

DREAM OF THE RED CHAMBER**SECTION 1: Teachers notes -Understanding the story and putting it into context**

What children like about *Dream of the Red Chamber* : A tale of growing up amongst many influences, this book helps transition into an adult world where choices must be made in the midst of emotions that are more vivid. By giving the child insights into social relationships, it can be used to think about how these vary in history, in between cultures and how they are still very relevant today and always will be! Children feel for the youngest of the characters.

When was the story set?

- Invading Manchus from north of the Great Wall deposed the Chinese Ming Dynasty and established the Qing Dynasty in 1644
- The Qing empire extended over 13,000,000 km², almost 1.5 x larger than the USA
- The three greatest emperors of the Qing Dynasty, Kangxi, Yongzheng and Qianlong reigned between 1661-1796
- 18th c a period of great literary and artistic development in China

Implications: A story of growing up amidst a network of family and friends, this story explores choice and influence of others. How much may you rely on your own values or should you learn and be influenced by others including your parents? In almost a philosophical way, the story wonders how much you can and should choose your future. Reflecting the majestic period it represents the story reveals insights into how life was led and how social interaction worked. Written in the period recognized as the pinnacle of Chinese writing, one can but wonder how many of the issues play out today as families gain and lose wealth and hope for the new generation.

What was happening elsewhere in the world at the time?

- *England & Europe:* George I & II ruling Great Britain; Act of Union unites England, Scotland & Wales; War of Spanish Succession; Louis XIV ruling France; 7 Years War
- *Middle East:* Decline of Ottoman Empire; foundation of first Saudi State
- *India:* Mughal rule of India weakening; growth in power of British East India Company

When was the story written? Written by Cao Xueqin (ca 1720-1763/4) and published after his death. China ruled by the Manchu invaders of the Qing Dynasty (1644-1912)

What was happening elsewhere in the world at the time?

- *England & Europe:* George II King of Great Britain; Louis XV King of France; Peter the Great of Russia; War of Austrian Succession; 7 Years War
- *Americas:* Anglo-French War; build-up to War of American Independence
- *Middle East:* Decline of Ottoman Empire
- *India:* Increasing power of British East India Company

SECTION 2: Lesson activities - Cross-curriculum, Chinese Language & Bi-cultural

2 a: Cross-curriculum

Area of Curriculum	Activity	Learning Objectives (LOs)	Resources
Mathematics Numeracy/ Maths	<p>Using a Chinese Abacus*</p> <p>Children learn how to count using a Chinese abacus</p> <ol style="list-style-type: none"> Show abacus explaining how it is used to count Reveal a number asking children to call out correct number. Call out numbers, pupils assemble abacus correctly Repeat 1 and 2 with basic addition Repeat 1 and 2 with basic subtraction <p><u>Options for obtaining an abacus</u></p> <ol style="list-style-type: none"> Purchase one. Make a basic Chinese abacus as part of a D&T project (see resources). Use an online abacus (see resources). 	<p>Appreciate that children learn in different ways representative of their culture. Note in early stages of learning math children might have used counting rods (see extension)</p> <p>Improve the ability to count</p>	<p>About the abacus: Download an article from The Chinese Staffroom that explains how the abacus works.</p> <p>Make an abacus: Article showing how to make a Chinese abacus</p> <p>Materials needed-</p> <ul style="list-style-type: none"> 20 wooden skewer sticks Hot Glue Gun 65 beads for lower abacus (5 beads on each stick) 26 beads for upper abacus (2 beads on each stick) <p>Online abacus: An online version of the abacus. As a teacher, play about with the online abacus to obtain a feel for it. Can be used online by children. Arguably though it is better, at least initially, to have real abacus that can be felt. See extension activity.</p> <p>Photo of traditional abacus: http://en.wikipedia.org/wiki/File:Boulier1.JPG</p>
	<p>*Note reference to abacus including picture made on page 28 of Dream of the Red Chamber. The Chinese for abacus is <i>suànpán</i> (算盤), which can be literally translated as counting tray. The abacus started more simply as stones moved in sand. The etymology of abacus lies in the Greek for counting board strewn with sand. As abacuses are seen appear in Roman and Chinese communities at the same time (200 BC to 200 AD) and as there is some evidence of trade between the two they might have inspired each other but as they are different (four plus one rather than five plus two) they might have developed independently.</p>	<p>Differentiation</p> <p>The math(s) used can be more or less difficult. Please note with practice, children can perform calculations very rapidly</p>	<p>Extension</p> <p>Once pupils are comfortable with the abacus – remove it! Children close their eyes and picture the abacus mentally. Orally provide pupils with basic arithmetic which they must solve using their ‘virtual abacus’. Some children find it easier to continue to use their fingers, pointing to an imaginary abacus.</p> <p>The history of Chinese mathematics can be accessed and discussed in terms of how what was used when promoted the development of mathematics and how nations and cultures shared ideas. Interestingly the abacus replaced counting rods thought to be responsible for a lot of the innovation in Chinese mathematics as they promoted flexible thinking. Note children in the West often use counting rods in early stages of learning numeracy/maths.</p>

Area of Curriculum	Activities	Learning Objectives (LOs)	Assessment Opportunities (AFL)
Literacy	<p>Creative storytelling: A new ending? At the end of Dream of the Red Chamber, Baoyu meets the Buddhist monk and Taoist priest. Something is said to Baoyu and they walk away never to be seen again. The children continue the story: - each write an idea down and passes it to the next child who adds to it - children are given a set amount of time to complete their ending - children end up with as many versions as there are children in their group - within the group children discuss which stories are more creative and why - children generate their own definition of creativity which they feel works for them</p>	<p>Children learn about, and debate the meaning of, creativity – arguably the skill of the 21st century.</p>	<p>In pairs children ask each other a number of sums recording the time to answer them/ complete a worksheet with how many answers correctly calculated.</p>
		Differentiation	Extension
		<p>Children are either given prompts or not.</p> <ul style="list-style-type: none"> • What was said to Baoyu? • Does he stay connected to the monk and priest? • Where does Baoyu go to and why? • What other choices does he make? • How does Baoyu reflect on his life? For example, did he make the right choices in life? How would he have lived differently if he had a second chance? 	<p>Introduce the concept of counter-factual history where people wonder what would have happened if a different choice had been made or event had happened (or not). Ask the children to wonder about a choice they have made. How did it change their lives? Was it an important choice or not? Would they make it again if not?</p> <p>In lower higher school (KS3 in the UK) and even later discuss the importance of creativity in jobs for the 21st Century. Arguably it is the competitive advantage of Western nations. Search on 'China and Creativity' or 'creativity and economic advantage.'</p>
			Assessment Opportunities (AFL)
			<ul style="list-style-type: none"> - Did the child(ren) contribute each time the story was handed to them and how? - Did the child(ren) develop their own definition of creativity that they could defend and which reflected their contributions or discussion?

Area of Curriculum	Activities	Learning Objectives (LOs)	Resources
History	<p>Architecture across the world</p> <p>Using page 64 ,last page of the book, as a starting point, discuss the sort of house Baoyu and his large family would have lived in? Devise some criteria to describe the house e.g. size, materials used, distinctive features, etc.</p> <p>Using the same criteria compare the house with that of lodgings lived in during the same historical era (1750) in the following locations elsewhere in the world:</p> <p>UK - King George II and King George IIIs time. A period of transition from Tudor housing to Georgian housing. Baroque influences from France. Note post the Fire of London (1661) less flammable materials used. Note too that a Chinese pagoda was built in Kew Gardens London UK in 1761.</p> <p>USA – between 1600 and 1790 European settlers borrowed architectural ideas from their homeland, starting with small houses and gradually building bigger homes.</p> <p>Discuss the differences and their historical significance in terms of national culture and exchange of cultures. i.e.UK borrowing from France as well as innovation post fire of London, USA borrowing from home countries as gradually developing own style.</p>	<p>Generation of an understanding of how objects (in this case buildings) reflect the era in which they were built and the location in which they were built.</p> <p>Overall 1750 represents a period of transition as cultures blended and generally speaking housing moved from wood to stone and bricks.</p>	<p>Non-digital:</p> <p>Search your local museums and areas for evidence of architecture of relevance around the era of 1750.</p> <p>Digital:</p> <p>http://en.wikipedia.org/wiki/File:Sun_Wen_Red_Chamber_10.jpg Copy of image in the book</p> <p>For homes in 1750</p> <p>http://www.woodlands-junior.kent.sch.uk/Homework/houses/tudor.htm</p> <p>http://www.woodlands-junior.kent.sch.uk/Homework/houses/georgian.htm</p> <p>http://en.wikipedia.org/wiki/American_colonial_architecture</p> <p>http://history.howstuffworks.com/american-history/american-colonial-life2.htm</p> <p>http://www.bc.edu/bc_org/avp/cas/fnart/fa267/17house_p3.html</p> <p>For palaces</p> <p>http://whc.unesco.org/en/list/880 for the Emperor’s palace in Beijing</p> <p>http://depts.washington.edu/chinaciv/home/3garintr.htm for the importance of gardens and their integral nature with housing see http://www.pem.org/sites/yinyutang/ for details on a later house but very comprehensive</p> <p>Note this house can be visited at the Peabody Essex Museum Massachusetts.</p>
		<p>Differentiation</p>	<p>Extension</p>
		<p>Research in to houses may be completed by pupils or provided to them.</p> <p>Template for comparing</p>	<p>Repeat exercise for the Emperors palace in Beijing. This may include some internet research about the Qing Emperors. Note too that the India The Taj Mahal was built between between 1631-1653 by emperor Shah Jahan, part of the Mughal empire. The Palace in Versailles in France also built in the same approximate</p>

		<p>housing in different locations may be provided or devised by pupils.</p>	<p>period. In all three cases gardens play a part in the palace architecture.</p> <p>For older children (eg. early senior/high school/KS3) - 'Raise the Red Lantern' a film by the famous Chinese film director Zhang Yimou, which is set in a large courtyard house like the one Bao Yu lived in, with a complex family structure. The film is set in the 1920s, 300 years later than the Dream of the Red Chamber, but nonetheless gives a very good idea of the setting of that story.</p> <p>Investigate also the ancient city of Pingyao, in North China, which is the best preserved town from the Ming and Qing dynasties.</p> <p>Assessment Opportunities (AFL)</p> <p>Upper primary / elementary (KS2 in the UK) - Can children correctly label houses from each country and find the countries on a map or globe</p> <p>Upper primary-elementary / or lower secondary/high school - Children can answer the question how and why the design of the housing represents the culture at the time</p>
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2 b: Chinese Language			
Activity	Vocabulary	Learning Objectives (LOs)	Resources
<p>1. New to Chinese:</p> <p>Learning how to count to Chinese from 1-100</p>	<p>All levels (to be used selectively at <u>level 1</u>)</p> <p>In here how to count and write to numbers –</p> <p>1 一 <i>yī</i> 2 二 <i>èr</i> 3 三 <i>sān</i> 4 四 <i>sì</i> 5 五 <i>wǔ</i> 6 六 <i>liù</i> 7 七 <i>qī</i> 8 八 <i>bā</i> 9 九 <i>jiǔ</i> 10 十 <i>shí</i></p> <p>For numbers up to a hundred that are divisible by ten prefix 十 <i>shí</i> 10 with the respective unit of 10, eg 30 is ‘three, ten’ or 三十 <i>sānshí</i>.</p> <p>20 二十 <i>èrshí</i> 30 三十 <i>sānshí</i> then 70 七十 <i>qīshí</i> 80 八十 <i>bāshí</i> 90 九十 <i>jiǔshí</i></p> <p>To create a two digit number such as 74 you would say, ‘seven, ten, four’ or,</p>	<p>Learn to how to recognise spoken and written numbers up to an including 100.</p> <p>Understand that the counting system is the same as in the West – base ten and yet the names and written representations are different including how one counts to 100 (see extension too).</p>	<p>Non-digital:</p> <p>Chinese numbers flashcards. Chinese number fans or adapt an English version.</p> <p>Digital:</p> <p>Big numbers game for an online game using Chinese numbers</p>
		<p>Differentiation</p> <p>For lower level focus on numbers 1-10. For mid level 1-10 and units of 10 up to and including 100. For higher level any number up to and including 100.</p> <p>Include characters for all pupils from the beginning, but focus on correct pronunciation initially. Higher level pupils should be encouraged to recognise characters. Chinese number flash cards or number fans are excellent resources to test reading and listening.</p>	<p>Extension</p> <p>Pupils try the big Chinese numbers game http://www.thechinesestaffroom.com/resources/games/11-04-27/free-game-learn-chinese-numbers-calculator-style</p> <p>Pupils compare Arabic numerals with Roman with Chinese.</p>
		<p>Assessment Opportunities (AFL)</p> <p>Pupils can be assessed at an appropriate level for them, whether this be writing the characters or saying the numbers or performing calculations with them.</p>	

	<p>七十四 qīshí sì Other examples: 23 二十三 èrshí sān 57 五十七 wǔshí qī 84 八十四 bāshí sì</p> <p>One hundred is: 100 一百 yībǎi Once children are comfortable with numbers, try playing a game of bingo.</p>		
Activity	Vocabulary	Learning Objectives (LOs)	Resources
<p><u>2. Some level of Chinese (e.g. learning at upper elementary / primary (KS2 in the UK) or at high/secondary school level (KS3 in the UK)</u></p> <p>1. Identifying Homophones in Chinese and in English. 2. Look at use of homophones in story and extend this cultural phenomenon to everyday life (see resources) 3. Children invent sentences in English that make use of the homophones in Chinese e.g. The boy named jia wears fake armour The needle is real it pricked me Nine hours is a long time to wait I have been married to my wife for</p>	<p>What is a homophone? A homophone is a word that is pronounced the same but has a different meaning dependent on the context. The pinyin is therefore the same as is the phonetic spelling, but the Chinese character is different. In English the equivalent is bear/bare or hair/hare or knight/night Homophones in the story: Baoyu's surname is Jiǎ which has the same meaning as 'false'. This is widely regarded as a hint provided by the author Cao that this is a fictional description on his own family. Another family in the book has the surname Zhen (甄, pronounced zhēn) which is a homophone for the word "real" (真).</p>	<p>Understanding of what a homophone is and hence how it can exist in any language</p> <p>Understanding why they exist – in Chinese limited number of sounds whereas in English often considered a result of differing influences on development of language from other languages Appreciation that homophones used a lot in Chinese and have a great cultural significance (see resources) Understanding of Importance of word order and context to clarify meaning in Chinese</p>	<p>Digital: http://www.targetchinese.com/targetpedia/homophonic-culture-in-china/ This link explains how homophones affect daily life e.g. the word for umbrella sounds like to the word for separation so umbrellas are never given as gifts. Also fish has the same sound as the word that means abundance so fish are used to symbolise luck and happiness around celebrations.</p>

<p>seven years</p> <p>Note also the use of homophones in weddings (which appear in the book) e.g. Lotus seeds and two red dates are used in tea ceremonies at weddings for two reasons. First, the words “lotus” and “year,” “seed” and “child,” and “date” and “early,” are homophones, i.e. they have the same sound but different meanings in Chinese. Even the drink 7-Up can appear as its sounds like “seven happiness,” since the words for “up” and “happiness” are homophones! Often Chinese weddings have seven courses too.</p>	<p>Examples of homophones:</p> <p>甲 jiǎ armour 假 jiǎ fake 贾 jiǎ A popular surname in China. Baoyu’s surname is Jiǎ</p> <p>针 zhēn needle 真 zhēn real</p> <p>一 yī one 衣 yī clothes</p> <p>九 jiǔ nine 久 jiǔ long time</p> <p>七 qī seven 期 qī week, time 妻 qī wife</p> <p>五 wǔ five 午 wǔ noon 武 wǔ martial arts</p> <p>四 sì four 寺 sì Buddhist temple 似 sì looks similar</p>	<p>Differentiation</p> <p>More fluent children can work to create ‘silly’ homophone based sentences directly in Chinese.</p>	<p>Extension</p> <p><u>Sentence translation</u> With the help of the teacher pupils translate the sentences they created using homophones, record them and share them with either partner school or on school website! Children practise saying them in pairs with partner counting how many times the homophone appears in sentence and which one.</p> <p><u>Dream diary</u> Discuss the division of imagination/dreams with reality. Do the children see the division or would they argue that what you dream about can become real. That dreams are not false or fictional. Note that scientists think dreams come from real experiences and people often think most creatively at the edge of going to sleep say psychologists. Ask children to keep a dream diary by thinking before they go to bed that they will remember their dreams and writing down what they think they have dreamt as they wake up. Do they now think differently about dreams versus reality?</p> <p>Assessment Opportunities (AFL)</p> <ul style="list-style-type: none"> - Can the children recall homophones in English and Chinese? - Can they define a homophone? - How playful can they be with them? - Can they choose a favourite use of a homophone in everyday life in China?
<p>Activity</p>	<p>Vocabulary</p>	<p>Learning Objectives (LOs)</p>	<p>Resources</p>
<p>3. Beginning to develop competence (e.g. learnt at upper primary/elementary and now in senior/ high school)</p>	<p>Useful vocabulary from the story:</p> <p>房子 fāng zi house 晚饭 wǎn fàn dinner 早饭 zǎo fàn breakfast</p>	<p>Understanding how to build question sentences from existing sentence constructions.</p>	<p>Digital: Use word magnets to create sentences on interactive whiteboard. Download at http://www.triptico.co.uk/. Word magnets are part of Triptico’s desktop application suite.</p>

<p>The book contains many themes of people making choices. Children learn some basic questions that ask people to make choices. Children note how easy it is to turn something into a sentence by adding the word 吗 <i>ma</i></p> <p>午饭 <i>wǔ fàn</i> lunch 皇宫 <i>huáng gong</i> Emperor's Palace 吃 <i>chī</i> to eat 喝 <i>hē</i> to drink 不舒服 <i>bù shū fu</i> not well 离开 <i>lí kāi</i> leave 喜欢 <i>xǐ huan</i> to like 不喜欢 <i>bù xǐ huan</i> to dislike 石头 <i>shí tou</i> stone 玉 <i>yù</i> jade</p> <p>Converting sentences into questions: Use 吗 <i>ma</i> to convert a sentence into a question. eg. 'You like jade' would be 你喜欢玉 <i>nǐ xǐ huan yù</i> so by adding '吗 <i>ma</i>' would convert it to 'Do you like jade?' 你喜欢玉吗 <i>nǐ xǐ huan yù ma</i></p> <p>Other question types: 为什么? <i>Wèi shén me?</i> Why 什么时候? <i>Shén me shí hou?</i> When and what time?</p> <p>Sentence patterns: 宝玉, 你不舒服吗? <i>Bǎoyù, nǐ bù shū fu ma?</i> Are you unwell, Baoyu? 宝钗, 你喜欢玉吗? <i>Bǎochāi, nǐ xǐ huan yù ma?</i> Do you like jade, Baochai?</p>		<p>Differentiation</p> <p>Initially teacher-led, showing question elements of sentences colour coded.</p> <p>Pupils to create their own sentences using basic existing vocab and then vocab from the story.</p> <p>Lower level use 'ma' and high levels use 'why' and 'when' questions.</p>	<p>Words in sentences can be colour coded using this tool.</p> <p>Extension</p> <p>Working with a partner school if possible, children think of how the choices they encounter differ from a child raised in a city in China.</p> <p>Elements you might cover include</p> <ul style="list-style-type: none"> - city life (living mostly in high raised apartment) - pollution - schooling and homework - one child families - respect for elders - room to play and what played with <p>http://travel.nationalgeographic.com/travel/countries/china-cities-photos/#/hong-kong-river_6675_600x450.jpg use of such a photo collection can help.</p> <p>Assessment Opportunities (AFL)</p> <p>Teacher led whiteboard activity with pupils building sentences on board using word magnets.</p> <p>Asking and answering basic questions in pairs.</p>
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	<p>宝钗，你为什么喜欢/不喜欢玉？ <i>Bǎochāi, nǐ wèi shén me xǐ huan/ bù xǐ huan yù?</i> Why do you like/dislike jade, Baochai?</p> <p>宝玉，你喝什么？<i>Bayou, nǐ hē shén me?</i> What do you drink, Baoyu?</p> <p>黛玉，你吃什么？<i>Dàiyù, nǐ chī shénme?</i> What do you eat, Daiyu?</p> <p>黛玉，你晚饭吃什么？<i>Dàiyù, nǐ wǎn fàn chī shén me?</i> What do you eat for dinner, Daiyu?</p> <p>元春，你什么时候离开？<i>Yuánchūn, nǐ shén me shí hou lí kāi?</i> Yuanchun, when do you leave?</p> <p>元春，你什么时候离开皇宫？ <i>Yuánchūn, nǐ shén me shí hou lí kāi huáng gōng?</i> Yuanchun, When do you leave the Emperor's Palace?</p>		
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c: Bi-Cultural: Focus on Taoism		
Activity	Learning Objectives (LOs)	Resources
<p>For upper primary/elementary (KS2 in the UK):</p> <p><u>Activity 1</u> Discuss where and how Taoism appears in the story and what it adds to the story: Taoist priest's role at the end of the story: The story begins with a magical stone and ends with Baoyu disappearing with a Taoist priest. Taoism emphasizes the continuity of things – investigate the Yin and Yang symbol where one part ends where the other begins and they flow constantly into each other. The author plays with this idea in his story by merging fact into fiction, and the magical into the real. Taoism also centres on a concept called <i>WuWei</i>, literally “without action” – human actions interfere with the balance of nature, and one's true aim should be to remain in harmony with nature to allow true goals to be reached. Does the priest's appearance at the end represent the return to harmony disrupted by Bao Yu's life in the mansion?</p> <p>Children are shown the Ying Yang sign and are talked through its symbolism of opposites co-existing. Examples can include: Light and dark (as symbolized in the drawing of Ying Yang sign) Activity and sleep (controlling energy levels) Full and empty (including food or a location they visit) Attack and defence (in the playground!) Mind and Body</p> <p>How can we achieve balance between these opposites? Ask the children to explore how the above can work in harmony and how they can become unbalanced or work against each other?</p>	<p>Learn about the importance of Taoism in a multi-faith ancient country such as China and how religious concepts can also be considered as philosophical ones (e.g Ying Yang).</p>	<p>Digital: http://www.bbc.co.uk/religion/religions/taoism/ http://en.wikipedia.org/wiki/Yin_and_yang</p>
	Differentiation	Extension
	<p>Investigations start with</p> <ul style="list-style-type: none"> -Light and dark -Activity and sleep -Full and empty <p>And move on, if appropriate, to</p> <ul style="list-style-type: none"> -Attack and defence - Mind and Body <p>as well as suggestions made by the children</p>	<p>Children are asked to think about a choice they made recently – preferably a difficult one between two options. How did they, like Bao Yu - perhaps at the end of the story - create a balance /sense of satisfaction around the choice they made, thinking about the other choice they could have made.</p>
		Assessment Opportunities (AfL)
		<p>The children create a new sign of opposing forces accompanied by an explanation of how they relate to it.</p> <p>The oral or written work on Feng Shui shows or not understanding of the principles of Feng Shui.</p>

<p><u>Activity 2</u> Redesign Feng Shui style</p> <p>Having researched 'Feng Shui' and understood its key concepts, redesign school classroom or room in own house to incorporate Feng Shui principals. Redesign can be presented orally or drafted on paper.</p>		
<p>Activity</p>	<p>Learning Objectives (LOs)</p>	<p>Resources</p>
<p>For lower senior/high school (KS3 in the UK): Explore the relevance that Taoism has in contemporary China How is it embedded into modern China?</p> <p><u>Background</u> Although Taoism as a religion is not as popular as Buddhism, its influence is widespread in modern China. It forms the basis of Traditional Chinese Medicine which centres on maintaining a harmonious natural balance in the functions of the mind and body. Modern China has both Western and Traditional hospitals, and patients can choose which they method they are treated with. Taoism can be seen in the lion and dragon dances of celebrations. Its principles are the foundations of <i>feng shui</i> that is still influential within even the most cutting-edge of modern architecture (look at Beijing's Shoudu Capital airport Terminal 3).</p> <p><u>Activity 1</u> Divide the class into groups, each of which completes some research in one of the following categories and argues that their area is <i>the</i> area where Taosim is most present and important in today's China and abroad.</p> <p>Area 1 - Research 'Feng Shui' and its role in everyday design and design of public buildings. Area 2- Research Traditional Chinese Medicine as it competes with Western medicine or influences it say in the form of meditation and mindlessness</p>	<p>Understand the relevance of ancient faiths on contemporary worlds.</p>	<p>Non-digital: <u>Book</u> http://www.amazon.com/exec/obidos/ASIN/1402201532/1n9867a-20 is a book about a disabled child written mindful of Taoism written by a professor in Asian studies</p> <p>Digital: Confucius Institute for Traditional Chinese Medicine website. http://www.bbc.co.uk/religion/religions/taoism/</p>
	<p>Differentiation</p>	<p>Extension</p>
	<p>Provide more or less information to the pupils versus requiring them to conduct their own research. Include, if possible, contact with children in China through a partner school.</p>	<p><u>Bi-cultural Well being</u> Having explored 'wellbeing' in China as a class, create a 'table of wellbeing' which incorporates Chinese and western equivalents. For example, one row maybe titled 'relaxation'. A pupil may choose 'Tai Chi' for the Chinese column and 'walking' or even 'watching TV' in the Western column. Add as many rows as possible with bi-cultural examples including medicines that maybe used for certain illness/ailments. For example headache: in China 'acupuncture' and in the West 'paracetamol'.</p>
		<p>Assessment Opportunities (AfL)</p>
		<p>Ask pupils how they might use concepts of Taosim in their daily life and whether they would do so or not and why.</p>

Area 3 - Look at Taoism and celebrations and their importance in the lives of modern China and young people still

Area 4 – Taoist ethics consider that Western humanism incorrectly assumes that the ability to intervene in life's events translates into a moral duty to do so. How does this reflect in today's diplomatic relations and should it?

Activity 2

Choose one of the concepts of Taoism and debate its relevance to modern life within a group. Divide the group into two, one of which must debate its relevance the other must state why it is no longer relevant. The following link contains such concepts

<http://www.bbc.co.uk/religion/religions/taoism/beliefs/concepts.shtml>