

Lesson Plan for Introduction to Confucianism
(China Lesson Plan)

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SUBJECT AREA: Language Arts
GRADE LEVEL: 11th grade
TIME: At least two 50 minute periods

LESSON OBJECTIVE: To provide World Literature students with a beginning understanding of the basic precepts of Confucian philosophy/worldview in order to provide the foundation for understanding how Confucianism affects the pre-modern and modern literature of East Asia.

COMMON CORE STATE STANDARDS:

CCSS.ELA-Literacy.RL.11-12.2 Determine two or more themes or central ideas of a text and analyze their development over the course of the text, including how they interact and build on one another to produce a complex account; provide an objective summary of the text.

CCSS.ELA-Literacy.L.11-12.4 Determine or clarify the meaning of unknown and multiple-meaning words and phrases based on grades 11–12 reading and content, choosing flexibly from a range of strategies.

CCSS.ELA-Literacy.L.11-12.4a Use context (e.g., the overall meaning of a sentence, paragraph, or text; a word's position or function in a sentence) as a clue to the meaning of a word or phrase.

CCSS.ELA-Literacy.L.11-12.4b Identify and correctly use patterns of word changes that indicate different meanings or parts of speech (e.g., conceive, conception, conceivable).

CCSS.ELA-Literacy.L.11-12.4c Consult general and specialized reference materials (e.g., dictionaries, glossaries, thesauruses), both print and digital, to find the pronunciation of a word or determine or clarify its precise meaning, its part of speech, its etymology, or its standard usage.

CCSS.ELA-Literacy.L.11-12.4d Verify the preliminary determination of the meaning of a word or phrase (e.g., by checking the inferred meaning in context or in a dictionary).

CCSS.ELA-Literacy.RI.11-12.7 Integrate and evaluate multiple sources of information presented in different media or formats (e.g., visually, quantitatively) as well as in words in order to address a question or solve a problem.

ESSENTIAL QUESTIONS:

1. What are the current Western perceptions of Confucius?
2. How the concepts of self, government, virtue, and heaven differ in Western and Confucian literature?
3. How does the classical Chinese written language impact the meaning of basic Confucian concepts?

TEACHER PREPARATION MATERIALS REQUIRED:

- Ames, Roger T. and Henry Rosemont, Jr. Tran. *The Analects of Confucius: A Philosophical Translation*. New York: Ballantine, 1998. (Introduction only OK)
- Brians, Paul. *Confucius: Analects (5th Century BCE)* Department of English, Washington State University (1998) 20 March 2009
<www.wsu.edu:8080/~wldciv/world_civ_reader/world_civ_reader_1/confucius.html>
- "East Asia: identities and change in the modern ... - Google Books." 2011. 5 Apr. 2013
<http://books.google.com/books/about/East_Asia.html?id=2nEwAQAAIAAJ>

STUDENT MATERIALS REQUIRED:

- Computers/laptops/tablet/digital devices with internet access.
- Ames, Roger T. and Henry Rosemont, Jr. Tran. *The Analects of Confucius: A Philosophical Translation*. New York: Ballantine, 1998. (Introduction only)

ACTIVITIES:

1. Discussion/lecture: (up to 30 minutes)
 - a. Ask students, "Do you satisfy personal desire or live up to social obligation?" Ask for examples of each.
 - b. Share these basic precepts from Schoppa:
 - i. Sense of self
 - ii. East
 1. Clan-oriented (say your last name first- your family name)
 2. Group precedes individual
 3. Individual not isolated entity (Confucius)
 4. Social hierarchy
 - iii. West
 1. Individual precedes group
 2. Social equality
 - c. Ask students, "Do you serve your government or does it serve you?" Ask for examples from each.
 - i. Government

王

1. East
 - a. rituals
 - b. symbol of king (Top line heaven, people, earth, vertical line is king)
 - c. the king unites heaven, people, and earth
 - d. West- law
- d. Confucianism (Schoppa 10-13) Ask students what images or ideas come into their heads when they hear the name Confucius.
 - He was a hippy! He lived in a corruption-filled society and wanted to create a better society
 - Looked to the past to find answers
 - How to order society so it can function harmoniously
 - How to create ethical harmony between human beings?



- Ethical leaders? #Dao- The Way

人

- Li- Ritual Behavior #Ren- Virtue, Filial propriety
 - Mandate of Heaven
 - Junzi- gentleman
- Ask students what they think of when they think of heaven

- Tian- "Heaven"-  one's duty to act with the will of the

natural order of things. No concept of heaven and earth, they are one. What our world is and how it is. The order itself and what orders it. A powerful source that puts creation into everything. Tian Ming- the order of heaven. The ruler is given the right to rule by the powers of Heaven. If a ruler is not virtuous, then the mandate is taken away from the ruler.

- FREEWRITE (Up to 10 minutes)
 - Provide students copies (electronically) of the symbols covered in the lecture along with the simple (one word) definitions
 - Students will write for up to 10 minutes on the prompt: Note how the classical Chinese written language (wenyan) is a pictogram and is therefore primarily not spoken. It does not function phonetically like English and other Western languages. Roger Ames states that it therefore “requires the reader to participate in establishing an interpretation, and to internalize ... in the process of doing so.” Choose any of the pictographs given and respond with your interpretation given our discussion and the picture itself.
- SHARE (10 minutes) Allow students to discuss their answers.