CHAPTER 9: China and the World: East Asian Connections, 500–1300 C.E.

- The Reemergence of a Unified China
  - A “Golden Age” of Chinese Achievement

What were developments during the period of China’s political fragmentation from c. 220–c. 580 C.E.?
China’s “golden age” of achievement fell later, during the Tang and Song dynasties. (see page 242)

What dynasty reunified China in the late sixth century C.E., encouraging unity with massive canal-digging projects.
The Sui dynasty (581–618) reunified China after three centuries of political fragmentation. The Qin emperor Shihuangdi had done the same, but in the third century b.c.e. (see page 242)

Why are the Tang and Song dynasties of China regarded as a “golden age”?
The period of the Tang and Song dynasties (618–1279 C.E.) was regarded as a “golden age” especially in terms of arts and literature, including development of the philosophy known as Neo-Confucianism. It was a period that denigrated rather than encouraging military achievement and was firmly controlled by the imperial administration. China’s great voyages of discovery fell after the Song period. (see page 244)

What was not a factor in China’s economic revolution during the Tang and Song dynasties?
Slavery was not a significant factor in Tang and Song dynasty China; commercial networks, internal waterways, and massive increases in industrial productivity were. (see pages 245 through 246)

- Women in the Song Dynasty

Why was the Song dynasty more restrictive toward women than its predecessor the Tang dynasty?
Confucianism emphasizes hierarchy, including the dominance of male over female. The Song dynasty did not hold the military in high esteem, and Daoism, whose female deities had improved attitudes toward human women, was less important than it had been during the Tang dynasty. And China never had an empress who ruled in her own name. (see page 246)

Explain how women were looked upon during the Song dynasty?
As the text explains, Song China both restricted and helped the position of women. An important improvement in women’s lives was an expansion of female property rights, but they also made substantial gains working in the service sector of Chinese cities and because some Confucian scholars argued that women should be educated so they could raise their sons more effectively. They did, however, lose ground to men in industries such as textile production. (see pages 246 through 247)
• China and the Northern Nomads: A Chinese World Order in the Making
  • The Tribute System in Theory

Explain the Chinese “tribute system”.
The Chinese tribute system proved to be so effective that it was in place for many centuries. Most foreign delegations proved to be willing to submit to the rituals and payment of tribute, while their states often received gifts that were worth more than the tribute demanded. (see pages 249 through 250)

• The Tribute System in Practice

What do the Xiongnu, the Uighurs, the Khitan, and the Jurchen have in common? In the complex relations of China with the northern nomads, the nomads could sometime be friendly or helpful, as when the Uighurs rescued the Tang dynasty from a revolt in the eighth century. All four peoples named did, however, establish powerful states and won valuable “gifts” from the Chinese government. (see pages 250 through 251)

• Cultural Influence across an Ecological Frontier

Which of the following was NOT a result of Chinese interaction with the northern nomads during the Tang dynasty? The nomads of the steppe were so different culturally from the Chinese and their living environment was so different that most nomads did not accept most aspects of Chinese culture. The nomadic influence on the Chinese was more significant. (see pages 251 through 252)

• Coping with China: Comparing Korea, Vietnam, and Japan
  • Korea and China

How did Confucianism have a negative impact on women in Korea? In many ways, Chinese culture had the greatest influence on its neighbors in Korea, including the strong impact of Confucianism, which had a strongly negative impact on Korean women. (see page 253)

Describes Korea’s relationship with China in the pre-modern period? For many centuries, Korea embraced China’s cultural influence, even though Korea won independence in 688 C.E. Korean rulers sought legitimacy through tribute missions to China and the Korean elite adopted many elements of Chinese life and culture. (see pages 253 through 254)
China and the Eurasian World Economy

• Spillovers: China’s Impact on Eurasia

The cultural heartland of Red River valley was a part of the Chinese state for more than a thousand years. How did this Region adoption Chinese culture and deal with periodic rebellions.
The Red River valley of Vietnam was part of the Chinese state from 111 b.c.E. to 939 c.E. (see page 255)

What major technique or technology did China exported to other regions of Eurasia?
Sugar production was introduced to China from India, but producing salt via vapor evaporation, making paper and the production of sugar from sugar cane were all techniques that originated in China (see pages 260 through 261)

China and Buddhism

• Making Buddhism Chinese

What were some reasons that Buddhism did not spread in China during the period 300–800 c.E.?
Although a number of rulers and aristocrats supported Buddhism, they did so in the form of gifts of money and land, rather than through religious coercion. (see pages 261 through 263)

• Losing State Support: The Crisis of Chinese Buddhism

Why did Buddhism loose state support in China?
The Buddhist establishment became so wealthy and powerful in China that it was easy to perceive it as a threat, and growing waves of xenophobia also condemned the religion as a foreign intrusion. The An Lushan rebellion, however, was not a Buddhist-led enterprise, although it did help increase Chinese fear and hatred of foreign influences. (see page 265)