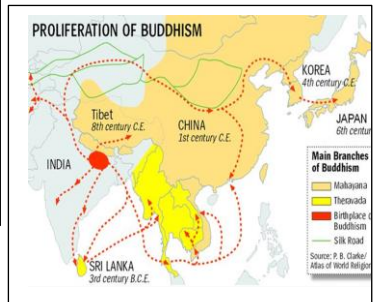
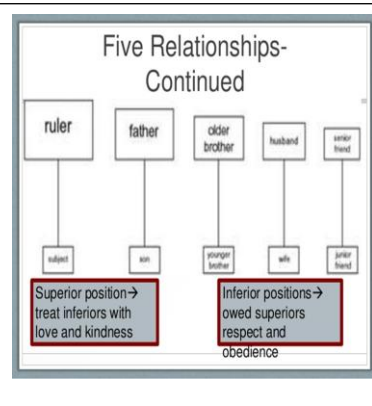
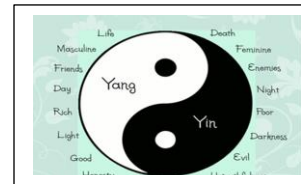
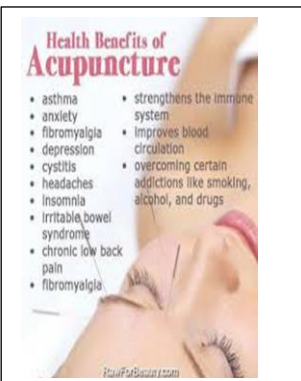
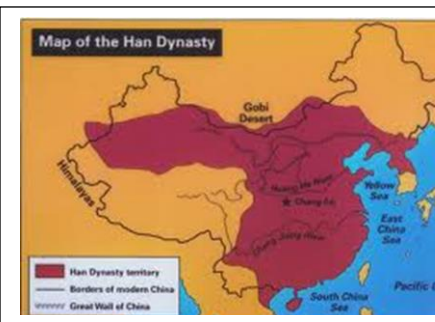
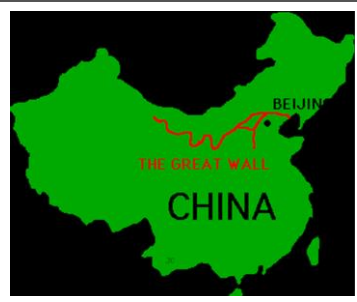


Aim #13: How did ancient philosophies impact China?

Ancient Philosophies Influence Rulers Uniting China

NYS SS Framework:
9.2a, 2b, 3b, 3c, 4a, 4c



- ### Mini Lecture
- During the Zhou dynasty, two great thinkers emerged: **Confucius** & **Laozi**. Confucius developed a **philosophy**, or system of ideas, that greatly influenced Chinese civilization.
 - Confucius was concerned with social order & good government. He emphasized **five key relationships** between people. **Filial piety**, or respect for parents, was everyone's highest duty.
 - Laozi founded **Daoism** about the same time. It emphasized that people should live in harmony with nature. They should look beyond every day cares & focus on the Dao, or "the way."
 - The **Qin Dynasty** began in 221 B.C. when the leader of the Qin conquered the Zhou & proclaimed himself **Shi Huangdi**, or First Emperor.
 - Shi centralized his power by adhering to **Legalism**, a philosophy that said that strength, not goodness, was a ruler's greatest virtue. He tortured & killed any who opposed his rule.
 - Shi replaced feudal states with military districts headed by loyal officials. To promote unity, he standardized weights & measures, coins, & Chinese writing. Under his orders, thousands of workers connected shorter walls to form the one **Great Wall** against invaders from the north.
 - The **Han Dynasty** began in 202 B.C. The most famous Han emperor, **Wudi**, ruled from 141 B.C. to 87 B.C. Instead of Legalism, Wudi made **Confucianism** the official belief system of the state.
 - Wudi improved transportation, controlled prices, & created a government **monopoly** on iron & salt. His policy of **expansionism** increased the land under Chinese rule. He also opened a network of trade routes, later called the **Silk Road**.
 - Han rulers chose Confucian scholars as government officials, **or civil servants**. Young men could advance in government through skill, rather than family influence. They might be tested on their knowledge of the Five Classics, a collection of histories, poems, & handbooks compiled from the works of Confucius & others.
 - The Han dynasty was a **golden age** for Chinese culture. Han scientists wrote texts on chemistry, zoology, & botany.
 - The Han invented the **seismograph**, suspension bridge, rudder, & paper from wood pulp. Medical treatment included **acupuncture** to relieve pain or treat illness.
 - Artisans created products from jade, ceramics, bronze, & silk. Poets & historians wrote about the grandeur of Han cities.
 - As the Han dynasty aged, emperors could no longer control warlords, or local military rulers. Peasants rebelled. The last emperor was overthrown in A.D. 220, after 400 years of Han rule.
 - Buddhism had spread from India to China by about A.D. 100. It became increasingly popular during the times of crisis.




Review Questions:

1. What was the focus of Confucius's teachings?
2. How did Legalism influence the rule of Shi Huangdi?
3. How was the Han dynasty a golden age for China?

Resources/Documents:

- Images of Various Artifacts
- Various maps, charts, & graphs
- Excerpts on Legalism, Confucianism, Daoism, Shi Huangdi, & Han Golden Age

Further Reading: Chapter 3, Section 5

| Chinese Philosophers | | | |
|---------------------------------|---|---|---|
| | Confucianism | Daoism | Legalism |
| Founder | Confucius  | Laozi  | Hanfeizi  |
| Main Ideas | People should put the needs of their family and community first. | People should give up worldly desires in favor of nature and the Dao. | Society needs a system of harsh laws and strict punishment. |
| Influence on Modern Life | Many Chinese today accept his idea of duty to family. His ideas helped open up government jobs to people with talent. | Daoism teaches the importance of nature and encourages people to treat nature with respect and reverence. | Legalists developed laws that became an important part of Chinese history. |

Did Shi Huangdi improve China?

Contextualize: Who was Shi Huangdi and what area did he rule?

Directions: Read the text and examine the images below. Then, respond to the questions below.

The **Warring States period** (475- 221 BCE) was a time when China was divided between seven major states who were fighting one another for power. The Warring States period ended when **Shi Huangdi** (259 -210 BCE) and his forces defeated the other states and unified the people of China under the Qin Dynasty which Shi Huangdi ruled as its first and only emperor. During his reign, Shi Huangdi followed a philosophy called **Legalism**. Legalists believe that humans are essentially bad and selfish, so a ruler has to enforce strict laws with harsh punishments to create order.



1. What happened during the Warring States period?
2. How did Shi Huangdi end the Warring States period?
3. What philosophy did Shi Huangdi support? Why?
4. What region (North, South, East, West) of modern-day China is the Ch'in (Qin) dynasty located?
5. What might the great wall of China be? Why would a leader build this?

Claim: Did Shi Huangdi improve China? YES or NO

Directions: Fill in the table below with the reasons and evidence (below) that support your claim.

| | | | |
|----------------------------|--|--|--|
| Reasons | | | |
| Supporting Evidence | | | |

What can we learn about Shi Huangdi from artifacts? (Did Shi Huangdi improve China?)

Directions: Read the excerpt below, then respond to the questions.

Artifact 1: Terracotta Army

In 1974, workers digging a well outside of the city of Xi'an in China uncovered the enormous burial chamber of the Qin Dynasty emperor, Shi Huangdi. The burial chamber is 19 square miles and mirrors the plan for the capital of the Qin government, Xioanyan. The burial city is guarded by over 7,000 unique terracotta soldiers that are 6 feet tall and weigh between 300 and 400 pounds each. The burial chamber, clay soldiers, horses, and other figures were created to accompany Shi Huangdi into the afterlife, but they were started during his reign. According to the Qin Dynasty historian, Sima Qian (c. 145-95 BCE), it took workers from every province in the empire 36 years to create the tomb and army. When Shi Huangdi died in 210 BCE, he and everything in the burial chamber were buried. The emperor was so obsessed with nobody knowing the location of his tomb that his son had all the artisans and workers that constructed it buried alive.



Analyzing Artifacts: Terracotta Army

1. Describe the terracotta soldiers and the burial chamber.
2. Who found the terracotta army in 1974?
3. When was the terracotta army built? _____
4. Where is the terracotta army located? _____
5. Who built the terracotta army? _____
6. For whom was the terracotta army built? _____
7. What purpose might the terracotta army have served?
8. What does the terracotta army tell you about Shi Huangdi?
9. What did Shi Huangdi do to ensure that no one knew the location of his tomb?
10. What does this tell you about Shi Huangdi?
11. What questions do you have about Shi Huangdi and the terracotta army?



Artifact 2: The Great Wall of China

After ending the Warring States Period and unifying China, Shi Huangdi ordered the joining of several earlier walls on China's northern border be unified and into a single system of walls to protect the empire from attacks from the north. . This system of walls is called the Great Wall of China. During the Qin Dynasty, the labor force that built the Great Wall was mostly soldiers and convicts. Construction of the wall continued through many different dynasties up to the Ming Dynasty (1368-1644). It is estimated that as many as 400,000 people died during the wall's construction and many of them were buried within the wall itself. Today, the Great Wall is generally recognized as one of the most impressive architectural feats in history.

1. Describe the Great Wall of China.
2. When was the Great Wall of China first built?
3. Where is the Great Wall of China located?
4. Who built the Great Wall of China?
5. What purpose might the Great Wall of China have served?
6. What does the Great Wall of China tell you about Shi Huangdi?
7. What does the Great Wall of China tell you about Chinese society 2,200 years ago?



Further Research on the Great Wall of China

Watch the [History Channel clip](#), “Deconstructing History: Great Wall of China” (0:00-1:15) and this [Smithsonian Channel Video entitled, “How and Why the Great Wall of China was Really Built”](#) then respond to the questions below.

1. Why did Chinese kingdoms begin building walls in the 8th century BC?
2. Why did Shi Huangdi order the construction of the Great Wall of China?
3. What did the treatment of the laborers building the Great Wall of China reveal about Shi Huangdi?
4. Describe one way the Great Wall of China was used by the military.

How did Shi Huangdi impact political unification in China? (Did Shi Huangdi improve China?)

China in 260 BCE vs. China 221 BCE

Directions: Examine the maps below, then respond to the questions.

Map 1



NOTE: The 250 years between 475 and 221 BCE is called the Warring States period because China was divided into seven states. These states had frequent wars until 221 BCE when Shi Huangdi conquered them all.

Map 2



1. How many warring states were there during the Warring States period in China?
2. What impact do you think warring states had on the people who lived in China?
3. Comparing the map from 260 BCE to the map from 220 BCE, what impact did Shi Huangdi have on China's political situation?
4. How do you think the change from 260 to 220 BCE affected the lives of people in China?

Legalism

Directions: Read the text about Legalism & the primary source excerpt below, then answer questions.

Legalism was a school of Chinese philosophy that grew popular during the turbulent Warring States era (475–221 BCE) through the influence of the philosophers Shang Yang, Li Si, and Han Feizi. Legalism influenced the government of the Qin Dynasty (221–207 BCE). The Legalists believed that human beings are inherently selfish and short-sighted. Thus there can be no social harmony by choice. Instead, social harmony is achieved through strict laws, a strong central control and absolute obedience to authority. The Legalists advocated for a government that handed out strict punishments and rewards for specific behaviors. They stressed the direction of all human activity toward the goal of increasing the power of the ruler and the state.

Memorial on Annexation of Feudal States, Li Si (Legalist counselor for Shi Huangdi)

Context: Li Si (d. 208 BCE) was Shi Huangdi's prime minister and used his position to influence the emperor to use Legalist philosophy to rule. Li Si wrote *Memorial on Annexation of Feudal States* after Shi Huangdi and his forces successfully unified China under his rule.

Through military victories, the state of Qin has, in the time of the last six kings, brought the feudal lords [leaders in China who rivaled Shi Huangdi's power] into submission. Now, with the might of Qin and the virtues of Your Highness [Shi Huangdi], at one stroke, like sweeping off the dust from a kitchen stove, the feudal lords can be annihilated [completely destroyed], imperial [relating to an empire] rule can be established, and unification of the world can be brought about. This is the one moment in ten thousand ages. If Your Highness allows it to slip away and does not press the advantage in haste, the feudal lords will revive their strength and organize themselves into an anti-Qin alliance. Then no one, even though he possesses the virtues of the Yellow Emperor, would be able to annex their territories.

1. Describe Legalism.

2. Shi Huangdi supported the philosophy of Legalism. How might this philosophy help him to politically unify China?

3. According to Li Si, how did Shi Huangdi bring the "feudal lords into submission?"

4. What did Li Si recommend that Shi Huangdi do? Why did he make this recommendation?

How did Shi Huangdi impact laws and policies in China? (Did Shi Huangdi improve China?)

Standardization and New Laws

Directions: Read the text and examine the images below, then respond to the questions.

Context: After defeating six other rival forces during the Warring States Period, Shi Huangdi established new laws and policies for China, now unified under his Qin Dynasty. He got rid of old systems, standardized the Chinese writing and currency systems, built a vast network of roads and canals to better transport people and goods, and divided China into states that he could better administer from his seat at the capital.



Image 1: Unification of currency. Bronze banliang coin. China, Qin dynasty, Third century BCE. The Chinese inscription on this coin reads *banliang*, with *ban* to the right of the hole and *liang* to the left. *Banliang* means “half-ounce”—the weight of the coin.

1. How might using the same currency throughout China have improved the empire?



Image 2: Unification of weights and measurements. Officials throughout China would have used this same weight to measure goods.

2. How might using the same weights and measurements throughout China have improved the empire?



Image 3: Vehicles of the same track. The Qin dynasty expanded the number of roads in the empire and standardized how the roads were built.

3. How might having the same road system throughout China have improved the empire?



Image 4: Major water conservancy project, the Lingqu Canal. The Qin dynasty built more canals in China to more easily move goods and people.

4. How might building canals have improved the empire?

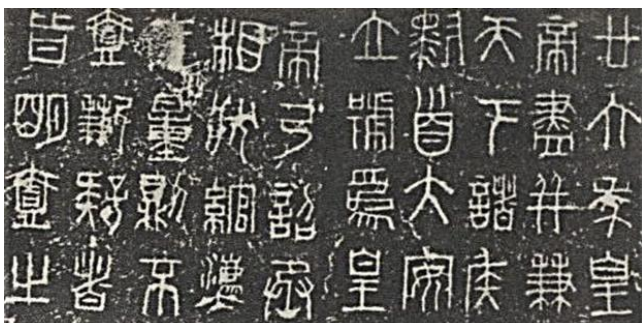


Image 5: Books with the same characters.

The Qin dynasty standardized the letters used to write in the empire.

5. How did using the same writing system throughout China have improved the empire?

How did Shi Huangdi treat his political opponents? (Did Shi Huangdi improve China?)

The Records of the Grand Historian, Sima Qian

Sourcing: Directions: Read the context below, then respond to the questions.

The Records of the Grand Historian is a **comprehensive** history of ancient China that covers a 2500-year period from the age of the legendary Yellow Emperor to the reign of Emperor Wu of the Han Dynasty in the 2nd century BCE. *The Records of the Grand Historian* was finished in 109 BCE in China by the Han dynasty official Sima Qian.

Among the most infamous acts of the Emperor Shi Huangdi that were recorded in the *The Records of the Grand Historian* were the “burning of books,” ordered in 213 BCE, and the “execution of scholars,” ordered in 212. The following excerpt tells the story of the 213 book burning edict. In the excerpt, Li Si speaks in response to a scholar who challenged Shi Huangdi. Li Si was a strong supporter of **Legalism** and served as the Grand Counselor to Emperor Shi Huangdi.

Who wrote or recorded *The Records of the Grand Historian*?

Who is the **speaker** in this document?

(Hint: The person who recorded this document is not the same as the speaker.)

When was *The Records of the Grand Historian* written?

Where was *The Records of the Grand Historian* written?

What type of source is *The Records of the Grand Historian*?

How might *The Records of the Grand Historian* be useful evidence in determining what life was like under Shi Huangdi?
How might it be not useful?

The Records of the Grand Historian, Sima Qian

Close Read: Directions: Closely read the document below. Then, respond to the questions.

Chunyu Yueh, a scholar of Chi said “I have yet to hear of anything able to endure that was not based on ancient precedents.”

The emperor ordered his ministers to debate this question.

The prime minister Li Si said, “...Now Your Majesty [Shi Huangdi] has built up this great empire to **endure** [survive] for generations without end. [...] In times gone by different barons [nobles] fought among themselves and gathered wandering scholars. Today, however, the empire is at peace, all laws and order come from one single source, the common people support themselves by farming and handicrafts, while students study the laws and prohibitions.

“Now these scholars learn only from the old, not from the new, and use their learning to oppose our rule and confuse the black-headed people [common people]. As prime minister, I must speak out on pain of death. In former times when the world, torn by chaos and disorder, could not be united, different states arose and argued from the past to condemn [express disapproval of] the present, using empty rhetoric [arguments] to cover up and confuse the real issues, and employing their learning to oppose what was established by authority. Now, Your Majesty has conquered the whole world, distinguished between black and white.... Yet these opinionated scholars get together to slander the laws and judge each new decree according to their own school of thought, opposing it secretly in their hearts while discussing it openly in the streets. They brag to the **sovereign** [ruler] to win fame, put forward strange arguments to gain **distinction** [importance], and incite the mob to spread rumors. If this is not **prohibited** [banned], the **sovereign's** prestige will suffer and factions [divisions] will be formed among his subjects. Far better put a stop to it!

“I humbly propose that all historical records but those of Qin be burned. If anyone who is not a court scholar dares to keep the ancient songs, historical records or writings of the hundred schools, these should be confiscated [taken and burned by the provincial governor and army commander. Those who in conversation dare to quote the old songs and records should be publicly executed [Chinese tradition claims that 460 rebellious Confucian scholars were buried alive in a common grave and many others were stoned to death]; those who use old precedents to oppose the new order should have their families wiped out; and officers who know of such cases but fail to report them should be punished in the same way.

“If thirty days after the issuing of this order the owners of these books have still not them destroyed, they should have their face tattooed and be condemned to hard labor at the Great Wall. The only books which need not be destroyed are those dealing with medicine, divination [the practice of looking into the future], and agriculture. Those who want to study the law can learn it from the officers.”

The emperor sanctioned this proposal.

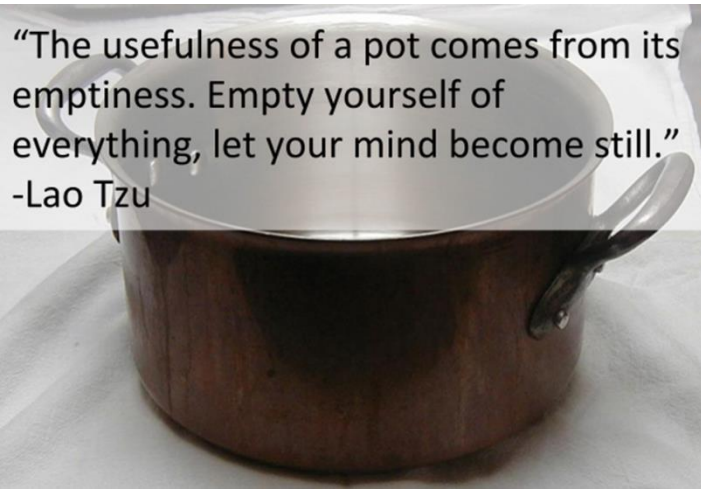
1. According to Li Si, what are two achievements that Shi Huangdi was able reach that the leaders before him were unable to reach?
2. What does the phrase “opinionated scholar” mean?
3. What are these “opinionated scholars” doing and saying in response to the reforms made by Shi Huangdi? How does Li Si feel about their actions?
4. What does Li Si suggest that Shi Huangdi do in response to these “opinionated scholars”?
5.
 - a. What is the consequence for those who “dare to quote the old songs and records?”
 - b. What is the consequence for those who “use old precedents [examples] to oppose the new order?”
 - c. What is the consequence for officers who “know of such cases but fail to report them?”
6. Which books were allowed in the Qin dynasty? Why?
7. How did Li Si’s policy increase the power of Emperor Shi Huangdi?
8. What does this document reveal about how the Qin dynasty treated its opponents?
9. To what extent might Shi Huangdi’s treatment of opponents diminish his success?
10. To what extent is Sima Qian’s excerpt from *The Records of the Grand Historian*, a reliable source of evidence about the actions taken by Shi Huangdi during the Qin Dynasty?
11. To what extent is Sima Qian’s excerpt from *The Records of the Grand Historian*, a reliable source of evidence about the reactions of the inhabitants of China during the Qin Dynasty to Shi Huangdi’s actions as a ruler??
12. *The Records of the Grand Historian* provides important context about life in the Qin dynasty. However, like all primary sources, there are limitations and historians need to corroborate this piece of evidence with other pieces of evidence to have a clearer understanding of what life was like in the Qin dynasty.

What other pieces of evidence would help you gain a more detailed understanding of what life was like under the Qin dynasty?

What was the context for the founding of Daoism? What are the major beliefs and practices of Daoism?

Directions: Read the quote below and answer the questions that accompany them.

“The usefulness of a pot comes from its emptiness. Empty yourself of everything, let your mind become still.”
-Lao Tzu



1. According to Lao Tzu, why are pots useful?
2. Why do you think Lao Tzu suggests that the reader empties themselves “of everything?”
3. How might someone who follows the teachings of Lao Tzu act?

What is Daoism?

Daoism (sometimes spelled Taoism) is a belief system that was founded by **Lao Tzu** in **China** in the 6th century (500s) BCE. Daoism’s sacred text is called the **Tao-Te Ching** (sometimes spelled Dao-De-Jing) and supposedly contains the teachings of Lao Tzu.

Daoists believe that we should strive to establish **peace and harmony with nature**.

Daoists believe that this peace and harmony can be achieved through:

- the pursuit of spiritual immortality
- being 'virtuous'
- self-development
- meditation
- feng shui
- fortune telling
- reading and chanting of scriptures



The Yin and Yang symbol above is associated with Daoism. It represents the idea that while there are opposing forces in the world (light and dark; good and evil), they work together to balance the world in harmony and each side has aspects of the other within it.



A part of the Tao-Te Ching printed with ink on silk from the 2nd century BCE, Han Dynasty, unearthed from a tomb in Chansha, Hunan Province, China.

What was the context for the founding of Daoism?

Directions: Watch [the School of Life Video, “Eastern Philosophy- Lao Tzu”](#) (start-1:25), and read the text and transcript below, then answer the questions that follow.

(start of video) It’s difficult to know much for certain about the Chinese philosopher **Lao Tzu**. Even his name can be a little confusing; it is also sometimes translated as Laozi or Lao Tze. Lao Tzu is said to have been a record keeper in the court of the central Chinese Zhou Dynasty in the 6th century B.C., and an older contemporary of Confucius. He may also have been entirely mythical—much like Homer [a Greek poet] in Western culture.

(0:30) Lao Tzu is said to have tired of life in the Zhou court as it grew increasingly morally corrupt. So he left and rode on a water buffalo to the western border of the Chinese empire. Although he was dressed as a farmer, the border official recognised him and asked him to write down his wisdom. According to this legend, what Lao Tzu wrote became the sacred text known as the **Tao Te Ching**. After writing this piece, Lao Tzu is said to have crossed the border and disappeared from history, perhaps to become a hermit.

(0:57) In reality, the Tao Te Ching is likely to be the compilation of the works of many authors over time. But stories about Lao Tzu and the Tao Te Ching itself passed down through different Chinese philosophical schools for over two thousand years.

(1:09) Lao Tzu was the leading figure in the spiritual practice known as Daoism which is more than two thousand years old, and still popular today. There are at least twenty million Daoists, and perhaps even half a billion, living around the world now, especially in China and Taiwan.

| 1. Who was Lao Tzu? What do historians know about him? What do they not know? | 2. According to the legend, when did Lao Tzu live? What dynasty was in control of China at the time? | 3. Why did Lao Tzu leave his position with the ruling dynasty? | 4. How many people currently practice Daoism? Where do most of them live? |
|---|--|--|---|
| | | | |

What are the major beliefs and practices of Daoism?

Directions: Watch [the School of Life Video, “Eastern Philosophy- Lao Tzu” \(1:25-end\)](#), and read the transcript excerpts and examine the images below, then answer the questions that follow.

(1:25) They (Daoists) practice meditation, chant scriptures, and worship a variety of gods and goddesses in temples. Daoists also make pilgrimages to five sacred mountains in eastern China in order to pray at the temples and absorb spiritual energy from these holy places, which are believed to be governed by immortals.

(2:00) ...Lao Tzu’s philosophy tends to look at the apparent discord in the world and see an underlying harmony guided by something called **the Dao** 道 = the path. The **Tao Te Ching** which describes the Dao, is somewhat like the Bible: it gives instructions....on how to live a good life. It discusses the “Dao” as the “way” of the world, which is also the path to virtue, happiness, and harmony.

(2:44) [The Dao] might seem lofty and bizarre, but most of Lao Tzu’s suggestions are actually very simple. First, we ought to take more time for stillness. “To the mind that is still,” Lao Tzu said, “the whole universe surrenders.” We need to let go of our schedules, worries and complex thoughts for a while and simply experience the world. We spend so much time rushing from one place to the next in life, but Lao Tzu reminds us “nature does not hurry, yet everything is accomplished.”

(3:22) When we are still and patient we also need to be open. “The usefulness of a pot comes from its emptiness.” Lao Tzu said. “Empty yourself of everything, let your mind become still.” If we are too busy, too preoccupied with anxiety or ambition, we will miss a thousand moments of the human experience that are our natural inheritance. We need to be awake to the way sounds of the birds in the morning, the way other people look when they are laughing, the feeling of wind against our face. These experiences reconnect us to parts of ourselves.

(3:49) This is another key point of Lao Tzu’s writing: we need to be in touch with our real selves. We spend a great deal of time worrying about who we ought to become, but we should instead take time to be who we already are at heart. We might rediscover a generous impulse, or a playful side we had forgotten, or simply an old affection for long walks. Our ego is often in the way of our true self, which must be found by being receptive to the outside world rather than focusing on some critical, too-ambitious internal image. “When I let go of what I am,” Lao Tzu wrote, “I become what I might be.”

(4:22) Nature is particularly useful for finding ourselves. Lao Tzu liked to compare different parts of nature to different virtues. He said, “The best people are like water, which benefits all things and does not compete with them. It stays in lowly places that others reject. This is why it is so similar to the Dao.” Each part of nature can remind us of a quality we admire and should cultivate ourselves—the strength of the mountains, the resilience of trees, the cheerfulness of flowers. Of course, there are issues that must be addressed by action, and there are times for ambition.

(4:53) Yet Lao Tzu’s work is important for Daoists and non-Daoists alike, especially in a modern world distracted by technology and focused on what seem to be constant, sudden, and severe changes. His words serve as a reminder of the importance of stillness, openness, and discovering buried yet central parts of ourselves.

1. Daoists believe that we should strive to establish peace and harmony with nature.

What beliefs and/or practices from this excerpt of the video demonstrate that?

2. What is the Tao Te Ching?

3. What does “the Dao” mean?

4. Based on the information in the video, create a list of five things people should do everyday to follow the Dao and explain why they should do them.

5. The creators of this video think that Daoist ideas might help us live better lives in the modern world, do you agree or disagree? Why?

What was the context for the founding of Confucianism? What are the major beliefs and practices of Confucianism?


Directions: Read the quotes below and answer the questions that accompany them.

"The superior man thinks of virtue; the ordinary man thinks of comfort." -Confucius

"The noble person is concerned with rightness; the small person is concerned with profit." -Confucius

"I have heard that the superior man helps the distressed, but he does not add to the wealth of the rich." -Confucius

"What you do not want done to yourself, do not do unto others." -Confucius



Based on the quotes above, how might someone who follows the teachings of Confucius act?

What is Confucianism?

Confucianism is a belief system that was founded by **Confucius** (sometimes referred to as Kongzi, Kong Fuzi, or K'ung Fu-tzu) in **China** in the 400s BCE. Confucianism's sacred text is called **The Analects** and contains the teachings of Confucius.

Confucians believe that we should strive for **peace and harmony with OTHERS IN SOCIETY**. Confucius was not as interested in the big mysteries of existence such as the origin or the universe, God, or the afterlife.

According to Confucianism, this peace, harmony, and social order can be achieved through the proper behavior of each member of a family or society by following these three concepts:

Five Constants: humaneness, justice, proper rite, knowledge, and integrity

Filial Piety: virtue of respect for one's father, elders, and ancestors

Five Relationships: Particular duties arise from one's particular situation in relation to others.

What was the context for the founding of Confucianism?

Directions: Watch [the Discovering China Video, "Confucius"](#) (start-1:26), and read the text and transcript below, then answer the questions that follow.

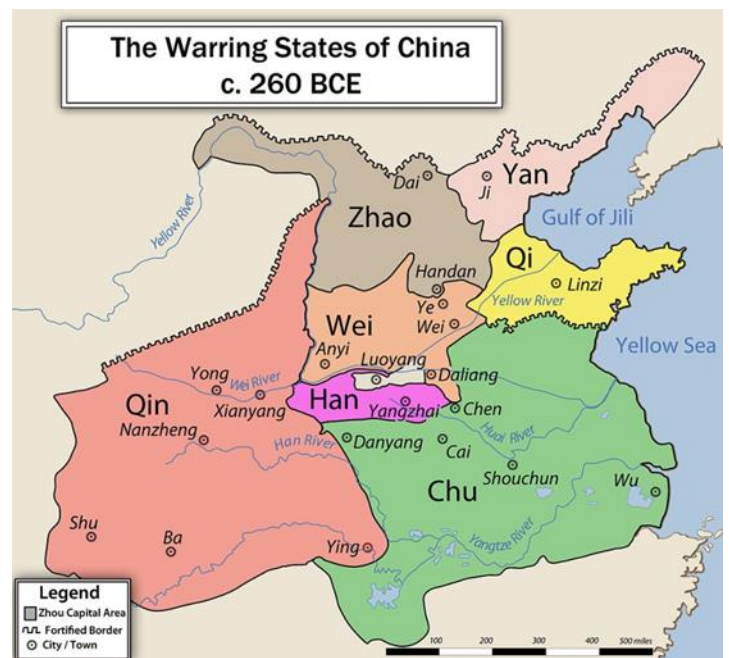
(0:18) Confucius is thought to have lived from 551- 479 BCE during the so-called Spring and Autumn Period when China's Zhou Dynasty was gradually splitting up.

(0:28) This later turned into the Warring States period before China was unified again in around 200 BC. Confucius was born in the state of Lu, in modern-day Shandong Province.

(0:40) At the time when Confucius was born, China was kind of like Medieval Europe. Different states were competing with each other for power. Confucius saw morality deteriorating and the aristocracy [wealthy people] turning their back on the traditions the Zhou Dynasty.

(0:53) Confucius viewed the Zhou as a kind of Golden Age. Confucius felt he had a mission to return China to its former glory, to return to the way of the Dao. Today, the Dao refers to China's traditional culture self-cultivation and an emphasis on the way of virtue.

(1:15) Confucius felt that people in his age had lost true respect for the established rituals and norms of society and merely carried out the formalities without really understanding the true essence. To use the words of the time, the world lacked the Dao



The map above shows the ruling families that competed for control over China during the Warring States period, during which Confucius lived. Eventually, the Qin won and consolidated power in China. For an animated gif that shows the changes the competition for territory in the Warring States Period

1. When and where was Confucius born?
2. Describe what China was like during the Spring and Autumn and Warring States periods.
3. How might the context in which he lived affect philosophy of Confucius?

What are the major beliefs and practices of Confucianism?

Directions: Watch [Use Zoller Video for Beliefs and Practices](#) (0:41-end), and examine the images below, then answer the questions that follow.

Filial Piety- the idea that people should **respect their parents and elders**.

Confucius believed that filial piety should be the basis for structure in families and society.

The image comes from an 1846 reprint of book entitled *The Twenty-four Filial Exemplars* which was originally written by Guo Jujin (1260-1368 CE). In it, a son kneels to honor his father.



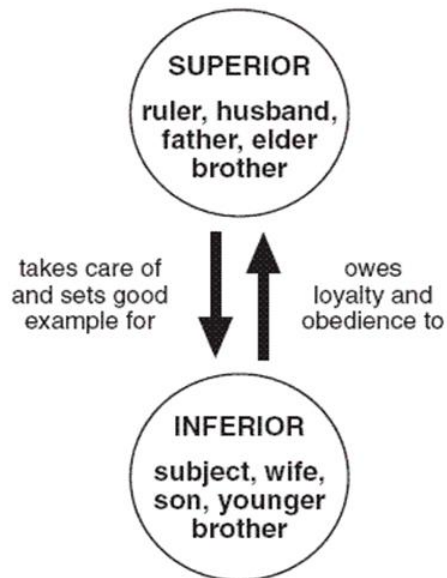
Everyone had duties and responsibilities, depending on his or her position in a relationship.

The Five Relationships

Confucius believed that there were five fundamental relationships in society:

1. Ruler to Subject
2. Father to Son
3. Husband to Wife
4. Older Brother to Younger Brother
5. Friend to Friend

Each of these relationships showed who had more power over others. The only relationship that is equal is between friends.



Source: *Guide to the Essentials of World History*, Prentice Hall, 1999 (adapted)

1. Based on the video and the information to the left, what is filial piety?

2. Describe an example of filial piety you have witnessed in your life.

3. Confucius believed that his teachings could bring peace and harmony to society. If everyone followed the concept of filial piety, would that help bring peace and harmony to society? Why or why not?

4. Based on the Five Relationships of Confucianism, if you were the eldest child in your family, who would have authority over you? What would their responsibilities to you be?

5. Based on the Five Relationships of Confucianism, if you were the eldest child in your family, who would you have authority over? What would your responsibility to them be?

6. Confucius believed that his teachings could bring peace and harmony to society. If everyone obeyed the Five Relationships, would that help bring peace and harmony to society? Why or why not?

What led to the Han Golden Age? How did the Han Golden Age impact China, other regions, and later periods in history?

The Han Golden Age Museum Walk



A lot of the artifacts that appear in museums come from the golden ages of civilizations.

In this activity, you will visit exhibits on the Han Golden Age. **As you learn about the Han Empire, fill out the appropriate row in the Golden Ages of Classical Civilizations Graphic Organizer.**

| Golden Age | ACHIEVEMENTS and INNOVATIONS | | | |
|-----------------------------------|------------------------------|------------------------------|-----------------------------------|--------------------------------------|
| | Prosperity and Stability | Visual Arts and Architecture | Literature, Music, and Philosophy | Science, Mathematics, and Technology |
| Gupta Empire | | | | |
| Han Dynasty (206 BCE - 220 CE) | | | | |
| Greece | | | | |
| Rome | | | | |

Exhibit A: Civil Service Exam



The **civil service examination system** was a method of recruiting civil officials to work and maintain a **stable government**. These exams were **based on merit and skill** rather than family or political connections. Passing the rigorous exams, which were based on classical literature and philosophy, offered a highly sought-after status. Any male adult in China, regardless of his wealth or social status, could become a high-ranking government official by passing the examination. They were **tested on their knowledge of the Confucian classics**, their ability to write, and the "Five Studies:" military strategy, civil law, revenue and taxation, agriculture, and geography.

Civil service exams still exist today and are one way that government jobs are filled in the state of New York.

Exhibit B: Silk- A Valuable Product in China and Europe

What is it? How was it made?

Watch this [American Museum of Natural History Video on Silk Making](#)

Where did silk spread? Why?

The silk that constituted China's chief export remained a mystery fabric to Greeks and Romans for many years. They heard many possible explanations, such as that it was made from bark on trees. Not until the mid-sixth century did the Byzantine emperor learn from two monks that the cloth was a product of silkworms feeding on mulberry leaves.

By the first century CE silk clothes were popular on the streets of Rome among its wealthy citizens. Much consumption of silk, at both ends of the Silk Road, was devoted to religious activities. Christian priests used purple silk embroidered with gold silk thread for their vestments. Kings, priests, and saints were shrouded in silks at their burials; even burials from long ago were dug up and shrouded in silk. In the Buddhist areas, yards of silk were used for banners, sometimes tens of thousands at one monastery. Buddhist lay people made donations of silk to monasteries as a reward for the monks' intercessions and as a way to gain merits for future life. The monks, in turn, traded silk for daily provisions and for the "seven treasures" used to decorate their *stupas*, or shrines: gold, silver, lapis lazuli, red coral, crystal, pearls, and agate. During affluent times, Buddhist monasteries thus became significant economic entities.

What impact did Silk have in Rome?

Quick Facts About The Impact of the Silk Trade on Rome:

By the time of the Roman Emperor Augustus (27 BCE – 14 CE), trade between China and the west was firmly established and silk was the most sought after commodity in Egypt, Greece, and, especially, in Rome.

Romans valued silk at its weight in gold

Politicians tried to ban the sale of silk because Romans were spending all of their money on it instead of buying Roman goods and products of more use

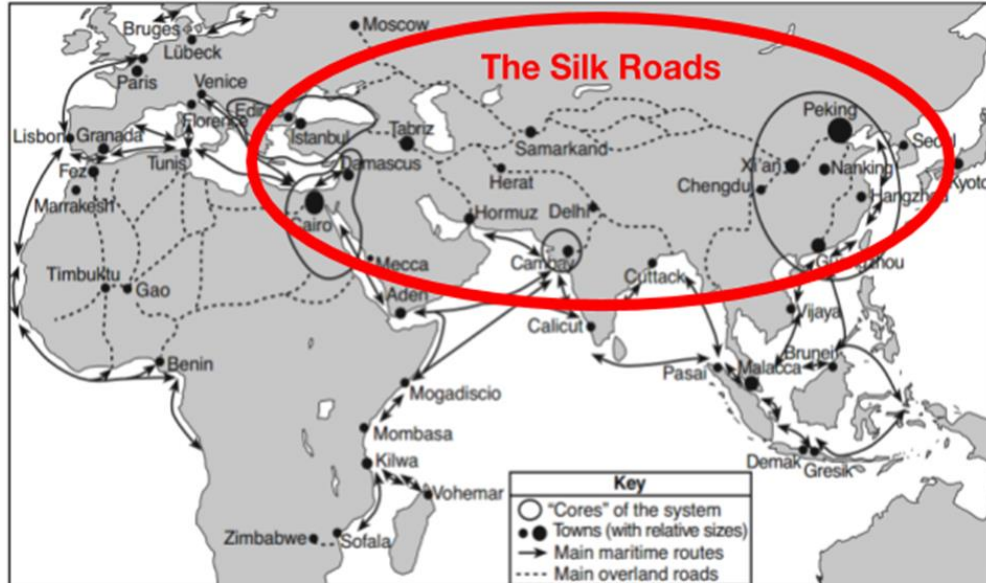
Politicians also tried to ban silk because they thought it was immoral because it was too revealing when worn

Exhibit C: Silk Roads

Watch this [TED-Ed Video on The Silk Road](#), read the text below, and examine the maps ([transcript of the video](#)).

The Silk Roads were a vast network of trade routes over land and water that connected the Mediterranean Sea with East Asia and the lands in between. The trade network was in use from about the 2nd century BCE to the 16th century CE. Over the course of that time, the use of the Silk Roads and how safe they were depended on which empires controlled the land the trade routes passed through, how stable those governments were, and how much they protected merchants on the routes.

During the Han Dynasty, trade increased because the Han government placed importance on trade and made the routes safe for traders to travel with little fear of being robbed.



Source: Philippe Beaujard in "The Indian Ocean in Eurasian and African World-Systems before the Sixteenth Century," *Journal of World History* (adapted) from the NYS Global History and Geography Regents Examination, August 2012

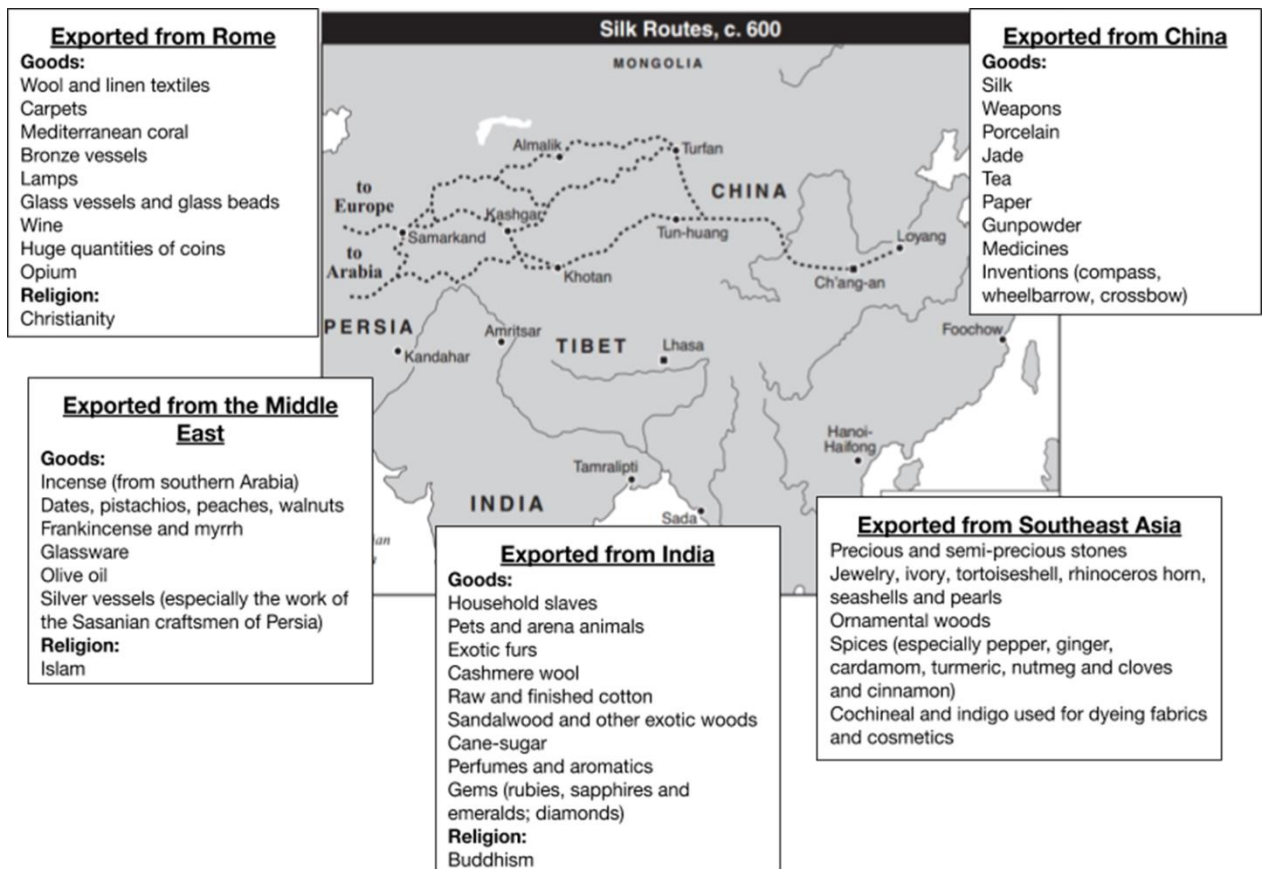
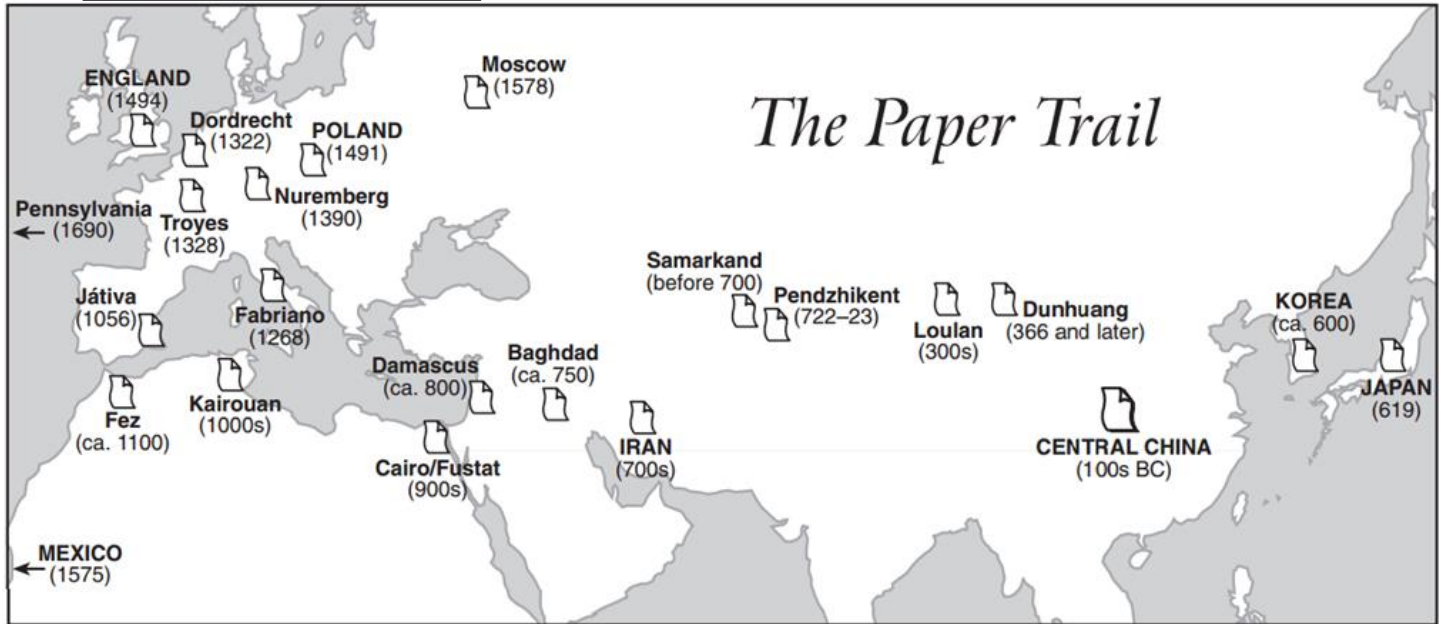


Exhibit D: Paper and Paper Making

Watch this [Video Clip from China: The Dragon's Ascent on the process and history of papermaking](#) and [Hello China's Video on Chinese Paper](#). How was it made?

When and where did it spread?



What impact did it have?

Paper was invented in China during the Han Dynasty. Though this was the period when Silk Road trade increased, the process for making paper was kept a secret in China. It was first used by the Emperor, other wealthy nobles, and Buddhist temples, but was soon adopted by others and became the most popular material for writing in China and East Asia.

Overtime, the manufacture of paper spread west. In the dynasties following the Han, papermaking technology expanded into Central Asia and the Middle East before passing through Islamic Empires in Africa, and eventually to Europe.

In China, during the Han Dynasty, papermaking and the invention of printing led to the duplication of important religious texts, government documents, instructional texts, and literature that helped fueled an increase in literacy, learning, and the sharing of knowledge.

Exhibit E: Compass

Watch [Hello China- Compass Video](#) and [Han Dynasty Compass](#) videos and read the information below.

What is it?

A device that uses magnetic forces to help the user determine which direction is North.

Where and when was it invented?

China around 200 BCE during the Han Dynasty

What problem did it solve?

The compass helped travelers more accurately determine which direction they were headed. This was especially difficult at sea and on cloudy nights when one could not use the stars to navigate.

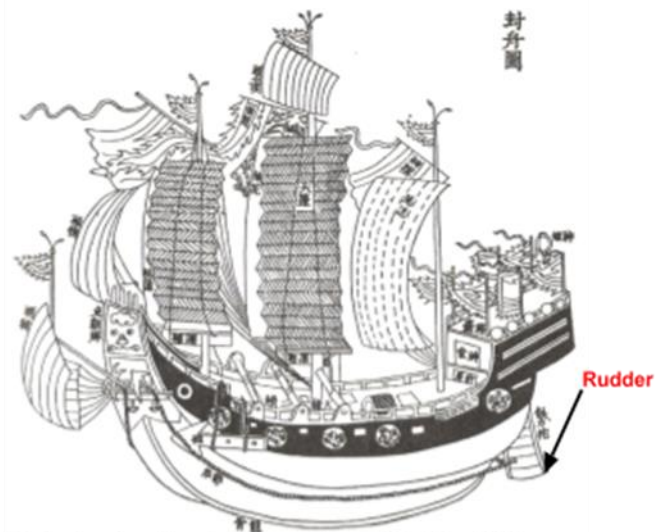
Replica of a Han Dynasty compass.



Exhibit F: The Junk with Rudder

A **junk** is a Chinese sailing vessel. The English name comes from Javanese *djong* (Malay: *adjong*), meaning 'ship' or 'large vessel'. Junks were originally developed during the **Han Dynasty** and further evolved to represent one of the most successful ship designs in history. Junks were used both for military combat and for trade, traveling long distances on rough inland rivers and across the sea. Numerous accounts by early Chinese historians and by medieval travelers describe the junks and attest to their size and efficiency.

Junks incorporated numerous **technical advances** in sail plan and hull designs that were later adopted in Western shipbuilding. The **sails** were rigged so that they could direct wind into each other, allowing the junks to sail into the wind and to travel in heavy winds and rough seas. **Multiple compartments** were built in the **hull**, accessed by separate hatches and ladders, and similar in structure to the interior of a bamboo stem. These could be made watertight to slow flooding, but the front compartments often had "limber holes" that allowed water to enter and leave the compartment, helping to ballast [stabilize] the ship in rough waters. Junks employed stern-mounted **rudders** centuries before their adoption in the West, though the rudder, origin, form and construction was completely different. **The rudder helped steer the ship.**



Print of a junk from the 1300s CE.

Exhibit G: Art

Like the ancient Egyptians, the Han-dynasty Chinese had complex beliefs concerning the afterlife. They referred to the tomb as a “subterranean palace” (*digong*), and filled it with items they believed the soul needed after death. The most striking of these are ceramic and wood sculptures of soldiers, maids, and other servants, including dogs to guard the tomb’s entrance. The tomb walls were decorated with murals, or with designs on ceramic tiles envisioning the afterlife.

Female Dancer



Western Han dynasty (206 B.C.–9 A.D.), 2nd century B.C.

Earthenware with slip and pigments; H. 21 in. (53.3 cm)

This figure is a quintessential example of early Chinese sculpture, which found its highest expression in the third to first centuries B.C. Unlike the geometric approach of the Greeks, the Chinese sculptors sought to capture the “life spirit” of the human subject, concentrating on facial expression and a posture that suggests movement—in this instance, a moment in a dance.

Crossbow



A Chinese crossbow with a buttplate from either the late Warring States Period (3rd century BC) or the early Han Dynasty (202 BC – 220 AD); made of bronze and inlaid with silver.

