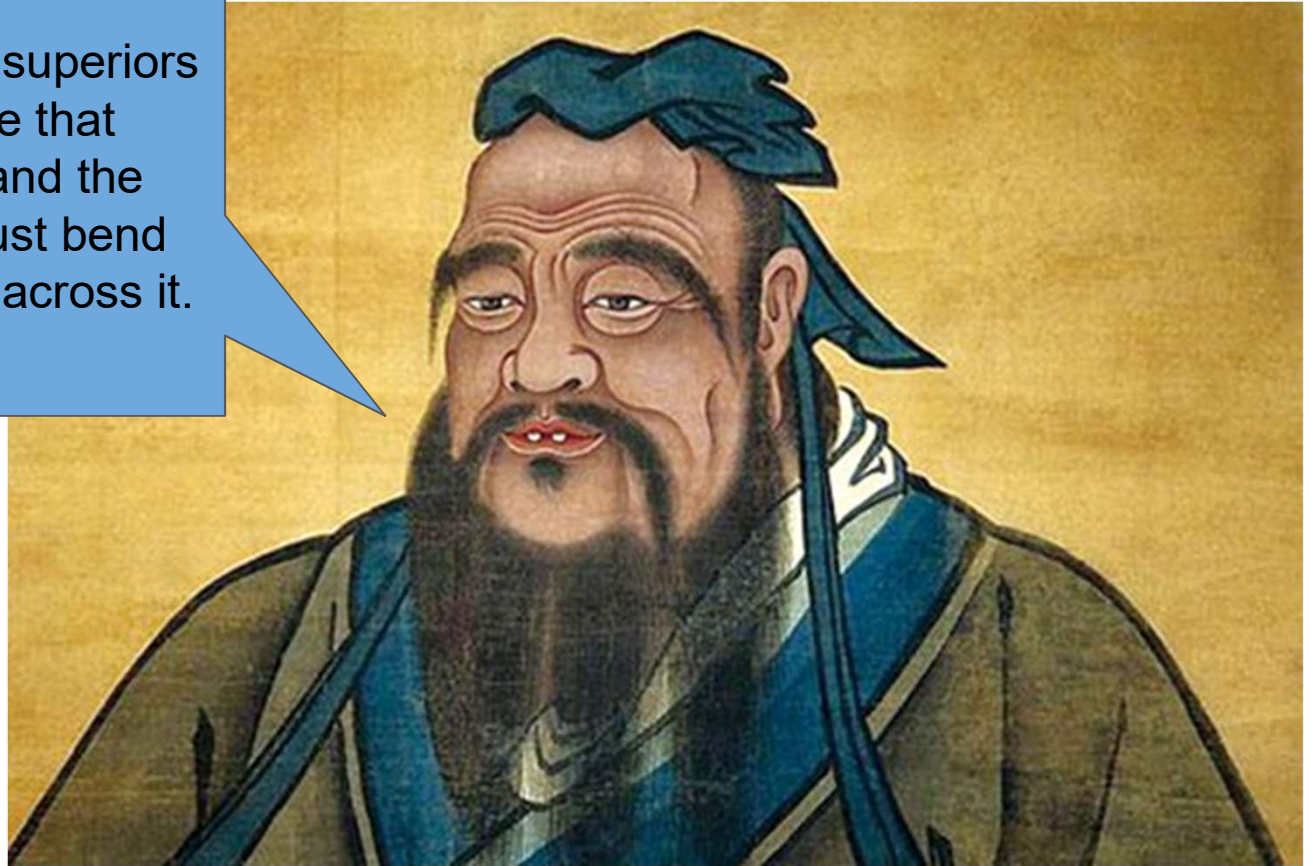
Five Relationships of Confucianism

Relationship	Appropriate Virtue
Father/son	Filial piety
Ruler/subject	Loyalty
Brother/brother	Brotherliness
Husband/wife	Love and obedience
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According to Confucian beliefs, if the superior party in each of these relationships behaved with sincerity, benevolence, and genuine concern for others, then the inferior party would be motivated to respond with deference and obedience. Harmony would then prevail.



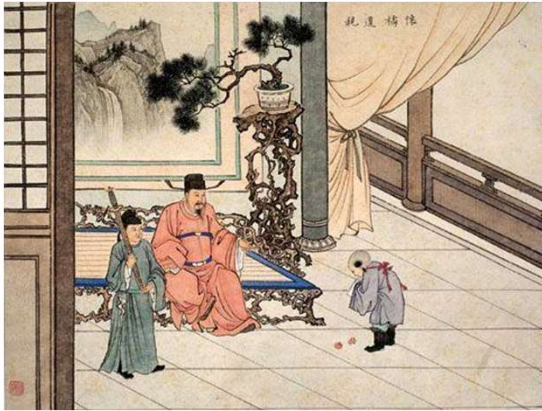
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Filial Piety

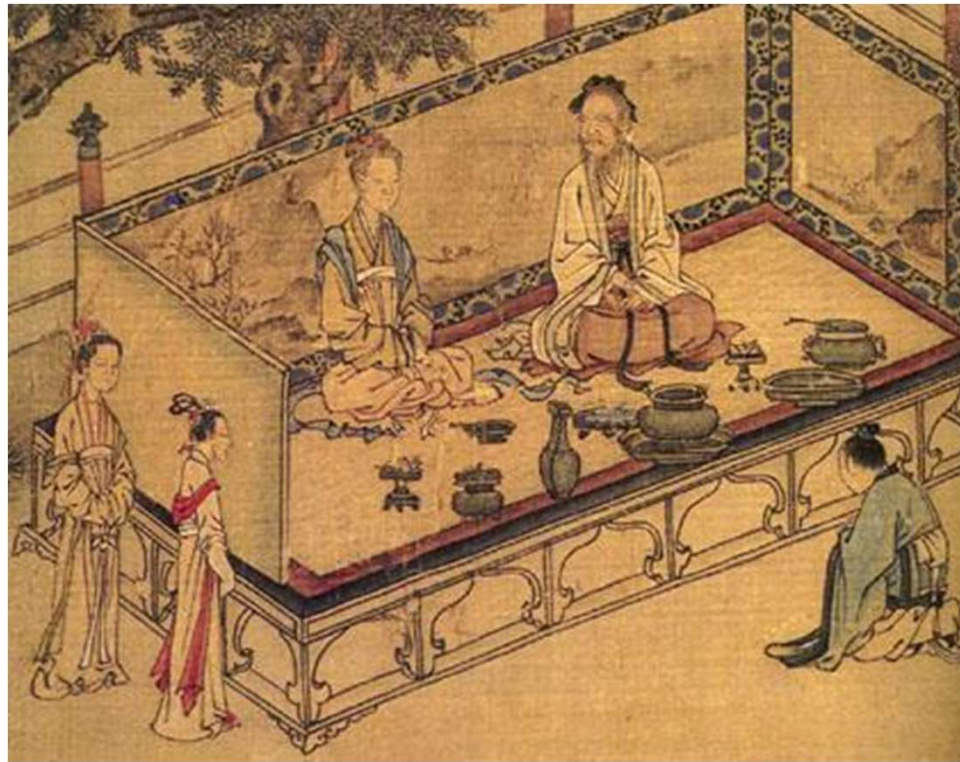


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- One should put community first
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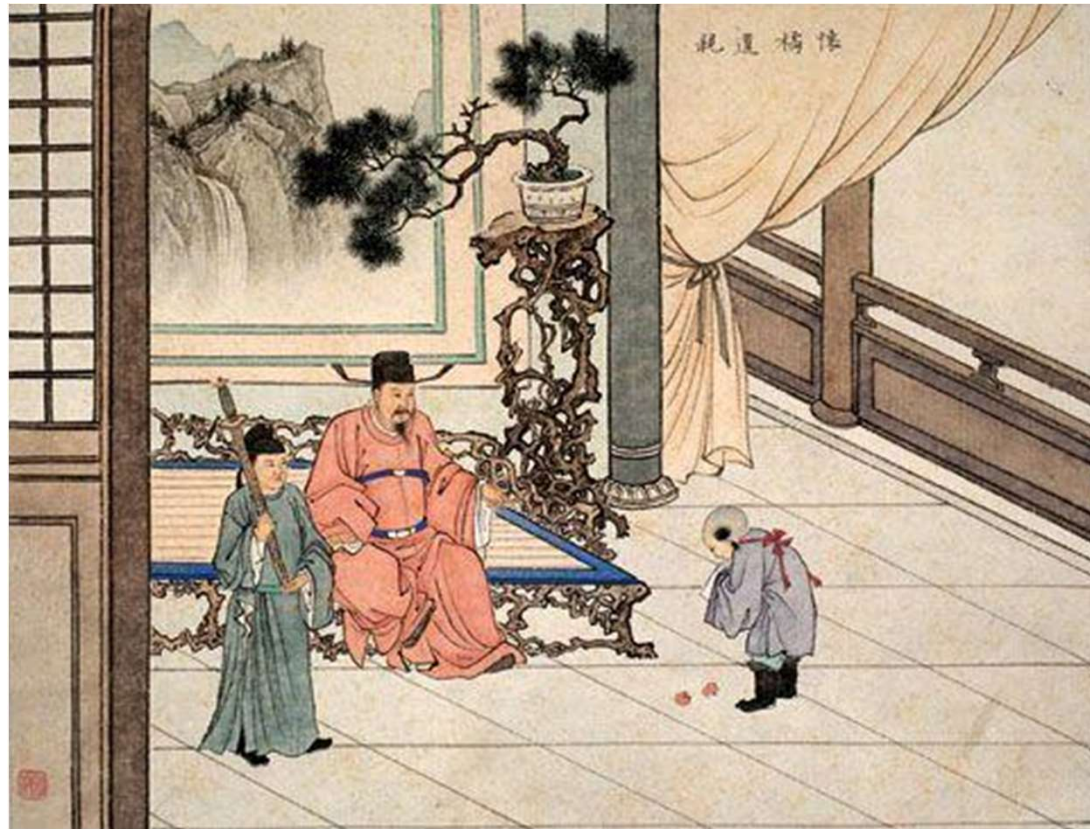
Filial Piety Today



Confucianism – What is Filial Piety?



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Confucianism – What is Filial Piety?



The family as a model for political life, with focus on filial piety

1. What characteristics of Confucian society are demonstrated in this video?
2. Do we see these characteristics demonstrated in our society today? Explain.





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they dig out Confucius, [using him to] preach morality.

Let's Review

**How did (does) Confucianism reinforce
and/or alleviate social hierarchies in East
Asian societies?**

New belief systems and cultural traditions emerged and spread, often asserting universal truths.

In the major Daoist writings, the core belief of balance between humans and nature assumed that the Chinese political system would be altered indirectly. Daoism also influenced the development of Chinese culture. (*Ex. of the influence of Daoism on Chinese culture: medical theories and practices, poetry, metallurgy, architecture*)

Daoism

- Ridiculed the motives of Confucianism claiming moral improvement and good government would make things worse
- Encouraged spontaneous, individualist behavior
- Encouraged people to withdraw from the world of political and social activities and disengage from public life
- Imagined a utopian society without the oppression of government
- Downplayed the male/female hierarchy in favor of balance between the sexes
- The simple life: reading poetry, meditating, enjoying landscape paintings, walking in nature



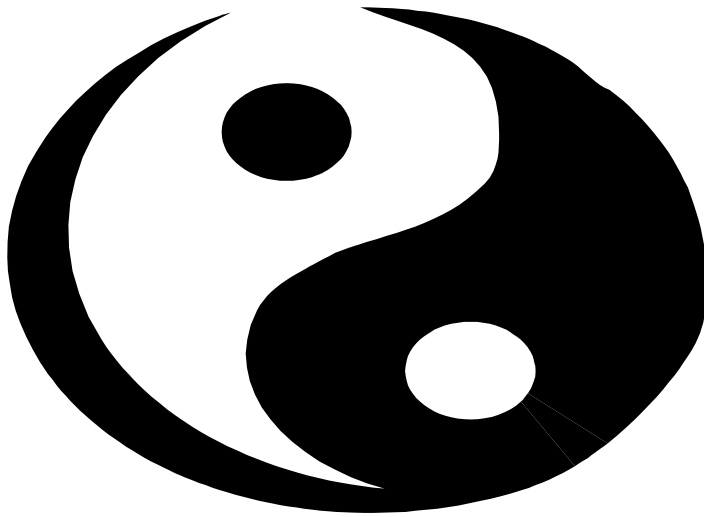
Daoism

- At heart of Daoist belief is the concept of the **Dao**, or the **Way**.
- **Dao** = eternal unfaltering principle that underpins the universe
- Following Dao you can expect long & healthy life and possibility of joining the immortals in Heaven
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- People must live in harmony with one another and the cosmos
- Interested in spiritual harmony, inner balance, which bring healthy mind & body





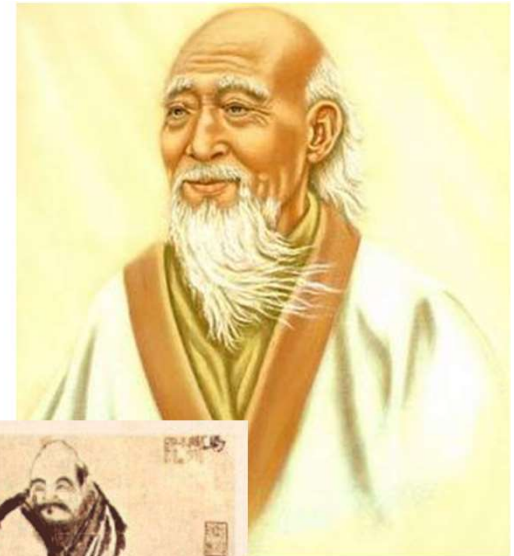
Daoism



- *Like Confucianism, Daoism also uses the symbol of yin & yang to signify important concepts*
- **Yang** = masculine and related to heaven, rulers, strength, rationality and light
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Laozi

- Most prominent writer to add to the ideas of Daoism
- Wrote the **Daode jing** (or **Tao Te Ching**)
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- Explore ideal of following a path, or Dao, that is in tune with the cosmos, the relationship between people and the universe, and meditation practices





The ways of men are conditioned by those of Heaven, the ways of Heaven by those of the Dao, and the Dao came into being by itself.



Daoist Poet Lai Bai (701-762 CE)

Question and Answer on the Mountain

You ask for what reason I stay on the green mountain,

I smile, but do not answer, my heart is at leisure.

Peach blossom is carried far off by flowing water,

Apart, I have heaven and earth in the human world.

Staying the Night at a Mountain Temple

The high tower is a hundred feet tall,
From here one's hand could pluck the stars.

I do not dare to speak in a loud voice,

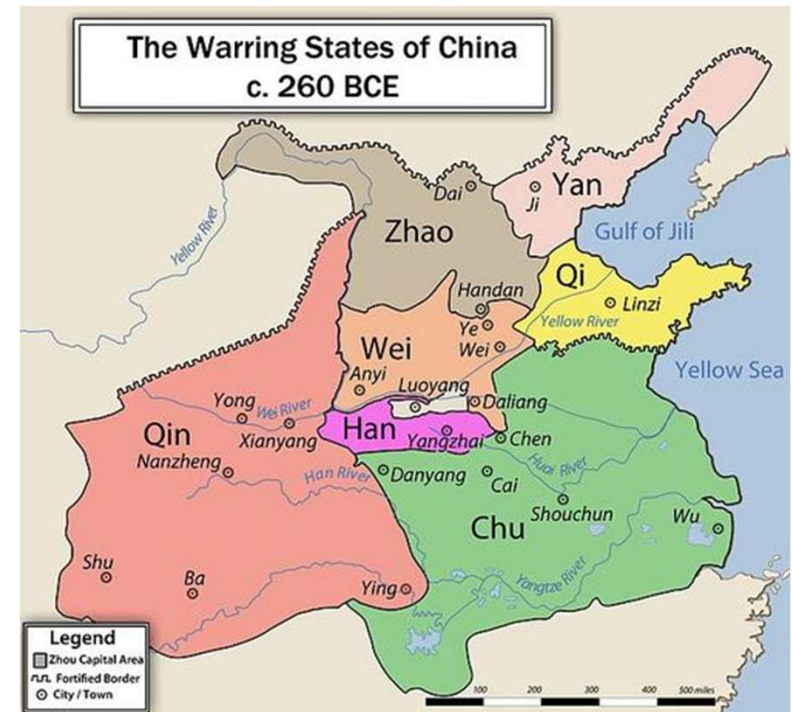
I fear to disturb the people in heaven.

Confucianism



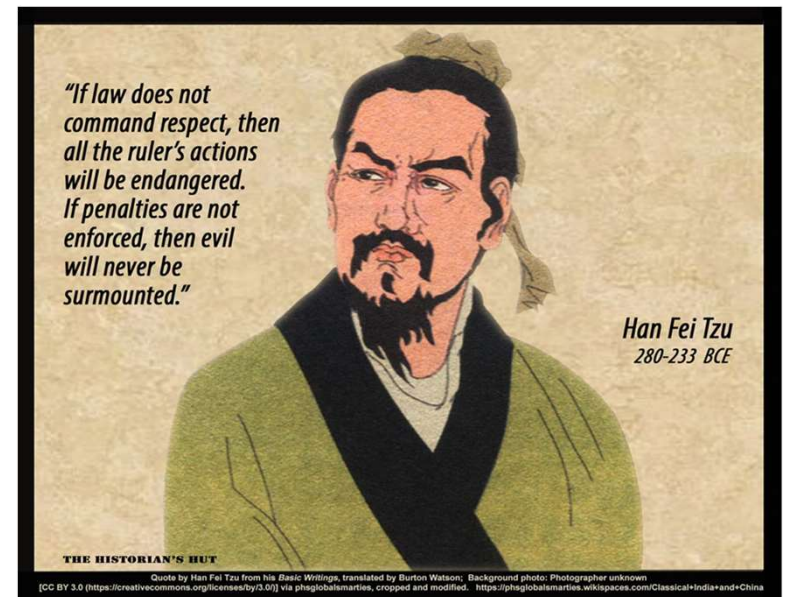
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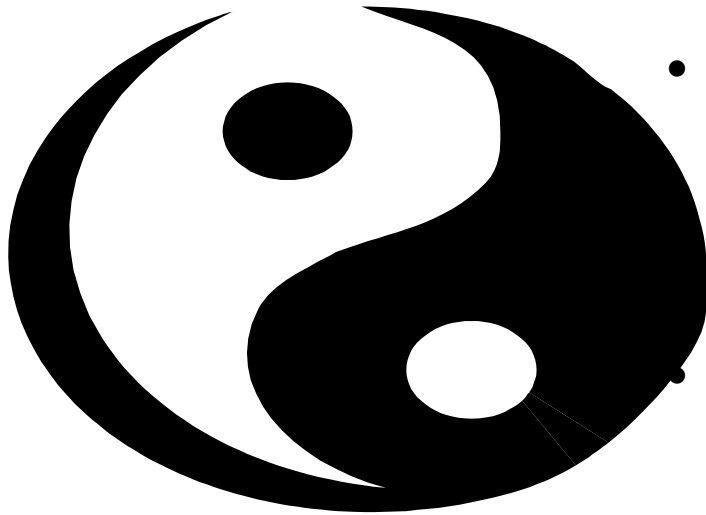
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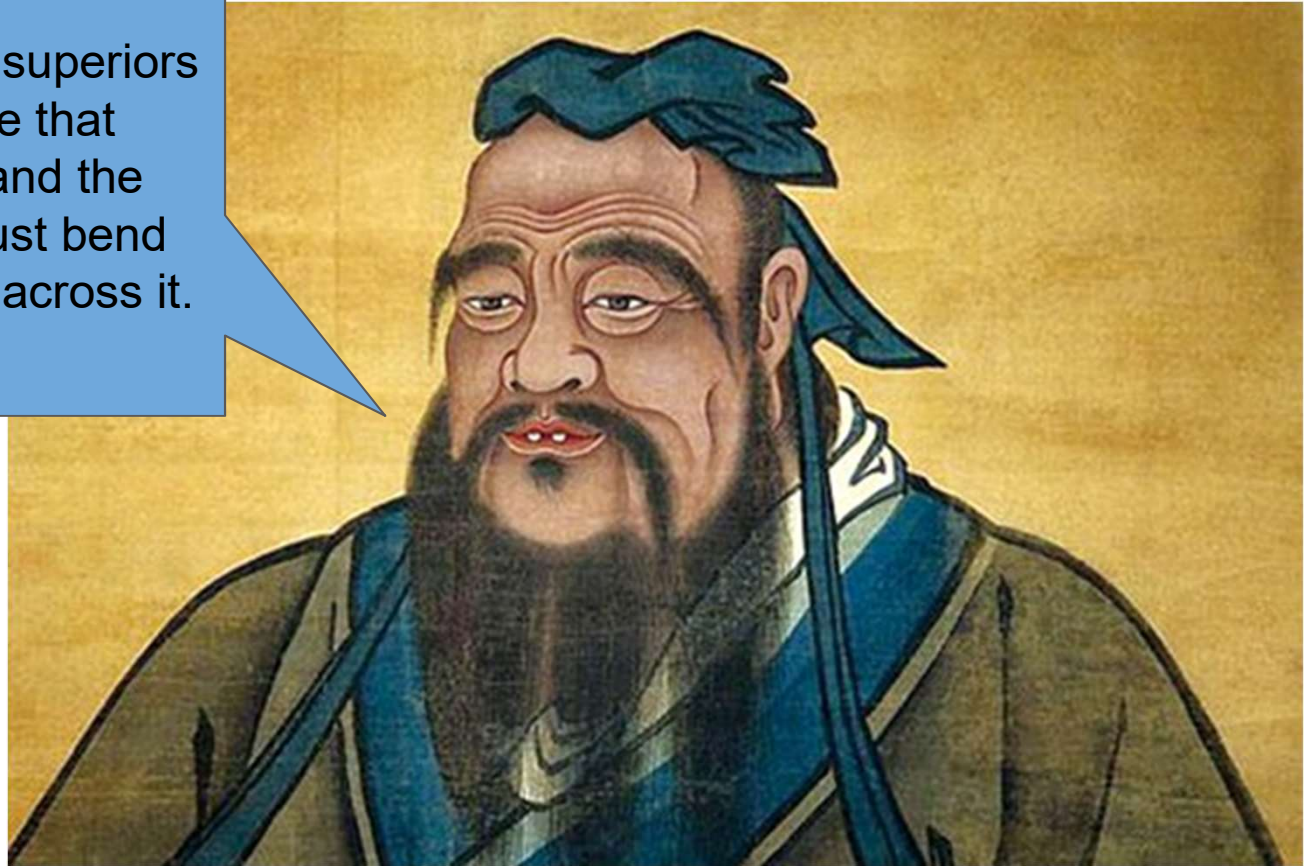
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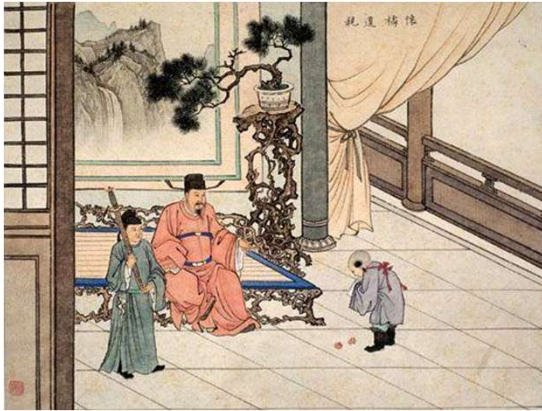
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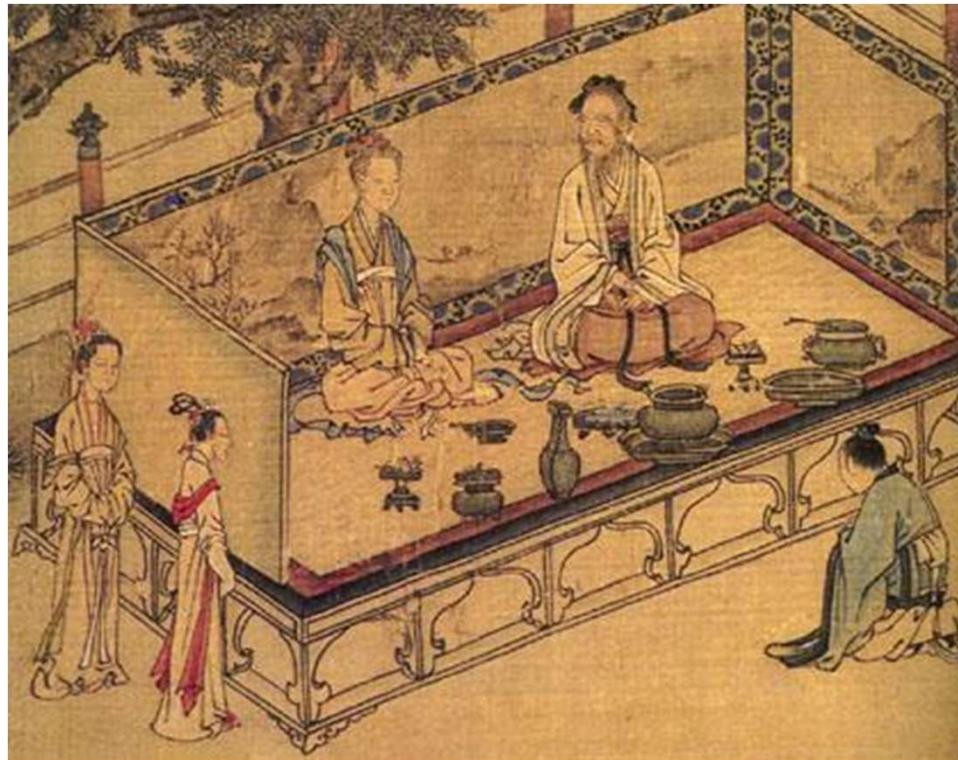


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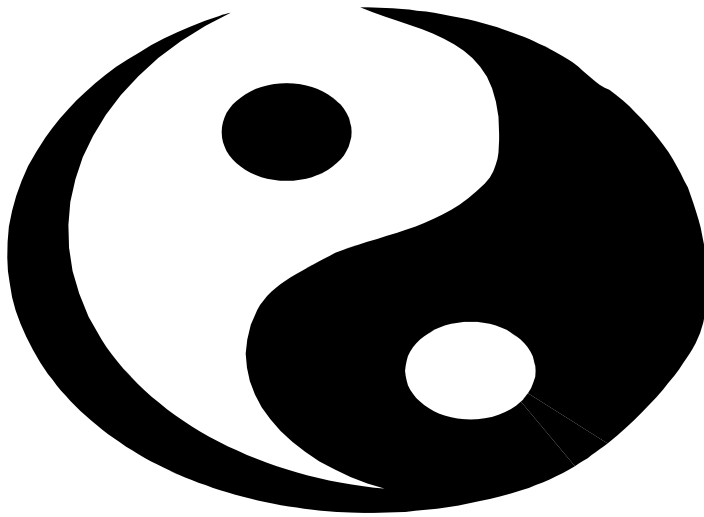
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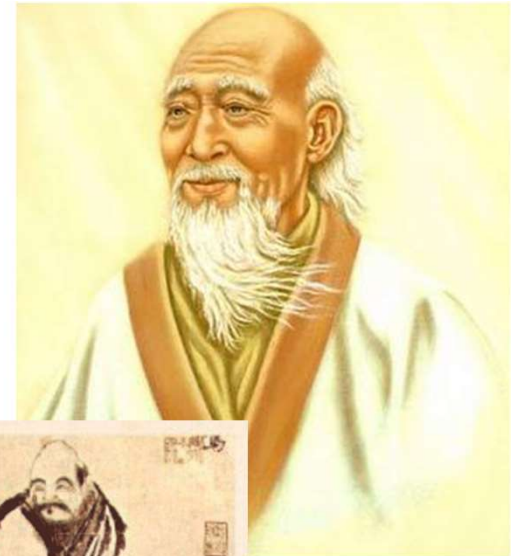
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- Daoism's other texts = Zhuangzi and Huainanzi
- Explore ideal of following a path, or Dao, that is in tune with the cosmos, the relationship between people and the universe, and meditation practices





The ways of men are conditioned by those of Heaven, the ways of Heaven by those of the Dao, and the Dao came into being by itself.



Daoist Poet Lai Bai (701-762 CE)

Question and Answer on the Mountain

You ask for what reason I stay on the green mountain,

I smile, but do not answer, my heart is at leisure.

Peach blossom is carried far off by flowing water,

Apart, I have heaven and earth in the human world.

Staying the Night at a Mountain Temple

The high tower is a hundred feet tall,
From here one's hand could pluck the stars.

I do not dare to speak in a loud voice,

I fear to disturb the people in heaven.

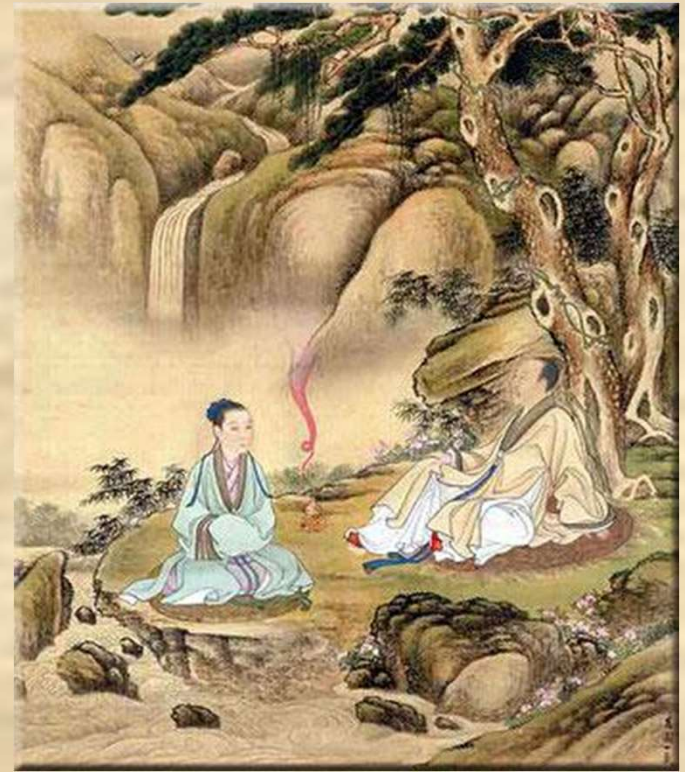
Daoism in Art



Daoism in Art



Daoism in Art



Daoism in Art



Daoism

Mountains and rivers are regarded as sacred in Daoism, which looks to the harmony and serenity of the natural world as a model for spiritual balance.





Confucianism

This painting illustrates the Chinese teacher Confucius presenting a baby Buddha to the Daoist master Laozi.

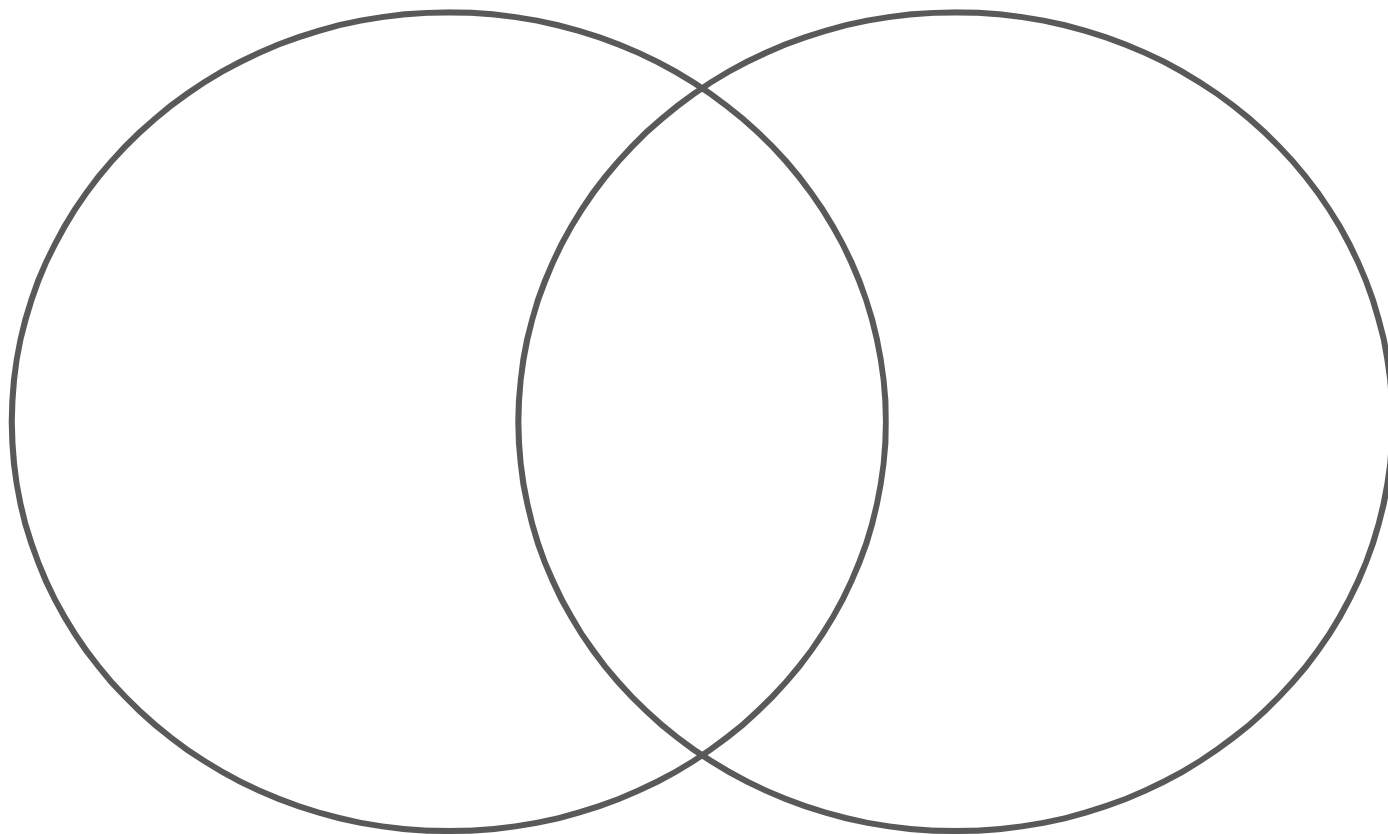
- What does this image say about Confucianism, Buddhism, and Daoism?
- It illustrates the assimilation of major Indian religion into China as well as the generally peaceful coexistence of these three traditions.

Summary

- How was Confucianism different from the goals of Daoism?
- How did each play a unique role in Chinese society?
- Which was more prominent in Chinese culture and government?

Confucianism

Daosim



Which Belief System?

You will be reading four primary source documents based on our lesson today.

- Determine and record THREE IDEAL FEATURES of government, according to each document
- Decide if the document is a Confucian, Daoist, or Legalist text and circle the correct response on your handout

Document A (Modified)

The Duke Ai asked the Master, "What should be done to secure the **submission** of the people?"

The Master replied, "Advance the upright and set aside the **crooked**, then the people will submit. Advance the crooked and set aside the upright, then the people will not submit."

Ji Kang asked how to cause the people to respect their ruler. The Master said, "Let him rule over them with seriousness; – then they will respect him. Let him be final and kind to all; – then they will be faithful to him."

Ji Kang asked the Master about government. The Master replied, "To govern means to **rectify**. If you lead the people with correctness, who will dare to not act correct?"

The Master said, "If good men were to govern a country for a hundred years, they would be able to transform the violently bad, and dispense with **capital punishments**."

Document B (Modified)

Not to value and employ men of superior ability is the way to keep the people from **rivalry** among themselves. Not to prize articles which are difficult to **procure** is the way to keep them from becoming thieves. Not to show them what is likely to excite their desires is the way to keep their minds from disorder. . . .

When there is this **abstinence** from action, good order is universal. . . .

Use fairness in governing the state. Use surprise tactics in war. Be unconcerned and you will have the world.

How do I know it is like this? Because: the more regulations there are, the poorer people become. The more people own weapons, the greater disorder there is in the country and clans. The more clever the people are, the more extraordinary actions they take. The more picky the laws are, the more thieves and gangsters there are.

Therefore the **sages** say: "I do not force my way, and the people transform themselves. I enjoy my **serenity**, and the people correct themselves. I do not interfere, and the people enrich themselves. I have no desires, and the people keep their simple ways."

When the government is laid back, the people are relaxed. When the government is nitpicking, the people have anxiety.

Document C (Modified)

Chien Wu went to see Chief Yu. Chief Yu said, "What was Chung Shih telling you the other day?" Chien Wu said, "He told me that the ruler of men should devise his own principles, standards, ceremonies, and regulation, and then there will be no one who will fail to obey him and be transformed by them." Chief Yu said, "This is bogus virtue! To try to govern the world like this is like trying to walk the ocean, to drill through a river, or to make a mosquito shoulder a mountain! When the sage governs, does he govern what is on the outside? He makes sure of himself first, and then acts. He makes absolutely certain that things can do what they are supposed to do, that is all. The bird flies high in the sky where it can escape the danger of stringed arrows. The field mouse burrows deep down under the scared hill where it won't have to worry about men digging and smoking it out. Have you got less sense than these two little creatures?"

Yang Tzu-chu said, "May I venture to ask about the government of the enlightened king?" Lao Tan said, "The government of the enlightened king? His achievements blanket the world but appear not to be his own doing. His transforming influence touches the ten thousand things but the people do not depend on him. With him there is no promotion or praise—he lets everything find its own enjoyment. He takes his stand on what cannot be understood and wanders where there is nothing at all."

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Document D (Modified)

The scholar answered King Hui, “Even with a territory of a hundred *li*, it is possible to become the true king of the empire. If Your Majesty can practice a humane government to the people, reduce punishments and fines, lower taxes, make it possible for the fields to be plowed deep and the weeding well done, men may cultivate their filial piety, brotherly respect, loyalty, and faithfulness.”

The scholar said . . . “Let mulberry trees be planted about the homesteads with their five *mou*, and men of fifty will be able to be clothed in silk. Let there be timely care for fowls, pigs, dogs, and swine, and men of seventy will have meat to eat. Let there be timely cultivation of the farm with its hundred *mou*, and the family of eight mouths will suffer no hunger. Let serious attention be paid to education in school, and the gray-haired men will not carry burdens on the roads. There has never been a case when men of seventy had silk to wear and meat to eat, when the common people were neither hungry nor cold, and yet the ruler did not become true king of the empire. . . .

The scholar said to King Hsuan . . . “When all your immediate ministers say that a man should be executed, do not listen to them. When all your great officers say so, do not listen to them. When all your people say so, look into the case, and if you find that the person should be executed, then execute him. It is therefore said that the people execute him. Only in this way can a ruler become parent of the people.”

Ban Zhao – Lessons for Women

Answer the following questions:

- In what ways does Lessons for Women reflect Confucian attitudes?
- How does this primary source define the ideal woman? An ideal man? An ideal marriage?
- What does this document say about how women are perceived in the eyes of Confucianism?

