Religion in Contemporary China

A Curriculum Unit for Secondary Social Studies Teachers

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This unit is based on a variety of experiences gained during the National Consortium for Teaching about Asia’s Summer Residency Program in Hangzhou China July 2012.

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Lesson Design

The lessons are created for delivery in an eighty-minute block. Activities are meant to be modified to fit the needs of particular educators. A list of authoritative resources follows the unit to provide opportunity to build upon the foundation that this framework establishes.

PowerPoint

The slide shows are designed to be edited and modified by individual teachers hence the lack of colorful backgrounds and extensive content. The files are meant to provide teachers with a basic structural starting point. The intention is provide a collection of images and a basic outline of the major concepts within each topic and allow individual educators to tailor content to specific requirements. Finally, the PowerPoints can act as the basis for teacher notes or basic structures from which to build curriculum.

Reading Activities

Many of the reading activities are based on the Penn Literacy Network a systematic process for unlocking informational texts. For the purpose of the curriculum that follows we will utilize simple techniques that have proven themselves in my classroom time and time again.

- Provide paper copies of all readings and encourage students to mark up the text with highlighting, note taking, defining terms, etc.
- Provide blank space on the right hand margins of class readings to allow for student annotations
- The annotations should be connected to highlighted/underlined passages. This promotes the fact that highlighting is less effective in the absence of annotation.
- Students should circle unfamiliar words an define in margins
- By marking up the text students will digest information in an effective manner that facilitates understanding and ownership in learning.
Lesson One: Introduction to Religion in Contemporary China

Objectives
- Identify the major religious traditions in contemporary China
- Analyze contemporary images from China to make inferences and draw conclusions regarding current Chinese society
- Extract factual information from informational texts to develop accurate interpretations about religious culture in China

Materials
- Image Pack 1 [RCC_Image_Pack_1].1
- Markers
- Chart Paper
- Overview PowerPoint [RCC_Topic_Overview]1.2
- Projector

Procedure
- Divide students into small groups and provide each group with a single printed photograph from Image Pack 1
- Provide each group with chart paper and instruct student groups to analyze the photograph. In writing, have the students describe what they see. Be sure they focus on the people, things, happenings, and items contained within the photograph. Finally, ask the students to write a single sentence regarding what the image says about religion in contemporary China. It is important that they write succinctly and craft a quality sentence.
- Allow student groups to share outputs.
- Following student outputs solicit student responses for a class KWL chart. Post the chart in the classroom for reference throughout the unit.
- Present Overview PowerPoint to dispel student misconceptions and provide a cursory introduction of religion in contemporary China.
- Exit Slip – Ask students to explain in writing the most interesting concept they learned during the course of the class and how it challenged their preconceived notions of China
Lesson Two: Confucianism Religion, Philosophy, or Both?

Objectives

- Understand the People’s Republic of China official interpretation of religious freedom
- Interpret Primary source documents to extract information and make inferences
- Understand the historical context of Confucianism and its impact on Chinese society
- Identify the philosophical underpinnings of Confucianism.
- Critically examine Contemporary Chinese religious beliefs

Materials:

- Student Reading Pack [RCC_Reading_Pack_2.1]
- Markers
- Chart Paper

Procedure:

- Instruct the students to examine the PRC’s viewpoint on religion via primary source analysis. Divide the students into small groups and provide each group a section of the White Paper for group analysis. Have each group re-write the governmental stance in their own words. Use chart paper, posterboard, or electronic version
- Assemble the sections in proper order and have each group present student created output and explain their rationale and process.
- Compare and contrast student outputs with White Paper as a class
- Deliver content and present PowerPoint [RCC_Confucianism_2]
- Students take notes and complete graphic organizer [RCC_Confucianism_2.3]

Teacher Notes [RCC_Confucianism_2.4]

Home Work: [RCC_Confucianism_2.5]

- Read the article about Confucius and Lao-Tse and complete the discussion questions. This article provides background into Chinese philosophy and the philosophies of Confucianism & Daoism
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**Life of Confucius**
- Called "First Sage" - Kongzi, K'ung fu-Tzu
- born into humble beginnings
- lived from 551-479 B.C.E. during the Zhou dynasty
- ancestors were aristocrats, but his family was poor
- did not have a successful political career, he served as a magistrate, but did not advance in politics
- in his mid 50s he left politics and began teaching
- at his death (73) he had 3,000 followers

**Basic Tenets**

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<thead>
<tr>
<th>Virtues</th>
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<tbody>
<tr>
<td>Li</td>
<td>-propriety (etiquette &amp; manners)</td>
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<td>Te</td>
<td>-power which men are ruled, the power of moral example, honesty</td>
</tr>
<tr>
<td>Ren/Jen</td>
<td>-benevolence/ compassion/ human heartedness</td>
</tr>
<tr>
<td>Chun Tzu</td>
<td>-the ideal person, superior man</td>
</tr>
</tbody>
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**Education**
- goodness needs to be nurtured
- benevolence is attained through education and self cultivation and inner li
- formed the Civil Service exam, where govt. officials were no longer chosen based on their families, but on their merit, education reigns not status

**Confucian Relationships**

1) parent and child
- most important relationship – called filial piety- respect for parents, but parents are in charge of providing for their child’s education and moral upbringing (parents are the source of life, and thus should be revered)
- rulers are expected to be just and moral and are subject to the Mandate of Heaven, Mandate of Heaven is a force that decides the destiny of all beings in the universe
Mandate of Heaven = rulers maintain a harmonious & peaceful order, they have the right to rule, if the country is cultivated than the whole world is cultivated
- Expectations of each of the following relationship too,

2) Ruler & ruled

3) husband & wife
- Confucius looked at the relationships in the world and if they were working and created harmony the world would follow and good qualities would emanate from them and have an effect on everything else
- every person has a place in society
- going against these would create disorder and chaos

4) Elder Sibling to younger sibling

5) Friend & Friend

**Belief in a Hierarchy**
- Confucius didn’t concern himself with the afterlife, he believed in focusing on the world around him, hence the importance of relationships and society

**Spirituality**
- Book of Poetry, Book of History, Book of Rites, Book of Changes, Spring and Summer Annals
<table>
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<tr>
<th>Confucian Texts</th>
<th>Analects, Mencius, Great Learning, Doctrine of the Meaning</th>
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<td>Five Classics</td>
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<td>The Four Books</td>
<td>-climate was ripe for his ideas, dynasty was in decline, China was divided into many feudal states with warlords, Confucius's ideas brought solutions</td>
</tr>
<tr>
<td>History of Confucianism</td>
<td></td>
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<tr>
<td>Zhou Dynasty</td>
<td>he was a Confucian scholar who studied under Confucius's grandson</td>
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<td></td>
<td>he authored a book that is part of the 4 books, he believed that human nature needed to be cultivated and that humans were born good, society had to continue to emphasize and help that goodness, he believed in an inherent human nature</td>
</tr>
<tr>
<td>Mengzi/Mencius (370-290 B.C.E.)</td>
<td>thought the opposite, that humans are born bad and it was society &amp; education had to make people good, nurture over nature</td>
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<tr>
<td>Xunzi</td>
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Sayings by Lao-Tse and Confucius

Directions: Read the quotes and answer the corresponding questions.

Confucius

“When people are educated, the distinction between the classes disappears.”

“Learn as if you could never have enough learning, as if you might miss something.”

“Without learning the wise become foolish; by learning the foolish become wise.”

“Knowing what one knows; knowing also what one does not know- this is knowledge.”

5. What does Confucius think about education and knowledge?

“As offshoots of his parents, how dare a child not respect himself.”

“Let your parents’ only reason for worry be whether you are healthy.”

“Nowadays filial piety (devotion to one’s parents) seems to mean that a man just supports his parents- he does the same for his horses and dogs. Reverence (deep respect) of a parent is what distinguishes filial piety.”

6. What is the relationship of children to their parents?

“A man may have all qualities, but if he is conceited and stingy, he is without quality.”

“One who refuses to think about future problems will soon have them falling about his ears.”

7. What characteristics are important to Confucius?
Lao-Tse

“Be Content with what you have; rejoice in the way things are. When you realize there is nothing lacking, the whole world belongs to you.”

“Fill your bowl to the brim and it will spill. Keep sharpening your knife and it will blunt.”

1. What are the values in the quotes stated above?

“He who controls others may be powerful, but he who has mastered himself is mightier still.”

“The more laws and order are made prominent, the more thieves and robbers there will be.”

2. What does Lao Tzu think about government and laws?

“He who knows, does not speak. He who speaks, does not know.”

“Those who have knowledge, don't predict. Those who predict, don't have knowledge.”

3. How does someone exhibit their intelligence according to Lao Tzu?

“In the world there is nothing more submissive and weak than water. Yet for attacking that which is hard and strong nothing can surpass it.”

4. How can water be both submissive and strong?

Summing Up: How are Lao Tzu & Confucius’ views similar? How are they different?
Lesson Three: Daoism

Objectives

- Students will compare and contrast the major characteristics of Lao-Tse and Confucius
- The philosophies of Daoism and how do these belief systems fit into Chinese culture

Materials

- Guided reading question worksheet and text [RCC_Daoism_3.1]
- Teacher answer key [RCC_Daoism_3.2]
- Daoism PowerPoint [RCC_Daoism_3.3]
- Homework Reading [RCC_Daoism_3.5]

Procedure

- Students complete guided reading questions
- Instructor facilitates class discussion
- Brief lecture/slideshow concerning major beliefs, principles, and the current state of Daoism in China
CONFUCIUS AND LAO-TSE

*If you do not know life, how shall you know death?*

**Confucius**

*Never be the first in the world.*

**Lao-tse**

Every age believes that it has achieved wisdom. Men invariably refer to "our progressive age," despite the past, never envy the future. But, after reviewing the history of the past millennia, if one wished to award one particular epoch a prize for the greatest intellectual achievements, he would, in my opinion, have to select the sixth and fifth centuries B.C. For the period between 600 and 400 B.C., witnessed a dazzling outburst of religious, philosophical and literary genius in almost every quarter of the world.

About this time, Buddha was teaching in India, and Zoroaster in Persia. In Palestine, Jeremiah, Ezekiel and Isaiah were preaching the coming of the Messiah, and the Old Testament was taking shape. In Greece, democracy was lifted from its cradle by Solon and Cleisthenes, and it was between 480 and 410 B.C. that Athens enjoyed her golden age of power and culture. And these centuries also witnessed the birth of China's two greatest philosophers: Lao-tse and Confucius.

Greece, Judea, Persia, India and China still had little mutual contact at that time, and we are almost tempted to believe in an astrological miracle if we consider that mankind's greatest ideas were evolved so simultaneously among such different races and in such different and far-flung corners of the world.

China's greatest philosopher, Confucius—in Chinese, K'ung Fu-tzu—was born in 551 B.C. in what is today Shantung province. We know little about his childhood except that he was a serious, thoughtful boy who, after his father's death, had to work in order to support his mother. As a boy he quickly mastered the arts of bowmanship and music. He married when he was nineteen and was divorced at the age of twenty-three—for a moral philosopher should remain celibate, as Socrates' marriage to Xanthippe would indicate. Confucius soon became known as a teacher, because he did not attack other philosophers or waste any time in refuting their arguments. He was strict with his disciples, yet he loved them dearly, and it is recorded that when one of them—Yen Hwui—died, he wept and said: "He loved to learn. I never had a pupil who learned as willingly as he. His time was short, and there is not another like him." Evidently Yen Hwui must have been a sort of St. John to his master.

Confucius lived at a time we refer to as China's feudal period, when feudal lords ruled in walled cities surrounded by arable land and hunting preserves. Those feudal cities were located in modern Honan and in parts of Shansi, Shensi and Shantung. Two cities, Chi and Chiin, became the most important of these city-states, and Chiin finally gained mastery over all its neighbors, to found the empire from which China probably derives its name. It may be here noted that the whole world knows "the Kingdom of the Center" as "China"—except the Chinese.

In Confucius' day, however, the feudal states had not yet been united, and the master wandered from one to another. He observed the universally low standards of governing, expressed his annoyance and suggested methods for improving them. One or two princes even gave him the opportunity of holding office in their administrations, but it was probably never long before Confucius grew tired of battling with officials and princes. Perhaps he was also a nuisance to them, for he was a man of wisdom and integrity.

"When I was fifteen," he said, "my mind was occupied with learning. When I was thirty I held firm views. At forty I was free from doubts. At fifty I knew the laws of heaven. At sixty my ear was an obedient recipient of truths. At seventy I could apprehend whatsoever my heart desired without abandoning the path of righteousness." Confucius died at the age of seventy-two. There came a morning when one of his disciples heard him moan softly: "The greatest mountain must crumble, the strong beam must break, the wise man must wither away like a flower." Then another disciple hurried along, and Confucius called out: "No intelligent ruler arises. No one in the entire land will make me his counselor. It is time for me to die." So saying, he lay down, and after seven days he expired. But Tze Kung, the disciple who had loved his master best, sat by the great teacher's grave for three years, mourning him in solitude.

What exactly did this genius of practical morality teach?

He left behind five volumes, known in China as the *five King*. Actually Confucius was probably not the author of these writings, but merely passed on the unsurpassed wisdom of the past, dedicating himself to the publication of the ancient classical texts which have influenced Chinese thought and culture up to the twentieth century. But
he undoubtedly left the imprint of his own mind upon the age-old doctrines he edited, although solely in an effort to gain acceptance not for his own ideas, but for the knowledge and ethics of the ancients.

Mesopotamia, Judea, Arabia and India are the lands that have produced the great religions of mankind. China on the other hand has always been the land of the great philosophers, the land of practical moral doctrine. The Chinese have never worried about God or the world to come or any systems of theology, but they love life—life as it really is. They accept life for what it contains: the rich and the poor, the good and evil, bandits, generals and kings, the bright rainbow and the pale moon. They love arched bridges and their mirrored images in the ponds, lotus blossoms and tea, silk and incense, fine-boned women and good food, cicadas in cages and sails in the evening breeze. China’s novelists write about the things of everyday life: good fellowship, holiday banquets, the tittering of young girls, dark clouds over the moon, wild ducks making for the water, family celebrations, marriage, childbirth, dutiful sons and obedient daughters-in-law—the whole poignant beauty of life with all its joys and tragedies. But for immortality, for a life after death, for thoughts that do not spring from the good earth, for what happens in heaven or what lies beneath the ground, the Chinese have neither the time nor the inclination. That is why Confucius never created a philosophical system but founded a school of clear thinking. That is why he never held any theological discourses but concentrated upon setting up rules for the conduct of individuals and governments. That is why he never established a theocracy, but strove to strengthen and improve the rigidly aristocratic state of his day. When someone questioned him about the admittedly important problem of death, he answered: “If you do not know life, how shall you know death?”

All of Confucius’ teachings may perhaps be summed up in the following sentences: “The ancients, wishing to set an example of supreme virtue in the land, first put their country in order. In putting their country in order, they first worked on themselves. In working on themselves, they purified their hearts. In purifying their hearts, they endeavored to be sincere in their thoughts. In being sincere in their thoughts, they extended their knowledge. In extending their knowledge, they explored matters. When these matters had been explored, their knowledge became comprehensive. When their knowledge was comprehensive, their thoughts became sincere. When their thoughts were sincere, they themselves became decorous. When they themselves were decorous, their families became orderly. When their families were orderly, their country became well governed. And when their country was well governed, the whole world lived in peace and contentment.”

Wisdom, therefore, like charity, necessarily begins at home. Thus Confucius is one with all the geniuses of this world in holding that a man should first set his own soul in order before he begins to organize the outside world. Confucius was indeed a very wise man, for he was convinced that the decent behavior of the individual was the key to an orderly world and a peaceful life. But he went far beyond this demand on the individual. He was perhaps the greatest teacher of sociology. He strove to regulate the relations of men toward one another, and of the people toward their government. When he was asked: “Is there any one word which can serve as a practical guide throughout one’s life?” he answered: “Reciprocity,” meaning the interdependence of all things, all actions, all doctrines and all people. He meant forgiveness. He meant the harmonious relationship among all men on earth. As Dostoevski put it: “Each man is responsible for the other.”

Above all else, Confucius disliked obscure allusions and muddled thinking. He regarded ambiguity as a national catastrophe. “Act before you speak, and then speak as you have acted.” This was a safe enough policy. “The ‘superior’ person so acts that his actions blaze a common trail for all generations. He so conducts himself that his conduct becomes a law for all generations. He so speaks that his words are a valid precept for all generations.” Confucius was probably the most persuasive advocate of the golden rule: “Do unto others as you would be done by.” But he went even further, for when someone asked him: “What is your comment on the statement that evil should be repaid with good?” he replied: “In that case, with what should one repay good? Repay evil with justice, and good with good.”

Confucius’ teachings constitute a vast kaleidoscope of practical instructions. If we were to follow them, we might have neither a god nor a religion, but we would certainly have a tolerable life on Earth. Nor have the Chinese ever regarded Confucius as a god or religious founder. All that can be found in his temples is the tablet with his name and the smaller tablets bearing his teachings, and at that it was only several centuries after he died that his rules of conduct became the accepted moral code of aristocratic Chinese society. “Only two sorts of people can never change,” he said, “the very wise and the very foolish.” Confucius was one of the very wise, and he hated fools.

His contemporary Lao-tse was also a very wise man, but he loved
simple folk. We know even less about Lao-tse than we do about Confucius. He probably did live, although even that is open to question. The story goes that Confucius once met Lao-tse and spoke with him. Be that as it may, they most certainly did not get along because they were too dissimilar in character.

Confucius belongs to the city, Lao-tse to the country.

Lao-tse, in Chinese, means “the old master,” but the philosopher's family name is said to have been Li, or “plum.” His work is a compilation of individual experiences and insights called Tao-te-ching or, roughly, “Book of the Way and of Virtue.” Whereas Confucius attempted to organize human relations, Lao-tse's teachings were the most far-reaching (and humorously mischievous) ever devised by the mind of man. He did not take the easy way out, like Confucius, for it was precisely the meek in spirit to whom he addressed his teachings, which were as comforting as they were effective. Basically “the way” means “the way to think.” Thinking, we are told, is only good for quarreling, while a dearth of thought guarantees peace. We should therefore live modestly, always effect ourselves, love the land, be content in the tranquil contemplation of nature, and do what Voltaire says is the wisest thing left for man to do: cultivate our gardens. Knowledge has nothing to do with wisdom, and the “intellectual” is as far removed from happiness and wisdom as the moon is from the earth. To have a philosopher at the head of the state would be the horror to end all horrors: Lao-tse's ideal ruler is a kindly, simple man. The more people think, build, discover and achieve, the nearer catastrophe looms. (Lao-tse may have a point there if we look at the latest product of human knowledge and ingenuity: the planned exploitation of the atom.)

Like Rousseau after him, Lao-tse called for a return to nature. He is much closer to the true spirit of the Chinese people than Confucius, and his doctrine is presumably very old, springing from China's primeval consciousness: man is free only so long as he remains simple, and a good government is a government which does nothing. “Never be the first in the world,” taught Lao-tse, and “The wisest thing in life is never to become involved in anything.” Ch'wang-tse, his greatest adherent and a brilliant and graphic writer, assessed Lao-tse's teachings quite correctly when he summed them up: “To follow the stream as a drop of water does, and not conduct oneself arbitrarily therein.”

It is this attitude toward life—this patience, this quiet resignation and submissiveness, this strength derived from a passive wait-and-see outlook—which has determined the rhythm of life in all civilizations of the

Far East. Lao-tse's genius lies in conceiving the most successful philosophy of self-preservation. It is the philosophy of hiding, avoiding violence, humbling argument and therefore never coming to harm. It is the theory of strength through ignorance and stupidity as the safest defense against the tyrants of this world. Like Solomon, Lao-tse recognized the futility of all striving, and with it the advantages of the simpleton, the strength of the weak, and the genius inherent in the game of blindmen's buff. Anyone in China who became a great, and perhaps even a good and just, statesman almost certainly had read Confucius. But the ruler who fled the world, plucked apples from the trees as if he were in the Garden of Eden, and stayed alive, belonged to the school of Lao-tse.

“It is only because everyone beneath the heavens recognizes beauty as beauty that there is such a thing as ugliness.”—“He rules wisely who makes hearts light, fills bellies, destroys intelligence,.braces himself and endeavors to protect his people from knowledge and keep them free from desire.”—“The force of words is soon expended. It is far better to keep what is in one's heart to oneself.”—“In ancient times,” Lao-tse tells us, “nature made men straightforward and peaceable, and the whole world was happy. But then man acquired knowledge, and life became complicated. Mankind made discoveries and lost its innocence. Mankind moved from the fields into the towns and began to write books. Then misery was born, and tears welled in the eyes of philosophers. The wise man will avoid towns and the corrupting and envying influence of laws and civilization. He will hide in the lap of nature, far from towns and books, from stupid officials and frustrated social reformers. The secret of enduring happiness lies in obeying nature and wandering quietly along the tranquil paths of the earth.”

And for sheer wisdom and insight it would be hard to surpass the following description of nature's workings:

All things in nature do their work quietly; they are created and they possess nothing. They fulfill their purpose and crave nothing. All things accomplish their ends; then we see them recede again. When they have reached their prime, they return to their source. This withdrawal is peace and the fulfillment of destiny. This ebb and flow is an eternal law. To know that law is wisdom.
Confucius and Lao-Tse Article Discussion Questions

1. What happened in the 5th and 6th century that was so dazzling?

2. What were some of the issues Confucius had as he observed the world around him?

3. How did Confucius’s views change as he grew up?

4. How were the Chinese different from the people in Mesopotamia, Judea, Arabia and India?
5. How does this distinction between China and the other places affect their views?

6. What did Confucius contribute to Chinese thinking?

7. What does government have to do with living?

8. What is the goal of Confucius’s philosophy?
9. Which other religious views would support Confucius treatment of other people?

10. Are his goals achievable or outrageous? Why do you think so?

11. What makes Confucianism more of a philosophy rather than a religion?

12. Why does Confucius belong to the city and Lao-Tse to the country?
(The line about the atom is incorrect; this article was written in the 1940s.)
13. Can you give an example where a “wait and see attitude” could be useful?

14. Can you give an example where a “wait and see attitude” could be harmful?

15. According to Lao-Tse, why is nature so important to his views?

16. How does the quote “If you do not know life, how shall you know death” relate to Confucius?

17. How does this quote “Never be first in the world” relate to Lao Tse?
Module 1, Lesson 1: Confucius and Lao-Tse Article Discussion Answers

1. What happened in the 5th and 6th century that was so dazzling?
Burst of religious, philosophical and literary genius around the world without knowledge of it happening in other places, humanity’s conscious waking up.

2. What were some of the issues Confucius had as he observed the world around him?
He saw low standards of governing, never rose in politics.

3. How did Confucius’s views change as he grew up?
Young he learned, thirty had strong views, forty free from doubts, fifty got metaphysics, sixty knew the truth and seventy listened to his heart – overall his views changed and he understood more.

4. How were the Chinese different from the people in Mesopotamia, Judea, Arabia and India?
The Chinese didn’t worry @ God or the world to come, they thought about life as it really was.

5. How does this distinction between China and the other places affect their views?
Focus is different and therefore their purpose for life changes, creates relativity in terms of values.

6. What did Confucius contribute to Chinese thinking?
He created a school of thinking, rules for conduct and roles for govt.

7. What does government have to do with living?
Enforce societal norms, create structure for society, institution for setting the example, doling out consequences.

8. What is the goal of Confucius’s philosophy?
To have the world full of peace and contentment, wanted to regulate relations between people, wanted people to treat others as they wanted to be treated.
9. What other views would support Confucius treatment of other people?
Golden Rule, Jewish & Christian ethics
Interdependence is Buddhist too, there is no self only part of bigger picture.

10. Are his goal achievable or outrageous? Why do you think so?
Subjective

11. What makes Confucianism more of a philosophy rather than a religion?
There is no god, but a set of ethics that guide the believers.

12. Why does Confucius belong to the city and Lao Tse to the country?
Confucius’s doctrine are about how to treat others, live to make society better, Lao Tse’s views are about living simply, cultivate own gardens, living like the natural world.

(The line about the atom is incorrect: this article was written in the 1940s.)

13. Can you give an example where a “wait and see attitude” could be useful?
Subjective - Doing Dishes, sometimes letting a grimy dish sit and soak for an hour is better that spending 30 minutes scrubbing and not getting results.

14. Can you give an example where a “wait and see attitude” could be harmful?
Subjective- Things can pass you by if you are not assertive, if you don’t apply to colleges, won’t get in, need to put your self out there.

15. According to Lao-Tse, why is nature so important to his views?
World is happy and peaceful, knowledge made this complicated, ignorance is bliss, corruption came when men were in cities.

16. How does the quote “If you do not know life, how shall you know death” relate to Confucius?
Reflects his view that people should work on themselves and their relationships in life then good will come, doesn’t have views of death only how society should be.

17. How does this quote “Never be first in the world” relate to Lao Tse?
His views were about being simple, living in nature, being first may not be natural or go with the flow.
Lesson Four: The Middle Path - Buddhism in China

Objectives

- Students will describe the basic underpinnings of Chinese Buddhism
- Students will analyze a variety of different texts to formulate accurate descriptions of Buddhism in contemporary Chinese society.

Materials

- Projector
- PowerPoint [RCC_Buddhism_4]
- Photo Analysis Worksheet [RCC_Photographic_Analysis]
- RCC_Reading_4.1
- RCC_Reading_4.2
- Markers
- Chart Paper

Procedure

- Present PowerPoint/Lecture
- Conduct photographic analysis and solicit student reactions
- Break class into two groups and distribute articles
- Utilizing Penn Literacy techniques instruct the students to silently read articles
- Identify a student leader in each group to facilitate group discussion
- Have each group outline the lessons learned from assigned article on chart paper
- Brief student presentations
Lesson Five: Islam and Christianity in China

Objectives

- Students will understand and describe the basic characteristics of Islam and Christianity
- Students will analyze information and make inferences regarding religious culture around the globe

Materials

- Markers
- Chart Paper
- Islam Christianity PowerPoint [RCC_Christianity_Islam_5]
- Projector

Procedure

- Facilitate KWL Charts for Islam and Christianity
- Divide students into teams and have them compete against one another to answer the glass generated “what” questions
- Student teams will provide the answer along with annotated citation that comments on source authority
- Student outputs
- Brief Lecture/Slideshow
Lesson Six: Poster Project

- This culminating assignment is an opportunity for the students to investigate Islam and Christianity in contemporary China. It goes beyond retelling facts as the students are being asked to synthesize material and to make inferences about the state of religion in China.

Objectives

- Students will create digital poster exploring the state of Islam and Christianity in contemporary Chinese society
- Students will access a variety of resources to extract information and draw conclusions specific to their poster topic
- Students analyze information and make inferences regarding Chinese culture

Procedure

- Handout the Comparative Worldviews and have the students read the descriptions of the Western and Eastern worldviews. Facilitate a class discussion defining characteristics of each worldview
- Pair Share Activity-As a class or as a pair share have the students decide which statements support the Western worldview and the Eastern one
- Student Generated Statements-Give each student two note cards and have them generate two statements. Collect the cards and have the students guess which is which. Ask the students at the end to sum up the different world views. West-mechanical, split East- all is one
- Distribute Rubric/Checklist and outline expectations
- Provide appropriate amount of student work time

Gallery Walk – Suggested Activity

- Divide students into appropriate groupings
- Distribute [RCC_Poster Gallery Walk_6.2]
- Students present posters and answers questions as needed
- Distribute Student Tracking Sheet to facilitate accountability [RCC_Poster Gallery Walk_6.3]
Resources

General


Buddhism


Confucianism


**Daoism**


