

Strategy 4: Constructing Concept Maps Implementation Guide

Overview

Graphic organizers can help students visualize the ideas presented in expository text. One special type of graphic organizer is the concept map, which is sometimes called a semantic map and allows students to zero in on the most important points of the text. The map is made up of lines, boxes, circles, and/or arrows. It can be as simple or as complex as students make it and as the text requires.

The Strategy in Action

Students should complete the following steps to practice the strategy. Be sure to pass out copies of Activity Guide 4 before students begin their work.

Step 1: Preview the Passage. Previewing can help students determine which kind of structure might be most appropriate to display the ideas in the text.

Step 2: Sketch a Concept Map. Looking at the boldface type, headings, and general structure of the text, students should sketch out a map to display the ideas in the passage.

Step 3: Read the Text. Now have students read the passage, “The Wisdom of Confucius.”

Step 4: Construct a Map. Using boxes, lines, arrows, bubbles, circles or any other figure, students will display the ideas in the text in a concept map.

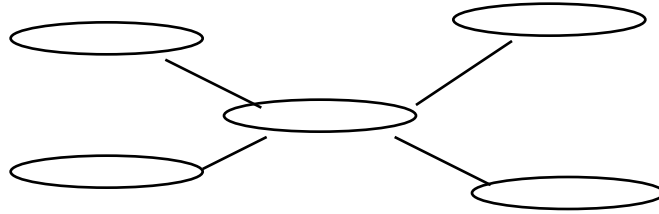
Discussion

Once students have finished the activity, you may want to have a brief discussion with them about the assignment. Encourage students to probe how a concept map can help them learn the material, remember it longer, and connect the information with the other information they know.

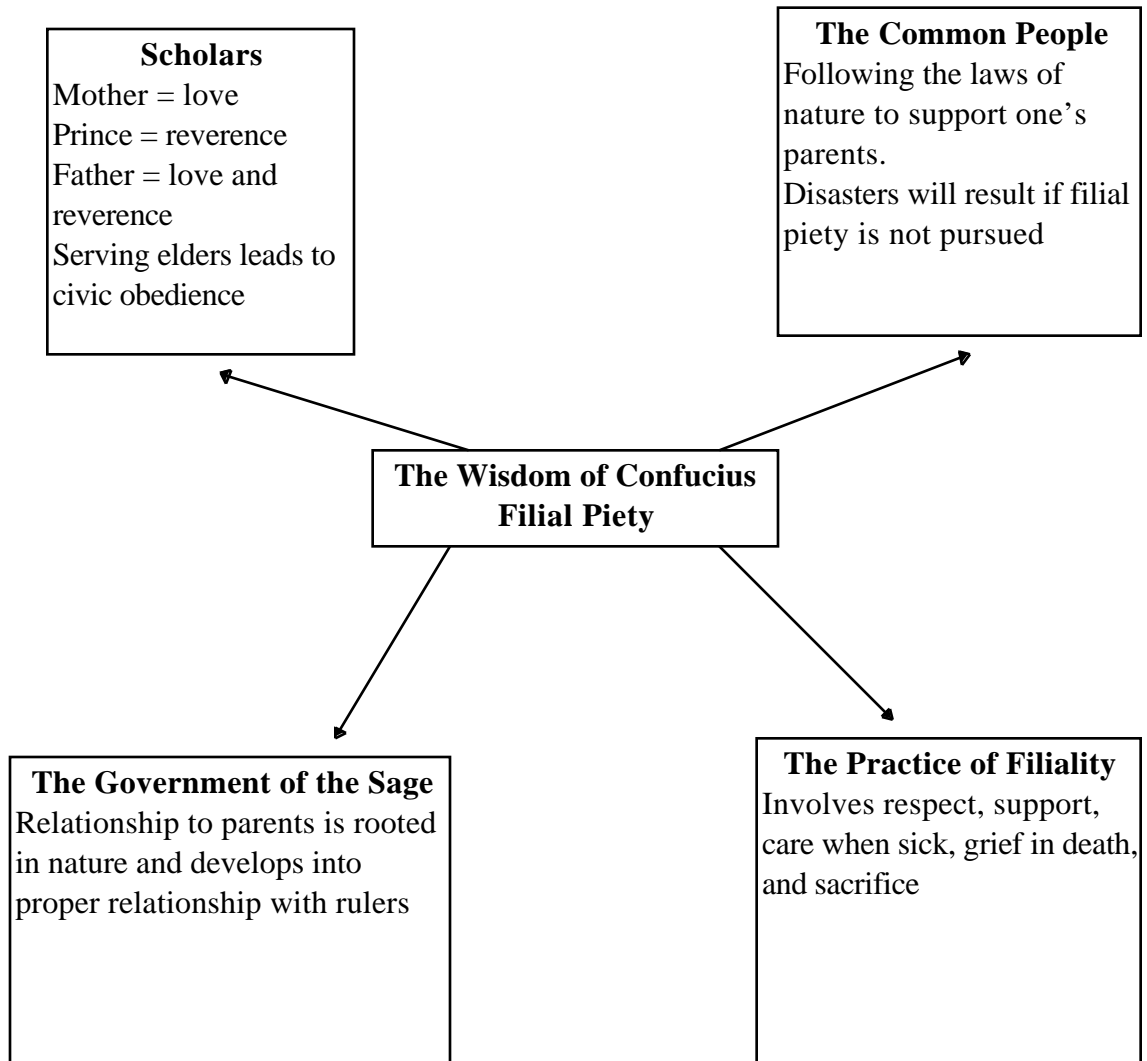
Answers to the Student Activity Guide

Part A:

1. Answers may vary, but students should notice the four major topics indicated by the headings: The Scholars, The Common People, The Government of the Sage, and The Practice of Filiality, and the major concept of filial piety mentioned in the introduction.
2. Answers will vary, but a student map should look something like the following:



Part B:



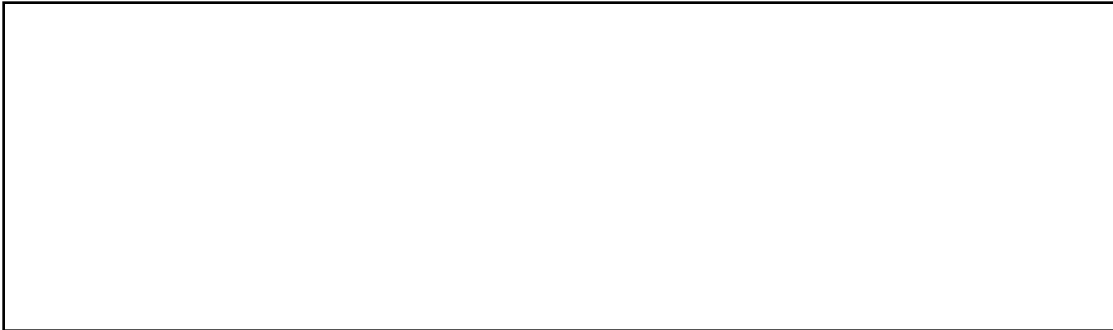
Name: _____ DATE: _____ Class: _____

Strategy 4: Constructing Concept Maps Activity Guide

Part A: Answer the following questions BEFORE you read the text.

1. Preview the passage and look for major headings, signal words, and the general structure of the text. Write what you notice about the text below.

2. Now sketch a concept map using the four major headings.



Part B: Now read the text. Once you have finished, construct a concept map showing how the ideas relate to each other.

The Wisdom of Confucius

The teachings of Confucius, who lived from 551 B.C. to 479 B.C., are so rooted in Chinese culture that an understanding of China is almost impossible without knowledge of them. The importance of the family and respect for one's elders are two themes that frequently recur in Confucian philosophy. In the following excerpt from China: Selected Readings, edited by Hyman Kublin, Confucius explains the meaning and importance of filial piety—respect for one's mother and father.

The Scholars

The connecting link between serving one's father and serving one's mother is love. The connecting link between serving one's father and serving one's prince is reverence [respect]. Thus, the mother [brings forth] love, while the prince calls forth reverence. But to the father belong both—love and reverence. Therefore, to serve the prince with filiality is to serve him with loyalty.

Likewise, to serve one's elders reverently paves the way for civic obedience. Loyal and obedient without fail in the service of their superiors, they will preserve their rank and offices. For the rest, they will carry on their family sacrifices. This is the filiality of scholars. The Odes say:

Rise early and retire late,
Not to discredit those [from whom you are born].

The Common People

Following the laws of nature, utilizing the earth to the best advantage according to the various qualities of the soil; restricting one's personal desires and enjoyment in order to support one's parents—this is the filiality of the common people. So it is that, from the Son of Heaven [the Emperor] to the commoners, if filial piety is not pursued from beginning to end, disasters are sure to follow.

The Government of the Sage

The relation between father and son is rooted in nature and develops into the proper relation between prince and ministers. Parents give one life; no bond could be stronger. They watch over their child with utmost care; no love could be greater. Therefore, to love others without first loving one's parents is to act against virtue. To reverence other men without first reverencing one's parents is to act against propriety. If we model right upon such perversity, the people have no true [standard] to follow. In this there is no goodness; it is all evil. Although such a person may gain position, men of learning and virtue will not esteem him.

The practice of a virtuous man is different; his speech is praiseworthy; his actions are enjoyable; his righteousness is respected; his management of affairs is [worthy of imitation]; his deportment is pleasing; his gait is measured. He descends to his people; therefore, they look on him with awe and love; they imitate and seek to resemble him. Thus, he realizes his own virtuous teaching and puts into effect his own directives. The Odes say:

The virtuous man, the princely one,
Has nothing wrong in his deportment.

The Practice of Filiality

The master said: "In serving his parents a filial son renders utmost respect to them while at home; he supports them with joy; he gives them tender care in sickness; he grieves at their death; he sacrifices to them with solemnity.

If he has measured up to these five, then he is truly capable of serving his parents.

“He who really loves his parents will not be proud in his station. He will not be insubordinate to the inferior position. Among his equals he will not be [quarrelsome]. To be proud in high station is to be ruined. To be insubordinate to an inferior position is to incur punishment. To be [quarrelsome] among one’s equals leads to physical violence. As long as these three evils are not uprooted, a son cannot be called filial even though he feast his parents daily on the three kinds of choice meat. . . .

“When parents are alive, to serve them with love and reverence; when deceased, to cherish their memory with deep grief—this is the sum total of man’s fundamental duty, the fulfillment of the natural relations between the living and the dead, the accomplishment of the filial son’s service of the parents.”

Concept Map:

