

Name:

AP World History

Chapter 26 Study Packet

Tradition and Change in East Asia

Table of Contents

2.....Overview

3.....Introduction

4.....A.P. Key Concepts

5..... Study Questions - The Quest for Political Stability

7..... Study Questions- Economic and Social Changes

The Confucian Tradition and New Cultural Influences

9..... Study Questions- The Unification of Japan

11..... Study Questions- Review

Chapter 26 Study Packet

Overview- Tradition and Change in East Asia

Overview

In the early modern age, powerful dynasties emerged in both China and Japan, featuring centralized, autocratic governments and efficient bureaucracies. In China, the Ming dynasty drove out the Mongols in 1368 and rebuilt the infrastructure of the empire, including the Great Wall, the Grand Canal, and irrigation systems. Ming emperor Hongwu built a large navy and sponsored expeditions to southeast Asia and the Indian Ocean. However, later Ming rulers reversed this policy, destroyed the fleet, and restricted foreign contact.

In the mid-seventeenth century, Manchurian tribesmen invaded China, overthrew a corrupt Ming state, and established the Qing dynasty with a Manchu ruling class. Also in the seventeenth century, the Tokugawa shoguns of Japan broke the power of the provincial lords (the *daimyo*) and created a centralized military government. Although Chinese and Japanese traditions are very different, there are some common elements in this period, including the following:

- Centralized bureaucracy. A hierarchy of Confucian-trained administrators ran the Qing empire from the new capital at Nanjing. The Tokugawa shogunate required regular attendance by the daimyo at the capital city, Edo.
- Neo-Confucian values. Confucian teachings were appropriated by the state, stressing duty, order, and submission to authority. The patriarchal family was the basic social unit. Patriarchal values were grotesquely expressed in China in the practice of binding girls' feet.
- Agricultural economies with limited trade. Peasant farming fed the state, and crafts and luxury goods provided additional wealth. Both states severely restricted foreign trade to a few, carefully controlled port cities.
- Cultural insularity. For nearly two hundred years, Chinese and Japanese citizens did not travel abroad and had little knowledge of the outside world. By the eighteenth century, both dynasties had fallen behind the west in science and technology.

Chapter 26 Study Packet

Introduction- Tradition and Change in East Asia

In 1368, the Ming drove the last of the Mongol Yuan dynasty out of China. The Ming restored traditional Chinese culture, centralized the government, and because they still faced invasions from the north, rebuilt and repaired the Great Wall. The Ming Dynasty suffered as pirates on the coast attacked cities and interfered with trade. There was also government corruption, a series of famines and peasant revolts. In 1644 the Manchu came down from Manchuria and, with the help of the peasants, brought an end to the Ming Dynasty.

The Manchu, pastoral nomads with a strong military tradition like the Mongols, started the Qing Dynasty. They had first captured Korea and Mongolia before coming into China. They remained in control in part because of a policy that forbade intermarriage with the Chinese that kept the Manchu an ethnic elite. Among the best known of the Qing emperors were Kangxi (1661–1722), an effective ruler who conquered Taiwan and extended his control into Central Asia and Tibet, and Qianlong (1736–1795), a sophisticated and enlightened ruler who extended the Chinese empire south into Vietnam, Burma, and Nepal.

Both the Ming and Qing emperors adopt the idea of the “Son of Heaven,” meaning the emperor had heavenly powers but also an obligation to maintain order. The scholar-bureaucrats who were trained in Confucian ideas and had passed the civil service exams did the real governing of the empire. The civil examinations, based on Confucian texts, created a meritocracy in which the brightest men in China became part of the government. The Confucian-based exams also gave China a sense of common values.

The basic unit of Chinese society remained the family with filial piety, respect for the oldest male, and, by extension, the emperor was held in the highest esteem. It was a strict patriarchal model. In it, boys were preferred over girls. Marriage was seen as a way to continue the male line and widows encouraged to commit suicide. Foot binding was a way to control women’s freedom.

The increased importation of new American food crops boosted production and increased population, allowing for cheap labor for manufacturing and trade. China became a major trading power, but this brought contact with foreign merchants who were seen as a threat. Because of such abundant labor, both the Ming and the Qing considered technology unnecessary. There was also still a class system. The educated and wealthy were at the top, and below them, a large class of peasants, and an artistic as well as a business class. Both dynasties (Ming and Qing) supported education by setting up schools to prepare students for the civil service exams and by expanding libraries and funding an encyclopedia.

In 1552, a Jesuit, Matteo Ricci, who spent sixty years in China and learned Chinese, impressed the Ming with math and science and began to make a small number of Christian converts. While the Jesuits were tolerant of Chinese theology, later missionaries were not as tolerant and a struggle began which involved the Pope and the Emperor Kangxi. The Pope was less tolerant of Chinese theology and Kangxi denounced Christianity. As a result, the missions in China came to an end.

In Japan, the Tokugawa shogunate ended the warfare between the feudal states and imposed a military government (*bakufu*) that controlled the local lords and attempted to also isolate Japan from the outside world. In part because of this peace, agricultural production in Japan doubled between 1600 and 1700 and resulted in a rise in population. This brought a rise in the power in the merchant class and a decline in the power of the samurai. The Japanese adopted neo-Confucianism, but there was also a drive to establish a Japanese identity and distinct culture, especially in the urban centers. Japan’s contact with the outside world remained largely limited.

Key Concept 4.1. Globalizing Networks of Communication and Exchange

IV. The new global circulation of goods was facilitated by royal chartered European monopoly companies that took silver from Spanish colonies in the Americas to purchase Asian goods for the Atlantic markets, but regional markets continued to flourish in Afro-Eurasia by using established commercial practices and new transoceanic shipping services developed by European merchants.

V. The new connections between the Eastern and Western hemispheres resulted in the Columbian Exchange.

VI. The increase in interactions between newly connected hemispheres and intensification of connections within hemispheres expanded the spread and reform of existing religions and created syncretic belief systems and practices.

Key Concept 4.2. New Forms of Social Organization and Modes of Production

I. Traditional peasant agriculture increased and changed, plantations expanded, and demand for labor increased. These changes both fed and responded to growing global demand for raw materials and finished products.

II. As new social and political elites changed, they also restructured new ethnic, racial and gender hierarchies.

Key Concept 4.3. State Consolidation and Imperial Expansion

I. Rulers used a variety of methods to legitimize and consolidate their power.

Chapter 26 Study Packet Questions

The Quest for Political Stability (Pages 1-10)

IDENTIFICATION: PEOPLE

1. Yongle

2. Kangxi

3. Qianlong

IDENTIFICATION: TERMS/CONCEPTS

1. Ming dynasty

2. Great Wall

3. Forbidden City

4. Qing dynasty

5. Scholar-bureaucrats

STUDY QUESTIONS

1. What steps did the Ming dynasty take to restore traditional Chinese culture and remove all foreign influences associated with Mongol rule?
2. What factors led to the collapse of the Ming dynasty? How did Manchurian invaders gain control of China?

Chapter 26 Study Packet Questions

Economic and Social Changes/ The Confucian Tradition and New Cultural Influences (Pages 11-21)

IDENTIFICATION: PEOPLE

1. Zheng He
2. Matteo Ricci

IDENTIFICATION: TERMS/CONCEPTS

1. Footbinding
2. Neo-Confucianism

STUDY QUESTIONS

1. Describe the structure of the typical Chinese family. What was the status of women within Ming and Qing societies?

2. What factors led to rapid population growth in China?
3. Why did the Qing dynasty discourage Chinese travel abroad and try to control contacts with foreigners? What was the impact of this policy?
4. How was Chinese society structured? Which classes enjoyed the greatest status? Which had the least?
5. What are some of the principles of Confucianism that influenced Chinese notions of government and society at this time?

Chapter 26 Study Packet Questions
The Unification of Japan (Pages 21-30)

IDENTIFICATION: PEOPLE

1. Ieyasu

IDENTIFICATION: TERMS/CONCEPTS

1. Tokugawa shogunate
2. Daimyo
3. Floating worlds

STUDY QUESTIONS

1. How did the Tokugawa shogunate come to power in the sixteenth century in Japan? What steps did the shoguns take to control the daimyo?

2. What factors led to the economic and population growth of Japan under the Tokugawa shoguns?
3. To what extent was the culture of Japan influenced by China?
4. Why did the shoguns decide to cut off relations with the outside world? How was this isolation accomplished? What did this decision mean for the future of Japan?

Chapter 26 Study Packet Questions

Review

MATCHING

Match these figures or groups with the statements that follow.

A. Yongle
B. Manchurians
C. Ming dynasty
D. Qing dynasty
E. Kangxi

F. Qianlong
G. Matteo Ricci
H. Tokugawa Ieyasu
I. Tokugawa shogunate
J. Zheng He

1. Shogun and effective ruler of Japan who established the *bakufu* government.
2. Qing ruler who embodied the Confucian ideal: a scholar, an effective administrator, and a conqueror who expanded Chinese influence into Tibet and Taiwan.
3. Ming emperor who sponsored the consolidation of Confucian learning into massive encyclopedias.
4. Dynasty that defeated the Mongols and restored traditional Chinese values.
5. Nomadic people who took advantage of the chaotic conditions in China in the seventeenth century and conquered the empire.
6. Dynasty that began with sweeping economic reforms but grew increasingly isolated and conservative.
7. Dynasty that effectively ruled Japan under the fiction that the military government was simply a temporary replacement for the emperor.
8. Jesuit missionary who succeeded in introducing Western science and technology to China but was less successful in attracting converts to Christianity.
9. Qing emperor who added Vietnam, Burma, and Nepal as vassal states to the empire.
10. Ming-era admiral who led massive expeditions to southeast Asia and the Indian Ocean.

SEQUENCING

Place the following clusters of events in chronological order. Consider carefully how one event leads to another, and try to determine the internal logic of each sequence.

Sequence 1	Sequence 2	Sequence 3
<ul style="list-style-type: none">— The fleet is mothballed and navigational charts are destroyed.— Eunuch admiral Zheng He leads seven massive expeditions to southeast Asia and the Indian Ocean.— The Ming dynasty begins by reasserting Chinese naval power in defense of coastal cities.— Scholar-bureaucrats determine that the navy is too expensive and foreign influences too dangerous	<ul style="list-style-type: none">— Several powerful daimyo and many commoners are converted— Tokugawa Ieyasu establishes the <i>bakufu</i> government and begins to rein in the daimyo— Francis Xavier establishes a Jesuit mission in Japan— Christian missionaries are banned and thousands of Japanese converts are persecuted— The shogunate closes off Japan to outside trade and influence	<ul style="list-style-type: none">— Ming dynasty— Qing dynasty— Yuan (Mongol) dynasty— Song dynasty