Concepts addressed:
China: Zhou and Han Dynasties, Confucianism, Daoism

1. Emergence of Zhou Dynasty from Yin Dynasty
2. Zhou Dynasty (c. 1000 BCE-256 BCE)
   a. Longest-lasting dynasty in Chinese history
   b. Ji family claimed "Mandate of Heaven" to support rule - Ruler ("son of heaven") by
divine right - if dethroned, evident that mandate was gone - explained falls of previous
dynasties
   c. Capital at Hao (near Xi'an) from 1000-722 BCE - base for spread of Yin
culture/language in area north of Yangtze River
   d. "Fengjian System" - decentralized rule - at first
   e. Over time, city-states increasingly controlled by central government more taxation of
agriculture, more control over local governments
   f. Moved capital east to Luoyang (Henan province) in 722 BCE
   g. 722-481: Spring and Autumn Period (name from historical chronicle of period)
      i. Power again started to become decentralized, many battles, nobility fought
against each other
      ii. Wider literacy as power more widespread - inc. independent thought
   h. 481-256 BCE: Warring States Period (also from historical chronicle) - Regional warlords
      annexed smaller states
      i. From time of Jingwang (r. 519-476 BCE), kings in name only - powerful nobles held
real control- by end of dynasty, nobles proclaimed themselves kings
   j. Agriculture of time intensive, often government-directed
      i. Nobles owned land - distributed to serfs - plots divided into 9 squares in grid
pattern, with product of middle square taken by government for storage and
distribution during famine
      ii. Bronze initially crucial for weapons, farm tools - by Warring States period, shift
to iron - metal industry directed, owned by nobility
   k. Dynasty ended with unification of China under Qin Shi Huang (221 BCE)
3. Han Dynasty (206 BCE-220 CE) [contemporary with Roman Empire]
   a. Former (Western) Han Dynasty (206 BCE-9 CE) - capital at Chang'an
   b. Later (Eastern) Han Dynasty (25-220 CE) - capital at Luoyang
   c. Emergence of dynasty after insurgency against Qin dynasty, war among 18 feudal states
established by Xiang Yu - victory by Liu Bang (Emperor Gao)
   d. Taoist Period: Emperor Gao initiated rule through combination of Taoist and Legalist
principles
      i. Decentralized rule with vassal principalities
      ii. Effort to reduce harshness of laws, conditions; eliminate threats from nomads;
deal with internal court struggles
      iii. Reduced taxation, government control over civilian lives
      iv. Emperors Wen and Jing led during era of stability
   e. Emperor Wu (r. 140-87 BCE) -led period of greatest prosperity
      i. Success vs. neighboring areas - expansion
      ii. Adopted Confucianism as guiding state ideology - influenced civil service,
knowledge-base of bureaucracy until 1911
iii. Development of the "Silk Road" - Wu sent Zhang Qian as envoy from 138 BCE
   1. Road from Chang'an to Xinjiang and Central Asia to eastern Mediterranean
   2. Military strength of dynasty meant caravans protected
   3. Established increased commercial ties between China and Central, West Asia - to Parthia, Rome

f. Emergence of the landholding class
   i. Wu gave land to merchants in return for cash to fund wars de facto legalization of private land ownership
   ii. Merchants got peasants to sell fields to them as land was basis for high living standards
   iii. Increased taxes on independent peasants meant more peasants sold land and accepted subservience - payments to landlord in return for protection
   iv. Poverty, illiteracy, high number of peasants all meant landlords had decided upper hand - peasants provided physical labor, harvest payments (often double taxation)
   v. Bureaucrats of later Han dynasty were corrupt, knew nothing of economics so unable to see inaccuracies in landlord reports, unable to stop lords from seizing lands

g. Wang Mang (r. 9-24 CE) - reformer
   i. Member of landed elite - wanted to improve economy
   ii. Engaged in major monetary, land reforms - economy further hurt

h. Restoration of Han Dynasty through Liu family (ended 220 CE)
   i. Luoyang made capital
   ii. Cai-Lun invented technique for making paper (105 CE)
   iii. No real land reforms - major bureaucratic corruption, bribery
   iv. Peasant insurgency known as Yellow Turban Rebellion
   v. Power of king shifted into hands of local governors and warlords
   vi. Emperor Xian abdicated in 220 CE

4. Confucianism - "The School of the Scholars/literati"
   a. Ethical, religious, philosophical system based upon work of Confucius (551 BCE-479 BCE)
      i. Ideas never accepted in his own lifetime - no extant texts written by him - ideas spread through his disciples, later followers
      ii. Various works lost in era of Qin Dynasty's repression of dissenting thought ("Burning of the Books and Burning of the Scholars") 200 years after Confucius' death
   b. Confucius traveled to spread political ideas to various nobles in quest for power after collapse of Zhou Dynasty - thought had mission
   c. Confucianism became school of thought, ethical/political doctrine through work of men such as Mencius (c. 378-289 BCE), Xun Zi in era of Hundred Schools of Philosophical Thought
   d. Not same as Western Legalism since emphasizes importance of ritual (Ritualism)
      i. Law punishes after deed and through external means - whereas Rite works before deed and from within by cultivating self-discipline; proper actions since learn to associate shame or honor with particular behaviors
   e. Confucian use of "rite" suggests politeness, propriety, ability to grasp correct place of each in society
      i. Helps to separate people (by age, guest vs. host, etc.)
      ii. Helps us to grasp our own duty and legitimate expectations of others
f. Good government depends on ability of ruler to govern himself - the more virtuous the ruler, the more virtuous the people - Ruler to serve as "calm center" for kingdom - less governing is more
g. Nobility of virtue - "gentleman" not just through blood but based on qualities - innovative in establishment of meritocratic principle - Principle inspired Imperial Examination system that enabled some social mobility
h. Filial piety - greatest virtue - shown to both living and dead
   i. Set of relationships between father-son, ruler-subject, husbandwife, elder-younger brother, friends
   ii. Duties for each within relationship and toward ancestors
   iii. Incorporated into legal system (crimes considered worse if involved violation of duty)
i. Loyalty - relationship between ruler and minister
j. Humaneness - individual develops in context of human relationships
   i. Confucian "Golden Rule": "Do not do to others what you would not like them to do to you"
   ii. If ruler is not humane, subjects will not be either
k. Perfect gentleman - Confucian ideal - moral guides for society

5. Taoism
   a. "Tao" means the "way" - means of conduct in space and time
   b. "Great Tao" means "Cosmic Harmony"
   c. Natural/Heavenly Nature - a course of history that follows the laws of nature - impossible not to follow it
d. Possible to choose among guiding taos, taos may have multiple interpretations, can try and fail until find one's own tao
e. Tao Te Ching (supposedly written by Laozi) - circulated as oral traditions before written down around 3rd century BCE after Han dynasty - Marked by experiences of feudal warfare
f. Works of Zhuangzi also important
g. Basic philosophical elements
   i. Yin and Yang are dual manifestations of Tao - both equally necessary (masculine/feminine, strong/weak, etc)
   ii. Act according to one's nature
   iii. Artificial values of society generate desire but block grasp of Tao
   iv. Oneness: all things originate in Tao; all human selves are part of current moment
   v. Existence involves combination of individual, society, Nature
      1. Happiness comes from following Nature, understanding values of society around one and one's own wants/needs
      2. Social values are historical, variable, arbitrary
   vi. Wu wei - action through inaction - know when to act or not to act according to own abilities, desires