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This sample includes: Table of Contents, Foreword, Introduction, Introductory Essay, and Lessons 10

Please see Table of Contents for a listing of this book's **complete** content.

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The Enduring Legacy of Ancient China

Sample



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Foreword

Dr. Michael Puett, Department Chair of East Asian Languages and Civilizations,
Harvard University

It is an honor and a pleasure to write a preface to this curriculum guide on the tremendously rich civilization of China. I have been working with Primary Source for many years now, and I have been truly stunned at the extraordinary job that the organization has done in designing curricula for teaching Chinese civilization. This guide represents the culmination of those many years of working with teachers and seeing what works effectively in the classroom. I can say without any hesitation that some of the most inspiring moments for me as a teacher have come in these sessions with Primary Source, and I am tremendously excited that this guide will make that curricula available to a much larger audience.

My excitement concerning the work Primary Source has been doing is only enhanced when I think of my own educational background. When I was a student, China was never part of the educational curriculum. Indeed, I took my first class that dealt with China in my junior year of *college*. I have consequently devoted my life to studying and teaching China, but I often think of my many secondary school classmates who never had this opportunity. And, sadly, I think the implications of these lapses in our earlier education curricula are now clear for all to see. If we train generations of students not to care about learning from other cultures, we create a xenophobic, inward-looking country that fundamentally misunderstands how to deal with other countries.

The vision of Primary Source has been to correct this. Their goal has been to build the study of other cultures into the basic curricula of all K–12 education. The importance of this vision cannot be stressed enough. If we can train the next generations of students to understand the rich civilizations throughout the world, to think of themselves as part of a cosmopolitan world in which it is important to know and care about other cultures, then the implications for the world in which we live will be incalculable.

But why is the study of China in particular so important? Part of the answer to this question is obvious: China is a growing political and economic power that, over the course of the lives of our current students, will only continue to become an increasingly significant force in the world. It is therefore incumbent upon all students to understand the history and culture of such a growing world power.

But there is another reason for studying China as well. Studying the extraordinary history, philosophies, religions, and literatures of China is, quite frankly, life-changing. Indeed, I always start my classes on China with a pledge to this effect. I tell my students that, when studying these traditions, they need to take them seriously—to take the philosophies seriously, take the literature seriously, take the forms of political governance seriously. They don't have to agree with what they will be reading, but they should take them seriously. If they do, they will come to understand different and extremely important ways of thinking, ways of organizing the world, ways of writing a poem. And they will learn to reflect, sometimes critically, on the world

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they now take for granted. The traditions of China are that rich. So the guarantee I give to my students is simple: if they take these texts seriously, then, by the end of the class, their lives will be fundamentally changed and deeply, deeply enriched. All teachers who use this book should feel free to make the same guarantee.

I want to thank Primary Source for their years of work in designing and implementing curricula for the study of China, and to thank Liz Nelson for bringing that tremendous work together in this guide. I wish that I could have studied this when I was a student, and I am very excited for the next generations of students who will now be able to do so.

Michael Puett
Professor of Chinese History
Chair, Department of East Asian Languages and Civilizations
Harvard University

Introduction

Why China?

The relationship between China and the United States will be one of the greatest challenges and opportunities that our children face in the twenty-first century. With one-fifth of the world's population and the world's most rapidly growing economy, China is poised to become a global superpower. To be contributing, responsible citizens of the world, our students need to learn about China, to appreciate the country's immense contributions, and to understand her people.

For millennia, the Chinese considered themselves the Middle Kingdom—the center of the world. Those beyond their borders they called barbarians, demons and, in more recent times, foreign devils. Surrounded by vast deserts, the world's tallest mountains, and the Pacific Ocean, the Chinese created an enduring civilization, ruled by a succession of dynasties. They saw their imperial regimes as cyclical—when rulers failed to meet the needs of the people, the dynasty failed and was eventually replaced by another. Ancient China had no established religion; instead people fused ancestor worship, local cults, Confucian and Daoist philosophies, and Buddhism, to create a culture that esteemed elders, scholarship, literature, esthetics, and powers that transcended the human order.

The people of the Middle Kingdom invented paper, printing, the compass, gunpowder, the kite, and numerous other technical devices that gradually made their way across the world. They transformed cocoons into silk. They diverted rivers, built vast canals and locks, and constructed the Great Wall. In times of peace, the population flourished and grew. The people also suffered unfathomable horrors as a result of floods, famines, invasions, and civil wars. They celebrated life's gifts and their hopes for prosperity with spectacular lunar festivals. The Chinese have a history like no other people, and they took great pains to record it for posterity.

Our Goal in This Publication

Chinese history is rich and complex. In this book we make no attempt to cover several thousand years of history, though we do provide a chronology of dynasties for reference. The topics have roots in China's ancient civilization. They are ones with which we believe students should be familiar if they are to understand China in the twenty-first century—topics with an enduring legacy. We end the book in the period that saw the ascendancy of European nations. The book is designed so that virtually every lesson can be taught independently of the others. Since they are organized thematically, they can be taught in almost any sequence. Teachers can select the topics that fit best into the time frame they have available.

While this book is designed as a teacher resource, we believe many students, especially with strong reading skills, could use the book directly. As a primary text, *The Enduring Legacy of Ancient China* offers students an engaging and challenging learning approach and direct access to all the primary sources. Before students begin assigned activities, they should be sure to access the full text of the documents on the CD-ROM.

Who Are We?

Primary Source is a non-profit educational resource center offering high quality professional development and curriculum resources to K–12 teachers and school communities. Founded in 1988 by two committed and experienced educators, Anna Roelofs, M.Ed. and Anne Watt, Ed.D., the organization’s mission is to promote social studies and humanities education by connecting educators to people and cultures throughout the world.

Primary Source is guided by a commitment to change the way students learn history and understand culture so that their knowledge base is broader, their thinking more flexible and given to inquiry, and their attitudes about peoples of the world more open and inclusive. By equipping teachers with the skills, knowledge, and resources to facilitate this type of learning, Primary Source prepares students for the challenges and complexities of our diverse nation and world. Our main content areas are East Asia, U.S. history with a special focus on African American studies, West Africa, and the Middle East. Although we feel a particular responsibility to social studies teachers, our programs are interdisciplinary, and teachers of all subjects will benefit from a broader understanding of peoples and cultures.

Our professional development opportunities include summer institutes, seminars, workshops, and conferences. All programs are built around participation by scholars and lead teachers. By fostering a climate of intellectual exchange between university scholars and teachers, we acknowledge the pivotal role teachers play in the creation of a more sophisticated and aware American public.

Primary Source also develops publications for use by teachers. In the spring of 2004, Heinemann Publishing, Inc., released *Making Freedom: African Americans in U.S. History*, a series of five curriculum sourcebooks on African American history from the fifteenth century through the Civil Rights Movement. Each book contains primary sources, including diaries, slave narratives, maps, official government documents, autobiographies, cartoons, broadsides, and photographs. We use the same model for *The Enduring Legacy of Ancient China*.

Using Primary Sources

Primary Source, the organization, takes its name from the same term used by historians to distinguish original, uninterpreted material from secondary or third-hand accounts. Thus a photograph, a memoir, or a letter is a primary source, while an essay interpreting the photograph or memoir is usually, though not always, a secondary source. A textbook, still further removed, is a tertiary source.

The Enduring Legacy of Ancient China utilizes a range of primary sources. We include images of artifacts from tombs, ancient texts, illustrations, photographs, scroll paintings, poetry, travelogues, and more. All text has been translated, of course, making it, arguably, no longer a primary source. We have selected translations by eminent scholars to ensure the most accurate reading possible.

While it is imperative to read secondary sources in order to understand context and background, introducing students to “the real stuff” (albeit in translation) raises student interest and curiosity and offers opportunities for students to make discoveries on their own. When textbooks are used as the only source of information, it is much more difficult for students to take ownership, both of their own learning and of a particular body of knowledge. It is difficult

to remember other people's generalizations or conclusions. Original source material provides students with rich opportunities for inquiry, the chance to move from concrete to abstract thinking and back again.

How to Use This Book

Each lesson contains

- An Introduction
- The Organizing Idea
- Student Objectives
- Key Questions
- Vocabulary
- Primary Sources
- Student Activities
- Further Student and Teacher Resources
- Elsewhere in the World (sidebar) (appears in some lessons)
- In the World Today (sidebar)

Together, the **context essay** at the beginning of the book and the **introductions** to individual lessons provide background information necessary to understanding the primary sources and engaging in the activities. Teachers can use this introductory material in a variety of ways. For example, they can present the information in a brief lecture, create background information sheets with key points, or, if students have strong reading skills, teachers can have them read the introductions.

Vocabulary lists with topical words are included, and the words are defined in the **glossary**. (The glossary is in the book and on the CD-ROM.) In many instances, given the age of the documents, additional vocabulary lists are provided under supplementary materials to help students better understand what they will read.

Each lesson includes a variety of teaching strategies designed to engage student interest. Each activity is preceded by the related **primary source(s)**. Suggested **activities** include study and analysis of primary sources, mapping, research and writing, debating, creation of graphic displays, and various hands-on tasks. When an activity calls for speculation or analysis, it is important to have verifying information available close at hand—in the classroom, the school library, or online. A speculation exercise is not a “stand alone” but, together with research to clarify information and verify a theory, this activity gives students the opportunity to, in effect, become historians.

Because the context essay and lessons were written by a group of scholars and teachers, they offer a variety of writing and instructional approaches. While the format for all of the lessons is the same, we have respected the authors' voices and have not edited them to a uniform length or style. The lessons vary in length and detail and offer a choice of activities.

We do not expect teachers to use every activity in every lesson. Rather, just as they select the lessons, teachers should choose activities that dovetail best into their instructional plan and meet the instructional needs and learning styles of their students. We have set out a buffet—we do not intend for all of it to be consumed by each teacher.

A list of **Further Resources** is provided with most lessons. While every effort has been made to ensure that these Web sites are reputable and current, they change. Any information found on the Internet should be regarded with scrutiny until its accuracy has been verified. Teachers may wish to check URLs before giving students assignments. Students should also be cautioned to carefully evaluate information found in a Web site, checking who is the author and who sponsors the site.

Wherever it is applicable, a lesson includes a sidebar: **Elsewhere in the World**. This informs students what was going on in other parts of the world in the time period(s) addressed in the lesson. **In the World Today**, on the other hand, brings the topic of the lesson into the present.

Some of the **primary source materials** are difficult for students to read. We have selected the most accurate and often quite recent translations, but the students may not be familiar with some of the syntax and vocabulary. **Teacher Resources** on the CD-ROM suggest various ways to help students tackle challenging text. Each teacher will know best how to adapt a lesson to the students' skill level.

The CD-ROM

Most documents have been abbreviated in the book and, in some cases, where many photographs are available, not all appear in the book. All **primary source materials** appear in full on the accompanying CD-ROM and can be printed out for classroom use or projected on a screen. In addition, the CD-ROM includes supplementary materials, a list of recommended historical fiction, an annotated bibliography, teacher resources, and an **audio component**. There are selections of music and, to help teachers and students pronounce key names and terms in the lessons, we include the spoken words on the CD-ROM.

Romanization of Chinese Words

In 1859, Sir Thomas Francis Wade, professor of Chinese at Cambridge University, created a system for the romanization of Chinese characters. His successor, Herbert Giles revised it in 1892, establishing the Wade-Giles system, which served as the English language standard until the middle of the twentieth century. In 1953, the People's Republic of China devised its own system called *pinyin*. All older translations use the Wade-Giles spelling, while recent publications have increasingly adopted the *pinyin* spelling. We use *pinyin* throughout *The Enduring Legacy of Ancient China*, with two exceptions. We kept titles of books spelled the way in which they were published, and in the Poetry lesson, poets' names are in Wade-Giles because almost all books of Chinese poetry list them that way. (The *pinyin* spelling appears at the end of the lesson for cross-reference.) In the introductions to the lessons, titles of primary sources, and captions, the first time key words and phrases appear, we include the word written in simplified Chinese characters.

About the Dates Cited

In the academic community, the use of the dating terms "B.C.E." and "C.E." has become increasingly prominent in recent years. This is also the primary dating convention used in *The Enduring Legacy of Ancient China*. However, where original primary sources appear in this text and the CD-ROM, we have left their original dating conventions intact.

"B.C.E." stands for "Before the Common Era" and is equivalent to "B.C.", while "C.E." stands for the "Common Era" and is equivalent to "A.D."

The Excitement and the Challenge of Understanding China's Past

By Dr. Robert E. Murowchick, Director of the International Center for East Asian Archaeology and Cultural History, Boston University

During the past decade, school districts across the United States have increasingly realized the importance of including East Asia—and China in particular—in the K–12 curriculum. In discussions about the focus and content of a China curriculum with teachers, school administrators, and involved and concerned parents, I have heard from many colleagues who strongly feel that these studies should focus mainly—or even exclusively—on “modern” China: the post-1911, post-dynastic period, or even the post-1945 period. It is important, of course, to understand modern China’s political, economic, and social developments, and the changing nature and balance of the relationship between China and the West. Some of this emphasis is driven by concerns about China’s economic juggernaut and the seemingly endless loss of American jobs to lower-wage Chinese producers, or by the fear of what is seen as China’s growing military strength in the Asia-Pacific region, or by the familiarity that many Americans have with certain events and people from China’s recent past and present: Chairman Mao, the Great Proletarian Cultural Revolution, “Ping-Pong diplomacy,” Deng Xiaoping, “One Child Per Family,” the military crackdown in Tiananmen Square, Hong Kong 1997, and the 2008 Beijing Olympics. Modern China represents, however, only one part of a much larger panorama. If a focus on “modern” China comes at the cost of not studying China’s past, then the deep and fascinating foundations upon which contemporary China is based will not be understood, and the truly amazing story of how China evolved will be missed.

It is not useful to consider “modern” China as a stand-alone period, somehow divorced from its own history. As *The Enduring Legacy of Ancient China* will show, there are intricate networks of continuity and development, and of cultural interaction and exchange, that bind past and present. There are many aspects of traditional Chinese society today—religious beliefs, literature, the arts, education, architecture, cuisine, bureaucracy and governmental structure, to name just a few—that began to take shape in the deep antiquity of the Neolithic and Bronze Age periods many thousands of years ago, and evolved through the often tumultuous twists and turns of China’s dynastic rule and its relationships with the “outside” world. For example, the roots of the Chinese language can be found in the divination texts of the Shang culture of 3,200 years ago. The origins of traditional construction techniques and architectural layouts, both of individual residences and of towns and cities, can be seen in the late Neolithic and Bronze Age periods. Some of the “hallmark” handicrafts that many people associate with “Chinese civilization” are clearly seen in the archaeological record covering the period from

about 2000 B.C.E. to the unification of China during the third century B.C.E. under the Qin dynasty. These include the production of magnificent bronze ritual vessels during the Shang (ca. 1600–ca. 1050 B.C.E.) and Zhou (ca. 1050–256 B.C.E.) dynasties, and the production of exquisite silks and lacquerware, especially during the Eastern Zhou period (ca. 450–256 B.C.E.). Several key periods in China’s past—such as the Han and Tang dynasties—saw the growth of international diplomacy and exploration, and of technological and economic achievements, that connected it with its contemporary cultures elsewhere in the Old World. Many of these developments helped to mold the China that we see today, and many others had significant effects on the development of the countries of Central, Northeast, and Southeast Asia, and of Europe.

Ongoing scholarship in archaeology, history, and related fields have provided an incredibly exciting and ever-growing source of primary data about ancient China that needs to be considered and evaluated, and our interpretations revised as appropriate. Studying ancient China, and understanding it well enough to clearly convey the important points to one’s students, can seem overwhelming when faced with an ever-increasing amount of information, dates, places, and names. As teachers, we must weigh the importance of the details against the potential problems introduced through oversimplification. Textbooks and “introductory” articles are often filled with sweeping statements that are exaggerated in their presentation as “fact” of issues that are still highly debated. For example, “China is one of the world’s two oldest continuous civilizations” is a broad generalization that is misleading in its simplicity. Other statements, such as “China’s civilization developed over a long period in considerable isolation,” are riddled with inaccuracies because they are outdated, their authors unaware of new discoveries and rapidly—and sometimes radically—changing interpretations. Other errors occur because writers unwittingly perpetuate ideas that have their basis not in factual data, but in the biased interpretations and presentations of scholarship guided by political and nationalistic motivations during certain periods of the past three thousand years. It is important that we all keep in mind a number of key points as we study the development of China, and as we figure out how to present this material to our students.

(1) What is “Chinese civilization”? We must be aware of the pitfalls of discussing “Chinese civilization” as if it were a clearly defined, monolithic entity. What does one mean by “China” and “Chinese,” and at what point in prehistory or history can one define a “China”? We often see presentations of China’s past that focus on the emergence of “civilization” in the North China Plain with the sequential rise and fall of the *Sandai*, or “Three Dynasties” of Xia, Shang, and Zhou, as if this were a simple linear, sequential series of states that then lead to the well-known sequence of dynasties from Qin (221–206 B.C.E.) through Qing (1644–1911 C.E.). This linear presentation of China’s past is reinforced by countless “time lines” in books and classrooms across the country that show the appealingly simple (but highly misleading) sequence from Neolithic to Xia to Shang to Zhou to Qin, and eventually to the last two dynasties, Ming and Qing. Using such time lines is a useful starting point to give students a sense of the time spans involved in these cultural and political developments, and to increase their familiarity with dynastic names and approximate dates. Teachers must take care, however, to explain that the “linearity” suggested by the timeline is an oversimplification of the actual situation.

The area that today is modern China was filled in the past with a fascinating mosaic of cultures, some of which are well known, and others that are only now beginning to be recognized. The boundaries of “China” have changed considerably during different time periods. A rather traditional view of “China” sees the North China Plain of the middle and lower Yellow River as the crucible of “Chinese civilization,” and this view is understandable in many ways: numerous ancient texts, written by historians based in this area, provide detailed histories of these early states and their rulers, establishing early on a sense of “center” versus “periphery” in the approach taken in the study of ancient China. This North China Plain-centric view was further reinforced by the discovery and study of oracle bones (divinatory texts) and subsequent field archaeology in the 1920s and 1930s that corroborated the existence of the early Bronze Age Shang state in present-day Henan Province. This developed into what I see as a self-feeding cycle of misinterpretation (or at least biased interpretation): the early texts talk about the North China Plain as being the home of China’s foundational ancient states, which leads to field archaeology that indeed finds glorious evidence of at least some of these states, which are interpreted based largely on what the ancient texts say. This development leads us to the increasingly uncomfortable situation of trying to understand “ancient China” while wearing scholarly blinders, and to the fact that:

(2) Maps can lie. Maps show us what their creators want to show us, and they don’t show us anything else. A belief in the simple, linear sequence of early “dynasties” can lead to the creation of highly misleading maps that visually reinforce a false understanding of China’s past. To pick but one example, consider the following: a map showing the supposed boundaries of the “Shang Dynasty” in a glaring, bold color with distinct borders against a blank, white background of China. The dangers of such a presentation are numerous. First of all, efforts to create boundaries of the Shang state (ca. 1600–ca. 1050 B.C.E.)—or any ancient culture or polity—are often based on the archaeologically-derived distribution of artifacts (such as certain types of bronze ritual vessels) that we somehow define as markers of “Shang” because similar pieces were found at the site of the last Shang capital city near Anyang, in northern Henan Province. Does the discovery of such artifacts along the Yangtze River, hundreds of miles south of Anyang, indicate that this was part of the Shang state, as the maps suggest? Or are these items traded long distances between contemporaneous cultures? Shouldn’t we really be talking about a much smaller Shang “state,” a larger area of possible “Shang influence” or “Shang interaction sphere,” and a still larger area where we find what we think are “Shang-related” objects, while acknowledging that there are many interpretations about how or why they got there?

The huge blank areas of these maps outside of the “Shang borders” also visually suggest that these parts of what is now China were either uninhabited in the past, or were culturally insignificant. The “traditional” picture of ancient China suggests a “center” (“us,” interesting, important, sophisticated, influential) vs. “periphery” (“them,” unimportant, of no consequence to China’s development, “barbarian,” unsophisticated). During the past fifty years, the rapidly developing field of archaeology has shown us that the true picture of ancient China was much more complex—and much more interesting! The cultural landscape of ancient China was an unbelievably rich array of cultures stretching across the entirety of what today is modern China. Some of these cultures are mentioned in early histories and other

ancient texts, but most are known only through archaeological discoveries and study. Where ancient texts generically describe the “Southern Barbarians” or the “Southwestern Barbarians,” archaeological exploration now shows dozens of Neolithic and Bronze Age cultures that are unique in many ways, and that share many features with their neighbors. The ancient landscape was alive with social, economic, ritual, and military life, with alliances between neighbors, and with warfare among others; with farming, cities, transport and trade; and with short- and long-distance interactions that we have not yet even come close to understanding. In our efforts to understand China’s past, we must be patient and we must be flexible, because:

(3) The past is a moving target. We “know” details of many of the cultures that made up ancient China because we have archaeological and other types of evidence about them. As new finds are made, however, we are often forced to reevaluate what we know, or what we think we know. In many cases, this is a long-term process of using new finds to fine-tune our understanding. In other cases, surprising new discoveries require us—sometimes literally overnight—to simply throw out earlier ideas and start fresh. This is a frustrating fact of life for archaeologists, but it is this sense of discovery that makes the field so fascinating. While new discoveries are responsible for changing our understanding of China’s past, other revisions are necessary because we recognize that:

(4) It is really hard to avoid errors in reasoning. Some of these biases result from the very nature of archaeological data. It is sometimes said that doing archaeology is like trying to put together an enormous jigsaw puzzle, only you don’t know how many pieces there are in the puzzle, nor do you know which pieces are missing, nor do you know what the finished puzzle is supposed to look like. Archaeological research can tell us much about ancient cultures, but we must remember that only a tiny portion of an ancient culture survives to be discovered. At most ancient sites (including settlement sites, tombs, and manufacturing sites), certain artifact categories (e.g., ceramics, stone, and bronze) are well preserved because they are naturally resistant to decay. Organic materials (including bodies, bones, textiles, wood, and bamboo) are only preserved under certain environmental conditions that inhibit decay, including highly arid sites (e.g., Egyptian mummies or the mummies of the desert sites of Xinjiang in northwest China), waterlogged sites (including the famously well-preserved corpses from the site of Mawangdui and other Han-period burials along the central Yangtze River valley), and frozen sites (e.g., mastadons frozen in Siberian tundra, or Otzi, the Neolithic “Ice-man” from the Alps). The presence of well-preserved organic remains presents a much more complete picture of the site under study, and can profoundly impact our interpretation of an ancient culture. But its absence doesn’t necessarily mean that we cannot draw certain interpretations and conclusions, as long as we recognize that our picture is never a complete one.

Archaeological research in China and elsewhere can also be skewed by the types of sites that are studied. Traditionally, archaeology has focused on ancient tombs—especially richly furnished tombs of ancient rulers and their court. While this provides beautiful jades, bronzes, and other objects for museum exhibitions, it obviously presents a picture of the ancient elite at the expense of our understanding of the majority of the population of an ancient culture. Also, many sites are excavated after being discovered accidentally during modern construction work. This can present a false picture of the actual distribution of the sites of an ancient culture, with many ancient sites apparently located near modern cities (where construction projects are most likely to be).

Archaeological research and interpretations can also be biased because of political or nationalistic pressures that guide the work. This has an impact not only on the way that the archaeologists undertake their work, but also on the media that reports it, and on consumers of this information. Archaeological work in every country in the world has seen such biases, and China's archaeology is a fascinating case study of such pressures. Just to mention one such aspect, archaeology in China from the 1950s through 1970s was seen as a very useful tool with which to inform the Chinese public about its past, in that it could provide material evidence in support of the prevailing doctrines of Marx, Engels, and Mao concerning the evolution of societies through stages of "Primitive Society," "Slave Society," "Feudal Society," and so forth. Archaeological discoveries were fitted into this evolutionary scheme, and history museums across China organized their archaeological exhibits according to these same templates. Assumptions were presented as "facts" to both Chinese and non-Chinese museum visitors, and many of these ideas continue to weigh heavily on our understanding of China's past.

Historians and other scholars have shown an interest in China's past for more than two thousand years. Historical texts on bamboo slips and in later paper editions describe China's ancient legendary heroes and sage kings. Tomb art from the Han dynasty and beyond visually presents many of these same stories. At least as early as the Song dynasty in the eleventh century, scholarly studies of antiquities resulted in printed catalogues showing woodblock-printed pictures of the artifact, a textual description of the object, and in many cases some comment about how these objects corroborate our understanding about certain ancient rituals, or about the moral authority of rulers, or about other matters. Since the early twentieth century, the science of archaeology has witnessed explosive growth in China, especially during the past two decades. However, we must keep in mind that:

(5) A diamond might be forever, but the past isn't. China's modernization has produced many benefits for its people, and continues to raise China's position as one of the major world leaders for the next century. This modernization, however, brings with it profoundly destructive forces that threaten to forever obliterate the very information that can help us to better understand where China has come from. Economic development wipes out sites, many of them as yet undiscovered and virtually all of them as yet unstudied. In some situations, the accidental discovery of ancient sites results in the suspension of construction while archaeologists undertake their study, collection, and preservation of the remains. In many projects, however, the pressures of time and money take precedence over scholarly endeavors. In some cases, this results in the loss of individual sites; in other cases—such as the Three Gorges Dam hydropower project along the central Yangtze River—this involves untold thousands of archaeological and historical sites, some known, most not yet discovered.

China's past is also being rapidly destroyed in a much more targeted, intentional way: the rape of the ancient landscape by thieves looting tombs and other sites in the search for valuable objects to sell and resell into the international antiquities market. In spite of national and international efforts to enforce antiquities laws meant to protect such sites, the situation in China—and indeed, in much of the world—is veering out of control. Unscrupulous dealers, collectors, and some museums care not that the objects that grace their cases and mantels arrive there only as the final stage of a highly destructive process that obliterates the past that they claim to cherish so dearly. Tombs and other sites are destroyed in the search to find a few

pieces of marketable jade, gold, bronze, or lacquer. Those pieces are torn from the context of their original setting, the all-important associations that might have allowed us to understand why, how, when, and where they were made. The end result is an object about which not much information can ever be gleaned, and sites that had survived for thousands of years are destroyed forever in the course of a few hours of stealthy nighttime digging. Given the dramatic changes in our understanding of ancient China that have resulted from archaeological studies over the past seventy years—since the advent of the field in China in the 1920s—it is truly depressing to think of all of the irreplaceable information that has been permanently lost, and that continues to be destroyed at a rapidly escalating rate.

The study of ancient China in all of its many forms—its ancient archaeological remains, literary and artistic masterpieces, philosophical traditions, religious and ritual activities, educational and governmental frameworks—provides a strong foundation to more fully understand China today, and where it might be going in the future. Complementary information about China's past cultures is being provided by fields as diverse as archaeology, geography, history, literature, art history, and anthropology. Together they provide more pieces of the puzzle that is ancient China. Just as our understanding of China's past today is quite different from that presented in textbooks from forty years ago, there are still many, many aspects of ancient China that are not yet well known. Countless surprises still remain buried deep beneath the earth, awaiting discovery and interpretation by our students—and by their students.

Dr. Robert E. Murowchick

Director of the International Center for East Asian Archaeology and Cultural History
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The image of a carp is, in Chinese tradition, a symbol of perseverance. In the third moon of each year, the fish swim up the *Huang He* (the Yellow River), struggling against the current. The ones who succeed in getting beyond the rapids of Lungmen are transformed into dragons. As a result of their fortitude and resilience, carp represent scholarly achievement.



Sample

Lesson 10 CD-ROM Contents

Primary Sources

- Document 10.1: Excerpts from *The Book of Rites (Liji, 《礼记》)*, compiled during the Han (汉) dynasty (202 B.C.E.–220 C.E.), regarding the relationship between husband and wife
- Document 10.2: Excerpts from *Biographies of Virtuous Women (Lienü zhuan, 《烈女传》)* by Liu Xiang (刘向), 1st century B.C.E.
- Document 10.3: Excerpts from Ban Zhao's (班昭) *Admonitions for Women (Nüjie, 《女诫》)*, 1st century B.C.E.
- Document 10.4: Excerpts from *Analects for Women (《女论语》)* by Song Ruozhao (宋若昭), Tang (唐) dynasty (618–907)
- Document 10.5: Pottery figures of women on horseback, Tang (唐) dynasty (618–907)
- Document 10.6: Excerpt from *Taoan mengui*, describing sale of a concubine
- Document 10.7: “A Cure for Jealousy” (*Yi ji, 医嫉*), a folktale by Yuan Mei (袁枚), 18th century
- Document 10.8: Excerpts from *The Book of Rites (Liji, 《礼记》)*, compiled during the Han (汉) dynasty (202 B.C.E.–220 C.E.), pertaining to bringing up children
- Document 10.9: Excerpts from the *Analects of Confucius (《论语》)* on relationships within the family
- Document 10.10: Excerpts from *Family Instructions of Mr. Yan (Yanshi Jiaxun, 《颜氏家训》)* by Yan Zhitui (颜之推), 6th century
- Document 10.11: Excerpts from “Instructing Sons and Daughters” from *Analects for Women (《女论语》)* by Song Ruozhao (宋若昭), Tang (唐) dynasty (618–907)
- Document 10.12: Excerpt from *Wild Swans: Three Daughters of China* by Jung Chang, describing how the author's grandmother had her feet bound
- Document 10.13a–e: Segments of scroll painting “The Spring Festival Along the River” (“*Qingming Shanghe Tu, 《清明上河图》*”), by Zhang Zeduan (张择端), 12th century

Supplementary Materials

- Item 10.A: Additional vocabulary for primary sources
- Item 10.B: Questions for Activity 5, folktale “A Cure for Jealousy”
- Item 10.C: Questions for Activity 6, Documents 10.8–10.11
- Item 10.D: Notes for Document 10.13a–e



Lesson 10

Family Life

Lesson Contents

- The family in ancient China
- The role of women
- Children in China
- Foot binding
- Concubines

Based on beliefs about ancestor worship, ancient texts such as the *Book of Rites* (*Liji*, 《礼记》), and the influence of Confucians, the family was central in Chinese society for millennia. To illustrate the importance of family, the Chinese character for peace or contentment (*an*, 安) is a combination of the character for woman (*nü*, 女) beneath the top part of the character for house (*shi*, 室). And *hao* (好) meaning good, right, or excellent, is written as a combination of the character for woman (*nü*, 女) and son (*zi*, 子).

Relationships Within the Family

Within the family, each member's role was clearly defined. The way individuals addressed each other is one indication of this. Rather than use first names, siblings in a family would call each other oldest brother (*dage*, 大哥), number two brother (*erge*, 二哥), younger brother (*didi*, 弟弟), big sister (*dajie*, 大姐), and so on. The oldest male was the formal head of the family. He had almost total power over its members. Under extreme economic stress, such as that caused by a famine, he could sell a daughter into permanent servitude similar to slavery.

Marriages between boys and girls were arranged by the parents and were considered legal contracts between the heads of the families. "Love and happiness were not expected from marriage," writes Olga Lang, "continuation of family was the goal" (*Chinese Family and Society* p. 49). When a young woman mar-

ried, she left her home and moved in with her husband's parents. Her responsibility was to them, not to her own parents or siblings. As a result, couples had a strong preference for male offspring, who by tradition would take care of the older generation. In Chinese, the character for infant is the same as that for son. "Grain is stored against famine; sons are brought up against old age" is a traditional Chinese saying. Others like "It is more profitable to raise geese than daughters" or "Girls are goods on whom one loses money" make clear that many saw girls as being of little use.

The Role of Women

The *Analects* (《论语》) of Confucius, written down by his followers, mention women only once: "The Master said, 'Women and underlings are especially difficult to handle; be friendly and they become familiar; be distant, and they resent it.'" The absence of any further reference to women is significant as well. For centuries in ancient China, women had no property rights. An inheritance was divided among males, and only if there was no possible male heir did a woman receive anything. Women could choose among very few occupations. Life as a servant, prostitute, spiritual medium, midwife, Buddhist nun, or courtesan were options (*An Introduction to Chinese Culture Through the Family*, "Women and Gender," p. 92). Very few girls received any formal education. Only in wealthy families might a girl be literate. There were a few female scholars, artists, and writers, but almost none of them earned an income from their work. The vast majority of women led lives as wives and mothers. Within the family, especially if she gave birth to sons, a woman did have a significant role. In addition, older women—grandmothers—were greatly respected.

It is useful to compare the lives of men and women in ancient China to other ancient cultures. In ancient Greece, for example, a father had the right to have a daughter put to death if she refused his orders. What is interesting in China is that prior to the twentieth century the position of women appears to have got worse over time rather than better. One example is the increasing use of foot binding (*guo zu*, 裹足), a practice unique to China that lasted from the tenth century until it was banned by the new Chinese republic in 1911. Bound feet were seen as sexually appealing, but it is also clear that by crippling girls and women in this way, society restricted the world in which they could move. Women with bound feet literally could not leave their homes on foot.

Although recent scholarship is beginning to shed more light on the subject, it is unlikely that we will ever get a clear picture of life within Chinese families in centuries past. There is little information about the lives of peasants and artisans other than novels and stories written by those of a different social class. The literacy rate among the vast masses was very low, as it was elsewhere in the world. The texts that exist are mostly written by men, and generally describe what the authors saw as the ideal behavior for men, women, and children. We have no idea how much people conformed to the rules. We don't have primary sources such as letters or diaries, which might give us a look at what really went on in families of ancient China. It may be helpful to keep in mind that the Chinese have always valued harmony and compromise. "Harmony makes both a family and a nation prosperous" a Chinese saying tells us. Even though their marriages were arranged, often husbands and wives developed deep affection for each other. It is also likely that in the privacy of their homes, many families found ways to adapt the ideals to their personalities and needs.

Organizing Idea

Written records from ancient China indicate that for millennia the family in China was patriarchal in structure. The hierarchy within families was determined by generation, age, and gender. Outside the home, and often within it, women had few rights and opportunities. Behavior for men, women, and children was dictated by rigid rules.

Student Objectives

Students will:

- understand the ideal role a Chinese woman was supposed to play in families of ancient China
- understand the difference between how boys and girls were brought up
- explore reasons why the family structure and rigid gender roles endured for so many centuries
- begin to understand the role of marriage in society
- explain the difference between yin and yang and understand how those beliefs influenced ancient Chinese attitudes toward gender roles

Key Questions

In traditional Chinese families,

- For a woman, what were the “three dependencies”?
- How should a woman behave?
- What work did women perform?
- What role did men have in the family?
- What was a concubine?
- What advice did parents get for raising children?
- Why did mothers bind their daughters’ feet?
- What similarities are there between traditional Chinese families and the families you know?

Vocabulary

ancestor
concubine
duty
filial
moral
patriarchal
propriety
rite
submit/submission
virtue
yang
yin

Supplementary Materials

Item 10.A: Additional vocabulary for primary sources

Item 10.B: Questions for Activity 5, folktale “A Cure for Jealousy”

Item 10.C: Questions for Activity 6, Documents 10.8–10.11

Item 10.D: Notes for Document 10.13a-e



Student Activities

Note: This lesson lends itself to having students read historical fiction set in China or with characters who are Chinese. Through the narratives, students will increase their understanding of familial relationships in traditional Chinese society. An annotated list of books is included in the Teacher Resources on the CD-ROM.

» Activity 1: Defining a Family in the Student’s Country

Divide students into small groups and ask each group to imagine they will be speaking to someone who knows absolutely nothing about their country. Students are responsible for helping this person understand what a family is like here. List ten characteristics that define a family. After fifteen or twenty minutes ask each group to write its list on the board. What similarities and what differences are there in the lists? How difficult was it for students to agree on a list of ten? Why? As students begin to explore the family in ancient China, it will be useful for them to keep in mind how difficult it is to describe family. Certain characteristics in traditional Chinese families endured for centuries (and continue to endure), but outside the generalities it is important to remember there were many, many exceptions.

PRIMARY SOURCES related to Activity 2



Document 10.1: Excerpts from *The Book of Rites* (*Liji*, 《礼记》), compiled during the Han (汉) dynasty (202 B.C.E.–220 C.E.), regarding the relationship between husband and wife

The men should not speak of what belongs to the inside (of the house), nor the women of what belongs to the outside. Except at sacrifices and funeral rites, they should not hand vessels [containers] to one another...Outside or inside, they should not go to the same well, nor to, the same bathing-house. They should not share the same mat in lying down; they should not ask or borrow anything from one another; they should not wear similar upper or lower garments...When a woman goes out at the door, she must keep her face covered. She should walk at night (only) with a light; and if she have no light, she should not stir. On the road, a man should take the right side, and a woman the left.

• Full text available on CD-ROM •



Document 10.2: Excerpts from *Biographies of Virtuous Women* (*Lienü zhuan*, 《烈女传》) by Liu Xiang (刘向), 1st century B.C.E.

Mencius (孟子) (ca. 372–289 B.C.E.) was among the most important Confucianists, second only to Confucius himself. To the basic tenets established by Confucius, he added the concept of “righteousness” (yi, 义). This includes emphasis on an individual acting based on a strong sense of duty. This excerpt is about his mother.

[Mencius’s] mother answered, “A woman’s duties are to cook the five grains, heat the wine, look after her parents-in-law, make clothes, and that is all! Therefore, she cultivates the skills required in the women’s quarters [area] and has no ambition to manage affairs outside of the house. *The Book of Changes* says, ‘In her central place, she attends to the preparation of the food.’...This means that a woman’s duty is not to control or to take charge. Instead she must follow the ‘three submissions.’ When she is young she must submit to her parents. After her marriage, she must submit to her husband. When she is widowed, she must submit to her son. These are the rules of propriety.”

• Full text available on CD-ROM •



Document 10.3: Excerpts from Ban Zhao's (班昭) *Admonitions for Women* (Nüjie, 《女诫》), 1st century B.C.E.

Respect and Compliance

As yin and yang are not of the same nature, so man and woman differ in behavior. The virtue of yang is firmness; yin is manifested in yielding. Man is honored for strength; a woman is beautiful on account of her gentleness...

Now for self-cultivation there is nothing like respectfulness. To avert harshness there is nothing like compliance. Consequently it can be said that the Way of respect and compliance is for women the most important element in ritual decorum...

The correct relationship between husband and wife is based upon harmony and intimacy, and [conjugal] love is grounded in proper union.

• **Full text available on CD-ROM** •

» Activity 2: Examining Rules for Correct Behavior

Documents 10.1–10.3 were either compiled or written during the Han dynasty (202 B.C.E.–220 C.E.). It is during this dynasty that Confucianism became, in effect, a state doctrine (see Lesson 7). Over a period of centuries, scholars recorded information about behavior that they believed would result in a stable, orderly society that Confucius advocated. Small groups of students can work on a complete document or a section of a document. Ask students to answer the questions that follow:

- What specific instructions are given for the behavior of men and/or women?
- What unequal relationship(s) does the document address?
- Were husband and wife seen as equals? Why yes or no?
- What surprised you about this document?
- Then ask students to prepare a brief summary of the section they studied for the class and explain what they learned about the topic at hand (relationship between husband and wife, purpose of marriage, a wife's responsibilities, etc.).
- Discuss the findings as a class. During the Han dynasty, according to the ideal, how did men and women relate with each other?
- How were older men and women treated by adult sons and their wives?
- What were the characteristics of ideal behavior for a man or a woman?

Refer to Lesson 6 on Ancient Mythology to review the concepts of yin and yang. How do these ancient beliefs fit with the expected roles of men and women?

PRIMARY SOURCES related to Activity 3



Document 10.4: Excerpts from *Analects for Women* (《女论语》), by Song Ruozhao (宋若昭), Tang (唐) dynasty (618–907)

Establishing Oneself as a Person

To be a woman, you must first learn to establish yourself as a person. The way to do this is simply by working hard to establish one's purity and chastity. By purity, one keeps one's self undefiled; by chastity, one preserves one's honor.

When walking, don't turn your head; when talking, don't open your mouth wide; when sitting, don't move your knees; when standing, don't rustle your skirts; when happy, don't exult with loud laughter; when angry, don't raise your voice. The inner and outer quarters are each distinct; the sexes should be segregated. Don't peer over the outer wall or go beyond the outer courtyard. If you have to go outside, cover your face; if you peep outside, conceal yourself as much as possible. Do not be on familiar terms with men outside the family; have nothing to do with women of bad character. Establish your proper self so as to become a [true] human being.

• Full text available on CD-ROM •



Document 10.5: Pottery figures of women on horseback, Tang (唐) dynasty (618–907)



Courtesy of Palace Museum, Beijing

» Activity 3: Creative Extensions—Illustrating Descriptions of Women in the Tang Dynasty

Have students work in small groups reading a section of Document 10.4 or examining the photograph of the statues in Document 10.5. After students have read, understood, and discussed Document 10.4, ask them to select one directive given to women and to illustrate it. The statues may puzzle students. Though students may not guess that the women are playing polo, it is clear that they are in active but not work-related stances on their horses. Students who looked at the statues should plan how to illustrate what they learned, too.

Explain that many scholars see the Tang dynasty as a golden age for China (see Lessons 13–15 on the arts). This flourishing culture included women, as well. They were able to take a more active role in social life, to walk freely on streets, and to ride horses. At one time, led by ladies of the court, women took to wearing men's clothes. Yet at the same time, two of the most famous guides on female behavior were written: *Classic of Filiality for Women* and *Analects for Women*. Discuss as a class:

- Are there differences between what was being written more than 500 years earlier (Documents 10.1–10.3) and this period?
- What additional information have these documents contributed to their knowledge of the role of Chinese women?
- Why, if life was becoming less restricted, was this also the period in which the two guides on women's behavior became popular?

Finally, ask the class to create a collage or mural showing the range of behavior for women during the Tang dynasty.

PRIMARY SOURCE *related to Activity 4***Document 10.6: Excerpt from *Taoan mengui*, describing sale of a concubine**

In her introduction, editor Patricia Ebrey explains that most girls being offered for sale as concubines would have been sold to a broker by their parents.

The customer is then served tea and seated to wait for the women. The broker leads out each of them, who do what the matchmaker tells them to do. After each of her short commands, the woman bows to the customer, walks forward, turns toward the light so the customer can see her face clearly, draws back her sleeves to show him her hands, glances shyly at him to show her eyes, says her age so he can hear her voice, and finally lifts her skirt to reveal whether her feet are bound. An experienced customer could figure out the size of her feet by listening to the noise she made as she entered the room. If her skirt made noise when she walked in, she had to have a pair of big feet under her skirt. As one woman finishes, another comes out, each house having at least five or six. If the customer finds a woman to his liking, he puts a gold hairpin in her hair at the temple, a procedure called “inserting the ornament.” If no one satisfies him, he gives a few hundred cash to the broker or the servants...

» Activity 4: Discussion about Concubines

The notion of concubines will be foreign to many students. However, the practice of having concubines was widespread across East Asia up to the twentieth century and still continues. Document 10.6 is likely to elicit strong reactions from boys and girls. Ask them to express what disturbs them about the excerpt. Is it the practice itself? The way the young woman had to behave? Is it similar to anything they’ve read about or heard about (a slave auction block, for example)? Ask students to imagine themselves in the seventeenth or eighteenth century and have them write a letter to government officials expressing their thoughts and requesting changes if they wish.

PRIMARY SOURCE related to Activity 5

Document 10.7: “A Cure for Jealousy” (*Yi ji*, 医嫉), a folktale by Yuan Mei (袁枚), 18th century

The young scholar Xianyuan of Changzhou was childless at thirty. His wife, a woman of the Chang clan, was abnormally jealous, and Xianyuan was too afraid of her to take a second wife who might bear him the sons he wanted. Chancellor Ma of the Grand Secretariat, the presiding official at Xianyuan’s degree examination, felt sorry for the young man and presented him with a concubine. First Wife Chang was furious for this intrusion into her family affairs and swore to repay Chancellor Ma in kind.

It happened around then that Chancellor Ma lost his own wife. So Lady Chang found a country woman widely known for her bad temper and bribed a go-between to persuade Ma to make the shrew his new first wife. The Chancellor saw through Chang’s scheme but proceeded with the betrothal. On the wedding day the trousseau included a five-colored club for the purpose of beating husbands. It was an heirloom that had been in the country woman’s family for three generations...

• **Full text available on CD-ROM** •

» Activity 5: Reading a Folktale

Distribute the questions for “A Cure for Jealousy” (Item 10.B). Read the folktale aloud to the class (Document 10.7). Stop periodically so students can address the questions. When the story is finished, have the students consider: From this folktale, what do we learn about the following?

- women in traditional Chinese society
- the role of concubines
- what was considered correct behavior for women
- what was acceptable behavior for men
- the lesson this folktale teaches

Discuss how folktales do or do not reflect cultural norms. What are popular folktales in our culture, and what lessons do they teach?

PRIMARY SOURCES related to Activity 6



Document 10.8: Excerpts from *The Book of Rites (Liji, 《礼记》)*, compiled during the Han (汉) dynasty (202 B.C.E.–220 C.E.), pertaining to bringing up children

32. When the child was able to take its own food, it was taught to use the right hand. When it was able to speak, a boy [was taught to] respond boldly and clearly; a girl, submissively and low...
33. At six years, they were taught the numbers and the names of the cardinal points; at the age of seven, boys and girls did not occupy the same mat nor eat together; at eight, when going out or coming in at a gate or door, and going to their mats to eat and drink, they were required to follow their elders:—the teaching of yielding to others was now begun; at nine, they were taught how to number the days.

• Full text available on CD-ROM •



Document 10.9: Excerpts from the *Analects of Confucius (《论语》)* on relationships within the family

- 2.6 When asked about being filial, Confucius replied, “The only time a dutiful son ever makes his parents worry is when he is sick.”
- 2.7 Nowadays people think they are dutiful sons when they feed their parents. Yet they also feed their dogs and horses. Unless there is respect, where is the difference?

• Full text available on CD-ROM •



Document 10.10: Excerpts from *Family Instructions of Mr. Yan (Yanshi Jiaxun, 《颜氏家训》)* by Yan Zhitui (颜之推), 6th century

[A]s soon as a baby can recognize facial expressions and understand approval and disapproval, training should be begun so that he will do what he is told to do and stop when so ordered. After a few years of this, punishment with the bamboo can be minimized, as parental strictness and dignity mingled with parental love will lead the boys and girls to a feeling of respect and caution and give rise to filial piety. I have noticed about me that where there is merely love without training this result is never achieved. Children eat, drink, speak, and act as they please...

• Full text available on CD-ROM •



Document 10.11: Excerpts from “Instructing Sons and Daughters” from *Analepts for Women* (《女论语》) by Song Ruozhao (宋若昭), Tang (唐) dynasty (618–907)

Instructing Sons and Daughters

Most all families have sons and daughters. As they grow and develop, there should be a definite sequence and order in their education. But the authority/responsibility to instruct them rests solely with the mother...

Daughters remain behind in the women’s quarters and should not be allowed to go out very often...Teach them sewing, cooking, and etiquette...don’t allow them to be indulged, lest they throw tantrums to get their own way...

• **Full text available on CD-ROM** •

» Activity 6: Examining How Children Were Raised

Divide Documents 10.8–10.11 among students. Remind the students they will be examining documents dating from several centuries B.C.E. to ones from the sixth and seventh centuries, in other words, spanning more than a thousand years. Ask students to answer the questions pertaining to their document. (See Item 10.C.) After students report to the class on their readings, discuss:

- Did the approach to child rearing change over time? How?
- In the families you know, are there differences between how boys and girls are raised? Does it vary from family to family? Why? How? Should boys and girls be raised identically?
- Are there similarities between how children were raised in ancient China and child rearing practices today? Describe them.

» Activity 7: Creative Writing Extensions

“You Set the Rules”

Students can choose to write 1) Six Rules by Which to Raise Children, 2) Six Rules by Which to Raise Girls, 3) Six Rules by Which to Raise Boys, or 4) a description of a perfect relationship between parent and child.

“Three Days in My Life”

Alternatively, ask students to imagine themselves living in one of the periods when the documents were written and then to write diary entries for three days. They should include details about their activities, the individuals with whom they have contact, their surroundings, and so on.

PRIMARY SOURCE related to Activity 8

Document 10.12: Excerpt from *Wild Swans: Three Daughters of China* by Jung Chang, describing how the author's grandmother had her feet bound

My grandmother's feet had been bound when she was two years old. Her mother, who herself had bound feet, first wound a piece of white cloth about twenty feet long round her feet, bending all the toes except the big toe inward and under the sole. Then she placed a large stone on top to crush the arch. My grandmother screamed in agony and begged her to stop. Her mother had to stick a cloth into her mouth to gag her. My grandmother passed out repeatedly from the pain.

The process lasted several years. Even after the bones had been broken, the feet had to be bound day and night in thick cloth because the moment they were released they would try to recover. For years my grandmother lived in relentless, excruciating pain. When she pleaded with her mother to untie the bindings, her mother would weep and tell her that unbound feet would ruin her entire life, and that she was doing it for her own future happiness.

• Full text available on CD-ROM •

» Activity 8: A Discussion on Foot Binding

The subject of foot binding is likely to evoke strong reactions among students. The mutilation was so extreme. Teachers may wish to refer to books on the resource list to become more familiar with the practice. To open the discussion, ask the students what present or past customs they know of which change a person's appearance. (Consider: face lifts, body-building, tattooing, body piercing, corsets, stiletto heels, facial scarring, neck elongation, and so on.) Why do men and especially women make changes such as these to their bodies? Have the students read the excerpt from *Wild Swans* (Document 10.12). Discuss why a tradition such as this not only lasted about 1,000 years, but increased in popularity. To further student understanding have them conduct research online to learn about other cultural practices. Ask them to write guidelines for what physical changes individuals should and should not make and to explain their reasoning. The young-adult historical fiction *Ties That Bind, Ties That Break* by Lensey Namioka gives students an excellent introduction to the role of foot binding.

PRIMARY SOURCES related to Activity 9



Document 10.13a–e: Segments of scroll painting “The Spring Festival Along the River” (“*Qingming Shanghe Tu*,” 《清明上河图》) by Zhang Zeduan (张择端), 12th century



The full length of the scroll is seventeen feet. One of the most famous of Chinese paintings, it depicts Kaifeng, the capital of the Northern Song (北宋) dynasty (960–1127). Additional images from the scroll painting are on the CD-ROM.

» Activity 9: Learning about Men, Women, and Children from an Early 12th-century Painting

This twelfth-century scroll painting by Zhang Zeduan is one of the most famous in Chinese history. Working in pairs, ask students to examine one of the five segments, Documents 9.13a–9.13e. After getting a general impression of the painting, have them divide the image into quarters so they can examine the details. (Item 10.D notes details of the scroll that students should find.) Students should write notes in answer to the following questions:

- Whom do you see most of? Men, women, or children? If they are not “here” outside in the busy city, where might the “missing” people be?
- What are men doing?
- What are women doing?
- If there are children present, what are they doing? What can you tell about the relationship between adults and children from this painting?

- What new information have you learned about the lives of men, women, and children in ancient China?
- What questions do you have after examining this painting? Where might you find answers?

» Activity 10: Extended Research—Celebrated Chinese Women

The history of ancient China includes stories of dozens of remarkable women. To gain a broader understanding of the range of roles women played, students should research:

Fu Hao (妇好), wife of King Wuding of the Shang dynasty (ca. 1600 B.C.E.–ca. 1050 B.C.E.)

Wang Zhaojun (王昭君), wed to chieftain of Xiongnu to maintain peaceful relations, Han dynasty (202 B.C.E.–220 C.E.)

Ban Zhao (班昭), historian and author, Han dynasty

Hua Mulan (花木兰), female warrior, some time between 581 and 960

Wen Cheng (文成), wed to Tibetan king to maintain peaceful relations, Tang dynasty (618–907 C.E.)

Empress Wu Zetian (武则天女皇), the only female to assume the role, Tang dynasty

Yang Guifei (杨贵妃), famous concubine of the emperor Xuanzong, first half eighth century

Li Qingzhao (李清照), famous female poet, Song dynasty (960–1279)

Empress Ma (马皇后), wife of founder of Ming dynasty (1368–1644)

Empress Xu (徐皇后), wife of third Ming emperor, writer



Further Resources for Students and Teachers

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Web Sites

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Video

King of Masks, 100 min. Mandarin with English subtitles. Directed by Wu Tianming. 1999. (set in Sichuan Province in the 1930s, poignantly captures the plight of a little girl and her relationship with her adopted grandfather)

In the World Today

Working to Improve the Lives of Women and Children

“Women are the backbones of their families, caregivers of young and old,” notes a key United Nations agency, UNFPA (the United Nations Population Fund). “Yet, discrimination against women and girls is the most pervasive and persistent form of inequality.” Many experts believe that only when we improve the lives of women will we be able to reduce poverty. “When women are educated and healthy, their families, communities, and countries benefit.” UNFPA also emphasizes how important it is to provide universal primary education and to invest in programs that provide children with health care and life skills. Another UN organization that works to better the lives of children is UNICEF (the United Nations Children’s Fund). Among its top priorities, UNICEF has programs in early childhood and in girls’ education. Students can learn more about the work of the two funds by visiting www.UNFPA.org and www.UNICEF.org. In a classroom activity, have them work in small groups to draw up a universal set of basic rights for all children—boys and girls. Direct them to think about fundamental needs. Then, for homework, ask them to reflect on why discrimination against girls and women continues to be so widespread and to suggest at least two concrete ways in which the situation could be improved.