

Lesson 1, Questions

1. As an eldest son, if your mother was a *kisaeng*, and your father a *yangban* military official, you would likely:
 - A. be a farmer
 - B. take the *munkwa* examination
 - C. be part of the *chung'in* class
 - D. be a member of the *sangmin* class

2. In the story, the married Ch'unghyang's refusal to sleep with the evil Magistrate illustrates the Confucian principle of:
 - A. Modesty
 - B. Pride
 - C. Stubbornness
 - D. Chastity

3. In the Choson Dynasty, Ch'unghyang's mother would have belonged to which class:
 - A. *chung'in*
 - B. *yangban*
 - C. *sangmin*
 - D. *ch'onmin*

4. Of the following, which group was often used by the King to carry messages throughout the provinces?
 - A. *kisaeng*
 - B. *pobusang*
 - C. *amhaeng osa*
 - D. *ch'onmin*

5. The Magistrate in the Ch'unghyang story does not fulfill his role because he:
 - A. attempts to force Ch'unghyang to be disloyal to her husband
 - B. does not care for his province as a good father would his children
 - C. does not follow traditions, such as feeding the poor at celebrations
 - D. all of the above

6. Social stability in the Choson Dynasty was promoted by all but which of the following:
- A. Individual equality
 - B. Merit-based social mobility
 - C. The civil service examination system
 - D. Kinship loyalty
7. Rulers of the Choson Dynasty instituted which social practice to police yangban officials, ensuring that they ruled justly following Confucian ideals of morality:
- A. the *ho-p'ae* system
 - B. the *amhaeng osa* system
 - C. *sajo* lists
 - D. the *chapkwa* exam
8. The Confucian civil service exams were designed to test for which of the following:
- A. Artistry
 - B. Technical expertise
 - C. Morality, knowledge and wisdom
 - D. Verbal and math ability
9. Which of the following relationships was not primary in the Confucian social order?
- A. king and subject
 - B. older and younger brothers
 - C. husband and wife
 - D. father and daughter
10. Which of the following roles were not expected in social interactions during the Choson era:
- A. The stronger person was expected to be kind and protective toward the weaker.
 - B. Women were seen as equal to men.
 - C. The weaker person was expected to be loyal and obedient to the stronger.
 - D. Men considered only peers of their same age and rank as equals.

11. Which of the following would have been a foreign concept to Choson people:
- A. All men are created equal.
 - B. Loyalty to the family is more important than loyalty to the state.
 - C. Individuals are judged based on their families' history and stature.
 - D. Role fulfillment is more valued than self-fulfillment.
12. What did the *ho-p'ae* identification system not accomplish:
- A. Define class distinctions.
 - B. Identify drinking and driving ages.
 - C. Facilitate tax collection.
 - D. Enforce military service
13. Which of the following does not describe members of the *yangban* class:
- A. *Yangban* were expect to cultivate the morality of the Choson people by example.
 - B. *Yangban* did not pay taxes.
 - C. *Yangban* married *yangban*.
 - D. *Yangban* were highly skilled technicians.
14. Which of the following does not describe members of the *ch'onmin* class:
- A. *Ch'onmin* was a hereditary class
 - B. Nearly half of Choson society was comprised of *ch'onmin*.
 - C. Slaves, unlike tenant farmers, could be sold at their masters' whim.
 - D. This class included slaves, *kisaeng*, shaman, butchers, and tanners.
15. What made the Story of Ch'unhyang so popular during the Choson era:
- A. It gave hope to commoners that their good behavior would lead to social improvement.
 - B. It opened doors for more commoners to sit for the civil service exams.
 - C. It made women feel empowered to seek their own self-fulfillment.
 - D. It gave cause for a social revolution.