Literacy Unit:
A Single Shard
Rationale:
Students will learn about Korea during the Goryeo period in preparation to read a Newberry award-winning novel. After reading the novel, students will be able to make connections and empathize with characters living in a completely different time, place, and culture.
Literacy Unit Plan

Essential Questions: What can the book teach us about life, society, history and culture in 12th century Korea? What can we learn from the ethical dilemmas that the main character faces?
Lesson 1

The Setting
Picture of 12th century Korea where *A Single Shard* takes place.
Presentation: 1
2. KOREA: IT’S IN THE BAG
A SPRINGBOARD LESSON
GRADE LEVEL: 4-6 AUTHOR: Dany Ray
SUBJECT: Geography
TIME REQUIRED: 1 class period
OBJECTIVES:
1. Identify the physical shape of the Korean peninsula.
2. Label the physical and political features of the peninsula.
3. Draw conclusions as to how physical systems affect human systems.
MATERIALS REQUIRED:
• Map of Korean peninsula or classroom atlas
• Lunch bags (one for each group)
• Blue, green, and red yarn (one set for each group) cut into eight-foot
6. Compare Korea to the size of Different states in America
PROCEDURE:
1. Before teaching the lesson, prepare one bag for each group of students. In each paper bag place the yarn, scissors, Korean map, and Korean geography terms. On the outside of each bag, write in bold letters, “Korea: It’s in the Bag!”
2. Divide the class into groups of three or four, giving each group one bag.
3. Have each group form the outline of the Korean peninsula using the green yarn. Use the red yarn to show the division between North and South Korea. Use the blue yarn for major mountains and the Han River.
4. After students have completed the yarn outlines, ask them to cut apart the Korean geography terms and place them in and around their yarn maps. Encourage the use of an atlas and the map of Korea.
5. Lead a class discussion about the geography of Korea (refer to terms). Have students draw conclusions as to how Korea’s geographic location has shaped its history and future.
6. Compare Korea to the size of Different states in America
**EVALUATION:**
At the conclusion of this lesson or other lessons about Korea, ask students to place the Korean geography terms on their outline map using just their mental map of Korea (in other words, without an atlas).

**S. Farbman’s variation:**
- Work in groups of two or three.
- Give each group different materials to create the physical features of Korea (use food, colored stones and beads, tissue paper, clay, pipe cleaners, etc.).
Geography

_______________________

A Single Shard
Mapping Tree-ear’s Journey

• Label the following landforms, bodies of water, and places:
  China
  North Korea
  South Korea
  Russia
  Japan
  Yellow Sea
  Korea Straight
  Sea of Japan
  Kum River
  Han River
  Puan (Ch’ulp’o)
  Puyo
  Seoul
  Kaesong (Songdo)

• Use colors to show the mountainous areas and the coastal plains.

Answer these questions.

• What kind of landform is Korea? (If you do not know, don’t worry. Just skip this question!)

• What country is to the east of Korea? __________________________

• What country is to the west of Korea? __________________________

• Why is Ch’ulp’o’s location perfect for pottery making? (Consider transportation and raw materials) (See p. 12)

_______________________________________________________

_______________________________________________________

_______________________________________________________

_______________________________________________________

________________________________________
The Village of Ch’ulp’o

Why was the village of Ch’ulp’o an important village for ceramics?

Why was its location important?

What was the soil like?

What kind of pottery was being produced in Ch’ulp’o?
- Goryeo Facts from:
- Wikipedia
- Goryeo dynasty founded by General Wang Geon lasted 474 years.
- He named his dynasty Goryeo which the name Korea is derived from.
- Goryeo period is best represented by Buddhism and Celadon pottery
Quiz 1

A Single Shard by Linda Sue Park

Chapter 1
Pages 3-13
Write the letter of the correct answer in the blank before each question.

1. Tree-ear’s story took place in (A) Russia in the eighteenth century, (B) China during the time of Marco Polo, (C) Korea in the twelfth century.

2. How did the well fed of the village greet each other politely? By saying (A) “May I share my food with you?” (B) “Have you eaten well today?” (C) “May your food be plentiful today.”

3. Crane-man wanted to hear the story of how Tree-ear had (A) found his way back to the bridge, (B) escaped the village unseen, (C) come by the bag full of rice.

4. On his morning perusal of the village rubbish heaps, Tree-ear got behind a farmer with a jiggeh which held a basket that (A) had a hole allowing the rice it contained to come out in a stream, (B) was stuffed with rice cuttings taken from this year’s fields, (C) was woven in a pattern that he had never seen before.

5. Tree-ear decided to (A) let the man carrying the jiggeh round the bend without saying anything to him, (B) tell the man what was happening when he reached the bend in the road, (C) help the man carry the jiggeh.

6. As the farmer talked about how impatience had caused the problem with the basket, Tree-ear (A) was a little afraid of him, (B) began feeling faint from hunger, (C) liked his easygoing nature.

7. The farmer told Tree-ear he could gather the basket’s spilled contents because (A) he didn’t need the small amount that had been lost, (B) Tree-ear had done something good for him, and he deserved something good in return, (C) it was ruined, and he would not be able to sell it at the market.

8. From Crane-man’s example, which of the following was not an honorable way to garner food? (A) depending on the charity and kindness of others, (B) foraging in the woods and rubbish heaps, (C) gathering fallen grain-heads in the autumn.

9. How did Crane-man feel about stealing and begging? Work gave a man dignity, but (A) there was no dignity without survival, (B) no dignity was worth the loss of one’s life, (C) stealing and begging made a man no better than a dog and took dignity away.
QUICK FACTS about KOREA

Population: 48 million
Area: 38,400 Sq. Miles (Slightly Larger than Indiana)
Government: Republic
Capital: Seoul (approx. 25-28 million live in Seoul)
Major Cities: Busan, Daeju, Inchon, Daejon, Ulsan, Jeonju, Gwangju.
Language: Korean

Race: Korean(99%) 

Currency: Won

Major Religions: Christianity and Buddhism

National Holidays:
Seol-nal - Chinese New Year: Jan. 1(lunar Calendar)
Samil-jeol - Independent Movement Day: Mar. 1
Chopa-il - Buddha’s Birthday: Apr. 1(Lunar Calendar)
Children’s Day: May 5
Memorial Day: June 6
Constitution Day: July. 17
Independence Day: Aug. 15
Choo-seok - Thanksgiving: Aug. 15(Lunar Calendar, 3 Days)
Foundation Day: Oct. 3
Christmas: Dec. 25

Literacy Rate: 99.9%

Major Sports: Soccer, Baseball, Basketball, Volleyball, Golf
Lesson 2

The Characters
Character analysis Activity:
Chapter 2
Read the following:

**Blurb:** Tree-ear, an **orphan boy**, and his **elderly** and **lame companion**, Crane-man, live under a bridge in the small potters’ village of Ch’ul’po. Though **homeless** and **hungry**, Crane-man has taught Tree-ear survival skills and values like **courage, honesty, and hard work**. When Tree-ear accidentally destroys a piece of pottery created by Min, the best potter in the village, he willingly pays his debt by working for the artist. Tree-ear’s greatest hope is **to learn** from Min and to someday **create** pottery with his own hands. Though Min ignores Tree-ear, the boy remains **loyal**.

Have Students look for other descriptive words from the story to describe the characters below.

<table>
<thead>
<tr>
<th>Tree-ear</th>
<th>Min</th>
</tr>
</thead>
<tbody>
<tr>
<td>Crane-man</td>
<td>Ajima</td>
</tr>
</tbody>
</table>
HIERARCHY

THE TERMINOLOGY USED DURING THE GORYEO PERIOD WAS EMPIRE AND NOT KINGDOM.

THE IMPERIAL CAPITAL WAS IN KAESONG, NORTH KOREA, AND CALLED THE IMPERIAL PALACE.
Tree-ear was so called after the mushroom that grow in wrinkled half-circles on dead or fallen tree trunks, emerging from the rotten wood without benefit from parent seed. pg 7

The story of how Crane-man got his name:
“when they saw my leg at birth, it was thought I would not survive.” Crane-man had said. “then, as I went through life on one leg, it was said that I was like a crane. But besides standing on one leg, cranes are a symbol of long life. pg 7

Have students choose a new name for themselves by using the following animals and what they symbolize through pages (3-7)

Rabbit, Lion, Tortoise, Tiger, Gnat, Dragon Donkey Fox
During the Goryeo period, Korean nobility was divided into 5 classes:
- Gungong, Duke of a county
- Hyunhoo, Marquis of a town
- Hyunbaek, Count of a town
- Gaegukja, Viscount of a town
- *Hyunnam, Baron of a town
The lower social classes of the Goryeo period (918 - 1392) The hereditary nature of the caste system brought about discrimination and prejudice. The lower class, cheonmin were barred from most forms of social advancement, including entry into government service or taking the gwageo civil service examinations.

**Cheonmin**, or "vulgar commoners," were the lowest caste of commoners. This social class was based on certain professions considered "unclean" by the upper classes. This list of unclean professions included slaves, butchers, shamans, shoemakers, metalworkers, magicians, sorcerers, jail keepers, performers and nobi.

Nobi, were the slaves, serfs, and indentured servants and considered property. They could be bought, sold, and given as gifts. Their owners were responsible for their care and well-being. People were often forced to become nobi as punishment for a commission of a crime or failure to pay a debt. However, becoming a nobi voluntarily was possible; this might be done to escape retching poverty.

Baekjeong ,“untouchables”. They lived segregated lives, shunted away in ghettos far away from the rest of society. After the Mongol invasion these groups began to become nomadic.
Using the following statistics to compare 12\textsuperscript{th} century class system to modern day USA social class statistics

<table>
<thead>
<tr>
<th>Class</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>The super-rich (0.9%)</td>
<td>Multi-millionaires whose incomes commonly exceed $350,000; includes celebrities and powerful executives/politicians. Ivy League education common.</td>
</tr>
<tr>
<td>The Rich (5%)</td>
<td>Households with net worth of $1 million or more; largely in the form of home equity. Generally have college degrees.</td>
</tr>
<tr>
<td>Middle class (plurality/majority?; ca. 46%)</td>
<td>College educated workers with incomes considerably above-average incomes and compensation; a man making $57,000 and a woman making $40,000 may be typical.</td>
</tr>
<tr>
<td>Working class (ca. 40% - 45%)</td>
<td>Blue collar workers and those whose jobs are highly routinized with low economic security; a man making $40,000 and a woman making $26,000 may be typical. High school education.</td>
</tr>
<tr>
<td>The poor (ca. 12%)</td>
<td>Those living below the poverty line with limited to no participation in the labor force; a household income of $18,000 may be typical. Some high school education.</td>
</tr>
</tbody>
</table>

Wikipedia.com
Discussion on social class in the 12th century

A role is an expected behavior on an individual’s position in society. Explain the roles of the following:

- Orphan
- Monk
- Apprentice
- Emissary
- King
- Craftsperson
- Calligrapher
A Single Shard by Linda Sue Park

Quiz 2  Chapter 2 Pages 14-24

From the list above, choose the word, name, or phrase that fits each clue below and write it in the blank.

All answers will be used at least once. Some answers will be used more than once.

1. Tree-ear came out from behind the paulownia tree and approached the potter’s house when there was no sign of this person and no wet clay on the wheel.

2. Thieves were generally not interested when pottery was in this state—air dried but not yet glazed or fired.

3. It had a tiny hole drilled in its bill, and Tree-ear had once seen a painter use one like it to pour water one drop at a time into his ink.

4. The tall jug that Tree-ear examined had ribbed lines that imitated the shape of one of these.

5. Tree-ear correctly guessed that Min had used his skill to create something special on the inside of this object.

6. His shout caused Tree-ear to drop the small curved clay box he was admiring.

7. To protect himself from the blows he expected from the potter’s cane, Tree-ear cowered in this position.

8. At first, Min thought Tree-ear was one of these.

9. This person knew that someone had been hiding in the paulownia tree just behind his yard.

10. Min seemed to make up his mind about something when Tree-ear said stealing and begging made a man no better than one of these.

11. Because Tree-ear had damaged one of the nesting boxes, Min said the whole creation was in this condition.
Lesson 3

Telling Time
Phase 1 - the sun does not light up new Moon - The side of the moon that is facing the Earth. At this time, the moon is not visible.

Phase 2 - Waxing Crescent - A small part (less than 1/2) of the moon is lit up at this point. The part that is lit up is slowly getting bigger.

Phase 3 - First Quarter - One half of the moon is lit up by the sun at this point. The part that is lit up is slowly getting bigger.

Phase 4 - Waxing Gibbous - At this time half of the moon is lit up. The part that is lit is slowly getting bigger. Waxing means to slowly get bigger.

Phase 5 - Full Moon - The side of the moon that is lit up by the sun is facing the Earth. The entire moon is lit up at this point.

Phase 6 - Waning Gibbous - The moon is not quite lit up all the way by sunlight. The part of the moon this is lit is slowly getting smaller. Waning means to slowly get smaller.

Phase 7 - Last Quarter - Half of the moon is lit up but the sun. The part that we can see lit up is slowly getting smaller.

Phase 8 - Waning Crescent - A small part of the moon is lit up at this point. It is getting smaller by the minute.
After taping the flared ends of the straw to the approximate center of the paper plate, use a ruler and cut the straw so it is 2 inches long.

A sundial on the playground with several shadow markings. Notice chalk registration marks which help students realign sundials for each measurement throughout the activity.

Sundial with markings for 9 am, 10 am, 11 am, noon, and with a student's guess in red pencil for where the shadow will fall at 2:00 pm.
Write either True or False in the blank before each statement.

1. Min scolded Tree-ear for coming back so late the day before and for going home without taking the cart to the kiln and unloading it.

2. Min apologized when Tree-ear reminded him that his only order was to fill the cart.

3. Each day that he appeared at Min’s door, Tree-ear’s task was to fill the cart with wood and unload it at the kiln site.

4. By the third day, with Crane-man’s herbs, Tree-ear’s injured hand had healed.

5. To prevent Crane-man from going with him and possibly injuring his good leg trying to chop wood, Tree-ear said he needed to have a meal prepared when he returned from work.

6. During his break between chopping and loading wood, Tree-ear gathered food and read the mountain as Crane-man had taught him.

7. On the fourth day unloading his wood at the kiln site, Kang the potter spoke to him and helped him unload his cart.

8. Min was one of the youngest potters in the village, and he had always brought more than his share of wood to the kiln.

9. Tree-ear returned to Min’s house on the morning of the tenth day because he knew that he would never be able to make a pot without continuing the relationship.

10. Tree-ear saw that Min’s wife had eyes that were bright and soft like those of Crane-man.
Lesson 4
Buddhism
Buddhism became the major religion during the Goryeo period.

Buddhism gave way to the Seon school-Zen movement.

Tripitaka Koreana: 1st woodblock printing of the teachings of Buddhism- Haeinsa temple.

Yin and the yang - for everything there is an opposite.

The 5 elements - water, earth, fire, space, air.
Buddhism and Confucianism were later introduced to Korea through cultural exchanges with China. Buddhism was the official religion of the Goryeo dynasty, and many privileges were given to Buddhist monks during this period.
Filial Piety
In Confucian ideals, **filial piety** is a virtue to be held above all else. It is a respect for parents and ancestors. Filial Piety means to be good to one's parents; to take care of one's parents; to engage in good conduct and bring respect and good name to your household, to perform one's job well in order to support parents as needed; not be rebellious; always respect and support your family.

Male heirs wisely advise one's parents, take care of parents when they are sick, and carry out sacrifices after their death.
"Oh A tiger!" said a man, peering over the side of the pit. "Please! Please help me out of here!" pleaded the tiger. "If you help me, I won't forget you as long as I live." The man felt sorry for the tiger but he was afraid of being eaten. "I would like to help you but, I'm sorry, the thought of what might happen makes me refuse. Please forgive me. I must be on my way," said the man and he began walking down the path. "No! No! Please don't think like that! Please help me!" cried the tiger. "You don't have to worry! I promise! I won't hurt you! Please help me out! Please! I beg you! If you get me out, I'll be forever grateful to you! Please!"

The tiger sounded so pitiful that the man turned around and walked back to the pit. He looked around until he found a big log. "Here, climb up this," he said, lowering the log into the pit. The tiger climbed up the log and came face to face with the man. His mouth watered and he began circling him. "Hey! Wait a minute! Didn't you promise not to hurt me? Is this your idea of gratefulness? Is this how you repay a kindness?"
"What do I care about a promise when I'm starving! I haven't eaten for days!"
"Wait! Wait!" cried the man. "Let's ask that pine tree if it is right for you to eat me."
"All right," said the tiger. "But after we ask, I'm going to eat you. I'm awfully hungry."
"Wait! Wait!" cried the man. "Let's ask that pine tree if it is right for you to eat me."
"All right," said the tiger. "But after we ask, I'm going to eat you. I'm awfully hungry."
The tiger and the man explained the situation to the pine tree.

"What do men take our leaves and limbs to make fires to heat your homes and cook your food. And it takes us years to grow big but when we finally do you cut us down and men know about gratefulness?" said the pine tree. "Why your kind cut us up to make timber and planks for houses and furniture and the like. Moreover, it was a man that dug that pit. Gratefulness. indeed! Don't give it another thought, Tiger. You just go ahead and satisfy your hunger!"
"Now what do you think of that?" asked the tiger, smacking his lips loudly and slinking toward the man. Just at that moment an ox came by. The ox over heard the tiger and man and offered advise.
Well, as far as I'm concerned, there's no question about what to do." said the ox, turning to the tiger. "You should eat him up! You see from the time we're born we oxen work diligently for men. We carry heavy loads on our backs and plow up the ground so they can grow food. But what do they do when we're old? They kill us and eat our flesh and use our hides to make all kinds of things. So don't talk to me about being grateful to him. Just eat him!"

Now what?" roared the tiger. "Please give me one last chance." begged the man. "Let's ask that rabbit to judge whether I should be eaten or not." "Oh, what's the use? You know the answer will be the same." "Please, please," pleaded the man. "Oh. all right. But this is the last time. I'm starving!" So the tiger and the man told the rabbit their story. The rabbit listened carefully. Then he closed his eyes and stroked one of his long ears. After a few seconds he opened his eyes and spoke slowly and deliberately. "I well understand what the two of you have said. But if I am to make a wise judgment we should go to that pit and you should tell me again what happened. So lead the way."

Suzanne Crowder Han, 1991, *Korean Folk & Fairy Tales*
"Well it certainly is deep," said the rabbit looking down into the pit. "Let's see, you say you were down there and you were standing here like this?" he said to the tiger and then to the man. "Well, get in the positions you were in at the time and then I can make a judgment."

Without giving it a second thought, the tiger jumped down into the pit. He was so hungry all he could think about was getting the decision-making over so he could eat the man. The man peered over the edge of the pit.
"So, that is how the two of you were. You, Tiger, had fallen into the pit and couldn't get out. And you, Man, having heard his cries of help, came and helped him out. Now I can judge. The problem started when this man helped that tiger out of this pit." explained the rabbit as if talking to someone else. "In other words, if the man had not shown any kindness and had left the tiger in the pit, there wouldn't be a problem. So what I think is that the man should continue his journey and the tiger should remain in the pit. Now, a good day to the both of you," said the clever rabbit and he hopped away.

What are the lessons learned from the man and the tiger?
A Single Shard by Linda Sue Park

Chapter 4
Pages 38-48

Write either Yes or No in the blank before each question.

1. Did Tree-ear bring a bowl for the food Min’s wife offered so that he could save half of it for Crane-man?

2. Had Min’s wife asked him to bring his own food bowl?

3. At the end of the day, did Tree-ear find his food bowl empty, polished clean, and moved from the place where he had hidden it?

4. Was it Min himself who emerged from the bushes where Tree-ear had thrown his food bowl?

5. After two full moons of working for Min, did Tree-ear find the rhythm and regularity of the day to be comforting and dependable?

6. To protect Crane-man’s portion of food, did Tree-ear dig a hollow in a far corner of Min’s yard where he hid the bowl under a large flat rock?

7. Was Crane-man sometimes disappointed with the food Tree-ear brought home?

8. Several days after using the new hiding place, did Tree-ear find the bowl full of enough food for both Crane-man and himself?

9. Did Tree-ear think that learning the skill of draining clay was uninteresting and tiring?

10. Did Min talk a lot to Tree-ear and explain things as fully as possible?

11. Did Min ever raise a hand against Tree-ear?

12. Was the clay drained exactly the same way for all of Min’s pottery?

13. To produce the sought-after glaze for celadon, was wood ash purposely mixed with the clay?
Inside a Buddhist Temple
Tripitaka Koreana and Haeinsa

Haeinsa is a large temple in the South Gyeongsang province. It was built in 802 and home to the Tripitaka Koreana wood blocks, the oldest Buddhist wooden manuscripts in the world.\(^1\)

The carving of these wood blocks began in 1236 and completed in 1251. The wood blocks were a testimony to the devotion of king during the 12\(^{th}\) century.

The word Tripitaka is Sanskrit and means three baskets, referring to the Buddhist laws of aesthetics.

The Tripitaka Koreana consists of 81'258 wood blocks and is the largest, oldest, and complete collection of Buddhist scripts. The

Tripitaka Koreana is carved in Chinese characters and is the most accurate carved Buddhist cannon

The site was added to the UNESCO World heritage list in 1995.
Influences

* CHINA, ITS WRITTEN LANGUAGE AND THE IMPORTS.

* MONGOLIA, THE WARS THAT BROUGHT ABOUT THE FORTRESSSES AND THE NEED FOR WRITING THE TRIPITAKA KOREANA
Lesson 5

Making Clay
Clay is a unique type of soil. Its particles are small. Some are one thousand times smaller than the particles found in sandy soil. Each particle can be coated with water, which helps the particles stick together.

Material
• Clay bed (found alongside a river, near a highway, schoolyard or house foundation.
• Water
• Large coffee can
• Shovel
• Hammer
• Newspapers
• Sieve or piece of screen
• Bowl
• Old cloth
• Airtight container

Directions
• Fill a large coffee can with clean, clayey soil. If the soil is moist, set it out on newspapers in the sun.
• Let it completely dry out. Then, remove twigs and rocks from the dry clumps of soil. Use a hammer to smash the clumps into powder.
• Using a sieve (or screen), sift the powder back into the coffee can. Cover this powder with water. Add more water as it soaks in. Use your hands to break up lumps. Let the creamy mixture sit overnight.
• The next day, pour off the extra water. Then line a bowl with an old cloth. Poor the wet clay into the bowl and let the clay dry out.
• When the clay feels soft enough to handle easily, it’s ready to mold into animals and other shapes. Store moist clay in an airtight container.

Teacher created resources, Inc.
Mat Weaving Lesson
The art of weaving began more than 9,000 years ago. People wove grass, reeds, and even pine needles into baskets. In the years since the first weavers practiced this skill, people have used straw, gold, paper, and thread to create tapestries, and other beautiful objects. Go to metmuseum.org to see some of these pieces.

Materials
• 9” x 13” (23 cm x 33 cm) pieces of colored paper, two per student
• Scissors
• Clear tape for edges, if needed

Directions
• Use different colors of paper. Cut one into strips
• Cut slits into the other paper, lengthwise. Leave an uncut border.
• Weave the strips of paper in and out of the slits you have cut

Teacher Created Resources, Inc.
Lesson 7

Celadon and the Art of Inlay
Arts

Mid 12th Cen.
National Museum of Korea

This work shows the aesthetic sensitivity that puts abundant and sophisticated artistry into prosaic life by the use of celadon tiles for covering the roof of the house. It is fascinating in the harmonious joint of two tiles of male and female suggesting a harmony of Yin Yang as well as the exquisite patterns on the tiles.
• Every piece of pottery portrayed in the book actually exists in a Museum

Celadon is the blue-green pottery.
The Art of Inlay

Your students can get a feel for inlay work as you make the cookies below

Inlay Cookies
- One batch of sugar cookie dough - store bought from refrigerated section of store
- Several rolls of round hard colored lifesaver candy
- Cookie sheets
- Cookie cutter
- A spatula
- A butter knife or small sharp knife

Directions
- Roll out the sugar cookie dough.
- Cut shapes into dough with a cookie cutter - transfer shapes into a greased cookie sheet.
- Now trace a shape into the middle of the cookie with the tip of a knife.
- Carefully cut around the shape and gently lift it off the cookie without making a hole through the cookie.
- Now select a colored candy and place it in the middle of your shape.
- Bake the cookie as directed.

Other art projects
- Students can make their own clay using soil they find in a clay bed in a schoolyard.
- Students can whittle a bar of soap and display their own sculpture
- Students can practice weaving
- Teacher Created Resources, Inc
“The color of Goryeo celadon owes much to the raw materials—specifically, the presence of iron in the clay and of iron oxide, manganese oxide, and quartz particles in the glaze—as well as to the firing conditions inside the kiln. Goryeo celadon ranges from a plain, undecorated type to objects with incised, carved, mold-impressed, or inlaid designs, and to vessels embellished with colorful compounds like iron oxide (black or brown) and copper oxide (red), and also with gold.”

Source: The Metropolitan Museum of art: Goryeo celadon –thematic essay
Stage 1  A terracotta pot is thrown on a wheel. The pot is allowed to dry somewhat, becoming leather hard. Using either a metal or bamboo stylus, the artist cuts out various designs into the surface of the pot, leaving depressions. Sometimes a hand-carved wooden stamp is used.

Stage 2  Colored clays are inlaid into the depressions. Usually white clay is first inlaid, then green (looks black) and finally red, if these colors are used. Between each inlay, the pot is re-centered on the wheel and smoothed with sand. After the pot hardens again, the next details are cut and filled, until the pot is done. Some pots are done with an overlay instead of inlay.

Stage 3  Once all the inlays and or overlays are done, the pot is allowed to dry fully which can take several months depending on the weather. It is then fired. A large percentage of pots are lost in this initial firing (a tiny air bubble will cause the pot to explode in the kiln).

Finished Vase  After the first firing, the glaze is added and the pot is re-fired at a higher temperature. This firing, done in a reduced atmosphere environment is what gives celadon its unique color and crackle glaze. In actuality there are many steps in making a celadon vase.

www.zanzibartribalart.com
The designs and shapes used in *Koryo* celadon were representations of the spiritual beliefs of the Korean people. These beliefs were fostered by Shamanism, and the Buddhist beliefs of the era. Following are the symbols most commonly used on inlaid celadon and their meanings.

- **Circle:** The circle represents the Sun and worship for the Sun.

- **Fish:** The fish represents a superior realization.

- **Lotus:** The lotus stands for the Sun and mercy of Buddha.

- **Tiger:** The tiger design symbolizes a guardian, and charm.

- **Peony:** The peony depicts richness and honors.

- **Dragon:** The dragon stands for the all mighty.

- **Duck:** The duck symbolizes the Premiere ranking.

- **Chrysanthemum:** The chrysanthemum symbolizes health and well being.

- **Crane:** The crane represents Immortality.

- **Pine Tree:** The pine tree depicts royalty and fidelity.
Creating a memory- a single shard
Students will empathize with Tree-ear by sharing a memory that was saved by a single broken object.
Materials:
Any piece of an object that has a significant memory attached to it
Examples:
• Bike horn
• Doll clothes
• Broken leg or head of a doll
• Ripped blanket
• One earring
• Broken jewelry
The Thousand Crane Vase
Lesson 8
Clothing & food
The traditional Korean clothing is called a Hanbok.
Women: The Hanbok when worn by women is called Chimajeogori and it consists of a wrap-around skirt called Chima and a jacket called Jeogori.
Men: The Hanbok worn by men consists of the Jeogori jacket and pants known as Baji. A hat known as Gwanmo and a long coat called Durumagi are also worn.

Hanboks are now worn only on special celebrations and festivals.”

* During the 12th century Koreans dressed according to social status. The King and noblemen would wear elaborate, colored and bejeweled costumes. The commoners would wear undyed, white linen clothing.”
Traditional 12th –century Korean clothes:

The traditional Korean clothes were divided into top and bottom. The color of one’s clothing said much about social class. Yellow was reserved for royalty and white symbolized modesty. Most people wore white.
King's Ceremonial Costume

“During the late Goryeo period, The King wore a crown with 12 pendants and 12 embroidered designs. The black topcoat was detailed with sun, moon, star, mountain, dragon, and fire. Embroidered designs of mountains, dragons, and fire on the cloth hung from the breast down to below the knees. The belt was designed with pieces of jade and broad string”.

Civil Official's Costume

“This costume is based on those worn by Ch'oe Yu-son, son of Ch'oe Ch'ung who was known as Korea's Confucius. The garment is pink with wide sleeves and round neck. A black woven belt is worn."
Royal Court Clothes Details - Three Kingdoms & Goryeo Periods
Traditional Food
Most Korean menus include meals made from rice, barley, beans, fish and other seafood.

Koreans like the flavor of garlic, ginger, leek, and spring onions.

Well-known Korean foods are Kimchi (fermented vegetables) and Bulgogi (marinated meat), and Bimimbop.

Rice cakes are a traditional food that have been popular before the 12th century.
Rice cakes

Kimchi

Bulgogi
Bimimbop
Making Rice cakes: page 1
Glutinous rice, also known as sweet rice, is reserved in Asia for special occasions.
Materials
• Large bowl
• Food processor
• Flat kitchen towel
• Large pot with lid
• Perforated steamer tray
• 3 cups glutinous rice
• 2 tsp salt
• ½ cup sugar
Directions page 2 continue:

Rinse the rice well. Cover with cold water and soak for at least 12 hours. Drain well and grind in a food processor. Add salt and sugar as you grind, creating a dense, sticky paste.

Wrap a wet kitchen towel over and around a perforated steamer tray. Prepare a cake on the towel by patting down the glutinous rice. Cover the steamer tightly and steam for 45 minutes to an hour. Test with a toothpick: Lift out the cake in the towel and carefully turn it upside down on a cutting board. Allow the cake to cool, then slice it into sections while it is still warm. Makes 24 small cakes.
Lesson 9
Journey to Songdo
Creating a Scrapbook
**Tree-ears Journey:**
Students will be able to capture the significant events in Tree-ears life by creating a scrapbook.

**Materials**
A binder
Blank white paper
Magazine pictures, photos, other pics
Stickers
Markers, crayons, colored pencils

**Activity**
Have Students use magazine pictures, photographs of other pics to document Tree-ears journey.
Students should include letters to Crane-man from Tree-ear.
Lesson 10

Making a connection
A Tribute to Tree-Ear
What does the book A single Shard mean to you?
Materials:
Clay pot paper template
Small clay pots
3 quotes from the book
3 visuals
3 words that summarize the significance of the novel
Potting soil and seeds
Activity:
First using a rough draft pot on a piece of paper, students should neatly and carefully create a pot that represents the novel using quotes, visuals, and words. Students should use the real clay pots and then fill with potting soil and seeds.
Assessment:
Teacher should assess final pots on:
importance and significance of quotes, words, and visuals
Explanation of their choices.
Whole Book Test

Tree-ear digging and draining clay
Crane-man the Thousand Cranes Vase
Min lotus blossoms and peonies
Ajima a wheel of his own
duplicates a royal commission
Emissary Kim a single shard
slip chrysanthemums
their son Kang
Korea Songdo
molding celadon
broke it the firing
the Rock of the Falling Flowers
a prunus his food bowl rice straw rubbish heaps celadon tiles
people a fox two robbers fine work Hyung-pil
chopping wood courage Ch’ulp’o a bridge

From the list above, choose the word, name, or phrase that fits each of the clues below and write it in the blank. All answers will be used at least once. Some answers will be used more than once.

______________________ 1. Tree-ear’s story took place in this country in the twelfth century.

______________________ 2. Tree-ear and Crane-man lived under one of these outside the village.

______________________ 3. This name meant something like “Auntie,” and it was a term of great affection.

______________________ 4. Tree-ear knew that Min’s life desire was to have one of these that could result in his work being sent to China.

______________________ 5. He got his name from the mushrooms that sprouted, seemingly without parents, on fallen and dead tree trunks.

______________________ 6. He was the best potter in Ch’ulp’o.

______________________ 7. Min made as many as ten of these when he was working on a special piece.

______________________ 8. This was the name of the similiquid clay produced by the process of draining.

______________________ 9. Tree-ear began working for Min because he accidentally did this to a piece of pottery.
Something to Think About. . .
Something to Write About. . .

1. When he was brought to Crane-man as a toddler, Tree-ear had to rely on him for everything. At the same time, Tree-ear helped Crane-man survive. Explain how this is so.
2. Even though Tree-ear and Crane-man’s existence under a bridge and in a vegetable pit was an extremely difficult way to live, they provided themselves with the basic needs of food, shelter, and clothing.
   · Explain how they did this.
   · How does their life compare to that of a homeless person of today who must also have the three basics in order to stay alive? Do you think it was more difficult for Tree-ear and Craneman? Explain your answer.
3. The greeting used by the well fed of Ch’ulp’o—*Have you eaten well today?*—is an important clue in understanding the life of the village’s citizens.
   · Make a list of what you believe the villagers would choose as the five most important things in their lives. Explain why you chose each one.
   · Make a list of the five most important things in your life. How does it compare to the list you made for the people of Ch’ulp’o?
4. Crane-man had many words of advice and guidance for Tree-ear.
   · What did Crane-man teach his young friend about honesty, work, sharing, and friendship?
   · How was Crane-man’s behavior like that of any father who loves his son?
   · Write about an adult in your life who has taught you some of the same lessons that Craneman instilled in Tree-ear.
5. · How was Tree-ear’s relationship with Min beneficial even though he received no pay and was not treated kindly by the potter?
   · How was Tree-ear’s presence a life-changing opportunity for Min?
JOURNEY TO SONGDO
COMPLETED
THE END