Why Wu zetian could be the one and only female emperor.

In this paper I will discuss about the legend Wu Zetian and her achievement in managing the Tang dynasty. This legendary figure has always been an inexhaustible subject for follow-up historians. Different people hold different views for her. In order to get to know her well, I will give a brief background of the society in her childhood. Slightly bring suspense that in the ancient Chinese patriarchal society, why a woman can break the social bond of male honor female law, standing on the top of the whole society, into the next paragraph.

In the first body paragraph, I will present how Wu and Tang Taizong set rules to fight against family with fame and power together. Abolished the important ministers and officials of the court in order to centralization of state power. That is also the end of the polity of the ancient Chinese emperor and nobles. Furthermore, the old nobility of the family door was weakened after the elimination of the new aristocracy. And this was done by Wu herself. I find she has a wild ambition, who leave no room for the enemy. So I will emphasize the policy she set up which was due to the centralization power. While consolidating its position, she also strengthened the role of the court’s centralization. The rules that she set up always kill two birds with one arrow makes her more legend.

In the second body paragraph, I will talk about her promoting poor and young scholars into the imperial center after consolidating her position. Every step she has made shown a deliberation she put in and how careful she is. To be more specific, in the policy, she set up cruel torture which we cant imagine today. In economic, focusing on promoting the agriculture, handicrafts and commercial. And at last but not least, great stabilized military in various circumstances.

In the third paragraph, I would like to talk about insufficient action of Wu in my point of view. Firstly, I would ask an question: Is Wu an feminism? Then, I would mention why Wu didn’t try to solve the situation of [society](https://cn.bing.com/dict/search?q=society&FORM=BDVSP6&mkt=zh-cn) [of](https://cn.bing.com/dict/search?q=of&FORM=BDVSP6&mkt=zh-cn) [male](https://cn.bing.com/dict/search?q=male&FORM=BDVSP6&mkt=zh-cn) [chauvinism](https://cn.bing.com/dict/search?q=chauvinism&FORM=BDVSP6&mkt=zh-cn). Suggest that she has done very little for female back in that time. Furthermore, analysis the reason relates to the reference I found online which says she used the feminism as personal will instead of public.

In the conclusion, I would state it is because of the [ancient times](https://cn.bing.com/dict/search?q=ancient%20times&FORM=BDVSP6&mkt=zh-cn) [ruled](https://cn.bing.com/dict/search?q=ruled&FORM=BDVSP6&mkt=zh-cn) [in](https://cn.bing.com/dict/search?q=in&FORM=BDVSP6&mkt=zh-cn) the [feudal system](https://cn.bing.com/dict/search?q=feudal%20system&FORM=BDVSP6&mkt=zh-cn)[,](https://cn.bing.com/dict/search?q=%2C&FORM=BDVSP6&mkt=zh-cn) force the day then is the only a Chinese real female emperor. Restate that she has prepared to be emperor for over 30 years, step by step and finally made her dream come true. And repeat my thesis statement.

Annotated Bibliography

Samuel Adrian M. Adshead, China in World History, 3rd ed. (Basingstoke: Macmillan, 2000), 54. “The Tang Dynasty (618–907) is one of the golden ages of China’s history. World history scholar Samuel Adshead has adopted the term “world center” to describe China’s position in the world from 400 to 1000.1 The glory and brightness of Chinese culture during the Tang period was in stark contrast to the Dark Ages in Europe. The so-called “Golden Age” (712–755) emerged shortly following the death of Wu, and Tang China subsequently experienced substantial political, economic, social, and intellectual development.” This give a brief back ground of Tang dynasty, which I found is pretty useful relating with Wu’s successful. Because it shows a wide open minded revolution, it sows its own seeds of feminism.

Denis C. Twitchett, The Cambridge History of China: Volume 3, Sui and T’ang China, 589-906 (Cambridge: Cambridge University Press, 1979), 244-45. “Everything concerning this remarkable woman is surrounded by doubts, for she stood for everything to which the ideas of the Confucian scholar-official class were opposed— feminine interference in public affairs, government by arbitrary whim, the deliberate exploitation of factionalism, ruthless personal vendettas, political manipulation in complete disregard of ethics and principles. From the very first the historical record of her reign has been hostile, biased, and curiously fragmentary and incomplete.” This is a really good source for my second paragraph, which I will talk about the policy she focused on. [Niya Peng](https://www.emeraldinsight.com/author/Peng%2C+Niya)(National Institute of Education Sciences, Beijing, China) [Tianyuan Yu](https://www.emeraldinsight.com/author/Yu%2C+Tianyuan)(Saint Mary’s University, Halifax, Canada) [Albert Mills](https://www.emeraldinsight.com/author/Mills%2C+Albert)(Saint Mary’s University, Halifax, Canada) “Feminist thinking in late seventh-century China: A critical hermeneutics analysis of the case of Wu Zetian” Emerald Group Publishing Limited(2015) “This study recovers long lost stories of women leadership that are “invisible” in many ways in the historical narratives, and contributes to postcolonial feminism by revealing the existence of indigenous proto-feminist practice in China long before western-based feminism and postcolonial feminism emerged.”

Workers Theoretical Group of Qinghua University Kindergarten, “Several Opinions on Wu Zetian,” Beijing University Journal, no. 4, (Aug. 1974).She was experienced in using violent dictatorship, which enabled her and her innovative political group to rule for as long as fifty years, a period of progressive significance in Chinese history…During her fifty years in power, Wu Zetian ‘never consulted with Confucian scholars” about political issues; and she pursued the legalist innovative line with a spirit of going against the tide…With her own personal experience, Wu Zetian effectively criticized the Confucian fallacies of ‘man being superior and woman being inferior’ and ‘woman being difficult to deal with.’ She has proven herself a remarkable stateswoman in Chinese history. This source really remind me of how feminism she was for herself, not for the public. She use feminism as a tool to help her stay in the top, but she didn’t believe women has the equal status like male does.