

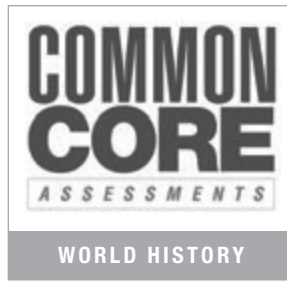
WORLD HISTORY

# Ancient China

# COMMON CORE

A S S E S S M E N T S

MindSparks  
CHALLENGING STUDENTS TO THINK HISTORICALLY



# Ancient China

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# Teacher Introduction

These Common Core History Assessments are designed to help your students develop key literacy and history thinking skills as they learn about China. The assessments are intended to be *formative* more than *summative*. That is, they are meant to be part of the instructional process itself, providing you and your students with information at a point when timely adjustments in teaching and learning can be made.

Similar sets of assessments are available (or planned) for each unit in a typical world history class.

## ★ *Historical Thinking and the Challenge of the Common Core*

This set includes nine assessments aligned with the first nine Common Core History/Social Studies Reading Standards. We have left out the tenth Common Core History/Social Studies Reading Standard, which does not lend itself to assessments of the sort provided here. The set also includes two writing tasks aligned with two key Common Core History/Social Studies Writing Standards.

These Common Core standards challenge history teachers to develop in students the complex literacy skills they need in today's world and the ability to master the unique demands of working with historical primary and secondary source texts. The Common Core standards are supportive of the best practices in teaching historical thinking. Such practices include close reading, attending to a source's point of view and purpose, corroborating sources, and placing sources in their historical context. These are the skills needed to make history less about rote learning and more about an active effort to investigate and interpret the past.

These assessments are also useful in many ways for ELA teachers. They assess many of the skills specified in the College and Career Readiness Anchor Standards, which put a good deal of emphasis on the reading of informational texts. The Anchor Standards form the basis for all of the various Common Core standards for English Language Arts.

## ★ *What Are These Assessments Like?*

- **A group of nine reading skills assessments and two writing tasks for each major era of world history**

Each reading skills assessment is based on one of the key Common Core History/Social Studies Reading Standards—Assessment 1 addresses Common Core Reading Standard 1, Assessment 2 addresses Common Core Reading Standard 2, and so on. Two writing tasks are based on the first two College and Career Readiness Anchor Standards for Writing, which are the basis for the Common Core History/Social Studies Writing Standards. The two writing standards focus on writing arguments to support claims and writing informative/explanatory texts.

- **Based on primary or secondary sources**

In most cases, one primary source is used. In some cases, an assessment is based on more than one primary source or on a primary and a secondary source. The sources are brief. In most cases, texts have been slightly altered to improve readability, but without changing meaning or tone. Links to online versions of print media are available in the Bibliography. Please note that these links were valid at the time of production, but the websites may have since been discontinued.



## Teacher Introduction

- **Brief tasks promoting historical literacy**

For each assessment, students write brief answers to one or two questions. The questions are not tests of simple factual recall. They assess the students' mastery of the skills addressed by that assessment's Common Core History/Social Studies Standard.

- **Two versions of each of the nine reading standards assessments**

A *basic* and an *advanced* version of each assessment are provided. The *basic* assessment addresses the Common Core Standard for grades 6–8. The *advanced* assessment is based on the Common Core Standard for grades 9–10 and grades 11–12 combined. Each version uses the same source or sources. In some cases, sources have been somewhat shortened for the *basic* version.

- **Easy to use as both learning and assessment tools**

These assessments do not take valuable time away from instruction. The primary sources and background information on each source make them useful mini-lessons as well as tools to assess students' historical thinking skills. The sources all deal with themes and trends normally covered when teaching the relevant historical era.

- **Evaluating student responses**

Brief but specific suggestions are provided, defining acceptable and best responses to each question asked in the assessment. The suggestions are meant to aid in evaluating students, but even more importantly, they are a way for teachers to help students better understand and master the skills on which the assessment is focused.

## Assessment 1 *Basic Level*

# Confucius on the Well-Governed State

### ★ Key Ideas and Details

- 1. (6–8)** Cite specific textual evidence to support analysis of primary and secondary sources.

### ★ Using This Assessment

These Common Core History Assessments are intended to help your students develop key literacy and history thinking skills as they study and master the content covered in their ancient history coursework. The assessments are intended to be *formative* more than *summative*. That is, they are meant to be part of the instructional process itself, providing you and your students with information at a point when timely adjustments in teaching and learning can be made.

*Assessment 1* is designed to measure students' ability to master the skills described in Common Core History/Social Studies Reading Standard 1 for grades 6–8. It asks students to cite specific textual evidence from two documents. It also challenges students to adapt that reading skill to the unique demands of thinking historically as they carefully interpret textual evidence in a primary source from a time in the past and a secondary source account of that same time in the past.

### ★ Evaluating Student Responses to This Assessment

Acceptable answers to the first assessment question may vary and should be discussed. Best answers should see that these links are all equally important. Together they are meant to convey the idea that a well-governed state is based on “well-regulated” families and individuals of good character and clear thinking. That Confucius repeats the string of linkages in reverse order may be a way to stress their mutual interdependence. Acceptable responses to the second assessment question should see that Confucius was adapting ideas central in Chinese culture to a time of turmoil and political conflict. That is, China’s traditional reverence for ancestors and family elders, its careful observance of ritual, and its stress on loyalty to one’s prince are reflected in Confucius’s search for the basis of order and good government in these same things.

## Confucius on the Well-Governed State

**Directions:** This exercise asks you to read one primary source document and one secondary source document carefully and answer questions about specific details in the documents. In order to better understand the documents, read and make use of the source information located just below each document. When you have studied the documents and the source information, answer the two assessment questions that follow.

**CCS Standard 1:** Cite specific textual evidence to support analysis of primary and secondary sources.

### Document 1: A Primary Source

The ancients who wished clearly to exemplify illustrious virtue throughout the world would first set up good government in their states. Wishing to govern well their states, they would first regulate their families. Wishing to regulate their families, they would first cultivate their persons. Wishing to cultivate their persons, they would first [correct] their minds. Wishing to [correct] their minds, they would first seek sincerity in their thoughts. Wishing for sincerity in their thoughts, they would first extend their knowledge. The extension of knowledge lay in the investigation of things. For only when things are investigated is knowledge extended; only when knowledge is extended are thoughts sincere; only when thoughts are sincere are minds [corrected]; only when minds are [corrected] are our persons cultivated; only when our persons are cultivated are our families regulated; only when families are regulated are states well governed; and only when states are well governed is there peace in the world.

**Source Information:** These are the words of Confucius, the most important teacher and philosopher in China's long history. He is generally thought to have been born in 551 BCE, though historians are not sure about this. His views came to influence China's educated classes and leaders for many centuries. This passage by Confucius can be found in *Da Xue (The Great Learning)*, in vol. 1 of *Sources of Chinese Tradition*, edited and translated by Theodore de Bary, Wing-Tsit Chan, and Burton Watson (New York: Columbia University Press, 1960), p. 115, as quoted in *Shaping a Global Theological Mind*, edited by Darren C. Marks (Burlington, VT: Ashgate Publishing, 2008), pp. 66–67.

## Document 2: A Secondary Source

As in other ancient civilizations, the Chinese believed in many gods. Often these gods were linked with natural forces, such as rain, wind, mountains, floods, etc. But the Chinese also believed that the spirits of their dead ancestors could help them gain the favor of these gods or natural forces. China's most important spiritual thinker developed an entire philosophy of life out of this respect for tradition, ritual, and ancestors. His name was Kongfuzi (known in the West as "Confucius"). Confucius lived in the sixth century BCE, a time of great political conflict in China. Reverence for ancestors, China's gods and rituals, and familial respect and duty were all central to the good character he sought to develop in his students. Central also was loyalty to one's ruling prince. For Confucius, a good advisor would seek honestly to correct a bad ruler, yet remain loyal throughout. In general, Confucius saw individuals as closely connected to and dependent upon family and society. His views gave rise to China's main school of ideas, one that would influence China's rulers for centuries. In time, China's rulers came to see Confucius as the one thinker who every leader and official needed to learn about.

**Source Information:** This document is a secondary source about Confucius and his impact on China's history. A secondary source is an account of past events written later by someone who did not experience or take part in those events. This secondary source is adapted and expanded from "Gods, Ancestors, Ethics," Lesson 2 in Jonathan Burack's *Ancient China*, History Unfolding (Culver City, CA: MindSparks, 2009).

## Assessment Questions

1. In Document 1, Confucius tells us what it takes to foster "virtue throughout the world." His explanation involves a long chain of cause-and-effect links. Which links do you think are most important in his explanation? Cite details to support your answer.
2. How does Document 2 help you better understand why Confucius links the items he does in Document 1?

## Assessment 1 *Advanced Level*

# Confucius on the Well-Governed State

### ★ *Key Ideas and Details*

1. (9–10) Cite specific textual evidence to support analysis of primary and secondary sources, attending to such features as the date and origin of the information.
1. (11–12) Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole.

### ★ *Using This Assessment*

These Common Core History Assessments are intended to help your students develop key literacy and history thinking skills as they study and master the content covered in their ancient history coursework. The assessments are intended to be *formative* more than *summative*. That is, they are meant to be part of the instructional process itself, providing you and your students with information at a point when timely adjustments in teaching and learning can be made.

*Assessment 1* is designed to measure students' ability to master the skills described in Common Core History/Social Studies Reading Standard 1 for grades 9–10 and 11–12 combined. It asks students to cite specific textual evidence from two documents. It also challenges students to adapt that reading skill to the unique demands of thinking historically as they carefully interpret textual evidence in a primary source from a time in the past and a secondary source account of that same time in the past. As called for by the Common Core standard for grades 11–12, it also prompts students to relate the textual details to “an understanding of the text as a whole.”

### ★ *Evaluating Student Responses to This Assessment*

Acceptable answers to the first assessment question should see that Confucius links individual knowledge, moral character, family, and state to convey the idea that a well-governed state is based on “well-regulated” families and upright individuals. That Confucius repeats the string of linkages in reverse order may be a way to stress their mutual interdependence. In other words, he views peace in the world and a healthy state as the result ultimately of a careful nurturing of individual character and family order. Acceptable responses to the second assessment question may vary and should be discussed. Document 2 indicates that Confucius was applying traditional Chinese values to a time of turmoil and political conflict. His stress on family loyalty reflects China's traditional reverence for ancestors and family elders and its careful observance of ritual. It is likely he would see these as the way to “correct” or “cultivate” flawed human nature so as to allow true individuality to develop.

## Confucius on the Well-Governed State

**Directions:** This exercise asks you to read one primary source document and one secondary source document carefully and answer questions about specific details in the documents. In order to better understand the documents, read and make use of the source information located just below each document. When you have studied the documents and the source information, answer the two assessment questions that follow.

**CCS Standard 1: (9–10)** Cite specific textual evidence to support analysis of primary and secondary sources, attending to such features as the date and origin of the information. **(11–12)** Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole.

### Document 1: A Primary Source

The ancients who wished clearly to exemplify illustrious virtue throughout the world would first set up good government in their states. Wishing to govern well their states, they would first regulate their families. Wishing to regulate their families, they would first cultivate their persons. Wishing to cultivate their persons, they would first [correct] their minds. Wishing to [correct] their minds, they would first seek sincerity in their thoughts. Wishing for sincerity in their thoughts, they would first extend their knowledge. The extension of knowledge lay in the investigation of things. For only when things are investigated is knowledge extended; only when knowledge is extended are thoughts sincere; only when thoughts are sincere are minds [corrected]; only when minds are [corrected] are our persons cultivated; only when our persons are cultivated are our families regulated; only when families are regulated are states well governed; and only when states are well governed is there peace in the world.

**Source Information:** These are the words of Confucius, the most important teacher and philosopher in China's long history. He is generally thought to have been born in 551 BCE, though historians are not sure about this. His views came to influence China's educated classes and leaders for many centuries. This passage by Confucius can be found in *Da Xue (The Great Learning)*, in vol. 1 of *Sources of Chinese Tradition*, edited and translated by Theodore de Bary, Wing-Tsit Chan, and Burton Watson (New York: Columbia University Press, 1960), p. 115, as quoted in *Shaping a Global Theological Mind*, edited by Darren C. Marks (Burlington, VT: Ashgate Publishing, 2008), pp. 66–67.



## Document 2: A Secondary Source

As in other ancient civilizations, the Chinese believed in many gods. Often these gods were linked with natural forces, such as rain, wind, mountains, floods, etc. But the Chinese also believed that the spirits of their dead ancestors could help them gain the favor of these gods or natural forces. China's most important spiritual thinker developed an entire philosophy of life out of this respect for tradition, ritual, and ancestors. His name was Kongfuzi (known in the West as "Confucius"). Confucius lived in the sixth century BCE, a time of great political conflict in China. Reverence for ancestors, China's gods and rituals, and familial respect and duty were all central to the good character he sought to develop in his students. Central also was loyalty to one's ruling prince. For Confucius, a good advisor would seek honestly to correct a bad ruler, yet remain loyal throughout. In general, Confucius saw individuals as closely connected to and dependent upon family and society. His views gave rise to China's main school of ideas, one that would influence China's rulers for centuries. In time, China's rulers came to see Confucius as the one thinker who every leader and official needed to learn about.

**Source Information:** This document is a secondary source about Confucius and his impact on China's history. A secondary source is an account of past events written later by someone who did not experience or take part in those events. This secondary source is adapted and expanded from "Gods, Ancestors, Ethics," Lesson 2 in Jonathan Burack's *Ancient China*, History Unfolding (Culver City, CA: MindSparks, 2009).

## Assessment Questions

1. In Document 1, Confucius links several levels of social reality together. Summarize these links and explain why Confucius sees them as promoting "virtue throughout the world."
2. Some say Confucius stresses conformity and obedience over individuality and independence. Do you agree or disagree? Cite details from both documents to support your answer.

Assessment 2 *Basic Level***“How Sad to Be a Woman”**★ *Key Ideas and Details*

- 2. (6–8)** Determine the central ideas or information of a primary or secondary source; provide an accurate summary of the source distinct from prior knowledge or opinions.

★ *Using This Assessment*

These Common Core History Assessments are intended to help your students develop key literacy and history thinking skills as they study and master the content covered in their ancient history coursework. The assessments are intended to be *formative* more than *summative*. That is, they are meant to be part of the instructional process itself, providing you and your students with information at a point when timely adjustments in teaching and learning can be made.

*Assessment 2* is designed to measure students’ ability to master the skills described in Common Core History/Social Studies Reading Standard 2 for grades 6–8. It asks students to summarize the central ideas in a source from the text itself without imposing ideas or attitudes external to the text. This is not easy to do. This activity assesses the ability to read closely in order to build an overall understanding of the source out of the text itself.

★ *Evaluating Student Responses to This Assessment*

Acceptable responses to the first assessment question should see that the poem expresses a sense of sadness felt by women due to the fact that society values them far less than men. This sense of being undervalued appears at several points in the poem, as when the poem states, “Nothing on earth is held so cheap,” and, “No one is glad when a girl is born.” In comparison, boys are regarded “like Gods.” In several places, women are described as having to defer to males and bear up with being disdained or ignored. Acceptable responses to the second assessment question should see that the poem attributes the undervaluing of women not only to individual men, but also to the family and society in general. For example, the poem tells us “by her the family sets no store” and that she must humble herself even before her servants.

## “How Sad to Be a Woman”

**Directions:** This exercise asks you to study one primary source document carefully and answer two questions about specific details in the document. In order to better understand the document as a historical primary source, read and make use of the source information located just below the document itself. When you have studied the document and the source information, answer the assessment questions that follow.

**CCS Standard 2:** Determine the central ideas or information of a primary or secondary source; provide an accurate summary of the source distinct from prior knowledge or opinions.

### A Primary Source Document

How sad it is to be a woman!  
Nothing on earth is held so cheap.  
Boys stand leaning at the door  
Like Gods fallen out of Heaven.  
Their hearts brave the Four Oceans,  
The wind and dust of a thousand miles.  
No one is glad when a girl is born:  
By her the family sets no store.  
When she grows up, she hides in her room  
Afraid to look a man in the face.  
No one cries when she leaves her home—  
Sudden as clouds when the rain stops.  
She bows her head and composes her face,  
Her teeth are pressed on her red lips:  
She bows and kneels countless times.  
She must humble herself even to the servants.  
His love is distant as the stars in Heaven,  
Yet the sunflower bends toward the sun.  
Their hearts more sundered than water and fire—  
A hundred evils are heaped upon her.  
Her face will follow the years' changes:  
Her lord will find new pleasures.

**Source Information:** This is an excerpt from “Woman,” a poem by Fu Hsüan, who died in 278 CE. The poem is included in *A Hundred and Seventy Chinese Poems*, translated by Arthur Waley (London: Constable and Company, 1918), p. 65.

## Assessment Questions

1. What central idea about women in ancient China does this poem express? Cite two details in the poem that best convey its central idea. Explain why you chose these two details.
2. According to the poem, what social factors or aspects of society help cause the undervaluing of women the poem describes? Cite details to support your answer

## Assessment 2 *Advanced Level*

# “How Sad to Be a Woman”

### ★ Key Ideas and Details

- 2. (9–10)** Determine the central ideas or information of a primary or secondary source; provide an accurate summary of how key events or ideas develop over the course of the text.
- 2. (11–12)** Determine the central ideas or information of a primary or secondary source; provide an accurate summary that makes clear the relationships among the key details and ideas.

### ★ Using This Assessment

These Common Core History Assessments are intended to help your students develop key literacy and history thinking skills as they study and master the content covered in their ancient history coursework. The assessments are intended to be *formative* more than *summative*. That is, they are meant to be part of the instructional process itself, providing you and your students with information at a point when timely adjustments in teaching and learning can be made.

Assessment 2 is designed to measure students’ ability to master the skills described in Common Core History/Social Studies Reading Standard 2 for grades 9–10 and 11–12 combined. It asks students to summarize the central ideas in a source from the text itself without imposing ideas or attitudes external to the text. This is not easy to do. Moreover, when it comes to the unique demands of thinking historically we do also want students to use knowledge of historical context to help them interpret sources. But that sort of contextualizing also demands that students suspend their own present-day ideas while studying a source. This activity assesses the ability to read closely in order to build an overall understanding of the source out of the text itself.

### ★ Evaluating Student Responses to This Assessment

Acceptable responses to the first assessment question should see that the poem dramatically expresses the view that society values women less than men. This sense of being undervalued appears at several points, as when the poem states, “Nothing on earth is held so cheap,” and, “No one is glad when a girl is born.” Women are described as having to defer to males and bear with being disdained or ignored. This undervaluing of women comes not only from individual men, but also from the family and society in general, as when the poem states that “by her the family sets no store.” Acceptable responses to the second assessment question may vary and should be discussed. Many may feel women today still must deal with some forms of discrimination and with a sense that they are less valued or respected than men. However, many will also note that women have achieved equal status in many areas of life in our society and that most people agree women should have equal rights and respect.

## “How Sad to Be a Woman”

**Directions:** This exercise asks you to study one primary source document carefully and answer two questions about specific details in the document. In order to better understand the document as a historical primary source, read and make use of the source information located just below the document itself. When you have studied the document and the source information, answer the assessment questions that follow.

**CCS Standard 2: (9–10)** Determine the central ideas or information of a primary or secondary source; provide an accurate summary of how key events or ideas develop over the course of the text. **(11–12)** Determine the central ideas or information of a primary or secondary source; provide an accurate summary that makes clear the relationships among the key details and ideas.

### A Primary Source Document

How sad it is to be a woman!  
Nothing on earth is held so cheap.  
Boys stand leaning at the door  
Like Gods fallen out of Heaven.  
Their hearts brave the Four Oceans,  
The wind and dust of a thousand miles.  
No one is glad when a girl is born:  
By her the family sets no store.  
When she grows up, she hides in her room  
Afraid to look a man in the face.  
No one cries when she leaves her home—  
Sudden as clouds when the rain stops.  
She bows her head and composes her face,  
Her teeth are pressed on her red lips:  
She bows and kneels countless times.  
She must humble herself even to the servants.  
His love is distant as the stars in Heaven,  
Yet the sunflower bends toward the sun.  
Their hearts more sundered than water and fire—  
A hundred evils are heaped upon her.  
Her face will follow the years' changes:  
Her lord will find new pleasures.

**Source Information:** This is an excerpt from “Woman,” a poem by Fu Hsüan, who died in 278 CE. The poem is included in *A Hundred and Seventy Chinese Poems*, translated by Arthur Waley (London: Constable and Company, 1918), p. 65.





Assessment 3 *Basic Level*

# Interpreting the *Analects* of Confucius

## ★ Key Ideas and Details

- 3. (6–8)** Identify key steps in a text’s description of a process related to history/social studies (e.g., how a bill becomes law, how interest rates are raised or lowered).

## ★ Using This Assessment

These Common Core History Assessments are intended to help your students develop key literacy and history thinking skills as they study and master the content covered in their ancient history coursework. The assessments are intended to be *formative* more than *summative*. That is, they are meant to be part of the instructional process itself, providing you and your students with information at a point when timely adjustments in teaching and learning can be made.

Assessment 3 is designed to measure students’ ability to master the skills described in Common Core History/Social Studies Reading Standard 3 for grades 6–8. It asks students to follow the way a set of ideas or sequence of events in a text interacts together to describe a process or develop a central idea. This activity assesses the students’ ability to read closely in order to understand various connections between each detail and the next in a text.

## ★ Evaluating Student Responses to This Assessment

Answers to the first assessment question should describe the central idea of the paragraph as the claim that it is not easy to know exactly what Confucius meant. This claim is supported in two ways. First, the works of Confucius were only collected and written down by his students or others after his death. Second, varying translations of them differ as to the meaning of central concepts and words. Answers to the second assessment question should note how the quotations clarify the idea that key Confucian concepts are hard to define. The word *ren* is translated in two quite different ways. One stresses the word’s focus on a person’s inner moral character, his “virtue.” The other focuses on how much he is respected by others—or how “authoritative” he is. In other words, the meaning of one word can be hard to determine and can have a big impact on how the entire passage or idea is understood.

## Interpreting the *Analects* of Confucius

**Directions:** This exercise asks you to read one secondary source document carefully and answer two questions about specific details in it. In order to better understand the document as a historical source, read and make use of the source information just below the document itself. When you have studied the document and the source information, answer the assessment questions that follow.

**CCS Standard 3:** Identify key steps in a text's description of a process related to history/social studies (e.g., how a bill becomes law, how interest rates are raised or lowered).

### A Secondary Source Document

Confucius is best known for his answers to the questions of his students. These are collected in the *Analects*. It is not easy for us to understand his ideas as they are presented in the *Analects*. For one thing, these were collected after his death by some of his students. As a result, versions differ. Also, different translations do not always agree as to the real meaning of key words and phrases.

Here for example are two versions of passage 6.23 in the *Analects*. One was translated by Arthur Waley in 1938. The other was translated by Robert Ames and Henry Rosemont, Jr., in 1998. Each translates the all-important term *ren* in quite different ways.

Waley's passage 6.23 translates *ren* as "virtuous."

The Master said, "The wise find pleasure in water; the virtuous (*ren*) find pleasure in hills. The wise are active; the virtuous are tranquil. The wise are joyful; the virtuous are long-lived."

Ames and Rosemont translate *ren* differently. They define it as "those authoritative in their conduct."

The Master said, "The Wise enjoy water; Those authoritative in their conduct (*ren*) enjoy mountains. The wise are active; the authoritative are still. The wise find enjoyment; the authoritative are long-[lasting]."

They believe this translation of *ren* helps to stress a key aspect of Confucius's thought: his concern with how humans interact in their traditional social roles. Being "authoritative" says something about a person's character, but it also implies something about how that person is viewed by others. Ames and Rosemont's term authoritative calls attention to how a person with *ren* is regarded, not simply to how "virtuous" he is in himself.

**Source Information:** This document is a secondary source about the difficulty of translating the works of Chinese philosopher Confucius. This secondary source is adapted from parts of Jonathan Burack's *Socrates and Confucius: The "Wise Man" in Classical Greece and Zhou China*, Historian's Apprentice (Culver City, CA: MindSparks, 2010). The first quotation in this passage is from *The Analects of Confucius*, translated by Arthur Waley (New York: Macmillan, 1938). The second quotation is from *The Analects of Confucius: A Philosophical Translation*, translated by Robert Ames and Henry Rosemont, Jr. (New York: Ballantine Books, 1998), p. 109, reprinted with permission.

## Assessment Questions

1. The first paragraph of this document presents the passage's central idea. Using that paragraph alone, explain the central idea of the entire document.
2. Two versions of passage 6.23 from the *Analects* are quoted in the document. Explain how these two quotations help to develop the document's central idea.

## Assessment 3 *Advanced Level*

# Interpreting the *Analects* of Confucius

### ★ *Key Ideas and Details*

- 3. (9–10) Analyze in detail a series of events described in a text; determine whether earlier events caused later ones or simply preceded them.
- 3. (11–12) Evaluate various explanations for actions or events and determine which explanation best accords with textual evidence, acknowledging where the text leaves matters uncertain.

### ★ *Using This Assessment*

These Common Core History Assessments are intended to help your students develop key literacy and history thinking skills as they study and master the content covered in their ancient history coursework. The assessments are intended to be *formative* more than *summative*. That is, they are meant to be part of the instructional process itself, providing you and your students with information at a point when timely adjustments in teaching and learning can be made.

Assessment 3 is designed to measure students' ability to master the skills described in Common Core History/Social Studies Reading Standard 3 for grades 9–10 and 11–12 combined. It asks students to follow the way a set of ideas or sequence of events in a text interacts together to describe a process or develop a central idea. The activity assesses the students' ability to read closely in order to understand various connections between each detail and the next in a complex text. It also asks them to evaluate the explanation offered in the passage and consider how adequate it is.

### ★ *Evaluating Student Responses to This Assessment*

Answers to the first assessment question should see that the central idea of the text is the claim that it is not easy to know exactly what Confucius meant. This is because the works were only collected and written down by Confucius's students after his death and also because varying translations differ regarding central Confucian terms. The quotations clarify this latter idea. The first translation of *ren* stresses the word's focus on a person's inner moral character, his "virtue." The second translation focuses on how much each person is respected by others—or how "authoritative" he is. In other words, the meaning of one word can be hard to determine and can have a big impact on how the entire passage or idea is understood. Answers to the second assessment question may vary. There is no simple right answer. Confucius clearly is concerned about virtue and virtuous behavior. However, he is also deeply concerned about social order, family loyalty, decorum, and respect for those in authority when they act in upright ways. In that sense, the second version of *ren* may be closer to his real purpose and meaning.

## Interpreting the *Analects* of Confucius

**Directions:** This exercise asks you to read one secondary source document carefully and answer two questions about specific details in it. In order to better understand the document as a historical source, read and make use of the source information just below the document itself. When you have studied the document and the source information, answer the assessment questions that follow.

**CCS Standard 3: (9–10)** Analyze in detail a series of events described in a text; determine whether earlier events caused later ones or simply preceded them. **(11–12)** Evaluate various explanations for actions or events and determine which explanation best accords with textual evidence, acknowledging where the text leaves matters uncertain.

### A Secondary Source Document

Confucius is best known for his answers to the questions of his students. These are collected in the *Analects*. It is not easy for us to understand his ideas as they are presented in the *Analects*. For one thing, these were collected after his death by some of his students. As a result, versions differ. Also, different translations do not always agree as to the real meaning of key words and phrases.

Here for example are two versions of passage 6.23 in the *Analects*. One was translated by Arthur Waley in 1938. The other was translated by Robert Ames and Henry Rosemont, Jr., in 1998. Each translates the all-important term *ren* in quite different ways.

Waley's passage 6.23 translates *ren* as "virtuous."

The Master said, "The wise find pleasure in water; the virtuous (*ren*) find pleasure in hills. The wise are active; the virtuous are tranquil. The wise are joyful; the virtuous are long-lived."

Ames and Rosemont translate *ren* differently. They define it as "those authoritative in their conduct."

The Master said, "The Wise enjoy water; Those authoritative in their conduct (*ren*) enjoy mountains. The wise are active; the authoritative are still. The wise find enjoyment; the authoritative are long-[lasting]."

They believe this translation of *ren* helps to stress a key aspect of Confucius's thought: his concern with how humans interact in their traditional social roles. Being "authoritative" says something about a person's character, but it also implies something about how that person is viewed by others. Ames and Rosemont's term authoritative calls attention to how a person with *ren* is regarded, not simply to how "virtuous" he is in himself.

**Source Information:** This document is a secondary source about the problem of translating the works of Chinese philosopher Confucius. This secondary source is adapted from parts of Jonathan Burack's *Socrates and Confucius: The "Wise Man" in Classical Greece and Zhou China*, Historian's Apprentice (Culver City, CA: MindSparks, 2010). The first quotation in this passage is from *The Analects of Confucius*, translated by Arthur Waley (New York: Macmillan, 1938). The second quotation is from *The Analects of Confucius: A Philosophical Translation*, translated by Robert Ames and Henry Rosemont, Jr. (New York: Ballantine Books, 1998), p. 109, reprinted with permission.



## Assessment Questions

1. In this document, two versions of passage 6.23 from the *Analects* are quoted. Explain why these two versions provide crucial support for the entire document's central idea.
2. Which version of the term *ren* do you think provides a greater understanding of the passage and of Confucius's philosophy in general? Explain your answer in detail.

Assessment 4 *Basic Level***“The Tao Abides in Non-action”**★ *Craft and Structure*

- 4. (6–8)** Determine the meaning of words and phrases as they are used in a text, including vocabulary specific to domains related to history/social studies.

★ *Using This Assessment*

These Common Core History Assessments are intended to help your students develop key literacy and history thinking skills as they study and master the content covered in their ancient history coursework. The assessments are intended to be *formative* more than *summative*. That is, they are meant to be part of the instructional process itself, providing you and your students with information at a point when timely adjustments in teaching and learning can be made.

*Assessment 4* is designed to measure students’ ability to master the skills described in Common Core History/Social Studies Reading Standard 4 for grades 6–8. It asks students to recognize that words and phrases must be understood in relation to the meaning of the text as a whole. In seeking to understand historical sources, this is an especially important challenge. Words and phrases need to be understood as they were used within their historical context. This activity assesses the students’ ability to read closely in order to understand terms in these ways.

★ *Evaluating Student Responses to This Assessment*

Answers to the first assessment question should see that the two lines appear to contradict one another. We are told that through “non-action,” nothing is “left undone.” This almost seems to say that non-action is actually a form of highly effective action. Or are these terms meant in some way that removes this apparent clash between them? Understanding this other way is what makes the concept of the Tao hard to understand. Answers to the second assessment question may vary and should be discussed. The passage does not explain the first two lines in any direct way; instead, it says if a ruler practices “non-action” he will be letting things “develop naturally.” It then says if the ruler does act, he should “return to the simplicity of formless substance.” This is then described as acting without any selfish desire at all. Or perhaps it means acting spontaneously, without trying to control or think too consciously about the outcomes of one’s actions. Discussions should consider that Lao-tzu may not want to limit the Tao to any single, simple meaning. He may want us to live by it rather than just think about it. This seems to mean acting without being driven by any selfish desire. In other words, the idea of non-action may actually be a purely natural kind of action detached from any selfish goal.

## “The Tao Abides in Non-action”

**Directions:** This exercise asks you to study one primary source document carefully and answer two questions about specific details in the document. In order to better understand the document as a historical source, read and make use of the source information just below the document. When you have studied the document and the source information, answer the assessment questions that follow.

**CCS Standard 4:** Determine the meaning of words and phrases as they are used in a text, including vocabulary specific to domains related to history/social studies.

### A Primary Source Document

The Tao abides in non-action,  
Yet nothing is left undone.  
If [kings and lords] observed this,  
The ten thousand things would develop naturally.  
If they still desired to act,  
They would return to the simplicity of formless substance.  
Without form there is no desire.  
Without desire there is tranquility.  
In this way all things would be at peace.

**Source Information:** Confucianism became ancient China’s most important philosophy. But the same troubled times in which Confucius lived saw the birth of a very different philosophy—the philosophy of the Tao, or the “Way.” Little is known for sure of Taoism’s founder Lao-tzu. But the Tao soon became an alternative for those in China who did not agree with Confucius. Lao-tzu stressed the mystery of nature and the need to accept and give in to it. This document is verse 37 of Lao-tzu’s *Tao Te Ching*, translated by Gia-Fu Feng and Jane English (New York: Vintage Books, 1989), p. 39.

### Assessment Question

1. The *Tao* is usually translated as the “Way.” It is a very hard term to understand. Specifically, why do you think the first two lines in this verse are hard for many to understand?
2. Based on the entire verse, explain what you think the *Tao* means—especially for the highly active “kings and lords” mentioned in the verse.

Assessment 4 *Advanced Level***“The Tao Abides in Non-action”**★ *Craft and Structure*

- 4. (9–10)** Determine the meaning of words and phrases as they are used in a text, including vocabulary describing political, social, or economic aspects of history/social science.
- 4. (11–12)** Determine the meaning of words and phrases as they are used in a text, including analyzing how an author uses and refines the meaning of a key term over the course of a text (e.g., how Madison defines *faction* in *Federalist* No. 10).

★ *Using This Assessment*

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*Assessment 4* is designed to measure students’ ability to master the skills described in Common Core History/Social Studies Reading Standard 4 for grades 9–10 and 11–12 combined. It asks students to recognize that words and phrases must be understood in relation to the meaning of the text as a whole. In seeking to understand historical sources, this is an especially important challenge. Words and phrases need to be understood as they were used within their historical context. This activity assesses the students’ ability to read closely in order to understand terms in these ways.

★ *Evaluating Student Responses to This Assessment*

Answers to the first assessment question should see that the first two lines in particular appear to contradict one another. We are told that the Tao accepts or encourages “non-action,” yet, as a result, “nothing is left undone.” Common sense meanings suggest that *non-action* means doing nothing at all, whereas *nothing left undone* means doing something very effectively. Unless these terms are meant in some other way they do seem to clash with each other. Answers to the second assessment question may vary and should be discussed. The passage follows its first two lines by suggesting that the principle of non-action really means allowing things to “develop naturally.” A ruler doing this will “return to the simplicity of formless substance.” This seems to mean acting without being driven by any selfish desire. In other words, the idea of non-action may actually be a purely natural kind of action detached from any selfish goal. Discussions should consider that Lao-tzu may not want to confine the Tao to any single, simple meaning. He may want us to try to understand it in our own way or to live by it rather than just think about it.

## “The Tao Abides in Non-action”

**Directions:** This exercise asks you to study one primary source document carefully and answer two questions about specific details in the document. In order to better understand the document as a historical source, read and make use of the source information just below the document. When you have studied the document and the source information, answer the assessment questions that follow.

**CCS Standard 4: (9–10)** Determine the meaning of words and phrases as they are used in a text, including vocabulary describing political, social, or economic aspects of history/social science. **(11–12)** Determine the meaning of words and phrases as they are used in a text, including analyzing how an author uses and refines the meaning of a key term over the course of a text (e.g., how Madison defines *faction* in *Federalist* No. 10).

### A Primary Source Document

The Tao abides in non-action,  
Yet nothing is left undone.  
If [kings and lords] observed this,  
The ten thousand things would develop naturally.  
If they still desired to act,  
They would return to the simplicity of formless substance.  
Without form there is no desire.  
Without desire there is tranquility.  
In this way all things would be at peace.

**Source Information:** Confucianism became ancient China’s most important philosophy. But the same troubled times in which Confucius lived saw the birth of a very different philosophy—the philosophy of the Tao, or the “Way.” Little is known for sure of Taoism’s founder Lao-tzu. But the Tao soon became an alternative for those in China who did not agree with Confucius. Lao-tzu stressed the mystery of nature and the need to accept and give in to it. This document is verse 37 of Lao-tzu’s *Tao Te Ching*, translated by Gia-Fu Feng and Jane English (New York: Vintage Books, 1989), p. 39.

### Assessment Questions

1. The Tao is one of the hardest ideas in Chinese thought to truly understand. Some say the concept itself is self-contradicting. What do you think they mean?
2. Based on the entire verse, can you explain the Tao in a way that does not make it seem self-contradicting?

Assessment 5 *Basic Level*

# Confucius and Socrates

## ★ *Craft and Structure*

- 5. (6–8)** Describe how a text presents information (e.g., sequentially, comparatively, causally).

## ★ *Using This Assessment*

These Common Core History Assessments are intended to help your students develop key literacy and history thinking skills as they study and master the content covered in their ancient history coursework. The assessments are intended to be *formative* more than *summative*. That is, they are meant to be part of the instructional process itself, providing you and your students with information at a point when timely adjustments in teaching and learning can be made.

*Assessment 5* is designed to measure students' ability to master the skills described in Common Core History/Social Studies Reading Standard 5 for grades 6–8. It asks students to pay attention to a text's "structure"—that is, to the overall pattern or organizational arrangement of its headings, sentences, paragraphs, stanzas, and chapters, as well as its various stylistic features. These formal elements can contribute to a text's meanings in many ways. This activity assesses the students' ability to read closely in order to understand the impact of the way one historical primary source is structured to present its information.

## ★ *Evaluating Student Responses to This Assessment*

Acceptable responses to the first assessment question should see that this passage most clearly fits into the "compare and contrast" pattern. The backgrounds and ideas of Socrates and Confucius are being examined. The first half of the passage focuses mainly on comparing the two men, indicating what they share in common. The last two paragraphs then shift into contrasting the two, indicating how they differ. Acceptable responses to the second assessment question should probably make choices of statements from the last two paragraphs where the views and contributions of the two men are contrasted. Selections about Socrates should show awareness of his stress on underlying causes and ultimate truths, as well as his focus on the autonomy of the individual. Selections about Confucius should stress his concern with the individual's way of being in relation to others and society in general.



## Confucius and Socrates

**Directions:** This exercise asks you to read one secondary source document and answer two questions about specific details in the document. In order to better understand the document as a historical source, read and make use of the source information located just below the document itself. When you have studied the document and the source information, answer the assessment questions that follow.

**CCS Standard 5:** Describe how a text presents information (e.g., sequentially, comparatively, causally).

### A Secondary Source Document

Socrates said “the unexamined life is not worth living.” Kongfuzi (known in the West as Confucius) said, “What the superior man seeks is in himself; what the small man seeks is in others.” Each man challenged us to look within for wisdom and a new, more ethical way of being.

However, the story of Socrates and Confucius is more than the story of two men. They lived at roughly the same time, Socrates from 470 to 399 BCE and Confucius from 551 to 479 BCE. Each founded a central tradition of thought that shaped an entire region of the world. “Western” thought and philosophy could be said to start with Socrates. By “Western,” we mean Europe, parts of western Asia, and much of the Western Hemisphere. Meanwhile, in China and other parts of East Asia, Confucius was as much a founding thinker as Socrates was in the West. Both men tried to describe the basis of ethical action, the search for truth, and the proper relationship of the individual to the social order. These two men can help us to understand much about the two civilizations that made them such major figures.

Both Confucius and Socrates held up as a goal the effort to know what is true and morally right, and to act on that knowledge. Each hoped to influence a new, more enlightened group of rulers. These rulers would learn to act based on a deeper understanding of themselves, of moral truth, and of what it means to rule wisely. Both men set standards for thought or conduct that became a basic starting point for thinkers in each region for centuries to come.

The differences between the two men are harder to spell out. Socrates believed that individual reason could by itself discover what was good and true and beautiful. By speaking of an ultimate “Good” or “Truth” or “Beauty,” Socrates was a good example of ancient Greek ways of thinking. Many major Greek thinkers wanted to find a single unifying principle or idea that could explain the confusing detail and diversity of the world they experienced. Socrates was also a rebel who focused heavily on each individual’s ability by himself to know the Good. He called on his students to engage in constant questioning of inherited beliefs and opinions. He so angered fellow Athenians for his teaching that he was tried and put to death for impiety and for turning young men against their fathers.

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Confucius could never have been accused of turning sons against fathers. Reverence for ancestors, rituals, and duty within the family were central to his teachings, as was loyalty to one's emperor or king. In general, Confucius saw individuals as closely connected to and dependent on family and society. Like most Chinese thinkers, he did not concern himself with a search for an ultimate, underlying cause or single truth. Nor did he seek to foster lone individualists or rebels. Instead, he aimed to teach a way of being in relation to others. Over the centuries, his views above all would form the basis for the training that Chinese emperors sought to give the "scholar-officials" who made up China's imperial bureaucracy.

**Source Information:** This document is a secondary source about Greek philosopher Socrates and Chinese philosopher Confucius. This secondary source is adapted and expanded from the introduction to Jonathan Burack's *Socrates and Confucius: The "Wise Man" in Classical Greece and Zhou China*, Historian's Apprentice (Culver City, CA: MindSparks, 2010).

## Assessment Questions

1. "Text structure" refers to the way paragraphs and longer texts are organized, with different structures serving different purposes. Here are three types of text structure:

- **Compare and Contrast:** A pattern showing what is similar and what is different in two events, examples, processes, etc.
- **Proposition/Argument:** A claim is made and reasoning or evidence in support is presented, sometimes along with counter-arguments.
- **Order of Importance:** A sequence of ideas is presented, from first in importance to last in importance.

Of these text structures, choose the one you think most accurately describes the text structure of this document. Explain your choice.

2. Sum up the main differences between Socrates and Confucius. For each man, choose one sentence from the document that seems to do this best.

## Assessment 5 *Advanced Level*

# Confucius and Socrates

### ★ *Craft and Structure*

- 5. (9–10) Analyze how a text uses structure to emphasize key points or advance an explanation or analysis.
- 5. (11–12) Analyze in detail how a complex primary source is structured, including how key sentences, paragraphs, and larger portions of the text contribute to the whole.

### ★ *Using This Assessment*

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*Assessment 5* is designed to measure students' ability to master the skills described in Common Core History/Social Studies Reading Standard 5 for grades 9–10 and 11–12 combined. It asks students to pay attention to a text's "structure"—that is, to the overall pattern or organizational arrangement of its headings, sentences, paragraphs, stanzas, and chapters, as well as its various stylistic features. Students should see how structure is deliberately used to enable the text to achieve certain goals. Such formal elements can contribute to a text's meanings in many ways. This activity assesses the students' ability to read closely in order to understand the impact of the way one historical primary source is structured to present its information.

### ★ *Evaluating Student Responses to This Assessment*

Acceptable responses to the first assessment question should see that this passage is structured to compare and contrast the backgrounds and ideas of Socrates and Confucius. The first half of the passage focuses mainly on comparing the two men, indicating what they share in common. The last two paragraphs then shift into contrasting the two, indicating how they differ. This "compare and contrast" text structure of is very obviously the only one that makes sense given that the purpose of the text is to explain what Socrates and Confucius shared in common and how they differed. Acceptable responses to the second assessment question should note that both Socrates and Confucius are identified as foundational figures who launched "a central tradition of thought that shaped one whole region of the world." Socrates' search for underlying causes and ultimate realities is seen as laying the basis for the West's central philosophical and scientific approaches to truth. His focus on reason and the autonomy of the individual also became central themes of Western thought. Confucius stressed respect for ancestors, family, and society. His thought established a central theme in Chinese civilization focused on strengthening the close connections among individuals, social harmony, and ways of being in relation to others and society in general.

## Confucius and Socrates

**Directions:** This exercise asks you to read one secondary source document and answer two questions about specific details in the document. In order to better understand the document as a historical source, read and make use of the source information located just below the document itself. When you have studied the document and the source information, answer the assessment questions that follow.

**CCS Standard 5: (9–10)** Analyze how a text uses structure to emphasize key points or advance an explanation or analysis. **(11–12)** Analyze in detail how a complex primary source is structured, including how key sentences, paragraphs, and larger portions of the text contribute to the whole.

### A Secondary Source Document

Socrates said “the unexamined life is not worth living.” Kongfuzi (known in the West as Confucius) said, “What the superior man seeks is in himself; what the small man seeks is in others.” Each man challenged us to look within for wisdom and a new, more ethical way of being.

However, the story of Socrates and Confucius is more than the story of two men. They lived at roughly the same time, Socrates from 470 to 399 BCE and Confucius from 551 to 479 BCE. Each founded a central tradition of thought that shaped an entire region of the world. “Western” thought and philosophy could be said to start with Socrates. By “Western,” we mean Europe, parts of western Asia, and much of the Western Hemisphere. Meanwhile, in China and other parts of East Asia, Confucius was as much a founding thinker as Socrates was in the West. Both men tried to describe the basis of ethical action, the search for truth, and the proper relationship of the individual to the social order. These two men can help us to understand much about the two civilizations that made them such major figures.

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The differences between the two men are harder to spell out. Socrates believed that individual reason could by itself discover what was good and true and beautiful. By speaking of an ultimate “Good” or “Truth” or “Beauty,” Socrates was a good example of ancient Greek ways of thinking. Many major Greek thinkers wanted to find a single unifying principle or idea that could explain the confusing detail and diversity of the world they experienced. Socrates was also a rebel who focused heavily on each individual’s ability by himself to know the Good. He called on his students to engage in constant questioning of inherited beliefs and opinions. He so angered fellow Athenians for his teaching that he was tried and put to death for impiety and for turning young men against their fathers.

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## Assessment Questions

1. "Text structure" refers to the way paragraphs and longer texts are organized, with different structures serving different purposes. Describe the basic text structure used in this document and explain why that structure is clearly the most appropriate one to use.
2. The document says Socrates and Confucius "help us to understand much about the two civilizations that made them such major figures." What key points does the document make in support of that claim?

Assessment 6 *Basic Level*

# The Confucian versus the Legalist

## ★ *Craft and Structure*

- 6. (6–8)** Identify aspects of a text that reveal an author's point of view or purpose (e.g., loaded language, inclusion or avoidance of particular facts).

## ★ *Using This Assessment*

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*Assessment 6* is designed to measure students' ability to master the skills described in Common Core History/Social Studies Reading Standard 6 for grades 6–8. It asks students to note a text's point of view as expressed by looking closely at details in the text itself. These details may take the form of emotional language, distorted or exaggerated descriptions, stereotyped labeling, etc. However, even a text with a neutral tone may express bias or point of view by selectively emphasizing some facts while omitting others. Therefore, students also need to go outside the text to interpret point of view by considering sourcing information such as the author's background, purpose, and audience. In addition, students need to see that when sources express conflicting points of view they may still be reliable in certain ways—for example, by what they share in common or by backing up their claims with solid evidence.

## ★ *Evaluating Student Responses to This Assessment*

Acceptable answers to the first assessment question should choose sentences that stress the basic difference between the opinions of Mencius and Han Feizi. Mencius wants rulers to treat people benevolently, avoid harsh punishments, and seek to ensure their material well-being. In this way, such a ruler can win the people's support and induce them to behave well and be good. Han Feizi rejects the idea of relying on people to do what is good. Instead, he wants to impose strict controls on people to prevent them from doing what is wrong. Laws, rewards, and punishments must be certain. Harsh legalistic control is Han Feizi's prescription for ensuring an orderly state and society. Acceptable answers to the second assessment question may vary. Some will say Mencius sees people as basically good while Han Feizi sees them as unruly and controllable only with harsh and certain punishment. However, Mencius, too, expects the masses to be unpredictable and unruly if their basic needs are not met. Both men want rulers to provide order. They may not differ in their views about the masses as much as seems to be the case at first. This is a question worth discussing.

## The Confucian versus the Legalist

**Directions:** This exercise asks you to read two primary source documents carefully and answer two questions about specific details in them. In order to better understand these documents as historical primary sources, read and make use of the source information located just below each document. When you have studied the documents and the source information, answer the assessment questions that follow.

**CCS Standard 6:** Identify aspects of a text that reveal an author's point of view or purpose (e.g., loaded language, inclusion or avoidance of particular facts).

### Document 1: A Primary Source

Now if your Majesty will institute a government whose action shall all be benevolent, this will cause all the officers in the kingdom to wish to [find a place] in your Majesty's court, and the farmers all to wish to plow in your Majesty's fields, and the merchants, both traveling and stationary, all to wish to store their goods in your Majesty's market-places, travelers and strangers all to wish to travel on your Majesty's roads. And all under heaven who feel aggrieved by their rulers [will] wish to come and complain to your Majesty. . . .

As to the people, if they have not a certain livelihood, they will be found not to have a fixed heart. And if they have not a fixed heart, there is nothing which they will not do in the way of self-abandonment, of moral deflection, of depravity, and of wild license. When they thus have been involved in crime, to follow them up and punish them—[this] is to entrap the people. How can such a thing as entrapping the people be done under the rule of a benevolent man?

Therefore an intelligent ruler will regulate the livelihood of the people, so as to make sure that, [for those above them], they shall have [what is] sufficient to serve their parents, and [for those below them], sufficient to support their wives and children; that in good years they shall always be abundantly satisfied, and that in bad years they shall escape the danger of perishing. After this he may urge them, and they will proceed to what is good, for in this case the people will follow after that with [ease].

**Source Information:** Mencius was a Confucian philosopher who is thought to have lived from 372 to 289 BCE. He is considered by many to be Confucius's most important and faithful follower. This document is shortened and slightly altered from a passage in chapter 7 of Book 1 in *The Life and Teachings of Mencius*, vol. 2 of *The Chinese Classics*, translated by James Legge (London: N. Trübner, 1875).



## Document 2: A Primary Source

When a sage governs a state, he does not rely on the people to do good out of their own will. Instead, he sees to it that they are not allowed to do what is not good. If he relies on people to do good out of their own will, within the borders of the state, not even ten persons can be counted on [to do good]. Yet, if one sees to it that they are not allowed to do what is not good, the whole state can be brought to uniform order. Whoever rules should consider the majority and set the few aside: He should not devote his attention to virtue, but to law. . . .

Praising the benevolence and righteousness of former kings does not improve your own rule. But making laws and regulations clear and rewards and punishments certain, is like applying oil, powder, and paint to a state.

An enlightened ruler holds up facts and discards all that is without practical value. Therefore he does not pursue righteousness and benevolence, and he does not listen to the words of scholars.

**Source Information:** Legalism was a school of thought in ancient China that disagreed with Confucianism in many ways. One state to adopt Legalism was Qin. By 221 BCE, Qin had unified all the warring states of the time into one empire. One Legalist scholar who lived just before this Qin unification was Han Feizi (280–233 BCE). This passage is from chapter 50 in *The Book of Master Han Fei*. It can be found in *Reading about the World*, vol. 1, edited by Paul Briens et al., 3rd edition (New York: Harcourt Brace College Publishing, 1999).

### Assessment Questions

1. Mencius and Han Feizi differ in their opinions of how a successful ruler must deal with people. Find one sentence from each document that best sums up their different points of view about this. Explain your choices.
2. What do Mencius and Han Feizi think about the masses of the people themselves? Do they mainly agree or disagree about the masses? Cite details from both documents to support your answer.



## Assessment 6 *Advanced Level*

# The Confucian versus the Legalist

### ★ *Craft and Structure*

- 6. (9–10)** Compare the point of view of two or more authors for how they treat the same or similar topics, including which details they include and emphasize in their respective accounts.
- 6. (11–12)** Evaluate authors' differing points of view on the same historical event or issue by assessing the authors' claims, reasoning, and evidence.

### ★ *Using This Assessment*

These Common Core History Assessments are intended to help your students develop key literacy and history thinking skills as they study and master the content covered in their ancient history coursework. The assessments are intended to be *formative* more than *summative*. That is, they are meant to be part of the instructional process itself, providing you and your students with information at a point when timely adjustments in teaching and learning can be made.

*Assessment 6* is designed to measure students' ability to master the skills described in Common Core History/Social Studies Reading Standard 6 for grades 9–10 and 11–12 combined. It asks students to note a text's point of view as expressed by looking closely at details in the text itself. These details may take the form of emotional language, distorted or exaggerated descriptions, stereotyped labeling, etc. However, even a text with a neutral tone may express bias or point of view by selectively emphasizing some facts while omitting others. Therefore, students also need to go outside the text to interpret point of view by considering sourcing information such as the author's background, purpose, and audience. In addition, students need to see that when sources express conflicting points of view they may still be reliable in certain ways—for example, by what they share in common or by backing up their claims with solid evidence.

### ★ *Evaluating Student Responses to This Assessment*

Acceptable answers to the first assessment question will vary. Some will say Mencius has a favorable view of the goodness of the people and so assures rulers that if they act benevolently, the people will respond to them loyally and enthusiastically. Han Feizi sees the masses as unruly; they must be controlled with strict laws and harsh and certain punishment. He recommends that rulers ignore "righteousness and benevolence." However, some will note that Mencius, too, expects the masses to be unpredictable and unruly if their basic needs are not met. Both men want rulers to provide good order. They may not differ in their views about the masses as much as at first seems to be the case. This is a question worth discussing. Acceptable answers to the second assessment question may vary and should be discussed. On one side, democratic nations today are normally based on constitutional rules and complex bodies of law and regulation. Punishment and control are certainly a part of the way they operate. On the other side, modern democratic states have generally evolved substantial social support systems to do what Mencius recommends when he speaks of the state's need to "regulate the livelihood of the people, so . . . that in good years they shall always be abundantly satisfied, and that in bad years they shall escape the danger of perishing."

## The Confucian versus the Legalist

**Directions:** This exercise asks you to read two primary source documents carefully and answer two questions about specific details in them. In order to better understand these documents as historical primary sources, read and make use of the source information located just below each document. When you have studied the documents and the source information, answer the assessment questions that follow.

**CCS Standard 6: (9–10)** Compare the point of view of two or more authors for how they treat the same or similar topics, including which details they include and emphasize in their respective accounts. **(11–12)** Evaluate authors' differing points of view on the same historical event or issue by assessing the authors' claims, reasoning, and evidence.

### Document 1: A Primary Source

Now if your Majesty will institute a government whose action shall all be benevolent, this will cause all the officers in the kingdom to wish to [find a place] in your Majesty's court, and the farmers all to wish to plow in your Majesty's fields, and the merchants, both traveling and stationary, all to wish to store their goods in your Majesty's market-places, travelers and strangers all to wish to travel on your Majesty's roads. And all under heaven who feel aggrieved by their rulers [will] wish to come and complain to your Majesty. . . .

As to the people, if they have not a certain livelihood, they will be found not to have a fixed heart. And if they have not a fixed heart, there is nothing which they will not do in the way of self-abandonment, of moral deflection, of depravity, and of wild license. When they thus have been involved in crime, to follow them up and punish them—[this] is to entrap the people. How can such a thing as entrapping the people be done under the rule of a benevolent man?

Therefore an intelligent ruler will regulate the livelihood of the people, so as to make sure that, [for those above them], they shall have [what is] sufficient to serve their parents, and [for those below them], sufficient to support their wives and children; that in good years they shall always be abundantly satisfied, and that in bad years they shall escape the danger of perishing. After this he may urge them, and they will proceed to what is good, for in this case the people will follow after that with [ease].

**Source Information:** Mencius was a Confucian philosopher who is thought to have lived from 372 to 289 BCE. He is considered by many to be Confucius's most important and faithful follower. This document is shortened and slightly altered from a passage in chapter 7 of Book 1 in *The Life and Teachings of Mencius*, vol. 2 of *The Chinese Classics*, translated by James Legge (London: N. Trübner, 1875).

## Document 2: A Primary Source

When a sage governs a state, he does not rely on the people to do good out of their own will. Instead, he sees to it that they are not allowed to do what is not good. If he relies on people to do good out of their own will, within the borders of the state, not even ten persons can be counted on [to do good]. Yet, if one sees to it that they are not allowed to do what is not good, the whole state can be brought to uniform order. Whoever rules should consider the majority and set the few aside: He should not devote his attention to virtue, but to law. . . .

Praising the benevolence and righteousness of former kings does not improve your own rule. But making laws and regulations clear and rewards and punishments certain, is like applying oil, powder, and paint to a state.

An enlightened ruler holds up facts and discards all that is without practical value. Therefore he does not pursue righteousness and benevolence, and he does not listen to the words of scholars.

**Source Information:** Legalism was a school of thought in ancient China that disagreed with Confucianism in many ways. One state to adopt Legalism was Qin. By 221 BCE, Qin had unified all the warring states of the time into one empire. One Legalist scholar who lived just before this Qin unification was Han Feizi (280–233 BCE). This passage is from chapter 50 in *The Book of Master Han Fei*. It can be found in *Reading about the World*, vol. 1, edited by Paul Briens et al., 3rd edition (New York: Harcourt Brace College Publishing, 1999).

## Assessment Questions

1. Consider this statement: “Mencius and Han Feizi don’t differ in their views about the masses; their views only differ as to how a ruler must deal with the masses.” Do you agree or disagree with this statement? Cite details from both documents to support your answer.
2. Do you think modern democratic states today operate more on Confucian or Legalist principles? Use examples from these documents to explain your answer.

Assessment 7 *Basic Level*

# China's Language and Dialects

## ★ *Integration of Knowledge and Ideas*

- 7. (6–8)** Integrate visual information (e.g., in charts, graphs, photographs, videos, or maps) with other information in print and digital texts.

## ★ *Using This Assessment*

These Common Core History Assessments are intended to help your students develop key literacy and history thinking skills as they study and master the content covered in their ancient history coursework. The assessments are intended to be *formative* more than *summative*. That is, they are meant to be part of the instructional process itself, providing you and your students with information at a point when timely adjustments in teaching and learning can be made.

*Assessment 7* is designed to measure students' ability to master the skills described in Common Core History/Social Studies Reading Standard 7 for grades 6–8. It asks students to do something historians must do all the time—integrate evidence found in several primary sources presented in a variety of visual and textual formats.

## ★ *Evaluating Student Responses to This Assessment*

Acceptable answers to the assessment question should see that the central idea in Document 1 is that the unique nature of the written Chinese that developed from pictographs helped unify a nation of many dialects. Those dialects were often more like entirely separate languages. Document 2 is evidence of the very ancient origins of that written language and its role in religious ceremonies and foretelling the future. Document 3 is evidence supporting the idea expressed also in Document 1 that China is home to a bewildering variety of dialects. This reinforces the idea that the written language played a key role in unifying this land.

## China's Language and Dialects

**Directions:** This exercise asks you to study three documents carefully and answer one question on what these sources have in common. In order to better understand the documents and their importance as historical evidence, read and make use of the source information located just below or next to each document itself. When you have studied the documents and the source information, answer the assessment question that follows.

**CCS Standard 7:** Integrate visual information (e.g., in charts, graphs, photographs, videos, or maps) with other information in print and digital texts.

### Document 1: A Secondary Source

The Chinese people have always spoken many different dialects. A dialect is the form of language spoken by people in a particular geographical region. Dialects can be so different from each other that two people speaking two dialects of the same language may be unable to understand each other. But no matter what a Chinese person's dialect is, he or she is able to read and understand a single writing system. How is this possible?

The Chinese writing system is not based on an alphabet in which letters stand for the sounds in words. (Do not be confused by the pinyin alphabet. It is only used to spell Chinese words in English.) Instead, Chinese writing is made up of thousands of characters that grew out of the early pictographs of Chinese fortune-tellers. These characters represent—alone or in combination—all the objects, ideas, and relationships needed to put thoughts into writing. So no matter what dialect a writer speaks, the written thought will be understood. Imagine that you are a speaker of English who wants to tell someone who does not speak or read English the following: When three is multiplied by two, the answer is six. If you wrote  $3 \times 2 = 6$ , both of you would be able to read those characters and understand exactly what was meant.

**Source Information:** This document is a secondary source about China's written and spoken language. This secondary source is excerpted from "Ancient China: The First Civilizations," a lesson in *World History I*, Power Basics (Portland, ME: Walch Publishing, 2005).

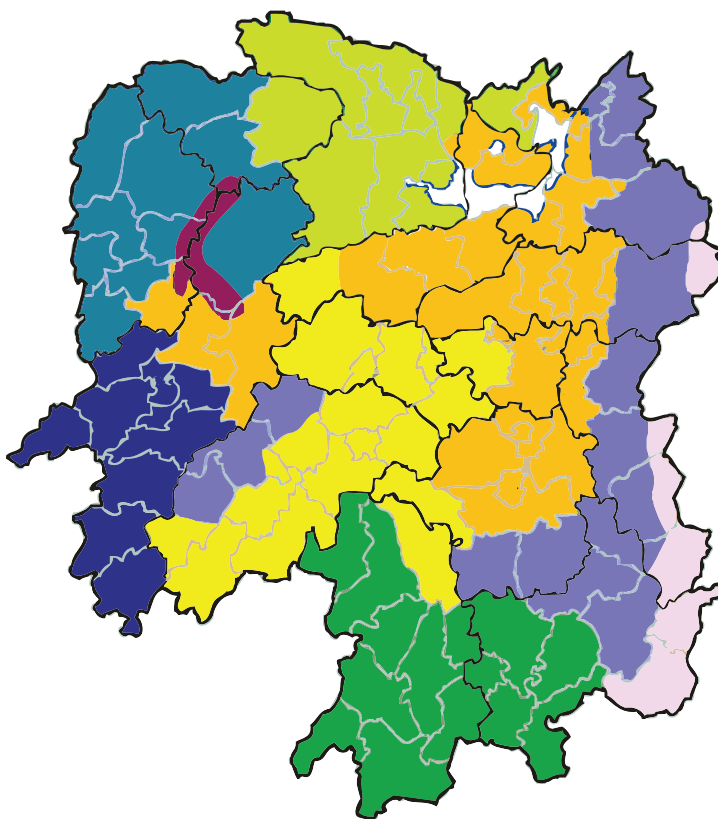
## Document 2: A Primary Source



Image Source: By Babel Stone (CC BY-SA 3.0), via Wikimedia Commons

**Source Information:** In China, the earliest writing developed to aid a type of fortune-telling, the reading of oracle bones. Chinese characters would be written on animal bones or shells, such as a tortoise shell. These would then be heated to produce cracks. The future could be interpreted by the way the cracks lined up with the written characters. This photo shows one of these “oracle bones.” It was discovered in Anyang, Henan Province, and is now held at the National Museum of China in Beijing.

## Document 3: A Secondary Source



Map Credit: Adapted from Xiang, by 不知 (网络) [FAL], via Wikimedia Commons

**Source Information:** This map shows the dialects spoken in Hunan, one of China's provinces. Many regional varieties of spoken Chinese exist. They share a common written form, and for that reason many in China refer to them as dialects. Usually, speakers of one dialect in a language can understand speakers of other dialects in that language. However, that is not always the case with these Chinese dialects. In some cases, they are more like separate languages.

### Assessment Question

1. How do *all three* of these sources offer evidence of the importance of written language in ancient China's history?



Assessment 7 *Advanced Level*

# China's Language and Dialects

## ★ *Integration of Knowledge and Ideas*

- 7. (9–10)** Integrate quantitative or technical analysis (e.g., charts, research data) with qualitative analysis in print or digital text.
- 7. (11–12)** Integrate and evaluate multiple sources of information presented in diverse formats and media (e.g., visually, quantitatively, as well as in words) in order to address a question or solve a problem.

## ★ *Using This Assessment*

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*Assessment 7* is designed to measure students' ability to master the skills described in Common Core History/Social Studies Reading Standard 7 for grades 9–10 and 11–12 combined. It asks students to do something historians must do all the time—integrate evidence found in a wide variety of primary sources presented in many visual and textual formats. It also asks them to judge the relative strengths and weaknesses of visual as compared with written sources.

## ★ *Evaluating Student Responses to This Assessment*

Acceptable answers to the first assessment question should see that the topic these sources have in common is China's dialects and its written language. A thesis should focus on the unique nature of written Chinese and its unifying role in a land of many dialects, often ones that are mutually unintelligible. Document 1 clarifies the nature of that written language in relation to those dialects. Document 2 is evidence of the ancient origins of the written language and its role in religious ceremonies and in foretelling the future. Document 3 is evidence supporting the remarks in Document 1 about China being the home to a bewildering variety of dialects. This reinforces the idea that the written language played a key role in unifying this land. Acceptable answers to the second assessment question may vary, but they should be able to infer from these documents what this historian is getting at. Document 1 offers support for the idea that written Chinese was a highly complex system that took a long time to master, yet mastering it was a requirement for advancement in the Chinese bureaucracy. It would have been, and was, hard for the masses of people to find resources or time to become literate.



## China's Language and Dialects

**Directions:** This exercise asks you to study three documents carefully and answer two questions on what these sources have in common. In order to better understand the documents and their importance as historical evidence, read and make use of the source information located just below or next to each document itself. When you have studied the documents and the source information, answer the assessment questions that follow.

**CCS Standard 7: (9–10)** Integrate quantitative or technical analysis (e.g., charts, research data) with qualitative analysis in print or digital text. **(11–12)** Integrate and evaluate multiple sources of information presented in diverse formats and media (e.g., visually, quantitatively, as well as in words) in order to address a question or solve a problem.

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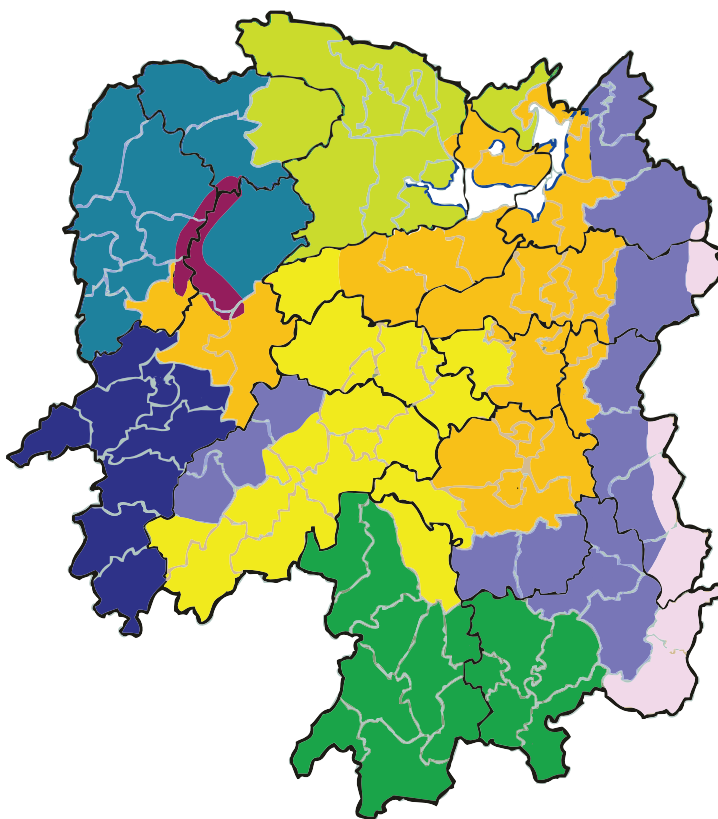
## Document 2: A Primary Source



Image Source: By Babel Stone (CC BY-SA 3.0), via Wikimedia Commons

**Source Information:** In China, the earliest writing developed to aid a type of fortune-telling, the reading of oracle bones. Chinese characters would be written on animal bones or shells, such as a tortoise shell. These would then be heated to produce cracks. The future could be interpreted by the way the cracks lined up with the written characters. This photo shows one of these “oracle bones.” It was discovered in Anyang, Henan Province, and is now held at the National Museum of China in Beijing.

## Document 3: A Secondary Source



Map Credit: Adapted from Xiang, by 不知 (网络) [FAL], via Wikimedia Commons

**Source Information:** This map shows the dialects spoken in Hunan, one of China's provinces. Many regional varieties of spoken Chinese exist. They share a common written form, and for that reason many in China refer to them as dialects. Usually, speakers of one dialect in a language can understand speakers of other dialects in that language. However, that is not always the case with these Chinese dialects. In some cases, they are more like separate languages.

### Assessment Questions

1. Construct a thesis statement or claim about language and China that *all three* of these sources could be used to support.
2. Consider this historian's statement: "China's written language is impressive. However, it also kept a tiny literate elite in power and made it hard for the masses to improve their status." Explain what you think he means and why you do or do not agree with him.

Assessment 8 *Basic Level*

# The Art of War

## ★ *Integration of Knowledge and Ideas*

- 8. (6–8)** Distinguish among fact, opinion, and reasoned judgment in a text.

## ★ *Using This Assessment*

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Assessment 8 is designed to measure students' ability to master the skills described in Common Core History/Social Studies Reading Standard 8 for grades 6–8. It asks students to pay attention to the way a text reasons about its factual claims and to distinguish between these and expressions of opinion. This could mean paying close attention to the factual evidence offered or to the reasoning process and logic used to support a claim—as well as an ability to distinguish these from the text's biases or expressions of opinion. This activity assesses the students' ability to read closely in order to understand a text in these ways.

## ★ *Evaluating Student Responses to This Assessment*

Responses to the first assessment question may vary because the advice here does not by itself amount to a complete theory or approach to warfare. However, the central theme is the need for very careful strategic planning as opposed to rushing into an attack or acting on impulse. Practicing the art of deception is also important to Sun Tzu's argument. Examples of phrases from the excerpt that convey this advice might be "know your enemy," "study the conditions and the terrain," and "calculate carefully, do not act emotionally." All are relevant or useful ways of generalizing what Sun Tzu recommends. The answers to this question are worth discussing further. Responses to the second assessment question also may vary and should be discussed. Clearly Sun Tzu thinks war is, as he says, of "vital importance to the state." Yet his recommendations are practical and cautious. He does not express a strong love of battle or of destructiveness for its own sake. If anything, he seems to want generals to avoid fighting until they are sure of swift victory. It is a practical matter entirely.

## *The Art of War*

**Directions:** This exercise asks you to read one primary source document carefully and answer two questions about specific details in the document. In order to better understand the document as a historical source, read and make use of the source information located just below the document itself. When you have studied the document and the source information, answer the assessment questions that follow.

**CCS Standard 8:** Distinguish among fact, opinion, and reasoned judgment in a text.

### A Primary Source Document

War is a matter of vital importance to the state; a matter of life or death, the road either to survival or to ruin. Hence, it is imperative that it be studied thoroughly. . . .

The general must create a situation which will contribute to their accomplishment. By “situation” I mean he should take the field situation into consideration and act in accordance with what is advantageous.

All warfare is based on deception. Therefore, when capable of attacking, feign incapacity; when active in moving troops, feign inactivity. When near the enemy, make it seem that you are far away; when far away, make it seem that you are near. Hold out baits to lure the enemy. Strike the enemy when he is in disorder. Prepare against the enemy when he is secure at all points. Avoid the enemy for the time being when he is stronger. If your opponent is of choleric temper, try to irritate him. If he is arrogant, try to encourage his egotism. If the enemy troops are well prepared after reorganization, try to wear them down. If they are united, try to sow dissension among them. Attack the enemy where he is unprepared, and appear where you are not expected. These are the keys to victory for a strategist. It is not possible to formulate them in detail beforehand.

Now, if the estimates made before a battle indicate victory, it is because careful calculations show that your conditions are more favorable than those of your enemy; if they indicate defeat, it is because careful calculations show that favorable conditions for a battle are fewer. With more careful calculations, one can win; with less, one cannot. How much less chance of victory has one who makes no calculations at all! By this means, one can foresee the outcome of a battle.

**Source Information:** *The Art of War* by Sun Tzu is a famous text traditionally thought to have been written in the sixth century BCE. Many modern scholars think it was more likely completed in the fourth to third centuries BCE. It consists of thirteen chapters. This document is a shortened and slightly altered passage from Chapter 1, “Estimates.” The chapter deals with the planning a ruler and his military officers must engage in prior to undertaking any war. The passage is available from *Chinese Cultural Studies*, edited by Paul Halsall, Brooklyn College.

## Assessment Questions

1. Based on his argument here, what overall approach to warfare does Sun Tzu want rulers and military officers to take?
2. Do you think Sun Tzu's attitude is one that glorifies war and approves of its destructiveness? Why or why not?

## Assessment 8 *Advanced Level*

# The Art of War

### ★ *Integration of Knowledge and Ideas*

- 8. (9–10)** Assess the extent to which the reasoning and evidence in a text support the author's claims.
- 8. (11–12)** Evaluate an author's premises, claims, and evidence by corroborating or challenging them with other information.

### ★ *Using This Assessment*

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*Assessment 8* is designed to measure students' ability to master the skills described in Common Core History/Social Studies Reading Standard 8 for grades 9–10 and 11–12 combined. It asks students to pay attention to the way a text backs up or seeks to explain its factual claims. This could mean paying close attention to the factual evidence offered in the text as compared with expressions of opinion. Or it could mean attention to the reasoning process and logic used to support a claim. It may also require students to examine underlying assumptions and bias in order to see how they shape or distort the reasoning process presented by the text. This activity assesses the students' ability to read closely in order to understand a text in these ways.

### ★ *Evaluating Student Responses to This Assessment*

Responses to the first assessment question may vary, since any overall attitude must be inferred from the limited issues Sun Tzu addresses here. However, his central theme seems to be the need for a general to be cautious and engage in very careful strategic planning, as opposed to rushing into an attack, acting on impulse, or seeking glory for glory's sake. Much of the passage focuses on the issue of practicing the art of deception in a careful and calculated way. The answers to this question are worth discussing further. Responses to the second assessment question should be able to infer several things from the passage. First, Sun Tzu seems to think in terms of very large numbers of soldiers in large battles. He assumes one army will have long periods of time to maneuver and plan outside the view of the opponent, hence the opportunities he sees to evade and deceive the enemy. At the same time, he seems to assume generals will be able to learn much about their opponents' strengths and weaknesses. The idea of either side having overwhelming superiority in weaponry does not figure into his recommendations. Instead, he seems to assume that most warfare will be between reasonably evenly balanced opponents. These examples may be only some of what one can infer from the passage.



## The Art of War

**Directions:** This exercise asks you to read one primary source document carefully and answer two questions about specific details in the document. In order to better understand the document as a historical source, read and make use of the source information located just below the document itself. When you have studied the document and the source information, answer the assessment questions that follow.

**CCS Standard 8: (9–10)** Assess the extent to which the reasoning and evidence in a text support the author’s claims. **(11–12)** Evaluate an author’s premises, claims, and evidence by corroborating or challenging them with other information.

### A Primary Source Document

War is a matter of vital importance to the state; a matter of life or death, the road either to survival or to ruin. Hence, it is imperative that it be studied thoroughly. . . .

The general must create a situation which will contribute to their accomplishment. By “situation” I mean he should take the field situation into consideration and act in accordance with what is advantageous.

All warfare is based on deception. Therefore, when capable of attacking, feign incapacity; when active in moving troops, feign inactivity. When near the enemy, make it seem that you are far away; when far away, make it seem that you are near. Hold out baits to lure the enemy. Strike the enemy when he is in disorder. Prepare against the enemy when he is secure at all points. Avoid the enemy for the time being when he is stronger. If your opponent is of choleric temper, try to irritate him. If he is arrogant, try to encourage his egotism. If the enemy troops are well prepared after reorganization, try to wear them down. If they are united, try to sow dissension among them. Attack the enemy where he is unprepared, and appear where you are not expected. These are the keys to victory for a strategist. It is not possible to formulate them in detail beforehand.

Now, if the estimates made before a battle indicate victory, it is because careful calculations show that your conditions are more favorable than those of your enemy; if they indicate defeat, it is because careful calculations show that favorable conditions for a battle are fewer. With more careful calculations, one can win; with less, one cannot. How much less chance of victory has one who makes no calculations at all! By this means, one can foresee the outcome of a battle.

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## Assessment Questions

1. What overall attitude does Sun Tzu claim a general must have in order to succeed in battle? Back up your answer with details from the passage.
2. What assumptions about the nature of battles and battlefields in his time does Sun Tzu seem to make in offering the advice he gives here?

Assessment 9 *Basic Level*

# The Mandate of Heaven

## ★ *Integration of Knowledge and Ideas*

**9. (6–8)** Analyze the relationship between a primary and secondary source on the same topic.

## ★ *Using This Assessment*

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Assessment 9 is designed to measure students' ability to master the skills described in Common Core History/Social Studies Reading Standard 9 for grades 6–8. It asks students to understand the relationship between primary and secondary sources. This means students must know the difference between the two kinds of sources—that primary sources provide the evidence for secondary source claims and interpretations. This should lead them to adopt a critical approach to secondary sources themselves. That is, such secondary accounts should not be regarded as final and complete. They are interpretations of the past, not the past itself. Students should learn to weigh secondary source accounts against the relevant primary source evidence.

## ★ *Evaluating Student Responses to This Assessment*

Answers to the first assessment question should see that Yi Yin describes the reign of good kings as times when there were “no calamities from Heaven.” He then describes the tranquil conditions that prevailed in nature itself—the “spirits of the hills and rivers,” “birds and beasts,” etc. Under the recent bad Xia king, “great Heaven sent down calamities.” As a result, it brought down the entire dynasty and brought to power a new king who would act in accord with its mandate. Yi Yin assures this new king that when a ruler is virtuous, Heaven “sends down all blessings.” It seems to follow that this means favorable natural as well as social and political conditions. Answers to the second assessment question will vary. Many will note that Shi Huangdi was a cruel and ruthless leader who imposed great hardships on his people. In that sense, the Chinese perhaps could see the fall of the dynasty as a punishment and a withdrawal of the Mandate of Heaven. On the other hand, some may note that Shi Huangdi was in many ways a very successful ruler who united and strengthened his empire. Also, it was only under the next Qin emperor, not Shi Huangdi, that the dynasty was overthrown. These facts do not quite seem to fit the Mandate of Heaven concept.

## The Mandate of Heaven

**Directions:** This exercise asks you to read one primary source document and one secondary source document carefully and answer questions about specific details in them. In order to better understand the documents, read and make use of the source information located just below each document. When you have studied the documents and the source information, answer the assessment questions that follow.

**CCS Standard 9:** Analyze the relationship between a primary and secondary source on the same topic.

### Document 1: A Primary Source

[Yi Yin] said, “Oh! of old the former kings of [Xia Dynasty] cultivated earnestly their virtue, and then there were no calamities from Heaven. The spirits of the hills and rivers alike were all in tranquility; and the birds and beasts, the fishes and tortoises, all enjoyed their existence according to their nature. But their descendant [the last Xia king] did not follow their example, and great Heaven sent down calamities, employing the agency of our current ruler who was in possession of its favoring appointment. The attack on Xia may be traced to the orgies in Ming Tiao. . . . Our king of Shang brilliantly displayed his sagely prowess; for oppression he substituted his generous gentleness; and the millions of the people gave him their hearts. Now your Majesty is entering on the inheritance of his virtue. All depends on how you commence your reign. To set up love, it is for you to love your relations; to set up respect, it is for you to respect your elders. The commencement is in the family and the state. . . .

“Oh! you, who now succeed to the throne, revere these warnings in your person. Think of them! Sacred counsels of vast importance, admirable words forcibly set forth! The ways of God are not invariable. On the good-doer it sends down all blessings, and on the evil-doer it sends down all miseries. Do you but be virtuous, be it in small things or in large, and the myriad regions will have cause for rejoicing. If you not be virtuous, be it in large things or in small, it will bring the ruin of your ancestral temple.”

**Source Information:** The Mandate of Heaven is the Chinese concept that heaven grants the emperor the right to rule. In this case, “Heaven” was not a personal god but a universal spiritual power. The Mandate of Heaven is central to this document, in which a chief minister named Yi Yin gives advice to a new young Shang king just after the former king died. The passage is from the *Shu Jing* (*Book of Historical Documents*). The *Shu Jing* is one of five Confucian classics that formed the basis for the Confucian education system in the Han dynasty (202 BCE–220 CE). The book itself is much older than that. Much of its “history” is probably a mixture of fact and legend. This excerpt from *Shu Jing* is found in *The Sacred Books of China: The Texts of Confucianism*, translated by James Legge, vol. 3 in *The Sacred Books of the East*, edited by F. Max Müller (Oxford, UK: Clarendon Press, 1879), pp. 93–95.

## Document 2: A Secondary Source

China's history is usually told as the story of one ruling dynasty following another. A dynasty is rule by a single royal family. The first two dynasties we know of with certainty are the Shang and the Chou (an earlier dynasty, the Xia, may also have existed). These dynasties ruled loosely, sharing authority with many independent princes and smaller states. In the last centuries of Chou rule, the so-called "Warring States" era (475–221 BCE), several large states fought one another constantly. This was also when the ideas of Confucius, Lao-tzu, and many other thinkers spread throughout China.

The short-lived Qin (or Ch'in) dynasty (221–206 BCE) put an end to this chaotic time. The first Qin leader, Shi Huangdi, was ruthless. He may not actually have burned books. But he did ban many of them, while also executing hundreds of scholars. He felt the nation needed unity, and he did all he could to impose it—on the followers of Confucius and everyone else.

Emperor Shi Huangdi acted to limit the powers of independent princes and nobles. He relied instead on administrators under his direct control, and on his huge army. He took many other steps as well to place China completely under the control of its emperor. . . .

Shi Huangdi unified China's legal codes, its weights and measures, and its written language. He ordered hundreds of thousands of people to work on huge projects such as roads and canals. These were meant to improve trade and tie the nation together. His most famous project was to link all parts of the Great Wall of China into a single 2,000-mile-long barrier across northern China. Its purpose was to keep out invading nomadic tribes whom the Chinese saw as barbarians.

These huge efforts put an enormous strain on the empire. Shi Huangdi died in 210 BCE. Under his son's rule, anger toward the dynasty erupted. In 206 BCE, the Qin dynasty was overthrown, a mere fifteen years after it began.

**Source Information:** This document is a secondary source about China's very brief Qin dynasty (221–206 BCE). This secondary source is adapted from the introduction to "The Qin Unification," Lesson 3 in *Ancient China*, History Unfolding (Culver City, CA: MindSparks, 2009).

## Assessment Questions

1. In Document 1, how does Yi Yin suggest that all of nature, not just "Heaven," shows displeasure toward a bad dynasty and replaces it with a new and better dynasty?
2. Based on Document 2, do you think the concept of the Mandate of Heaven could be used to explain the rise and fall of the Qin dynasty? Why or why not?

## Assessment 9 *Advanced Level*

# The Mandate of Heaven

### ★ *Integration of Knowledge and Ideas*

- 9. (9–10)** Compare and contrast treatments of the same topic in several primary and secondary sources.
- 9. (11–12)** Integrate information from diverse sources, both primary and secondary, into a coherent understanding of an idea or event, noting discrepancies among sources.

### ★ *Using This Assessment*

These Common Core History Assessments are intended to help your students develop key literacy and history thinking skills as they study and master the content covered in their ancient history coursework. The assessments are intended to be *formative* more than *summative*. That is, they are meant to be part of the instructional process itself, providing you and your students with information at a point when timely adjustments in teaching and learning can be made.

*Assessment 9* is designed to measure students' ability to master the skills described in Common Core History/Social Studies Reading Standard 9 for grades 9–10 and 11–12 combined. It asks students to understand the relationship between primary and secondary sources. This means students must know the difference between the two kinds of sources—that primary sources provide the evidence for secondary source claims and interpretations. This should lead them to adopt a critical approach to secondary sources themselves. That is, such secondary accounts should not be regarded as final and complete. They are interpretations of the past, not the past itself. Students should learn to weigh secondary source accounts against the relevant primary source evidence.

### ★ *Evaluating Student Responses to This Assessment*

Answers to the first assessment question should see that Yi Yin is using the Mandate of Heaven concept to describe the rule of good kings as times of “no calamities from Heaven” and the rule of the recent bad Xia king as a time when “great Heaven sent down calamities.” In losing the Mandate of Heaven, that is, an entire dynasty falls because of its evil ways. In Document 2, Shi Huangdi is described as a cruel and ruthless leader who imposed great hardships on his people. In that sense, the fall of his dynasty might support the idea of the Mandate of Heaven. On the other hand, Shi Huangdi was in many ways a very successful ruler who united and strengthened his empire. It was only under the next Qin emperor, not Shi Huangdi, that the dynasty was overthrown. This does not quite seem to fit with the Mandate of Heaven concept. Answers to the second assessment question will vary. Simply by virtue of its successful control, a dynasty could claim to be following the will of Heaven. This is a powerful idea that could provide legitimacy to any ruler able to hold onto power. On the other hand, it does also entail the idea of a ruler acting benevolently to provide for his people. In that sense, the concept also could be seen as putting great pressure on a ruler to act in a decent and responsible way.

## The Mandate of Heaven

**Directions:** This exercise asks you to read one primary source document and one secondary source document carefully and answer questions about specific details in them. In order to better understand the documents, read and make use of the source information located just below each document. When you have studied the documents and the source information, answer the assessment questions that follow.

**CCS Standard 9: (9–10)** Compare and contrast treatments of the same topic in several primary and secondary sources. **(11–12)** Integrate information from diverse sources, both primary and secondary, into a coherent understanding of an idea or event, noting discrepancies among sources.

### Document 1: A Primary Source

[Yi Yin] said, “Oh! of old the former kings of [Xia Dynasty] cultivated earnestly their virtue, and then there were no calamities from Heaven. The spirits of the hills and rivers alike were all in tranquility; and the birds and beasts, the fishes and tortoises, all enjoyed their existence according to their nature. But their descendant [the last Xia king] did not follow their example, and great Heaven sent down calamities, employing the agency of our current ruler who was in possession of its favoring appointment. The attack on Xia may be traced to the orgies in Ming Tiao. . . . Our king of Shang brilliantly displayed his sagely prowess; for oppression he substituted his generous gentleness; and the millions of the people gave him their hearts. Now your Majesty is entering on the inheritance of his virtue. All depends on how you commence your reign. To set up love, it is for you to love your relations; to set up respect, it is for you to respect your elders. The commencement is in the family and the state. . . .

“Oh! you, who now succeed to the throne, revere these warnings in your person. Think of them! Sacred counsels of vast importance, admirable words forcibly set forth! The ways of God are not invariable. On the good-doer it sends down all blessings, and on the evil-doer it sends down all miseries. Do you but be virtuous, be it in small things or in large, and the myriad regions will have cause for rejoicing. If you not be virtuous, be it in large things or in small, it will bring the ruin of your ancestral temple.”

**Source Information:** The Mandate of Heaven is the Chinese concept that heaven grants the emperor the right to rule. In this case, “Heaven” was not a personal god but a universal spiritual power. The Mandate of Heaven is central to this document, in which a chief minister named Yi Yin gives advice to a new young Shang king just after the former king died. The passage is from the *Shu Jing* (*Book of Historical Documents*). The *Shu Jing* is one of five Confucian classics that formed the basis for the Confucian education system in the Han dynasty (202 BCE–220 CE). The book itself is much older than that. Much of its “history” is probably a mixture of fact and legend. This excerpt from *Shu Jing* is found in *The Sacred Books of China: The Texts of Confucianism*, translated by James Legge, vol. 3 in *The Sacred Books of the East*, edited by F. Max Müller (Oxford: Clarendon Press, 1879), pp. 93–95.

## Document 2: A Secondary Source

China's history is usually told as the story of one ruling dynasty following another. A dynasty is rule by a single royal family. The first two dynasties we know of with certainty are the Shang and the Chou (an earlier dynasty, the Xia, may also have existed). These dynasties ruled loosely, sharing authority with many independent princes and smaller states. In the last centuries of Chou rule, the so-called "Warring States" era (475–221 BCE), several large states fought one another constantly. This was also when the ideas of Confucius, Lao-tzu, and many other thinkers spread throughout China.

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Emperor Shi Huangdi acted to limit the powers of independent princes and nobles. He relied instead on administrators under his direct control, and on his huge army. He took many other steps as well to place China completely under the control of its emperor. . . .

Shi Huangdi unified China's legal codes, its weights and measures, and its written language. He ordered hundreds of thousands of people to work on huge projects such as roads and canals. These were meant to improve trade and tie the nation together. His most famous project was to link all parts of the Great Wall of China into a single 2,000-mile-long barrier across northern China. Its purpose was to keep out invading nomadic tribes whom the Chinese saw as barbarians.

These huge efforts put an enormous strain on the empire. Shi Huangdi died in 210 BCE. Under his son's rule, anger toward the dynasty erupted. In 206 BCE, the Qin dynasty was overthrown, a mere fifteen years after it began.

**Source Information:** This document is a secondary source about China's very brief Qin dynasty (221–206 BCE). This secondary source is adapted from the introduction to "The Qin Unification," Lesson 3 in *Ancient China*, History Unfolding (Culver City, CA: MindSparks, 2009).

## Assessment Questions

1. Does Document 2 support Yi Yin's concept of the Mandate of Heaven in any way? Cite details from both documents to support your answer.
2. Consider this statement: "The Mandate of Heaven was just a convenient way for each ruling dynasty to justify its power over all of China." Use examples from both documents to help you explain why you do or do not agree with this statement.



## Writing Assessment 1

# Ancient China

### ★ The College and Career Readiness Anchor Standard for Writing

1. Write arguments to support claims in an analysis of substantive topics or texts using valid reasoning and relevant and sufficient evidence.

This standard is the basis for the corresponding No. 1 Common Core Writing Standards for Literacy in History/Social Studies, Science, and Technical Subjects.

### ★ Using This Assessment

These Common Core History Assessments are intended to help your students develop key literacy and history thinking skills as they study and master the content covered in their ancient history coursework. The assessments are intended to be *formative* more than *summative*. That is, they are meant to be part of the instructional process itself, providing you and your students with information at a point when timely adjustments in teaching and learning can be made.

*Writing Assessment 1* is designed to measure students' ability to master the skills described in the College and Career Readiness Anchor Standard for Writing 1. The Anchor Standards are the basis on which the various Common Core History/Social Studies Standards are based. This assessment asks students to write an essay that makes meaningful claims and that develops those claims using relevant evidence and sound reasoning. The essay should make clear the strengths and limitations of the claims it makes while also considering possible challenges or counter claims.

### ★ Evaluating Student Responses to Writing Assessment 1

- Essays for this assignment should be scored according to these criteria.
- How well does the essay state a claim addressing all elements of the prompt?
- Does the essay use evidence from all or most of the documents assigned for this task?
- Is the evidence explained effectively using careful reasoning and a logical flow of one idea to the next?
- Does the essay defend the claim in relation to any relevant alternative claims?
- Are ideas presented using precise language, effective transitions, and domain-specific vocabulary?
- Does the essay include an effective conclusion supporting its claims?
- How well does the essay follow rules of usage, spelling, and punctuation?



## Ancient China

**The Standard:** Write a brief essay that presents a well-reasoned argument focused on historical content.

### The Question

Using your background history knowledge and the primary and secondary source documents listed here, explain why you do or do not agree with the following statement:

“Ancient China’s great thinkers deferred too much to authority. They worried mainly about order and obedience, not justice or individual freedom.”

**Documents:** Base your essay on your general background knowledge and all of the primary and secondary source documents in the *China* assessments.

### Instructions

- Write a brief, well-organized essay that includes an introduction, one to three internal paragraphs, and a conclusion.
- Introduce a specific claim that you can defend in response to the question.
- Support your claim with an argument based on evidence from the documents and sound reasoning about that evidence.
- Consider other possible claims that may differ from your own.
- Include related outside information based on your background knowledge of history.
- Use transitions and a logical arrangement of ideas to connect all parts of your essay to the claim you are making.
- Write a conclusion that follows from the argument your essay has made.

## Writing Assessment 2

# Ancient China

### ★ The College and Career Readiness Anchor Standard for Writing

2. Write informative/explanatory texts to examine and convey complex ideas and information clearly and accurately through the effective selection, organization, and analysis of content.

This standard is the basis for the corresponding No. 2 Common Core Writing Standards for Literacy in History/Social Studies, Science, and Technical Subjects.

### ★ Using This Assessment

These Common Core History Assessments are intended to help your students develop key literacy and history thinking skills as they study and master the content covered in their ancient history coursework. The assessments are intended to be *formative* more than *summative*. That is, they are meant to be part of the instructional process itself, providing you and your students with information at a point when timely adjustments in teaching and learning can be made.

*Writing Assessment 2* is designed to measure students' ability to master the skills described in the College and Career Readiness Anchor Standard for Writing 2. The Anchor Standards are the basis on which the various Common Core History/Social Studies Standards are based. This assessment asks students to write an essay that uses sources effectively to provide strong support and evidence clarifying and explaining a central idea or set of ideas and concepts.

### ★ Evaluating Student Responses to Writing Assessment 2

- Essays for this assignment should be scored according to these criteria.
- How well does the introduction address the prompt with a clear, well-defined central idea and a preview of supporting ideas?
- Does the essay use evidence from many of the documents assigned for this task?
- Is the evidence used effectively to support the essay's key ideas and concepts?
- Does the essay engage in careful reasoning and a logical flow of one idea to the next?
- Are ideas presented using precise language, effective transitions, and domain-specific vocabulary?
- Does the essay include an effective conclusion supporting its key ideas?
- How well does the essay follow rules of usage, spelling, and punctuation?

## Ancient China

**The Standard:** Write an informative/explanatory essay clearly describing and explaining historical events and trends.

### The Question

A nearby history museum is planning a major exhibit on ancient China's greatest philosophers. The museum plans to publish a short brochure on the exhibit. They have supplied you with all of the documents in this set of assessments on ancient China. They tell you to choose only four of these documents for use in the brochure. They want you to pick ones that will best reveal the central ideas of ancient China's great thinkers. They also ask you to write an essay explaining why you chose your four documents from those made available to you. Your task in this assignment is to write that essay.

**Documents:** Base your essay on your general background knowledge and on your selection of sources from all the primary and secondary source documents in the *China* assessments.

### Instructions

- Write a brief, well-organized essay that includes an introduction, one to three internal paragraphs, and a conclusion.
- Introduce the topic with a clear, well-defined central idea, and preview in a general way other key ideas your essay will develop.
- Support each of your key ideas with evidence from many of the documents and with sound reasoning about that evidence.
- Include related outside information based on your background knowledge of history.
- Use transitions and a logical arrangement of ideas to connect the major parts of your essay.
- Write a conclusion that follows from and summarizes the main points your essay has made.

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