



NCTA Lesson Plan

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Title: How did Confucianism establish order for Chinese society?

Theme/Topic: China/Confucianism

Introduction (2-3 sentence summary of lesson): This lesson will look at the influence of Confucianism on Chinese society. Students will analyze primary and secondary sources to answer the supporting question.

Subject(s)/Grade level(s): Social Studies/ 6th grade

Duration of lesson: One class period

Connection to standards/common core (2-3 standards):

Question Standard	6.I.Q.2 Generate supporting questions related to the development of civilizations between 3500 BCE-600 CE.
Civics Standard	6.C.CP.2 Explain connections between government and religion in River Valley Civilizations and Classical Empires between 3500 BCE-600 CE.
History Standard	6.H.CH.2 Compare the origins and development of early world religions from River Valley Civilizations to Classical Empires 3500 BCE-600 CE.
Using Evidence Standard	6.I.U.E.1 Develop claims, citing relevant evidence, in response to compelling and supporting questions.
Communicating Conclusions Standard	6.I.CC.1 Construct explanations, using reasoning, correct sequence, examples and details with relevant information and data, while acknowledging the strengths and weaknesses of the explanations concerning the development of civilizations.

Essential Questions (2-3 questions):

Compelling Question: How can ideas influence a civilization's society? 600 BCE-600 CE

Supporting Question 4: How did Confucianism establish order for Chinese society?

Learning Objectives (2-3 objectives):

In Kentucky our learning objectives are the compelling and supporting questions. The Compelling question is the whole unit question and each unit contains 10 supporting questions which help to

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answer the compelling question. Our standards have been redesigned to support inquiry in the classroom.

Materials Needed: Resources, poster board, markers, crayons

Pre-Assessment of Prior Knowledge: *How will students show what they already know about the topic of this unit? What activities will be used?* The previous 3 supporting questions of the unit already build on this idea. The unit starts with the idea of Legalism. This is the first lesson about Confucius.

Lesson Activities/Instructional Strategies (5-7 steps):

1. **Entrance Slip: QFT (Question Formulation Technique)**--In groups, look at the picture presented (picture of Confucius) and generate as many questions as you can about the picture.
2. **Discuss the picture as a class and in that discussion find out what they already knew.**
3. **Read each source and compile a list of 8 ways Confucius recommends establishing order in society.**
4. **Explain how using the ideas of Confucius establishes order in Chinese society. (This would be building on the previous supporting questions)**
5. **Create an advertisement that promotes ideas as the best ideas for establishing order in society. (Must include 3 of the 8 ways you listed in the first activity.)**
6. **Exit slip: What do you think about the ideas of Confucius? Why do you think this way? Do we have anything similar in the US?**

Resources:

SQ: How did Confucianism establish order for Chinese society?

Source A: Confucius Kongfuzi (c. 500 BCE) *The Analects, excerpts,*
<https://web.archive.org/web/20000609161924/http://academic.brooklyn.cuny.edu/core9/phalsall/texts/analects.html#SM>

*Annotation: Confucius taught a way of life in which morality occupies a supreme position. Morality is shown to have no connexion whatsoever with self-interest. In fact the demands of morality on a man are categorical. If need be, he has to sacrifice even his life in doing what is right. Confucius's view concerning the actual duties a man has was traditional. A man is born into certain relationships and as a result has certain duties. For instance, he has a duty of loyalty to his lord, a filial duty to his parents, a duty to help his friends, and a duty of common humanity towards his fellow beings. These duties are not of equal stringency. A man's duty to his lord and parents comes before his duty to his friends and fellow human beings. It was Confucius's belief that if everyone lived up to his duties according to his station political order would prevail. --from D. C. Lau's introduction to Lao Tzu's **Tao Te Ching**, Penguin Classics*

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IV.5: The Master said, "Riches and honors are what men desire. If they cannot be obtained in the proper way, they should not be held. Poverty and baseness are what men dislike. If they cannot be avoided in the proper way, they should not be avoided. . . . The superior man does not, even for the space of a single meal, act contrary to virtue. In moments of haste, he cleaves to it. In seasons of danger, he cleaves to it."

XVI.9: Confucius said, "Those who are born with the possession of knowledge are the highest class of men. Those who learn, and so readily get possession of knowledge, are the next. Those who are dull and stupid, and yet compass the learning are another class next to these. As to those who are dull and stupid and yet do not learn--they are the lowest of the people."

XII.7: Tzu-kung asked about government. The Master said, "The requisites of government are that there be sufficiency of food, sufficiency of military equipment, and the confidence of the people in their ruler." Tzu Kung said, "If it cannot be helped, and one of these must be dispensed with, which of the three should be foregone first?" "The military equipment," said the Master. Tzu Kung again asked, "If it cannot be helped and one of the remaining two must be dispensed with, which of them should be foregone?" The Master answered, "Part with the food. From of old, death has been the lot of humanity; but if the people have no faith in their rulers, there is no standing for the state."

SQ: How did Confucianism establish order for Chinese society?

Source B: Confucius, Anne Commire, 1994

https://go.gale.com/ps/retrieve.do?resultListType=RELATED_DOCUMENT&searchType=ts&userGroupUpName=loui59024&inPS=true&contentSegment=&prodId=WHIC&docId=GALE|K1616000155&it=r

Annotation:

Confucius set about his task through moral education. He sought to train a corps of civil servants who would truly be men of principle. The future minister of government did not have to be an expert in administration; he had to be humane, honest, and above corruption and personal gain. Only strong, effective and humane government could prevent the slide into anarchy. Confucius saw the problem of government in terms of the attitudes of those who ruled and their ministers. The key to good government lay in its personnel. When the men trained by Confucius were sent into government service, even corrupt rulers valued their honesty. They were to speak their minds to the rulers, within the bounds of propriety; they were to admonish and critique policies and offer constructive suggestions.

SQ: How did Confucianism establish order for Chinese society?

Source C: Three Character Classic, <https://ctext.org/three-character-classic>

Annotation: The Three Character Classic or Sanzijing is one of the Chinese Meng Xue (elementary study) texts dating back to Song dynasty (960 - 1279). As the name suggests, Sanzijing is written in rhymed couplets of three characters for easy reading and remembrance. Children usually would recite it as a group, accompanied with the swaying of the body to give it a proper rhythm. By using

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simple and easy-to-understand language, it covers a wide range of topics, such as literature, philosophy, geography, history, etc. It also introduces the essentials of Confucian doctrines like the importance of education, filial piety, family and social relations, etc., and some exemplary figures on Confucian behaviour to motivate the students.

三字經: 竇燕山, 有義方。教五子, 名
俱揚。

Three Dou of the Swallow Hills
Character had the right method.
Classic:.... He taught five sons,
each of whom raised the family
reputation.

三字經: 玉不琢, 不成器。人不學, 不
知義。

Three If jade is not polished,
Character it cannot become a thing of use.
Classic:.... If a man does not learn,
he cannot know his duty towards his
neighbour.

三字經: 三綱者, 君臣義。父子親, 夫婦
順。

Three The Three Bonds
Character are the obligation between sovereign and
Classic:.... subject,
the love between father and child,
the harmony between husband and wife.

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三字經： 作大學， 乃曾子。 自修齊， 至平治。

Three He who wrote The Great Learning
Character was the philosopher Zeng.
Classic:....: Beginning with cultivation of the individual and
 ordering of the family,
 it goes on to government of one's own State and
 ordering of the Empire.

Closing/Reflection Activity: *How are students engaging with ideas from another culture? What it means for them? The exit slip would be the reflection activity for this lesson. Confucius will come up again in a comparison with Daoism and Legalism in supporting question 6.*

Post-Assessment: *How will students demonstrate what they have learned about the topic from this unit? What activities will be used? There will be a summative assessment at the end of the unit that covers the compelling question and this question will be used to help answer the compelling question.*

Extension Activities/Extending the Lesson/Cross-Curricular Connections (2-3 ideas):

To further illustrate characteristics in Confucianism, create a story demonstrating one of the characteristics of Confucianism like respect for elders or honoring ancestors.

Analyze quotes of Confucianism and apply them to the students' lives