

Ancient China

OBJECTIVES

Students will be able to:

- Identify where Chinese civilization began and describe its origins.
- Explain how geography served to isolate China from the rest of the world.
- Find the three factors that they believe contributed most to the development of ancient Chinese civilization.
- Write an essay explaining these three factors and evaluating which factor was the most important.

PREPARATION

Handout 4A: Timeline of Ancient China—1 per student

Handout 4B: Map of Ancient China—1 per student

Handout 4C: Ancient China—1 per student

Handout 4D: The Rise of Chinese Civilization—1 per student

Handout 4E: Writing With Pictures—Optional—1 per pair

Overview

In this lesson, students explore the geography of China and the development of ancient Chinese civilization from prehistory through the Shang Dynasty (1700–1027 B.C.) and the Mongolian invasions that weakened the Zhou Dynasty (c. 800 B.C.). First, students discuss the physical features and climate of their community and how they have influenced their community. Next, they read and discuss an article on the geography and development of ancient Chinese civilization. Then, in a writing activity, students select from the reading the three most important factors in the rise of Chinese civilization and write an essay.

STANDARDS ADDRESSED

California Social Studies Standards 6.6: Students analyze the geographic, political, economic, religious, and social structures of the early civilizations of China. (1) Locate and describe the origins of Chinese civilization in the Huang-He Valley during the Shang Dynasty. (2) Explain the geographic features of China that made governance and the spread of ideas and goods difficult and served to isolate the country from the rest of the world.

World History National Standard 9: Understand how major religious and large-scale empires arose in the Mediterranean Basin, China, and India from 500 BCE to 300 CE. (5) Understands the fundamental elements of Chinese society under the early imperial dynasties.

Vocabulary

ancestors	bronze	characters	civilization	dynasty
Himalayas	oracle	pictographs	Tibet	Yangzi River

Note: In the student readings for this unit, we have used the modern pinyin spellings of Chinese. Other spellings are still quite common.

Procedure

A. Focus Discussion

1. Hold a brief discussion by asking students:
 - What are the most important physical features in your community—rivers, mountains, etc.?
 - What type of climate does your community have?
 - How have the climate and important physical features affected your community?
2. Tell students that they are going to begin studying ancient China and that they are going to look at the beginning of Chinese society and how geography helped shape Chinese civilization.

B. Reading and Discussion—Ancient China

1. Distribute **Handout 4A: Timeline of Ancient China**. Tell students that this timeline gives an overview of the period they will be studying. Distribute **Handout 4B: Map of Ancient China**. Tell students that this is a map of the area they will be studying. Ask them to keep these handouts for reference during the unit on China. Give students the following background:

History has always been important for the Chinese people. For about 3,000 years, Chinese poets, scholars, officials, and philosophers have written about China's past. Early Chinese writing was used by kings of the Shang Dynasty who wanted to know the future.

Questions in the form of pictures, called pictographs, were carved on bones. These pictographs were the beginnings of Chinese writing. Today, these pictographs and the writing that followed tell us much about China's history.

2. Distribute **Handout 4C: Ancient China** to each student. Ask students to look for the following as they read:
 - Where and how civilization began in ancient China.
 - How Chinese writing came about.
 - How geography helped shape Chinese society.
3. When students finish reading, hold a discussion on the geography of China and the beginning of Chinese civilization. Questions to raise:
 - Where did Chinese civilization begin? Why did it begin there?
 - How has geography helped isolate China? What effect did this have on China? Why?
 - What was Chinese writing like? How did it help unify China?

C. Writing Activity—The Rise of Chinese Civilization

1. Ask students: What do historians do?

Hold a brief discussion. Tell students that one thing that historians do is try to figure out why things happened. Tell them that they are going to get a chance to role play historians.

2. Distribute **Handout 4D: The Rise of Chinese Civilization** to each student. Review the instructions on the handout and answer any questions students may have. Assign a due date for their paper.
3. After students have handed in their papers, debrief the activity by asking the following questions:
 - What factors led to the rise of Chinese civilization?
 - Which factor do you believe was most important? Why?

Extension Activity—Writing With Pictures

As an option, have students do this additional activity in which they create their own pictographs and interpret the pictographs of others.

1. Ask students: How is Chinese writing different from our writing? (Students should note that our writing is based on a phonetic alphabet and Chinese writing is based on symbols that stand for ideas. This means that people who speak different dialects of Chinese, e.g. Mandarin and Cantonese, who cannot understand one another when speaking, can understand the written language.)

Remind students that the Chinese language developed from pictographs. Tell them that they are going to get a chance to make their own pictographs.

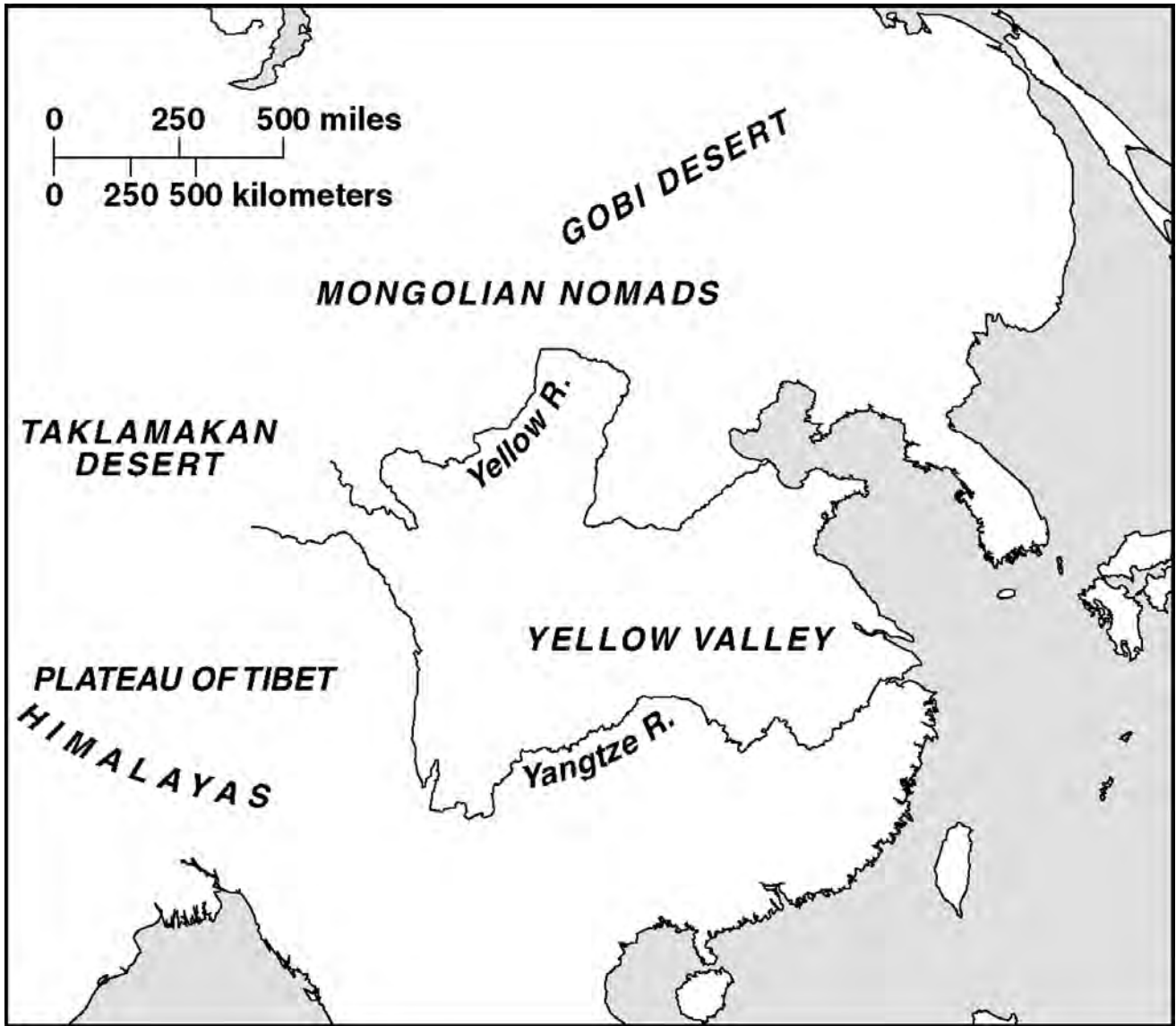
2. Divide the class into pairs. Distribute **Handout 4E: Writing With Pictures**. Review the instructions and answer any questions that students have. Emphasize that students should not label their pictographs. (The answer to the question about what tree + tree equals is forest.)
3. When students finish, collect the pictographs and distribute them to different pairs. Explain that now they are going to play the role of scientists who must identify which persons, things, or ideas each pictograph describes.
4. Give them time to decide on the meaning of the pictographs. Then call on students to give their interpretations and ask the authors of the pictographs to reveal their meaning.

Timeline of Ancient China

Silk first made	Before 2000 B.C.
Shang Dynasty	1700–1027 B.C.
First writing	c. 1200 B.C.
Zhou Dynasty	1027–221 B.C.
Hundred Schools of Thought	770 B.C.–221 B.C.
Life of Confucius	551–479 B.C.
Warring States period	475–221 B.C.
Cast iron invented	c. 300 B.C.
Qin Dynasty	221–206 B.C.
Emperor Shi Huangdi's reign	221–209 B.C.
Building of Great Wall began	214 B.C.
Book burning	213 B.C.
Han Dynasty	206 B.C.–A.D. 220
Beginning of Silk Road	c. 200 B.C.
Paper invented	c. 100 B.C.

The dynasties of China continued one after another until 1911.

Map of Ancient China

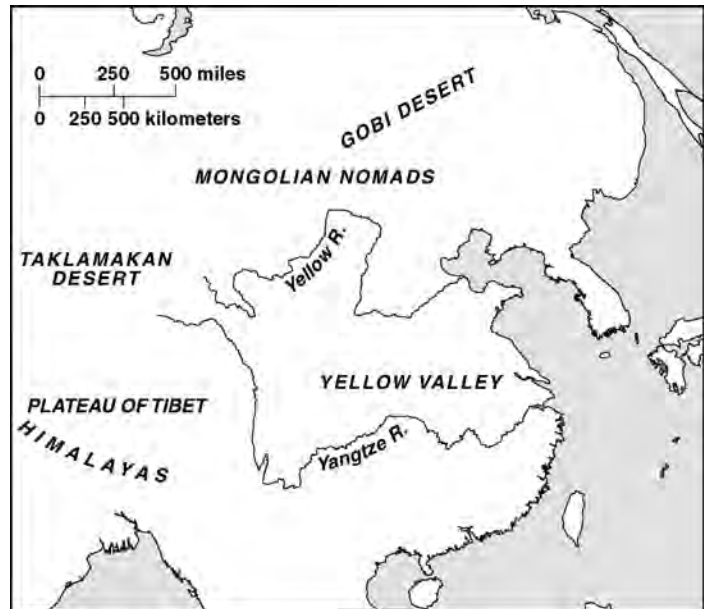


Ancient China

Chinese civilization began on a broad, flat plain called the Huang-he, or Yellow Valley. This valley lies between two large rivers, the Yellow and the Yangzi ("Long River"). When these rivers flood, they drop rich, yellow-tinted soil on the valley. This soil is good for farming.

Scientists believe that 6,000 years ago, the Yellow Valley was warm and covered with forests. People began to farm the rich soil. These early Chinese people lived in small villages and used stone tools. They learned how to grow grains like millet, wheat, and rice. They raised dogs, pigs, sheep, cattle, and horses for meat, milk, and fur. They made pottery for cooking and to hold food and water.

Centuries passed. The small villages in the Yellow Valley slowly grew into towns. The people learned how to use bronze, a



Ancient China was isolated from other lands by deserts, mountains, and the ocean.

metal made from copper and tin. They crafted bronze tools, weapons, and armor. The Yellow Valley people dug wells for water and built walls for protection.

Strong walls were important because the villages and towns often fought each other for land and power. The rulers of the most powerful groups became kings. Many of these ancient rulers passed power down to their children, making them a ruling family, or dynasty.

Historians call the Shang Dynasty the first great Chinese dynasty. The Shang Dynasty held power in ancient China for over 600 years,

Pronunciation Key

Huang-He (HWONG huh)

Shang (shang)

Shi Huangdi (shuh hwong DEE)

Yangzi (YANG dzuh)

from 1700 B.C. to 1027 B.C. The Shang people worshiped Shang Di, or "Lord on High." They believed that this spirit ruled over lesser spirits of the sun, moon, wind, rain, and other natural forces.

The Shang also believed that their ancestors went to heaven after they died. They sacrificed humans to honor these ancestors. When a Shang king died, hundreds of slaves and prisoners of war were put to death.

Pictographs and Characters

Chinese writing appeared during the Shang Dynasty. This early writing was carved on tortoise shells and other animal bones. They called these shells and bones "oracle bones." Shang rulers believed the oracle bones could carry messages from spirits and ancestors.

Oracle-bone writing took the form of pictures. These pictures, called pictographs, described persons, things, and ideas. (See "Chinese Pictographs," on this page.) Over the centuries, pictographs developed into symbols, called characters.

Only kings, nobles, officials, and scholars knew how to read and write. The common people did not read or write. But for those who could read, China's early writing allowed people in different

CHINESE PICTOGRAPHS

Modern Chinese writing developed over many centuries. The pictures carved on oracle bones during the Shang Dynasty slowly became the first Chinese writing. This ancient writing took the form of "pictographs," or written pictures. Many ancient Chinese pictographs look somewhat like the person, thing, or idea they are describing. For example, the pictograph of a tree looks like a tree. The pictograph of a human looks like somebody walking. (See examples below.)

Sometimes the ancient Chinese combined two or more pictographs to describe an idea. For example, the pictographs for the sun and the moon are combined to make "bright." (See example below.)

tree



human



sun



moon



bright



regions to understand each other, even if they could not understand each other's spoken language. This common written language helped unify ancient China.

With writing, the Chinese recorded the events of their time. For 3,000 years, from the Shang Dynasty until the 18th century, more documents were written in Chinese than in all the world's other languages combined. This large collection of Chinese writing has helped people understand China's history.

Natural Barriers and Nomads

Natural barriers also helped shape ancient China. To the west lay a forbidding desert of sand dunes. There was little plant life and almost no rainfall. Sandstorms were common. This desert claimed the lives of many ancient travelers. To the southwest, the high plateaus of Tibet and the snow-covered Himalayan Mountains made travel difficult. To the east lay the Pacific Ocean. For centuries, these natural barriers kept the Chinese from trading goods and ideas with other cultures. They also protected the Chinese from attack—except from the north.

Mongolia lies to the north of China. The high grassy plains of Mongolia, called steppes, were home to groups of warlike nomads. There were few natural

barriers between China and Mongolia. Traveling on horseback, Mongolian nomads frequently attacked China. The Shang Dynasty collapsed after long battles with Mongolian nomads.

Mongolian nomads did not conquer the Shang kingdom. They did, however, weaken the Shang armies. This made it possible for another kingdom, the Zhou, to attack the Shang from inside China. The Zhou, like many other groups, had grown warlike. Its leaders commanded a powerful army. The Zhou rulers built walled cities that served as fortresses. They ruled harshly over the peasants and soldiers, but protected all citizens from attack by other groups and from the Mongolians.

The fertile soil of the Yellow Valley, the growth of farming, the invention of writing, and the natural barriers that surrounded and protected China all helped this ancient culture survive and grow.

For Discussion

1. Where did Chinese civilization begin? Why did it begin there?
2. How has geography helped isolate China? What effect did this have on China? Why?
3. What was Chinese writing like? How did it help unify China?

The Rise of Chinese Civilization

Chinese civilization began about 2000 B.C. It has been one of the most successful civilizations in history. What accounts for its development?

Imagine that you are a historian. You want to find out why civilization in China developed.

Go through the article **Ancient China**. As you read, list on a sheet of paper all the factors that helped China develop.

From your list, choose the three most important factors.

Write a historical paper explaining why Chinese civilization developed. Organize your paper into the following paragraphs:

1. Introduction. (Explain what you are going to write about. You should write this after you have written the other parts of your paper—even though it appears first.)
2. Factor one. (Explain what the factor is and how it contributed to the rise of Chinese civilization.)
3. Factor two. (Explain what the factor is and how it contributed to the rise of Chinese civilization.)
4. Factor three. (Explain what the factor is and how it contributed to the rise of Chinese civilization.)
5. Evaluation. (Judge which factor you think was most important and explain why.)
6. Conclusion. (Summarize what you wrote.)

Be sure to check your paper for spelling, grammar, and punctuation.

Writing with Pictures

Chinese writing began as pictures scratched on oracle bones. Over time, these early pictures became pictographs, or written pictures.

Pictographs can describe a person, thing, or idea.

Below are two ancient Chinese pictographs that sort of look like what they are describing.

human

人

tree

木

Below, two ancient Chinese pictographs are combined to describe a person, thing, or idea.

If sun and moon mean bright . . .

日 + 月 = 明

What do you think tree and tree mean? _____

木 + 木 = 林

Work with your partner to choose three words from the Vocabulary List below. On a separate sheet of paper, draw one or more pictographs to describe each of the three words you have chosen. Remember: You can combine two pictographs to describe a person, thing, or idea.

Write your names on your pictograph paper, but do **not** label what each pictograph means.

Vocabulary List

river

dog

king or ruler

soldier

village

horse

mountain

army

farmer

pottery

mountains

market

stone tool

walled city

desert

Confucianism and Daoism

OBJECTIVES

Students will be able to:

- Briefly describe the life of Confucius.
- Explain the fundamental teachings of Confucianism and Daoism.
- Apply a saying of Confucius or a verse from the *Dao De Jing* to modern hypothetical situations.

PREPARATION

Handout 5A: Confucianism—1 per student

Handout 5B: Daoism—1 per student

Handout 5C: What To Do?—1 per student

For the focus activity on the first day, it might be helpful to have a sample saying that you think is wise, e.g., “Speak little, do much.” (Benjamin Franklin)

Overview

This two-day lesson examines two great philosophies of ancient China—Confucianism and Daoism.

On the first day, students begin by holding a discussion on what wise sayings they have heard. Next, they read and discuss an article on Confucius and Confucianism.

On the second day, students start by reviewing the philosophy of Confucius. Then they read and discuss an article on Daoism and the *Dao De Jing*. Finally, in small groups, students find and apply sayings or verses from the *Analects* or *Dao De Jing* to hypothetical modern situations.

STANDARDS ADDRESSED

California History–Social Science Content Standard 6.6: Students analyze the geographic, political, economic, religious, and social structures of the early civilizations of China. (3) Know about the life of Confucius and the fundamental teachings of Confucianism and Taoism. (4) Identify the political and cultural problems prevalent in the time of Confucius and how he sought to solve them.

National World History Standard 9: Understand how major religious and large-scale empires arose in . . . China . . . from 500 BCE to 300 CE. (5) Understands the fundamental elements of Chinese society under the early imperial dynasties (e.g., . . . the life of Confucius and the fundamentals of Confucianism and Daoism . . .).

Vocabulary

brambles	compassion	dynasty	frugality
province	ritual	sage	

Procedure

Day One

A. Focus Discussion

1. Ask students what words of wisdom or wise sayings they have heard. Hold a brief discussion on the sayings and why students think they are wise.
2. Explain that one of ancient China's greatest thinkers, Confucius, is known for his sayings. Tell students that for more than 2,000 years (until the Chinese Communists took control of China in 1949), Chinese school children recited his sayings as part of their school work.

B. Reading and Discussion—Confucianism

1. Give students the following background:

Confucius lived when Chinese society was falling apart. Wars were common. So was crime. The ruling dynasty, the Zhou, had lost control of China, and warlords were fighting among themselves. As things were falling apart, Confucius came up with ideas for putting the society back together. Confucius was not alone in coming up with ideas. So many people were thinking about how to fix China that the period is known as the era of the Hundred Schools of Thought. Two main schools of thought emerged from this period—Confucianism and Daoism.

2. Tell students that this first reading focuses on Confucius and Confucianism. Distribute **Handout 5A: Confucianism**. Ask students to look for facts about how Confucius lived and the main ideas he taught.
3. When students finish reading, hold a discussion on Confucius' life and his main ideas. Questions to raise:
 - What was life like in China at the time of Confucius?
 - What do we know about Confucius' life?
 - What are the main ideas that Confucius believed in? (Students should discuss *ren*, *yi*, *de*, and *li*.) Which of these ideas do you think is most valuable? Which do you think is least valuable? Why?
 - Confucius believed that a ruler must treat his people well and that the people should obey the ruler. Do you think Confucius believed people must obey a ruler who abuses them? Explain. (Confucius did not believe in blind obedience. The obligations were reciprocal. If higher-ranking persons failed in their duties, then lower-ranking people did not have a duty to obey them.)
4. If time permits, have students read **Selections From the *Analects* of Confucius** on the handout and hold a discussion on some of the sayings—what they mean and whether they believe the advice is sound.

Day Two

C. Focus Discussion

1. Remind students that previously they read about Confucius and Confucianism. To review briefly, ask them:
 - Who was Confucius? What was the time like when he lived?
 - What are *ren*, *yi*, *de*, and *li*? How did Confucius believe they helped society?
2. Tell students that they are now going to read about another important school of thought, Daoism.

D. Reading and Discussion—Daoism

1. Give students the following background:

Daoism is almost the opposite of Confucianism. Confucianism is a practical guide for rulers and people on how to live. Daoism is more mysterious, less clear. Because of this, Daoism branched into different schools of thought. Some Daoists are religious and the *dao* (way) is treated as the explanation for everything. Others view the *dao* as a practical guide, but a far different sort than Confucianism.

2. Distribute **Handout 5B: Daoism**. Ask students to look for and think about the basic ideas of Daoism and how they compare to the ideas of Confucianism.
3. When students finish reading, hold a discussion on Daoism and how it compares to Confucianism. Questions to raise:
 - What are the main ideas of Daoism?
 - How is Daoism different from Confucianism? How is it similar?
 - If you were living in ancient China, would you have favored one school of thought over the other? Explain.

E. Small-Group Activity—What To Do?

1. Explain that there are followers of Confucianism and Daoism today and that the sayings of Confucius and verses from the *Dao De Jing* can be applied to current-day situations. Tell students that they are going to get a chance to see how some of the sayings and verses apply.
2. Divide the class into small groups of three or four students. Distribute **Handout 5C: What To Do?** to each student. Write the following instructions on the board:

For each situation on the handout, do the following

- (1) Discuss it.
- (2) Look through the selections from the *Analects* and *Dao De Jing* and decide which saying or verse best applies to the situation.
- (3) Explain what it advises doing and why.
- (4) Decide what you would do in the situation and why.
- (5) Write down your answers and explanations on another sheet of paper.
- (6) Be prepared to report them to the class.

Read the introductory paragraph of the handout and review the instructions that you have written on the board. Answer any questions students may have.

3. Give the groups time to complete the assignment. When the groups are ready, call on a group to read situation #1. Ask another group which saying or verse applies to this situation. Ask students to justify the choice. (Suggested answers are listed below, but accept different answers as long as students can justify them with good reasons.) Ask what they think the saying or verse recommends doing in this situation and why. Then ask different groups what they would do in the situation and why. Question students on their reasons. Repeat this process for each situation.

Suggested answers:

- (1) *Analects* #7:8: Confucius said: "If a student is not eager, I won't teach him. If he is not struggling with the truth, I won't reveal it to him. . . ."
- (2) *Dao De Jing* #64: . . . A thick tree grows from a tiny seed.
A tall building arises from a mound of earth.
A journey of a thousand miles starts with one step.
Striving, you are defeated;
Grasping, you lose. . . .
[Meaning: Do a little bit at a time.]
- (3) *Analects* #2:20: Qi Kang Zi asked: "How can I make the people respectful and loyal, so they will work positively for me?" Confucius said, "Approach them with dignity, and they will be respectful. . . . Promote the able and teach the unskilled, and they will work positively for you."

Some students might come up with *Dao De Jing* #22 (see answer 4) and suggest telling Jamie not to show off and he'll do better.

- (4) *Dao De Jing* #22:
. . . A sage does not show off and so is seen . . .
Does not boast, so gets credit
Does not strive, so succeeds
Does not compete, so no one competes against him. . . .
[Students might take this to mean that they should not try to take the credit even though they did the job.]

Other students might recall that Confucius believed that all people owe a duty to one another and that people in unequal relationships (as we have here with older and younger siblings) have a duty to take care of and respect each other. In this case, the children have violated their duties by lying about what they did, and the duty of the child who did the work should be to tell the parents.

4. Debrief the activity by holding a discussion. Questions to raise:
 - What sayings or verses did you think were the wisest? Why?
 - How would you summarize Confucianism?
 - How would you summarize Daoism?

Confucianism

China was ruled for centuries by one dynasty, or ruling family, after another. The first great dynasty was the Shang, which ruled much of China for about 400 years. The next dynasty was the Zhou. The Zhou Dynasty clung to power for more than 800 years—from 1027 B.C. to 221 B.C. But it ruled in name only for the last 500 years. Mongolians attacked from the north. Dropping their loyalty to the Zhou Dynasty, nobles battled one another for control of parts of China. Wars constantly raged.

During this disorderly and dangerous time, Chinese society was falling apart. Many people came up with ideas for putting it back together. So many ideas were in the air that this time was known as the period of the Hundred

Pronunciation Key

Confucianism (kun FEW shun izm)

Confucius (kun FEW shus)

Daoism (DOW izm)

de (duh)

Kongzi (KONG zuh)

li (lee)

Shandong (SHAN dong)

yi (ee)

Zhou (joe)



Living in a time of war and disorder, Confucius had ideas on how to establish peace and harmony.

Schools of Thought. The two most important of these schools were Confucianism and Daoism.

Confucius (551–479 B.C.)

The founder of Confucianism was a man named Kongzi, or Master Kong. Outside of China, he is called Confucius. He was born in 551 B.C. in northeastern China in the state of Lu. (Lu is today called Shandong Province.)

Confucius lived a simple life, spending most of his time as a

teacher. Only a few facts are known about his life. But because he is considered one of the greatest Chinese thinkers, many stories have arisen about him.

His family was poor, and his father died when he was 3. His mother taught him, and he studied hard. By 15, he decided to spend his life learning. He studied the classic Chinese books on rituals, math, poetry, and history. He learned about music. He mastered archery. He practiced driving a chariot. He mastered the art of Chinese writing.

When he started teaching, Confucius quickly attracted a band of loyal students. He said he taught anyone who came to him "from the very poorest upward . . . no one has ever come to me without receiving instruction."

He is called the "First Teacher" in China. Before Confucius, rich people had hired tutors to teach their children. Confucius did not think learning should just be for the rich. He believed every man in China should learn. He saw teaching as a way to improve people's lives and change society.

When he was about 50, he was appointed to work in the government of Lu. He wanted to apply his ideas to make society better. He was soon made minister of justice. But Confucius saw that those

above him did not like his ideas. So he left.

He spent the next 12 years traveling around China. He was looking for a ruler who would listen to his ideas. He never found one. His students, however, continued to follow him. When he was 67, he returned to Lu. He taught and also edited classic Chinese books on history, poetry, and ritual. He died in 479 B.C.

Many years after his death, the students of his students wrote down Confucius' teachings in a book. It is called the *Lun Yu*. In English, this book is usually called the *Analects* or the *Sayings of Confucius*. It has hundreds of short sayings of Confucius.

Confucianism

Confucius highly valued the past. He wanted people to adopt ancient truths. By adopting them, he believed society would return to peace and harmony.

Confucius stressed several basic ideas. The most important one is *ren*. *Ren* is what makes a person human. It can be translated as "humaneness" or "goodness." *Ren* is what makes life worth living.

The goal of everyone should be to achieve *ren*. Confucius calls a person who achieves *ren* a "superior person," "ideal person," or "sage."

To become a sage, a person must do the right things.

One of the right things is *yi*, doing one's duties. Confucius talked about duties in unequal relationships: parents and children, elder child and younger child, husband and wife, older friend and younger friend, teacher and student, ruler and subjects. In each relationship, the higher-ranking person must take care of the lower-ranking person. In turn, the lower-ranking person must obey and honor the higher-ranking person. For example, parents should treat their children well and raise them carefully. Children should obey and be loyal to their parents.

Confucius saw everyone as having a duty to everyone else. When asked for a single idea to guide a person's actions, he answered, "What about fairness? What you don't like done to yourself, don't do to others."

Another part of the sage is *de*, virtue or moral force. Confucius said: "The sage cares about virtue (*de*). The inferior person cares about things."

Ren, *yi*, and *de* are expressed through *li*, or ritual. Ritual can mean ceremonies. It also includes the actions of everyday life: greeting people, talking, asking for favors, saying goodbye. Rituals are the correct forms for action,

and they work magic. This may sound strange, but think about the magic words "please" and "excuse me" and their power. For example, you can move someone much larger than yourself by simply saying, "excuse me." Confucius saw rituals as the way to make society run smoothly.

Confucius believed that rulers did not need to use force to return harmony to society. Confucius said: "If you govern them by means of virtue (*de*) and keep order among them by ritual (*li*), people will gain their own sense of shame and correct themselves."

For Discussion

1. What was life like in China at the time of Confucius?
2. What do we know about Confucius' life?
3. What are the main ideas that Confucius believed in? Which of these ideas do you think is most valuable? Which do you think is least valuable? Why?
4. Confucius believed that a ruler must treat his people well and that the people should obey the ruler. Do you think Confucius believed people must obey a ruler who abuses them? Explain.

Selections From the *Analects* of Confucius

1:5: Confucius said: "If you would govern a state . . . pay attention to business, be true to your word, be careful in spending, love the people, and use peasant labor at the right time of the year."

1:6 Confucius said: "A young man should serve his parents at home, be respectful to elders outside his home. He should be earnest and truthful, loving, and humane. After doing this, if he has energy to spare, he can study literature and the arts."

2:1 Confucius said: "If you govern with the power of your virtue (*de*), you will be like the North Star. It just stays in its place while all the other stars go around it."

2:3 Confucius said: "If you govern the people with laws and control them by punishment, they will . . . have no personal sense of shame. If you govern them by virtue (*de*) and keep order among them by ritual (*li*), they will gain their own sense of shame and correct themselves."

2:5 . . . Confucius said, "When your parents are alive, serve them with ritual (*li*); when they die, bury them with ritual, and then worship them with ritual."

2:17 Confucius said: ". . . When you know something, to see that you know it, and when you don't know something, to see that you don't know it. That is knowledge."

2:20 Qi Kang Zi asked: "How can I make the people respectful and loyal, so they will work positively for me?" Confucius said, "Approach them with dignity, and they will be respectful. . . . Promote the able and teach the unskilled, and they will work positively for you."

3:3 Confucius said: "If a man has no humaneness (*ren*), what can his ritual (*li*) be like?"

4:5 Confucius said, ". . . If a sage departs from humaneness (*ren*), how can he be worthy of that name? A sage never leaves humaneness for even the time of a single meal. . . ."

4:13 Confucius said: "If you can govern the country by putting ritual (*li*) first, what else will you need to do? If you can't govern your country by putting ritual first, how could you even call it ritual?"

4:17 Confucius said: "When you see a good man, think of becoming like him. When you see someone not so good, reflect on your own weak points."

7:8 Confucius said: "If a student is not eager, I won't teach him. If he is not struggling with the truth, I won't reveal it to him. . . ."

7:15 Confucius said: "I can live with rice to eat, water to drink and my arm as a pillow and be happy. Wealth and honors that one possesses in the midst of injustice are like floating clouds."

7:33 Confucius said: "I dare not claim to be a sage or a humane man. But I strive for these without being disappointed, and I teach without becoming weary. . . ."

7:36 Confucius said: "The sage is always at ease with himself. The inferior man is always anxious."

Daoism

Daoism (also spelled Taoism) is far different from Confucianism. Its founder is said to be Lao Zi ("Old Master"). But not much is known about him. Many even doubt that he ever lived. But stories of his life abound. He is said to have lived around the time of Confucius. As the story goes, Lao Zi was so upset with the constant warfare that he decided to leave China. At the border, a guard stopped him. He recognized the wise man and urged him not to leave. Lao Zi would not change his mind. The guard told him he would only let him pass if he wrote down his wisdom. Three days later, Lao Zi returned with the *Dao De Jing* and handed it to the guard as he left China.

The *Dao De Jing* ("The Way and Its Power" or the "Classic Way of Virtue") is one of the basic texts of Daoism. The whole book is 81 short verses.

Dao means "way." The *Dao De Jing* begins by saying that the way

Pronunciation Key

Dao De Jing (dow duh JING)
Daoism (DOW izm)
Lao Zi (lao zuh)
wu-wei (woo way)



Little is known about Lao Zi, but the writings of this master of Daoism urged rulers not to pass too many laws.

(*dao*) cannot be described. It goes on to tell about the *dao* in poetic language. Like much poetry, it can be interpreted in different ways.

But the *Dao De Jing* openly rejects the basic ideas of Confucianism—*ren*, *yi*, *de*, and *li*. It says that when a society practices these ideas, it has lost the way (*dao*) and is falling apart:

. . . when the *dao* is lost
there is virtue (*de*)

When virtue is lost there is
humaneness (*ren*)

When humaneness is lost
there is doing one's duties
(*yi*)

And when doing one's duties
is lost there is ritual (*li*).

Ritual is the end of compas-
sion and honesty

And the beginning of disor-
der.

According to the *Dao De Jing*, a
true sage is "humble," "low," "soft,"
and "empty." The sage does not
compete or strive for anything.
Yet the sage is successful:

The sage wanders without
knowing,

Sees without looking,

Accomplishes without acting.

The idea of *wu-wei* is central to
Daoism. *Wu-wei* means "non-
doing" or "not doing something
for another purpose." The sage is
"at one" with everything he does.
The sage does not think about
other things, like fame or money.
If the sage were, for example,
playing a game, the sage would
not worry about winning or think
about how well the sage was play-
ing. These are distractions. By not
being distracted, the sage accom-
plishes much.

Water is one of the main images
in the *Dao De Jing*. It stands for
flexibility and power.

Nothing in the world is
softer than water.

Yet it wears down stone.

The soft overcomes the hard

And the gentle overcomes
the strong.

Every person knows this,

But no one does it.

The *Dao De Jing* urges rulers to be
fair and gentle and not pass too
many laws:

When the government is
relaxed,

The people are relaxed.

It complains about rulers who "tax
too much," spend money on them-
selves, and let the people starve. It
also denounces war:

If you used the *dao* for
ruling,

You would not rule with
military force,

For violence has a habit of
returning.

But the *Dao De Jing* does not com-
pletely reject war. It says that a
ruler should go to war "only when
there is no choice"

For Discussion

1. What are the main ideas of
Daoism?
2. How is Daoism different from
Confucianism? How is it simi-
lar?
3. If you were living in ancient
China, would you have favored
one school of thought over the
other? Explain.

Selections From the *Dao De Jing*

10

. . . Give birth to it and nourish it.
Produce it but don't possess it.
Act without expectation.
Excel, but don't take charge

17

The best rulers are scarcely known
by their subjects
When rulers finish their work on
a job,
Everybody says: "We did it!"

22

. . . A sage does not show off and
so is seen
Does not boast, so gets credit
Does not strive, so succeeds
Does not compete, so no one com-
petes against him. . . .

30

. . . Where the general has
camped
Thorns and brambles grow.
In the wake of a great army
Come years of famine.

64

. . . A thick tree grows from a tiny
seed.
A tall building arises from a
mound of earth.
A journey of a thousand miles
starts with one step.
Striving, you are defeated;
Grasping, you lose. . . .

67

. . . here are three treasures that I
prize:
The first is gentleness,
By which one finds courage.
The second is frugality,
By which one finds generosity.
And the third is unimportance,
By which one finds influence.

71

There is nothing better than to
know that you don't know.
Not knowing, yet thinking you
know—
This is sickness.

What To Do?

Imagine that the student council has put you in charge of the litter problem at your school. The lunch area is a mess. Your job is to figure out how to stop students from littering. Verse #17 of the *Dao De Jing* might apply to your situation. It says:

The best rulers are scarcely known by their subjects
When rulers finish their work on a job,
Everybody says: "We did it!"

In other words, the *Dao* recommends that the best way to approach this situation is not to bully students into cleaning up, but to work to encourage students to stop littering.

Below are four situations. For each one, do the following:

- (1) Discuss it.
- (2) Find a saying or verse from the *Analects* or *Dao De Jing* that best applies to the situation.
- (3) Explain what it advises doing and why.
- (4) Then decide what you would do and why.
- (5) Write down your answers and explanations (on another sheet of paper)
- (6) Be prepared to report them to the class.

1. Chris, a friend of yours, needs help with math homework. You try to explain how to do the problems, but Chris says, "Look. Just tell me the answers."

What saying from Confucius or verse from the *Dao De Jing* applies to this situation?

_____. What would it recommend doing in this situation? Why?

What would you do in this situation? Why?

2. You have a huge project due for school in a month. You have to write a paper and give an oral report. You feel it is just too much work and you think you will never get it done.

What saying from Confucius or verse from the *Dao De Jing* applies to this situation?

_____. What would it recommend doing in this situation? Why?

What would you do in this situation? Why?

3. You are the captain of a basketball team. Jamie, a player on your team, is not a good player and takes wild shots trying to show off. The other players want you to do something about Jamie because your team is losing its games. (Jamie has to play because you only have five players and you cannot get a replacement.)

What saying from Confucius or verse from the *Dao De Jing* applies to this situation?

_____. What would it recommend doing in this situation? Why?

What would you do in this situation? Why?

4. To give your parents a surprise, you spent Saturday cleaning the house while they were away. Your younger brother and older sister did not help. They watched TV. When your parents returned home, your brother and sister said to them, "Look what we did. We cleaned the house for you."

What saying from Confucius or verse from the *Dao De Jing* applies to this situation?

_____. What would it recommend doing in this situation? Why?

What would you do in this situation? Why?

The Law of Shi Huangdi

OBJECTIVES

Students will be able to:

- Discuss the policies and achievements of Shi Huangdi and the Qin Dynasty.
- Explain the basic differences between Confucianism and Legalism.
- Develop a reasoned argument on why Confucianism or Legalism is a better philosophy for the ruler of China.

PREPARATION

Handout 6A—The Law of Shi Huangdi—1 per student

Handout 6B—Confucianism or Legalism?—1 per student

Overview

In this lesson, students explore ancient Chinese law and government during the Qin Dynasty (221–207 B.C.). First, students discuss why people obey the law. Next, they read and discuss an article about Shi Huangdi, the first emperor of China. Then, students role play Legalists and Confucianists and debate which school of thought is better for China.

STANDARDS ADDRESSED

California Social Studies Standard 6.6: Students analyze the geographic, political, economic, religious, and social structures of the early civilizations of China. (3) Know about the life of Confucius and the fundamental teachings of Confucianism. (4) List the policies and achievements of the emperor Shi Huangdi in unifying northern China under the Qin Dynasty.

National World History Standard 9: Understand how major religious and large-scale empires arose in the Mediterranean Basin, China, and India from 500 BCE to 300 CE. (5) Understands the fundamental elements of Chinese society under the early imperial dynasties (e.g., policies and achievements of the Qin emperor Shi Huangdi, the life of Confucius and the fundamentals of Confucianism and Daoism, . . .).

Vocabulary

ancestor	bribery	immortal
law code	mercury	Mongolians
peasant	scholar	

Procedure

A. Focus Activity

1. Conduct a short discussion by asking: Why do people obey the law? (Answers might include to avoid punishment, to help make society work, because they believe the laws are just.)
2. Explain to students that laws and governments help shape society. Tell them that they are going to learn how the first Chinese emperor used law and government to create a new order in ancient China.

B. Reading and Discussion—The Law of Shi Huangdi

1. Tell students that they are going to read about the first emperor of China and how he used law to maintain order. Distribute **Handout 6A: The Law of Shi Huangdi** to each student. Ask students to look for the following as they read:
 - The achievements and policies of Emperor Shi Huangdi.
 - The differences between Legalism and Confucianism.
2. When students finish reading, hold a discussion on the reading. Questions to raise:
 - What were the achievements of Emperor Shi Huangdi?
 - What were some of the policies of Emperor Shi Huangdi? Do you think they were wise? Why or why not?
 - What was Legalism? How did it differ from Confucianism?
 - Why did Shi Huangdi order the burning of books? Do you think this was a good idea? Why or why not?

C. Small-Group Activity—Confucianism or Legalism?

1. Ask students to imagine that they live at the time of Emperor Shi Huangdi and that he has called a meeting of all the scholars in the land. He wants the scholars' opinion on whether the Qin Dynasty should follow Confucianism or Legalism. Tell students that they are going to role play these scholars.
2. Divide the class into small groups of four students. Distribute **Handout 6B: Confucianism or Legalism?** to each student. Assign each group the role of Legalist or Confucianist. Review the handout with the students and answer any questions that they may have.
3. Consider letting all the Legalists and Confucianists meet in separate parts of the room to discuss their arguments. Then have them return to their small groups to prepare their arguments.
4. When students are ready, tell them that you are Emperor Shi Huangdi and call on one group to present its argument. Ask for a response from a group with an opposing viewpoint. Carry on the discussion, alternating calling on students role playing Legalists and Confucianists. Finally take a moment and decide by going over the reasons aloud and announcing your decision. Remind students that the real Shi Huangdi did not hold such a meeting and always remained true to the Legalists.
5. Debrief the activity by asking students: What were the strongest arguments on each side? Why?

The Law of Shi Huangdi

The time of Confucius was marked with warfare and unrest. Things did not improve after he died in 479 B.C. For more than 250 years—from 475 to 221 B.C.—seven Chinese kingdoms fought each other. Historians call this violent time the period of Warring States. One of these warring states, called the Qin, built a strong army.

Near the end of the Warring States period, a young prince named Zheng became king of Qin. Because he was only 13 years old, Zheng's mother and an advisor ruled the Qin state until Zheng grew up.

When Zheng turned 21, he became the ruler. He was not satisfied to be the most powerful king of the seven warring states. He wanted to bring all the kingdoms of China together. Then he would be emperor of all China. No one had ever tried this before.

To become the first emperor, Zheng used spies and bribery to keep the other kingdoms from

Pronunciation Key

Li Si (LEE suh)

Qin (chin)

Shi Huangdi (shuh hwong DEE)

Zheng (cheng)



Thousands of life-sized clay soldiers guarded the entrance to Qin Emperor Shi Huangdi's tomb.

ganging up on him. He built the Qin army into a powerful force of 600,000 men, mostly poor peasants who had little choice but to fight for King Zheng.

In 230 B.C., Zheng began his effort to conquer the other six

Chinese kingdoms. Nine years later, he named himself "Qin Shi Huangdi," the first emperor of all China.

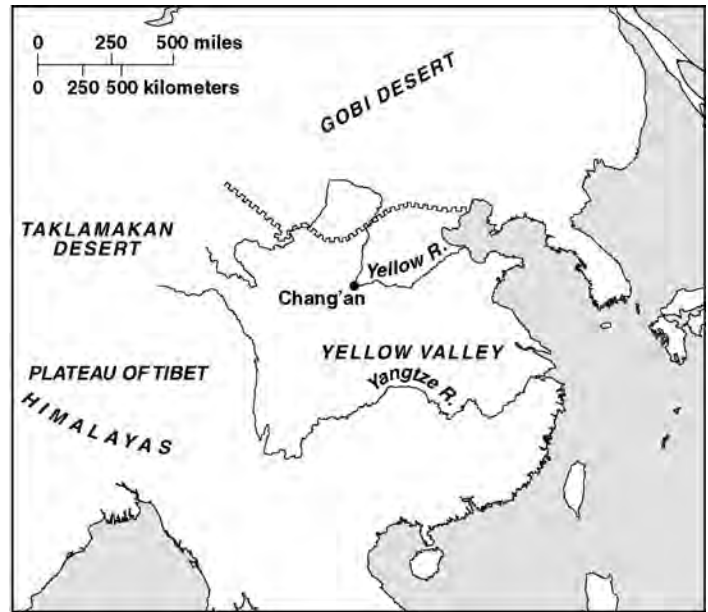
"All Under Heaven"

According to an ancient book, Shi Huangdi owned "all under heaven." He predicted that his dynasty would last for years "without end."

Shi Huangdi threw away many old Chinese laws and customs. He wiped out laws that gave the land to powerful lords. His new laws allowed peasant farmers to own land. He divided China into 36 districts. He chose officials to run each district. He ordered the royal families from the other kingdoms to live near his palace in the capital city of Chang'an. There he could watch them closely.

Next, the first emperor and his advisors made Chinese writing, coins, and units of weight and length the same for all 36 districts. They built a network of tree-lined highways. They built palaces, canals, and Shi Huangdi's tomb. It took 700,000 workers to build the tomb. It contained thousands of life-sized clay statues of warriors, horses, and chariots. Shi Huangdi believed that the clay army would protect him when he died.

Shi Huangdi also ordered a wall built along the northern borders of



The ancient Chinese built walls to protect them from Mongolian invasion. Emperor Shi Huangdi built a higher, stronger, and longer Great Wall.

China. Earlier kings had built crude walls to keep out invading Mongolians. But these early walls were low and uneven. Invaders could easily ride over and around them. Shi Huangdi built the first Great Wall. It was 20 to 25 feet tall and about 12 feet wide. The Great Wall ran without stopping for 3,000 miles. (Later in Chinese history, it was extended another 1,500 miles and rebuilt more solidly.)

These projects—roads, palaces, canals, and the Great Wall—cost money. To pay for them, Shi Huangdi took half of every family's yearly grain crop as a tax. In addition, all males age 15 to 60 had to fight in the emperor's army and build the emperor's projects. Peasants who could not pay their

taxes were sent away to work as slaves, building the Great Wall. Crops often died because men were away fighting in the army or working on the emperor's projects. One ancient writer said that under the Shi Huangdi's rule, the poor often "ate the food of dogs and pigs."

Confucius and the Legalists

Before Shi Huangdi became emperor, most leaders had looked to the teachings of Confucius (551–479 B.C.). This thinker believed in an orderly society. He placed great value on knowledge and the wisdom of ancestors. He believed that a ruler should act as if he were the leader of a large family. Confucius believed that leaders should rule by kindness, not force. A leader should avoid war and make life easier for the poor. According to Confucius, a leader who did not live by these laws would lose the support of the ancestors. His rule would end in disaster.

Shi Huangdi turned away from the teachings of Confucius. He took up another school of thought, called Legalism. Legalists believed that people were driven by self-interest. They believed that to be good members of society, people had to be controlled by a strong ruler, strict laws, and harsh punishments. The ruler should be all-powerful. One of Shi Huangdi's

Legalist advisors said, "The ruler alone should have power, using it like lightning or thunder."

The first emperor believed that Legalism would help him rule his empire. He ordered Legalists to write new laws. The Legalist laws gave district officials the power to investigate crimes, arrest suspects, and act as judges. The courts were allowed to beat suspects until they confessed. They treated suspects as guilty until they could prove their innocence. Courtrooms had no lawyers. Judges made all the decisions.

Legalist laws set harsh punishments. Minor crimes brought fines, beatings with a stick, or hard labor on the emperor's projects. Lawbreakers were forced to wear red cloths identifying them as criminals. For more serious crimes, lawbreakers could be tattooed on the face or whipped. Criminals who plotted against the emperor could have their heads chopped off. They could be cut in two at the waist, boiled in a large pot, or torn apart by horse-drawn chariots.

Legalists believed that harsh punishments would frighten people away from committing crimes. The Legalist laws listed thousands of crimes. Most Chinese people could not read. They often did not know they had done something wrong until they were arrested. All family

members faced punishment when one member violated the law. Many people were arrested and punished.

Book Burning

In 213 B.C., eight years after becoming emperor, Shi Huangdi held a meeting of scholars to debate the future of the empire. During this debate, one scholar called for a return to Confucian teachings. This so enraged Li Si, the emperor's chief adviser, that he made this radical proposal to Shi Huangdi:

"These scholars learn only from the old, not from the new, and employ their learning to oppose our rule and confuse the people. . . . It must be stopped. . . . Let all historical records but those of the Qin be destroyed."

Sensing that he was losing control of the empire, Shi Huangdi agreed with Li Si. He ordered the burning of history books, the classics of Confucius, and the writings of other schools of thought. According to some accounts, after the book burning, Shi Huangdi ordered hundreds of scholars killed, and he banished others to work on the Great Wall.

The Fall of the Qin Dynasty

During the next few years, Shi Huangdi cut himself off from other people. He began to look for a potion to make him immortal. In

his search, he drank potions that contained mercury and other poisons. Instead of lengthening his life, the potions killed him. He died at age 49 while touring his empire.

The Qin Dynasty did not last long after Shi Huangdi was buried in his fancy tomb. Peasant revolts erupted. Lords from the six conquered kingdoms rose up against the Qins. In 206 B.C., the last Qin ruler surrendered to a rebel army and was beheaded. The rebels then burned Chang'an, the Qin capital.

Shi Huangdi's Qin Dynasty did not last, as he had predicted, for years "without end." But Chinese dynasties continued until the 20th century. Later dynasties turned to Confucianism instead of Legalism to make Chinese justice more humane. Shi Huangdi never found the secret of eternal life, but he influenced China for hundreds of years.

For Discussion

1. What were the achievements of Emperor Shi Huangdi?
2. What were some of the policies of Emperor Shi Huangdi? Do you think they were wise? Why or why not?
3. What was Legalism? How did it differ from Confucianism?
4. Why did Shi Huangdi order the burning of books? Do you think this was a good idea? Why or why not?

Confucianism or Legalism?

Imagine that Emperor Shi Huangdi has called all the scholars in China to a meeting. He wants to discuss whether the Qin Dynasty should follow Legalism or Confucianism. Your teacher will assign you a role as Legalist or Confucianist scholars.

Reread the article so that you know the differences between Legalism and Confucianism.

If you are Legalists, do the following:

1. Think of reasons why harsh punishments might be helpful and necessary.
2. Think of reasons why holding on to traditions might be harmful.
3. Prepare to argue in favor of harsh punishments and against the traditions of Confucianism. Make your strongest case to the emperor.

If you are Confucianists, do the following:

1. Think of reasons why following tradition might be helpful and necessary.
2. Think of reasons why harsh punishments might be harmful.
3. Prepare to argue in favor of upholding the traditions of Confucius and against harsh punishments. Make your strongest case to the emperor.

The Silk Road

OBJECTIVES

Students will be able to:

- Explain how government changed during the Han Dynasty.
- Identify factors that led to the prosperity during the Han Dynasty.
- Describe what life was like in Chang'an, the capital.
- Explain why the Silk Road was important and identify sites along the Silk Road and their significance.
- Make a map of the Silk Road in China.
- Choose a route for a hypothetical caravan on the Silk Road and write their reasons for choosing this route.

PREPARATION

Handout 7A—Expansion, Prosperity, and the Silk Road—1 per student

Handout 7B—Routes of the Silk Road—1 per student

Handout 7C—A Caravan—1 per student

Handout 7D—Map—1 per student

Handout 7E—Northern and Southern Route Cards—Cut out the eight cards for the northern route, fold each, and place them in a bowl. Do the same for the eight cards for the southern route, but put them in a different bowl.

You will need two bowls or boxes for students to draw the northern and southern route cards from.

Overview

This two-day lesson explores the Han Dynasty and the influence of the Silk Road on ancient Chinese society.

On the first day, students begin by discussing what contacts they have with societies outside the United States. Next, they read and discuss an article about the Silk Road and the expansion of the Chinese empire during the Han Dynasty (206 B.C.– A.D. 220).

On the second day, students review what they learned the previous day. Then they read an article about the different routes and sites along the Silk Road. Finally, in a small-group activity, students decide on a route for a caravan on the Silk Road, write why they chose that route, plot the route on a map, and discover the fate of their caravan.

STANDARDS ADDRESSED

California Social Studies Standard 6.6: Students analyze the geographic, political, economic, religious, and social structures of the early civilizations of China. (6) Detail the political contributions of the Han Dynasty to the development of the imperial bureaucratic state and the expansion of the empire. (7) Cite the significance of the trans-Eurasian Silk Road routes in the period of the Han Dynasty and Roman Empire and their locations.

World History National Standard 9: Understand how major religious and large-scale empires arose in the Mediterranean Basin, China, and India from 500 BCE to 300 CE. (5) Understands the fundamental elements of Chinese society under the early imperial dynasties (e.g., . . . what life was like for ordinary people in ancient China . . .). (6) Understands the commercial and cultural significance of the trans-Eurasian “Silk Road” to the Roman and Chinese Empires and the peoples of Central Asia.

Vocabulary

caravans	caterpillars	cocoons	jade
landowners	missionaries	nomad	oasis
porcelain	sea level		

Procedure

Day One

A. Focus Activity

1. Conduct a discussion on the contacts that students have with societies outside the United States. Ask them to consider these questions:
 - Do you have contact through the media (newspapers, magazines, television, radio, the Internet)?
 - Do you buy products made in other countries?
 - Do you know anyone who has immigrated to the United States? Where is he or she from?
 - What effects have these contacts had on you?
2. Remind students that ancient China was isolated from other societies. Explain that the dynasty after the Qin started making greater contacts with the outside world.

B. Reading and Discussion—Expansion, Prosperity, and the Silk Road

1. Tell students that they are going to read about China during the Han Dynasty. Distribute a copy of **Handout 7A: Expansion, Prosperity, and the Silk Road** to each student. As they read, they should look for:
 - How government changed in China during the Han Dynasty.
 - The factors that helped China prosper.
 - What life was like in Chang'an.
 - The importance of the Silk Road.
2. When they have completed the reading, hold a discussion using the following questions:
 - How did government change in China during the Han Dynasty?
 - What are some factors that helped China prosper?
 - What was Chang'an? What was life like in Chang'an?
 - What was the Silk Road? Why was it important? What were some dangers on the Silk Road? Why did people risk going on the Silk Road?

Day Two

C. Focus Activity

1. Remind students that they have been studying China and the Silk Road. Review by asking students:
 - What was the Silk Road?
 - What entered China via the Silk Road?

- What did China send out to Rome and other places?
 - What were some of the dangers that travelers faced on the Silk Road?
2. Tell students that they are going to learn more about the Silk Road. Explain that the Silk Road had many names throughout history—the Emperor’s Road, the Fur Road, the Jade Road—and that it was not until modern times that it was called the Silk Road.

D. Reading and Discussion—Routes of the Silk Road

1. Distribute **Handout 7B: Routes of the Silk Road**. Ask students to read it and look for the following:
 - The main stops on the road.
 - The northern and southern route around the desert and the pros and cons of taking each route.
2. When they finish, hold a discussion on the reading by asking:
 - Where did the Silk Road go?
 - What do you think were the five most important stops on the road? Why?
 - What were the pros and cons of taking the northern route around the Taklamakan Desert?
 - What were the pros and cons of taking the southern route?

E. Small-Group Activity—A Caravan

1. Ask students to imagine that they live in the Han Dynasty and that they are going to lead a caravan of 100 camels laden with silk to Kashgar. Tell them that they are going to have to plot out their route on paper (a Chinese invention). Explain that they must choose the southern route or the northern route around the Taklamakan Desert and they must explain why they chose the route they did.
2. Divide the class into small groups. Distribute **Handout 7C: A Caravan** and **Handout 7D: Map** to each student. Review the instructions on **Handout 7C: A Caravan** and answer any questions they may have. (It is recommended that each student do a map and write the reasons for the decision.)
3. When students are ready, ask them:
 - Who chose the southern route? Why do you think this would be the better route?
 - Who thinks the northern route is better? Why?
4. Tell students that they are going to find out how their caravan did. Explain that the two bowls contain the results of their journey—one bowl has the results for the northern route and the other the results for the southern route. Ask students to come up and draw one of the cards from the appropriate bowl and announce the result to the class.
5. Debrief the activity by asking:
 - Why did people brave the dangers along the Silk Road?
 - Some people have compared the Silk Road to the Internet. Do you think this is a good comparison? Why or why not?

Suggestions for CityYouth Action Projects

At the end of the unit, consider doing a CityYouth action project related to the unit.

Students learned in this unit that . . .

- (a) Confucius believed that the ancients possessed great wisdom. Here are some project ideas for tapping some wisdom from elders:
- Elder interviews. Have students interview someone older. They can collect three pieces of wisdom or wise sayings from the person. These pieces of wisdom can be collected into a brochure for the library or made into poster to hang on school walls. Or students can collect stories from elders about their community and make them into books for the library.
 - Fifth grade help. The sixth graders are elders to fifth graders. Have students invite fifth graders to the school and lead them on tours of the school. Or have them make a collection of Frequently Asked Questions (FAQs) about your school to give to fifth graders.
- (b) The Silk Road gave China contact with the outside world. Today, the Internet is making our world smaller. Here are some Internet project ideas:
- Web site. Have students make a web site about ancient China (or Egypt, Greece, or Rome). Submit it to Constitutional Rights Foundation for a link on CityYouth: Ancient History Links. Send an e-mail with the URL to crf@crf-usa.org. Put CityYouth: Ancient History on the subject line.
 - If students do another project, they can create a web site telling about the project.
- (c) Many earthquakes have taken place in China, and the Chinese developed the first seismometer to measure quakes. Here are some project ideas about emergency preparedness:
- Booklets. Students create booklets describing and illustrating emergency preparedness procedures for natural disasters to distribute to other students, elementary classes, or families.
 - Spread the word. Students work with school administrators to support existing procedures at school by creating signs, pamphlets, or demonstrations to present to other classes.
 - Kits. Students create emergency preparedness kits to distribute to families who may not have these resources. Students work with local agencies, including the fire department, police, and Red Cross to determine what items should go into the kit.

Expansion, Prosperity, and the Silk Road

Emperor Shi Huangdi ruled the Qin Dynasty harshly. According to an early Chinese historian, the first emperor “killed men as though he could never finish. . . . [T]he whole world revolted against him.”

After Shi Huangdi’s death, peasants, farmers, soldiers, and even landowners and nobles rebelled against the government. The emperor had bragged that his dynasty would last for years “without end.” In fact, the Qin Dynasty lasted only about 15 years.

During the uprisings, a young general named Liu Bang rose to power. He wanted to keep the Qin empire in one piece. This would require a powerful government. At the same time, he believed that Emperor Shi Huangdi had treated the Chinese people badly. He wanted to make the government more humane.

Pronunciation Key

Ban Gu (ban GOO)
Chang’an (chang AN)
Liu Bang (liou BANG)
Qin (chin)
Shi Huangdi (shuh hwong DEE)
Xi Ling shi (she ling shuh)



About 200 B.C., caravans began carrying jewels, spices, tea, and silk from Chang’an to Asian and Mediterranean cities.

Liu Bang invited Confucian scholars to help him change the harsh Legalist justice system. He released slaves who had served the Qin nobility. Liu Bang’s rule marked the beginning of the Han Dynasty. Liu Bang’s more humane laws helped Han Dynasty rulers govern China for nearly 400 years.

A New Prosperity

During the Han Dynasty, China’s population grew. Its economy boomed, helped by several important inventions. The Chinese began making silk well before 2000 B.C. It comes from the cocoon of silkworms, caterpillars that feed on mulberry trees. By

500 B.C., many parts of China were producing silk.

About 300 B.C., the Chinese people invented cast iron, which could be molded into pots, plows, armor, and swords. The Chinese cast-iron plow was far better than those used in Europe.

About 100 B.C., paper was invented. The word "paper" comes from papyrus, a stemmed plant that grew in the Nile River in Egypt. Egyptians, Greeks, and Romans wrote on scrolls made of papyrus. But this was not paper as we know it. The Chinese invented a process for making paper from trees. This invention did not reach the West for another thousand years. Before the invention of paper, Chinese used bones, shells, bamboo, and even silk to write on. Paper was better and cheaper. Paper helped the Han Dynasty keep records and communicate.

Han officials made sure that anyone could buy cast-iron tools such as plows, knives, axes, saws, pots, even toys. The government manufactured weapons. It built mines, shipyards, and granaries, giving work to many people.

This prosperity allowed the Han rulers to expand their empire. Han armies marched north to Mongolia. They even went north to the Korean Peninsula and south into what is today known as Vietnam. As their empire expand-

ed, trade grew among China's diverse and far-flung populations.

A trade route called the Silk Road helped China expand and become prosperous. The Silk Road was not a road at all, but a series of winding trails that snaked 6,000 miles westward to the Mediterranean Sea from the capital city of Chang'an. (This was about 4,000 miles as the crow flies.) It would take anywhere from 10 months to a year to go the whole distance. But no one person usually went all the way. Traders would exchange goods at various points and return home.

Chang'an—City of the Silk Road

Chang'an stood in the middle of the Yellow Valley at the meeting place of two large rivers. Like most walled cities, Chang'an was built in the shape of a square. It had a strong wall "eight horses thick and five men high" surrounding it for protection.

The people of Chang'an came and went through four heavily guarded gates facing north, south, east, and west. Inside, the streets were laid out in straight lines from north to south and east to west. The emperor's palace was located in the north of the city. Nobles and government officials lived close to the emperor. Merchants and craftsmen lived further away from the palace, but still within the city walls. Farmers and other

peasants lived outside the gates, but were allowed to come and go to Chang'an's busy markets.

Merchants in the markets accepted gold for goods. They also used barter, trading one item for another. Ban Gu, a Han Dynasty poet, describes a Chang'an street scene:

In the nine markets they set up bazaars,

Their wares separated by type, their shop rows distinctly divided.

There was no room for people to turn their heads,

Or for chariots to wheel about.

People crammed into the city, spilled into the suburbs,

Everywhere streaming into the hundreds of shops.

About 200 B.C., trade caravans, using camels as beasts of burden, began traveling along the Silk Road between China and the Mediterranean. The caravans formed inside the walled city of Chang'an. When the traders had gathered enough camels, trade goods, and soldiers for protection, they began their difficult journey. Silk Road travelers risked freezing to death, being buried by sandstorms, dying of thirst in the high, dry desert, or being attacked by roving bands of robbers.

THE LEGEND OF XI LING SHI

According to ancient Chinese legend, a young princess named Xi Ling shi was walking in a grove of mulberry trees near the palace. Caterpillars wrapped in cocoons hung from the branches. Xi Ling shi pulled a cocoon from a mulberry tree and brought it back to the palace. She dropped the cocoon in a cup of hot tea. The cocoon floated off the caterpillar in a loose tangled web. When Xi Ling shi picked up the web, she found she could unravel it into a single, long thread of silk. She set about to weave the new material into the first silk cloth.

Why would these Silk Road travelers risk such hardships? The promise of riches lured merchants, soldiers, and adventurers to brave the hazards of the Silk Road. Silk Road trade goods changed hands many times before they reached their destinations. Each time they were bought and sold, the price of the goods rose higher. Because it cost so much to carry goods along the Silk Road, the caravans carried only luxury items such as jade, spices, tea, incense, porcelain, and—of course—silk.

As China expanded its trade beyond its borders, people in far-off kingdoms wanted silk. No one

outside China knew how to make the precious, durable cloth. China guarded its secret carefully. Smuggling silkworms out of China was punishable by death. By the first century A.D., silk had become the most important product in Chinese society.

The Romans loved Chinese silk. It was first seen in Rome about 40 B.C. At times in Rome, silk was literally worth its weight in gold. One pound of gold would buy one pound of silk. Silk became so popular in Rome that the government had to ban nobles from wearing it. They were sending too much Roman gold to China to buy it. At the height of the silk trade, one caravan left Chang'an each month.

The caravans returned with gold, silver, ivory, glassware, wool, horses, and new foods. Ideas also spread along the Silk Road. Travelers brought Buddhism and later Islam to China. Officials visited Chang'an from the Asian empires of Persia and Kushan. The Romans sent an official to the Han court to discuss trade, and Chinese officials traveled west to visit the royal courts of Asian empires. The Silk Road formed a powerful link between the formerly isolated China and the growing civilizations of Persia, Rome, India, and Kushan.

For Discussion

1. How did government change in China during the Han Dynasty?
2. What are some factors that helped China prosper?
3. What was Chang'an? What was life like in Chang'an?
4. What was the Silk Road? Why was it important? What were some dangers on the Silk Road? Why did people risk going on the Silk Road?

Routes of the Silk Road

Chang'an was the starting and ending point of the Silk Road. Caravans of soldiers and merchants assembled in Chang'an. They packed their goods on Bactrian camels.

Native to Asia, this breed of camel has two humps and can carry heavy loads for 30 miles a day. Camels are called the "ships of the desert." Their eyelids and lashes protect them from sandstorms, their feet are perfect for walking on sand, and they can go for many days without food or water.

From Chang'an, the caravan route went northwest. It took travelers



Silk Road caravans were often in danger from attack. This wall painting shows Mongolian horsemen chasing Chinese foot soldiers.

at least 18 days before reaching the next major stop, Lanzhou.

On the banks of the Yellow River, Lanzhou was a major trading city. Goods flowed to and from Tibet (to the west), Mongolia (to the north), and central China (to the south). Goods were also sent on rafts (made of inflated animal skins) to and from Chinese cities on the Yellow River.

From Lanzhou, the Silk Road went northwest to Wuwei, at least 10 days away. From Wuwei, caravans moved toward the Great Wall. Emperor Shi Huangdi had built the Great Wall to stop the Mongolians from invading. The wall also protected travelers on the Silk Road from fierce Mongolian groups that lived on the high, grassy plains to the

Pronunciation Key

Anxi (ANN she)
Damascus (duh MASS cuss)
Khotan (KOE tawn)
Lanzhou (LON joe)
Pamirs (puh MEERZ)
Taklamakan (talk luh muh KON)
Tian Shan (tyen shon)
Wuwei (woo way)

northwest of China. Riding horses, the groups were always on the move, searching for grasslands where their sheep, goats, and cattle could graze. They preyed on travelers along the Silk Road.

Wuwei was in the middle of pastureland. The people raised horses and grew crops. Horses were often traded along the Silk Road.

Everyone wanted horses—from the nomads who attacked China to the Chinese army. The Silk Road continued on northwest for 30 days through towns leading to the Great Wall.

The Choice—Northern or Southern?

Once past the Great Wall, the Silk Road climbed to Anxi, on the edge of the Taklamakan Desert.

Taklamakan means "Go in and you won't come out." This huge desert—about 125,000 square miles—was too harsh to cross. So the caravan had to go around it. At Anxi, the Silk Road split into two roads—the northern route and the southern route around the desert. Neither route was easy. Sandstorms, sometimes with winds over 100 miles an hour, could bury an entire caravan. Bones of animals and people littered both routes. The sandstorms were usually worse on the southern route. But Mongolian groups threatened the northern route.

The Northern Route—Anxi to Kashgar

On the northern route from Anxi, the caravan traveled northwest 300 miles to the oasis of Hami. It took two weeks to reach Hami. There was little hope of finding water on the way. Winds blew fiercely.

From Hami, the northern route of the Silk Road went west. It cut a path between the Taklamakan Desert on the south and the Tian Shan Mountains on the north. Streams from the mountains fed the oases. From Hami, it was another 300 miles to reach the next stop, Turpan, known as the Land of Fire. It was located in a basin 500 feet below sea level. The red-sandstone cliffs surrounding the basin were called the Flaming Mountains. The temperature in summer soared above 100 degrees. In winter, it fell below freezing.

From Turpan, the route started climbing. It was 300 miles to next major town, Korla. Although it was 3,000 feet above sea level, it still had a desert landscape. Outside Korla was the Iron Gate Pass. This was a narrow pass and was often fought over. The route was narrow and difficult and had frequent dust storms. The route kept climbing. It was 800 more miles until the route reached Kashgar, the last stop around the Taklamakan Desert. Kashgar was more than 4,000 feet above sea level.

The Southern Route—Anxi to Kashgar

The other way around the Taklamakan Desert was the southern route. It also began at Anxi and ended at Kashgar. The first stop was Dunhuang ("Blazing Beacon"), a fortress city just three days west of Anxi. The rest of the trip was traveling from one oasis to another. Caravans on the southern route went through the foothills of the Kunlun Mountains. These mountains ran along the southern border of the Taklamakan Desert. Streams from the mountains fed the oases. Along much of this trip, 25-mile-an-hour winds blasted constantly. Blinded by sand, travelers told stories of hearing voices coming from the desert and of people wandering off after the voices, never to be seen again.

It was 900 miles from Anxi to Khotan. The area around Khotan was a major source of jade for China. (Jade is a gem stone used for jewelry and carved objects.) The Khotan River was dry part of the year. It had two branches, the White Jade River and the Black Jade River. When the rivers dried, the people searched the riverbeds for jade.

From Khotan, the Silk Road wound northwest 300 miles to Yarkand. This huge 1,200-square-mile oasis produced grain, cotton,

and fruit. The area raised camels, horses, and sheep.

Yarkand was a major intersection on the Silk Road. One branch of the Silk Road left Yarkand for India. The other branch climbed 250 miles north to Kashgar, where the southern and northern routes joined.

Kashgar and Beyond

Kashgar sat at the foot of the Pamirs Mountains. All the towns and cities mentioned on the southern and northern Silk Road are today part of China. But these Central Asian places were ruled by many different peoples throughout history.

Kashgar was a major crossroads of the Silk Road. It was where caravans traded camels for horses, mules, and yaks (long-haired oxen). The desert part of the trip was over. One branch went to India. Other branches led from Kashgar through the Pamir Mountains. These steep, dangerous routes went to other cities in Central Asia and on to the Middle East and Europe. Kashgar was the halfway point to Europe.

One branch went to the Central Asian city of Kokand, famous for horses so powerful that they "sweated blood." Many Chinese emperors sought these large, strong horses. The horses did not sweat blood, as was believed, but

bled from parasites that infested their skin. This branch went on to Samarkand, one of the oldest and greatest cities in the ancient world. From Samarkand, this branch of the Silk Road traveled to Persia (modern-day Iran).

Another branch from Kashgar went directly to Persia. From there, the road split for the last time. One route went to Antioch and the other to Damascus, both in Syria. From these two cities, goods could be sent throughout the Mediterranean.

For Discussion

1. Where did the Silk Road go? Why was it called the Silk Road?
2. What do you think were the five most important stops on the road? Why?
3. What were the pros and cons of taking the northern route around the Taklamakan Desert?
4. What were the pros and cons of taking the southern route?

A Caravan

Imagine that you are planning a caravan on the Silk Road from Chang'an to Kashgar. As part of your planning, do the following:

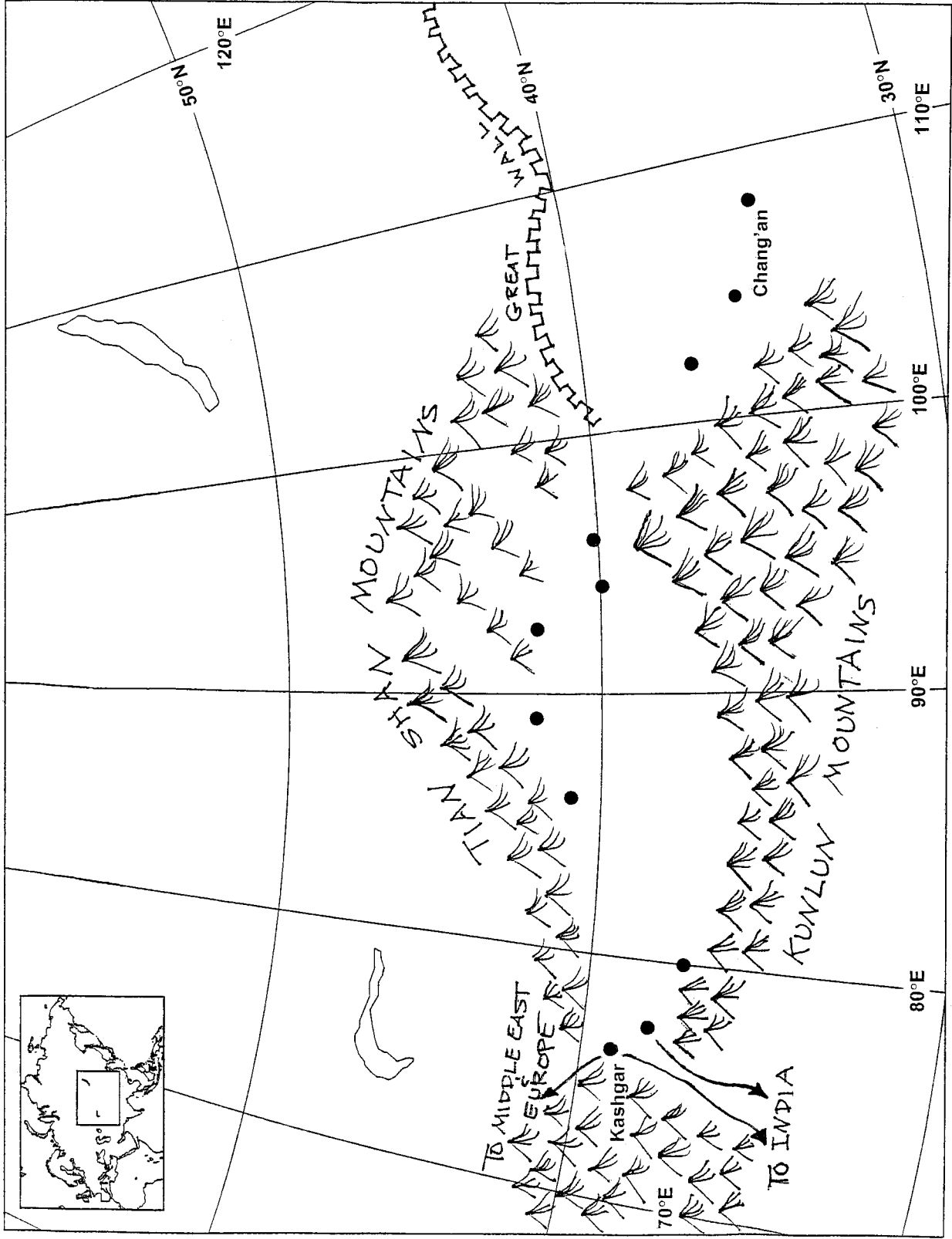
1. Reread the article **Routes of the Silk Road**, especially the sections **The Choice—Northern or Southern?**, **The Northern Route—Anxi to Kashgar**, and **The Southern Route—Anxi to Kashgar**.
2. Discuss and decide which route to take.
Circle one: Northern or Southern
3. Write down the reasons for your decision:

4. On the map handout, plot out your course. Write the name of each town or city you pass through.

For extra credit, do the following:

1. Label and show the other route from Anxi to Kashgar. (Make the northern route one color of line and the southern route another color. Put a legend on the map explaining the colors.)
2. Label the Taklamakan Desert. Color it in or put little dots on the desert area.

Map



Northern and Southern Route Cards

(Cut these out and use for the activity on the second day of the lesson.)

Northern Route	Southern Route
Bandits attack and steal all your silk and camels. You are lucky not to be taken captive.	Sandstorms bury your caravan. Only a few of you survive.
The pass at Korla is closed. There is no way to get through for another year. You must return to Anxi.	Members of your party hear voices calling to them from the desert. Blinded by sand, they follow the voices and are not seen again. You cannot continue. You barely make it back to Anxi.
You lose your way between Anxi and Hami. You can't find water. Only a few of you survive. The caravan is gone forever.	You lose your way on the 900 mile trip from Anxi to Khotan. You can't find oases. You need water, water, water. You turn back. You barely make it back to Anxi. Your caravan cannot go on.
The temperatures around Turpan are the worst in history. They soar above 100 degrees. Members of your party die of heat exhaustion. You don't have enough people to continue. You have to sell your goods at a loss.	Sandstorms, sandstorms, and more sandstorms. Some members of caravan get separated from the rest. You decide you must go back. It would be crazy to keep going through these sandstorms.

(Cut these out and use for the activity on the second day of the lesson.)

Northern Route	Southern Route
<p>Weather was perfect. No sandstorms. No bandits. You wonder, "Are all these people telling the truth about the dangers of the Silk Road?"</p>	<p>Your caravan makes it easily to Khotan. You exchange some silk for jade. You continue on to Yarkand and Kashgar. Your journey is a great success!</p>
<p>It only took you four months to go from Anxi to Kashgar. You have traded your silk and are ready to go back. Northern or southern route? Which will you take to return?</p>	<p>"So that was the Silk Road?" you say to yourself in Kashgar. "I can hardly wait to do it again. We made a fortune."</p>
<p>Turpan was hot, hot, hot. The Korla pass was tough. But you made it. You are in Kashgar and you will trade all your silk.</p>	<p>Sandstorms blew. You kept going. You never thought you'd see Khotan, but you made it. Then you went to Yarkand and Kashgar. Great trip!</p>
<p>Guess where you are. You made it to Kashgar! You sold your silk. You are going to return to Chang'an.</p>	<p>Kashgar! Kashgar! Kashgar! You made it! Way to go! But now you have to go back.</p>

