



## Grade 10 World History Lesson

### The Chinese Revolution and Unraveling the Teachings of Mao Tse-tung

#### **TEKS:**

- 10.1 History. The student understands traditional historical points of reference in world history. The student is expected to:
  - (A) Identify the major eras in world history and describe their defining characteristics; identify changes that resulted from important turning points in world history such as the development of farming; the Mongol invasions; the development of cities; the European age of exploration and colonization; the scientific and industrial revolutions; the political revolutions of the 18<sup>th</sup>, 19<sup>th</sup>, and 20<sup>th</sup> centuries; and the world wars of the 20<sup>th</sup> century.
- 10.2 History. The student understands how the present relates to the past. The student is expected to:
  - (A) Identify elements in a contemporary situation that parallel a historical situation; and
  - (B) Describe variables in a contemporary situation that could result in different outcomes.
    - 1. History. The student understands the major developments of civilizations of sub-Saharan Africa, Mesoamerica, Andean South America, and Asia.
  - (C) Summarize the major political, economic, and cultural developments of civilizations in China, India, and Japan.

#### ***Procedures (allow 2-3 class periods):***

This lesson should follow reading (including note-taking) and study of the Chinese Revolution. This background is essential for understanding and for effective classroom discussion of the ideas of Mao Tse-tung.

#### **PART I. The Chinese Revolution**

1. Suggested outline for teacher-student classroom discussion and review of the Chinese Revolution. Roman numeral topics may be written on board. Students should be encouraged to complete the outline with significant information gathered from the teacher's lecture and classroom discussion.

### **When Does A Revolution Happen?**

- I. Historical context: a “seething situation”
  - A. Deep frustration; resentment; anger; sense of hopelessness
  - B. Some person or group, usually from the educated, middle class, begins to search for alternatives
- II. The Search for Alternatives
  - A. Moderate-reform the old structures
  - B. Radical-destroy the old and bring in something totally NEW
- III. Emergence of a leader/s with a plan
  - A. Reform OR
  - B. Radical change
- IV. The Revolution
  - A. Spark
  - B. Core events
  - C. Resolution
- V. Consequences
  - A. Lasting change on society, government, economy, culture
  - B. Impact and influence in other countries

2. Following the classroom lecture and discussion, students can work in small groups to complete the Analysis and Comparison of Revolutions in China and the American Colonies (Attachment 1).

### **PART II: Unraveling the Teachings of Mao Tse-tung**

1. Who was Mao Tse-tung? Students should read the three biographical sketches on Mao (Attachment 2) and briefly note what points each author has chosen to emphasize about Mao Tse-tung and the Chinese revolution. After reading the selections of the writings of Mao Tse-tung students should link ideas in his writing to elements in these biographical sketches.
2. What were Mao Tse-tung's major ideas? Assign the reading “Selections from the Writings of Mao Tse-tung” (Attachment 3). Distribute copies of the Socratic Seminar Analytic Rubric (Attachment 4) and the Summary Sheet for Mao Tse-tung's Philosophy (Attachment 5) for student notetaking. Analytic students should summarize main ideas in their own words. Conduct the seminar based on the opening and core questions below.

### ***Questions for the Seminar:***

Opening question(s): What is the general theme of Mao Tse-tung's writings?

What message to the people was repeated over and over?

### *Core questions*

1. In his writings on Economics, what is Mao saying about "capitalism"? In his opinion, is it a good thing or a bad thing? What type of economy does he suggest? Could cooperatives be the answer? What does he mean by "gradual collectivization"?
2. In his writings on Education, what does Mao mean when he says the Chinese people are "poor and blank"? Do you agree that this is a good thing? Why? What might be the problems with his attitude of molding people through persuasion?
3. How do people learn, in Mao's opinion? Do you agree? Why? Do you see gaps in this reasoning? Give an example.
4. When writing about Art and Artistic Expression, he states that these are "class-determined"—only for certain people who are more prosperous than others. What is his suggestion for changing that idea? Do you agree that this would "raise the lower classes"? Should art be under the control of the government? How did you arrive at your view?
5. From the writings, what does Mao feel are the most important qualities of the individual? What can the individual aspire to be a good Communist?
6. What is success to Mao? Do you have different conclusions?
7. According to Mao's writings on Criticism, he states that criticism serves the function of clearing out the "political dust" that accumulates. Can it then be assumed that such housecleaning is a sign of health and vitality in a society? In your judgment, could criticism become harmful to the health of a society? Can a government really correct everything?
8. In the Military, he writes: "We are advocates of the abolition of war; we do not want war, but war can only be abolished through war, and in order to get rid of the gun it is necessary to take up the gun." According to his writing, are weapons the determining factor in war? Explain.
9. Closing question: the theory of collectivism (in all its variants) holds that man is not an end to himself but is only a tool to serve the ends of others. Collectivism, unlike individualism, holds the group as primary, and the standard of moral value. Whether that group is a dictator's gang, the nation, society, the race, (the) god(s), the majority, the community, the tribe, is irrelevant—the point is that man, in principle, is a sacrificial victim, whose only value is his ability to sacrifice his happiness for the will of the "group." What is the opposite of collectivism? (The opposite of collectivism is individualism.) Individualism declares that each and every man may live his own life for his own happiness as an end to himself. Politically, the result of such a principle is capitalism: a social system where the individual does not live by permission of others but by inalienable right.

Mao Tse-tung espoused collectivism in the Chinese government. Is this theory alive and well in the world today? Elaborate on your answer.

Debrief the seminar and compile notes to use in grading students. (See rubric.)

10. Following the seminar: Allow students to use their notes, textbook, and the readings to answer any three of the questions from the seminar. Compose a thesis statement and provide supporting evidence.

## **Attachment 1: Analysis and Comparison of Revolutions in China and the American Colonies**

I. Historical context: a “seething situation” (long term causes, spark)

China

American colonies

II. The Search for Alternatives (attempts to compromise or avoid revolution)

China

American colonies

III. Emergence of a leader/s (who) with a plan/philosophy (reforms, radical changes, ideas)

China

American colonies

IV. The Revolution (spark, core events, resolution)

China

American colonies

V. Consequences (for individuals, the country, and the world)

China

American colonies

Conclusion:

Major similarities:

Major differences:

## Attachment 2: Who Was Mao Tse-tung? Three Views

### # 1

Chairman Mao Tse-tung's biography states that he was born on December 26, 1893, born into a world scorched by the flames of war; the son of peasants, he was seven years old when "Boxer Rebellions" began. He was a student at a Teachers' Training College and in his eighteenth year when the empire collapsed and he enlisted himself as a soldier. Later he became a great organizer of peasants and of the youth in Hunan, his native province. He was the founder of the Communist Party and of the Red Army of workers and peasants. Mao established the path of surrounding the cities from the countryside developing People's War as the military theory of the proletariat. He was the theoretician of New Democracy and founder of the People's Republic; a promoter of the Great Leap Forward and of the development of socialism. He was the leader of the struggle against the contemporary revisionism of Khrushchev and his followers, and leader and head of the Great Proletarian Cultural Revolution. These are landmarks of a life devoted thoroughly and solely to the revolution. The proletariat has seen three gigantic triumphs in this century: Two of them belong to Chairman Mao, and if one is glory enough, two are even more.

Autobiographical notes adapted from *Red Star Over China* by Edgar Snow (1968).

### #2

Son of a prosperous peasant, Mao was born in Hunan province on December 26, 1893. Although he worked in the fields from an early age, Mao also received enough schooling to develop an interest in learning. This drew him back to school at age 16. Next, he worked at various teaching jobs and became active in radical student groups. In 1921, he was a founding member of the Chinese Communist Party. Soon afterward, he began to develop his theory of the revolutionary potential of the peasantry, which deviated from the traditional Marxist-Leninist emphasis on the industrial proletariat.

After the bloody communist fallout with Nationalist Chiang Kai-shek in 1927, Mao established a base in the southern Kiangsi province. He began to put into practice his ideas about a revolutionary peasantry by way of a guerrilla war against the government. In 1934, Chiang's armies closed in, but the communist forces escaped for their "Long March" to the northwestern Shensi province. When the Chinese civil war resumed after 1945, Mao and his movement were able to use their rural foundation to outmaneuver and eventually overwhelm the Nationalists. Mao proclaimed the People's Republic of China on October 1, 1949. In 1950, China concluded a mutual defense pact with Stalin's Soviet Union, and together Moscow and Beijing supported North Korea in its attack on South Korea. Soviet-Chinese relations deteriorated during the 1950s, when both sides competed for pre-eminence in the world communist movement, particularly in the Third World. Relations during the 1960s were outright tense, and, in 1969, the sides even fought a brief border war. The Sino-Soviet split helped Mao's regime accept a normalization of relations with the United States. Although Beijing continued to resent Washington's support for Taiwan, in 1972, Mao welcomed U.S. President Richard Nixon in Beijing.

Domestically, Mao's record is dominated by two disastrous initiatives: the "Great Leap Forward," a broad campaign to organize peasants into communes during the late 1950s that resulted in mass starvation and repression; and the "Cultural Revolution," a youth- and army-driven nationwide campaign for ideological purity, again resulting in widespread repression and death. The Cultural Revolution was still sputtering under the leadership of Mao's wife, Chiang Ch'ing, when Mao died on September 9, 1976, at age 82.

Source: <http://www.cnn.com/SPECIALS/cold.war/kbank/profiles/mao/>

### #3

While the Communist Party underwent a series of conflicts over ideology and practice, after the Long March, Chinese Communism would be synonymous with Maoism, the political philosophy of Mao Tse-tung (1893-1976). For the most part, Maoism does not seriously depart from Leninist and even Stalinist ideas. It is, however, uniquely adapted to the Chinese situation and Chinese traditions.

Mao was born of a peasant family that was more or less prosperous. He was converted to Marxism in 1918 when he served as a librarian in Beijing University. He then actively set about his revolutionary career by becoming a labor organizer. He was one of the twelve Chinese who attended the first meeting of the Chinese Communist Party (CCP) in 1921 under the guidance of the Comintern, or Communist International, which in turn was directed by Soviet Russia. In 1925, he began to consider the potential of organizing the peasantry and concentrated all his efforts on rural China. This new tactic eventually split him off from mainstream Chinese communists but provided the seeds for his rise to power in the late 1930s and 1940s.

For the most part, Mao accepted in spirit the Three People's Principles of Sun Yat-sen, particularly the third, the principle of social and economic equality. This latter principle became the chief ideological difference between Mao and other Chinese Communists. For the most part, Mao accepted the general outline of Sun's socialist principle, which involved nationalizing all land and equally distributing it to landowners and peasants alike. The orthodox members of the CCP, however, demanded that landowners and capitalists be completely deprived of their lands and that the nationalized lands be unequally distributed to the poor. For the CCP communists, Mao was an "egalitarian."

Mao's most important departure from mainstream communist thought was his belief in the peasantry and a peasant uprising. At the foundation of Marxist thought is the belief that the final class struggle will be between laborers and capitalists. Before this happens there must occur a bourgeois revolution in which landlordism is replaced by capitalism. Although the Marxist revolution in Russia was largely a peasant revolution, Russian Marxists still believed that a true communist revolution would originate from and concern workers rather than peasants. Mao, on the other hand, believed that the situation in China demanded a peasant revolution, and he aggressively sought peasant recruits and soldiers. His focus on the peasantry was not simply practical; ideologically, he believed that the peasants should be the center of the revolution and the government built from that revolution.

As with the New Culture movement, Mao believed that all vestiges of Chinese traditional culture needed to be overturned. These included Hsiao, or filial piety, Confucianism, monarchism, ancestor worship, religion, and the authority of elders. He saw the Chinese as dominated by three separate institutions: the state, the clan and family, and the system of gods and spirits (theocratic authority). Women, for their part, were dominated by all three of these institutions and were also dominated by men. These "four authorities"—political authority, clan authority, theocratic authority, and the authority of the husband—had to be all dismantled in order for China to enter a truly egalitarian and communist stage. Mao believed that the peasant were, by the very nature of their lives, the most free of clan, theocratic, and patriarchal authority; this was one further argument why the Chinese revolution needed to be a peasant revolution.

Central to Mao's theory of the state was what he called "New Democracy." The New Democracy involved a graduated series of congresses from the local to the national level, but its cornerstone was centralization. Mao himself referred to "New Democracy" as "democratic centralism." Democratic centralism is, in essence, a dictatorship—a dictatorship of all revolutionary classes, in Mao's words—power would be concentrated in the hands of a few in order to guarantee that all class interests are represented. In other words, the centralization of authority was meant to guarantee that all levels of society are represented rather than the interests of the majority, which is the case in a "bourgeois" democracy. Economically, New

Democracy involved the nationalization of banks and industry, as well as the redistribution of land from wealthy landowners to the poor peasants. When Mao came to power over mainland China in 1949, he renamed New Democracy to the People's Democratic Dictatorship. The principle behind the People's Democratic Dictatorship was to guarantee that reactionary or counter-revolutionary voices would not have a say in government or have the ability to sway the opinions of the people. The centralization of authority, as outlined above, would guarantee that the will of the people would be carried out by the government.

Mao's communism was, except for his emphasis on peasant revolution, fairly in the mainstream of Marxism and Leninism. In his early years, he read very little of the classic Marxist texts; this lack of reading served him badly in party conflicts when his opponents could always "out-Marx" him, you might say. Following the Long March, he studied the texts of Marx, Engels, Lenin, and Stalin, and his writings on communism for the most part don't depart from the main tenets of Marxism and Leninism. In particular, Mao subscribed to the fundamental Marxist doctrine that theory and practice could not be separated. The true basis of knowledge, according to Marx, is social reality and social action. Any theory devoid of social action is no knowledge; any social devoid of theory is mindless. This tenet, at the core of the Soviet experience, also became the core of Maoist communism.

Available at <http://www.wsu.edu:8001/~dee/MODCHINA/MAO.HTM>

### **Attachment 3: Selections from the Writings of Mao Tse-tung (Mao Zedong)**

#### ***On Art and Artistic Expression:***

In the world today, all culture, all literature and art belong to definite classes and are geared to definite political lines. There is in fact no such thing as art for art's sake, art that stands above classes, art that is detached from or independent of politics. Proletarian literature and art are part of the whole proletarian revolutionary cause; they are, as Lenin said, cogs and wheels in the whole revolutionary machine.

Our literary and art workers must accomplish this task and shift their stand: they must gradually move their feet over to the side of the workers, peasants, and soldiers; to the side of the proletariat, through the process of going into their very midst and into the thick of practical struggles and through the process of studying Marxism and society. Only in this way can we have a literature and art that are truly for the workers, peasants, and soldiers, a truly proletarian literature and art.

#### ***On Criticism:***

If we have shortcomings, we are not afraid to have them pointed out and criticized, because we serve the people. Anyone, no matter who, may point out our shortcomings. If he is right, we will correct them. If what he proposes will benefit the people, we will act upon it.

Conscientious practice of self-criticism is still another hallmark distinguishing our Party from all other political parties. As we say, dust will accumulate if a room is not cleaned regularly; our faces will get dirty if they are not washed regularly. Our comrades' minds and our Party's work may also collect dust, and also need sweeping and washing. The proverb "Running water is never stale and a door-hinge never worn eaten" means that constant motion prevents the inroads of germs and other organisms. To check up regularly on our work and in the process develop a democratic style of work, to fear neither criticism nor self-criticism, and to apply such good Chinese maxims as "Say all you know, and say it without reserve," "Blame not the speaker but be warned by his words," and "Correct mistakes if you have committed them and guard against them if you have not"—this is the only effective way to prevent all kinds of political dust and germs from contaminating the minds of our comrades and the body of our Party.

#### ***On Economics:***

China's economy must develop along the path of the "regulation of capital" and "equalization of landownership," and must never be "privately owned by a few"; we must never permit the few capitalists and landlords to dominate the livelihood of the people; we must never establish a capitalistic society of the European-American type or allow the old semi-feudal society to survive.

Among the peasant masses a system of individual economy has prevailed for thousands of years, with each family or household forming a productive unit. The scattered individual form of production is the economic foundation of feudal rule and keeps the peasants in perpetual poverty. The only way to change it is gradual collectivization, and the only way to bring about collectivization, according to Lenin, is through cooperatives.

#### ***On Education:***

Apart from their other characteristics, the outstanding thing about China's 600 million people is that they are "poor and blank." This may seem a bad thing, but in reality it is a good thing. Poverty gives rise to the desire for change, the desire for action, and the desire for revolution. On a blank sheet of paper free from any mark, the freshest and most beautiful characters can be written; the freshest and most beautiful picture

can be painted. That is, it must necessarily let them take part in political activities and does not compel them to do this or that, but uses the method of democracy in educating and persuading them.

***On Knowledge:***

Whoever wants to know a thing has no way of doing so except by coming into contact with it, that is, by living (practicing) in its environment...If you want knowledge you must take part in the practice of changing reality. If you want to know the taste of a pear, you must change the pear by eating it yourself; if you want to know the theory and methods of revolution, you must take part in revolution. All genuine knowledge originates in direct experience.

Where do correct ideas come from? Do they drop from the skies? No. Are they innate in the mind? No. They come from social practice and from it alone; they come from three kinds of practice—the struggle for production, the class struggle and scientific experiment.

***On Learning:***

Complacency is the enemy of study. We cannot really learn anything until we rid ourselves of complacency. Our attitude toward ourselves should be “to be insatiable in learning” and towards others to be “tireless in teaching.”

In our socialist society, everyone should remold himself—not just persons who have not changed their basic stand, but everybody. We should all engage in a continued process of learning and transforming our thinking. We should all study fresh problems, absorb what is new and consciously guard against corrosion by bourgeois ideology. In this way we will better be able to carry out the arduous task of building a modern, powerful socialist country.

***On the Military:***

War is the highest form of struggle for resolving contradictions, when they have developed to a certain stage, between classes, nations, states, or political groups, and it has existed ever since the emergence of private property and of classes.

We are advocates of the abolition of war; we do not want war, but war can only be abolished through war, and in order to get rid of the gun it is necessary to take up the gun.

Weapons are an important factor in war, but not the decisive factor; it is people, not things, that are decisive. The contest of strength is not only a contest of military and economic power, but also a contest of human power and morale.

Every Communist must grasp the truth, “Political power grows out of the barrel of a gun.”

***On Self-Cultivation:***

A Communist should have largeness of mind and he should be staunch and active, looking upon the interests of the revolution as his very life and subordinating his personal interests to those of the revolution; always and everywhere he should adhere to principle and wage a tireless struggle against all incorrect ideas and actions, so as to consolidate the collective life of the Party and strengthen the ties between the Party and the masses; he should be more concerned about the Party and the masses than about any individual, and more concerned about others than about himself. Only thus can he be considered a Communist.

***On Success:***

What is work? Work is struggle. There are difficulties and problems in those places for us to overcome and solve. We go there to work and struggle and to overcome these difficulties. A good comrade is one who is more eager to go where difficulties are greater.

**Attachment 4: Socratic Seminar Analytic Rubric**

	<b>Excellent</b>	<b>Good</b>	<b>Fair</b>	<b>Unsatisfactory</b>
<b>Conduct</b>	Demonstrates respect for the learning process; has patience with different opinions and complexity; shows initiative by asking others for clarification; brings others into the conversation; moves the conversation forward; speaks to all of the participants; avoids talking too much.	Generally shows composure but may display impatience with contradictory or confusing ideas; comments, but does not necessarily encourage others to participate; may tend to address only the teacher or get into debates.	Participates and expresses a belief that his/her ideas are important in understanding the text; may make insightful comments but is either too forceful or too shy and does not contribute to the progress of the conversation; tends to debate, not dialogue.	Displays little respect for the learning process; argumentative; takes advantage of minor distractions; uses inappropriate language; speaks to individuals rather than ideas; arrives unprepared without notes, pencil/pen or perhaps even without the text.
<b>Speaking &amp; Reasoning</b>	Understands question before answering; cites evidence from text; expresses thoughts in complete sentences; move conversation forward; makes connections between ideas; resolves apparent contradictory ideas; considers others' viewpoints, not only his/her own; avoids bad logic.	Responds to questions voluntarily; comments show an appreciation for the text but not an appreciation for the subtler points within it; comments are logical but not connected to other speakers; ideas are interesting enough that others respond to them.	Responds to questions but may have to be called upon by others; has read the text but not put much effort into preparing questions and ideas for the seminar; comments take details into account but may not flow logically in conversation.	Extremely reluctant to participate even when called upon; comments illogical and meaningless; may mumble or express incomplete ideas; little or no account taken of previous comments or important ideas in the text.
<b>Listening</b>	Pays attention to details; writes down questions; responses take into account all participants; demonstrates that he/she has kept up; points out faulty logic respectfully; overcomes distractions.	Generally pays attention and responds thoughtfully to ideas and questions of other participants and the leader; absorption in own ideas may distract the participant from the ideas of others.	Appears to find some ideas unimportant while responding to others; may have to have questions repeated or be confused due to inattention; takes few notes during the seminar in response to ideas and comments.	Appears uninvolved in the seminar; comments display complete misinterpretation of questions or comments of other participants.

## **Attachment 5: Summary Sheet for Mao Tse-tung Philosophy**

### *Discussion on Selections from his Writings*

On His Social Philosophy:

On His Political Philosophy:

On His Economic Philosophy:

On His Cultural Philosophy:

## The Renaissance and Reformation (Pre-AP\* World History)

### **TEKS:**

- 10. 4 History. The student understands the influence of the European Renaissance and the Reformation eras. The student is expected to:
  - (A) Identify the causes and characteristics of the European Renaissance and Reformation eras; and
  - (B) Identify the effects of the European Renaissance and Reformation eras.

### **Procedures:**

*Day One:* Students complete concept cards identifying Renaissance characteristics, such as: humanism, secularism, skepticism, classicism, and individualism. Using concept cards moves students from simply copying and memorizing a definition toward really understanding the concept. These concepts are important in future units and add depth to student knowledge. Understanding the concepts makes it easier for students to apply their knowledge and use it in many contexts.

Compare Renaissance characteristics with medieval characteristics including: hierarchy and feudal structure, traditionalism, focus on religion, and discuss the differences between the periods, noting changes over time between the periods. Have students identify causes for the change, including Crusades, rise of towns, increase in trade, decline of feudalism, the Great Schism, and the Catholic church's declining influence. After they identify the causes, students will complete an informal writing (5-10 minutes) to answer the question: Which two of the Renaissance causes seem to be the most important in the evolution from the Middle Ages to the Renaissance? For homework, students read the first section in their chapter and create a brief PERSIA description of the period. This is higher level than filling in a worksheet of questions; it requires students to put concepts in their own words and review the general categories of information common to historical inquiry. (see strategies.)

*Day Two:* Teacher provides a list of characteristics of Renaissance art, such as: realistic portrayal, blue sky, classical subjects, secular subjects, and use of perspective. Students then examine samples of Medieval and Renaissance art and determine in which period each piece was created, pointing out the reasons for their decision.

For homework, students read a selection from Machiavelli's "The Prince" and complete a five-entry dialectical journal. Completing this journal slows them down as they read a text that is more challenging than their textbook. It also encourages them to think about the work as they read.

*Day Three:* Using dialectical journals, students discuss the ideas of "The Prince." Each student is required to participate by posing a question, offering an initial answer, or extending someone else's point. The students should lead the discussion, and the teacher should keep comments to a minimum.

For homework, students read the textbook section on the Northern Renaissance. They complete a mapshot that illustrates the similarities and differences between the Italian and Northern Renaissances. Using the mapshot provides a concise description of characteristics and helps the student visually and spatially associate the information with the appropriate region of Europe.

*Day Four:* Using the Reformation section in their textbook, students complete an Incident Report (See strategies) on Luther's posting of the 95 Theses. Completing the report helps the student to understand the concept of the

Reformation rather than superficially reading or skimming the text and waiting for the teacher to tell them what is important.

For homework, students read the textbook section on other reformers and the Catholic Reformation. They also should complete concept cards on some of the important terms like: indulgences, vernacular, Diet of Worms, excommunication, predestination, Council of Trent, Charles V.

*Day Five:* To review the content of the unit, students will write questions about the Renaissance and Reformation. The teacher should review the levels of Bloom's Taxonomy with the students and require each student to produce questions at several different levels. As they write questions, students should review their textbooks, concept cards, mapshots, dialectical journals, incident reports, and PERSIA descriptions. The Pre-AP Difference: Instead of the teacher asking students review questions, students take responsibility for their own reviewing and decide for themselves which aspects of the content are important and worthy of discussion.

*Day Six:* To review the unit, students conduct an inner/outer circle discussion using the questions they wrote.

*Day Seven:* Evaluate student learning with a traditional test. The test should be a mix of objective and essay questions. Many of the objective questions should require higher order thinking from the students. Some recall knowledge level questions are okay, but it is important for students to apply knowledge, analyze information, and synthesize ideas.

***Suggested essay questions:***

- Explain how the intellectual changes of the Renaissance could have led to the voyages of exploration.
- To what extent do you agree or disagree with the following statement: The Renaissance was not very different from the Middle Ages. Instead, it was an extension of trends started during the late Middle Ages.
- Explain how the intellectual changes of the Renaissance could have led to the Reformation.
- With reference to specific works of art, compare and contrast the artistic style from the late Middle Ages with that of the Renaissance.
- How does "The Prince" reflect the Renaissance ideals of humanism, secularism, and individualism?
- Compare and contrast the characteristics of the Italian Renaissance with the characteristics of the Northern Renaissance.
- To what extent did the Reformation bring about substantial religious change to Western Europe?

## Early Civilizations Chart

### **TEKS:**

- 10.1 History. The student understands traditional historical points of reference in world history. The student is expected to:
  - (A) Identify the major eras in world history and describe their defining characteristics;
  - (B) Identify changes that resulted from important turning points in world history such as the development of farming;
- 10.12 Geography. The student understands the impact of geographic factors on major historic events. The student is expected to:
  - (A) Locate places and regions of historical significance such as the Indus, Nile, Tigris and Euphrates, and Yellow (Huang He) river valleys and describe their physical and human characteristics; and
- 10.13 Economics. The student understands the impact of the Neolithic agricultural revolution on humanity and the development of the first civilizations. The student is expected to:
  - (A) Identify important changes in human life caused by the Neolithic agricultural revolution.

### **Objectives:**

- Review information about early civilizations.
- Contrast early civilizations with stone age societies.
- Practice making generalizations.
- Identify important unique characteristics.
- Learn how to consolidate information in a concise chart.

### **Materials and Resources:**

- Textbook
- Class notes and materials on the early river valley civilizations

### **Procedures:**

Charting this information about the ancient river valley civilizations will help students quickly make comparisons and see similarities among the early civilizations. It will also help point out unique elements of each civilization. Because this subject comes early in the year, it will introduce them to the technique of organizing information in chart format.

1. After students have studied the content of the early river valley civilizations, give them the PERSIA chart to complete (Attachment 1). One suggestion is to study one or two civilizations in some detail and then have students gather the PERSIA details on the others on their own. Students could either work individually or in small groups.
2. Once the chart is filled out, give students a chance to ask questions about information they did not get. Allow other students to provide the answers as much as possible. This helps students begin to trust themselves and each other as valuable sources of academic information.

Move the class beyond simply recording information in the chart. Once they have the information, have them move to higher order thinking, such as analysis, synthesis, and evaluation. Do this by asking them to examine similarities and differences. Have students comment on the causes of these similarities and differences. Have them examine the varying effects of geographical barriers. Ask them to make generalizations about early civilizations in contrast to societies of the stone ages. Finally, have them examine aspects of early civilizations, and see if they can find analogs to our modern civilization.

***Assessment:***

This chart can be evaluated several ways. Students can receive credit for filling out the chart. They could be graded on thoroughness and accuracy. They could also be evaluated on the strength of their participation in the discussion of the content. Finally, students could be asked to write an answer to an essay question based on the chart's details and the related discussion.

### Attachment 1: Early Civilizations

PERSIA Chart

	Political	Economic	Religious	Social	Intellectual	Artistic
Stone Ages						
Egypt						
Mesopotamia						
India						
China						

## Nationalism in World History Studies

### **TEKS:**

- 10.2 History. The student understands how the present relates to the past. The student is expected to:
  - (B) Describe variables in a contemporary situation that could result in different outcomes.
  
- 10.7 History. The student understands causes and effects of major political revolutions since the 17th century. The student is expected to:
  - (B) Summarize the ideas from the English, American, French and Russian revolutions concerning...nationalism.
  
- 10.9 History. The student understands the impact of totalitarianism in the 20<sup>th</sup> century. The student is expected to:
  - (A) Identify and explain the causes and effects of World Wars I and II, including the rise of Nazism/fascism in Germany, Italy and Japan (nationalism/racism key components;
  - (B) Analyze the nature of totalitarian regimes in...Nazi Germany, and the Soviet Union (especially the role nationalism played in each country)
  
- 10.25 Social Studies Skills. The student applies critical-thinking skills to organize and use information acquired from a variety of sources including electronic technology. The student is expected to:
  - (A) Analyze ways...anthropologists...analyze limited evidence;
  - (C) Analyze information by sequencing, categorizing, identifying cause-and-effect relationships...and drawing inferences and conclusions
  - (E) Use the process of historical inquiry to research, interpret, and use multiple sources of evidence
  
- 10.26 Social Studies Skills. The student communicates in written, oral, and visual forms. The student is expected to:
  - (C) interpret and create databases, research outlines, and visuals including graphs, charts, timelines, and maps.

### **Objectives:**

- Think about and understand one of the defining themes of modern history.
- Think about and analyze assigned readings (text).

### **Materials and Resources:**

- Any world history text and/or primary sources the teacher selects
- Copies of transparencies for students to annotate and/or complete
- Transparencies based on the chart of a high school gym
- Black and white political boundaries, world map (one per student)
- Highlighters (at least four colors per student for map work)

**For further information:** See Benedict Anderson, *Imagined Communities: Reflections on the Origins and Spread of Nationalism*. London: Verso, 1983.

## ***Background***

An analogy of SCHOOL UNITY or “TRIBE” and the process of acquiring national consciousness, and nationalism in the modern nation state.

*Focus question:* How is an awareness of being a part of a group created?

*Establishing the context:* An important first step for teaching nationalism:

When students enter high school, they acquire a new identity and are part of a “new community” created by the arbitrary boundaries of the school district. The process of becoming a “wildcat,” “lion,” or “eagle” is a recent event in a student’s life that a teacher may use as an analogy for understanding the more abstract concept of nationalism, a major theme of modern history. Modern nationalism links the identity of an individual with that of an abstract unit, the nation, which historically has been defined by language, shared events and culture as well as the commitment to form a unified entity.

Nationalism has been described as a “secular religion” by scholars because it possesses components that describe most world religions (ritual, unique music, “sacred” texts (i.e., the Constitution), and language, special days (holy days/holidays), symbols, heroes and shared values.

A nation state like the United States, with its diverse population of some 275-300 million people, is a difficult concept for some students to comprehend. Yet some events, like the national tragedy of 9/11, demonstrated the national unity that Americans feel. As survivors of all races walked out of what we now call Ground Zero on that day, many were covered completely with gray dust. One journalist wrote that racial differences were gone. The gray dust covered all the survivors alike. All who survived that day were “American,” and those of us who watched on television shared the wrenching emotions of those American families who lost loved ones on that day.

The families of victims who were British, Chinese, Israeli, Canadian, Taiwanese, Japanese, El Salvadorian, Mexican, and Nigerian reminded us that the World Trade Center was also a symbol of the global links that make up the 21<sup>st</sup> Century world. National consciousness is not unique to Americans. People of other countries grieved for their lost ones as well. At times, Americans forget, or are insufficiently aware, that others may be as nationalistic about their countries as we are, but we forget at our peril, as the events of the 20<sup>th</sup> Century wars have shown. The importance of teaching about nationalism and its impact is something all social studies teachers address.

***Procedures (allow 1 50-minute class):***

*Lesson: Using the High School Pep Rallies a Model*

Pep rallies are rituals that students know well. This analysis of the ritual functions of a high school pep rally can provide a fun bridge to the “heavier” theme of nationalism in history. Here are some of the parallels a teacher can elicit from a class with minimal direction. A comparative approach is exemplified in the chart (Attachment 1), which can be adapted to the level of the class: for example, Texas and the United States; the United States and another country of the world.

1. Make an overhead of the site of your school’s pep rallies.
2. Brainstorm with the class about the word “nationalism.” What ideas do your students associate with this word? Write their responses on the board or on a transparency in a random fashion. Focus on the United States.
3. Using a blank version of Attachment 1, have the students work either as a class-group or in smaller groups to classify the random items into column 1 (or any other standard classification of) characteristics of nationalism. In column 2, fill in the specific examples from the United States. In column 3, using Attachment 2, brainstorm how this applies to your students: the high school pep rally and building group identity.

### Attachment 1: Common Characteristics of Nationalism

Common Characteristics of Nationalism	United States	Our High School
1. Traditions & shared historical experiences; “Genesis” stories; heroes	Founding Fathers, Pilgrims & Plymouth Rock; Washington Crossing the Delaware; Valley Forge; Manifest Destiny; the frontier and continuing renewal; the Revolution of 1776-83; World Wars I & II; Dec. 7, 1941; Sept. 11, 2001; the sacrifice of American soldiers who died defending the country...	Winning regionals or state victories; 25 <sup>th</sup> year anniversary, etc.; Blue Ribbon school; outstanding alums, etc.
2. Culture: art, music, language, and literature	English as the national language; National anthem; patriotic songs; the Declaration of Independence; Constitution; Gettysburg address; Kennedy’s inaugural address; M. L. King’s “I have a dream” speech; F.D.R.’s “Day of Infamy” speech...	School colors; school song; school logo or crest; band uniforms
3. Common group values/interests/holidays	“Americanism,” including values of patriotism, civic duty, loyalty, democracy; Thanksgiving; Veteran’s and Memorial Days; Presidents Birthdays; Labor Day; July 4 <sup>th</sup>	Homecoming; graduation; prom; school plays; school competitions
4. Common enemies	Communists (Cold War); Nazis (WW II); Terrorists (post-Sept. 11 <sup>th</sup> )	“The” main football competitor; a rival school district that is not “us”
5. Integrated infrastructure, communication system, and common symbols	U.S. flag (evolving versions); capitalism as an economic system	School flag; school Mascot; student council; National Honor Society
6. Emotional links of individuals to the “community” or nation	Standing at attention during the national anthem	Buying football season tickets (alums, parents, booster groups)

Below is a diagram of a school gym during a Pep Rally, showing how this ritual (from an anthropological point of view) may illustrate the components of nationalism and the role of ritual in promoting both, creating a sense of unity for the “imagined community” or “mini-nation” of the school.

Make a transparency diagram of the layout of your school’s pep rally site and fill it in with your students, then analyze and infer! Make a third column (above), and show how the pep rally “ritual” functions in the same way as rituals and traditions build a consciousness of membership in a nation and the phenomena of nationalism. Students “get it,” although the concept of “imagined communities” is a sophisticated, abstract concept.

Below is a completed sample of group seating during a pep rally.

Junior Class Members sit here  Bleachers	Girls’ Drill Team  On the gym floor	Seniors ONLY sit here  Bleachers
Sophomore Class Members sit here  Bleachers	Cheerleaders Mascot (in costume)  Bell Boys (ring bell, carry school flag)	Band and Drum Corps play here  Bleachers
Faculty  Entry door	Football Team  Seated on gym floor	Microphone/Principal/Coaches/Speakers  Door to Coaches’ Offices/Lockers

## Attachment 2: School Gymnasium/Site of the Pep Rally

The positioning of the participants identify the “groups” that make up the community of the school. The arrangements also illustrate the ritual nature of this activity, which functions to unify the school, just as national activities forge national identity. The teacher guides the steps so that the analogy becomes clear to the student as the drawing each student makes is filled in and analyzed.

Below is a template for transparency for class discussion.


Some analytical observations and hints for the teacher in leading the analysis:

1. Language: English, but also particular terms used; a vernacular that all “citizens” of the school understand but not “outsiders.”
2. Illustrates the social hierarchy of the school, age grades, sophomores, lowest and closest to the door, who do not know all the ritual chants, etc.; then juniors; on the opposite side, seniors, diagonally opposite from the sophomores. Musicians in most rituals are “other,” due to their special role, as pictured here.
3. Music special to the group activity, such as the school song, emphasizes the unity of the group, as does this entire activity.
4. Anthropological translation of the groups: Football team = warriors; Drill Team = selected young women (not unlike the traditional vestal virgins), seated in positions of importance; clan or group totem = the mascot animal; “Priests” and acolytes = those who know the chants and lead the rituals, usually with particular, unique “dances” or routines; elders = principal, coaches, faculty.

## Lesson Two:

### Periodization: Identifying Stages In The Historical Development Of Nationalism

#### *Focus Questions:*

- Does nationalism remain the same over time? 18<sup>th</sup> century? the 19<sup>th</sup>? the 20<sup>th</sup>?
- Where is nationalism a key issue in the 18<sup>th</sup> century? 19<sup>th</sup> century? 20<sup>th</sup> century?
- What about nationalism changes as it becomes a world-wide movement?

#### *Objectives:*

Create a highlighted and annotated map showing the spread of nationalism over time.

- Four colors (highlighters) = map key: one color for the 1st four nation states, and one for each century
- World political map—black and white desk size—one per student
- Text: consult chapters studied and maps

#### *Materials and Resources:*

- Textbook
- A world outline map and four highlighters per student

#### *Procedures:*

1. Title the map: The spread of nationalism in the 18th, 19<sup>th</sup>, and 20th Centuries

Make the key: Color code for: the first nation states

- |                     |   |  |
|---------------------|---|--|
| 1 color per century | Stage 1: 17 <sup>th</sup> -18 <sup>th</sup> C | Stage 2: 19 <sup>th</sup> C            |
|                     |   | Stage 3: 20 <sup>th</sup> C to 1945    |
|                     |   | Stage 4: 20 <sup>th</sup> C since 1945 |

2. Stage 1: Teacher question: Now that we have defined nationalism, and establish that it was based on a new kind of political unit, the nation state, where did the first nation states emerge? Students should consult the texts. Answer: Spain and Portugal, which emerge from the Reconquista and struggles against Muslim rule (completed in 1491); France and England, which emerge from the 100 Years War (1453) with a heightened sense of national consciousness. Have students color Spain, Portugal, France, and England.
3. Teacher question: There is some debate about where modern nationalism first emerged during the French revolution or the American revolution? Wait for student responses and discussion, but both theories can be reflected in their maps. Have students draw diagonal lines in pen over these two areas on their maps.
4. The upheavals of the 17<sup>th</sup> Century and the revolutions of the 18<sup>th</sup> century illustrate a culmination of changed thinking and nationalism. Consult maps in the text for this period, and color in the earliest nation states: Spain, Portugal, England, France, and the Netherlands (which had won its freedom from Spain in 1648). Students should note that all are in Western Europe.
5. The 19<sup>th</sup> Century marked the spread of nationalism in Europe and the Western Hemisphere. Use a different highlighter, color and write in the dates nations emerge in ink: Greece (1830); Germany and Italy (1871) in the western hemisphere: Haiti, Bolivia, Brazil, Mexico, etc.

6. Using a different color for the 20<sup>th</sup> Century, identify those countries that became nation states before 1945: c. 1919: Eastern Europe: Poland, Czechoslovakia, Hungary, Austria, Yugoslavia, Rumania, etc.).
7. Finally, use a different highlighter for countries that became nation states after 1945. One might also consult a list of the original states that belonged to the United Nations, and compare them to the present membership: India, Israel, most of sub-Saharan Africa (Ghana, 1957, etc.); Algeria, Libya, the Middle East (Iran, Iraq, Saudi Arabia, etc.)
8. Consider the map. Use it as a type of pre-write to combine with class notes, and answer this prompt. The map can be assessed as a daily grade, if needed. Write a narrative essay defining and describing the emergence and spread of nationalism. Why did the spread of nation states accelerate so markedly in the 20<sup>th</sup> century?

***Some suggested analytical points:***

- a. Nationalism as a way of mobilizing the masses to create a nation state in Europe based on the traditional components of nationalism (see the brainstorming exercise) (to the 19<sup>th</sup> century, and the period to 1919).
- b. After World War I, the rise of fascism, based on racist nationalism, and “communism in one country” (Stalin, c. 1927); and the nationalist movement, combined with anti-imperialism and anti-colonialism in Africa and Asia, should be included.
- c. After 1945, with the founding of the United Nations, the nation state became the dominant political unit in the world, the independence of former colonies in Asia and Africa, and mass communications linking members within a nation were contributing factors.
- d. Other unifying issues include religion, especially among Islamic states, who sought to develop “Arab nationalism” in Algeria, Egypt, and Iran, for example, and take a stand against westernization. Encourage your students to identify the broad outlines of the answer, and then work at home to develop specific examples and support for the argument.

## Lesson 3

### A Nationalism Research Class Project

**Focus:** This exercise is especially interesting in a multi-national school or class. Each student selects a former colony that has become a nation state in the 20<sup>th</sup> century and researches the history of its journey to become an independent, modern state. The focus should be for the student to look at the way the nation being studied utilized nationalism as its leaders sought to modernize. Each nation should be examined in terms of the following categories:

1. How did the nation define its national identity?
2. The national leaders and their agenda—was there a “cult of personality”?
3. What obstacles to national unity existed in the years immediately following independence?
4. Did it make economic development and modernization a top priority?  
What did the state do to modernize? Was there opposition?
5. Did the state create a national army? Did it serve to unify the country?
6. Were there external threats to national unity?
7. Were there internal threats to national unification? (diverse ethnic groups, etc.)
8. Did the nation take sides in the Cold War? Did it help or hurt the drive to develop national unity?

As students present their information, combine the information of each country on a class matrix chart (Attachment 3). As the matrix is filled in by each student, patterns will emerge: similarities and differences can be identified by the class in discussion.

**Alternative:** Students may work in a group of four to six and use their country to complete the matrix, and identify and list three similarities and three differences on the matrix form. Oral presentations may be presented to the rest of the class by each group.

**Skill Development:** The matrix is a starting point for comparative learning.

**Prompt:** Compare the development of nationalism in any two countries selected from two different regions: For example, Argentina, Bosnia, Brazil, Canada, India, Ireland, South Africa, Ghana, the Soviet Union.

### Attachment 3: Nationalism Research Class Project Comparative Matrix Chart

Frame your comparative analysis using at least three of the following categories for comparison: the process of defining national identity, the cult of personality, obstacles to national unity, programs of economic modernization, role of the military, and internal problems to national unity.

<b>Characteristics</b>	<b>Country</b>	<b>Country</b>	<b>Country</b>	<b>Country</b>	<b>Country</b>
Defining national identity					
Leaders: A cult of personality?					
Obstacles to national unity					
Modernization programs					
Role of the military					
Internal problems impeding national unity					
Impact of the Cold War					