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| **Contextualize** | **Historical Context for the Founding of Neo-Confucianism**  **➡ Directions:** Read the information below and answer the questions on the right. |

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| **From the fall of the Han Dynasty (220 AD) to the founding of the Ming Dynasty (1368), Daoist and Buddhist ideas competed with traditional Chinese Confucianism for dominance in the government and the minds of the people of China.**  **Han Dynasty**  Confucianism  **before Mongols**  Daoism & Buddhism  **Mongols**  **(Yuan Dynasty)**  Buddhism  **Changes in Popular Opinion and the State**  Negative reactions to the importance of Buddhism in Chinese life started in the later Tang Dynasty (618-907) and continued as the Mongols promoted Buddhism during the Yuan Dynasty (1271-1368). As the Yuan Dynasty declined, many in China **wanted a change from Mongol leadership to Chinese rule** and **from** **Buddhism and Daoism to Confucianism**. In addition to disagreements over philosophy, many painted **Buddhism as an unwanted foreign influence** and the state was not pleased with the large amount of tax-free land that Buddhist monasteries owned.  **As a result of the disagreements over whether Buddhism, Confucianism, or Daoism should influence life and government, NEO-CONFUCIANISM was born....**  **NEO (NEW) + CONFUCIANISM = NEW CONFUCIANISM**  **What was new about Neo-Confucianism?**  Neo-Confucianism incorporated aspects of Buddhism and Daoism into traditional Confucian beliefs about the importance of order to create harmony in society. The belief system started during the Song Dynasty (960-1279), but did not became the official belief system until after the fall of the Yuan Dynasty. The **Ming** (1368-1644) and **Qing** (1644-1911) Dynasties were the first to embrace Neo-Confucianism.  **What were the beliefs of Neo-Confucianism?**    **Zhu Xi** (1130-1200)- Most important Neo-Confucian scholar from the Song Dynasty  [Image](https://commons.wikimedia.org/wiki/File:Zhu_xi.jpg) is courtesy of Wikimedia Commons and is public domain.   * Two ideas explain the existence of life:   + Li- “the principle” the underlying energy that is the essence of life   + Qi- the material form of li that we see around us that forms earth, rocks, and air * To live a fulfilled and harmonious life, one needs to participate in their community and improve themselves through education * Respect for elders and those with more authority according to Confucius’ Five Relationships will lead to harmony in society | **1. Why would people fight over which religion influenced the government?** |
| **People would fight over which religion influenced the government due to the beliefs that would affect the government. For instance, some religions would allow certain rules and restrictions, and others would not allow some regulations.** |
| **2. Why was Buddhism considered “an unwanted foreign influence?”** |
| **Buddhism was considered an unwanted foreign influence because of the exemption of taxes from monasteries.** |
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| **3. Which dynasty was the first to make Neo-Confucianism the official state belief system in China?** |
| **The Ming and Qing dynasties were the first to make Neo-Confucianism the official state belief system in China.** |

**Based on the quick review and information provided above, which elements of Neo-Confucianism come from Confucianism, Buddhism, and Daoism? Record them below.**

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| **Elements of Confucianism in Neo-Confucianism** | **Elements of Buddhism in Neo-Confucianism** | **Elements of Daoism in Neo-Confucianism** |
| **Respecting elders and those with more authority, according to Confucius’ Five Relationships, will lead to harmony in society.**  **Qi** | **Li** | **To live a fulfilled and harmonious life through education.** |

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| **Connect Cause and Effect** | **What impact did Neo-Confucianism have on the Ming and Qing Dynasties?**  **➡ Directions: Read through the following documents and answer the questions in the right hand column to explore the impact that Neo-Confucianism had on Ming and Qing China.** |

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| **Document 1: The Confucian Tradition Institutionalized Through the Examination System**    Candidates take the Palace Examination during the Song Dynasty.  [Image](https://commons.wikimedia.org/wiki/File:Palastexamen-SongDynastie.jpg) is courtesy of Wikimedia Commons and is public domain.  During the Ming and Qing dynasties, the civil service examination system was based upon the Confucian classics and was the driving force behind the school curriculum that was followed all over China. The opening lessons in the curriculum that gave these children basic literacy were the Confucian classics and other approved texts. The Confucian lessons and texts that young boys learned in school were very important for their success later on because those lessons were the basis for the exams they would take later in life.  The civil service examination system was an important vehicle of social mobility in Ming and Qing China. Even a youth from the poorest family could join the ranks of the educated elite by succeeding in the examination system. This hope for success in the examinations dependent only on one’s ability rather than one’s social position helped circulate the key ideas of Confucianism -- concerning proper behavior, rituals, relationships, etc. -- through all levels of Chinese society. The hope of social mobility through success in this system was the motivation for going to school in the first place, whether one was the son of a scholar or a farmer. But even for the farmer’s son who did not do well enough to take the exams even at the lowest level, going to school had the major payoff of working literacy, and this literacy was acquired through mastery of the same basic texts that others who went on to pass the examinations at the highest level also studied. This curricular uniformity had an extremely powerful effect on Chinese society, and the major impetus for this uniformity was the meritocracy promoted by the civil service examination system.  Imperial Examination. (2017, July 18). In *Wikipedia, The Free Encyclopedia*. Retrieved  22:20, July 19, 2017, from [here](https://en.wikipedia.org/wiki/Imperial_examination). | **1. What was the purpose of the civil service examinations in China?** |
| The purpose of the civil service examinations in China were to select the most qualified people to work in the Chinese government. |
| **2. Which belief system did students need to be familiar with to do well on the civil service examinations?** |
| The belief system that the students needed to be familiar with to do well on the civil service examinations is Confucianism. |
| **3. How did the civil service exams affect young boys in China?** |
| Civil service exams affected young boys in China through learning Confucian texts and lessons in school. This would be very important for their success in the future, as it is the basis of the exams. Furthermore, boys from poor families could succeed the examination system and be wealthy. |
| **4. Why were the civil service examinations important to Chinese families?** |
| The civil service examinations were important to Chinese families as the thought of the examinations motivated children to go to school. Even children who didn’t go to school studied. |
| **5. This text states that success on the civil service examinations was “dependent only on one’s ability rather than one’s social position.” What does that mean?** |
| When the text stated that success on the civil service examinations were “dependent only on one’s ability rather than one’s social position.” It means that, the examinations were based on someone’s ability to recognize and acknowledge the context of the examinations, not their social ranking. Even someone from a very poor family could succeed the examination if they had the ability. |
| **6. What were the effects of the civil service examination system on Chinese society?** |
| The effect of the civil service examination system on Chinese society is that, one’s ability is more important than their social ranking. |

**Document 2: Selections from *The Twenty‑four Exemplars of Filial Piety***

The Confucian classics provide the sophisticated reader with a wealth of moral teachings and examples. However, they are not well adapted to telling ordinary people how to [live like a good Confucian]. With the advent [beginning] of printing in the Song dynasty (960-1276), writers had an opportunity to rectify this by composing books of moral instruction meant for a mass audience. The excerpts below are from a popular tract widely circulated from the Yuan through the Qing dynasties in many different editions.

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| **1. Who was the intended audience of these stories? Who were they written for?** | **2. Why were these stories written?** |
| These stories are intended for a mass audience. They were written for people who want to be provided with moral teachings and examples. | These stories were written because to supply the reader with moral teachings and examples. |

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| 11. Mosquitoes Gorged Freely on His Blood  Wu Meng of the Jin dynasty was eight years old and served his parents with extreme filiality [respect for one’s parents]. The family was poor, and their bed had no mosquito net. Every night in summer many mosquitoes bit him, gorging on his blood. But despite their numbers he did not drive them away, fearing that they would go and bite his parents. This is the extreme of love for parents.  17. Playing in Colored Clothes to Amuse His Parents  Old Master Lai of the Zhou dynasty was extremely filial. He respectfully cared for his two parents, preparing delicious food for them. He was over seventy, but he never mentioned the word “old.” He wore five‑colored motley [clothes that did not match] and played children’s games at his parents’ side. Often he carried water into the room and pretended to slip and fall; then he would cry like a baby to amuse his parents.  22. Carving Statues to Serve As Parents  When Ding Lan of the Han dynasty was young his parents passed away. He was unable to care for them, and yet was aware of how they had toiled to bring him up. So he carved wooden statues of them and served them as if they were alive. After a long time his wife ceased to revere [honor] them, and in jest she pricked one of their fingers with a needle. It bled, and when the statues saw Lan, they wept. Lan discovered the reason and brought forth his wife and divorced her.  23. Weeping on Bamboo Made Them Sprout  Meng Zong of the Three Kingdoms period had the honorific [title showing high status in society] Gong Wu. When he was young his father died, and his mother was old and very sick. In the winter she wanted to eat soup made of bamboo shoots. Zong, not knowing how to get them, went into a bamboo grove, leaned against a big bamboo, and wept. His filial piety moved Heaven‑and‑earth. Instantly the ground broke open and several bamboo shoots appeared. He picked them and took them home to make soup for his mother. When she had eaten it she was cured. |

The Twenty-four Filial Exemplars. (2017, February 5). In *Wikipedia, The Free Encyclopedia*. Retrieved 11:42, July 19, 2017, from [here](https://en.wikipedia.org/wiki/The_Twenty-four_Filial_Exemplars#frb-inline).

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| **3. Claim: *Filial piety was important to Confucians.***  **Write two pieces of evidence from this document to support this claim.** | **4. Is it likely that anyone would actually act the way the characters in these stories do? If not, then what is the point of the stories? Why not write something more realistic?** | **5. These stories were written by elite men at the top of the social hierarchy in China. Why would they take the time and effort to produce stories like this for the instruction of commoners? Why should they care whether commoners understand filiality?** |
| **Filial piety is important to Confucians. For instance, a child from a poor family would let mosquitos bite him and suck on his blood. This is due to the fact that he does not want the mosquitos to be biting and sucking on the blood of his parents. This would show the importance of filial piety as children knew about the idea. Furthermore, there was an old man that that would act like a child to his parents to entertain them. The old man didn’t ever mention that he was old and always cares for his parents. This would support that filial piety was important to Confucians as it shows the dedication and care the old man has for his parents.** | **Yes, it is likely that people would act the way of which the characters in the stories do. This is because the belief of Confucianism has been around throughout the years, which only means that a lot of people have passed on the traditions and beliefs to their offspring. Moreover, this would mean that people pursue on the idea and act like the people in the stories.** | **These elite men would take the time and effort to produce stories like this for the instruction of commoners to show all of the different ways filial piety is used, and the importance of filial piety.** |

**Document 3: Impact on Women, The Legacy of Empress Wu**

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| [Image](https://commons.wikimedia.org/wiki/File:A_Tang_Dynasty_Empress_Wu_Zetian.JPG) is courtesy of Wikimedia Commons and is public domain.  Neo-Confucianism reemphasized the male-dominated Confucian ideas that were not as strong under dynasties that were influenced by Buddhism like the Tang, Song, and Yuan. As a result, the governments embrace of Neo-Confucianism had an impact on family life and the status of women. During the Tang and Song dynasties, women had more rights in Chinese society than they did not during the Ming Dynasty. For example, Wu Zhao, who was the only woman in Chinese history to rule as empress did so during the Zhao Dynasty (684-705), which took place in a brief period in the middle of the Tang Dynasty (618-690, 705-907). Empress Wu favored Buddhism and Daoism over Confucianism because of their views on women’s education.  Once in power in the Ming dynasty, Neo-Confucians criticized Buddhism for promoting careers of women such as scholarship and monastic life instead of marriage and raising a family. They downplayed the importance of Empress Wu in history and created laws that favored men in inheritance, divorce, and family interactions, and did not allow women an education or to take civil service examinations.  Wu Zetian. (2017, July 17). In Wikipedia, The Free Encyclopedia. Retrieved  11:52, July 19, 2017, [from here.](https://en.wikipedia.org/wiki/Wu_Zetian) | **1. How was life different for women during the Tang and Song era?** |
| Life was different for women during the Tang and Song era as the women had more rights in Chinese society. |
| **2. What religions did the empress Wu Zhao favor? Why?** |
| The empress Wu Zhao favored religions such as Buddhism and Daoism due to its views on women’s education. |
| **3. What impact did the rise of Neo-Confucianism have on women in China?** |
| The impact that Neo-Confucianism had on women in China was that the Neo-Confucians started downplaying the importance of Empress Wu in history and made laws that favored men in family interactions, inheritance and divorce. Moreover, women can no longer be able to get an education or take civil service examinations. |

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| **FA** | **SQ 11:** What impact did Neo-Confucianism have on Ming and Qing China?  **➡ Directions: Using evidence from the documents above, respond to the task below in the space provided. An example has been provided to guide you.** |

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| **Contextualize**    **Connect Cause and Effect** | **Example:**  Task: Describe the effects of the Black Death by completing the chart below   |  |  |  |  | | --- | --- | --- | --- | |  | **Components** | **Sentence(s)** | **Sentence Starters and Examples** | |  | describe **how** people were and/or have been affected | The Black Death had a negative effect because it killed a lot of people and disrupted the societies if affected. People that were important to each society like religious figures, landowners, and community leaders were among those who were killed. The Black Death had a positive effect on the long-term prospects of the lower class and merchants in Europe. Since there were fewer people to work, workers’ pay rose. Merchants replaced many nobles as wealthy and influential individuals in each society. | This event had **positive/negative** effects such as... | |  | describe **how many** people’s lives have been affected | The Black Death killed between ⅓ and ⅔ of the population in Europe depending on the region, and massive death tolls resulted in China and the Middle East where it also hit. | This event impacted the entire region of…  Over half the population was affected because... | |  | describe **how long lasting** the changes were and/or have been | It took hundreds of years for populations to recover after the Black Death. In addition, epidemics like this spurred scientists to pursue vaccinations for diseases like the plague which are still an important part of modern healthcare. | The golden ages of Islamic caliphates led to the establishment of Islam in regions throughout the world such as South Asia far into the 16th and 17th century. |   **Task:** Describe the effects of **Neo-Confucianism on Ming and Qing China** by completing the chart below.   |  |  |  |  | | --- | --- | --- | --- | |  | **Components** | **Sentence(s)** | **Sentence Starters and Examples** | |  | describe **how** people were and/or have been affected | Neo-Confucianism had a mostly positive impact on people, as it shared all of the characteristics of Confucianism, Daoism, and Buddhism. Neo-Confucianism had brought up the idea that ability in knowledge came naturally, and not through social ranking. This would encourage young children to participate in school and to succeed in the civil service examinations. Furthermore, women were treated very badly, compared to the other dynasties. | This event had **positive/negative** effects such as... | |  | describe **how many** people’s lives have been affected | The effect of Neo-Confucianism had affected the entire region of China, as Neo-Confucianism had an impact on everybody. For instance, Neo-Confucianism had an impact on children to go to school, while the government now favored men in family interactions. Then, women were not treated as great as the previous dynasties. | This event impacted the entire region of…  Over half the population was affected because... | |  | describe **how long lasting** the changes were and/or have been | These changes lasted until the Ming and Qing dynasties in China had fallen. | The golden ages of Islamic caliphates led to the establishment of Islam in regions throughout the world such as South Asia far into the 16th and 17th century. | |
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