Unit 4.2: Lesson 1
Emergence of Complex Society in East Asia
1200 to 200 BCE
Unit Objectives:
1. Compare early complex society in East Asia with those in Mesopotamia and ancient Egypt.
2. Categorize data about social class stratification, labor specialization, ancestor worship, and technology in the Shang and Zhou dynastic periods in China.
3. Describe how pastoral nomadic groups in Inner Eurasia might have regarded early complex society in East Asia.
4. Use primary accounts from the writings of Confucius to match what he thought about the role and historical significance of burial and sacrificial rituals during the Shang and Zhou periods.

MTP: 1. Historical Context
2. Brainstorm
3. The Meaning of Ancient Tombs
4. Role play? (if time)
5. What’s due?

Feb, 2015
75 min.
1. Historical Context

- Things to think about while reading the Historical Context:
  - What was the Chinese style of statecraft during this era?
  - What is the concept of “big government”?
  - How did Chinese rulers use technologies that differed from those in societies in the Nile, Tigris-Euphrates, and Indus valleys.
  - Explain the “Mandate of Heaven.”

- ...
Dynastic Cycles and the Mandate of Heaven

When the Zhou overthrew the Shang dynasty, they explained their right to rule as a Mandate of Heaven. Dynasties that abused their power lost the Mandate of Heaven. The Mandate passed to another family who overthrew the old dynasty and established a new one.

**Dynastic Cycle**

- **New Dynasty Claims Mandate of Heaven**
  - Displeases Heaven—resulting in floods or famine
  - Allows lawlessness and corruption
  - Unable to defend against invaders or revolts

- **Old Dynasty Loses Mandate of Heaven**
  - Loses control of officials
  - Overtaxes population
  - Allows infrastructure to decline
  - Treats people unfairly

- **Aging Dynasty Stops Providing Good Government**
  - Restores order
  - Protects people from invaders
  - Rebuilds infrastructure—walls, canals, irrigation systems
  - Expands influence and trade

**Early Dynasties of China**

<table>
<thead>
<tr>
<th>DYNASTY</th>
<th>DATES</th>
<th>ACCOMPLISHMENTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shang</td>
<td>1750–1045 B.C.</td>
<td>First dynasty, writing, ancestor worship, bronze</td>
</tr>
<tr>
<td>Zhou</td>
<td>1045–256 B.C.</td>
<td>Classical arts, silk discovered, Daoism and Confucianism</td>
</tr>
<tr>
<td>Qin</td>
<td>221–206 B.C.</td>
<td>China united, measurements and writing standardized</td>
</tr>
<tr>
<td>Han</td>
<td>A.D. 220</td>
<td>Silk Road, civil service, paper invented, Buddhism</td>
</tr>
</tbody>
</table>

**Analyzing VISUALS**

1. **Recognizing Bias** Why did the Zhou dynasty develop the concept of the Mandate of Heaven?

2. **Theorizing** Why do you think each of the dynasties came to an end?
2. Brainstorm

- Brainstorm and record your ideas about the following:
  - Why do you think that archaeologists have found large, elaborate tombs in the world of Big Era Four?
  - What do you already know about the settlements of humans near river valleys?
  - What might you expect to learn about early complex society in East Asia that would make it similar to or different from early complex society in Mesopotamia or Egypt?
- ...
3. The Meaning of Ancient Tombs

- Now compare your ideas with the reading from SH_1.1 and 1.2.
- Things to consider when reading the handouts:
  - Consider the items found in the three tombs described. Analyze what the contents of the tombs might tell us about the character of early complex society in East Asia.
  - What items found in these tombs are likely also to be discovered in tombs in ancient Egypt? What items would not likely be found in Egypt? How do these comparisons help analyze what might be unique to early complex society in East Asia?
- ...
Now look over SH_1.3 to create a tomb for a member of the Shang royal family.
- Draw the tomb on paper and draw images of the artifacts in the tombs.
- You may also discuss the ways in which different types of laborers and supervisors involved in the construction process reveal aspects of social stratification in Shang society.
- Look over the “action cards” in SH_1.3. Role play the tasks and point of view of the social-occupational group represented on the card. ...

Discuss the following questions:
- How did people’s work show their status in Shang society?
- How might different social/occupational groups have regarded the work they did on a royal tomb? Did they detest it? Feel proud of it? Believe that they would gain something from doing it?
- The Shang included sacrificial victims in their tombs to give their dead relatives servants in the next life. What relationship might have existed between human sacrifices and the Shang’s warfare with neighboring states?
- In what ways are archaeologists and historians limited in their historical interpretations by the objects they find in tombs? What other kinds of information do they need to help them explain the complexities of early complex societies?

...
5. What’s Due?

- Knowledge Assessment 1 - Feb. 6
- Knowledge Assessment 2 - Feb. 27
- GRAPES Research - Due every Friday
- Primary Source Analysis - Due every Friday
- Historical Figure Presentation - Due every Friday
- Historical Portfolio - March 2-4
Unit 4.2: Lesson 2
Reader’s Theater: The One That Got Away
Unit Objectives:
1. Compare early complex society in East Asia with those in Mesopotamia and ancient Egypt.
2. Categorize data about social class stratification, labor specialization, ancestor worship, and technology in the Shang and Zhou dynastic periods in China.
3. Describe how pastoral nomadic groups in Inner Eurasia might have regarded early complex society in East Asia.
4. Use primary accounts from the writings of Confucius to match what he thought about the role and historical significance of burial and sacrificial rituals during the Shang and Zhou periods.

MTP: 1. Introduction
      2. A Short Play
      3. What’s due?

Jan/Feb, 2014 75 min.
1. Introduction

- According to Nicolas Di Cosmo in his book Ancient China and Its Enemies, the peoples of Inner Eurasia were very diverse. Some were farmers, others were pastoral nomads, and many combined farming with stock-raising. Because of the arid climate of the eastern part of Inner Eurasia, pastoral nomads raised horses, sheep, goats, camels, and cattle on the steppes, that is, flat or rolling grass lands where annual rainfall was normally sufficient to sustain flocks and herds. Farming also flourished in Inner Eurasia, but only in oases watered by rivers or springs.

- The peoples of the Yellow River Valley were also diverse in language and ethnicity, but most were settled farmers and a small percentage lived in towns. Evidence from archaeology and documents shows that the material culture of people in both the Yellow River basin and the early civilizations of India, Mesopotamia, and Egypt had similarities. Historians also generally agree that there was constant contact between peoples across the ecological frontier between the river basin and the steppe. Contact often took the form of wars and raiding expeditions, but it also involved exchanges of goods and ideas.

- In some periods, the Chinese state sent armies of cavalry and infantry out into the steppe to punish or even conquer pastoral peoples. In this way they gained greater control over the flow of people and goods back and forth across the ecological frontier. Frequently, Chinese emperors gave lavish gifts in silk and grain to the leaders of pastoral tribes to help keep the frontier peaceful. In other periods, when the Chinese state was relatively weak, pastoral nomads sometimes organized in great confederations of mounted warriors, and then raided deep into China or even occupied some northern regions. (In the thirteenth century, the Mongols were the first and only pastoral nomad power to conquer all of China.)

- In the first millennium BCE, Chinese dynasties began building sections of what later became the Great Wall of China. They did this, not to create an impassable barrier between China’s agricultural lands and the steppe, but to more effectively manage and control relations between pastoral peoples on the one hand and the farmers and townspeople of northern China on the other.

...
2. A Short Play

- Read the following short play to learn more about the possible interactions between the settled farming peoples ruled by the Shang state and their pastoral nomadic neighbors to the northwest.
- The main character is a young girl captured in a battle between the Shang army and the Qiang (pronounced Ch-iang), a pastoral nomadic group that lived in the steppes.
- Both Shang and Qiang tombs show evidence of human sacrifice, probably of war captives.
- While reading try to imagine how the Qiang viewed the Shang rulers and settled farming peoples in general.
- The play is framed by a dream that a Chinese archaeologist had after thinking about unanswered questions regarding the relationships between the Shang and its pastoral neighbors.
- Discuss:
  - What explanation might there be for the constant conflicts between the Shang and their neighbors?
  - How did the Qiang girl, LiLi know that she might be killed?
  - What did the Shang king hope to gain by marrying his daughters to a neighboring ruler?
  - If LiLi’s father began to use the iron plow, how could this have changed his family’s life?
- ...
3. What’s Due?

- Knowledge Assessment 1 - Feb. 6
- Knowledge Assessment 2 - Feb. 27
- GRAPES Research - Due every Friday
- Primary Source Analysis - Due every Friday
- Historical Figure Presentation - Due every Friday
- Historical Portfolio - March 2-4
World History: Grade 9

Unit 4.2: Lesson 3
According to Master Kung
Unit Objectives:
1. Compare early complex society in East Asia with those in Mesopotamia and ancient Egypt.
2. Categorize data about social class stratification, labor specialization, ancestor worship, and technology in the Shang and Zhou dynastic periods in China.
3. Describe how pastoral nomadic groups in Inner Eurasia might have regarded early complex society in East Asia.
4. Use primary accounts from the writings of Confucius to match what he thought about the role and historical significance of burial and sacrificial rituals during the Shang and Zhou periods.

MTP: 1. Introduction
     2. According to Master Kung
     3. What’s due?

Jan/Feb, 2014 75 min.
1. Introduction

- Master Kung (Confucius, 551-479 BCE) lived not long before the start of the Warring States Period after the end of the Zhou dynasty. His teachings aimed to help rulers and the nobility create social order during a time of political and social chaos.
- He and his students are given credit for editing several books of etiquette and political theory. These became classics in Chinese literature. One of the important ones is titled the Li Ji or the Book of Rites. It describes the details of Chinese religious practices from the eighth to the fifth century BCE.
- Published about 200 BCE, the Book of Rites explains the proper behavior and rituals for funerals, including the type of clothing to be worn, the food to be served to the ancestors, the music to be played, and the punishments for misbehaving. About a hundred years after Master Kung died, one of his key followers, Mencius, prepared a book of the great teacher’s sayings called The Analects of Master Kung.
- ...
2. According to Master Kung

- Read over SH_3.1:
  1. Use the following quotes from the Analects and the Book of Rites to determine what Master Kung would have said about how well the creators of Lady Hao’s tomb (presented in Lesson 1) followed the Confucian rules for burial. Discuss why Confucius put so much emphasis on correct behavior for all occasions and what special cultural characteristics the Confucian texts show about early Chinese society?
  2. Why do you think Confucius says it is important to treat burials seriously but not with the same effort as helping living people?
  3. What do you think Confucius taught respect for the dead?
  4. What are the important ritual items that Confucius recommends to be buried with the dead? Are these the same items that were buried with Lady Hao, the Duke, and the Marquis? What might account for the differences?
  5. Why did the Book of Rites include the story of the son who refused to follow his father’s request to have his concubines killed and placed in his tomb? Do the tombs of Lady Hao, the Duke, and the Marquis follow the recommendations from the Book of Rites?
4. What’s Due?

- Knowledge Assessment 1 - Feb. 6
- Knowledge Assessment 2 - Feb. 27
- GRAPES Research - Due every Friday
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- Historical Portfolio - March 2-4