Analysis of the Harmony Policy of the Western Han Dynasty

Yaxu Liu
Langfang Normal University, Langfang, Hebei, China.

How to cite this paper: Yaxu Liu. (2022). Analysis of the Harmony Policy of the Western Han Dynasty. The Educational Review, USA, 6(9), 505-509. DOI: 10.26855/er.2022.09.010

Received: September 13, 2022
Accepted: October 9, 2022
Published: October 17, 2022

Corresponding author: Yaxu Liu, Langfang Normal University, Langfang, Hebei, China.

Abstract
In ancient times, harmony generally refers to a political marriage in which the rulers of the Central Plains dynasty married princesses or other clan women to foreign nationalities or foreign countries to achieve a certain purpose. The western Han dynasty is the earliest and close dynasty in China, the book of the huns records and policy was first proposed by liu jing, han gaozu experienced the humiliation of the white mountain siege, to liu jing the advice of "your majesty can to fit princess wife, good legacy" of "and policy" identity, the clan woman to marry the huns and give some wine, ease the relationship between the huns. This not only improved the tension between them and the Xiongnu, avoided large-scale armed conflicts, and promoted the long-term social stability of the Western Han Dynasty, but also promoted the economic and cultural exchanges among the various ethnic groups. The policy of harmony has also become an important measure to deal with ethnic relations and a model of dealing with ethnic relations in later generations. This paper aims to comprehensively use and sort out all kinds of historical materials, and study the historical history and historical significance of the Western Han Dynasty on the basis of scholars' research.

Keywords
Western Han Dynasty, Harmony policy, Research and analysis

1. Historical overview of the policies of the Western Han Dynasty and related historical facts
1.1 The historical background of the early Western Han Dynasty

The harmony of the Western Han Dynasty was the choice made by the dynasty rulers in a specific historical period, which has its inevitability. At the beginning of the establishment of the Western Han Dynasty, Liu Bang, Emperor Gaozu of the Han Dynasty, established Chang'an as the capital. After several years of war, Chang'an was built and established the Han Dynasty. Therefore, in the early days of the Han Dynasty, he adopted Huang Lao’s thought of doing nothing, abolished some tyranny of the Qin Dynasty, reduced corvee and taxes, reduced the burden of the people, and implemented the policy of recuperation. But at this time, a minority ethnic tribe in the north,(Zuo Qiuming & Yang Bojun, 1982), the Xiongnu gradually strengthened, invaded and harassed them many times, posing a great threat to the Western Han regime. Liu Bang he, Emperor Gaozu of the Han Dynasty, personally led an army to attack the Huns, but he accidentally became the Huns, so that their more than 30,000 troops were besieged for a whole week. The specific reasons for affinity are as follows.

1.1.1 In the early days of the Western Han Dynasty, the national strength declined slightly, which was divided into four points: economic, political, military and cultural

In the early Han Dynasty, there were great problems in politics, economy, military affairs, culture and other aspects, which led to the decline of national strength in the early Western Han Dynasty.

First, for the economy, in the early days of the Western Han Dynasty, after a series of wars with the Qin Dynasty, (Sima Qian & Shi Ji, 1959), facing the Qin tyranny and the struggle for the world, the social and economic development was difficult, the people lived a poor life, no work to support themselves, famine, and even the phenomenon of people eating2.

In the political aspect, the Western Han Dynasty inherited the system of the Qin Dynasty and implemented the system of parallel counties and states. Neither Liu was the king and conferred the king of the opposite sex, which led to the weakening of the centralization and imperial power, (Sima Guang, 1962) resulting in the rebellion of the Seven Kings later. When the comprehensive national strength of the Han Dynasty is in a weak position, affinity is a good choice.

1.1.2 Liu Bang was surrounded by white mountaineering

In 209 B.C., the Huns led the army to attack Ma Yi. King Xin of Han (one of the seven Kings of the opposite sex appointed by Liu Bang, was unable to resist, so he turned to the Huns. Moreover, he launched a mutiny in Datong to cooperate with the Huns to attack the Taiyuan area. Upon receiving the news, Liu Bang immediately sent 320,000 troops and the Huns into a huge battle, and issued a military writ to take the letter of Han. After the Han army entered Taiyuan, it defeated Han Wang Xin and won the first battle, which had an invincible thought, underestimated the enemy and pursued the victory. In the cold weather, Liu Bang hurried forward regardless of the dissuasion of Liu Jing, but most of the Han army did not fully arrive. Of course, this "affinity" policy not only caused the Han princess to marry the Xiongnu, but also included a large number of cloth, wine, food and other materials. After this, the Xiongnu and the Han became stronger. According to the Records of the Grand Historian and The Records of the Huns (Cui Mingde & Hantang, 1990), the Huns were very good at riding and shooting, and they were very strong in fighting power. Their strong military strength also formed a strong contrast with the Han Dynasty at that time4. In 209 before the park, after He became the Xiongnu, the Xiongnu enjoyed great development, merging many other ethnic groups with strong strength (Cao guojing, 2012), so they began to disagree with the Han Dynasty. Due to the harsh climate in the north, they were inconvenient to be nomadic, faced difficulties and eager to get the fertile soil in the south, so the south invasion began. The Han Dynasty raised peace based on the situation of strong enemy and weak me.

1.2 Harmony policies since Emperor Wudi of the Han Dynasty

1.2.1 The change of peace and affinity policy when Liu Che came to power

In 141 BC, Liu Che ascended the throne as Emperor Wudi of the Han Dynasty. With Nearly a century of development, the Han Dynasty has greatly improved its ability in both economic, military and political aspects, and the common people are enjoying the life of living and working in peace and contentment. It was a good portrayal of that time, and the people lived a rich life and a stable life. At the same time, Emperor Wudi of the Han Dynasty strengthened the central autocracy and centralization of power politically, strengthened his military strength, and reused Wei Qing, Huo Qubing and other generals to compete with the Xiongnu. In the early days of his accession, he maintained friendly relations with the Xiongnu and prepared for war in an attempt to weaken the power of the Xiongnu. In the 133 years before the park, Liu Che sent more than 300,000 soldiers, trying to fight the Huns in Ma Yi by surprise. However, after receiving the information, he knew Liu Che's plan, and Liu Che could only give up, but the relationship between the Han Dynasty and the Xiongnu was directly broken down, and the Xiongnu began the burning, killing and looting of the Han border again. Emperor Wudi of the Han Dynasty also launched many wars and pursued them fiercely. The Xiongnu was

also repeatedly attacked by the Han army. He wanted to reunite with the Western Han Dynasty and stop the war. Although Emperor Wudi did not oppose it, he wanted it to belong to the Han Dynasty, and the status of both sides was completely reversed. After decades of stalemate, the two sides have entered a stage of peace and stability.

During the period of Emperor Wudi of the Han Dynasty, in addition to his friends policies with the Xiongnu, he also maintained his friendly relations with the State of Wusun. Wusun is a major country in the Western regions, with extensive territory and abundant resources. Wusun Benchen belongs to the Xiongnu, after the continued strong strength, the relationship with the Xiongnu broke down. In order to win the support of the countries in the Western Regions, the Han Dynasty actively communicated with Wusun and concluded friendly relations. After seeing the strength of the Western Han Dynasty, Usun also agreed to reconcile with him. In 158 BC, (Cui Mingde, 1989) Liu Che, Emperor Wudi of the Han Dynasty, finally promised to assign Liu Xijun, the daughter of his minister, to Wusun.

On the one hand, Emperor Wudi's policy of Wusun, on the one hand, could unite his strength to restrict the Xiongnu, and on the other hand, he maintained friendly relations with Wusun and promoted ethnic exchanges.

1.2.2 In the late Western Han Dynasty, the Xiongnu took the initiative to beg for marriage Zhaojun

After several wars between Emperor Wudi of the Han Dynasty and the Xiongnu, the Xiongnu retreated to Mobei. After years of military strikes, the Xiongnu economy was greatly affected and began to seek to improve relations with the Han Dynasty and volunteered to make peace.

After the death of Emperor Wudi, the Han Dynasty hardly took the initiative to attack the Huns. In 60 BC, the Xiongnu suffered from internal strife. Due to the internal fighting between the "five orders of the Huns" and the influence of natural disasters. In the fifth four years of phoenix, Zhi Zhi and Huhanxie won a comprehensive victory, occupying all the palaces in the north of the desert. So he fled south to ask for help from the Han Dynasty (Li Cong, 2011). The Han Dynasty generously extended a helping hand, and slowly became as powerful as before, and a few years before the reign of Emperor Yuan, he returned to the North Court and regained his parents. During the reign of the emperor xuan, the huns, the huns divided into two ruling groups, call Han evil single actively submitted to the han, zhi zhi single in not promise, Chen tang out of the western regions, then kill zhi single, call han evil single in surprised and happy (Liao Jian, 2007), surprised by the power of the han dynasty, also very happy that his old enemy died, then thoroughly claimed. In order to avoid the attack of the Han Dynasty, he entered Chang'an three times, and asked Emperor Yuan to be his Han husband. Emperor Yuan of the Han Dynasty finally decided to send Wang Zhaojun, a maid of honor, to be his wife, who gave her the title of "Ninghu Hue Shi", which is the famous story of Emperor Zhaojun.

Zhaojun in the past and pro these years, the border has been in a stable state for a long time. During the more than 50 years of Zhaojun's exit from the fortress, the border was peaceful and the people were saved from war, which promoted the development of the friendly relations and the economic and cultural integration of Han and Hungary.

2. Second, the historical significance of the Western Han Dynasty and pro policy

The policy of peace and affinity has had a great historical significance since ancient times (Liu Mengji, 2019), which has not only exerted an important influence on that time, but also had an important influence on the later generations. At the beginning of the Western Han Dynasty, it was intended to reduce border unrest, maintain border stability and reduce armed conflicts. Later, it promoted ethnic integration and economic exchanges, and also provided a reference for future generations to deal with ethnic relations, which became an example for later generations.

2.1 The influence of the Western Han Dynasty and the pro policy on that time

2.1.1 Promoting social stability

Although the peace policy of the Western Han Dynasty was a helpless move of the Han Dynasty at that time, it was undoubtedly an important measure to promote social stability at that time.

After the Western Han Dynasty was reconciled, it almost no longer invaded the territory of the Han Dynasty. Between the two sides, they were in relatively good relations for a long time, which temporarily reconciled the contradictions between the two sides. At the same time, the Xiongnu's yearning and aggression for the Central Plains also decreased. The Huns lived in the grassland and lived a nomadic life. Once the climate was bad, the loss would be great, the livestock died, and they lacked money and food, so they needed to make a living through plunder. However, after the marriage with the Western Han Dynasty, the Western Han Dynasty not only married the past princesses, but also brought a large number of silk, grain and other daily necessities, and the basic living expenses of the Manchu and Xiongnu people, which did not need to plunder. Large-scale armed struggle between the two countries was reduced and the rule of the Han Dynasty was maintained. Later, when the dynasties clashed with the border, they also adopted a friendly way to reduce the armed conflict, which was the inferior one side of the dominant side to eliminate the conflict.
In the late Western Han Dynasty, the initiative and affinity of the Xiongnu was also aimed to reduce the war conflict, increase the peace and trust of both sides, and maintain the long-term stability of the border.

To a certain extent, harmony ensured social stability, and it also played a great role in autocratic the rulers, thus ensuring the unification of the ancient Chinese dynasties. One is that the core can pull into the relationship with the border minorities to ensure that they do not invade our border areas (Jia-min Zhang, 2019), and the second is that it is also an effective way for the border minorities to worship the Central Plains and bow down to reduce the probability of an internal coup. In this way, the peace and affinity policy reduced the war and maintained social stability and national unity.

2.1.2 Promoted economic and cultural exchanges

After the Western Han Dynasty, it promoted the economic exchanges with the ethnic minorities, enriched the life of the Liangdang people, and also fought for peace for both sides, which provided an opportunity for the country to resume economic development. During the Wenjing period, it was because of the peace that the domestic economy was largely restored.

And promote economic exchanges, especially in the central plains of ethnic minorities, such as a dowry of a large number of property treasures, advanced production technology and no crops, etc., to the economic development of the western regions has played a great role in promoting, especially promote the western regions of agricultural development, promote the life of ethnic minorities from nomadic to settled, promote the economic development of the western regions.

2.2 The influence of the Western Han Dynasty and the pro policy on later generations

The policy of peace and affinity used since the Han Dynasty was not forgotten with the end of the Han Dynasty, and the emperors in many later dynasties adopted such methods to consolidate the stability of the frontier. The policy of peace affinity not only had a great impact on the development of the Western Han Dynasty, but also played a guiding role in the later dynasties, until it later became a branch of traditional Chinese culture. Promote national development and integration.

2.2.1 It provides a reference for the later generations to conduct and close

After the Western Han Dynasty, friendly exchanges with the Xiongnu were established, maintained the stability of the border areas, fought for peace, eased contradictions and promoted the exchanges and development between the two ethnic groups. The peace affinity policy of the Han Dynasty provided an example for later generations to reconcile, and set an example for future dynasties to solve ethnic conflicts and maintain border stability.

After the Western Han Dynasty, most dynasties made peace with them. For example, during the Wei (Zhu Guixiang, 2015), Jin, Southern and Northern Dynasties during the period of national integration, the policy was adopted to ease ethnic relations and promote ethnic integration. And Princess Wencheng of the Tang Dynasty married the Tubo Songtsan Gambo. The Ming Dynasty was the only dynasty not dating. Compared with the previous policy of marriage, the marriage between Manchu and Mongolia in the Qing Dynasty was the most successful marriage. Different from the previous marriage was that the two sides married each other princess, supported each other and gained benefits together. The Manchu and the Mongolian people have been married for nearly three centuries, reaching more than 300 times according to incomplete statistics, which not only consolidated the stability of the border areas, reduced the armed conflicts, (Wu Yuankun & Yu Shuying, 2007), but also promoted the economic and cultural exchanges between the two sides.

2.2.2 It has promoted ethnic integration

Since the peace policy of the Western Han Dynasty, it has strengthened exchanges with ethnic minorities, established friendly relations with various ethnic groups in the Western Regions, and realized ethnic unity. The exchanges between the Central Plains dynasty and the countries in the Western Regions strengthened the exchanges and understanding with the two relatives, and promoted the integration of the various ethnic groups. The kinship process is not only the combination of the marriage relationship between the families of the two political leaders, but also leads to the establishment of family relations between the two nationalities, which also causes the kinship between the two nationalities where blood is thicker than water.

3. Conclusion

The peace policy of the Western Han Dynasty was the correct decision made by the rulers in a specific historical period. Although the initial marriage was done as a last resort, great results were achieved. The policy of peace and affinity has not only contributed to the long-term peace in the border areas, but also played a role in strengthening the con-
sciousness of ethnic unity and promoting the steady economic development. The exchange of ethnic culture has also become a model of handling ethnic relations for later generations. As a marriage between different regimes, the harmony policy is the way between the Central Plains dynasty and the ethnic minorities to have a tortuous development history, but it has all been carried out to reduce the war, so we should objectively understand and rationally view the merits and demerits of the peace and affinity policy.

References