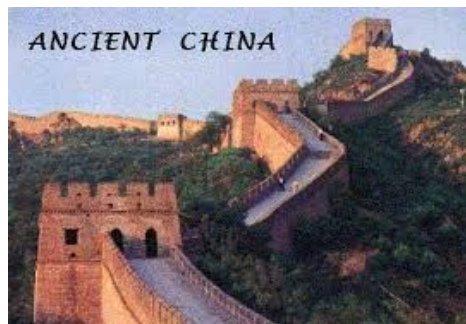


UNIT 3: CHINA ASSESSMENT
GRADE 6 SOCIAL STUDIES



Use the passage for question 1

After the [Warring States period](#), China was united under the Qin Empire. Qin Shi Huang Di, the emperor who ruled from 221 to 210 BCE, agreed with the basic belief of Legalism that people could not be trusted. So he set up a strict government with tight control and fierce punishments.

1. What was Qin Shi Huangdi's major accomplishment?
 - a. He developed an important belief system
 - b. He wrote the exams that scholar-officials had to pass
 - c. He was the first emperor to unify much of China during the Qin Dynasty
 - d. He was the Communist leader of China from 1949-1976

Use the map for question 2.



2. Which factor restricted trade between China and civilizations to its west and southwest?
 - a. Shortages of natural resources
 - b. Significant geographic obstacles
 - c. Constant fighting among local rulers
 - d. Conflict over a limited number of customers

Use the passage below for question 3.

The structure of the family in Han society was strongly influenced by **Confucianism**. According to Confucianism, the family should be guided by the principle of filial piety, or respect for parental authority—the power of parents. For this reason, Confucians often referred to the **emperor** as ruler-father.

In the ancient Chinese family, fathers were the heads of the households and thus the authority figures.

3. Which statement best demonstrates how the structure of the government in ancient China was similar to the structure of the traditional Chinese family?
- Women and men both contributed to the state but served in separate types of jobs
 - Moving up the ranks of government service was directly tied to age and family status
 - The emperor was given the same respect by citizens as fathers were by their children
 - Government officials were expected to live in dormitories with others in their ministry

Use the passage below for question 4.

The **Mandate of Heaven** is an idea held in China since the Zhou dynasty, which lasted from 1046 to 256 BCE. According to this way of thinking, the Zhou had been given the right to rule by Heaven. All of the dynasties following the Zhou adopted this concept, which was also supported by the philosopher and teacher **Confucius**. The **Mandate** differed slightly from the divine right of kings that would appear later in Europe. The Chinese people believed the Mandate was granted because of the virtue, or moral and ethical behavior, of the ruler, not because of his heredity. As a result, the right to rule did not have to remain with one family. The ancient Chinese believed dynasties would lose the Mandate of Heaven if the rulers did not behave virtuously.

4. The concept of the “Mandate of Heaven” was used to justify
- The existence of slavery
 - The takeover of foreign peoples
 - The right of the father to rule the family
 - The emperor’s control over the government

Use the passage below for question 5.

For centuries, invaders from the north harassed the Chinese. At various times, rulers built walls in an attempt to keep out these invaders. In fact, when Qin Shi Huang became **emperor**, China had a series of disconnected walls along its northern border. The **Qin** emperor decided to create one great wall by connecting the walls that already existed. This project was an enormous undertaking and required a massive amount of forced labor. After the Qin **dynasty**, other dynasties, such as the Han, strengthened and added to the wall. More than a thousand years later, the wall eventually stretched for about 5,500 miles and became known as the **Great Wall of China**.

5. Which problem contributed most to the construction of the Great Wall during the Qin dynasty?
- Civil War
 - They wanted protection from invaders
 - Trade competition
 - High unemployment

Use the passages below for question 6.

Qin Dynasty

Qin Shi Huang Di (which translates as “Qin First Sovereign **Emperor**” or “Qin First Magnificent Emperor”) became the first emperor of the **Qin dynasty**. Soon he established a strong centralized government that helped unify China under his control. Qin Shi Huang Di practiced an approach to government that was founded on a philosophy called Legalism. Legalism emphasized strict laws and an efficient government. He was a harsh ruler.

Zhou Dynasty

To maintain order throughout their kingdom, the Zhou followed a feudal model. In this system, members of the nobility were given land in return for their loyalty and service to the **emperor**. Many nobles were feudal lords who were given control over a city, its soldiers, and the city’s surrounding area. In return, the feudal lords promised to serve the Zhou emperor and provided the services of their armies if needed.

The size and power of these feudal states varied greatly and helped the emperors maintain control over the vast empire. However, many lords became powerful and independent of the central government. The decentralized system of these states hindered the unity of the **Zhou dynasty**.

6. What was the main difference between the Qin dynasty and the Zhou dynasty?
- The Qin dynasty made alliances with other Asian nations while the Zhou dynasty remained isolated
 - The Qin dynasty created a power-sharing arrangement that allowed it to last much longer than the Zhou dynasty
 - The Qin dynasty relied on a centralized system of control while the Zhou dynasty relied on a decentralized system
 - The Qin dynasty set up a professional bureaucracy while the Zhou dynasty relied on hereditary succession

Use the passage below to answer question 7.

Confucius believed China was in disorder because the lords were not ruling well. He believed rulers needed to be honest, rule fairly, and set a good example for their subjects. Confucius also believed government officials needed to display these same qualities so that people’s faith in their rulers and officials would return. He believed that if rulers acted with integrity, then their diverse population would gladly follow their leadership and order would be restored to the large territory of China

7. Why did the ideals of Confucianism appeal to Han rulers?
- They wanted to eliminate superstition in order to modernize Chinese society
 - They hoped to advance scientific progress in order to promote rapid economic growth
 - They wanted to promote artistic and intellectual achievement among the Chinese people
 - They hoped to create a well-run system of rule over a large territory and diverse population

Use the passage for Question 8.

As the Chinese expanded from the eastern and central plains, they found other mountain ranges that were too challenging to cross. In order for the Chinese to expand their borders by settlement or by conquest, they often had to find ways around the various mountain ranges. The Chinese were very successful at this, until they came to the Himalayan Mountains.

8. Which factor contributed most to the limited size of the Chinese empire?
- Geographic barriers
 - Inferior weapons
 - Slow population growth
 - Lack of natural resources

Use the passage for Question 9.

As in Mesopotamia, Egypt, and the Indus River Valley, the earliest civilizations in China emerged along rivers. The eastern and central plains regions are located between China's two most important rivers: The Chang Jiang and Huang He.

9. Which statement best explains how the ancient Chinese civilization was similar to other early human civilizations?
- Chinese civilization united a diverse set of populations
 - Chinese civilization first developed in a fertile river valley
 - Chinese civilization was originally centered around trading posts
 - Chinese civilizations was brought by nomadic peoples from the Middle East
10. Based on the following quote, what did Confucius consider the best way to teach comprehension (understanding)?
- "I hear and I forget. I see and I remember. I do and I understand."
- Confucius
- Audio-learning
 - Visual-learning
 - Hands-on learning
 - Teacher-centered classroom

Use the passage below for question 11.

The emergence of Buddhism in China occurred such a long time ago—and happened so gradually—that no one knows the exact year it arrived. Monks and **merchants** traveling from India probably brought Buddhism to China sometime during the first century BCE. As they traveled, they shared their religious teachings. Buddhist monasteries sprang up along the Silk Road as many communities began to adopt this new religion.

11. Which factor contributed most to the spread of Buddhism from India to China?
- Trade connections
 - Forced migrations
 - Military conquests
 - Religious intolerance

Use the passage below for question 12

The feudal system granted lords the authority to rule outlying areas. This meant that the Zhou rulers did not have direct authority over their kingdom. The feudal lords grew richer and more powerful under this system. As lords gained more strength, they began to ignore the wishes of the **emperors** and central government. Feudal lords began to fight with each other for control over **China**.

12. Which factor contributed most to the decline of the Zhou dynasty?
- Corruption in the government
 - Invasion by Central Asian nomads
 - Power-struggles among feudal lords
 - Destruction caused by natural disasters

Use the passage below for questions 13-16.

The Silk Road

The Silk Road connected China with far-off lands. It was the first major trade system of its kind. Trade became a major part of the early Chinese economy. The Silk Road was a series of trade routes that opened Chinese producers to markets in Europe, Central Asia, South Asia, North Africa, and the Middle East.

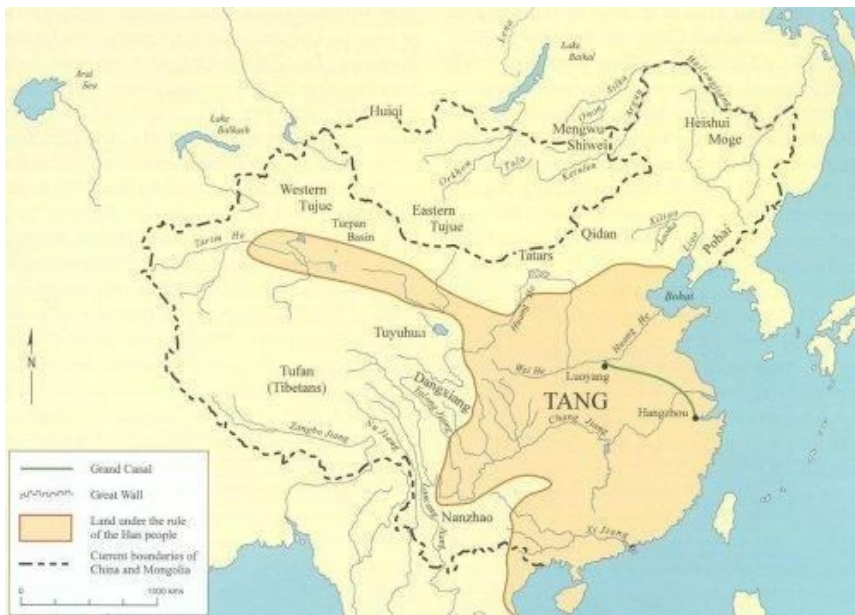
The Silk Road was not a continuous road but rather a series of trade routes that connected China with Europe, India, the Middle East, and northern Africa. The Silk Road developed because resources were not available in all areas. One of the main routes to the West extended about 4,000 miles. The sea routes of the Silk Road traveled via the South China Sea and the Indian Ocean to Iraq or Egypt. On the other side, merchants brought the goods to Alexandria, Egypt, and other places Europeans used for trade.

13. According to the passage, what was the Silk Road?
 - a. One paved road that people in Ancient China used to travel to work
 - b. A series of trade routes that connected China with other parts of the world
 - c. A place to worship and celebrate culture
 - d. A series of roads that connected North and South America

14. According to the passage, how long did one of the trade routes located in West extend?
 - a. 25,000 km
 - b. 1,300 m
 - c. 4,000 m
 - d. 10,200 km

15. Which statement explains why the development of the Silk Road benefited the Chinese economy?
 - a. It decreased the cost of exporting goods
 - b. It enabled Chinese workers to migrate to job locations
 - c. It created access to an abundant supply of raw materials
 - d. It opened new markets for Chinese producers

16. Why did trading networks like the Silk Road develop?
 - a. Certain resources were not available in all areas
 - b. The trails were used for communication between groups
 - c. People wanted to take land and to keep control of that land
 - d. Travelers enjoyed exploring nearby lands after trading for spices



17. The maps show both the Tang (618-907 AD) and Yuan (1271-1368 CE) ancient Chinese dynasties.

Which statement best describes what is shown on the map?

- a. The Yuan dynasty expanded eastward during its reign
- b. The Tang dynasty focused on expanding into desert areas
- c. The Yuan dynasty more than doubled the size of the Tang dynasty
- d. The Tang dynasty's territory matched the land area of the Yuan dynasty

---- Yuan Dynasty
 ____ Tang Dynasty

Read the passage 'The Decline of the Sui Dynasty and Emperor Li Yuan' to answer question 18-19.

The Decline of the Sui Dynasty and Emperor Li Yuan

Although the Sui dynasty was marked by prosperity, it was short lived. Emperor Wendi made the Great Wall longer, built the Grand Canal, and rebuilt the capital in Chang'an. Despite these achievements, peace began declining before the dynasty reached its 30 birthday. The emperor demanded higher taxes from his people in order to help pay for construction projects. He also ordered farmers to join the army, fighting to expand the territory and defend the emperor's religion. The farmers wanted to be with their families and needed to work their fields, but they instead found themselves fighting for the emperor year after year. In 617, Li Yuan, a 51year old military leader with a great deal of experience to his name, began gaining popularity that threatened the current emperor. Li Yuan was born into a wealthy noble family with ties to ruling families throughout the lands. Once the regions of China were united under one government, Li was in a beneficial position. The ruling dynasty trusted him. He received special military training and was welcomed by other nobles. Knowing the Sui dynasty would not last long under Emperor Wendi, Li decided to take action. Li Yuan and his teenaged sons staged a great rebellion against the emperor. When the emperor questioned why Li was building an army, Li explained that he was strengthening his ranks to defend China against the Eastern Turks. However, Li Yuan secretly allied with the Turks. In exchange for his alliance, they gave him 1,000 horses and hundreds of soldiers to support his army.

18. According to the passage, what were the farmers opinions of Emperor Wendi?

- A. The farmers were excited to have more money for crops because the emperor raised taxes.

- B. The farmers were growing unhappy with him because they were forced to leave their families and farms and fight to protect his religion.
- C. The farmers distrusted him because he was cruel noble leader.
- D. The farmers were impressed with his military training, but feared he was too aggressive.

19. During the Sui dynasty, what achievements did China experience?

- A. The construction of the Great Wall
- B. The construction of the Grand Canal
- C. The flooding of the Yellow River
- D. The creation of the Silk Road as a trading network

Read the passage 'Seven Feminine Virtues' and answer question 20.

Seven Feminine Virtues Seven Feminine Virtues

Ban Zhao, a scholar and teacher during the Han Dynasty, B.C. 202-220 A.D.

“As a woman, she should always be modest and respectful, should keep herself constantly in the background, whatever she does, should never speak of her own goodness or flinch [back away] from the performance of her assigned duties . . . and finally, should be able to endure all the humiliations and insults, from wherever they come. This is . . . the acknowledgement of her own inferiority her inability to live up to it should be her constant worry and fear.”

20. According to the document, what can be inferred about women during China's Han dynasty?

- A. Women were highly regarded (well respected) in society
- B. Women were believed to be the inferior (lesser) gender
- C. Military roles were saved for the women
- D. Political roles were lead by women

Read the passage for question 21.

Legalism: belief that leaders should rule with force

Confucianism: The ruler bears responsibility for the well-being of the people and, therefore, for peace and order in the empire.

Chinese leaders moved from a legalistic government to a government based on Confucianism.

21. How did Confucius transform the society?

- A. Government leaders became concerned with the condition of China's citizens.
- B. Military leaders became more important than educators and priests.
- C. Farmers became less dependent on government subsidies and support.
- D. Merchants became concerned with the economic issues affecting China's citizens

Read the passage for question 22.

The Chinese civilization began along the Yellow River basin around 1700 BCE and soon spread along other

rivers in China. Yellow River floods enriched the surrounding soils, allowing farmers to produce surplus crops and domesticate animals. Yellow River floods often destroyed early settlements and ruined crop production for years.

22. How did geography affect the development of Chinese civilization?

- A. The growth of Chinese civilization depended on the Yellow River, but the Yellow River also brought suffering to Chinese people
- B. The growth of Chinese civilization was slowed by the Yellow River and it only flourished when people moved away from rivers
- C. The natural resources of China encouraged Chinese people to build massive public works projects to benefit the poor
- D. The natural resources of China encouraged Chinese farmers to create artificial rivers, like the Yellow River, where they could produce crops

Read the passage below for question 23.

“As restrictions and prohibitions are multiplied in the Empire, the people grow poorer and poorer. When the people are subjected to overmuch government, the land is thrown into confusion The greater the number of laws and enactments, the more thieves and robbers there will be. Therefore the Sage says: “So long as I do nothing, the people will work out their own reformation. So long as I love calm, the people will right themselves. If only I keep from meddling, the people will grow rich. If only I am free from desire, the people will come naturally back to simplicity.”

The Sayings of Lao-Tzu: Government Courtesy of the Internet Sacred Text Archive

23. What were Lao-Tzu's views on government?

- A. Lao-Tzu thought that people were naturally evil and needed many laws to govern their behavior.
- B. Lao-Tzu advocated for limited government involvement in people's everyday lives.
- C. Lao-Tzu believed that only people from the upper class were fit to govern.
- D. Lao-Tzu felt that regulations on trade would lead to more people becoming rich.