

TEACHING SOCIAL STUDIES

A Joint Publication of the New York and New Jersey State Councils for the Social Studies



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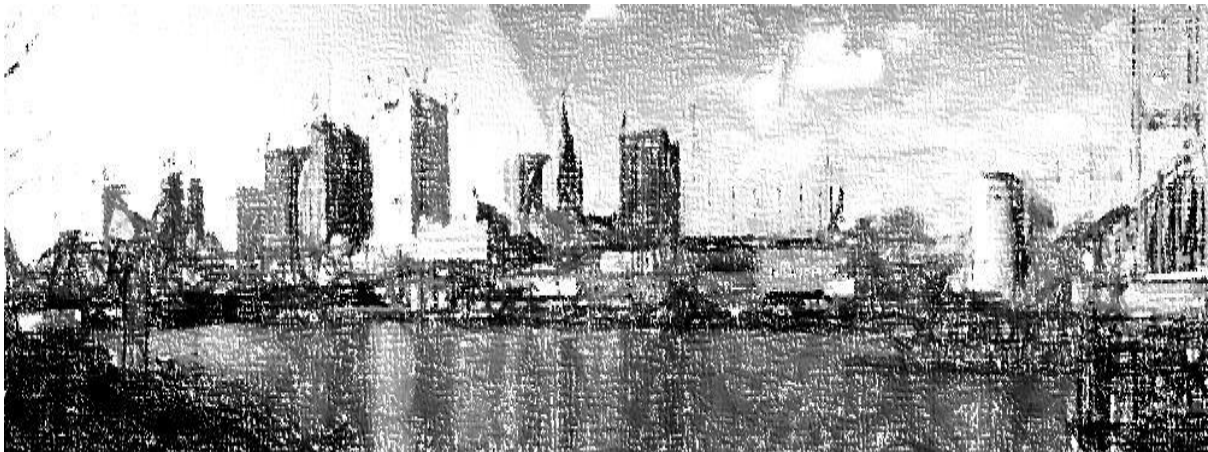
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Message from the Editor

Mark Percy

Thank you for reading the Summer/Fall 2020 edition of *Teaching Social Studies*, the joint publication of the New York and New Jersey Councils for the Social Studies. As executive editor, I wanted to include a short message about the issue and its contents.

Social studies teachers have had to contend with a variety of crises throughout our country's history, some local, some national. Teachers in 1929 had to help their students come to terms with the stock market crash and the depression that followed; in 1941, educators had to explain how tension between the U.S. and Japan had resulted in war; and in 1968, students with urgent questions about race relations and civil rights turned, inevitably, to their teachers. Now, in 2020, the United States is being convulsed by multiple crises—the

COVID-19 pandemic, racial strife, and a failure of traditional civic norms in the White House. During these unprecedented times, it's vital for all of us to reflect on the power and impact of effective social studies teaching—how we, as students and teachers, can transform our society by grappling with these crises, and seeking solutions together.

This issue features a special section on teaching imperialism, with works by an outstanding group of scholars: Jeremiah Clabough, Amy Mungur, Janie Hubbard, Natalie Keefer, Timothy Lintner, Anthony Pellegrino, James Fichera, and Megan Walden. The section was edited by Dr. Jeremiah Clabough, from the University of Alabama-Birmingham. I appreciate his efforts and those of all our authors, and I wish all of our members and readers a healthy and positive summer.

The Identity Crisis of U.S. Democracy and Its Imperialistic Annexation of the Philippines

Jeremiah Clabough

The United States has always been conflicted about what its role should be in international affairs. This started early in U.S. history as George Washington warned Americans in his Farewell Address to avoid foreign entanglements. Washington's Farewell Address provided a vision for the U.S. in international diplomacy that shaped a large portion of Americans' views until the end of the 19th century. However, the United States could not resist the urge to engage in imperialistic actions like other European nations with the potential of opening foreign economic markets and exploiting the natural resources of a country for profit (Pearcy, 2019). One notable example of American imperialism is the annexation of the Philippines at the end of the Spanish-American War. These imperialistic actions by the administration of President William McKinley created a political backlash. Many Americans felt the U.S. was betraying its core principles and values. Anti-imperialists found their voice and leadership in William Jennings Bryan.

In this article, I explore William Jennings Bryan's reasons for protesting U.S. imperialistic practices in regards to the annexation of the Philippines. First, a brief overview of William Jennings Bryan is given. Then, the article shifts to look at the importance of examining political figures' positions on issues. An analysis of political figures' policies can help students develop their own political beliefs about public issues. Then, I

provide an activity that allows middle school students to see William Jennings Bryan's objections to the U.S. replicating the imperialistic practices of Western European countries. The steps and resources needed to implement this activity are given.

William Jennings Bryan: The Righteous Champion of Movements

William Jennings Bryan did more than deliver *The Cross of Gold* speech to advocate for silver as opposed to the use of gold and take part in The Scopes Trial to defend the beliefs of creationism against evolution. He was politically active when the United States was in a time of transition into an industrial power in the back part of the 19th century and beginning of the 20th century. Like all periods of transition in U.S. society, this era created uncertainty by many about the direction of the United States. William Jennings Bryan became the voice for many Americans about the challenges being created as the U.S. underwent these changes. These challenges included how American farmers and the majority of average citizens were left out of the economic gains by manufacturing during the Gilded Age. The changes brought by U.S. industrialization, issues of using silver as currency, and Bryan's eloquence as a public speaker led him to be the Democratic nominee in the 1896 presidential election. Bryan lost the 1896 presidential election to the Republican nominee William McKinley (Cherny, 1994;

Koenig, 1971; Kazin, 2006). For many state social studies standards, William Jennings Bryan vanishes from the pages of history after his defeat to McKinley in the 1896 presidential election only to reappear in the guise of a publicity speaker in the 1925 Scopes Trial in Dayton, Tennessee to argue against the teaching of evolution and to affirm creationism taught in the Bible. However, Bryan was far from quiet in American politics after his defeat in the 1896 presidential election.

Analyzing U.S. Politicians' Positions on Public Issues

U.S. politicians' stances on public policies are influenced by their political, social, cultural, economic, religious, geographical, and regional values, biases, and beliefs. These factors impact how people perceive the contours of an issue and then construct public policies to grapple with a contemporary challenge. Politicians' public policy solutions allow middle school students to contextualize an historical time period by analyzing vexing issues of an era (Oliver & Shaver, 1966).

The examination of politicians' public policies provides a great learning opportunity for middle school students. The National Council for the Social Studies (NCSS) advocates for this type of social studies instruction to strengthen K-12 students' content-area literacy, thinking, and argumentation skills for the social studies disciplines in its C3 Framework (NCSS, 2013). Students are able to analyze politicians' rhetoric to see how they argue for certain policies. This allows students to see how political parties and their candidates differ on solutions to issues. Additionally, students are able to research how political parties' beliefs are fluid because of how issues, figures, and events impact, shape, and alter

party platforms and values. The ability to analyze political rhetoric is a valuable skill for students to possess as future democratic citizens in order to be able to make informed decisions about political candidates and public policies to support (Engle & Ochoa, 1988). Students need to be able to decode politicians' subtle arguments and hold them accountable for statements that negatively impact a person's local community, state, and nation (Clabough & Percy, 2018; Percy & Clabough, 2018).

Our middle school social studies classroom should be a "laboratory for democracy" where students research and generate solutions to historical and contemporary issues (Clabough & Wooten, 2016). These learning experiences equip our students with the knowledge, skills, and dispositions to be actively involved and informed future democratic citizens. More importantly students can decide for themselves about which political party, candidates, and issues to support; in other words, students are able to develop their own civic identities (Rubin, 2010).

Analyzing the Reasons for William Jennings Bryan's Arguments against U.S. Imperialism

First, the teacher starts by having middle school students in pairs read the first two paragraphs of the Declaration of Independence, which can be accessed at <https://www.archives.gov/founding-docs/declaration-transcript>. Pairs read the first two paragraphs of this seminal document that helped to formulate the political principles and beliefs of the United States and then answer the following two supporting questions.

1. According to Jefferson, where do governments derive their power? Use evidence to support your arguments.
2. Based on these two paragraphs, what are the political beliefs of United States? How do you think these values will influence U.S. foreign policy? Use evidence to support your arguments.

These two supporting questions help students grasp many of the core political beliefs of the United States. This background knowledge is important for the next steps of this lesson plan because William Jennings Bryan argued that the McKinley administration and supporters of imperialistic practices in the U.S. violated many of our core political beliefs. These core political beliefs include the ability of a people toward self-determination in their own government and the values of political independence and personal liberty (Glad, 1960; Kosner, 1970; Jessen, 2017).

After students read and answer the two supporting questions about the Declaration of Independence, there is a class discussion. Students add onto their responses based on peers' comments. The teacher may ask the following extension question. Based on the democratic principles espoused in the Declaration of Independence, how should the United States interact with other countries? This class discussion allows students to learn from their peers. The analysis prompts and extension question help students grasp how principles outlined in the Declaration of Independence should position the United States as an ally to countries espousing democratic ideas and beliefs on a global scale. Again, this step of the activity helps students to see how the core political beliefs of the U.S. stood in contradiction to the

imperialistic practices that will be discussed at the end of the 19th century.

Next, students watch a brief Crash Course video (<https://www.youtube.com/watch?v=QfsfoFqsFk4>) to gain background knowledge about how the Spanish American War led to imperialistic actions by the United States. After watching the Crash Course video, students in the same pairs answer the following two supporting questions.

1. Why did U.S. engage in imperialistic actions? Use evidence from the video to support your arguments.
2. Why did some people oppose the U.S. engaging in imperialistic actions? Use evidence from the video to support your arguments.

These two supporting questions help students articulate the reasons that politicians had different beliefs about whether the United States should get involved in imperialistic practices and thus change the ways that it engages in international relations with other countries.

Once the pairs answer these two questions, there is another class discussion. The teacher compiles students' answers to these two questions on the board and asks the following extension question. Why did technological changes brought by the Second Industrial Revolution create economic incentives for the U.S. to engage in imperialistic practices abroad? It is important during this class discussion that the teacher stresses the importance of supporting answers to these questions with evidence from the video. The discussion of these questions helps students grasp how the potential for economic wealth in foreign markets was a driving

force for U.S. imperialistic practices. The compilation of answers to these questions allows students to draw on notes from this class discussion for the summative writing prompt.

Students need opportunities to analyze texts that capture historical and contemporary figures’ beliefs and public policies (Journell, 2017). To examine William Jennings Bryan’s beliefs about imperialism, the teacher may use excerpts from his

Imperialism: Flag of an Empire speech. This is arguably Bryan’s most well-known speech about his arguments against imperialism. Pairs read excerpts from this speech. Specifically, they look at paragraphs 24-29 from Bryan’s speech (accessible at <https://voicesofdemocracy.umd.edu/william-jennings-bryan-imperialism-speech-text/>). After reading these excerpts, students complete the following graphic organizer.

Graphic Organizer for William Jennings Bryan’s Critique of U.S. Imperialism

Why does Bryan evoke so many U.S. historical examples to support his opposition to imperialistic practices? Use evidence to support your arguments.	Why does imperialism stand in contradiction to the values of U.S. democracy according to Bryan? Use evidence to support your arguments.	What are the negative consequences of the U.S. having imperialistic practices in foreign diplomacy according to Bryan? Use evidence to support your arguments.

The questions in this graphic organizer enable students to articulate Bryan’s beliefs about imperialism. Pairs support their answers to these questions by drawing on evidence from the excerpts of Bryan’s speech. The teacher circulates the classroom to help pairs as they are completing this graphic organizer. By completing this graphic organizer, students gain experience analyzing how historical figures frame and rationalize their arguments. Bryan’s interpretation of America’s political identity created conflict because he saw the McKinley administration as betraying the political values and beliefs of the country (Glad, 1960; Kosner, 1970).

After pairs complete the graphic organizer, students share their responses to the three questions, and they add onto their graphic organizer based on peers’ comments. The teacher asks the following supporting question. How did the American political identity create conflict with engaging in imperialistic actions for Bryan? Students share their responses to this question. The teacher should point out that one driving conflict throughout U.S. history in foreign diplomacy is that politicians see the role of the U.S. differently. This can clearly be seen with the U.S. not being involved in the League of Nations after World War I, and the Senate almost passing the Bricker Amendment in the 1950s to limit the power of the President to

enter diplomatic agreements like those made at the Yalta Conference (Caro, 2003). These examples help students to understand the reasons for politicians' differing beliefs about public policies connected to U.S. foreign policy.

Next, pairs use all of the information collected at this point to take civic action. They select one of the two following prompts and write a one-page op ed similar to those that appear in *The New York Times* (Clabough & Wooten, 2016).

1. Assume the role of a supporter of William Jennings Bryan that has just heard his *Imperialism: Flag of an Empire* speech. Use evidence from sources examined to articulate Bryan's arguments and explain his reasons for why the U.S. should not engage in imperialistic actions. You should also explain why U.S. democratic beliefs and imperialism are a contradiction.
2. Assume the role of a supporter of the McKinley administration's position on the annexation of the Philippines that has just heard William Jennings Bryan's *Imperialism: Flag of an Empire* speech. Use evidence from sources examined to support your arguments on why Bryan is wrong about imperialism and why the U.S. should engage in imperialistic actions. You should also explain why U.S. democratic beliefs and imperialism are not a contradiction.

Regardless of the writing prompt pairs select, this writing activity allows students to use evidence to make persuasive arguments about a public issue in an historical era. Students use evidence to articulate their beliefs about the U.S. foreign policy

through examining the questions raised by William Jennings Bryan about imperialism. Students gain experience making persuasive arguments about a public issue, which is a skill that they can apply as future democratic citizens. Democratic citizens must work through the mechanisms of local, state, and federal government to hold politicians accountable for foreign policies that are reflective of American ideals and principles (Levine, 2007).

After pairs write and edit their op-ed piece, they share their work in class. This allows students to hear their peers' arguments about William Jennings Bryan's opinions about the reasons that the U.S. should not annex the Philippines. The sharing and discussions about pairs' op eds allow students to explore imperialism in more depth (Hess & McAvoy, 2015). One supporting question that the teacher may ask to extend the discussion is the following. How can U.S. foreign policy create ripple effects for future interactions with other countries? An examination of this supporting question helps students grasp the long-term ramifications of U.S. action in international diplomacy. The teacher can point out that the U.S. has had to deal with the fallout of some foreign policy decisions for a long time such as the CIA supported coup of Iran in 1953 (Magliocca, Pellegrino, & Adragna, 2019). These discussions help students grasp the importance of the U.S. having a consistent political philosophy in its international diplomacy.

Afterthoughts

In this article, I discuss how middle school social studies teachers can explore the political contradiction of U.S. democracy engaging in imperialistic actions. Arguably William Jennings Bryan made the most articulate critique of the

annexation of the Philippines by the McKinley administration. For Bryan, imperialism violated the morale character of the United States. A country like the United States that was founded upon the principles of political self-determination and personal liberty should not deny these political rights to others (Kosner, 1970; Cherny, 1994). The activity in this article could be modified and replicated to look at the contradiction of other Western European countries' imperialistic actions.

The most famous cases of imperialism tend to be examples where countries espousing democratic values engaged in non-democratic actions for economic benefit (Pearcy, 2019). Some examples include Great Britain in India, the United States in the Philippines, and Belgium in the Democratic Republic of the Congo. Each example provides an opportunity to explore the political identity of a democratic country when it does not engage in a foreign policy espousing democratic values. After analyzing sources about a democratic country's imperialistic actions, students can research and discuss how World War II served as a catalyst to end many imperialistic regimes. The hypocrisy of democratic countries fighting for freedom from Nazi Germany while preventing political freedoms of their imperialistic holdings abroad led to numerous countries gaining independence at the end of World War II.

Imperialism has been an underexplored topic in social studies education. The recent NCSS accreditation standards place imperialism as a central topic for social studies education (NCSS, 2018). Middle school students need opportunities to analyze a democratic country's imperialistic actions. These activities provide examples of missed opportunities when citizens do not hold their countries responsible for an anti-democratic foreign

policies. Students can also research how imperialistic actions create conflict in an interconnected global world that influence countries' relationships in the past, present, and potential future (Harshman, 2015; Percy, 2019).

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Fear Affect as Imperialist Practice in Media Representations of China

Amy Mungur

“The ordinary American has never met the ordinary Chinese. But he dislikes him to his bones”¹

Introduction

In January 2010, *Social Education* dedicated its issue to teaching about China. The purpose of this issue – the first since 1985 focused entirely on China (p. 7)² – called for teachers to move past “outdated assumptions; encourage further study about this important, changing, vast and varied nation; and provide an improved education for students.” The editors’ call for challenging outdated assumptions and Cold War stereotypes intrigued me, and I eagerly read through the issue. With just over 10 years since that issue of *Social Education*, we find ourselves in the midst of a global pandemic; a pandemic that has resulted in “racialized fear [manifested] in public discourse” (Dillard, 2020).

Fear tropes surrounding China/Chinese people, and by extension Asian Americans, are historically entrenched, dating back to 19th century immigration and Chinese exclusion. Media discourse has been especially prominent in how these narratives pervade, as content-based resources, i.e. the textbook, often focus on Ancient China and Communist China, with little if any, historicizing in between. In the mid-19th century

Junk science about people from Asia was used to justify laws leading to exclusion and

exploitation of Asian immigrations. It solidified fear and phobia against Chinese people. The “yellow peril” narrative was born. It’s a racist term that plays on the idea that Asian people would disrupt or harm Westerners’ way of life. (Dillard, 2020).

In the wake of the COVID-19 pandemic, such racist tropes have resurfaced and pervaded media discourse.

Agarwal-Rangath (2013) calls on social studies teachers to connect the past to the present. She notes that “by working to make explicit connections between the past and the present, we provide students with opportunities to see how our society systematically continues to benefit some, while hurting others” (p. 100). Using the Citizens against Government Waste (CAGW) advertisement, *The Chinese Professor* (2010), this article examines the affect of fear as an imperialist practice and suggests pedagogical strategies for disrupting racialized and imperialized narratives found in both curricular and media resources.

Affecting Fear as Imperialist Practice

Cold war stereotype. I situate this analysis within Masalski and Levy’s (2010) challenge to move past outdated assumptions and Cold War stereotypes (p. 7). The Cold War necessarily draws on affects of fear and paranoia. Using Masalski and Levy’s (2010) “Cold war stereotype” to understand

¹ Misunderstanding China (CBS News Special, 1972)

² *Social Education* published an issue focused on China in 1984. However, the February 1986 edition contained a special China section dedicated to teaching about China.

fear as imperialist practice relies heavily on images of China produced *in China* during the Cold War but used frequently in contemporary media and curriculum representations of *China* in the United States. These images include, but are not limited to propaganda posters, “Cult of Mao” images, Red Guards, etc. As noted in the previous section, in the 19th century, “yellow peril warned of Asiatics racially weakening the national body and justified the exclusion of Asian immigrants” (Leong, 2005, p. 129). During the Cold War, “yellow peril” resurfaced to infuse feelings of fear and concern over the communist threat to democracy and freedom. Today, we see similar acts directed at Asian Americans (see Cho, 2020; Hong, 2020; Tavernise & Oppel, Jr., 2020); or in reference to COVID-19 by right-wing media outlets as the “Wuhan virus” (see Gearan, 2020; Li, 2020), with the U.S. president himself serving to “[stoke] xenophobic panic in a time of crisis” (Lieu, 2020) doubling down with his continued use of “Chinese virus.” For the purposes of the analysis in this article, here the Cold War stereotype replaces yellow peril (or renames it) through an emphasis of Maoist, and Cold War ideology for explaining and understanding contemporary China to Western, democratic audiences, specifically, the United States.

Imperialism: Imperialism can be broadly defined as an act of exerting rule or authority over another. More specifically, however, imperialism is about power, and the means through which one entity names, classifies, categorizes, and studies another. Historically, imperialism has worked to extend categories and classifications named during the period of empire, “directed at extending the dominion of Europe around the globe” (Willinsky, 1998. P. 10). These classifications have extended

beyond empire. As such, imperialism has become a means through which to see the world; a world dependent upon *unequal* binaries: East/West; primitive/civilized; irrational/rational.

Said’s (1978) *Orientalism* articulates the unequal relationship between the East and the West as a relationship of power. The Westerner exerts this power in the ways in which he shapes and frames the East through Western representation. The “Oriental” does not speak for themselves. Rather, they are described, written about, and “Orientalized” (p. 5) through Western observations. Thus, Orientalism is

Premised upon exteriority, that is on the fact that the Orientalist, poet or scholar, makes the Orient speak, describes the Orient, renders its mysteries plain for and to the West. (pp. 20-21)

In the United States, orientalist thinking is rooted in the history of United States immigration. European immigrants, who imagined the East as “more decadent, exotic, and immoral” (Leong, 2005, p. 7) carried with them these attitudes and ideas of the East.

The United States looked at the East (China) as a manifest destiny (Tchen, 1999; Leong, 2005), which Tchen (1999) explained was “not only a colonizing vision of the frontier, but also an Occidental view of extending European American Protestant civilization influenced by European ideas” (p. xvi). The East was a place to impose, through missionary projects especially, Western and Christian “civilization.” The binaries of civilized/primitive became a way of seeing not only the Chinese in China, but also Chinese immigrants in the United States. Additionally, in the

United States, “measuring oneself against the exoticized and the alien became a means toward stabilizing, and destabilizing, a sense of belonging and normalcy with a sense of freedom and individuality” (p. xx). We can draw parallels to contemporary media discourse, and by examining representational practices we can make connections to the past explicit (Agarwal-Rangath, 2013), revealing the ways in which imperialist thinking entrenches narratives of a rational and benevolent U.S. to an irrational and devious China.

Fear affect and its commercial appeal:

What does a fear affect *mean*, and what does it *do*? According to Massumi (2010), fear is “the anticipatory reality in the present of a threatening future” (p. 54), and this perceived future threat is manifested based on past future threats. Applying Massumi’s postulation to the study of China suggests that because in the past China was a potential threat (“yellow peril,” Cold War, communist, threat to democracy), there is an anticipation of a potential threat in the future. Though there are several examples of more contemporary applications of this, including a recent Biden campaign advertisement³, I often use Citizens Against Government Waste (CAGW) advertisement, *The Chinese Professor* (2010)⁴, which provides a robust visual and narrative example of fear affect, as well as offers points of historical inquiry. *The Chinese Professor* (2010) forefronts the issue of government spending and projects what future we in the United States will realize, if, by 2030, the spending does not stop. The final scene of the commercial illustrates both the fear affect that Massumi (2010) theorizes, as well as

the Cold War stereotype – “Of course we owned most of their debt, so now they work for us.” This is followed by a voice-over narration: “You can change the future. You have to!”

To affect fear in advertising is not new. Identified as fear appeals, in advertising they involve “some kind of threat of what may happen if one does not buy the product” (Harris, 2009, p. 115). All advertising is intent on selling something. Whether it is a commercial product, politician, or ideology, advertising is meant to be persuasive. Research on the ethicality of using fear appeals has produced mixed results, but some studies illustrate the drawbacks to such an approach, primarily the loss of “credibility of advertisers” and the stirring up of “unnecessary fears and worries among audience members” (LaTour, et. al., 1996, p. 60). Despite these concerns, however, fear appeals are used regularly because they appear to work. Hyman and Tansey (1990) illustrated in their empirical study that viewers remember advertisements that use fear far more than in advertisements that employ humor, warmth, or other emotional appeals (in LaTour et al., 1996, p. 60).

In 1986, CAGW also launched an advertisement, *The Deficit Trials 2017 AD*. This advertisement depicted an adolescent boy questioning his witness about the \$2 trillion debt the United States faced in 1986. The witness asked the boy, “Will you ever be able to forgive us?” This is followed immediately by voice-over narration: “No one really knows what another generation of unchecked federal deficits will bring. But we know this much, you can change the future.” The

³ See https://www.youtube.com/watch?v=PmieUrXwKCc&feature=emb_logo

⁴ See <https://www.youtube.com/watch?v=OTSQozWP-rM>

projected fear in these advertisements is actually quite different, though in both cases, many networks refused to air them because they were too controversial.⁵ The fear in 1986 was projected on the debt itself. In the 2010 advertisement, the fear is storied into a narrative of a failing nation, the United States, and as a result of stimulus and spending, this “great nation” sold itself to another country, China.

When met with criticism over the representations in this commercial, the producer responded, “This ad is about America, it’s not about China” (in Smith, 2010). While this is certainly “about [the United States],” I have to wonder how our historical relationship with, and assumptions about China impact this projection of our future relationship with China. Vukovich (2010) argues that the “use of China as something already known and ready-to-hand saves time” (p. 156). When we consider how representations, in this case, *The Chinese Professor*, use language and imagery intent on elevating a narrative of U.S. exceptionalism whereby democracy is threatened by Maoist autocracy, we can see how fear is used to exert power over the other, i.e. imperialism.

Challenging the Narratives

I regularly use *the Chinese Professor* (2010) in my courses to prompt intentional discussions about historical marginalization/racialization of Chinese people, and more contemporary discriminatory practices against Asian Americans. In this lesson, students complete a graphic organizer

to record responses to the following questions: What did you see? What did you hear? What did you learn? What do you now know [from watching this]? The overall aim is to engage in meaningful examination into our own assumptions about belonging, otherness, inclusion, and exclusion.

Students are exposed to not only curricular representations, but also to representations that pervade popular media in what Kellner and Share (2007) argue, “help construct our images and understanding of the world” (in Sensory, 2010, p. 40). *The Chinese Professor* (2010) is so compelling for critique because of the layers of text, its intertextuality. What an intertextual analysis does for a representation like this one is to illuminate how the visual and text-based narrative work together to present a future through what is “known” about the past. As a multiple discursive space, this advertisement speaks to the audience through image, sound, spoken narrative, and the written narrative to support the spoken narrative (subtitles). It is important to point out that this commercial was also reformatted for the 2012 election in support of Republican nominee candidate, Ron Paul. Despite the clearly partisan leanings, this commercial is useful in that it articulates layer upon layer of fear and paranoia through similar historical images, and rhetoric, used in the classroom to teach about China.

What do we see? Visually, this commercial is layered with text – both in English and in Chinese – and with images. In the first full frame of the

⁵ Citizens Against Government Waste (CAGW) launched *The Chinese Professor* during the campaign advertisement cycle in 2010. Like its predecessor, *The Deficit Trials*, *The Chinese Professor* was banned from many networks. However, it did air on AMC, CNN, CNN Headline News, Fox Business, Hallmark, and MSNBC (taken from [http://www.washingtonpost.com/blogs/post-](http://www.washingtonpost.com/blogs/post-politics/wp/2012/10/22/ad-watch-chinese-professor-going-back-on-the-air/)

[politics/wp/2012/10/22/ad-watch-chinese-professor-going-back-on-the-air/](http://www.washingtonpost.com/blogs/post-politics/wp/2012/10/22/ad-watch-chinese-professor-going-back-on-the-air/)).

commercial, the audience (viewer) gets a panoramic view of the professor's lecture hall (Figure 1)⁶.

Figure 1:



Giving the appearance of hovering over the floor is 全球经济学, Mandarin for Global/World Economics. In English, the audience is “told” through script that it is Beijing, China in 2030 AD. Adorning the walls of the lecture all are three images – the famous portrait of Mao Zedong, and two Mao-era propaganda posters.

As the commercial progresses and the professor gives his lecture, images fade in and out behind him. These images are intended to represent the United States – the Capitol, Lincoln Memorial, and the American flag. While he speaks, a student of his lecture expands an image on his tablet of a Wall Street street sign (Figure 2).

Figure 2:



As the professor says, “Of course, we owned most of their debt,” the image of the White House is covered by the Chinese National flag (Figure 3), the White House visible but fading. At this point the professor laughs, his expression somewhat maniacal, and says, “so now they work for us.” The students in his lecture find this very amusing, and laugh at his comment.

Figure 3:



What do we hear? The space occupied through sound in this commercial is very significant. In most commercials, aired under the assumption that the particular audience is English-proficient, a viewer should be able to close their eyes and listen to the narrative, without the disruptions of the visual. At the start of this commercial, the audience (listener) hears a waspy gong-like sound, and then the sound of footsteps. The professor speaks in Mandarin throughout the

⁶ Images taken as screen shots from *The Chinese Professor* (2010), <https://www.youtube.com/watch?v=OTSQozWP-rM>

one minute and two second space. Woven throughout his speech is the attempted sound of wind, and the zhonghu (中胡), a Chinese bowed instrument. Twice, the audience hears sounds of laughter – a singular laugh by the professor, and then a reasonably louder set of laughs by a group of people [students]. The advertisement’s concluding statement is a voice-over narration, in English⁷, reminding us, “You *can* change the future. You *have* to. Join Citizens Against Government Waste to stop the spending that is bankrupting America.”

Typically, I show this commercial twice. The second time, I have them just listen. Students at times struggle with this because, having watched it once, they “don’t understand Chinese [language].” This is intentional on my part, because the sounds that circulate in this commercial – the gong, the violin, blowing wind – evoke imagery that can be, quite problematically described as “typically Chinese.”

Engaging Students in Visual/Textual Analysis

The Chinese Professor (2010) occupies multiple discursive spaces, the discourse represented through the written/spoken text, and the discourse represented through visual text. The narrative space is complicated because of the spoken Chinese, and then translated, presumably correctly, into English. When CAGW endorsed Ron Paul in 2012 and reformatted the commercial, the subtitles were altered slightly and some images were added, but the Mandarin remained the same. When I use these two versions with students, they often notice the changes in the images – more direct at pointing out the other Republican nominee’s shortcomings, specifically Rick Perry.

Text (the narrative): The text is significant, but it is with the juxtaposition of the images that pervade the space of this commercial that provide analytical entry points into how the Cold war stereotype is represented and how fear is used a means to exert control over another. Fairclough (2003) explains that “discourses not only represent the world as it is (or rather seen to be), they are also projective, imaginaries, representing possible worlds which are different from the actual world, and tied in to projects to change the world in particular directions” (p. 124). The narratives and visuals are working together to (re)present a particular version of the United States, one in which is perceived out of fear – from the paranoia and fear that was present during the Cold War period. The questions used to frame this lesson allow students movement to record their findings on the graphic organizer, while simultaneously being prompted to not only question their assumptions about China more broadly, but also consider what the implications are of representation like this one to understanding more contemporary issues of discrimination and racism in the United States.

Images (the visual): Images are complex. Meaning made through/by photography (image) is arguably more complicated than narrative text in that it “seems to have a more innocent, and therefore more accurate, relation to visible reality than do other mimetic objects” (Sontag, 1977, p. 6). The innocence, however, is what makes the photograph/image aggressive (p. 7), and potentially problematic. Hall (1997) defines photography as a “representational *system*, using images on light-sensitive paper to *communicate* photographic meaning about a particular person, event, or scene” (emphasis added, p. 5). Within this “system” exist

⁷ This is the only time English is spoken in the advertisement.

objects, which help the audience/viewer derive meaning (Sturken & Cartwright, 2009). Though *the Chinese Professor* (2010) is not a single photograph, it is systematically representing a person/persons/events in order to communicate a particular meaning.

Sontag (1977) describes how “the picture may distort, but there is always a presumption that something exists, or did exist, which is like what it is in the picture” (p. 5). What this suggests is that a reader/audience member/viewer brings to the photograph (or image) an expectation of something similar to what is being viewed. The images that unfold throughout *The Chinese Professor* (2010) suggest that we in the United States expect economic advancement of the Chinese, and to some extent are “okay” with that. However, the political and social thought of the Chinese – implicit in the images of Mao-era China, the Communist flag draped over the White House, and the students captivated by their professor, he himself wearing a traditional Mao suit – remains situated in the Cold War, and thus, a (the) continual threat to democracy. Vukovich (2012) captures this sentiment through scholarship when he argues, “Nor do the complexities and differences of China fare too much better; it is allowed to be an emergent and rising *economy*, but not so much an emergent society (to put this more conventionally)” (p. 48, emphasis in original).

Conclusion

While the *Chinese Professor* (2010) was the object of analysis for this article, it is important to note that the strategies I use with students to interrogate this commercial are applicable across a variety of resources. Coupling *The Chinese Professor* (2010) with clips from television shows

and/or film trailers provides students with opportunities to analyze similarities and differences among modes of representation. The aim is for students to begin to see authorship/power in representation, and to use social studies inquiry and dialogue to challenge the marginalization, discrimination, and racism that often goes unchecked in the classroom. Because media (and educational) resources often reinforce national narratives – master narratives (Takaki, 1993/2008) that assume belonging for white people, but is questioned for people of color – it is imperative that we employ critical analysis to both historical and contemporary issues so that students can locate “parallels between injustices of today and yesterday” (Agarwal-Rangnath, 2013, p. 101).

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American Imperialism and Indigenous Nations: Inquiry through the Lens of Kipling's "White Man's Burden"

Janie Hubbard

A country's exploitation of another is a defining characteristic of imperialism. Consider how exploitation affects one small subset of human interactions, both historical and contemporary. For example, terms such as *economics* may involve extracting resources and human labor, *politics* concerns control and power over others more vulnerable, and *social* relates to the many ways one country takes measures to change or expunge the original society.

Historians generally consider that the era of American imperialism began with the 1898 Spanish-American War (Odom, 2015) primarily because of its international context. In defeat, Spain relinquished claims on Cuba and ceded sovereignty over Guam, Puerto Rico, and the Philippines (U.S. Department of State, n.d.). The next year, the British writer, Rudyard Kipling, wrote his now famous 1899 poem, "The White Man's Burden: The United States and The Philippine Islands." Approaching an imperialist point of view, Kipling's verses, at the time, seemed, to many individuals in the white world, to evoke a transcendent and noble cause (Foster & McChesney, 2003). Subsequently, the phrase "White Man's Burden" came to symbolize the need for white supremacy over

indigenous peoples, particularly black- and brown-skinned people, around the world.

The "White Man's Burden" is a concept used to justify imperialism - the underlying theory being paternalism. Paternalism is the idea that colonized native peoples are like children and cannot properly care for themselves. Thus, the task is for so-called superior races to civilize them (Loewen, 2010; Manner, 1998). Identifying American imperialism a "Burden" validated it as a benevolent cause and in Filipinos' best interests. "By accident and design – the U.S. recreated the racial climate of North America in Asia" (Van Ells, 1995, p. 621). While race discussions infused late 1800s arguments about annexing the Philippines, the United States eventually did so to continue expansionism. Regarding the imperialism debate, at the time, 1898 U.S. imperialists saw invasions as part of the "mission" of Christian colonialism—originating with the Pilgrims in 1620, while "anti-imperialists argued as if America had never been an imperialist power" (d'Errico, 2017, para. 7). After annexation, Americans viewed Filipino resistance to U.S. sovereignty as insolence by *uncivilized people*, and U.S. forces eventually extinguished Filipino rebels. Invasions of the southern Tagalog provinces of Luzon in the Philippines (Ileto, 2001) closely resemble those of the Arizona and Dakota Native

American Territories in North America, just decades before (Van Ells, 1995).

As Van Ells (1995) implies that imperialism tactics were used to dominate native peoples in North American territories early in American history. In this article, I describe some of these events, particularly related to the *White Man's Burden* ideology. The University of Washington's Burke Museum describes tips for teaching about Native Americans. Regarding sensitive terminology, they state, "Native American, Native, American Indian, Indian, First Peoples, and Indigenous are all terms used by both Native and non-Native people. When possible, most Native people prefer being identified by their specific community" (n.d., section 3). Note, some terms are used interchangeably in this narrative, particularly when other writers are quoted.

Impact of American Imperialism on Native Americans

Paul Odom (2015) states, "American imperialism was born as white settlers moved onto land ceded to Native Americans in treaties with Britain" (para. 2). U.S. President James K. Polk's administration (1845 to 1849) did not formally sanction an imperialistic regime, though systematic invasion of native territories by white settlers and Polk's campaign to seize much of Mexico's remaining territory made imperialism evident. "He was a champion of manifest destiny—the belief that the United States was fated to expand across the North American continent" (History, 2019, section 4). Through various means, including the Mexican-American War (1846-48), the U.S. acquired territories in what are now known as Texas, California, Arizona, Colorado, Nevada, New Mexico, Utah, Wyoming, Washington, Oregon,

Idaho, and parts of Montana during Polk's one-term administration (History, 2019). This great government-backed expansion took a tremendous toll on indigenous peoples in these territories.

Early North American Indigenous Population and Nations

For years, researchers have tried to estimate the native population numbers before European arrival on the continent during the 1400s. One of the earliest estimates came from George Catlin, an artist who traveled the western continent to paint about 600 portraits of native life from 1830 to 1838 (Lord, 1997; Smithsonian Museum of Art, n.d.; Virginia Museum of Fine Arts, n.d.). Catlin's diaries claim there were around 16 million natives before 1492. Regarding the number of actual indigenous nations, Hansi Lo Wang (2014) writes about a modern-day mapmaker and part Cherokee, Aaron Carapella, who designed a map of indigenous nations' locations, which existed before contact with Europeans on the continent. The map contains both the original and commonly known names of some 600 nations. Additionally, though estimates of how long indigenous peoples lived on the land vary, archaeologists have found substantial evidence of human presence more than 12,000 years ago. Some claim that natives may have lived there as long as 40,000 years (Calloway, 2019).

The White Man's Burden

Each incident, from the beginning, involving U.S. government exploitation of natives for possession of their lands are too numerous to describe here, though the imperialist *White Man's Burden* label is certainly fitting in this context. To illustrate George Washington's shifting dialogue about indigenous nations, I offer two primary

sources to compare. First, the Dolph Briscoe Center for American History at The University of Texas in Austin recently acquired an original letter written by George Washington to John Armstrong on August 24, 1769 discussing the murder of three members of the Mingo nation. The letter describes the killings by whites as “villainy” and “mischief.” Washington vowed the U.S. government would not support “wanton quarrels with the Indians.” However, by May 31, 1779, Washington wrote a letter to General John Sullivan giving him orders for “...total destruction and devastation of their settlements and the capture of as many prisoners of every age and sex as possible” (National Archives, 2018, para. 1). Sullivan’s army marched through Iroquois land, burned around 40 villages, and destroyed all food sources. They left only bare land and timber (Calloway, 2019). These letters illustrate one reason primary sources, including documents deemed dear to our country must be critically analyzed for recurring signs of discrimination and imperialism.

The U.S. Declaration of Independence (1776) eloquently speaks of “all men being created equal.” However, Grievance 27 in the document, sent to Britain’s King George, III, states, “He has excited domestic insurrections amongst us, and has endeavored to bring on the inhabitants of our frontiers, the *merciless Indian savages*, whose known rule of warfare, is undistinguished destruction of all ages, sexes, and conditions.” Adrian Jawort (2017) argues the statement summons “...the image of ferocious warriors propelled into action by a tyrannical monarch” (para. 4). Thus, this representation ensured memories and conceptions of the natives’ role in the American Revolution, which they [Americans] believed justified their subsequent treatment of

them (Jawort, 2017). It is true that most nations sided with the British during the war, because they hoped a British victory would stop settlers’ persistent intrusion on their lands (Calloway, 2019). Some nations (e.g., from Stockbridge, Oneida, Tuscaroras) fought alongside the American Patriots or tried to adapt to the Anglo Saxton lifestyle (e.g., Cherokees), yet, in time, even they became victims of Americans’ insatiable desire for land (Calloway, 2019). The U.S. government continued to assert their self-proclaimed authority and westward expansion.

There are countless stories about the U.S. government’s power over indigenous nations on the continent – removal by force (e.g., Trail of Tears), land cessions and seizures, starvation/destitution, broken treaties, illegal land deals, incarceration, lawless discrimination, anti-Indian racism, cultural ethnocentrism, trickery, military defeat, establishment of the reservation system, taking their autonomy, and so forth. Imperialism in the name of saving souls, civilizing “backward savages”, God-given rights to progress (*The White Man’s Burden*) shielded the economic, political, and social gains made by defeating the continent’s original inhabitants. Note that natives were not allowed U.S. citizenship until 1924, and they were not allowed to vote in every state until 1962 (Little, 2019). James Loewen (2007) discusses Cherokee removal as just one example of Americans’ attitudes regarding “...unacculturated aborigines helpless in the ways of progress” (p. 132). Loewen states, “Casting Indian history as a tragedy because Native Americans could or would not acculturate is feel-good history for whites” (2007, p. 131). However, he warns, “...wallowing in the inference that America or whites are bad does not explain the historical complexities of Indian-white relations that

dominated our history, particularly between 1622 and 1890” (2007, p. 131). Loewen (2010) argues the inability to know your own history and think critically about historical claims, leaves one powerless to discern truth from fiction. Thus, authentic history learning must include content, critical thinking, and interpretative skills.

In truth, my elementary school learning simply and briefly focused on Cherokees, Chickasaws, Creeks, and Chickasaws, which were known, in early times, as four of the five “civilized tribes.” The fifth nation was the Seminoles (Florida). Evidently, colonists and early federals adopted the term “civilized tribes” to denote the degree to which nations tried to conform to European ways. The term “civilized tribes” (especially in our teaching resources) underscores roots of ethnocentrism (Burke Museum, n.d.; Loewen, 2010).

Lovely stories, from textbooks, about the four nations’ lifestyles framed my miniscule understanding of natives. Yet, Moundville is located only a few miles away. Moundville is the second-largest site in the United States of the classic Middle Mississippian era (approximately 800-1600), from which various indigenous nations developed and flourished (see Blitz, 2017). Afterwards, more than 30 organized nations lived within the geographic area (Alabama Digital, 2020). For me, no knowledge occurred about the nations or their eventual fates.

Inquiry Lesson

With these thoughts in mind, I wish to emphasize two primary purposes for the lesson. First, the lesson is meant to expand students’ interests and motivation to learn about indigenous

people and events, outside their immediate states and territories. Second, it is meant to engage features of the National Council for the Social Studies (NCSS) C3 Framework (2013): 1) Developing questions and planning inquiries; 2) Applying disciplinary concepts and tools; 3) Evaluating sources and using evidence; and 4) Communicating conclusions and taking informed action (p. 12). The lesson follows the C3 Inquiry Design Model (IDM) Blueprint (Grant, Swan, & Lee, 2014) as an organizer. Through involvement in this historical inquiry, students may develop sophisticated thinking about complex history and causation connections (Barton & Levstik, 2004; Beal & Bolick, 2013; Loewen, 2010).

In this lesson, students predominantly focus attention on concepts and questions regarding the Lakota and Dakotas’ long time resistance to the U.S. government. The essential idea is inspired by a trade book entitled, *Sitting Bull: Lakota Warrior and Defender of his People* by S.D. Nelson (2015), a member of the Standing Rock Nation in the Dakotas. Nelson (2015) writes, “Although of mixed blood, I am a direct descendant of Sitting Bull’s people, who were forced onto a reservation at the end of the nineteenth century” (p. 52). The Burke Museum at the University of Washington in Seattle (n.d.) suggests teachers use books presenting Native perspectives written by Native authors. S.D. Nelson, also an illustrator, combines archived photographs and his own art inspired by nineteenth century Lakota ledger-art drawings (see McKosato, 2018; Nelson, 2015). This teaching-ready lesson, in the next section, targets 5th – 8th graders using the IDM Blueprint, though it may be adapted for other students.

Inquiry Design Model (IDM) Blueprint™	
Compelling Question	Was Westward Expansion in the United States necessary? Why or why not?
Standards and Practices	<p>National Council for the Social Studies (NCSS) C3 Dimensions (2013): D2.His.1.6-8; D2.His.4.6-8; D3.1.6-8; D3.3.3-5; D4.1.3-5; D2.Soc.14.9-12</p> <p>NCSS National Curriculum Standards for Social Studies (2010). Learners will understand:</p> <p>(Theme 1:Culture) that culture may change in response to changing needs, concerns, social, political, and geographic conditions; (Theme 1:Culture) factors that contribute to cooperation and conflict among peoples of the world; (Theme 2 Time, Continuity, & Change) that learning about the past requires the interpretation of sources, and that using varied sources provides the potential for a more balanced interpretative record of the past; (Theme 3 People, Places, & Environments): the use of maps and graphic representations to help investigate the relationships among people, places, and environments.</p>
Staging the Question	In this lesson, students are introduced to some issues surrounding Westward Expansion and the concept of imperialism. Rudyard Kipling’s 1899 poem, “The White Man’s Burden” serves as a theme, as it implies the condition of a self-identified superior race rationalizing reasons for exploiting vulnerable populations, and also deciding which societies are and are not “civilized.” In this lesson, students do not learn everything there

	is to know about Westward Expansion; however, students are exposed to enough information to critically think about whether or not the Westward Expansion was necessary. Who benefits from this? What was another alternative? Where are there similar concepts and situations? When is this acceptable or unacceptable? Why is it relevant to me/others? How can we change this for the good? (Critical Thinking Questions, globaldigitalcitizen.org).
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Supporting Question (s) 1	Supporting Question 2	Supporting Question 3
Where were native peoples living pre-European contact? How can we hypothesize and categorize distinct causes for the exploitation of Lakota and Dakota nations?	What is the account that you think should be the one told? Provide evidence for your claim.	How does the “White Man’s Burden” encourage persistent Native American stereotypes?
Formative Performance Task	Formative Performance Task	Formative Performance Task
Activity: Analyzing Geographical Context Activity: Prior Knowledge Inference Using a Timeline	Activity: Stories: Uncovering Accounts of Complex Issues (Harvard pz, 2017).	Activity: Observing and Comparing Reality and Stereotypes
Featured Sources	Featured Sources	Featured Sources
Appendix 1 (Activity and Resources)	Appendix 2 (Activity Directions) Three large pieces of white paper or giant sticky-note.	Appendix 3 (Activity and Resources)

Summative Performance Task	Argument	The United States has been an imperialist nation since the Pilgrims settled on land in present-day Massachusetts vs. The United States is not an imperialist nation unless it colonizes another country.
	Extension	<p>This lesson is meant to introduce inquiry about native history on the North American continent. While there are too many historical episodes to explore in one lesson, extensions should center on distinct questions originating from students. Many research resources from this lesson may be reused to gather more focused information.</p> <p>Another extension investigates the question, Why were Native Americans only allowed U.S. citizenship in 1924? How did discriminatory practices prevent natives from voting?</p> <p>While this is primarily a history lesson, another may investigate native nations through a contemporary lens. Perhaps, begin with a virtual look at the Smithsonian National Museum of the American Indian in Washington, D.C. (https://americanindian.si.edu/visit/washington).</p>
Taking Informed Action	<p>Janzer, C. (2019, November 29). States move to add Native American history to curriculum. <i>U.S. News and World Reports</i>. Retrieved from https://www.usnews.com/news/best-states/articles/2019-11-29/states-move-to-add-native-american-history-to-education-curriculum</p> <p>Jones, C. (2018, July 25). Native Americans push schools to include their story in California history classes. <i>EdSource</i>. Retrieved from https://edsource.org/2018/native-americans-push-schools-to-include-their-story-in-california-history-classes/600669</p> <p>These (see above) are only two sources, which report or implore K-12 school districts to include more Native American teaching in the curricula. Each U.S. state develops curriculum standards. To take informed action, students may research their state's curriculum standards for social studies. Teachers facilitate, while students work to identify their state's standards regarding Native American education. If standards are lacking, students may petition school districts, state departments of education, state representatives, and the governor of their state for more comprehensive standards focused on Native American education (past and present).</p>	

Conclusion

There is much recorded and archived U.S. history, which illustrates the often-quoted

adage, “history belongs to the victor.” Colin G. Calloway (2019) states that indigenous civilizations “were built on something other than colonialism and imperialism” (p.16). They offer “examples of international relations developed from values other than personal possessions or competitive consumption of resources” (p. 15). Indigenous civilizations, living on the land thousands of years, vastly predate America’s entrance into a wider world in the 1500s.

More inclusive histories do not need good guys and bad guys. We can openly discuss causes and effects of exploitation and bias, for instance why the “The White Man’s Burden” ideology or the, currently, much discussed “white savior” mentality (see Ash, 2015; Blow, 2016; Johnson, 2018) still exist. Calloway (2019) argues that “adding Indian America to the map of global history reorients perspectives, generates new narratives, and encourages new interpretations and comparative studies” (p. 15) – he notes, too, that today’s archaeologists are locating and restoring lost histories. Consequently, more archived records, regarding the 600 or so nations, will be available for history and social studies students. Knowledge about “Native Americans as the “savage” stereotype thrived primarily from dated textbooks and popular culture – especially from Western movies and novels” (Loewen, 2007, p. 116). Using our own, updated media, we can help dispel those images and recognize that indigenous people were and still are not one culture – they are many. Further inquiries might introduce students to the nearly 600 contemporary nations within the contiguous 48 states, Alaska, and Hawaii.

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Appendix 1 – Geographical Context and Prior Knowledge Inference Activity

Sitting Bull (c.1830-1890) was named war chief, leader of the entire Lakota nation, a title never before bestowed on anyone. As a leader, Sitting Bull resisted the United States government's attempt to move the Lakota to reservations for 25 years (Nelson, 2015, pp. 48-52). Sitting Bull clung to his belief that the Lakota were a free people meant to live, hunt, and die on the Great Plains (Nelson, 2015, book cover).

Timeline to Explore:

1. Late 1600s – Lakota live on land now known as Minnesota
2. 1776 – Lakota take Black Hills
3. Late 1700s-early 1800s – Lakota have horses and guns – follow buffalo
4. 1803 – Louisiana Purchase
5. 1832 – Missouri River steamboat travel into Lakota land
6. 1840s – Great Plains natives supply buffalo hides to traders
7. 1845 – Manifest Destiny
8. 1848 – California Gold Rush
9. 1851 – Treaty of Ft. Laramie
10. 1854 – Grattan Fight
11. 1855 (September 3) Blue Water Creek Battle AKA Battle of Ash Hollow
12. 1861-1862 – American Indian Wars
13. 1861-1865 – U.S. Civil War
14. 1862 – Gold discovered in Montana
15. 1862 (August 17) – Lakota Uprising AKA Dakota War of 1862
16. 1863 – Sitting Bull and Hunkpapa band strike temporary truce with Arikara (AKA Rees in North Dakota)
17. 1863-1864 – Gen. John Pope orders Gen. Alfred Sully to establish more forts along Missouri River and eastern Dakotas
18. 1864 (July 28) – Battle of Killdeer Mountain
19. 1864 (September) – Sitting Bull leads Hunkpapa warriors against settler wagons (present-day western North Dakota)
20. 1864 – Sand Creek Massacre
21. 1866 (December 21) – Fetterman Fight
22. 1868 – Sioux City & Pacific Railroad reaches Dakota Territory
23. 1868 (April 29) – Treaty of Ft. Laramie
24. 1868 (November 27) – Battle of the Washita River
25. 1875 – Gen. Phillip Sheridan orders buffalo extermination
26. 1875 (December 6) – Sitting Bull and Crazy Horse refuse to sell Black Hills
27. 1876 (June 25) – Battle of Little Big Horn AKA Custer's Last Stand
28. 1877 Sitting Bull and Hunkpapa band retreat to Canada
29. 1877 (September 5) – Crazy Horse is killed
30. 1881 (July 20) – Sitting Bull surrenders at Ft. Buford, North Dakota

31. 1882 – Congressional commission wants Great Sioux Reservation
32. 1887 – Dawes Act
33. 1888 – Sioux Act
34. 1890s – Ghost Dance Movement
35. 1890 – Sitting Bull assassinated
36. 1890 – Battle of Wounded Knee AKA Massacre at Wounded Knee.

The Battle of Wounded Knee is the last battle of the American Indian Wars. ...Lakotas are now dependent on the U.S. government for rations” (Nelson, 2015, pp. 48-52).

Directions:

Geographical Context

1. Work in groups (teacher decides number).
2. Study maps to gain context about where approximately 600 native nations lived before European contact.
3. Gain further geographical context, regarding this lesson, by analyzing early maps that include native territory now known as Nebraska, Iowa, Minnesota, Wyoming, Montana, and Idaho.

Prior Knowledge Inference Activity

1. With your group, read and discuss the list of 36 events above. Use the graphic organizer to decide how events may be placed into categories. Write your inferences/hypotheses/guesses (from reading the words) in the list. Note that all events, on this timeline, have something to do with land. You are not required to research at this time, though you may research a bit if you wish. Expand the graphic organizer as needed.

Causes of Lakota/Dakota Nation Land Acquisition				
U.S. Government	Technological Innovations	National Resources	Immigrant Settlers	Food Scarcity

Appendix 2: Perspectives and Complexity

It is not enough to simply say the colonists, settlers, and the U.S. government were bad, and the native peoples on the continent were good or vice versa. It is not easy to consider solutions to historical problems. However, gathering evidence to support your ideas is a way to look at different perspectives with a critical eye.

Directions:

1. The teacher will place three large pieces of paper on walls around the room. Each paper will have one of these questions from Harvard University's Project Zero (2017). The strategy is entitled *Stories: Uncovering Accounts of Complex Issues*: (1) what is the story that is presented? (2) What is left out of the account? (3) What is your story?
2. Take time to allow groups to read and view the resources provided on this appendix. Some sources are from indigenous perspectives, and others are from settlers' perspectives. Note that the 1952 docudrama about pioneers, is wrought with explicit biases.
3. Student groups discuss their ideas – considering members' different perspectives.
4. After discussing the issues, events, people, society, cultures, and historical narratives, groups either write directly on the large papers or use sticky notes to respond to the questions with various ideas. It is not necessary for groups to agree, after their discussions. Individuals should be free to offer their own answers to the questions.
5. A thorough and civil class discussion regarding answers to these questions should follow, so students may share perspectives and ideas, perhaps, unnoticed by others.

Stories:

Uncovering Accounts of Complex Issues

Consider how accounts of issues, events, people, society, culture, and historical narratives are presented.
What has been left out, and how you might want to present the account.

What is the story that is presented?

[What is the account that is told?]

What is the untold story?

[What is left out in the account? What other angles are missing in the account?]

What is your story?

[What is the account that you think should be the one told?]

Provide evidence for your ideas.

Appendix 3: Selected Resources for Students' Research

Quotes were taken directly from this article: Library of Congress (n.d.). *America at the turn of the century: A look at the historical context*, The National Setting Collection: The Life of a City: Early Films of New York, 1898 to 1906. Retrieved from <https://www.loc.gov/collections/early-films-of-new-york-1898-to-1906/articles-and-essays/america-at-the-turn-of-the-century-a-look-at-the-historical-context/>

1. By 1900 the American nation had established itself as a **world power**.
2. The **West was won**.
3. **The frontier** -- the great fact of 300 years of American history -- was no more.
4. The continent was **settled** from coast to coast.
5. Apache war chief Geronimo had **surrendered** in 1886.
6. **Defeat** of the Lakota at the battle of Wounded Knee in 1891 had brought the Indian Wars to a close.
7. By 1900 the Indians were on **reservations** and the **buffalo** were gone.
8. **Homesteading** and the introduction of **barbed wire** in 1874 had brought an end to the open range.
9. The McCormick reaper had made large-scale **farming** profitable.
10. The first **transcontinental rail** link had been completed in 1869.
11. In 1900, the nation had 193,000 miles of track, with five **railroad systems** spanning the continent.
12. John D. Rockefeller's Standard **Oil** Trust dominated the world's petroleum markets.
13. In the 1880s Andrew Carnegie had constructed the world's largest **steel** mill.

14. Henry Ford had built his first gasoline engine car in 1892 and the world's first auto race was held in Chicago in 1896.
15. By 1900, telephones were in wide use.
16. Cities were using electricity.
17. Guglielmo Marconi was conducting experiments that would lead to the development of the radio.

Quotes were taken directly from this article: Carter, K. (1997, Spring). The Dawes Commission and the Enrollment of the Creeks. *Prologue*, 29(1). U.S. National Archives and Records Administration (NARA). Retrieved from <https://www.archives.gov/publications/prologue/1997/spring/dawes-commission-1.html/>

1. What can you do when you "discover" a continent, but there are already people living there?
2. Europeans arriving in North America tried a number of approaches to solve what was often referred to as "the Indian Problem."
3. This was dependent on the relative military power of the natives and non-natives.
4. By the late 1870s most nations had been pushed onto reservations in areas that were generally undesirable and out of the path of settlement.
5. Many friends of Native Americans became convinced that efforts to isolate and then civilize them were not working.
6. They believed that assimilating them into the general population would be a better policy.

Additional Research Sources

American Experience (2020). *The Trail of Tears* (Video file). PBS WGBH Educational Foundation. Retrieved from <https://aptv.pbslearningmedia.org/resource/akh10.socst.ush.exp.trail/trail-of-tears/>

Description: Reenactment. Cherokee, assimilation, President Andrew Jackson, Indian Removal Act of 1830.

American Experience (2020). *The Transcontinental Railroad: Interview: Native Americans*. Retrieved from <http://www.pbs.org/wgbh/americanexperience/features/tcrr-interview/>

Description: This interview is about the West before white settlement, the impact of the railroad on Native American life, and the near-extinction of the American buffalo (para.1).

The Best Film Archives (2016, September 16). *How did pioneers conquer the American frontier in the late 1700s* (1952 Docudrama). Retrieved from <https://www.youtube.com/watch?v=ahqnr8kJrHQ>

Description: This is a 1952 black and white film with explicit biases. The background music, costumes, and narration illustrate pioneers as heroes and natives as hostile savages. The film is a relevant teaching

tool, though the length is about 20 minutes. Teachers and/or students may wish to show/view the video in shorter increments.

Questions for students to ponder:

- a. How are the natives portrayed in this film?
- b. How are the pioneers portrayed?
- c. Who are named “people” in this film? How do you interpret this?
- d. How are the following words and phrases used in the context of this story?

Silent enemy, savage Indians, unfortunate victims, relentless enemies, land for families and freedom, oppression and discrimination, heritage, hostile, exacting a terrible toll, courage, stamina, strength, determined, muscles, power, will, heartbreak, and ever westward.

PBS WGBH Educational Foundation. (2020, February 26). *Westward Expansion, 1790–1850*. (Interactive Map), Retrieved from <https://aptv.pbslearningmedia.org/resource/rttt12.soc.ush.westexp/westward-expansion-17901850/>

Description: The interactive map covers the following themes via a decade-by-decade “snapshot”:

- Territorial Expansion—States and territories, territorial claims, and disputed land
- Population Growth—Most populous cities
- Exploration and Migration—Trail routes
- Transportation and Trade—Canals, roads, and railroads
- Native Americans—Land cessions, expropriations, and tribal relocation (para. 3).

Schoenheide, Z. (2010, November 23). *Far and Away land rush scene* (Video file). Retrieved from <https://www.youtube.com/watch?v=yxaJY8UZxn4>

Description: 1992 film. Producer, Ron Howard. A young man leaves Ireland with his landlord's daughter dream of owning land at the big give-away in Oklahoma ca. 1893. See archived photos of the event referenced below.

"Holding Down A Lot In Guthrie." By C. P. Rich, ca. 1889 (Photograph). Retrieved from <https://www.archives.gov/files/research/american-west/images/136.jpg>

American Archives and Records Administration (2019, October 16). *American West photos*. Retrieved from <https://www.archives.gov/research/american-west#scramble>

Appendix 4: Comparing Reality and Stereotypes

1. History Matters. (n.d.). *"The White Man's Burden": Kipling's hymn to U.S. imperialism*. Retrieved from <http://historymatters.gmu.edu/d/5478/>

2. National Archives. (n.d.). *Document analysis worksheets*. Retrieved from <https://www.archives.gov/education/lessons/worksheets> [See Links: Select the Document Analysis Worksheet]
3. Burke Museum (n.d.). *Tips for teaching about Native peoples*. University of Washington. Retrieved from <https://www.burkemuseum.org/education/learning-resources/tips-teaching-about-native-peoples>
4. Ferris University Jim Crowe Museum. (n.d.). *Stereotyping Native Americans*. Retrieved from <https://www.ferris.edu/HTMLS/news/jimcrow/native/homepage.htm>

Directions:

1. Work in groups of 3-4.
2. Select the first reference, *History Matters*, and read it thoroughly. This resource briefly describes the Rudyard Kipling poem, “White Man’s Burden.” The actual poem is also included with this text.
3. Select the second reference, *National Archives*. Use the document analysis worksheet, and analyze only the poem. Consider group members’ perspectives and complete the document analysis worksheet together.
4. Select the third reference, *Burke Museum* from the University of Washington (State). Within your group, read and discuss the article, *Tips for Teaching about Native Peoples*.
5. Select the fourth reference, *Ferris University Jim Crowe Museum*. Within your group, read and discuss the article, *Stereotyping Native Americans*.
6. After discussing the article, complete the Comparison Chart below. You may enlarge the images, type or write inside the third column, or use extra paper for your responses.

Examples of Native Nations’ Values	Examples of Non-Natives’ Values	Briefly describe what you “specifically” observe when comparing two images (left to right).
Inuit Natives’ Notion of Comfort	Inuit Native Notion of Comfort	



		
<p>Notion of Food Source</p>	<p>Notion of Food Source</p>	
		
<p>Notion of Security</p>	<p>Notion of Security</p>	
		
<p>Notion of Civilization</p>	<p>Notion of Civilization</p>	



Image Credits:

E Artist W. H. Childs' portrayal of the public execution of 38 Dakota Indians at Mankato in 1862. They were Digital ID: (digital file from original print) pga 03790 <http://hdl.loc.gov/loc.pnp/pga.03790>
Reproduction Number: LC-DIG-pga-03790 (digital file from original print)

Repository: *Library of Congress Prints and Photographs Division* Washington, D.C. 20540 USA.

Summary: Print shows the residents of Mankato, Minnesota, gathered to watch the execution of thirty-eight Dakota Indians, who stand on a scaffold with nooses around their necks, separated from the community by rows of soldiers. Local newspaper publisher John C. Wise commissioned this print to commemorate the twentieth anniversary of the event. After the American victory against the Dakota at the Battle of Wood Lake during the Dakota War of 1862, over three hundred Indians were sentenced for execution, but President Lincoln, after reviewing their cases, commuted the majority of the sentences. However, Lincoln ordered the mass hanging of 38 natives, which was the greatest mass hanging in history.

Low, A. P. (Photographer). (1896). Inuit family at Fort Chimo, Quebec. *Canadian Museum of History*, CC BY-SA 4.0, <https://commons.wikimedia.org/w/index.php?curid=82004225>

Mills, K. (Composer). (1907). *Red Wing* [Sheet music]. New York. F.A. Mills.

North Dakota Studies — State Historical Society of North Dakota (n.d.). Lesson 2: Making a living. Topic 3: bison hunting (Buffalo chart image). Retrieved from <https://www.ndstudies.gov/gr8/content/unit-ii-time-transformation-1201-1860/lesson-2-making-living/topic-3-bison-hunting/section-1-introduction>

Proctor and Gamble (1888, January 1). *Ivory Soap advertisement*. Retrieved from [https://commons.wikimedia.org/wiki/File:1888 Ivory Soap Advertisement.jpg](https://commons.wikimedia.org/wiki/File:1888_Ivory_Soap_Advertisement.jpg)

Summary: Advertisement for Ivory soap in 1888, displaying a couple of native Americans and these verses. "We once were factious, fierce, and wild. To peaceful arts unreconciled; Our blankets smeared with grease and stains From buffalo meat and settlers' veins. From moon to moon unwashed we went; But Ivory Soap came like a ray Of light across our darkened way. And now we're civil, kind, and good, And keep the laws as people should. We wear our linen, lawn, and lace As well as folks with paler face. And now I take, where'er we go, This cake of Ivory Soap to show What civilized my squaw and me, And made us clean and fair to see."

Unknown (Photographer). (Circa 1892). Bison skull pile [digital image]. Retrieved from *Burton Historical Collection, Detroit Public Library*. Derivative works of this file: Bison skull pile edit.jpg

Summary: 1892: bison skulls await industrial processing at Michigan Carbon Works in Rogueville (a suburb of Detroit). Bones were processed to be used for glue, fertilizer, dye/tint/ink, or were burned to create "bone char" which was an important component for sugar refining.

Unknown author (1868, January 1). *Lakota American Indian leaders, Fort Laramie* (photograph) www.truewestmagazine.com. Courtesy Edward Clown Family. Public Domain, <https://commons.wikimedia.org/w/index.php?curid=74523219>

Summary: Left to right: Spotted Tail, Dull Knife (Roaming Noise), Old Man Afraid Of His Horse, Lone Horn, Whistle Elk, Pipe On Head and Slow Bull. - They signed the Treaty of Fort Laramie (or Sioux Treaty of 1868) on their part. Source: truewestmagazine.com

Additional Images

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-
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- Image Credit: AP Creator: Anonymous
- The cover of the St. Louis Globe-Democrat Sunday supplement from January 1908 shows William "Lone Star" Dietz, who in 1916 coached Washington State University to a Rose Bowl victory, in full Indian dress. Some credit Dietz with inspiring the name of the Redskins.

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- Ivory Soap Collection, 1883-1998, undated; Archives Center, *National Museum of American History*. Gift of Procter & Gamble. Retrieved from <https://sova.si.edu/record/NMAH.AC.0791#using-the-collection/>



Imperialism in the French and Spanish Caribbean: An Application of 21st Century Themes and Skills for Economic Inquiry

Natalie Keefer

The economic consequences of imperialism in the French and Spanish Caribbean have unwittingly made it the poorest region in the Western Hemisphere. Due to the Caribbean's relative location to the United States, the flow of people between the French and Spanish Caribbean and United States represents a sizeable population. The majority of Caribbean immigrants have settled, and continue to settle, in the greater New York-New Jersey and Miami metropolitan areas.

Approximately 72% of Caribbean immigrants to the United States come from territories and countries including Haiti, Martinique, Guadeloupe, the Dominican Republic, and Cuba (Zong & Batalova, 2016). French and Spanish territories and countries in the Caribbean have complicated and deeply entrenched relationships with the countries that historically, economically, politically, and socio-culturally oppressed their inhabitants. These oppressed people include the islands' indigenous populations and enslaved peoples of African descent that were brought to the islands as involuntary migrants.

As participants in a globalized economy, it is imperative students in social studies classrooms are provided with opportunities to explore abstract economic concepts associated with imperialism in holistic and concrete ways. Furthermore, these concepts should be explored in a manner that is relevant to students as consumers, and in many cases, reflective of the complex identities of

students who are immigrants or children of immigrants from the French and Spanish Caribbean (Ladson-Billings, 2014). Lastly, in today's evolving educational climate, students need experience applying 21st Century Skills more than ever before. Therefore, the high school curriculum presented in this article offers an amalgamation of the NCSS (2013) C3 Framework Inquiry Arc and Framework for 21st Century Learning (Partnership for 21st Century Learning, 2015) to scaffold students' knowledge of how historical patterns of economic imperialism have shaped societies in the French and Spanish Caribbean. Since the nature of education is shifting beneath our feet and becoming more technology-dependent, all aspects of the inquiry-based instructional sequence in this article can be accomplished remotely via computer and internet technologies.

The National Council for the Social Studies (2013) recognized the symbiotic relationship between social studies education and 21st Century Themes and Skills in its scholarly rationale for the C3 Framework Standards and Inquiry Arc. Overlapping themes and skills among the C3 Framework (NCSS, 2013) and Framework for 21st Century Learning (2015) include, but are not limited to: civic literacy, global awareness, and economic literacy. Furthermore, many of the "life and career skills listed fall firmly if not exclusively in the social studies: students must be able to work independently, be self-directed learners, interact

effectively with others, and work effectively in diverse teams” (NCSS, 2013, p. 82).

In this sequence, students work interdependently in small groups to conduct inquiry into imperialism in the French and Spanish Caribbean, to curate internet-based multimedia resources about economics and imperialism, and to construct a multimedia website with images, videos, and articles to respond to compelling and supporting questions that frame their inquiry. An optional extension activity implores students to investigate the emergence of creole languages as an economic necessity and product of cultural diffusion in the French and Spanish Caribbean.

An Economic Inquiry Arc

This high school economics curriculum is interdisciplinary in nature and designed to follow the NCSS (2013) C3 Framework Inquiry Arc. Students are likely exposed to content presented in this curriculum in world history, economics, sociology, or anthropology courses. The interdisciplinary nature of this curriculum strengthens students’ reading, writing, and information and media literacy skills as they consume and evaluate digital resources. In order to frame the direction of this inquiry in a manner that is relevant and intellectually rigorous, students explore the compelling question (Grant, Swan, & Lee, 2017): *What are the consequences of imperialism?* Given the present-day economic situation in the Caribbean, the answer to this compelling question is ambiguous and dependent upon what groups you ask and their status in Caribbean society. For example, more affluent residents of French and Spanish regions of the Caribbean may benefit from the historical legacy of imperialism, while residents who live in poverty

may belong to social groups that historically and presently have been exploited through oppressive economic policies. Thus, students need to explore the history of economic imperialism in the French and Spanish Caribbean in order to understand why people from different social groups in the region might respond differently to the compelling question.

In order to develop a holistic response to the compelling question in this inquiry, and to guide the content focus, students sequentially tackle the following supporting questions:

1. For what economic reasons did France and Spain establish colonies in the Caribbean?
2. How did imperialism impact daily life in the French and Spanish Caribbean?
3. How has the history of imperialism shaped modern economics in the French and Spanish Caribbean?

These questions support the exploration of economic standards in the C3 Framework related to the interdependent nature of the historical and present-day global economy (D2.Eco.14.9-12; D2.Eco.15.9-12). Ultimately, students will be able to determine how economic decisions result in policies with a range of costs and benefits for different social groups (D2.Eco.1.6-8.9-12.). While investigating content-driven answers to the compelling and supporting questions, they are required to evaluate digital resources (D3.1.9-12.; D3.2.9-12.) so they can organize reputable evidence to support their findings (D3.3.9-12.; D3.4.9-12.). Lastly, students communicate conclusions from the instructional sequence through a project-based summative assessment that requires them to construct an informed response to the compelling

question with evidence from multiple sources, while also addressing weaknesses in their argument(s) (D4.1.9-12).

21st Century Themes and Skills

The crux of 21st Century learning resides with the notion that there are specific skills students need to master in order to be productive citizens in the world today. In addition to skills such as critical thinking, problem solving, communication, and collaboration, students must also have a sophisticated knowledge of key subject areas and related interdisciplinary themes. The Partnership for 21st Century Learning (2015) acknowledges the importance of the key subjects such as: language arts, world languages, arts, math, economics, science, geography, history, and government and civics.

It is encouraging to note the dominant importance of social studies disciplines in the 21st Century Skills Framework. However, given the importance of global communication and collaboration, social studies students in the United States would benefit from greater exposure to socio-economic concepts related to world languages. In a social studies context, the dominance of world languages has played a defining, and often oppressive, role in Caribbean imperialism. An exploration of this dynamic will be offered as a socio-linguistic extension for consideration in the summative assessment in this instructional sequence. After all, the presence of creole languages in the Caribbean is a direct result of the economic necessity to facilitate communication among social groups that spoke different languages during colonization.

21st Century Themes

In order to support students in the development of a sophisticated understanding of 21st Century subject areas, an interdisciplinary approach is warranted. The Partnership for 21st Century Learning (2015) integrated five interdisciplinary themes into their framework. Two interdisciplinary themes in particular are addressed in this inquiry-based curriculum: Global Awareness, and Financial, Economic, Business, and Entrepreneurial Literacy. Within these two themes, students explore these strands in depth:

Financial, Economic, Business, and Entrepreneurial Literacy

- Understanding the role of the economy in society.

Global Awareness

- Using 21st century skills to understand and address global issues.
- Learning from and working collaboratively with individuals representing diverse cultures, religions and lifestyles in a spirit of mutual respect and open dialogue in personal, work and community contexts.
- Understanding other nations and cultures, including the use of non-English languages (Partnership for 21st Century Learning, 2015).

As an explicit outcome of this instructional sequence, students develop an awareness of how global economics has impacted the French and Spanish Caribbean. To accomplish this outcome, students consume and evaluate national and international media sources to learn about Caribbean economics and how it influences different social groups and communities. Finally, an understanding of imperialism from multiple perspectives allows students to recognize how economic policies have shaped the socio-cultural

and linguistic landscape in the French and Spanish Caribbean.

21st Century Skills

In addition to content-driven subject and interdisciplinary themes, The Framework for 21st Century Learning acknowledges students need specific sets of innovative and interpersonal skills to be prepared for college and careers. These essential skills are divided into the following groups: Learning and Innovation Skills, Information, Media, and Technology Skills, and Life and Career Skills (Partnership for 21st Century Learning, 2015). Learning and Innovative Skills are woven into this inquiry as students engage in critical thinking when they work creatively and collaboratively as they apply economic principles to evaluate and solve authentic problems. Information, Media, and Technology Skills are incorporated throughout the inquiry because students must access and evaluate media-based information in order to decide whether or not it is worthy of incorporation into their analysis and multi-media summative assessment. In fact, the entire instructional platform for this inquiry requires students to use digital technologies to access, manage, integrate, evaluate, and communicate their conclusions. The Life and Career Skills components of this inquiry requires students to be responsive and flexible as they meet project goals, engage in perspective-taking to consider divergent ideas, and take responsibility for an equitable share of their assigned workload (Partnership for 21st Century Learning, 2015).

Thus, this inquiry establishes a 21st Century Learning Environment as students communicate their findings through an authentic, project-based summative assessment. Furthermore, this inquiry is

relevant for students because the United States and Caribbean economies are intertwined and interdependent. As global consumers, many students have purchased goods from the Caribbean or traveled to the Caribbean and benefited from services provided in the hospitality sector. For students whose families hail from French and Spanish Caribbean territories or countries, this curriculum is culturally reflective of their history and, in many cases, the economic and political circumstances that brought them to the United States.

The Legacy of Caribbean Imperialism

In the 17th and 18th centuries, France and Spain began to exert political, military, and economic power over regions of the Americas, a concept defined as imperialism. As noted by Bassi (2020), historians refer to the Caribbean as an “imperial crossroads” because for European powers the “Caribbean islands became the most valued possessions in the overseas imperial world” (Para. 6). Through the policies of imperialism, France and Spain colonized islands and established systems of labor-intensive, monocultural plantation agriculture that necessitated the importation of enslaved Africans. Although imperialism in the French and Spanish Caribbean were different in many ways, similar macro-economic policies were applied throughout the region. For example, both countries established plantations based on economic policies driven by mercantilism, a form of economic nationalism that seeks to build the wealth of a country through a favorable balance in trade by restricting imports and encouraging exports (LaHaye, 2019). The enslaved workforce in the French and Spanish Caribbean grew to embody a racialized mosaic of people of indigenous and African descent. For example, in the colony of Saint

Domingue, modern-day Haiti, enslaved Africans were sorted into twenty different racial categories (Geggus, 1993; Hodson, 2007). To this day, social categories based on race that were constructed during European colonization have economic consequences for Caribbean residents.

Consequently, European economic policies and the legacy of enslavement established during this time period laid the foundation for present-day economic, social, and political inequities in the Caribbean.

Imperialism in the French Caribbean

During the 17th and 18th centuries, France established an economic system of plantation agriculture in the Caribbean colonies of Saint Domingue, Martinique, and Guadeloupe. Plantations focused solely on single-crop production of luxury crops such as sugar cane and coffee. These crops were almost exclusively exported to French markets due to the French *exclusif* mercantile policy that strictly limited trade between plantations and merchants in major port cities in France (Horan, 2010). Shortly after the arrival of Europeans and enslaved Africans, the biodiversity of flora and fauna were depleted to the extent that it was necessary to import foods to sustain the transplanted population. Thus, throughout the history of plantation agriculture and enslavement in the French Caribbean, malnutrition and starvation were rampant among the enslaved population. Starvation occurred, in part, because greedy plantation owners chose to enhance their wealth rather than buy adequate amounts of food for the enslaved labor force (Horan, 2010).

The *Code Noir* of 1685 (See Appendix A) governed the treatment of enslaved people in the French Caribbean. The Code Noir provided a legal

framework to regulate the life, death, sale, religious practices, and care of enslaved people. For example, enslaved people were required to be baptized as Catholics and were prohibited from working on Sundays and Catholic holidays. Enslaved people were also prohibited from owning legal property and had no legal rights. However, plantation owners were required to cloth and care for enslaved people when they were ill. The Code Noir also governed marriages, burials, punishments, and delineated circumstances when enslaved people could gain their freedom (Buchanan, 2011). As a legal document that regulated the life of enslaved people and free people of color in the French Caribbean, the Code Noir provides an understanding of the laws that regulated the daily lives of people who worked, lived, and were oppressed as a direct result of European economic policies.

Imperialism in the Spanish Caribbean

The Spanish infamously began to colonize the Caribbean when Columbus arrived in 1492 in search of gold. From 1492 until the 1550s, the Spanish were the lone European power with a presence in the Caribbean. The Spanish conquest brought the first enslaved Africans and diseases that decimated the indigenous population. Initially, the Spanish established small towns on the Caribbean islands of Cuba and Hispaniola. These towns served as launching pads for further exploration into the Americas. Once the British, Dutch, and French began establishing colonies in the Caribbean, Spain began to take notice of the relative importance of the Caribbean for plantation agriculture and the accumulation of wealth (Bassi, 2020). Under their system of imperialism, the Spanish monarchy regulated all aspects of the plantation economy, including trade, governance, and established laws

regulating the lives of people on the islands (Schmieder, 2013).

The daily lives of enslaved people and freed Blacks in the Spanish colonies of Cuba and on the island of Hispaniola were governed by laws, such as the *Código Negro Español* of 1574. The Spanish laws governing the lives of enslaved and freed Blacks were similar in nature to the Code Noir in French colonies (National Humanities Center, 2006). For example, the Spanish Black Codes and related laws regulated guidelines for punishments, rules for emancipation, standards for food and cloth allowances, rules for religious education, and civil rights for freed people (Schmieder, 2013). Although comparable to the French Code Noir, laws regulating enslaved people in Spanish colonies often permitted marriages without a master's permission and Spanish laws guiding religious practice were laxer and frequently unenforced. Regardless, both French and Spanish colonies were governed by similar systems of economic imperialism and mercantilism that necessitated the brutal enslavement of people of color for the benefit of European coffers. Furthermore, as students conduct inquiry into the legacy of Caribbean imperial, they will be able to see the vestiges of imperialism in the current economic state of modern Caribbean countries and territories.

The Instructional Sequence

In this instructional sequence, students conduct inquiry into the effects of imperialism in the French and Spanish Caribbean. To accomplish this goal, students work in pairs during vocabulary development and strategic reading activities. Then, pairs of students are combined to form groups of three or four students to conduct research for the creation of a multimedia website with articles,

images, and videos they have curated in response to the compelling and supporting questions. All activities in this instructional sequence can be accomplished remotely via Internet-based means of collaboration including email, Google Documents, and through the use of a free Internet-based platform to create the website for the summative assessment.

The following section provides a description of the steps that teachers follow to guide students through this inquiry. In addition to an explanation of the instructional strategies in this sequence, suggestions for resources and ancillary materials are offered. Many of these resources are located in Appendix A at the end of this article. Teachers are encouraged to modify and adapt these materials to suit their needs and the learning needs of their students.

Resources

Throughout the instructional sequence, students continuously deepen their knowledge on imperialism and related economic concepts as applied to Caribbean contexts. In addition to information provided in textbooks, there are numerous websites students can visit to begin their exploration of the consequences of imperialism in this region. The World Factbook and BBC Country Profiles are perennial favorites for demographic and economic information about countries. BBC also provides relevant news articles for this instructional sequence. However, considering Martinique and Guadeloupe are domestic territories of France, Caribbean regional news sources provide more tailored and detailed information from within these territories. Plus, regional news from the French and Spanish Caribbean is more likely to be written by people living in these regions. Thus, these outlets

provide more representative and accurate perspectives from citizens, as well as economic, social, and historical experts, living within the boundaries of French and Spanish Caribbean countries and territories (see Appendix A). These Internet resources include international and regional resources such as: Caribya!, Caribbean360, CANANEWS, the Digital Library of the Caribbean (dLOC), and Caribbean News Now.

Instructional Strategies

The instructional sequence in this inquiry guides students through three instructional strategies: vocabulary development to build background knowledge, strategic reading to prepare for writing, and a News Writing Workshop (Scholastic, 2020). Throughout the instructional sequence, teachers can conduct informal, formative assessments based on the completion of graphic organizers and writing samples students produce to process content. The multimedia website where students integrate images, videos, and authentic writing serves as a summative assessment where they communicate the conclusions of their inquiry and take action to inform others about the consequences of imperialism in the French and Spanish Caribbean.

Vocabulary Development

This first instructional strategy addresses the supporting question: *For what economic reasons did France and Spain establish colonies in the Caribbean?* This initial vocabulary development activity can be completed in pairs. To guarantee students accumulate background knowledge in an intentional, structured way, teachers can provide them with a graphic organizer that scaffolds their knowledge and maintains focus on the topic. The

suggested graphic organizer in Appendix B requires students to define and apply essential concepts such as: imperialism, mercantilism, colony, territory, plantation agriculture, enslavement, imports, and exports. Based off Marzano's (2009) steps for vocabulary development, students define each of the terms in the graphic organizer, provide an example in the form of a sentence about the French or Spanish Caribbean, and design an image or symbol for the term. Throughout the inquiry, these terms are reinforced as students discuss and engage in activities that extend their understanding of the terms as they are applied in Spanish and French Caribbean contexts.

Strategic Reading

While still in pairs, the second instructional strategy requires students to engage in strategic reading to tackle the supporting question: *How did imperialism impact daily life in the French and Spanish Caribbean?* Whereas the first instructional strategy focused on vocabulary development to examine the economic rationale and nature of imperialism in the French and Spanish Caribbean, this strategic reading strategy requires students to access and use primary and secondary sources to explore daily life in this region from the perspectives of enslaved people, people of mixed-racial heritage, and plantation-owning families. All resources in Appendix A are appropriate for this strategy although some are provided specifically for this activity. For example, New York University Libraries (2020) has a Caribbean Studies Primary Source website that provides several publicly available leads to many French and Spanish Caribbean archives and databases appropriate for students to conduct their research. Additionally, the Code Noir of 1685 and Spanish Black Code of 1574 are listed as important primary sources for students

to familiarize themselves with to understand the legal status of enslaved people and freed people of color in the French and Spanish Caribbean. Although some of these resources are in French or Spanish, students can translate many of the databases using a web browser and museum websites frequently provide English language translations. Alternatively, students who speak French and/or Spanish, or students who are learning to speak these languages, should be encouraged to apply their 21st Century multilingual assets to conduct research.

As students gather information in their quest to determine how imperialism impacted daily life in the French and Spanish Caribbean, they can record their notes in the perspective-taking graphic organizer in Appendix C. Students need to explore the daily lives of people living in the French and Spanish Caribbean from three perspectives: enslaved people, freed people of color, and plantation owners. In the graphic organizer, they record a minimum of three pieces of information about daily life for each of these social groups. Students also record information they discover about the role each group fulfilled in the Caribbean economy. After debriefing this activity, pairs of students can be combined into groups of three or four students to equitably distribute required tasks as they brainstorm, design, and create the content for the summative assessment.

Summative Assessment

In groups of three or four, students create a multimedia website in response to the compelling question: *What are the consequences of imperialism?* To answer this question, they apply vocabulary from the first instructional strategy with knowledge they gleaned from the second

instructional strategy to research and explain the current state of economic development in a country or territory in the French and Spanish Caribbean. In groups, students select the country or territory they want to focus on for this project: Haiti, Martinique, Guadeloupe, the Dominican Republic, or Cuba. Once they have decided on a country or territory, students assign group members the following roles. If there are four group members, two group members will be assigned the role of curator:

1. **Webmaster** – Assists with brainstorming the website, including layout, website name, and tagline. Contributes an opinion-style article and corresponding image or video in response to the third supporting question. Works with the curator(s) to write the editorial-style article that responds to the compelling question. Proof-reads and provides feedback for all articles before they are posted on the website.
2. **Curator (2)** – Assists with brainstorming for the website, including layout, website name, and tagline. Contributes an opinion-style article and corresponding image or video in response to the third supporting question. Works with the webmaster to write the editorial-style article that responds to the compelling question. Proof-reads and provides feedback for all articles before they are posted on the website.
3. **Multimedia Director** – Assists with brainstorming the website, including layout, website name, and tagline. Contributes an opinion-style article and corresponding image or video in response to the third supporting question. Selects a political cartoon in response to the compelling question. Proof-reads and provides feedback for all articles before they are posted on the website. Posts content to the

website in the agreed-upon layout by all group members.

In order to ensure the project is completed interdependently, the roles described above were designed so all group members are responsible for an equitable amount of writing, editing, and selection of visual content. Once it is completed, the website will contain the following elements:

1. A catchy name for the website.
2. A tagline for the website that reflects the compelling question.
3. A reflective, editorial-style article in response to the compelling question.
4. A political cartoon that is related to imperialism in the French or Spanish Caribbean.
5. Three short opinion-piece style articles in response to the supporting questions.
6. Three corresponding images or links to videos for each of the opinion piece articles. These images or videos may include charts, graphic, or maps.
7. An optional extension article that discusses creole cultures and languages in the French or Spanish Caribbean.

News Writing Workshop

To begin the process of creating their multimedia website, students can record their assigned roles and brainstorm their ideas using the handout provided in Appendix D. Once students have completed Appendix D and received feedback on their plans from the teacher, they can begin researching and writing their articles. Each student is responsible for writing one opinion-style article in response to the supporting question: *How has the history of imperialism shaped modern economics in*

the French and Spanish Caribbean? The teacher should reinforce the importance of researching this question from multiple vantage points in order to support perspective-taking and to ensure the articles are not redundant. This point is reinforced in Appendix D where students must explain how the articles will be written from different perspectives.

There are several exemplary resources to guide students through the process of creating news articles. Scholastic (2020) has a *News Writing With Scholastic Editors* website to guide teachers and students through this process. The ReadWriteThink (2020) website has graphic organizers for creating articles for classroom newspapers and reporting tips for writers. Links to these websites are provided in Appendix A.

Once students have written, proof-read, and edited their peers' articles, they can begin to collaborate on the editorial-style article and related political cartoon in response to the compelling question: *What are the consequences of imperialism?* For this last element, the multimedia director is responsible for working in tandem with the curator(s) and webmaster to write an editorial-style response to the compelling question and select a corresponding political cartoon. The editorial and political cartoon can focus on imperialism in the Caribbean in general or in the country or territory they selected as a focus for their website.

Extension: The Emergence of Creole Languages as an Economic Necessity

For purposes of differentiation, or to enrich this activity, students may be assigned to create additional sections for their website. One option would require students to create an article and image on the birth of new languages in the

Caribbean through the process of *creolization*.

Creolization is a term used to explain how syncretic languages, religions, and cultures emerge through necessary contact between groups of people who speak different languages (Baron & Cara, 2011). For this article, students would investigate the phenomenon of creolization and how new Caribbean languages emerged as a result of cultural and economic exchanges that necessitated communication between social groups who spoke different languages. Other related topics for extension articles might include the emergence of new forms of music, dance, religion, and cuisines as a result of cultural diffusion in the Caribbean.

Conclusion

Once the webmaster, curator(s), and multimedia director have written, edited, and polished their articles and curated their multimedia content, they are ready to post their content to a website. There are many freely available websites for posting student-created websites; a top choice for many educators and students is the internet-based platform at www.wix.com (Colorlib, 2020). In this final stage, students widely disseminate the fruits of their economic inquiry in a creative, website format to communicate conclusion and take informed action (NCSS, 2013). As a result of this inquiry and its summative project, students will have acquired a wealth of content knowledge to help them understand the legacy and present-day economic situation in the French and Spanish Caribbean. Along the way, students applied numerous 21st Century Skills to understand and address economic issues, while at the same time worked collaboratively to learn from individuals who represent divergent perspectives in regional economics (Partnership for 21st Century Learning, 2015).

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Appendix A

Resources for Teachers and Students

BBC News (n.d.) *Latin American and the Caribbean*. Retrieved from https://www.bbc.com/news/world/latin_america

CANANEWS. (n.d.). *CANANEWSOnline*. Retrieved from <http://cananewsonline.com/main/>

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Appendix B: Vocabulary Development Graphic Organizer

Directions: Complete this graphic organizer to define important vocabulary related to imperialism in the French and Spanish Caribbean. Your definition can be general, but your sentence and image or symbol must be related to imperialism in the French and Spanish Caribbean.

Vocabulary	Definition	Sentence that applies this word	Image or Symbol
Imperialism			
Mercantilism			
Colony			
Territory			
Plantation agriculture			
Enslavement			
Imports			
Exports			

Appendix C: Perspective-Taking Graphic Organizer

Directions: To complete this graphic organizer, describe the role that members of each social group had in the Caribbean economy and three characteristics of their daily life.

Social group	Role in the economy	Three characteristics of daily life
Enslaved people		
Freed people of color		
Plantation owners		

Appendix D: Brainstorming Handout for the Multimedia Website

Country or Territory:

Roles:

Role	Name(s)
Webmaster	
Curator(s)	
Multimedia Director	

Titles and Focus of Three Opinion-Style Articles

Title of the article	How does this article answer the question: How has the history of imperialism shaped modern economics in the French and Spanish Caribbean?	Explain how the three articles, and their images/videos, will be researched and written from different perspectives.
Article 1:		
Article 2:		
Article 3:		

“Us” and “Them:” Using the Inquiry Design Model to Explore the Nanking Massacre

Timothy Lintner

Social studies has an image problem particularly among students. For decades, students have decried the subject’s lack of relevance to their daily lives and the formulaic, predictable, and often uninspiring ways in which it is presented (Beck, Buehl, & Taboada Barber, 2015; Chiodo & Byford, 2004; Schug, Todd, & Beery, 1984; Zhao & Hoge, 2005). To change this paradigm of disconnection and boredom, social studies teaching and learning needs to be innovative, challenging, inspiring, and ambitious (Grant & Gradwell, 2010; Ucus, 2018) and grapple with topics and concepts that are challenging, compelling, and appropriately controversial (Hess, 2009; Linowes, Ho, & Misco, 2019). In order to create such powerful opportunities, inquiry needs to be at the center of social studies instructional design and delivery.

This article explores how to teach the Nanking Massacre using the Inquiry Design Model in middle school social studies classrooms. Students first explore the topic through diverse perspectives and then demonstrate their understanding(s) through multiple means. Lastly, students are asked to situate the Nanking Massacre by looking at contemporary examples of wartime atrocities and resultant injustices and advocate their position on both accounts.

The Inquiry Design Model (IDM)

The College, Career and Civic Life (C3) for Social Studies State Standards (National Council for the Social Studies, 2013), provides a blueprint

for designing and teaching engaging, transformative, and ambitious social studies. At its theoretical and practical core, the C3 Framework moves instruction away from textbook/note-taking to a pedagogy rooted in the ubiquity of inquiry. “[I]nquiry lies at the heart of social studies and that the crafting of questions and the deliberate and thoughtful construction of responses to those questions can inspire deeper and richer teaching and learning” (Grant, Lee, & Swan, 2015, p. 7). The key to doing so lies in the Inquiry Arc. The Inquiry Arc is a series of four dependent, interlocking elements or dimensions: 1) developing questions and planning inquiries; 2) applying discipline concepts and tools; 3) evaluating sources and using evidence; and 4) communicating conclusions and taking informed action. Foundationally, the Inquiry Arc spurs, supports, and sustains teacher-generated and, ultimately, student-generated questions and conclusions (Grant, 2013; Swan, Lee, & Grant, 2015).

To this end, Grant, Lee, and Swan (2015) have developed a structured model of inquiry design premised on the Inquiry Arc. The Inquiry Design Model (IDM) is a conceptual template that allows social studies teachers to plan instruction that links together the Inquiry Arc’s four dimensions. By doing so, social studies teaching and learning become processional, relational, and relevant. In the following sections of this article, the C3 Frameworks Inquiry Arc and the accompanying Inquiry Design Model (IDM) are used to explore an

unspeakable outcome of Japanese imperialism in the mid-20th century, the Nanking Massacre.

An Overview of the Rise of Japanese Imperialism (1850-1945)

In 1850, Japan was a feudal society with little nationalist fervor. While other Western countries, most notably the United States and Great Britain, were exerting their influence throughout Asia proper, Japan was viewed by such powers as inert and backward, ripe for exploitation. By 1868, the Meiji Restoration, which ended the preceding Tokugawa shogunate, sought to both militarily and economically strengthen Japan, thus affording a measure of security and self-determination. Believing that their security was directly tied to the security of the Asian mainland, by 1881, Japan had both a political and military presence in Korea and would soon turn her sights to China. In 1885, Japan declared war on China for control of the Korean peninsula. Easily pushing the Chinese out of Korea, Japan was flush with imperialistic visions of military and cultural superiority (Hilldrup, 2009; Mann, 2012).

By the early twentieth-century, Japan's economic base was growing; so, too, was her population. This rapid population growth stretched thin Japan's natural resources and food supplies, spurring the country's leaders to look beyond its borders to meet such industrial and domestic demands. Ultranationalist groups now advocated for territorial acquisition, not only to supplement and suffice Japan's resource needs, but to fulfill her imperial and ideological ambitions of placing Japan squarely at the center of Asian economic and cultural dominance. Imperialism was framed, not only as an economic necessity, but as a cultural obligation to both enrich and enlighten her (inferior)

Asian brethren. In an effort to cull essential resources while concomitantly exerting her nationalistic hegemony, Japan would again turn her attention westward towards China, her perceived economic storehouse and perennial cultural subordinate (Beasley, 1987; Facing History and Ourselves, 2019).

The Nanking Massacre

With the exception of the bombings of Hiroshima and Nagasaki, the pillage of Nanking may very well be the most egregious human atrocity in the Asian theatre of the Second World War. Though the city of Nanking did not hold the military importance of Shanghai, with its bustling port and economic vitality it did, by the 1920's, serve as the seat of China's newly formed republic.

After their victory in the Battle for Shanghai, the Japanese advanced to Nanking. When Nanking ultimately fell in December, 1937, the Japanese unleashed a torrent of relentless destruction. Buildings, businesses, and homes were robbed then subsequently burned. Spanning a seven-week period, an estimated 200,000 to 300,000 Chinese – mostly innocent civilians – were brutally and mercilessly raped and/or murdered (Heaver, 2017). Though never fully articulated, it was felt that the atrocities committed by the Japanese sprung from a volatile mix of revenge for the heavy losses suffered during the Battle for Shanghai and an imperialist “us” and “them” dehumanization of a Chinese people and culture perceived to be less refined and, hence, less worthy (Chang, 2011; Li, Sabella, & Liu, 2015).

During this seven-week period – and certainly thereafter – members of the Japanese government and select media were well aware of

the events transpiring in Nanking. Yet both the government and media remained silent. For Westerners living in Nanking, the prevailing choices were clear: resist, remain silent, or leave. A small contingent of Western business and religious leaders stayed to help. They ultimately created what became known as the Nanking Safety Zone, a demilitarized area located in the city center. Here, some 250,000 Chinese sought shelter and received medical and provisionary assistance. It was in the letters sent abroad and the personal diary entries made by these individuals that gradually illuminated the range and magnitude of atrocities committed during the Massacre of Nanking (Chang, 2011; Facing History and Ourselves, 2019; Li, Sabella, & Liu, 2015).

With the Japanese surrender in 1945, General Douglas McArthur was charged with establishing what would be known as the International Military Tribunal for the Far East, a military court designed to seek accountability for Japanese atrocities. Ultimately, 28 Japanese military and civilian leaders were charged with war crimes

and crimes against humanity, including General Iwane Matsui who orchestrated the capture of Nanking. Yet questions remain of who, besides Matsui, should have been tried. Questions of culpability, denial, and wholesale concealment of the truth confounded efforts to provide restitution for and reverence of the thousands of Chinese who lost their lives during the Massacre of Nanking.

The Inquiry Design Model

The Inquiry Design Model (IDM) provides teachers with a template for structuring student learning premised on inquiry, evidence, application, and action. Specifically, the IDM Blueprint includes the following components: the Compelling Question, Supporting Questions, Formative Performance Tasks, Featured Sources, Summative Performance Tasks, including Argument and Extension, and Taking Informed Action. Below is an overview of how middle school teachers can design a unit on the Nanking Massacre using the IDM model of instruction.

Compelling Question	Was the Nanking Massacre a predictable outcome of Japanese imperialism in the mid-20 th century? Can actions be 'justified' in a time of war?		
Standards and Practices	Standard: Demonstrate an understanding of how international conflict and competition realigned global powers during the time period 1885-1950. Indicator: Utilize a variety of primary and secondary sources to analyze multiple perspectives within the Age of Imperialism and among world conflicts.		
Staging the Question	Can actions be 'justified' in a time of war?		
Supporting Question 1		Supporting Question 2	Supporting Question 3

In Japan, how did a “us” and “them” attitude towards the Chinese lead to the Nanking Massacre?		What were the individual, group, and national responses to the Nanking Massacre?	How can justice be achieved for those wronged during wartime?
Formative Performance Task		Formative Performance Task	Formative Performance Task
Create a political cartoon that depicts Japanese self-proclaimed military and/or cultural superiority over China.		As a Western missionary in Nanking, write a letter to the American Red Cross depicting what you have witnessed and what their response should be.	Role-playing as a family member, record a two-minute video in which you argue for the rights of your deceased relatives lost during the Nanking Massacre.
Featured Sources		Featured Sources	Featured Sources
Video: China and Japan: Friends, Neighbors, Enemies Cartoon: Piece by Piece Read: Quote (Hearn)		Video: Nanking Atrocities: Crimes of War Video: Guixiang Liu Testimony Read: <i>World Perceptions on the Rape of Nanking</i>	Video: Responsibility of Command Read: <i>70 Years Later, Struggle for Nanking Massacre Justice Continue</i>
Summative Performance Task	Argument	Using the sources provided, construct an argument (e.g. petition, letter of roughly one page in length) that supports your position while acknowledging alternate views.	
	Extension	Create a PowerPoint or Prezi that articulates your interpretation of the Compelling Question.	
Taking Informed Action		Understand: Identify and describe contemporary wartime injustices. Assess: List how these injustices have (or have not) been addressed and/or resolved. Act: Present a summary of your findings to your classmates.	

Compelling Question

The Compelling Question frames the entire inquiry process. It is broad, accessible, provocative, engaging, and has multiple plausible answers

(Grant, 2013; Jourell, Friedman, Thacker, & Fitchett, 2018). As Grant (2013) posits, “there is a big difference between using questions to check for student understanding and using questions that frame a teaching and learning inquiry (p. 325). “Can Actions be ‘justified’ in a time of war?” demands more than a patent “yes or no” response; it roots resulting answers both in historical context and personal (student) conviction.

Supporting Questions

Such questions emanate from and extend the Compelling Question. They structure learning by providing a scaffold of inquiry whereby questions build in complexity and relevance. Simply, Supporting Questions “tease out” the content-based inquiry strands embedded in and derived from the Compelling Question.

- Supporting Question 1: *In Japan, how did a “us” and “them” attitude towards the Chinese lead to the Nanking Massacre?* To understand the road to the Nanking Massacre is to understand the power of perception: How did the Japanese perceive the Chinese? This question provides the perceptual premise of Japanese attitudes towards the Chinese that “justified,” if you will, the atrocities committed during the Nanking Massacre. Additional questions may ask, “How do we view ‘difference?’” “What makes countries feel “exceptional?”
- Supporting Question 2: *What were the individual, group, and national responses to the Nanking Massacre?* Here, students explore and, ultimately, rationalize or rebuke the actions people, groups, and nations took (or failed to take) during the Nanking Massacre. Sub questions generated

may be, “Was silence a means of survival?” “What, really, can be done during wartime?” “What would other nations have gained by rebuking the Nanking Massacre?”

- Supporting Question 3: *How can justice be achieved for those wronged during wartime?* This question asks students to wrestle with the often blurry concept of justice during (and after) wartime, particularly holding individuals accountable for crimes committed in the name of military action. It may also spur feelings of frustration, where justice is seen as elusive and ultimately futile. Additional questions may range from “Do conventional rules apply during war?” to “Should someone be held accountable for simply ‘following orders?’”

Formative Performance Tasks

The IDM Blueprint includes multiple opportunities for teachers to evaluate and students to demonstrate their understanding of social studies content. Formative Performance Tasks allow students to “answer” Supporting Questions, based on the Featured Sources provided, in a variety of engaging, creative ways. Ultimately, Formative Performance Tasks are designed to guide students towards designing a coherent, evidence-based argument and delivering a focused, deliberate action point. The IDM includes both Formative and Summative Performance Tasks, with additional opportunities for Extension activities and Taking Informed Action (Swan et al., 2015).

- Formative Performance Task One: *Create a political cartoon that depicts Japanese self-proclaimed military and/or cultural superiority over China.* Here, students

demonstrate their understanding of Japanese perception(s) of “superiority” (either militarily or culturally) over the Chinese by creating their own political cartoon.

Teachers need to be explicit in defining, both in content and presentation, what is an “appropriate” cartoon for middle school students.

- Formative Performance Task Two: *As a Western missionary in Nanking, write a persuasive letter to the American Red Cross depicting what you have witnessed and what their response should be.* Referencing material regarding the individual, group, and/or national responses to the Nanking Massacre, students will write a letter to the Red Cross. The letter should include what has been witnessed as well as a detailed and descriptive call to action.
- Formative Performance Task Three: *Role-playing as a family member, record a two-minute video in which you argue for the rights of your deceased relatives lost during the Nanking Massacre.* Using technology as their medium, students have a degree of creative latitude in designing and delivering their two-minute taped role-play. Students can display an array of emotional responses; create and use backdrops; dress accordingly; and incorporate video and/or music within their recording. Students can use the recording features found on most smartphones as well as simple, accessible video capturing tools such as Screencast, -omatic, Yuja, or Snagit.

(Please reference Appendix A for titles and links to the list of Featured Sources attached to each Formative Performance Task).

Summative Performance Tasks

The IDM Blueprint includes two Summative Performance Tasks: Argument and Extension. The Argument is the culmination of students researching the featured sources and then demonstrating resultant understanding(s) through their Formative Performance Tasks. The Argument is tied directly to the Compelling Question and has students address and answer it. In this example, middle school students are asked to construct an argument – in the form of a petition or a protest poster – that both states their answer to or perspective on the Compelling Question while acknowledging counter-arguments to their claim.

Correlated to the Argument, the Extension allows students to continue the inquiry process through conducting additional research or by supplementing and/or complimenting the information presented in the Argument. In this case, not only were students asked to create a petition or protest poster regarding their thoughts relevant to the Compelling Question (Argument), they are additionally asked to create a PowerPoint or Prezi that summarizes their conclusions by using a different visual medium (Extension).

Taking Informed Action

A cornerstone to powerful social studies is the ability of students to take informed action premised on research-based inquiry. The key here is that student action is informed. To this end, the IDM model asks students to build knowledge and understanding before engaging in social action (Swan et al., 2015). Taking Informed Action is divided into three segments:

- **Comprehension:** Students are asked to “transfer,” if you will, their new-found understandings into contemporary contexts.

Are there contemporary examples where justice during wartime remained (or remains) elusive?

- **Assess:** Here, students search for patterns, look at alternate arguments, and research relevant scenarios that offer additional insight into their chosen topic. In the example provided, students create a list of contemporary injustices and indicate if/how they were or were not resolved.
- **Action:** A seminal strand woven throughout the C3 Framework is the imperative for students to be participatory, to take action. Taking action can be simple or complex. It can be locally or internationally contextualized. It can come in many forms but essentially serves one essential function – allowing students the opportunity to be actively engaged in their own learning by “taking a stand.” For this project, middle schoolers will make a simple presentation to their classmates.

Conclusion

There are events in history that beg not to be forgotten. The atrocities committed by the Japanese army in Nanking allows historians, teachers, and students alike rich and varied opportunities to explore issues of motive, justification, response, and the elusiveness of restitution. The Nanking Massacre also allows students to examine how an “us” and “them” mindset impacted and shaped Japan’s imperialistic actions that led to one of the greatest tragedies of the 20th century. We wrestle with the past to better understand our present.

The Inquiry Design Model structures learning by which events in history – celebrated or scorned – can be explored, understood, and contemporarily contextualized. Questions are asked.

Research is conducted. Knowledge and understanding are demonstrated. Though the example of the Nanking Massacre is geared for middle school students, the concepts and structures of the Inquiry Arc and the IDM Blueprint can be used within any social studies classroom. Good social studies – inquiry driven and action-based – allows students to scratch their heads in thought, raise their hands in action, and take a stand.

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Appendix A: Features Sources

Performance Task One	<p>Video: China and Japan: Friends, Neighbors, Enemies</p> <p>https://www.facinghistory.org/resource-library/video/china-and-japan-neighbors-friends-enemies</p>
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	<p>Cartoon: Piece by Piece</p> <p>https://www.alamy.com/stock-photo-japan-imperialism-1937-npiece-by-piece-american-cartoon-by-dr-fitzpatrick-95408900.html</p> <p>Read: Quote by Lafcadio Hearn (1895)</p> <p>The real birthday of the new Japan . . . began with the conquest of China. The war is ended; the future, though clouded, seems big with promise; and, however grim the obstacles to loftier and more enduring achievements, Japan has neither fears nor doubts. Perhaps the future danger is just in this immense self-confidence. It is not a new feeling created by victory. It is a race feeling, which repeated triumphs have served only to strengthen.</p>
<p>Performance Task Two</p>	<p>Video: Nanking Atrocities: Crimes of War</p> <p>https://www.facinghistory.org/resource-library/video/nanjing-atrocities-crimes-war</p> <p>Video: Guixiang Liu Testimony</p> <p>https://iwatch.usc.edu/sfi/BrowseTopics.aspx?TopicID=193&ClipID=1126</p> <p>Read: <i>World Perceptions on the Rape of Nanking</i></p> <p>https://web.stanford.edu/~kcook/perspectives.html</p>
<p>Performance Task Three</p>	<p>Video: Responsibility of Command</p> <p>https://www.facinghistory.org/nanjing-atrocities/judgment-memory-legacy/responsibility-command</p> <p>Read: <i>70 Years Later, Struggle for Nanking Massacre Justice Continues</i></p> <p>https://www.theatlantic.com/international/archive/2011/05/70-years-later-struggle-for-nanking-massacre-justice-continues/239478/</p>

Axis of Evil or the Great Satan? Untangling the U.S./Iranian Relationship

Anthony Pellegrino, James Fichera, and Megan Walden

In 2002, President George W. Bush referred to the Islamic Republic of Iran as being part of an “Axis of Evil”; an assertion which resulted in Iranian officials’ condemnation and a retort that the United States was “the Great Satan.” Clearly, at the time, there was caustic antipathy between these two nations, each of whom played a significant role in the persistently delicate affairs of the Middle East in the wake of the Cold War. Relatedly, each also exercised imperialistic tendencies in the region through proxy conflicts and engaging in opposing alliances, causing increased animosity and distrust. But how did the relationship devolve to that point? How has the relationship fared since? What are the prospects for the future of this region given that both nations have deep geopolitical interests and often opposing ideologies?

As social studies teachers in the U.S., we have considered these questions as important in our roles to help learners understand the complex world in which we live and the role of the U.S. in it. We have also recognized that addressing abstract and dynamic concepts surrounding international affairs is especially challenging for teachers and students. With that in mind, we assert that by applying practices related to historical thinking in concert with employing principles of foreign relations, students can come to understand how events,

ideologies, and circumstances have led us to the current state of affairs. Moreover, we believe that this integrated approach can help students learn to take informed civic action based on analysis of evidence and understanding perspective.

To that end, we present an Inquiry Design Model (IDM) lesson to encourage students to grapple with the strained yet indispensable relationship between the United States and the Islamic Republic of Iran as a means to understand contemporary foreign policy matters more broadly. In this two-day lesson, students will think historically about tensions between these two nations since the early Cold War and deliberate about foreign policy postures to determine which best addresses the relationship. As a transition to the lesson, we present readers a primer on recent history between the U.S. and Iran followed by a brief overview of prevalent foreign policy stances and pedagogical perspectives that will be considered in the lesson activities.

Recent U.S./Iranian Relations: A Primer

To understand the complex relationship between the United States and Iran, one must look to the past for clarification. Today's association begins during the tumultuous years of the Cold War when American and British intelligence effectively

overthrew the democratically-elected government of Iran. This was in part because of an oil nationalization program undertaken by Prime Minister Mohammed Mossadeq and by perceptions that his government was becoming more closely aligned with the Soviet Union (Leebaert, 2003). After installing the pro-U.S. Shah Mohammad Reza Pahlavi, the following two and a half decades brought America and Iran together into a new political partnership. Iran gained a powerful ally and for the U.S., an indispensable partner in the Middle East. During those years, Iran's future would be determined without the consent or consideration of the Iranian people as Pahlavi initiated Iran's conversion to a modern, secular nation.

Along with modernization, Iran's energy policies moved in concordance scientifically when a U.S.-sponsored nuclear program began there in 1957. The "Atoms for Peace" initiative, whose stated mission included making available "peaceful, civilian nuclear technologies in the hope that they wouldn't pursue military nuclear programs" (Inskeep, 2015, para. 6), provided a reactor for civilian purposes. Furthermore, Pahlavi signaled his espousal of Western ideological philosophies in 1962 by vowing to eschew communist influence with the understanding of continued support for his regime from the U.S. and its allies (New York Times, 2012). The following "White Revolution" ushered in a campaign of modernizing industrialization bolstered by massive oil revenues. Although these initiatives benefited many Iranians, rampant corruption accorded Iran's elite colossal rewards. Combined with other economic complications, this led to an emerging opposition. Amongst them were Shi'a clergy whose influence was being eroded by secular reforms. As arrest,

torture, and murder of opposition forces became defining features of Pahlavi's regime, he dissolved Iran's two political parties. Nevertheless, America maintained political ties with the Shah, which did pay some dividends. As a U.S. ally, Iran, for example, chose not to participate in OPEC's oil embargo following 1973's Yom Kippur War (Myre, 2013). Thereafter, the U.S. indicated its interest in furthering Iran's nuclear program by allowing the purchase of a nuclear reactor and materials for its operation (New York Times, 2012).

Accompanying emerging economic issues and dismissal of calls for democratic reforms, Iranians erupted into revolt. Growing protests were answered with brutal reprisals, inciting further protests. Among those hostile to Pahlavi was cleric Ayatollah Ruhollah Khomeini. His antagonistic denunciations had made him the most prominent face of the regime's opposition. Khomeini's return from exile in early 1979, precipitated by the Shah's fleeing of Iran, gave rise to the Islamic Republic. With anti-American sentiment also running deep, huge protests were staged outside the U.S. Embassy in Tehran. Relations deteriorated as dozens of diplomats were taken hostage in reaction to news of Pahlavi's asylum claim in the U.S. Even after the release of the hostages, negotiated by President Carter, but not executed until his successor, Ronald Reagan came into office, a new era of tense relations between the U.S. and the Islamic Republic was underway.

Early in his rule, Khomeini mothballed Iran's nuclear program, partly out of apathy to programs undertaken by the Shah, but also declaring it contrary to the teachings of Islam (Leebaert, 2003). To defend those same teachings, the Islamic Revolutionary Guard and Hezbollah were created. Their commitment to promoting

popular revolution in the region however, was not entirely welcomed by Iran's neighbors. Anticipating plans for exporting those ideas, Iraq's Saddam Hussein attempted to weaken Khomeini's hand by preemptively launching an attack on Iran in 1980. This decision ignited a decade-long conflict that would include the use of chemical weapons and result in massive casualties.

Further complications arose from clandestine U.S. operations providing aid to Iran's religious and geopolitical rival, Iraq. Later, Hezbollah-backed bombings of the U.S. Embassy in Beirut and of American military personnel elsewhere in Lebanon in 1983 only mired the U.S. further in the crisis. Additionally, Iranian-backed forces opposing Israel in Lebanon and Palestinian territories pushed the U.S. and Iran further apart on nearly all issues in the region. After denouncing Iran as a "state sponsor of terror", Iranian-supported organizations took more American hostages late in 1984. White House officials reacted, despite an arms embargo, by secretly selling weapons to Iran to secure their release while channeling resulting funds to anti-communist rebels in Nicaragua, thus prompting the firestorm of controversy known as the Iran-Contra Affair (Byrne, 2017).

As Hussein pursued his own nuclear program, Khomeini secretly restarted Iran's. Henceforth, the U.S. would actively seek to impede these efforts. As hostilities continued, America and Iran became embroiled in a phase of the conflict known as the "Tanker War" when Iraqi and Iranian forces targeted oil vessels. Iran soon expanded targets to include ships of Iraqi supporters Kuwait and Saudi Arabia (Ishaan, 2015). In the ensuing campaign, an American naval vessel was attacked by Iranian forces and another was struck by an Iranian mine. American retaliations struck several

ships and oil platforms, but hostilities took a tragic turn when an Iranian passenger jet was mistakenly shot down. Despite this intensifying violence, the conflict would not escalate any further. This wearisome and fruitless war finally came to a conclusion in 1988. Less than a year later Ayatollah Khomeini, the man who famously defied and denounced the United States as "the Great Satan," died.

The next year, Saddam Hussein, who was recently aided in an effort to keep Iran in check, became motivated to invade neighboring Kuwait. When the ultimatum to leave went unheeded, the ensuing Gulf War resulted in a decisive military victory for the U.S. and coalition forces, but became a political quagmire. Iran remained officially neutral in the conflict, but their nuclear ambitions and persistent involvement in regional proxy wars ensured their relationship remained contentious. In a rare instance however, U.S. and Iranian interests aligned following the attacks of September 11, 2001. The Taliban in Afghanistan had long been an enemy of Iran, but only more recently were they and al Qaeda of primary concern to the U.S. Iranians assisted U.S. efforts in Afghanistan by providing intelligence to seemingly improve their relationship (Sharp, 2004).

This brief thaw in relations was short-lived once President Bush denounced Iran as part of an "Axis of Evil" in his State of the Union Address four months later. By year's end, disclosure of active nuclear facilities in Iran seemed to confirm many U.S. officials' worst fears. Despite denials for decades, many remain convinced that Tehran's intention is weapons development with the United States' staunch ally, Israel, as a target. This currently remains another vexing issue and additional basis for the differing diplomatic postures

the U.S. may take in the future, ranging from coercion to containment to engagement as noted by U.S.-Iran relations scholar Mark Gasiorowski (CSPAN, American History TV, 2019). Present relations between the United States and Iran remain a diplomatic minefield fraught with uncertainty, inflated rhetoric, and direct attacks on military and economic assets. The basis for this lesson begins with the 2002 State of the Union address and allows students to gain a sense of the complexity in the history entangled in this relationship as they consider ways to manage it moving forward.

Pedagogical Framework

The pedagogical basis for this lesson is drawn from a combination of historical thinking and fundamental foreign relation practices. Historical thinking allows us to situate the relationship between the U.S. and Iran in its recent historical context while providing space for learners to challenge traditional narratives of the role the U.S. plays in its geopolitical relationships. In 2011, history education scholar Keith Barton distilled components of historical thinking into tenets of *perspective, interpretation of evidence, and agency*. Together, these complementary ideas informed the way this lesson draws upon the study of the past. According to Barton (2011), students learn about the past through examining a person, event, or phenomena using multiple perspectives. In so doing, students must analyze a variety of sources and question how each may support or challenge their understanding of a traditional narrative. In the process, students must also interpret evidence in sources based on audience, context, and intent; thus, requiring further corroboration to best understand the subject (Drake & Nelson, 2005). Finally, Barton (2011) advocates that when students utilize any historical source in these ways they develop agency

and the notion that every piece of evidence holds some power to foster understanding. Agency manifests in how they recognize the role each source plays to inform the whole. Certain texts may have more value than others, but in order to gain the deepest possible understanding, one must consider all available evidence as useful. Through recognizing the agency in evidence and in one's ability to interpret evidence a democratization of the process begins to occur since it is no longer one perspective that dominates the voice of all others. In this lesson for example, recognizing the perspectives of Iranians in concert with those we most often hear from the U.S. is critical to the process. Further, when students gain the knowledge and skills necessary to recognize agency in the sources they use to learn, they also foster their ability to see how their own roles as investigators gives them power to form evidence-based interpretations (Doolittle, Hicks, & Ewing, 2004).

Foreign Policy Postures

In terms of these tenets of historical thinking, examining fundamental stances related to foreign policy postures offers students the opportunity to consider the ways individuals with varying perspectives and experiences use historical evidence to make inferences and evaluations that guide decisions. In 2019, Mark Gasiorowski offered three general postures of foreign policy aimed at bringing fundamental change to Iran, or at least restricting Iran's "objectionable behavior." All three postures have been employed at various times in the relationship between these two nations (C-SPAN, American History TV, 2019). For us, they served as a framework around which we developed this lesson that asks students to determine foreign policy objectives and actions the U.S. may take in its relationship with Iran.

The first of these positions is *engagement*, whereby the United States enters into a dialogue with Iran and others, if need be. The aim is to come to a mutual agreement that will encourage restraint on the part of Iran. The second stance is *coercion*. By these means, the United States attempts to change Iran's behaviors through the use of aggressive actions such as use of military force, economic sanctions, or other threatening measures in an effort to forcefully intimidate, and curtail undesirable conduct from Iran. The last posture, *containment*, is notably the only one not seeking to enact fundamental changes upon Iran. Instead, this stance aims at constraining Iran's undesirable actions but with no realistic expectations of realizing any consequential changes as the other two postures seek to achieve.

Lesson Overview

This lesson provides students the opportunity to understand these fundamental approaches to foreign policy by studying the example of U.S./Iranian relations through an inquiry process as articulated through the C3 Framework by the National Council for the Social Studies (NCSS). Ultimately, students will draw upon historical and contemporary evidence to help determine which foreign policy posture is most appropriate to address tensions between the U.S. and Iran and present their recommendations to the President of the United States. We have developed a website to house resources and additional detail to execute this lesson ([Axis of Evil or the Great Satan? Untangling the U.S./Iranian Relationship Since 1953](#)).

Grounded in the aftermath of the September 11, 2001 terrorist attacks and the momentous “axis of evil” sentiment expressed in the 2002 State of the Union speech by President George W. Bush, this

lesson calls on learners to ultimately devise a presidential advisory document to help forge a foreign policy path with Iran. In keeping with Dimension 1 of the C3 Framework, which focuses on developing and parsing compelling questions, this lesson is guided by provocative statements made by both sides in this relationship: President Bush including Iran in the “axis of evil” and Iranian leadership referring to the U.S. as “the Great Satan.” Together, these comments underscore the divide between these two nations and allow students the opportunity to examine evidence and foreign policy perspectives on the nature of this geopolitical relationship (NCSS, 2013).

From the introductory question, the first activities draw on Dimensions 2 and 3 of the C3 Framework, which call on learners to use disciplinary tools and concepts as well as evaluate sources and evidence (NCSS, 2013). Students begin by watching an excerpt from the 2002 State of the Union speech that introduced the idea that an “axis of evil” of nations actively sought to undermine democratic values across the globe. Working backwards from the speech and a brief discussion of the context and its message (15-20 minutes), learners will gather into small groups to assemble and annotate a timeline with pivotal events that have occurred between the U.S. and Iran since the 1953 coup d'état, which saw the U.S. and Britain support the ouster of Prime Minister Mohammed Mossadeq, creating considerable animosity between Iran and the U.S. (30-40 minutes). A completed task will include placement of each event in chronological order, inclusion of a brief summary of the event, and a statement regarding how the event changed the relationship between these two nations.

Next, four-person student groups will be provided two sources that offer differing

perspectives on the animosity between these nations (20-30 minutes). The first is a resource articulating examples of Iran acting nefariously in foreign affairs. The second describes Iranian reactions to the “axis of evil” comment from President Bush. Student groups will use this material to inform their position on whether Iran belongs in an axis of evil or whether the U.S. is unfairly targeting Iran as a “bad actor” on the world stage. In the spirit of a structured academic controversy model, teachers may leverage the group makeup to ask that individual members concentrate on only one source and share their expertise with others, who, in turn, share information from their source. The deliberation on these perspectives will inform their final task of advising the president on the path forward for U.S. relations.

Day two begins with the penultimate activity in this lesson. To begin this day, student groups will pivot to general foreign policy considerations by exploring the fundamental foreign policy postures of coercion, containment, and diplomacy (20 minutes). To better understand the differences between these postures, each student will complete a Frayer model graphic organizer for each posture, which calls on students to include characteristics, examples, and non-examples of each concept.

The summative performance task consists of two parts. The first asks each group to imagine themselves as a presidential advisory team meeting just after the 2002 State of the Union Speech and the backlash that has come from Iran. This activity includes completing an online simulation (found on the lesson website) that walks students through ramifications of each posture. Students will use the graphic organizers they previously completed to inform the choices they make in this activity. From that perspective, and the information they have gathered from the previous class, they are to draft an artifact advising the president of the most appropriate foreign policy posture to take (30-40 minutes). As an extension to their work as a presidential advisory team, their final task is to find a more recent event involving the U.S. and Iran to analyze. Each group will revisit their advisory document in light of this new event to determine which posture was ultimately chosen and how it has fared in recent decades. Students can also revise their posture to chart a new path forward in U.S./Iranian relations in light of the recent developments they find (20-30 minutes). The IDM Blueprint lesson plan is provided in the following sections.

Inquiry Design Model (IDM) Blueprint™	
Compelling Question	In a climate in which the U.S. refers to Iran as part of an “Axis of Evil” and Iran says the United States is “the Great Satan”, how can these two nations deal with each other moving forward?
Teacher Resources	The lesson plan and all resources can be found by accessing the following website. See link below. LP and Resources: https://tinyurl.com/tvurngg
Standards and Practices	<p style="text-align: center;">Civics</p> <p>D2.Civ.2.9-12. Analyze the role of citizens in the U.S. political system, with attention to various theories of democracy, changes in Americans’ participation over time, and alternative models from other countries, past and present.</p> <p>D2.Civ.3.9-12. Analyze the impact of constitutions, laws, treaties, and international agreements on the maintenance of national and international order.</p> <p>D2.His.1.9-12. Evaluate how historical events and developments were shaped by unique circumstances of time and place as well as broader historical contexts.</p> <p style="text-align: center;">History</p> <p>D2.His.7.9-12. Explain how the perspectives of people in the present shape interpretations of the past.</p> <p>D2.His.14.9-12. Analyze multiple and complex causes and effects of events in the past.</p> <p>D2.His.16.9-12. Integrate evidence from multiple relevant historical sources and interpretations into a reasoned argument about the past</p>
Staging the Question	<p>Understanding the complexities around geopolitical relationships is challenging. However, careful examination of the past can elucidate causes of historical actions and help untangle current situations that seem otherwise incomprehensible. One area of the world where current diplomatic challenges can be better understood through studying the past is the Middle East (a.k.a., West Asia). Tensions in this area date back centuries, however, even exploring the more recent past can provide important insights into the current climate. One such relationship learners can benefit from investigating is that between the United States and Iran, which has, since the origins of the Cold War, often been precarious, sometimes hostile, and always consequential.</p> <p>In January 2002 a new development in U.S./Iranian relations emerged when President George W. Bush delivered the State of the Union address in which he referred to the Islamic Republic of Iran, along with the Republic of Iraq, and the Democratic People’s Republic of Korea (commonly known as North Korea) as the <i>Axis of Evil</i>. Those words, uttered in the months after the September 11, 2001 terrorist attacks, reverberated across the world and shaped policies on terrorism, nuclear proliferation, and economic</p>

<p>development. Nearly two decades later, U.S. relations with all of these nations has remained fraught and volatile, and Iran is perennially a cause for concern. The Iranian government, for example, has provoked confrontations in the Persian Gulf and supported U.S. enemies across the broader Middle East. Their leaders have commonly referred to the U.S. as “the Great Satan.” For its part, the U.S. has openly called for regime change and actively worked to undermine Iranian influence in the area, in part, through direct military action, punishing economic sanctions, and military alliances with Iran’s geopolitical adversaries, Saudi Arabia and Israel.</p> <p>In this lesson, learners will dive deeper into events involving the U.S. and Iran from recent decades, consider both perspectives, and deliberate to determine how the U.S. should proceed in their relationship with Iran. Specifically, small groups of learners will take on the role of a presidential advisory group and help choose a principal diplomatic posture (coercion, containment, or diplomacy) to employ in the wake of the “Axis of Evil” comments from President Bush. In their deliberation, they should take the U.S. and Iranian perspectives into account and consider consequences for their posture. Whichever option students choose, they must use evidence from the provided resources to support their advice to the president.</p>		
Supporting Question 1	Supporting Question 2	Supporting Question 3
What events highlight the complex and tense relationship between the U.S. and Iran since 1953?	How have U.S. and Iranian actions, perspectives, and rhetoric shaped the prospects for peace between them?	How do the postures of coercion, containment, and diplomacy, differ in terms of foreign affairs, and in what ways does the nature and extent of U.S. involvement in Iran since 1953 lead you to determine which geopolitical posture the U.S. should take in this relationship?
Formative Performance Task	Formative Performance Task	Formative Performance Tasks
<p>Students will assemble and annotate a timeline of U.S./Iranian relations since 1953. Each timeline will:</p> <ul style="list-style-type: none"> -Include all events in chronological order. -Include a brief summary of each event. -Include a statement explaining how each event 	<p>Students will analyze resources related to past Iranian and U.S. behavior and rhetoric to interpret perspectives taken by both sides in the ongoing tensions between these two nations.</p>	<p>Students will undertake a concept formation exercise to define and differentiate the three given foreign policy postures (coercion, containment, and diplomacy). Using these definitions and their understanding of the issues between the U.S. and Iran, students will also determine the effects of various postures as they relate to given scenarios.</p>

affected the relationship between the U.S. and Iran.			
Featured Sources		Featured Sources	Featured Sources
Summative Performance Task	Argument	The summative performance task is a “Presidential Advisory Document”, which will specifically address what posture students will advocate for U.S. foreign affairs and what evidence will they use to justify their position. They should attend to both perspectives and a variety of considerations in their document. Assessment should be based on the resources used, the historical context included, and attention to both perspectives, as well as the clarity of the argument articulated.	
	Extension	Students find a current event involving Iran and the U.S. and explain the extent to which it fits in the posture they advised. Groups will then have an opportunity to reconsider their choice and revise their advisory document. Teachers are encouraged to allow students to share their advisory documents in simulated national security briefing to the POTUS.	
Taking Informed Action	President’s advisory document in support of one of three “postures” the U.S. should take. Each response should include specific historical evidence to support the advice given to the president.		

Conclusion

In this lesson, we have attempted to provide an opportunity for learners to explore the complexities of the intersection of history and foreign affairs through the example of the relationship between the United States and the Islamic Republic of Iran. We believe that this particular relationship epitomizes certain unique challenges as well as enduring features of foreign affairs. In the context of the Cold War, the U.S. engaged in covert operations that contributed to the emergence of the Shah. One can draw a direct line between the autocratic tendencies exhibited by the

Shah’s regime and the 1979 Islamic Revolution that sought to shed all Western influence. The 1980s saw the U.S. pivot toward Iran’s neighbor and enemy, Iraq, even when that meant supporting its tyrannical leader, Saddam Hussein. Through the 1990s, crippling economic sanctions and calls for regime change from the U.S. led to increased tensions even among Iranians who have protested their own government in increasingly vocal ways (BBC News, 2020). In the early twenty-first century, Iran felt the pressure of the vast U.S. military who now had many thousands of troops stationed to their east in Afghanistan, and to their

west, in Iraq. Yet, even with the antagonistic sentiments vehemently expressed from both sides since the Revolution and the events of September 11, 2001, each nation understood the geopolitical importance of the Middle East and their respective roles in the region.

More recently however, tensions have again raised the possibility of more open conflict between the U.S. and Iran. Accusations of Iran's involvement in attacks on U.S. military bases in Iraq were followed by a U.S. airstrike on January 2, 2020, which killed Qassem Soleimani, a top general in Iran's Revolutionary Guard (Al Jazeera, 2020). This event was followed closely by thus far unheeded calls for the U.S. to ease economic sanctions on Iran during the 2020 global pandemic (The Guardian, 2020). Both events in this new decade portend a future with continued interactions between both nations, some of which may be overtly or covertly positive, but more are likely to reflect deep-seated animosity and distrust.

Exploring the ways these two nations have coexisted offers students the chance to understand perspective and complexity in foreign affairs, and to apply fundamental approaches to geopolitical relationships in an authentic inquiry. Whether students decide Iran belongs as part of an "Axis of Evil" or that the United States resembles "the Great Satan", this lesson requires learners to try to untangle the historical context and overall messiness that is foreign affairs as a means to better understand the relationships we have with our allies, enemies, and those who fall somewhere in between. In doing so, we believe students will be better able to understand the importance of foreign relations and more likely to engage in informed civic action.

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Youth Voices and Agency in Democratic Education

Julie Anne Taylor

I've learned you are never too small to make a difference. And if a few children can get headlines all over the world just by not going to school, then imagine what we could all do together if we really wanted to. But to do that, we have to speak clearly, no matter how uncomfortable that may be.
(Thunberg, 2018, n.p.)

Inspired by the Swedish environmental activist, Greta Thunberg, middle and high school students around the world are participating in school strikes on Fridays to draw attention to global warming and to call for policy changes. In light of this movement, high school students in Detroit wrote political speeches on environmental issues, two of which were sent to their congresswoman in the United States House of Representatives. To raise funds as well as awareness of environmental matters, the students also participated in an art-based, service-learning project in the community. Concerned about environmental issues, today's youth value participatory, democratic learning experiences. This article examines teaching practices that encourage youth voices and agency.

The theoretical framework of this study was shaped by Deweyan ideas of democracy and education (Dewey, 1916/2012). John Dewey argued that democracy requires the participation of all people in defining the values that govern social life (Dewey, 1937). Recognizing the importance of educational institutions, he advocated for

democratic methods in social relationships. The work of Diana Hess and Paula McAvoy (2015) also influenced this article; they concluded that engaging students in political deliberation is fundamental to civic education. Students must learn how to persuade with evidence, grapple with diverse perspectives, and participate in decision-making. Preparing students for participation in democratic life requires the cultivation of skills and dispositions (Fay & Levinson, 2019; Hansen, Levesque, Valant & Quintero, 2018).

At the core of the guiding framework for social studies education in the United States is the Inquiry Arc, which calls for students to communicate conclusions and to take informed action (National Council for the Social Studies, 2013). The framework is designed to promote the skills and competencies that active and engaged citizens require. When youth believe that their voices are being heard, school experiences become more meaningful and relevant (Quaglia & Corso, 2014). Student-voice initiatives foster youth agency and leadership (Mitra, 2008). Dewey (1916/2012) wrote,

A democracy is more than a form of government; it is primarily a mode of associated living, of conjoint communicated experience. The extension in space of the number of individuals who participate in an interest so that each has to refer to his own action to that of others, and to consider the

action of others to give point and direction to his own, is equivalent to the breaking down of those barriers of class, race, and national territory which kept men from perceiving the full import of their activity. (p. 94).

This study's uniqueness lies in its interdisciplinary approach to civic engagement. Through artistic design and persuasive writing, students applied their knowledge of global and local environmental issues. They communicated artfully to effect change. Pedagogically, the methods in this action-research study were constructivist. Learners transferred knowledge as they created relevant products (Pellegrino, 2015; Zhao, 2015). By emphasizing critical thinking, communication, and problem-solving, deeper learning supports student agency and collaboration (Bellanca, 2015; Trilling, 2015).

The School and students

The 28 students, who participated in this IRB-approved study, attended a public secondary school in Detroit. The school is the only all-boys, public school in the state of Michigan. At the time of the study, about 165 students were enrolled. The majority of the students were eligible for the National School Lunch Program. About 98.5% of the young men were African American. The school has a college preparatory focus.

The participants in this study were engaged in an enrichment program that is the outcome of a long-term partnership between the school and a regional university. The program explores project- and inquiry-based learning as well as arts integration in the social studies. Offered through the school's World History and Geography course

during the 2018-2019 academic year, the program examined the human impacts on the environment and democratic practices for realizing change. The student participants spanned three grade levels. Five students were in the twelfth grade, 22 were in the eleventh grade, and one was in the tenth grade. Parental and student permissions were given to include first names and photographs in this article.

The two-fold project

To increase their knowledge of how humans are affecting the environment, the students engaged in a videoconferencing series on environmental topics with the Pacific Marine Mammal Center, the Lee Richardson Zoo, Zion National Park, the Buffalo Zoo, the Denver Botanic Gardens, and the Royal Botanical Gardens in Canada. In addition to participating in interactive lectures and viewing videos, the young men conducted research to learn about environmental issues such as climate change, plastic pollution, the extinction and endangerment of animals, and water quality. Thirteen students built upon their knowledge of human impacts by participating in guided tours of the Huron River watershed. To communicate their ideas, the students designed mugs with persuasive, environmental messages for local use, and they wrote speeches for their congresswoman in the U.S. House of Representatives. The experiential project taught students about civil discourse and civic engagement.

Persuasive design and civic engagement in the community

Before designing mugs with environmental messages, the students analyzed eight green, political posters from Siegel and Morris' (2010) collection, *Green Patriot Posters: Images for a New*

Activism. Created by contemporary and international graphic designers, the posters were selected because of their foci on diverse and current environmental issues as well as their use of persuasive techniques. Designed for a global audience, the *Green Patriot Posters* collection was inspired by the work of New Deal artists, who were employed by the Works Progress Administration in the United States during the Great Depression and World War II.

Visual Thinking Strategies (VTS) were used to engage students in discussions (Yenamine, 2013). VTS is based on three questions: *a) What's going on in this picture?; b) What do you see that makes you say that?; and c) What more can you find?.* Additionally, questions from the Poster Analysis Worksheet of the National Archives and Records Administration (n.d.) fostered critical analysis: *a) Who do you think is the intended audience? and b) Why was it created?* The students examined the meaning and impact of colors and symbols. While

identifying written and visual messages, they considered the artists' intentions. They also evaluated the overall effectiveness of the posters.

The analysis of green art led to an exchange of ideas about politics, the environment, and free artistic expression. In discussions, the students commented on the dramatic image of an inverted human figure with smoke-stack legs in Frédéric Tacer's (2007) poster, *Global Warming* (Figure 1). The poster sparked conversations about industrial carbon emissions, climate change, and rising water levels. The students recognized and pondered Will Etling's (2010) adoption and modification of the Black Power fist in *Sustain* (Figure 2); Etling's green fist is clenching a carrot. With his message, "Push a pedal for the planet," Jason Hardy (2009) offered the students a fitting example of alliteration in his poster, *Let's Ride* (Figure 3).



Figure 1. *Global Warming*
Frédéric Tacer, 2007
Courtesy of the artist



Figure 2. *Sustain*
Will Etling, 2010
Courtesy of the artist

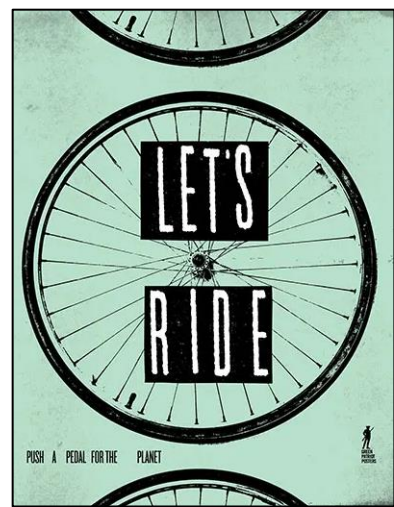


Figure 3. *Let's Ride*
Jason Hardy, 2009
Courtesy of the artist

Individually or in pairs, the students selected environmental topics of particular concern or interest. In addition to drawing images with colored pencils, they wrote relevant messages. As they were drawing and writing, the students kept their primary audience in mind: adult customers at a popular, local café. They concluded that their customers would probably use the mugs at home or at work. To scaffold the students' artistic work, stencils were made available.

The drawings were uploaded to and edited on a retail corporation's photography site for production as mugs. Each student's drawing was rendered on a mug for him to keep. Six drawings were selected by educators based on the quality of the artwork and the persuasiveness of the messages. Multiple copies of mugs with those designs were produced for sale at the café for fundraising purposes. The state chapter of the Sierra Club, to support the fundraiser, posted images of the drawings and mugs to its website. Profits from the sale of the mugs were used to purchase peach trees and lilies for the school.

Creating environmental mugs taught students how to influence people in the local community through design. With the funds raised by the sale of their products, the young men "greened" their school. When students are empowered to shape their school environments, they gain a sense of ownership (Mitra, 2008). The students agreed that fruit trees should be planted because they yield food; they wanted the produce to be available to students as well as people in the local community. They opted to plant lilies because of their hardiness and tendency to multiply. During and after the planting of the trees and flowers, the students made comments which suggested an

increased connection to the school setting. "We are making this place look nice," said one young man. "The flowers brighten the school," observed another. "The cafeteria will make something good to eat with the peaches," stated a third student.

After the greening of the school grounds, the students were ready for the next level: the use of complex language and data to influence policymaking at the national level. Thunberg's (2018, 2019) work on the global stage served as their inspiration for political speechwriting. Nominated for the Nobel Peace Prize, Thunberg was the recipient of the Amnesty International's Ambassador of Conscience Award. She was named one of the most influential people by *Time* magazine, which featured her on its cover in 2019.

Persuasion through political speechwriting at the national level

"The political orator is concerned with the future: it is about things to be done hereafter that he advises, for or against," observed Aristotle (350 B.C.E./2015, p. 14). In this study, the students embraced democratic praxis by composing and delivering political speeches on environmental issues of their choice. The format for their speeches was Monroe's (1935/1943) Motivated Sequence (MMS). MMS includes the following steps: "1) getting attention; 2) showing the need: describing problem; 3) satisfying the need: presenting the solution; 4) visualizing the results; and 5) requesting action or approval" (p. 94).

The students considered persuasion through oratory (Leith, 2012). Effective speechwriters often use vivid language, repetition, alliteration, active verbs, short sentences, transitions, compelling

quotations, metaphors, and rhetorical questions (Lehrman, 2010). When appropriate, they integrate humor. Speakers determine when to pause for effect, project their voices, and make eye contact (Leith, 2012). Model texts for the speechwriting assignments included Thunberg's (2018) speech on climate change at the United Nations Climate Change COP24 Conference, which the students viewed and examined in the form of a transcript, as well as a four-minute excerpt of Thunberg's (2019)

speech to leaders of the European Union, which the students viewed only.

To respect different styles of working, the young men had the option of crafting their speeches independently or in small groups. The students, who opted to work collaboratively, selected their own groups. Prior to writing, the young men completed a template. Monroe's (1935/1943) Motivated Sequence was slightly modified to add an impactful closing statement or clincher.

POLITICAL SPEECH WRITING USING MONROE'S MOTIVATED SEQUENCE

Environmental issue _____

1. **Introduction and attention.** *Introduce yourself to the U.S. Congress. Capture the audience's attention.*

2a. **Need or problem** _____

Example of the impact of the problem on the well-being of a person or people: _____

2b. **Need or problem** _____

Evidence of the problem (e.g., data): _____

Source of evidence: _____

3. **Satisfaction (solution).** *Present a feasible solution.*

4. **Visualization.** *What would the future look like if changes were or were not made? Describe a scene in the future.*

5. **Call to action**

6. **Clincher statement/closing sentence for impact**

Keep in mind:
 Repetition
 Alliteration
 Active verbs
 Short sentences
 Transitions
 Vivid language
 (metaphor,
 rhetorical
 question)
 Quotations

Figure 4. Template based on Monroe's Motivated Sequence

To find evidence for their own speeches, the students visited websites such as those of NASA (2019), the United States Geological Survey (2019), and the Intergovernmental Panel on Climate Change (n.d.). They also culled information on sustainability and data from books by Margaret Robertson (2017) and Leslie Paul Thiele (2016). In their speeches, the students integrated evidence, and they related stories about how environmental issues adversely affect people today. They identified how governments could take action to protect the environment. Using a portable public address system, the young men delivered their speeches before their classmates and educators (Figure 4). The independently prepared speeches were comparable in quality to those crafted in groups.

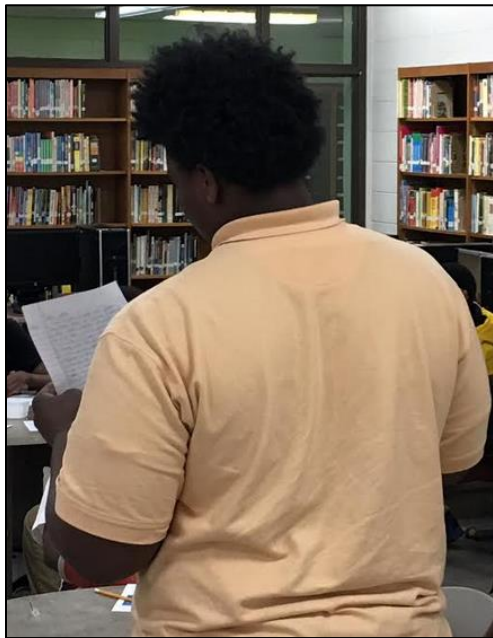


Figure 5. A student delivers a speech on climate change

Selected by educators, written copies of two speeches were sent to a U.S. congresswoman. With an encouraging letter, the representative responded; she addressed environmental issues in Detroit, and she urged the students to continue to be civically engaged. Her letter was read to the class by student volunteers. Copies were posted in the media center and front office, not far from the desks of the

administrative staff and educators, who were using the students' environmental mugs.

RESEARCH METHODS

Action research is a systematic and participatory process to gain understanding of issues or problems (Stringer, 2014). Action research challenges educators to be methodical and reflective in examinations of innovative teaching and learning practices (Mills, 2011). Through data gathering and inquiry, educators gain insights that can lead to positive changes (Mertler, 2014; Mills, 2011). In this action-research study, mixed-methods were employed. Suitable for interdisciplinary investigations, the mixed-methods approach invites diverse perspectives and viewpoints (Creswell & Plano Clark, 2011). Inquiry through mixed methods offers insights into complex phenomena; the methods capture additional data that lead to deeper understandings of context (Greene, 2007).

An optional and anonymous eight-item survey, with an embedded design, was administered in hard copy when the program concluded. The survey was designed to capture students' concerns and voices on the environment. In addition, the survey was written to measure the students' sense of their own preparedness to communicate effectively through political speechwriting and design. Of the 28 participants, 21 opted to complete the surveys, yielding a 75% response rate. The students were invited to write comments after each of the following five Likert-scale items:

1. I am concerned about climate change and the environment.
2. The environmental concerns and interests of today's youth are being adequately addressed by policymakers.
3. The interests of future generations should be taken into account when environmental policies are made.

4. Preparing a political speech increased my understanding of how to persuade others through rhetoric.
5. By designing and selling mugs for Earth Day, our class raised awareness of environmental issues in the community.

The following open-ended, sixth and seventh items on the survey were designed to promote reflection on the service-learning aspect of the environmental-mug project. The eighth item invited comments.

6. This year, you and your classmates designed Earth Day mugs to raise money for fruit trees and flowers. You also wrote political speeches. What are other ways you could raise awareness of environmental issues and/or live sustainably?
7. What did you learn about the human impact on the environment?

The students' responses on the surveys were entered into a cloud-based tool, SurveyMonkey, for data analysis. The congresswoman's letter, in response to the students' speeches, arrived after the surveys had been distributed. For this reason, the students were asked to share their thoughts in a discussion of her letter, and field notes were taken. In addition to an analysis of the students' designs and speeches, the conclusions in this study were supported by the field notes and observations.

Findings

The findings of this action-research study indicate that high school students are concerned about the environment. They believe that the interests of young and future generations should matter, and they find value and relevance in art-based, service-learning and political speechwriting. With the statement, *I am concerned about climate change*

and the environment, 85.71% of the respondents strongly agreed (76.19%) or agreed (9.52%). About 14% were neutral. In their comments, multiple students wrote about the urgency of the climate-change crisis. One student stated, "The earth is getting worse each day, and we can change that." Another wrote, "Fixing [climate change] as soon as possible should be a top priority."

The students' responses to the item, *The environmental concerns and interests of today's youth are being adequately addressed by policymakers*, were mixed. Granted, these survey responses were collected before the congresswoman's letter arrived. Over 47% of the students indicated that they were neutral. About a third of the students either disagreed (23.81%) or strongly disagreed (9.52%). About 19% agreed. A student wrote, "I believe that some lawmakers consider the youth in their decisions. Not everyone." Another commented on the importance of youth activism in politics: "If more youth take action, the concerns and interests will be addressed."

Most students thought that the interests of future generations should be taken into account when environmental policies are made—over 76% either strongly agreed (57.14%) or agreed (19.05%). About 19% were neutral, and one student disagreed (4.76%). A student wrote, "We should leave a good, healthy planet for our children." Another stated, "These decisions determine our kids' future."

Preparing speeches honed the students' communication skills. With the statement, *Preparing a political speech increased my understanding of how to persuade others through rhetoric*, 85.72% of the students either strongly

agreed (42.86%) or agreed (42.86%). Two students (9.52%) were neutral, and one disagreed (4.76%). One student wrote, “Preparing a political speech helped me improve my writing.”

In their speeches, the students wrote about climate change, air and water quality, and the threat of plastic pollution to wildlife. To gain the audience’s attention, some students told stories. In a speech on plastic pollution, a small group of students began by integrating a story that they had read in the news: “Recently a whale washed up on a beach. The whale died due to the 48 pounds of plastic found in its stomach in Sicily.” Adhering to Monroe’s (1935/1943) Motivated Sequence, they offered evidence of the scale of plastic pollution. In their clincher, they respectfully dared their classmates, “We challenge you guys to recycle each piece of plastic you use and see.”

In another speech, a student wrote and spoke skillfully about air pollution and global warming. He recommended the adoption of solar, wind, and geothermal power. His introduction and clincher conveyed urgency:

Air Pollution and Global Warming

Air pollution is destroying our planet faster than we know it.

There are different kinds of air pollution.

Some come from natural resources, but most of it comes from humans.

When we release greenhouse gasses into the atmosphere,

they raise the earth’s temperature.

We release them by burning fossil fuels.

Gasses cause the climate to change.

If the air pollution continues to get worse, we will have more smog.

Smog reduces visibility and has serious health effects.

Smog is a type of severe air pollution.

It can be very dangerous to breathe in too much smog.

According to NASA, the planet’s temperature has risen about 1.9 degrees Fahrenheit (about 1 degree Celsius) since the late 19th century.

The most basic way to reduce air pollution is to move away from fossil fuels and use more alternative energies like solar, wind, and geothermal.

It is impossible to explain all the actual damage caused by all forms of air pollution.

It’s up to us to protect this planet because it’s burning down quicker than we think.

Zavion

The students were delighted and surprised to receive a response to their speeches from their congresswoman. No student had ever received correspondence from an elected official. With its official heading and words of encouragement, the letter made the students realize that their ideas and concerns mattered. Because the letter arrived after the administration of the surveys, the students were verbally asked what they thought about the letter. They shared comments such as, “I am honored,”

“I’m shocked,” and “It’s awesome.” One student stated, “She is from here, so she understands.”

On the survey, 95.24% of the students strongly agreed (47.62%) or agreed (47.62%) that their class had raised awareness of environmental issues in the community by designing and selling mugs for Earth Day. One student (4.76%) was neutral. This finding should be understood in light of the students’ awareness of the promotion of the fundraiser and its purpose by the café, the school, university faculty, and the Sierra Club. The students knew that images of their environmental mugs were circulating on social media, and the mugs were prominently displayed in the café. They noted that people had purchased the mugs because of their messages, which were primarily about climate change, pollution, and water quality (Figures 5 and 6).



Figure 6. *It's time.* Louis and Brett, 2019



Figure 7. *Don't ruin my future.* Khari, 2019

The students shared useful ideas about other ways to raise awareness of environmental issues and/or live sustainably. They recommended using social media, YouTube, the radio, and television. “We could start trends that take care of our environment. Ex. #Cleanup. #Stop the pollution,” suggested a student. Others wrote about recycling, reducing consumption, and picking up trash. They suggested holding additional fundraisers. One student proposed establishing a charity whose mission would be to educate and to manage environmental projects.

When asked what they had learned about the human impact on the environment, the students responded that their awareness of how humans affect the environment had increased. They commented on the potential to make positive changes. One student wrote, “I learned (about) our effect on this planet, and it opened my eyes.” Another commented, “The human impact on life tells me that people should do better.”

Discussion and implications

Making art is a way to respond to and participate in events (Kerson, 2009). In democratic societies, through designs in public spaces, artists express diverse social and political perspectives (Triantafyllou, 2009; Freedman, 2003). When it has

a persuasive purpose, art can powerfully influence thoughts and behaviors (Welch, 2013). Handmade, accessible designs appeal to viewers (MacPhee, 2010). The creation and sale of environmental mugs afforded students the opportunity to communicate through design and to take informed action.

Two students created designs to raise awareness of the water crisis in Flint, Michigan; many pipes in the city have not been replaced yet. Next to his drawing of the Flint water tower, one young man wrote, “Pay attention to warning signs, even when they don’t seem important.” The students have been directly affected by issues of water quality. Due to high levels of lead and other toxins, the water fountains in most schools in Detroit have been shut off (Nir, 2018). Water, in five-gallon jugs, is delivered and dispensed at stations in the schools. Additionally, air pollution has been linked to poor lung function among asthmatic children, the majority of whom are African American (Lewis, Robins, Dvonch, Keeler, Yip, Menzt...Hill, 2005). In discussions, the students related international issues of environmental degradation to their firsthand experiences. “...citizenship education should not only focus on young people as isolated individuals but on young people-in-relationship and on the social, economic, cultural and political conditions of their lives,” wrote Gert J.J. Biesta (2011, p. 15).

Meaning, ownership, and creativity are important elements of democratic education (Laguardia & Pearl, 2005). The young men, who were involved in the design of environmental mugs, took an entrepreneurial, product-oriented approach to the greening of their school (Zhao, 2015) (Figures 7 and 8). Service-learning increases students’ sense of agency and responsibility (Butin,

2010; Cipolle, 2010; Furco, 2002; Webster, 2007). Through this experiential form of civic education, students apply classroom learning to the real world (Carter, 1997).



Figure 8. A student applies mulch to a peach tree

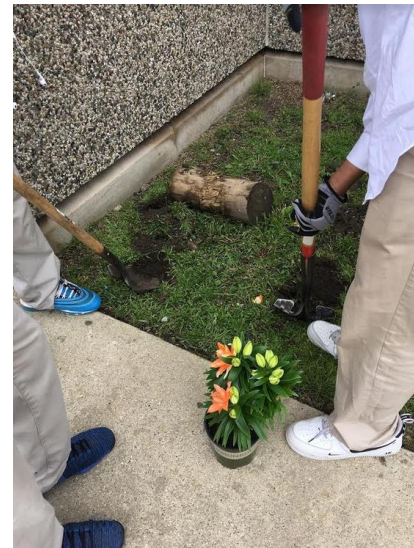


Figure 9. Students plant lilies at the school’s entrance

The art of persuasion, rhetoric is a practical skill in a democracy. Monroe’s (1935/1943) Motivated Sequence has been successfully used by professional speechwriters in United States politics

(Lehrman, 2010). The format is suitable for classroom use because it engages students in the process of inquiry. Students learn content as they utilize complex, presentational language (Zwiers, 2014). The classroom becomes a forum for the exchange of ideas in light of the common good (Beyer, 1996). The students, in this project, considered how rhetoric is used to influence and to achieve goals. At a time when public argument is often vituperative, their speeches were evidence-based, rational, and civil (Duffy, 2019). In a speech on climate change, students drew attention to the extent to which individuals and industries pollute. They described the effects of global warming:

Climate Change

Good afternoon, our names are Dorean, Marcel, and Donovan, and we attend (school's name). The problem with the planet earth is global warming and the deterioration of the ozone layer.

People today pollute the environment like it's a new trend; everybody does it. Not too many people think about the consequences of their actions.

According to Sea Stewards, there are about 14 billion pounds of waste that get dumped into the oceans annually. Americans generate 10.5 million tons of plastic waste a year, but only recycle 1-2% of it. That shows how much people care about the environment.

Car exhaust, factories, and production plants all have one thing in common: They each release harmful gasses that erode our atmosphere.

With our atmosphere's deterioration, the radiation from the sun is seeping onto our planet, causing global warming.

Global warming will likely increase the intensity of meteorological activity, such as hurricanes, which cause flooding and storm damage, as well as other forms of extreme weather, such as severe, prolonged drought. With those dangers lingering and waiting to happen, we need to cut back on pollution and gas-powered machinery.

Marcell, Donovan, and Dorean

While writing their speeches, the students considered how adhering to ethical standards in rhetoric promotes inclusivity and dialogue (Duffy, 2019). Studying issues such as climate change fostered a global perspective. Focused on the welfare of people and nature, the students weighed and communicated responsible actions (National Geographic Society, 2018). Problem-solving, on the basis of evidence and reason, is integral to democratic education (Pearl & Knight, 1999; Terry & Gallavan, 2005). Knowledge of Monroe's Motivated Sequence and rhetorical devices prepares students to write persuasively as well as to recognize how politicians and community leaders seek to influence the thoughts and behaviors of their audiences.

Shawn Ginwright (2009, p. 18) wrote, "Robust and healthy democratic life requires debate, contestation, and participation, all of which signal social well-being." In addition to engaging students in art-based service learning and political speechwriting, social studies educators could facilitate student involvement in other forms of democratic action such as debates and simulations. Public deliberation of political issues by an informed citizenry is essential in a democracy (Hess & McAvoy, 2015). Constructive, experiential learning has the potential to foster civic-mindedness

and political intentionality (Levine, 2012; Levinson, 2012a).

Democratic praxis could narrow the “civic empowerment gap” that affects political participation by African American, Latinx, and low-income youth in the United States (Levinson, 2012b, p. 32). In light of structural, socioeconomic inequalities, Kevin Clay and Beth Rubin (2019) advocate for critically relevant civics (CRC). In CRC, students examine and build upon their lived experiences in society, and they utilize community resources (Clay & Rubin, 2019). As they engage in informal learning outside the classroom, they reflect on social change (Clay & Rubin, 2019).

Conclusion

Visual art and rhetoric are powerful forms of communication that foster youth expression and agency. Innovative uses of these forms to advance civic engagement and global competence merit consideration by educators. Through creative design and speech, the students in this study engaged in the “practice of identification with public issues” that is vital to citizenship (Biesta, 2011, p. 13). One young man wrote, “Humans have a huge impact on the environment. We harm the earth. We can really change that, if we come together.”

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Connecting Humanitarianism to the Next Generation – the Rise of Humanitarian Educators

Amanda McCorkindale

Dr. Amanda McCorkindale is a New York State certified social studies who now teaches in the Humanitarian Education and Conflict Resolution Institute at Manchester University in the United Kingdom. This was originally published in the University of Manchester blog.

How do we engage with the next generation effectively when trying to tackle and understand humanitarian responses?

Are we relying on their innate ability to evolve towards being a ‘humanitarian’ based on engagement through charity fundraisers?

Do humanitarian organizations have a responsibility towards educating young people?

These questions have been at the forefront of my mind since I trained as a secondary Social Studies teacher in the United States over twelve years ago. During my time as a teacher in the U.S., Scotland and England I was fascinated by what motivated young people to engage with charities and humanitarian endeavors. I found time and again that students were eager and enthusiastic to participate with humanitarian initiatives, and they were far from apathetic, but too often they failed to understand how their efforts were helping or to see the wider picture. This led me to the Humanitarian and Conflict Response Institute (HCRI) where I

went on to study a PhD jointly with the Manchester Institute of Education at the University of Manchester into humanitarian education.

Throughout this research I found that students did want to engage with humanitarian topics and help their local and global communities and that their enthusiasm was at times boundless. Key themes from this research have gone on to form HCRI’s brand new CPD unit in Humanitarian Education, which explores how we can engage young people with humanitarian topics through key pedagogical and humanitarian methods.

One key theme that developed from my research was how young people engage with ‘the other’, the concept where an individual is perceived by the group as not belonging. I found throughout the interviews, observations, and endless document analysis that students engaged with through feelings of empathy and ‘feeling with’ the other. Building on this, using student voice, agency and empowerment educators can help engage students towards empathizing with the people and organizations they are trying to help or develop a greater understanding of the humanitarian response they are studying. Creating a lasting connection for students that will resonate with them for years to come.

What does it mean to be a Humanitarian Educator? A core finding within my research was the role of humanitarian educators — humanitarians who are working as educators, whether this is in a classroom or informally through youth work. One of the pillars of this approach is exploring the ways in which the core humanitarian principles may be internalized by educators and reflected within their teaching practices, ultimately being humanitarians working within the educational field.

Humanitarian organizations have been producing resources to aid this transition and there have been recent movements coming from the International Federation of the Red Cross to ‘operationalize’ the principles (Beeckman, 2016) or to ‘teach humanity’ through Project Humanity. These approaches provide the groundwork towards being a humanitarian educator and this rising trend within humanitarianism. This is something that sparked my interest in developing a short online program to help guide educators and practitioners in humanitarian education.

Recognizing the qualities of being a humanitarian educator and internalizing them, will help you to gain a better understanding of how to engage young people with these topics and support you when teaching, what are at times, challenging topics. The online University of Manchester Humanitarian Education Continuing Professional Development helps educators identify how best to approach current humanitarian events and responses to best reflect the humanitarian principles as well as encourage students to empathize with others.

The world is currently having to adapt their educational perspectives in response to the global pandemic of Covid-19. The importance of education and understanding the role of humanitarianism and understanding the human connection to ‘the other,’ is more important now than it has ever been before.

If you’re interested in having the skills and methods to educate and support students to engage with these topics in a meaningful way, contact Amanda McCorkindale at amanda.mccorkindale@manchester.ac.uk.



The Truth about Holocaust and Stalinist Repression

Annual Student Literary Award
Ludmila Prakhina

*People of the world,
Rise up for a minute
And awaken yourselves
And ask yourselves
Have I done everything I could?
For my children, grandchildren
And great grandchildren
That they never forget and
Always remember.*

January 27, 2005 was marked as the International Holocaust Remembrance Day adopted by UN General Assembly. "

To commemorate this day and honor innocent victims of the Nazi genocide and Stalinist repression during the era of Cult of Personality, the Prakhin Foundation established The Annual Literary Award "Truth about the Holocaust and Stalinist Repression" for the best literary work revealing the tragedy of that period.

The First Annual Literary Award Ceremony took place on January 27, 2008 at the Museum of Jewish Heritage in Living Memorial of the Holocaust in New York City. "We used to do the ceremony at the Museum of Jewish Heritage during 10 years, but in the last three years we have held it at Bergen Community College to make it more convenient for local adults and students to attend. Center for Peace,

Justice and Reconciliation and its Office of Multicultural Affairs in Bergen Community College were among the event's co-sponsors.

To involve young people, who should learn about the history of our ancestors and give them the green light and an opportunity to make a significant contribution by carrying the legacy through future generations we established new development of the Prakhin Foundation "Yang Generation Always Remember(YGAR) and Annual Student Literary Award in 2010.

The "Young Generation Always Remembers" mission is not only to repay a debt to the previous generations who perished and to those who survived through the horrors of those terrible years, but also, to help our youth to get to know their history and role models, because they give children of all ages a sense of the basic need of belonging, a sense of their place in the world.

The Gala-concert "New generation always remembers - Past, Present, Future" will recognize the achievements of talented children who participate or would like to participate in charity work.

In addition, this event is an important communication platform between generations by fusing together the wisdom and memory of the

older generation with the talents and energy of the young generation for a brighter future.

We invite aspiring performers of all ages, students from schools, academies, or youth organizations to participate in our Gala-concert. Since 2010 we received more than 250 submissions from middle and high school students. Teachers and students are using the curriculum resources of “Holocaust and Genocide” and “Stalin and his Repressive Regime” created by the Prakhin Foundation in conjunction with the New Jersey Commission on Holocaust Education. We strongly believe that young generations need to be aware of THESE dark times in HUMAN history. If people forget, history tends to repeat itself.

This year we received fifty-seven submissions from several NJ schools, Weehawken HS, Bayonne HS, Englewood HS, Passaic Academies HS, Fair Lawn HS, Summit HS, and North Bergen HS. Teachers and students have studied the very serious issue of “Truth about Holocaust and Stalinist Repressions” and produced outstanding art, prose, and poetry. We appreciate all of them who submitted their creative work and sent everyone a certificate directly to the school or presented during Award Ceremony. We are grateful to all the teachers for their educational efforts.

Examples of entries that received awards are:

- Diana Mendoza, Bayonne HS student for the art piece: *Children on the fence*
- Amy Aroque Irigoyen, North Bergen HS student, for the art piece *Murder Factory*
- Sabrina Fong, Weehawken High School for the poem *The Holocaust*
- Gabriel Matthew Luyun Fair Lawn HS student for the article *Stalin’s Genocide That Few Remember*

- Ayla Teke, Passaic County Technical HS, for the poem *Holocaust and Stalin*

This year’s invited guests to our awards program were Tekla Bekesha, director of Preili (Latvia) history museum, Nora Shnepste, Latvian high school principal, Pastor Klaus Peter Rex from Germany, Sami Staigmann, survivor and educator, Bernard Storch, veteran War II, and Frank Malkin survivor.

Our Foundation and YGAR continues to reach out to young writers, artists, musicians, and students alike by involving high schools, colleges, and universities in teaching students about human values, such as compassion, awareness, and forgiveness. We continue to encourage students to submit their work reflecting the Holocaust and Stalinist Repression in efforts to preserve the memories of our ancestors and inspire awareness among our youth.

Letter from Students “Yang Generation Always Remember”

Erica Linnik, Fair Lawn HS student, YGAR development of Prakhin Literary Foundation

Dear friends,

As time progresses, the necessity of preserving the history of those before us that experienced the truth of the Holocaust and Stalinist Repression grows stronger. The number of these witnesses grows less and less as time passes, and we cannot let their memories and wisdom perish with them. The lessons of those before our time only grows more relevant in our changing world, where the generation of our youth must understand the dangers of a fascist regime and the destructive

nature of ignorance. Anti-Semitism and other discriminatory acts are still present today, and by promoting awareness among our youth, we can work towards a peaceful future. With every passing year, the challenge of keeping alive the memory of victims from the Holocaust and Stalinist regime grows more complex, and the necessity of preserving tolerance more urgent. However, with active students around the globe, such a difficult goal can be steadily achieved.

With the gracious aid of teachers and the establishment of our organization, we all take one step towards an enlightened future by remembering and learning from our not-so-distant past. A mistake as large as the atrocities of the Nazi and Stalinist regime repeated once more in our society risks turning into a habit. Such habits must be uprooted from our world through education and by never forgetting what those before us have experienced.

Although the hardships that the victims of the Holocaust and the Stalinist Regime are nearly impossible to completely comprehend for those that did not witness them, it is the duty of the youth to preserve the memories and teachings of their ancestors. To allow the suffering and pain from the Holocaust and the Stalinist Repression to be forgotten is dangerous, for we then run the risk of allowing such atrocities to reoccur once more.

The Annual Award Ceremony grants awards to young writers and artists that produce work under the subject of the Holocaust and Stalinist Repression. The awards granted to our young writers and artists both honor the memories of those who have perished before us and also serve as validations of hope for a promising future.

An example of a talented recipient is Daniel Mezhiborsky, who received an award for his poem "Gone."

*My sister -
Where is my sister?*

*We stepped off the railcar like they said
We waited in the long line and smelled the smoke
My mom cried.
My arms ached.
And the people all were quiet.
Where is my sister?
She is here. I can see her.
I hold her hand. She is shaking.
The line is narrowing
And I see the man in the white coat.
My sister's crying
And I stop to hold her.
"Bewegung." Move, the guard says.
Our mother's behind us as we step up to the man.
He points to one of the lines behind him.*

*Where's my sister? I feel her hand.
We walk carefully to where the man pointed
And my sister's shaking calmed.
But then, a shout - and another hand pulling on my
sister's arm.
I didn't have time to scream before he had her
Before the guard took her away.
But make no mistake. It came soon after.
I screamed like I have never screamed before.
I looked to see my sister –*

*On her face I saw the most excruciating of
expressions,
The most cursed of looks,
The most painful of cries.
In her eyes I saw fear,*

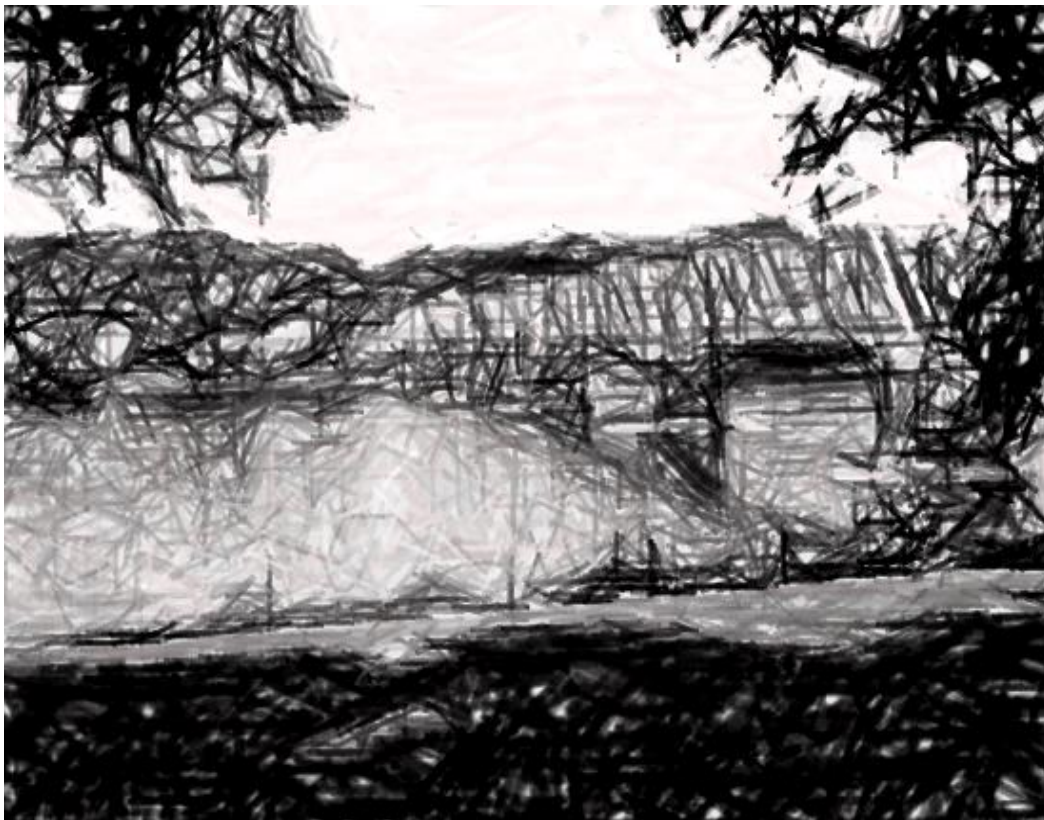
*I saw confusion,
I saw sorrow,
I saw pure terror.
But then the crowd closed around them
And I was left standing alone.
The world around me moved, but I stood still.*

*The pang of uselessness, the surge of anguish that
flooded me...
I felt my soul Crumble.
My knees weakened.
I fell.
Gone.*

Daniel Mezhiborsky was an award recipient from the 13th Annual Award Ceremony. The next Annual Award Ceremony will be held on January 28, 2021 and the deadline for all submissions is on December 30, 2020.

Next year's Award Ceremony will be held on January 28, 2021. The submission deadline for all types of works is on December 30, 2020.

Contact information: ludmilaprakhina@msn.com
Phone: 201-741-0833, www.prakhina.org



The Beginnings of the *Religion in America* Class at Pascack Hills/Valley Regional District

Hank Bitten

This article is based on interviews with Marisa Mathias, teachers, and students of the Pascack Hills/Valley Regional District. Hank Bitten is the executive director of the New Jersey Council for the Social Studies.

The intent of this course was to introduce students to the more pluralistic world that they are likely to encounter. For much of human history most people lived in a world where they were likely to come across people much as themselves: that is all of their contacts would be with people of a similar ethnic, racial, social and religious background. As the world has become more interconnected students are likely to have to deal with people who have differing world views and the intention of this course was to use the study of religion as a vehicle for students to explore the diversity of religious belief and to see how religion can be a unique and distinct explanation of the human experience.

The goal of the course was to show how religion supports our understanding of how the world operates. Just as the physical and social sciences add to our understanding of how we experience life, so does religion but it does it in a way that that is unique to the core ideas of this discipline. This course was designed to explore the terms and language of

religion so that it speaks to the listener on the terms that most suits its distinctive message.

One of the guiding posits of this course is best summed up by the words of Ludwig Wittgenstein, 20th century Austrian philosopher:

“It is a grave mistake to make religious belief a matter of evidence in the way that science is a matter of evidence because theological language works on an entirely different plane. If religious language is interpreted symbolically it has the power to manifest a transcendent reality in the same way as the short stories of Tolstoy. They reveal a reality too wonderful for words.”

This course permits students to examine religion through the prism of myth and symbol, distinct from an emphasis on creed and ritual, for as Francesco Petrarch said in his 14th century treatise, *On Religious Life*:

“Theology is actually poetry, poetry concerning God, effective not because it ‘proved’ anything, but because it reached the heart.”

Religion is not supposed to provide answers to questions that lay with the reach of human reason. There are other disciplines that are designed for that.

Religion's task, closely allied with that of art, it helps us live creatively, peacefully, and even joyously with realities for which there are no rational explanations and for problems for which there are no easy explanations: mortality, pain, grief, despair and outrage at the injustice and cruelty of life. Actually, the study of religion motivates inquiry, discovery, and exploration. When reason is pushed to its limits, we can arrive at a transcendence that may permit us to affirm our suffering with serenity and courage.

Interpreting religion through the use of myth and symbol opens up a new avenue of understanding religious stories that is not reliant on the historical validity of those stories. Those stories have something timeless to tell us about the human experience that transcend our ability to validate them as historical fact.

While there may be some who may doubt that which is neither apparent of the senses nor obvious to our intelligence, I would direct you to the words of Albert Einstein who said in *Living Philosophies* in 1931:

"The most beautiful emotion that we can experience is the mystical. It is the sower of all true art and science. He to whom this emotion is a stranger is all but dead. To know that what is impenetrable to us really exists, manifesting itself to us as the highest wisdom and most radiant beauty, which our dull faculties can comprehend only in their most primitive forms – this knowledge, this feeling is at the center of all true religiousness."

This is what we hope to convey to our students. That through a study of religion with the aid of an understanding of the myth and symbol we

too may receive a glimpse of the divine nature of our world. Finally, Carl Jung concluded that

"Science ... is part and parcel of our knowledge and obscures our insight only when it holds that the understanding given by it is the only kind there is."

From a Teacher of the Religion in America Class:

When Dom started this elective course over 30 years ago, both his insight and perspective were brilliant. He held two master's degrees, one in American History and one in Myth and Religion. Challenging students to examine religion through the prism of myth and symbol offered the opportunity to see beyond creed and ritual. This focus allowed for a second, most important objective to be met for students - to help them understand individually why they believe what they believe. From my experience, this is what students appreciated most from the class. Dom and I have always believed in the art of discussion and have both witnessed throughout our careers that students became empowered when we created a comfortable atmosphere for them to listen, think, question, discuss and grow. This has been and continues to be the beauty and strength of the course.

In 2007, when I began teaching the class, I looked to Stephen Prothero, Religious Scholar and Professor at Boston University. In his book, *Religious Literacy*, he revealed that most of his students had no understanding of religious concepts. His belief was and continues to be that his students as well American citizens in general need to be religiously literate. Religious literacy, according to Prothero is, "a skill to engage in public conversations about religion" and requires

“knowledge of world religions, empathetic understanding, critical engagement, and comparative perspective”.

Our course at Pascack Valley is entitled *Religion in America* where we offer students a comparative study of World Religions as well as the opportunity to understand why they believe what they believe. And all of it is done through the fostering of lessons in empathy and critical engagement. Inviting guest speakers in to our class from various religions was yet another brilliant idea of Dominic when he began the course and it continues to be the highlight for students. We study religion through the understanding of myth and symbol and learn about multi-religious beliefs from those who practice.

Dominic, myself and now Marisa believe that religion matters and that students cannot make sense of global or American history or America or the world today without it. At a time when ‘information civility’ is waning and in dire need of resurrection, this course espouses it. And the great benefit for students is that they ultimately gain a better understanding of why they believe what they believe.

Comments from final reflection papers by students:

- Before taking Religion in America, I held the belief that religion is a form of guidance which allows its followers to feel a sense of purpose in life. This course has reinforced my understanding of religion but I realized there is a lot more to explore and dissect when it comes to religion. The comparative nature of this class has allowed me to find commonalities and debunk preconceived notions about certain religions, which has fostered a stronger sense of open-mindedness within myself. Now I see the

concept of religion as having different layers or components: spiritual, structural, and psychological. Moreover, this course has allowed me to analyze my own personal connections to religion and how they have altered my thought processes and behaviors. Despite the fact that I do not presently identify with any religion, this class has had a positive impact by allowing me to apply certain practices and tenets of other religions to my own life.

- “As each speaker came in and I listened to them speak so passionately about their religion and my eyes were really opened. Everyone was so humble and surprisingly open to other religions. All the stereotypes I once believed were immediately thrown out the window. I no longer believed that religion is merely for the purpose of worship and control of the masses. It’s about love, community, and giving up yourself for a higher power and cause. Whether it is through community service or the small everyday good deeds you can do.”
- “Now at the end of this course, if you ask me whether I believe in God or not, I will still say no, but I will tell you all about how there is something out there for everyone. There is some way to make life worth living, the experience may not be able to take all the bad out of the world, but it will be able to balance it out with the good. It took me a long time to understand why the dark in this world is so necessary, and with the help of this class I finally understand it is completely necessary so that each and every one of us can experience the good in extremes. I now understand that all we can do to live a healthy and happy life is to exist in the present at all times, forgive and forget, and make mistakes. Everybody may not be able to agree with me, but that is okay because religion is not just one thing, it can be anything you believe it to be.

- My time spent learning about religions in this class was not time wasted. I feel that I really did learn a lot about the beliefs of the world, the people who believe in them, and the cultures surrounding them all. I value the time I spent learning about all of this, and I feel it was something good for me to have experienced. I'm happy that I have, and I will take the information I've gathered this semester with me through the rest of my life. I hope to use it to become a better person, someone who's more equipped to be more accepting of people no matter what they believe, even if I don't think it is something I personally could ever subscribe to."
- "After every single speaker that came in, I went home and couldn't wait to tell my mom, dad, and sister about what I learned."
- "I'm excited to come to class every day. This class genuinely made me a happier and more accepting person."
- "This class is great because you not only learn about the different religions, and different parts of the world, but also about different cultures and the diversity within them."

From: Visualizing Lived Religion: Placing Doctrine in Context by *Thomas Sharp, Holland Hall School, Tulsa, OK* -

<https://www.religiousworldsnyc.org/sites/default/files/pdfdownload-sharplivedreliggraphic.pdf>

I teach sixth grade social studies in an independent Episcopal school. The course explores a narrative history of the Atlantic world beginning with the European Age of Exploration, particularly examining the theme of colonialism as it unfolds in Latin America/the Caribbean and Africa. The content of the course moves between the historical narrative and current global issues that, in some way, tie into that narrative. A major goal of the

course is building global citizenship and empathy among the students. The course includes a stand-alone unit on world religions with the goal of attaining a basic degree of religious literacy and understanding the religious components of the historical narrative and current issues we discuss. Another main objective is helping students develop a respectful understanding of and empathy toward diverse religious traditions. This project articulates the beginning point of the unit on world religions by starting with the concept of lived religion. Because sixth graders need to develop the basic content knowledge of major religious traditions as a starting point, it is important to precede any discussion of the "basic facts" of any religion with the explanation that each tradition is characterized by astounding internal diversity. Using this preliminary discussion as a starting point, students can then move into the discussion of each faith tradition understanding the nuances that there is no such thing as a "pure" example of any tradition.

How can we move beyond a monolithic treatment of religious traditions when introducing religious studies to middle school students? This is the main question behind this project. The NEH Summer Institute, "Religious Worlds of New York," has emphasized the concept of "lived religion" as an alternative approach to the more traditional model of focusing primarily on basic beliefs and practices as a way to learn about religious traditions. Rather than treating these traditions as monolithic or unchanging, the lived religion or cultural studies approach sees religion as a dynamic, constructed reality in the lives of practitioners that is situated in a particular historical context and, therefore, infinitely diverse in its expression.

The challenge I attempt to undertake with this project is how to communicate essential information about the world's most influential faith traditions to middle school students in a way that acknowledges the staggering internal diversity of human experiences of these traditions.

I have been persuaded by many of the readings and speakers in this institute of the value and need for the lived religion approach. In particular, Dr. Ali Asani, one of the foremost scholars of Islam in the United States, argued that treating religions monolithically is a cause of ignorance and dehumanization, which of course lies behind many of the religious conflicts we are experiencing in today's world. Clearly, there is an imperative to teach from a lived religion or cultural studies approach given my overall course goals of global citizenship, empathy and respect. However, in my context teaching sixth grade in a relatively religiously homogeneous community, I am starting from "square one" in terms of introducing these faith traditions for the first time. There is a clear tension between the task of learning the "basic facts" about each tradition and understanding religious life in context of the lived religion approach.

In thinking through how to alleviate this tension, I propose a new way of framing how I introduce the study of world religions for my sixth graders. Instead of launching into learning about history, beliefs, practices, geography, etc. for each religion, I will begin by introducing the concept of lived religion as a way of demonstrating the internal diversity of each faith tradition and the enormous complexity of factors affecting its expression in the "real world" where we live. In short, I want my students to approach the study of each tradition with

the caveat that there is no such thing as the "pure" expression of that tradition.

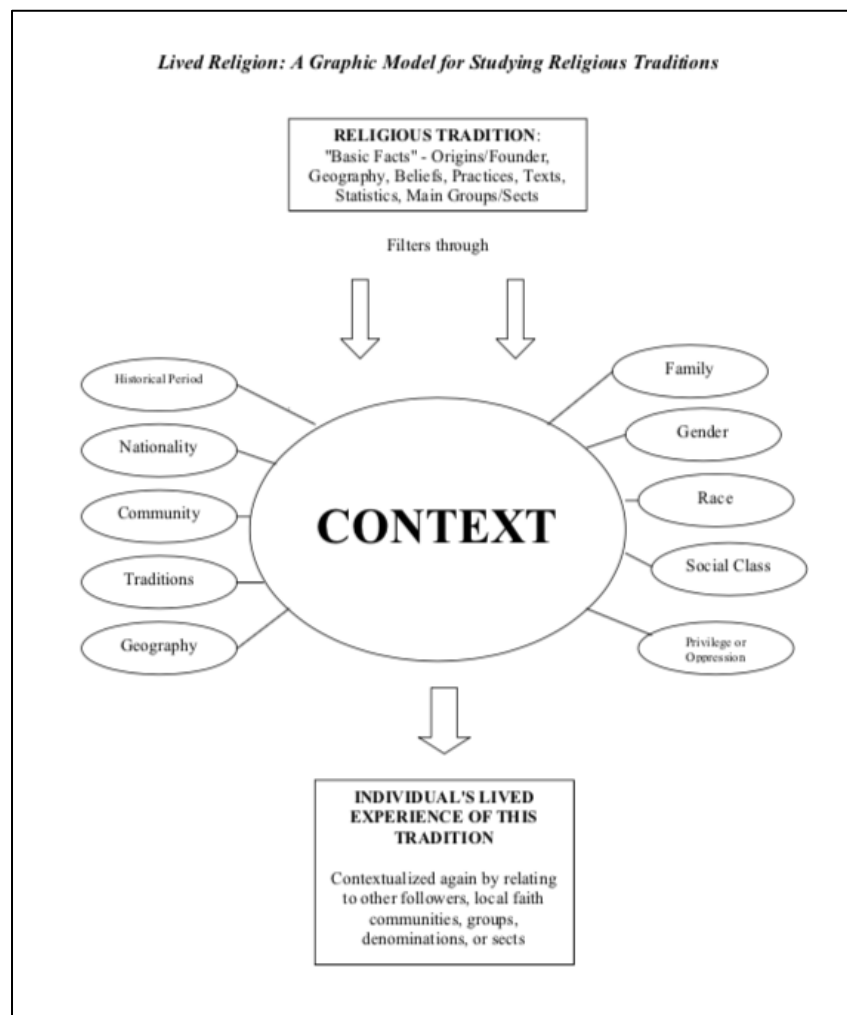
What I propose in this project is a visual model or template for thinking about lived religion. I will use the graphic resource I have created here to explain the concept of lived religion and to caution against projecting the basic facts of any tradition onto any individual practitioner, faith community, denomination, or entire religion. I will use this concept as a way of setting the tone for our study of religion as one of what Robert Orsi calls "radical empiricism" - that my students can approach the study of each tradition as a detached observer rather than a devotee, expert, or theological critic. This will allow us to explore the basic facts of each tradition in the context that these facts have no "pure" expression in the real world. Then, as we examine real examples of lived religion in our community through field trips and ethnographic research, students can explore questions surrounding the extent to which the examples they have encountered reflect the basic traditions we have discussed.

In addition to my emphasis on lived religion as an alternative approach to understanding religious studies, I will include some discussion of how the study of religion ties into the broader theme of colonialism, a major theme of our sixth-grade course. The very idea of "religion" is itself a cultural construct of westerners imposed on nonwestern contexts (Asani, Orsi, Paden, Diner, Hawley, and others we have read or heard from as guest speakers in this institute have emphasized this point). This graphic will help me return the discussion to the theme of colonizer and colonized as we study religions by looking at colonialism as one component of the historical context through

which we must filter our study of religion as a lived phenomenon.

I hope that through this careful framing of our discussion of the idea of lived religion, my

students will understand that the basic facts of the traditions are an important starting point for understanding religions in the world today, but never are they representative of the religious reality of lived experience.



C3 Framework on Religious Studies

<https://religiousworldsnyc.org/sites/default/files/Religious%20Studies%20Companion%20Document%20for%20NCSS%20C3%20Framework.pdf>

Steps to Begin an Elective Course in Your School

1. Develop interest and support from teachers in your department or school and supervisor.
2. Develop an objective, mission statement, and curriculum outline for a semester course.

3. Identify resources and speakers in your community. (museums, colleges, places of worship, demographic profile from the U.S. Census.) (www.census.gov)
4. Identify online resources or cost of books and resources.
5. Present plan to your principal.
6. Present plan to your Director of Curriculum.
7. Engage interested students who might sign up for this elective course in one and or two years. (Focus on freshman and sophomore students or middle school students.)

Steps to Support your Course Proposal:

1. Benefits and Advantages for Students:
 - Colleges value the course for its emphasis on research, understanding of the cultural experiences of students from diverse populations, and the inherent qualities for inquiry and critical thinking
 - Social Emotional Learning connections support sensitivity to the experiences and beliefs of other students, emphasize ethical and moral discussions, and listening to a variety of perspectives.
 - Relevance to the content in the subjects of U.S. History, World History, English Literature
2. Organize public discussion groups
 - Present an outline of an elective course on world religions to students and document their questions and statements about offering a course. What do they want to know, why do they want to know about religious teachings, do they have any experiences with the subject of different religious beliefs, etc.

- Arrange for a discussion with teachers in your department and school about an outline for an elective course. Is this something that should be taught by one department, involve an interdisciplinary course offering (literature, science, art, music, etc., be structured around team teaching, etc.
- Provide an opportunity for the public (parents and community leaders) to comment on the proposal.

3. Discuss the proposal with your school or district's Curriculum Team

- First, arrange for an informal discussion with your supervisor and building principal about the need, support, scheduling, and budget.
- For example, is this a course that would be taught for a semester or a full year? Should this course be taught during the school day or offered online, after school, on Saturdays, etc.
- Is the primary focus of this course content, enrichment, or exploratory?
- Are there any concerns within the school or community?
- Second, arrange for an informal or formal presentation with your supervisor and principal to your Director of Curriculum and Superintendent.
- At this time, present the course outline, C3 Framework Religious Studies Companion document, examples from other schools, list of possible speakers, textbooks or online resources, the goals and objectives for this course, where it is most likely to fit in the schedule, a summary of your research, professional development and training for teachers, the course description for the Program of Studies, and a timeline for implementation.

Appendix A: Scholarly Research on Teaching Religion from the National Endowment for the Humanities Summer Institute (2019)

Goldschmidt, Henry. (2013). From world religions to lived religion. In V.F. Biondo & A. Fiala (Eds.), *Civility, Religious Pluralism, and Education*: Routledge.

- Warren Nord - “[Even] if students acquire a basic religious literacy as a result of their courses in history and literature, they are unlikely to develop any significant religious *understanding* ... This kind of *inside understanding* requires that religion be studied in some depth, using primary sources that enable students to get inside the hearts and minds of people within a religious tradition” (p. 178)
- Goldschmidt - “This sort of empathic understanding is an essential prerequisite to civic engagement, and civil dialogue, among Americans of diverse religious and secular backgrounds” (p. 178)
- “What they need, I think, is an introduction to what scholars in the humanities and social sciences have taken to calling “lived religion.” They need to study popular beliefs and practices, in addition to canonical doctrines and rituals. They need to explore the process of interpretation - tracing how sacred texts may shape, and be shaped by, the practical concerns of contemporary communities. They need to question the boundaries of established religions, and the definition of “religion” as such. And they need to pay very close attention to the diversity within religious traditions and communities, by tracking the doctrinal debates that divide every community, as well as the relationships between religion and other forms of identity, such as race, ethnicity, gender, and sexuality ... They need to know how their experiences of American society may be radically different - and not so different at all - from the experiences of their peers living in different religious worlds” (p. 183)
- “I’m afraid world religions curricula may reinforce the divides among religious communities themselves, by painting an oversimplified portrait of these communities as internally homogenous and clearly bounded - wholly unified by their doctrinal commitments and hermetically sealed by their doctrinal differences” (p. 182)
- **Orsi, R. (1997). Everyday miracles. In D.D. Hall (Ed.), *Lived Religion in America - Toward a History of Practice*: Princeton University Press:** “The focus on lived religion ... points us to religion as it is shaped and experienced in the interplay among venues of everyday experience ..., in the necessary and mutually transforming exchanges between religious authorities and the broader communities of practitioners, by real men and women in situations and relationships they have made and that have made them” (p. 9).

- Orsi, R. (2003) **Is the Study of Lived Religion Irrelevant to the World We Live In?** Special Presidential Plenary Address, Society for the Scientific Study of Religion, Salt Lake City, November 2, 2002. *Journal for the Scientific Study of Religion* 42 (2), 169-174: “The study of lived religion situates all religious creativity within culture and approaches all religion as lived experience, theology no less than lighting a candle for a troubled loved one, spirituality as well as other, less culturally sanctioned forms of religious expression. Rethinking religion as a form of cultural work, the study of lived religion directs attention to institutions *and* persons, texts *and* rituals, practice *and* theology, things *and* ideas - all as media of making and unmaking worlds. Their key questions concern what people *do* with religious idioms, how they use them, what they make of themselves and their worlds with them, and how, in turn, men and women, and children are fundamentally shaped by the worlds they are making as they make these worlds. There is no religion apart from this, no religion that people have not taken up in their hands” (p. 172)

Paden, W.E. (1994). *Religious worlds: The comparative study of religion*. Beacon Press.

- “Like the study of music, which is not limited to examining a sequence of composers but also considers the special world of musical categories such as rhythm and harmony, so the study of religion is not limited to analyzing historical traditions such as Buddhism, Judaism, and Christianity but also investigates the religious “language” common to all traditions, the language of myth, gods, ritual, and sacrifice - in short, the language of “the sacred” (p. 1)
- “Many Westerners have found a “perennial philosophy” - as in the title of Aldous Huxley’s book on the subject - embodied in mystical experience and writings around the globe. Huxley stressed that the mystics of all religions express a common unity of vision because they have all alike experienced the one reality “beyond name and form.” Innumerable religious sects have maintained versions of the idea of a traditional wisdom that underlies all historical religions and have emphasized the great difference between parochial, literal interpretations of religion, on the one hand, and mystical or symbolic representations on the other.
- In the 20th century, Carl Gustav Jung (1875-1961) developed a psychological approach to religion and mythology that stressed the role of universal, collective archetypes embodied in every psyche. The myths and gods here represent typical functions of the unconscious that get reenacted over and over again in similar ways in individual lives. Everywhere we find versions of the great mother, the hero, the tyrant father - all representing structures of the relationship of the ego and the unconscious. The archetypal self that is in all of us is “The Hero with a Thousand Faces,” as Joseph Campbell puts it in the title of his widely read book. The stages of the journey of the human spirit follow the same patterns, with but local variations, everywhere” (p. 32)

A History of Climate Change Science and Denialism

David Carlin

Reposted from the History News Network, 1/5/2020
(<http://www.hnn.us/article/173971>)

The girl got up to speak before a crowd of global leaders. “Coming here today, I have no hidden agenda. I am fighting for my future. Losing my future is not like losing an election or a few points on the stock market. I am here to speak for all generations to come.” She continued: “I have dreamt of seeing the great herds of wild animals, jungles and rainforests full of birds and butterflies, but now I wonder if they will even exist for my children to see. Did you have to worry about these little things when you were my age? All this is happening before our eyes.” She challenged the adults in the room: “parents should be able to comfort their children by saying 'everything's going to be alright', 'we're doing the best we can' and 'it's not the end of the world'. But I don't think you can say that to us anymore.”

No, these were not Greta Thunberg's words earlier this year. This appeal came from Severn Suzuki at the Rio Earth Summit back in 1992. In the 27 years since, we have produced more than half of all the greenhouse gas emissions in history.

Reading recent media reports, you could be forgiven for thinking that climate change is a sudden crisis. From the *New York Times*: “Climate Change Is Accelerating, Bringing World ‘Dangerously Close’ to Irreversible Change.” From the Financial Times: “Climate Change is Reaching

a Tipping Point.” If the contents of these articles have surprised Americans, it reveals far more about the national discourse than then any new climate science. Scientists have understood the greenhouse effect since the 19th century. They have understood the potential for human-caused (anthropogenic) global warming for decades. Only the fog of denialism has obscured the long-held scientific consensus from the general public.

Who knew what when?

Joseph Fourier was Napoleon's science adviser. In the early 19th century, he studied the nature of heat transfer and concluded that given the Earth's distance from the sun, our planet should be far colder than it was. In an 1824 work, Fourier explained that the atmosphere must retain some of Earth's heat. He speculated that human activities might also impact Earth's temperature. Just over a decade later, Claude Pouillet theorized that water vapor and carbon dioxide (CO₂) in the atmosphere trap infrared heat and warm the Earth. In 1859, the Irish physicist John Tyndall demonstrated empirically that certain molecules such as CO₂ and methane absorb infrared radiation. More of these molecules meant more warming. Building on Tyndall's work, Sweden's Svante Arrhenius investigated the connection between atmospheric CO₂ and the Earth's climate. Arrhenius devised mathematical rules for the relationship. In doing so, he produced the first climate model. He also recognized that humans had the potential to change

Earth's climate, writing "the enormous combustion of coal by our industrial establishments suffices to increase the percentage of carbon dioxide in the air to a perceptible degree."

Later scientific work supported Arrhenius' main conclusions and led to major advancements in climate science and forecasting. While Arrhenius' findings were discussed and debated in the first half of the 20th century, global emissions rose. After WWII, emission growth accelerated and began to raise concerns in the scientific community. During the 1950s, American scientists made a series of troubling discoveries. Oceanographer Roger Revelle showed that the oceans had a limited capacity to absorb CO₂. Furthermore, CO₂ lingered in the atmosphere for far longer than expected, allowing it to accumulate over time. At the Mauna Loa observatory, Charles David Keeling conclusively showed that atmospheric CO₂ concentrations were rising. Before John F. Kennedy took office, many scientists were already warning that current emissions trends had the potential to drastically alter the climate within decades. Revelle described the global emissions trajectory as an uncontrolled and unprecedented "large-scale geophysical experiment."

In 1965, President Johnson received a report from his science advisory committee on climate change. The report's introduction explained that "pollutants have altered on a global scale the carbon dioxide content of the air." The scientists explained that they "can conclude with fair assurance that at the present time, fossil fuels are the only source of CO₂ being added to the ocean-atmosphere-biosphere system." The report then discussed the hazards posed by climate change including melting ice caps, rising sea levels, and ocean acidity. The conclusion

from the available data was that by the year 2000, atmospheric CO₂ would be 25% higher than pre-industrial levels, at 350 parts per million.

The report was accurate except for one detail. Humanity increased its emissions faster than expected and by 2000, CO₂ concentrations were measured at 370 parts per million, nearly 33% above pre-industrial levels.

Policymakers in the Nixon Administration also took notice of the mounting scientific evidence. Adviser Daniel Patrick Moynihan wrote to Nixon that it was "pretty clearly agreed" that CO₂ levels would rise by 25% by 2000. The long-term implications of this could be dire, with rising temperatures and rising sea levels, "goodbye New York. Goodbye Washington, for that matter," Moynihan wrote. Nixon himself pushed NATO to study the impacts of climate change. In 1969, NATO established the Committee on the Challenges of Modern Society (CCMS) partly to explore environmental threats.

The Clinching Evidence

By the 1970s, the scientific community had long understood the greenhouse effect. With increasing accuracy, they could model the relationship between atmospheric greenhouse gas concentrations and Earth's temperature. They knew that CO₂ concentrations were rising, and human activities were the likely cause. The only thing they lacked was conclusive empirical evidence that global temperature was rising. Some researchers had begun to notice an upward trend in temperature records, but global temperature is affected by many factors. The scientific method is an inherently

conservative process. Scientists do not “confirm” their hypothesis, but instead rule out alternative and “null” hypotheses. Despite the strong evidence and logic for anthropogenic global warming, researchers needed to see the signal (warming) emerge clearly from the noise (natural variability). Given short-term temperature variability, that signal would take time to fully emerge. Meanwhile, as research continued, other alarming findings were published.

Scientists knew that CO₂ was not the only greenhouse gases humans had put into the atmosphere. During the 1970s, research by James Lovelock revealed that levels of human-produced chlorofluorocarbons (CFCs) were rapidly rising. Used as refrigerants and propellants, CFCs were 10,000 times as effective as CO₂ in trapping heat. Later, scientists discovered CFCs also destroy the ozone layer.

In 1979, at the behest of America’s National Academy of Sciences, MIT meteorologist Jule Charney convened a dozen leading climate scientists to study CO₂ and climate. Using increasingly sophisticated climate models, the scientists refined estimates for the scale and speed of global warming. The Charney Report’s forward stated, “we now have incontrovertible evidence that the atmosphere is indeed changing and that we ourselves contribute to that change.” The report “estimate[d] the most probable global warming for a doubling of CO₂ to be near 3°C.” Forty years later, newer observations and more powerful models have supported that original estimate. The researchers also forecasted CO₂ levels would double by the mid-21st century. The report’s expected rate of warming agreed with numbers posited by John Sawyer of the UK’s Meteorological Office in a 1972 article in

Nature. Sawyer projected warming of 0.6°C by 2000, which also proved remarkably accurate.

Shortly after the release of the Charney Report, many American politicians began to oppose environmental action. The Reagan Administration worked to roll back environmental regulations. Obeying a radical free-market ideology, they gutted the Environmental Protection Agency and ignored scientific concerns about acid rain, ozone depletion, and climate change.

However, the Clean Air and Clean Water Acts had already meaningfully improved air and water quality. Other nations had followed suit with similar anti-pollution policies. Interestingly, the success of these regulations made it easier for researchers to observe global warming trends. Many of the aerosol pollutants had the unintended effect of blocking incoming solar radiation. As a result, they had masked some of the emissions-driven greenhouse effect. As concentrations of these pollutants fell, a clear warming trend emerged. Scientists also corroborated ground temperature observations with satellite measurements. In addition, historical ice cores also provided independent evidence of the CO₂ temperature relationship.

Sounding the Alarm

Despite his Midwestern reserve, James Hansen brought a stark message to Washington on a sweltering June day in 1988. “The evidence is pretty strong that the greenhouse effect is here.” Hansen led NASA’s Goddard Institute for Space Studies (GISS) and was one of the world’s foremost climate modelers. In his Congressional testimony, he explained that NASA was 99% certain that the

observed temperature changes were not natural variation. The next day, the *New York Times* ran the headline “Global Warming Has Begun, Expert Tells Senate.” Hansen’s powerful testimony made it clear to politicians and the public where the scientists stood on climate change.

Also in 1988, the United Nations Environmental Programme (UNEP) and the World Meteorological Organization (WMO) created the Intergovernmental Panel on Climate Change (IPCC). The IPCC was created to study both the physical science of climate change and the numerous effects of the changes. To do that, the IPCC evaluates global research on climate change, adaptation, mitigation, and impacts. Thousands of leading scientists contribute to IPCC assessment reports as authors and reviewers. IPCC reports represent the largest scientific endeavor in human history and showcase the scientific process at its very best. The work is rigorous, interdisciplinary, and cutting edge.

While the IPCC has contributed massively to our understanding of our changing world, its core message has remained largely unchanged for three decades. The First Assessment Report (FAR) in 1990 stated “emissions resulting from human activities are substantially increasing the atmospheric concentrations of the greenhouse gases.” Since then, the dangers have only grown closer and clearer with each report. New reports not only forecast hazards but describe the present chaos too. As the 2018 Special Report (SR15) explained: “we are already seeing the consequences of 1°C of global warming through more extreme weather, rising sea levels and diminishing Arctic sea ice, among other changes.”

Wasted Time

As this story has shown, climate science is not a new discipline and the scientific consensus on climate change is far older than many people think. Ironically, the history of climate denialism is far shorter. Indeed, a 1968 Stanford University study that reported “significant temperature changes are almost certain to occur by the year 2000 and these could bring about climatic changes,” was funded by the American Petroleum Institute. During the 1970s, fossil fuel companies conducted research demonstrating that CO₂ emissions would likely increase global temperature. Only with political changes in the 1980s did climate denialism take off.

Not only is climate denialism relatively new, but it is uniquely American. No other Western nation has anywhere near America’s level of climate change skepticism. The epidemic of denialism has many causes:

- The result of a concerted effort by fossil fuel interests to confuse the American public on the science of climate change
- free-market ideologues that refuse to accept a role for regulation
- The media’s misguided notion of fairness and equal time for all views
- the popular erosion of trust in experts
- Because the consequences of climate change are enormous and terrifying.

Yet, you can no more reject anthropogenic climate change than you can reject gravity or magnetism. The laws of physics operate independently of human belief.

However, many who bear blame for our current predicament do not deny the science. For

decades, global leaders have greeted dire forecasts with rounds of empty promises. James Hansen has been frustrated the lack of progress since his 1988 testimony. “All we’ve done is agree there’s a problem...we haven’t acknowledged what is required to solve it.” The costs of dealing with climate change are only increasing. Economic harms may run into the trillions. According to the IPCC’s SR15, to avoid some of climate change’s most devastating effects, global temperature rise should be kept to below 1.5°C above pre-industrial levels. That would likely require a reduction in emissions to half of 2010 levels by 2030, and to net-zero emissions by 2050. Had the world embarked on that path after Hansen’s spoke on Capitol Hill, it would have required annual

emissions reductions of less than 2%. Now, according to the latest IPCC report, the same goal requires annual reductions of nearly 8%. 1.5°C appears to be slipping out of reach.

We have known about the causes of climate change for a long time. We have known about its impacts of climate change for a long time. And we have known about the solution to climate change for a long time. An academic review earlier this year demonstrated the impressive accuracy of climate models from the 1970s. This is no longer a scientific issue. While science can continue to forecast with greater geographic and temporal precision, the biggest unknown remains our action. What we choose today will shape the future.

Imperialism Social Studies Curriculum Inquiry

by Kameelah Rasheed and Tim Lent for New Visions for Public Schools

The New Visions Social Studies Curriculum (<https://curriculum.newvisions.org/social-studies/>) is a free online resource that includes full-course instructional materials in Global History I, II, and US History. It integrates rich primary and secondary texts, maps, images, videos, and other reputable online sources into materials that meet the New York State K-12 Social Studies Framework's objectives and provide students an opportunity to improve literacy skills by focusing on thinking critically while reading, writing, and speaking like historians. We understand that teachers may use resources differently, so we have created and curated high-quality Open Educational Resource (OER) materials as Google Docs; we encourage teachers to make their own copies of resources and thoughtfully modify them to make them useful for their individual needs.

Document Investigation Directions: For each document, complete the prompts below.

1. Identify the genre of this document. [Circle One]		
Diary Entry	Visual Artwork	Newspaper Article or Editorial
Speech	Literary Work	Advertisement
Letter	Photograph	Interview
2. Using this document, describe the author's point of view about the impacts of imperialism. Identify at least one piece of evidence to support your claim.		
3. Using this document, explain the author's purpose for writing about imperialism. Identify at least one piece of evidence to support your claim.		
4. Identify the audience for this document.		
5. Using this document, explain how the audience affects the way the author presents their ideas. Identify at least one piece of evidence to support your claim.		

Document A: The Rhodes Colossus Striding from Cape Town to Cairo, Punch Magazine. 10 December 1892 by Edward Linley Sambourne. Source: Wikimedia Commons



Compelling Question: To what extent should you trust what you read, see, or hear?

Supporting Question: How did individuals, groups, and governments use the media to spread their ideas about the impacts of imperialism?

Document B: *The Crime of the Congo* is a 1909 book by British writer and physician Sir Arthur Conan Doyle (1859-1930) about life for Africans in the Congo Free State under the rule of the King of the Belgians, Leopold II. Source: Sir Arthur Conan Doyle, *The Crime of the Congo*, Double Day, Page, 1909.

There are many of us in England who consider the crime which has been wrought in the Congo lands by King Leopold of Belgium and his followers to be the greatest which has ever been known in human annals. [...] There have been massacres of populations like that of the South Americans by the Spaniards [...] I am convinced that the reason why public opinion has not been more sensitive upon the question of the Congo Free State, is that the terrible story has not been brought thoroughly home to the people [...]

Should he, after reading it, desire to help in the work of forcing this question to the front, he can do so in

several ways. He can join the Congo Reform Association (Granville House, Arundel Street, W. C). He can write to his local member and aid in getting up local meetings to ventilate the question. Finally, he can pass this book on and purchase other copies, for any profits will be used in setting the facts before the French and German public [...]

Mr. Murphy [an American missionary] says: "The rubber question is accountable for most of the horrors perpetrated in the Congo. It has reduced the people to a state of utter despair. Each town in the district is forced to bring a certain quantity to the headquarters of the Commissary every Sunday. It is collected by force; the soldiers drive the people into the bush; if they will not go they are shot down, their left hands being cut off and taken as trophies to the Commissary. The soldiers do not care whom they shoot down, and they most often shoot poor, helpless women and harmless children. These hands — the hands of men, women and children — are placed in rows before the Commissary, who counts them to see the soldiers have not wasted the cartridges. The Commissary is paid a commission of about a penny per pound upon all the rubber he gets; it is, therefore, to his interest to get as much as he can."

Document C: *King Leopold's Soliloquy* is a pamphlet written by Mark Twain (1835-1910) regarding Belgian King's rule of the Congo Free State. It is a satirical and fictional monologue of Leopold II speaking in his own defense. Source: Mark Twain, *King Leopold's Soliloquy*, Boston: The P. R. Warren Co., 1905, Second Edition.

"But enough of trying to tally off his crimes! His list is interminable, we should never get to the end of it. His awful shadow lies across his Congo Free State, and under it is an unoffending nation of 15,000,000 is withering away and swiftly succumbing of their miseries. It is a land of graves; it is The Land of Graves; it is the Congo Free Graveyard. It is a majestic thought: that this, this ghastliest episode in all human history is the work of man alone; one solitary man; just a single individual--Leopold, King of the Belgians. He is personally and solely responsible for all the myriad crimes that have blackened the history of the Congo State. He is the sole master there; he is absolute. He could have prevented the crimes by his mere command; he could stop them today with a word. He withholds the word. For his pocker's sake. [...] it is a mystery, but we do not wish to look; for he is king, and it hurts us, it troubles us, by ancient and inherited instinct to shame us to see a king degraded to this aspect, and we shrink from hearing the particulars of how it happened. We shudder and turn away when we come upon them in print."

Document D: Alice Seeley Harris was a missionary and documentary photographer. Her photos of the Congo were used in lantern lectures presented by the Congo Reform Association in the UK, Europe and America. Seeley Harris used one of the world's first portable cameras, a Kodak Brownie to document the Congo Free State under the rule of King Leopold II. Source: Wikimedia Commons.



Document E: In 1907, a Brussels-based publishing house published *An Answer to Mark Twain*, a 47-page book written in English in response to Mark Twain's *King Leopold's Soliloquy* (1905). Its author is unknown. Source: *An Answer to Mark Twain*, Brussels : A. & G. Bulens Bros., 1907.

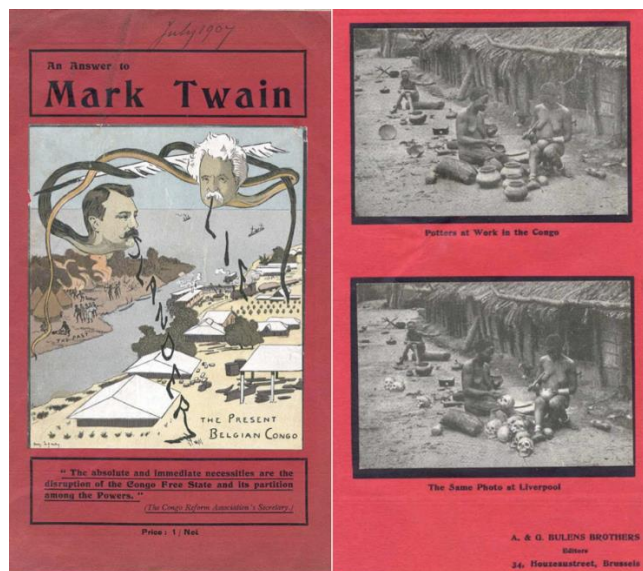
Two years ago, an infamous libel against the Congo State was published in America under the title of "King Leopold's Soliloquy" [...] According to this book, all the Belgians who are in the Congo under the direction of their King, are nothing but vile murderers shedding the blood of the natives in order to ring rubber out of them. Every pound of rubber, writes Mark Twain, costs a rape, a mutilation or a life. And the lies and slanders are accumulated [...] The natives are illtreated and overtaxed. A lie! The natives are mutilated by

the State. A lie! The State provides nothing for the country. A lie! The State establishes a worse form of slavery right in Africa. A lie!

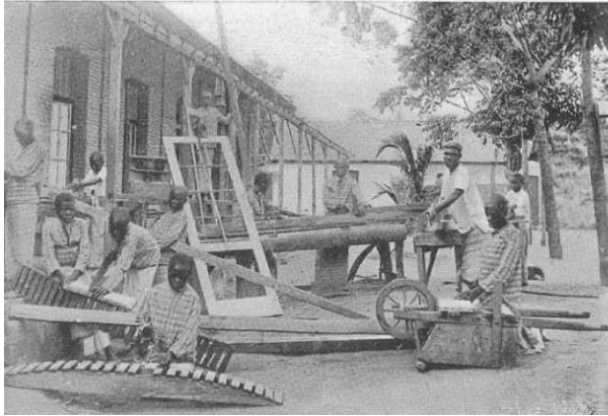
Truth shines forth in the following pages, which summarily show what the Congo State is -- not the hell as depicted by a morbid mind — but a country which twenty years ago was steeped in the most abject barbarity and which to—day is born to civilization and progress.

No soliloquy will prevail against the real state of things in the Congo . . . Mark Twain's sympathy is exclusively extended to the Congo natives. He is not in the least interested in a better understanding between blacks and whites in the United — States, he takes no interest in the people of India who are clamouring for more freedom, nor in the Egyptians who are claiming self-government, nor in the natives of the British colonies.

The fact is, that the Congo Reform Association, of which Mark Twain is the mouth-piece, is not in quest of the happiness or the negroes, but is simply endeavouring, by all possible means, to overthrow the Congo Government, and with this object in view, has set up a fabric of imag-inary crimes and lies, in the hope, by dint of slander, to reach its distinctly revolutionary ends.



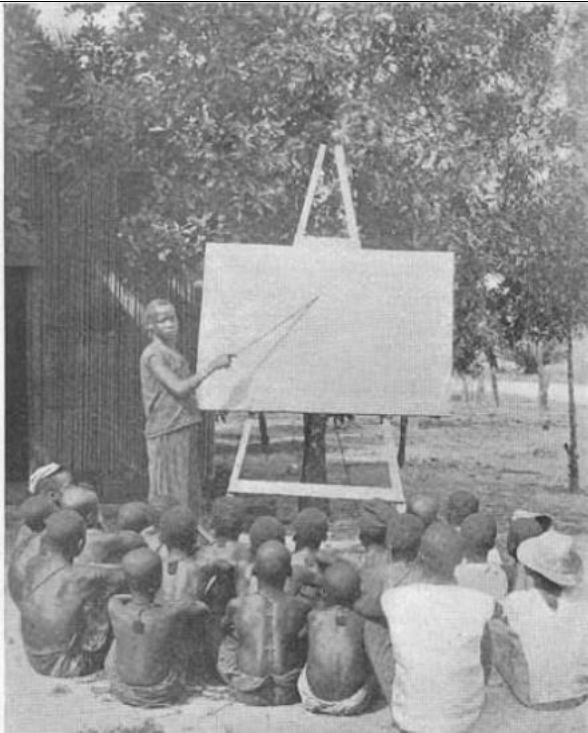
Document F: Photographs from *An Answer to Mark Twain* used to defend Belgium's colonial policy in the Congo.



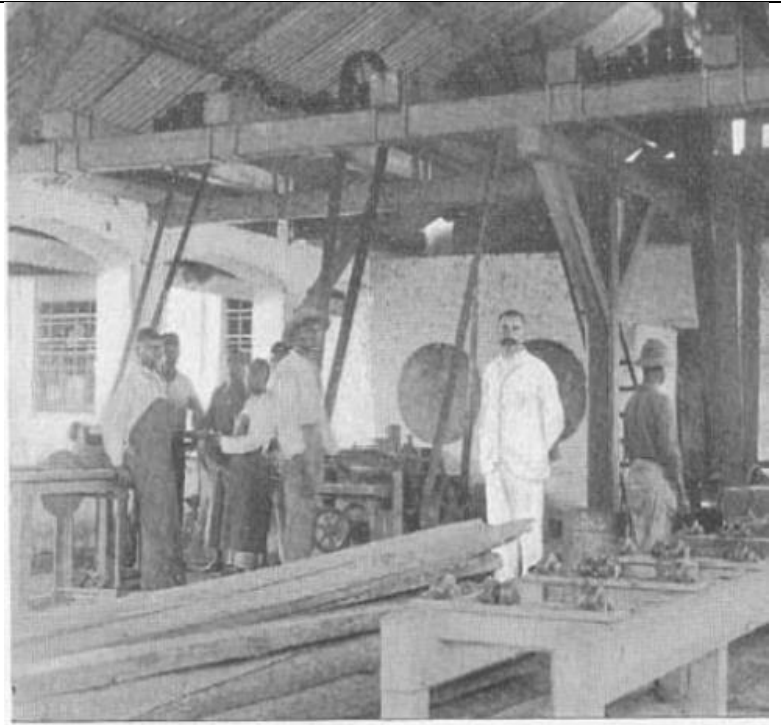
Carpentry School



Sewing School



Native Teacher



Technical School

New York's African Americans Demand Freedom

Imani Hinson and Alan Singer

This dramatization designed for classrooms explores the lives and words of freedom-seekers from New York and the South and Black abolitionist who fought to end slavery in the United States. Each speaker is a real historic figure and addresses the audience in his or her own words.

Background: The Dutch West India Company (WIC) founded New Amsterdam on the southern tip of Manhattan Island in 1624. The name was changed to New York in honor of the Duke of York after Great Britain took control over the small settlement in 1664. The Duke of York was the younger brother of the King of England and a future king himself. He was also the head of the Royal African Company, which was engaged in the trans-Atlantic slave trade. Many enslaved Africans were branded with the letters RAC, the company's initials, or DY, which stood for Duke of York.

The first eleven enslaved Africans were brought to New Amsterdam in 1626 to work for the WIC. The first slave auction in what would become New York City was probably held in 1655. The city Common Council established the Wall Street slave market in 1711. The last enslaved Africans in New York were freed on July 4, 1827, which meant slavery existed in New Amsterdam/New York for over 200 years, which is longer than there has been freedom in the city.



This play introduces African Americans, some born enslaved and some born free, who helped transform New York City and state into a center of resistance to slavery. It also tells about the ugly truth of slavery in New Amsterdam and New York. Each of the speakers in this play is a real historical figure and the words that they utter are from their speeches and writing or from contemporary newspaper accounts.

The play opens with a petition from Emanuel and Reytory Pieterse. They were free Blacks in colonial New Amsterdam. In 1661, they petitioned the Dutch government to recognize that their adopted son, eighteen-year old Anthony van Angola, was a free man because his parents were free when he was born and he was raised by free people.

Venture Smith was born in Africa, kidnapped, sold into slavery, and transported, first to Barbados, and then Fisher's Island off the east coast of Long Island. In a memoir, published in 1796, Smith described brutal treatment while enslaved. Jupiter Hammon was the first Black poet published in the United States. Austin Steward was brought as a slave from Virginia to upstate New York where he secured his freedom and established himself as a merchant. Peter Williams, Jr. was an Episcopal priest who organized the St. Philip's African Church in New York City. Thomas James was born a slave in Canajoharie, New York and later became an important figure in the AME church. John B. Russwurm published the first African American newspaper in the United States. William Hamilton was co-founder of the New York African Society for Mutual Relief. James McCune Smith was the first African American to obtain a medical degree. David Ruggles was a founder and secretary of the New York Committee of Vigilance.

Samuel Ringgold Ward's family escaped enslavement in Maryland when he was a child. He became an abolitionist, newspaper editor, and Congregationalist minister. Henry Highland Garnet also escaped to the freedom with his family when he was a child and he became one of the most radical Black abolitionists. Solomon Northup was a free Black man in upstate New York who was kidnapped and sold into slavery in Louisiana. After twelve years of enslavement he was able to contact his family and secured his freedom. After escaping from slavery in Maryland, Frederick Douglass became a leading abolitionist orator and newspaper editor. Jermain Loguen was an abolitionist, teacher, minister and Underground Railroad "station master" in Syracuse.

After gaining her freedom when New York State abolished slavery, Isabella Bomfree became Sojourner Truth, an itinerant minister and abolitionist and feminist speaker. Harriet Jacobs wrote about her life enslaved in North Carolina and the discrimination suffered by free Blacks in the North. James Pennington opposed segregation in New York and championed education for African American children. Elizabeth Jennings was a free woman of color who challenged segregation on New York City street cars. William Wells Brown, a former freedom-seeker, worked as a steamboatman on Lake Erie helping other freedom-seekers escape to Canada. Harriet Tubman was the most famous conductor on the Underground Railroad. Frances Ellen Watkins Harper was a writer and an activist for African Americans and woman.

New York's African Americans Demand Freedom

1. Reytory Pieterston: Reytory and Emanuel Pieterston were free Blacks in colonial New Amsterdam. In 1661 they petitioned the Dutch government to recognize that eighteen-year old Anthony van Angola, who they raised after the death of his parents, was born free and should legally be recognized as a free man.

Reytory, in the year 1643, on the third of August, stood as godparent or witness at the Christian baptism of a little son of one Anthony van Angola, begotten with his own wife named Louise, the which aforementioned Anthony and Louise were both free Negroes; and about four weeks thereafter the aforementioned Louise came to depart this world, leaving behind the aforementioned little son named Anthony, the which child your petitioner out of Christian affection took to herself, and with the fruits of her hands' bitter toil she reared him as her

own child, and up to the present supported him, taking all motherly solicitude and care for him . . . Your petitioners....very respectfully address themselves to you, noble and right honorable lords, humbly begging that your noble honors consent to grant a stamp in this margin of this document . . . declaring] that he himself, being of free parents, reared and brought up without burden or expense of the West Indian Company . . . may be declared by your noble honors to be a free person.

2. Venture Smith: Venture Smith was born in Africa, kidnapped, sold into slavery, and transported, first to Barbados and then Fisher's Island off the east coast of Long Island. When he was twenty-two years old, Smith married and attempted to escape from bondage. He eventually surrendered to his master, but was permitted to earn money to purchase his freedom and the freedom of his family. He published his memoirs in 1796.

My master having set me off my business to perform that day and then left me to perform it, his son came up to me in the course of the day, big with authority, and commanded me very arrogantly to quit my present business and go directly about what he should order me. I replied to him that my master had given me so much to perform that day, and that I must faithfully complete it in that time. He then broke out into a great rage, snatched a pitchfork and went to lay me over the head therewith, but I as soon got another and defended myself with it, or otherwise he might have murdered me in his outrage. He immediately called some people who were within hearing at work for him, and ordered them to take his hair rope and come and bind me with it. They all tried to bind me, but in vain, though there were three assistants in number. I recovered my temper, voluntarily caused myself to be bound

by the same men who tried in vain before, and carried before my young master, that he might do what he pleased with me. He took me to a gallows made for the purpose of hanging cattle on, and suspended me on it. I was released and went to work after hanging on the gallows about an hour.

3. Jupiter Hammon: Jupiter Hammon, who was enslaved on Long Island, was the first Black poet published in the United States. He addressed this statement to the African population of New York in 1786, soon after national independence.

Liberty is a great thing, and worth seeking for, if we can get it honestly, and by our good conduct, prevail on our masters to set us free. That liberty is a great thing we may know from our own feelings, and we may likewise judge so from the conduct of the white people, in the late war. How much money has been spent, and how many lives have been lost, to defend their liberty. I must say that I have hoped that God would open their eyes, when they were so much engaged for liberty, to think of the state of the poor blacks, and to pity us.

4. Austin Steward: Austin Steward was born in 1793 in Prince William County, Virginia. As a youth, he was brought to upstate New York where he eventually secured his freedom and established himself as a merchant in Rochester.

We traveled northward, through Maryland, Pennsylvania, and a portion of New York, to Sodus Bay, where we halted for some time. We made about twenty miles per day, camping out every night, and reached that place after a march of twenty days. Every morning the overseer called the roll, when every slave must answer to his or her name, felling to the ground with his cowhide, any delinquent who failed to speak out in quick time.

After the roll had been called, and our scanty breakfast eaten, we marched on again, our company presenting the appearance of some numerous caravan crossing the desert of Sahara. When we pitched our tents for the night, the slaves must immediately set about cooking not their supper only, but their breakfast, so as to be ready to start early the next morning, when the tents were struck; and we proceeded on our journey in this way to the end . . . My master . . . hired me out to a man by the name of Joseph Robinson . . . He was . . . tyrannical and cruel to those in his employ; and having hired me as a "slave boy," he appeared to feel at full liberty to wreak his brutal passion on me at any time, whether I deserved rebuke or not; . . . he would frequently draw from the cart-tongue a heavy iron pin, and beat me over the head with it, so unmercifully that he frequently sent the blood flowing over my scanty apparel, and from that to the ground, before he could feel satisfied.

5. Peter Williams, Jr.: Reverend Peter Williams, Jr. was an Episcopal priest who organized the St. Philip's African Church in New York City. In 1808, Williams delivered this pray commemorating the outlawing of the trans-Atlantic slave trade by the United States.

Oh, God! we thank thee, that thou didst condescend to listen to the cries of Africa's wretched sons; and that thou didst interfere in their behalf. At thy call humanity sprang forth, and espoused the cause of the oppressed; one hand she employed in drawing from their vitals the deadly arrows of injustice; and the other in holding a shield, to defend them from fresh assaults; and at that illustrious moment, when the sons of 76 pronounced these United States free and independent; when the spirit of patriotism, erected a

temple sacred to liberty; when the inspired voice of Americans first uttered those noble sentiments, "we hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; among which are life, liberty, and the pursuit of happiness"; and when the bleeding African, lifting his fetters, exclaimed, "am I not a man and a brother"; then with redoubled efforts, the angel of humanity strove to restore to the African race, the inherent rights of man. . . . May the time speedily commence, when Ethiopia shall stretch forth her hands; when the sun of liberty shall beam resplendent on the whole African race; and its genial influences, promote the luxuriant growth of knowledge and virtue.

6. Thomas James: Reverend Thomas James was born enslaved in Canajoharie, New York. When he was eight years-old, James was separated from his mother, brother and sister when they were sold away to another owner. He escaped from slavery when he was seventeen. He later became an important figure in the African Methodist Episcopal Church.

While I was still in the seventeenth year of my age, Master Kimball was killed in a runaway accident; and at the administrator's sale I was sold with the rest of the property . . . My new master had owned me but a few months when he sold me, or rather traded me, . . . in exchange for a yoke of steers, a colt and some additional property. I remained with Master Hess from March until June of the same year, when I ran away. My master had worked me hard, and at last undertook to whip me. This led me to seek escape from slavery. I arose in the night, and taking the newly staked line of the Erie canal for my route, traveled along it westward

until, about a week later, I reached the village of Lockport. No one had stopped me in my flight. Men were at work digging the new canal at many points, but they never troubled themselves even to question me. I slept in barns at night and begged food at farmers' houses along my route. At Lockport a colored man showed me the way to the Canadian border. I crossed the Niagara at Youngstown on the ferry-boat, and was free!

7. John B. Russwurm: *Freedom's Journal* was the first African American newspaper published in the United States. It was founded and edited by Samuel Cornish and John B. Russwurm in New York City in 1827. Its editorials stressed the fight against slavery and racial discrimination.

We wish to plead our own cause. Too long have others spoken for us. Too long has the public been deceived by misrepresentations, in things which concern us dearly, though in the estimation of some mere trifles; for though there are many in society who exercise towards us benevolent feelings; still (with sorrow we confess it) there are others who make it their business to enlarge upon the least trifle, which tends to the discredit of any person of color; and pronounce anathemas and denounce our whole body for the misconduct of this guilty one . . . Education being an object of the highest importance to the welfare of society, we shall endeavor to present just and adequate views of it, and to urge upon our brethren the necessity and expediency of training their children, while young, to habits of industry, and thus forming them for becoming useful members of society . . . The civil rights of a people being of the greatest value, it shall ever be our duty to vindicate our brethren, when oppressed; and to lay the case before the public. We shall also urge upon our brethren, (who

are qualified by the laws of the different states) the expediency of using their elective franchise.

8. William Hamilton: William Hamilton was a carpenter and co-founder of the New York African Society for Mutual Relief. On July 4, 1827 he delivered an Emancipation Day Address celebrating the end of slavery in New York State.

"LIBERTY! kind goddess! brightest of the heavenly deities that guide the affairs of men. Oh Liberty! where thou art resisted and irritated, thou art terrible as the raging sea and dreadful as a tornado. But where thou art listened to and obeyed, thou art gentle as the purling stream that meanders through the mead; as soft and as cheerful as the zephyrs that dance upon the summer's breeze, and as bounteous as autumn's harvest. To thee, the sons of Africa, in this once dark, gloomy, hopeless, but now fairest, brightest, and most cheerful of thy domain, do owe a double obligation of gratitude. Thou hast entwined and bound fast the cruel hands of oppression - thou hast by the powerful charm of reason deprived the monster of his strength - he dies, he sinks to rise no more. Thou hast loosened the hard bound fetters by which we were held. And by a voice sweet as the music of heaven, yet strong and powerful, reaching to the extreme boundaries of the state of New-York, hath declared that we the people of color, the sons of Africa, are free."

9. James McCune Smith: Dr. James McCune Smith was an African American physician who studied medicine in Glasgow, Scotland. Here he describes a manumission day parade in New York that he attended as a youth.

A splendid looking black man, mounted on a milk-white steed, then his aids on horseback, dashing up and down the line; then the orator of the day, also mounted, with a handsome scroll, appearing like a baton in his right hand, then in due order, splendidly dressed in scarfs of silk with gold-edgings, and with colored bands of music and their banners appropriately lettered and painted, followed, the New York African Society for Mutual Relief, the Wilberforce Benevolent Society, and the Clarkson Benevolent Society; then the people five or six abreast from grown men to small boys. The sidewalks were crowded with wives, daughters, sisters, and mothers of the celebrants, representing every state in the Union, and not a few with gay bandanna handkerchiefs, betraying their West Indian birth. Nor was Africa underrepresented. Hundreds who survived the middle passage and a youth in slavery joined in the joyful procession.

10. David Ruggles: David Ruggles was born free in Norwich, Connecticut in 1810. He moved to New York City in 1827 where he was a founder and secretary of the New York Committee of Vigilance which aided hundreds of fugitive slaves. He also founded the city's first Black bookstore, was a noted abolitionist lecturer, published a newspaper, and ran a boarding house that was a stop on the Underground Railroad. In 1838, he provided safe-haven in his home for a freedom-seeker named Frederick Bailey who later changed his name to Frederick Douglass.

The whites have robbed us for centuries - they made Africa bleed rivers of blood! - they have torn husbands from their wives - wives from their husbands - parents from their children - children from their parents - brothers from their sisters - sisters from their brothers, and bound them in

chains - forced them into holds of vessels - subjected them to the most unmerciful tortures: starved and murdered, and doomed them to endure the horrors of slavery. . . . But why is it that it seems to you so "repugnant" to marry your sons and daughters to colored persons? Simply because public opinion is against it. Nature teaches no such "repugnance," but experience has taught me that education only does. Do children feel and exercise that prejudice towards colored persons? Do not colored and white children play together promiscuously until the white is taught to despise the colored?

11. Samuel Ringgold Ward: Samuel Ringgold Ward's family escaped enslavement in Maryland when he was a child. He became an abolitionist, newspaper editor, and Congregationalist minister. He was forced to flee the United States in 1851 because of his involvement in anti-slavery activity in Syracuse.

I was born on the 17th October, 1817, in that part of the State of Maryland, commonly called the Eastern Shore. My parents were slaves. I was born a slave. They escaped, and took their then only child with them . . . I grew up, in the State of New Jersey, where my parents lived till I was nine years old, and in the State of New York, where we lived for many years. My parents were always in danger of being arrested and re-enslaved. To avoid this, among their measures of caution, was the keeping of their children quite ignorant of their birthplace, and of their condition, whether free or slave, when born

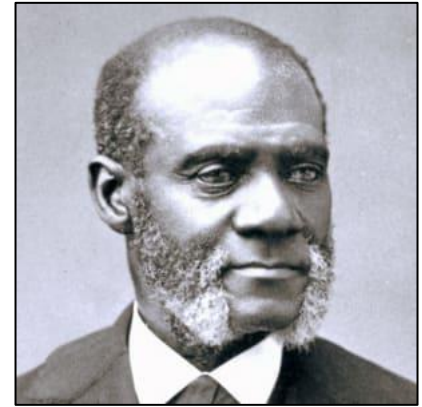
12. Solomon Northup: Solomon Northup was a free Black man in upstate New York who was

kidnapped and sold into slavery in Louisiana. After twelve years of enslavement he was able to contact his family and secured his freedom. His memoir remains a powerful indictment of the slave system

My ancestors on the paternal side were slaves in Rhode Island. They belonged to a family by the name of Northup, one of whom, removing to the State of New York, settled at Hoosic, in Rensselaer county. He brought with him Mintus Northup, my father. On the death of this gentleman, which must have occurred some fifty years ago, my father became free, having been emancipated by a direction in his will. . . . Though born a slave, and laboring under the disadvantages to which my unfortunate race is subjected, my father was a man respected for his industry and integrity, as many now living, who well remember him, are ready to testify. His whole life was passed in the peaceful pursuits of agriculture, never seeking employment in those more menial positions, which seem to be especially allotted to the children of Africa. Besides giving us an education surpassing that ordinarily bestowed upon children in our condition, he acquired, by his diligence and economy, a sufficient property qualification to entitle him to the right of suffrage Up to this period I had been principally engaged with my father in the labors of the farm. The leisure hours allowed me were generally either employed over my books, or playing on the violin - an amusement which was the ruling passion of my youth.

13. Henry Highland Garnet: Henry Highland Garnet escaped to freedom with his family when he was a child and became a Presbyterian minister in Troy and New York City. At the 1843 National Negro Convention in Buffalo, New York, Garnet

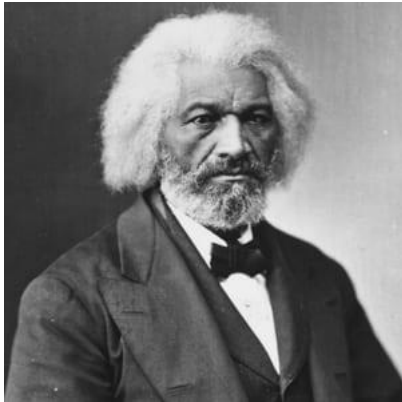
called on enslaved Africans to revolt against their masters.



Let your motto be resistance! It is in your power so to torment the God-cursed slave-holders, that they will be glad to let you go free. If the scale was turned, and black men were the masters and white men the slaves, every destructive agent and element would be employed to lay the oppressor low. Danger and death would hang over their heads day and night. Yes, the tyrants would meet with plagues more terrible than those of Pharaoh. But you are a patient people. You act as though you were made for the special use of these devils. You act as though your daughters were born to pamper the lusts of your masters and overseers. And worse than all, you tamely submit while your lords tear your wives from your embraces and defile them before your eyes. In the name of God, we ask, are you men? Where is the blood of your fathers? Has it all run out of your veins? Awake, awake; millions of voices are calling you! Your dead fathers speak to you from their graves. Heaven, as with a voice of thunder, calls on you to arise from the dust. Let your motto be resistance! resistance! resistance! No oppressed people have ever secured their liberty without resistance. Trust in the living God. Labor for the peace of the human race, and remember that you are four millions.

14. Frederick Douglass:

Frederick Washington Bailey was born in Maryland in 1817. He was the son of a White man and an enslaved African



woman so he was legally a slave. As a boy he was taught to read in violation of state law. In 1838, he escaped to New York City where he married and changed his name to Frederick Douglass. In 1847, Frederick Douglass started an anti-slavery newspaper in Rochester, New York.

“What have I or those I represent to do with your national independence? Are the great principles of political freedom and of natural justice, embodied in that Declaration of Independence, extended to us? . . . Your high independence only reveals the immeasurable distance between us. The blessings in which you this day rejoice are not enjoyed in common. The rich inheritance of justice, liberty, prosperity, and independence given by your fathers is shared by you, not by me. The sunlight that brought life and healing to you has brought stripes and death to me. This Fourth of July is yours, not mine. You may rejoice, I must mourn . . . What to the American slave is your Fourth of July? I answer, a day that reveals to him more than all other days of the year, the gross injustice and cruelty to which he is the constant victim. To him your celebration is a sham; your boasted liberty an unholy license; your national greatness, swelling vanity; your sounds of rejoicing are empty and heartless; your denunciation of tyrants, brass-fronted impudence; your shouts of liberty and equality . . . There is not a nation of the earth guilty of practices more shocking and bloody than are the people of these United States at this very hour.”

“We solemnly dedicate the ‘North Star’ to the cause of our long oppressed and plundered fellow countrymen. May God bless the undertaking to your good. It shall fearlessly assert your rights, faithfully proclaim your wrongs, and earnestly demand for you instant and even-handed justice. Giving no quarter to slavery at the South, it will hold no truce with oppressors at the North. While it shall boldly advocate emancipation for our enslaved brethren, it will omit no opportunity to gain for the nominally free complete enfranchisement. Every effort to injure or degrade you or your cause . . . shall find in it a constant, unswerving and inflexible foe . . .”

15. Frederick Douglass: In 1852 Frederick Douglass delivered a Fourth of July speech in Rochester where he demanded to know, “What to the Slave is the Fourth of July?”

16. Frederick Douglass: In a January 1864 speech at Cooper Union in New York City, Frederick Douglass laid out his vision for the future of the country.

What we now want is a country—a free country—a country not saddened by the footprints of a single slave—and nowhere cursed by the presence of a slaveholder. We want a country which shall not brand the Declaration of Independence as a lie. We want a country whose fundamental institutions we can proudly defend before the

highest intelligence and civilization of the age . . . We now want a country in which the obligations of patriotism shall not conflict with fidelity to justice and liberty . . . WE want a country . . . where no man may be imprisoned or flogged or sold for learning to read, or teaching a fellow mortal how to read . . . Liberty for all, chains for none; the black man a soldier in war, a laborer in peace; a voter at the South as well as at the North; America his permanent home, and all Americans his fellow countrymen. Such, fellow citizens, is my idea of the mission of the war. If accomplished, our glory as a nation will be complete, our peace will flow like a river, and our foundation will be the everlasting rocks.

17. Jermain Loguen: Jermain Loguen escaped from slavery in Tennessee when he was 21. Once free, Loguen became an abolitionist, teacher and minister. In 1841, he moved to Syracuse, where as the “station master” of the local underground railroad “depot,” he helped over one thousand “fugitives” escape to Canada. In 1850, Reverend Loguen denounced the Fugitive Slave Law.

I was a slave; I knew the dangers I was exposed to. I had made up my mind as to the course I was to take. On that score I needed no counsel, nor did the colored citizens generally. They had taken their stand-they would not be taken back to slavery. If to shoot down their assailants should forfeit their lives, such result was the least of the evil. They will have their liberties or die in their defense. I don't respect this law - I don't fear it - I won't obey it! It outlaws me, and I outlaw it, and the men who attempt to enforce it on me. I place the governmental officials on the ground that they place me. I will not live a slave, and if force is employed to re-enslave me, I shall make preparations to meet

the crisis as becomes a man. If you will stand by me - and I believe you will do it, for your freedom and honor are involved as well as mine, . . . you will be the saviors of your country. Your decision tonight in favor of resistance will give vent to the spirit of liberty, and will break the bands of party, and shout for joy all over the North. Your example only is needed to be the type of public action in Auburn, and Rochester, and Utica, and Buffalo, and all the West, and eventually in the Atlantic cities. Heaven knows that this act of noble daring will break out somewhere - and may God grant that Syracuse be the honored spot, whence it shall send an earthquake voice through the land!

18. Sojourner Truth: Sojourner Truth, whose original name was Isabella Bomfree, was born and enslaved near Kingston, New York. After gaining her freedom she became an itinerant preacher who campaigned for abolition and woman's rights. During the Civil War, Truth urged young men to enlist and organized supplies for black troops. After the war, she worked with the Freedmen's Bureau, helping people find jobs and build new lives. Her most famous speech was delivered in 1851 at a women's rights convention in Ohio.



Well, children, where there is so much racket there must be something out of kilter. I think that 'twixt the negroes of the South and the women at the North, all talking about rights, the white men will be in a fix pretty soon. But what's all this here talking about? That man over

there says that women need to be helped into carriages, and lifted over ditches, and to have the best place everywhere. Nobody ever helps me into carriages, or over mud-puddles, or gives me any best place! And ain't I a woman? Look at me! Look at my arm! I have ploughed and planted, and gathered into barns, and no man could head me! And ain't I a woman? I could work as much and eat as much as a man - when I could get it - and bear the lash as well! And ain't I a woman? I have borne thirteen children, and seen most all sold off to slavery, and when I cried out with my mother's grief, none but Jesus heard me! And ain't I a woman? . . . That little man in black there, he says women can't have as much rights as men, 'cause Christ wasn't a woman! Where did your Christ come from? Where did your Christ come from? From God and a woman! Man had nothing to do with Him. If the first woman God ever made was strong enough to turn the world upside down all alone, these women together ought to be able to turn it back, and get it right side up again! And now they is asking to do it, the men better let them.

19. Harriet Jacobs: Harriet Jacobs was born enslaved in North Carolina in 1813. After hiding in an attic for seven years, she escaped to the north in 1842. She published her memoir in 1861 using the pseudonym Linda Brent. In 1853, Jacobs wrote a *Letter from a Fugitive Slave* that was published in the *New York Daily Tribune*.

I was born a slave, reared in the Southern hot-bed until I was the mother of two children, sold at the early age of two and four years old. I have been hunted through all of the Northern States . . . My mother was dragged to jail, there remained twenty-five days, with Negro traders to come in as they liked to examine her, as she was offered for

sale. My sister was told that she must yield, or never expect to see her mother again . . . That child gave herself up to her master's bidding, to save one that was dearer to her than life itself . . . At fifteen, my sister held to her bosom an innocent offspring of her guilt and misery. In this way she dragged a miserable existence of two years, between the fires of her mistress's jealousy and her master's brutal passion. At seventeen, she gave birth to another helpless infant, heir to all the evils of slavery. Thus life and its sufferings was meted out to her until her twenty-first year. Sorrow and suffering has made its ravages upon her - she was less the object to be desired by the fiend who had crushed her to the earth; and as her children grew, they bore too strong a resemblance to him who desired to give them no other inheritance save Chains and Handcuffs . . . those two helpless children were the sons of one of your sainted Members in Congress; that agonized mother, his victim and slave.

20. James Pennington: James Pennington was born into slavery on the coast of Maryland and escaped in 1828. He challenged segregation and championed education for African Americans. He authored the first account of African Americans used in schools, *A Text Book of the Origin and History of Colored People*.

There is one sin that slavery committed against me, which I never can forgive. It robbed me of my education; the injury is irreparable; I feel the embarrassment more seriously now than I ever did before. It cost me two years' hard labour, after I fled, to unshackle my mind; it was three years before I had purged my language of slavery's idioms; it was four years before I had thrown off the crouching aspect of slavery; and now the evil that besets me is a great lack of that general

information, the foundation of which is most effectually laid in that part of life which I served as a slave. When I consider how much now, more than ever, depends upon sound and thorough education among coloured men, I am grievously overwhelmed with a sense of my deficiency, and more especially as I can never hope now to make it up.

21. Elizabeth Jennings: In 1854, Elizabeth Jennings, a free woman of color, was thrown off a street car in New York City. The *New York Tribune* printed “Outrage Upon Colored Persons” where she told her story.

I held up my hand to the driver and he stopped the cars. We got on the platform, when the conductor told us to wait for the next car. I told him I could not wait, as I was in a hurry to go to church. He then told me that the other car had my people in it, that it was appropriated for that purpose . . . He insisted upon my getting off the car, but I did not get off . . . I told him not to lay his hands on me. I took hold of the window sash and held on. He pulled me until he broke my grasp and I took hold of his coat and held onto that. He ordered the driver to fasten his horses, which he did, and come and help him put me out of the car. They then both seized hold of me by the arms and pulled and dragged me flat down on the bottom of the platform, so that my feet hung one way and my head the other, nearly on the ground. I screamed murder with all my voice, and my companion screamed out “you’ll kill her. Don’t kill her.” . . . They got an officer on the corner of Walker and Bowery, whom the conductor told that his orders from the agent were to admit colored persons if the passengers did not object, but if they did, not to let them ride . . . Then the officer, without listening to anything I had to say, thrust me out, and

then pushed me, and tauntingly told me to get redress [damages] if I could.

22. William Wells Brown: William Wells Brown was born on a plantation near Lexington, Kentucky in 1814 and escaped to Ohio in 1834. He moved to New York State in the 1840, and he began lecturing for the Western New York Anti-Slavery Society and worked as a steamboatman, which enabled him to assist freedom-seekers on the Underground Railroad. During the Civil War he demanded that Blacks be allowed to serve in the Union Army.

Mr. President, I think that the present contest has shown clearly that the fidelity of the black people of this country to the cause of freedom is enough to put to shame every white man in the land who would think of driving us out of the country, provided freedom shall be proclaimed. I remember well, when Mr. Lincoln’s proclamation went forth, calling for the first 75,000 men, that among the first to respond to that call were the colored men . . . Although the colored men in many of the free States were disfranchised, abused, taxed without representation, their children turned out of the schools, nevertheless, they, went on, determined to try to discharge their duty to the country, and to save it from the tyrannical power of the slaveholders of the South . . . The black man welcomes your armies and your fleets, takes care of your sick, is ready to do anything, from cooking up to shouldering a musket; and yet these would-be patriots and professed lovers of the land talk about driving the Negro out!

23. Harriet Tubman: Harriet Tubman, who escaped from slavery in Maryland as a young woman, was the most famous conductor on the Underground Railroad. She served in the Civil War as a scout, nurse, and guerilla fighter. On October

22, 1865, Harriet Tubman spoke before a massive audience at the Bridge Street AME Church in Brooklyn.

Last evening an immense congregation, fully half consisting of whites, was presented at the African M.E. Church in Bridge street, to listen to the story of the experiences of Mrs. Harriet Tubman, known as the South Carolina Scout and nurse, as related by herself. . . Mrs. Tubman is a colored lady, of 35 or 40 years of age; she appeared before those present with a wounded hand in a bandage, which would she stated was caused by maltreatment received at the hands of a conductor on the Camden and Amboy railroad, on her trip from Philadelphia to New York, a few days since. Her words were in the peculiar plantation dialect and at times were not intelligible to the white portion of her audience . . . She was born, she said, in the eastern portion of the State of Maryland, and wanted it to be distinctly understood that she was not educated, nor did she receive any "broughten up". . . She knew that God had directed her to perform other works in this world, and so she escaped from bondage. This was nearly 14 years ago, since then she has assisted hundreds to do the same.

24. Frances Ellen Watkins Harper: In May 1866, Frances Ellen Watkins Harper, a leading African American poet, lecturer and civil right activist,

addressed the Eleventh National Women's Rights Convention in New York.

Born of a race whose inheritance has been outrage and wrong, most of my life had been spent in battling against those wrongs . . . We are all bound up together in one great bundle of humanity, and society cannot trample on the weakest and feeblest of its members without receiving the curse in its own soul. You tried that in the case of the Negro. You pressed him down for two centuries; and in so doing you crippled the moral strength and paralyzed the spiritual energies of the white men of the country. When the hands of the black were fettered, white men were deprived of the liberty of speech and the freedom of the press. Society cannot afford to neglect the enlightenment of any class of its members . . . This grand and glorious revolution which has commenced, will fail to reach its climax of success, until throughout the length and breadth of the American Republic, the nation shall be so color-blind, as to know no man by the color of his skin or the curl of his hair. It will then have no privileged class, trampling upon outraging the unprivileged classes, but will be then one great privileged nation, whose privilege will be to produce the loftiest manhood and womanhood that humanity can attain.

4th Grade NYS and Slavery Inquiry Putnam | Northern Westchester BOCES Integrated Social Studies/ELA Curriculum

How did New Yorkers challenge slavery?

April Francis

Editor's Note: This is the third day of a multi-day lesson in a three-lesson sequence designed for fourth grade on slavery and New York developed by April Francis for the Putnam | Northern Westchester BOCES Integrated Social Studies/ELA Curriculum.

Aim: How did New Yorkers challenge slavery?

NYS Social Studies Framework: 4.5a: There were slaves in New York State. People worked to fight against slavery and for change; Students will investigate people who took action to abolish slavery, including Samuel Cornish, Frederick Douglass, William Lloyd Garrison, and Harriet Tubman.

Social Studies Practices: Gathering, Interpreting, and Using Evidence; Comparison and Contextualization; Geographic Reasoning; Economics and Economic Systems; Civic Participation

Next Gen. ELA Standards:

- 4R6: In informational texts, compare and contrast a primary and secondary source on the same event or topic. (RI);
- 4R8: Explain how claims in a text are supported by relevant reasons and evidence. (RI&RL)
- 4W5: Draw evidence from literary or informational texts to respond and support analysis, reflection, and research by applying grade 4 reading standards.
- 4SL4: Report on a topic or text, tell a story, or recount an experience with appropriate

facts and relevant, descriptive details, speaking clearly at an understandable pace and volume appropriate for audience.

Learning Objectives: Identify Harriet Tubman, William Lloyd Garrison, Frederick Douglass, The Jerry Rescue, African Free School, and the Anti-Slavery Society. Define resist and resistance. Analyze the Underground Railroad system. Decipher and understand various primary and secondary sources. Develop individual and group presentation skills. Evaluate which form of resistance was most successful in ending slavery in NYS.

Materials:

Video: Harriet Tubman (4:48 minutes)

<https://www.youtube.com/watch?v=Dv7YhVKFqbQ&feature=youtu.be>

- Source 1. Harriet Tubman biography
- Source 2. NYS Map of the Underground Railroad
- Source 3a & 3b. African Free School
- Source 4. Frederick Douglass & The North Star
- Source 5. Anti-Slavery Society
- Source 6. The “Jerry Rescue” Syracuse, NY

Additional Activities:

<http://www.nygeo.org/ugrrlessons.html> (NYS Underground RR Regional Geography Lesson)

Video:

https://www.youtube.com/watch?v=YWVr57o_EIU

(animated video about Harriet Tubman's life, 25 minutes)

Formative Task: Students will serve experts on one form of resistance used against slavery and present it as a group to the whole class.

Lesson Narrative & Procedure: In this lesson, students will be introduced to the term “resistance” and analyze various methods New Yorkers used to fight against the system of slavery. Students will be introduced to famous abolitionists such as Harriet Tubman, Frederick Douglass, and William Lloyd Garrison. Through video analysis, students will understand how the secret Underground Railroad system was used to help enslaved people escape to freedom. To synthesize their learning, students will be asked to summarize the methods some New Yorkers used to resist the slave system.

Preparation for Day 1: Make copies of “Source 1: Harriet Tubman biography” and the “Circle Map” worksheet. Queue video: Harriet Tubman (4:48 minutes)

Day 1

Engage (10 minutes): The teacher should introduce the supporting question “How did some New Yorkers resist the slavery system?” by having a student read it aloud to the class. The teacher should ask students if they know what the term “resist” means. After students respond, the teacher should give an example of “resisting” and then share a definition of the term. Once students have a foundation of the term “resist” the teacher should ask students, “Based on what we have learned, why do you think some New Yorkers would want to resist the slave system?” Students should respond with examples from the previous lessons.

Explore (20 minutes): The teacher should distribute Source 1: Harriet Tubman Biography. Ask students what they know about Harriet Tubman. Students will share various answers. After students respond, the teacher can share they will

participate in the read aloud. During the read aloud, students can annotate the reading. Additionally, the teacher can choose to play the animated video Harriet Tubman as a support to the reading (https://www.youtube.com/watch?v=YWVr57o_ElU).

Once students have finished the reading (and/or video), students share main ideas on their circle map, that answer the questions:

- a. How did Harriet Tubman resist the slave system?
- b. How did she help others?

Ask, “What can this biography inform us about Harriet Tubman’s character? Do you know of anyone today that would be similar to Harriet Tubman in character?”

Explain (10 minutes): After discussing Harriet Tubman, the teacher can ask students, “Based on your own knowledge and our reading today, what do you know about the Underground Railroad?”

Students can share various answers.

The teacher can then state, “New York State played a vital role in the Underground Railroad. Let’s investigate how the Underground Railroad worked in helping people resist the slave system.”

Elaborate (15 minutes): The teacher will have students work in pairs on the “Underground Railroad” packet. The student worksheet is located on the last page of the packet.

Once students have completed the packet, the teacher can participate in a whole class review. The teacher should ensure to ask follow-up or clarifying questions when needed based on student responses.

Evaluate (10 minutes)

1. After review, the teacher should distribute the Exit Ticket- Day 1 to each student, asking them to respond to the question prompt: Do you think you would have been able to escape using the Underground Railroad? Explain.

- a. An alternative activity to the “exit ticket” is creating a Padlet board online for student responses.

Day 2

Preparation: Print Sources 2-6 and create “Stations” for student groups. Make copies of the “Resisting Slavery” Graphic Organizer Chart.

Engage (15 minutes): The teacher should re-introduce the supporting question “How did some New Yorkers resist the slavery system?” and have students complete a brainstorm of their understanding of yesterday’s lesson using the “3-2-1” method:

- a) 3 things they learned from yesterday’s lesson.
- b) 2 things they found interesting.
- c) 1 question they still have?

After reviewing using the 3-2-1 method, the teacher can have students analyze Sources 2-6, in a group format.

The teacher can state:

a. “Today we are going to analyze other ways people in New York resisted the slave system in the 1800s. We will be working in cooperative teams, using your “Resistance of Slavery in New York” chart to record your findings. Each team will be assigned one document to analyze, and then they will report on this document to the class.

- i. Station 1. Source 2. NYS Map of UGRR (printed in color or viewed on a smartboard)
- ii. Station 2. Source 3a & 3b. African Free School
- iii. Station 3. Source 4. Frederick Douglass & The North Star
- iv. Station 4. Source 5a & 5b. Anti-Slavery Society

- v. Station 5. Source 6. The “Jerry Rescue” Syracuse, NY

Note: Teachers should use their knowledge of their students and assign the documents based on student levels. Documents can also be modified to meet specific needs of individual classrooms.

Explore & Explain (15 minutes). Students should analyze the document they were assigned for their group. As a group, they should fill out their portion of the Graphic Organizer - Resisting Slavery and then decide how they will present this information to the rest of the class.

Elaborate (15 minutes). After student analysis, each team should share their “expert” knowledge of the source they were assigned in a presentation format. Students can use the Source Analysis Guide-Historical Thinking Chart adapted from the Stanford Historical Education Group (SHEG) to help develop their presentation. For each group presentation, the teacher should project the source onto the Smartboard so it is visible for all students. While one group is sharing, all members should be recording key points onto their individual “Resisting Slavery” graphic organizers.

Evaluate (10 minutes). After group presentations, the teacher can distribute the Exit Ticket- Day 2 and state, “Slavery was finally banned in New York State in 1827, ‘Which method of resistance do you think was most successful in ending slavery in New York State? Why?’”

Source 1. Harriet Tubman (1820-1913)

<http://www.harriet-tubman.org/house/>



Harriet Tubman's home in Auburn, NY



Portrait of Harriet Tubman

Background:

(A) Harriet Tubman was born a slave. Her parents named her Araminta “Minty” Ross. She changed her name in 1849 when she escaped. She adopted the name Harriet after her mother and the last name Tubman after her husband. Tubman suffered a head injury as a teenager which gave her...sleeping spells. She was deeply religious and according to her it was her religious beliefs that gave her courage rescue friends and family over and over again. She remained illiterate [unable to read or write] for her entire life.

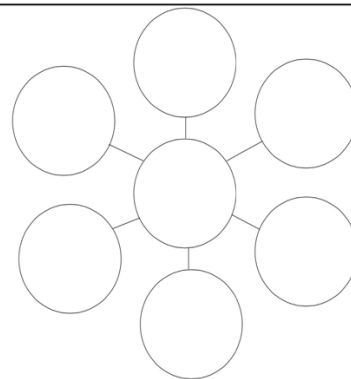
(B) Harriet Tubman was the most famous conductor of the Underground Railroad. In a decade she guided over 300 slaves to freedom; abolitionist William Lloyd Garrison thought she deserved the nickname “Moses”. She worked hard to save money to return and save more slaves. In time she built a reputation and many Underground Railroad supporters provided her with funds and shelter to support her trips.

(C) During the Civil War, Tubman served as a nurse, cook, laundress, spy and scout. After the Emancipation Proclamation she returned to Auburn where she lived the rest of her life. She opened her doors to those in need. With donations and the money from her vegetable garden she was able to support herself and those she helped. She raised money to open schools for African Americans and gave speeches on Women's rights. Her dream was to build a home for the elderly and in 1908 the Harriet Tubman Home for the Elderly was created.

Circle Map

Directions: Using the reading and video, record your answers to the following questions:

1. How did Harriet Tubman resist the slave system?
2. How did she help others?



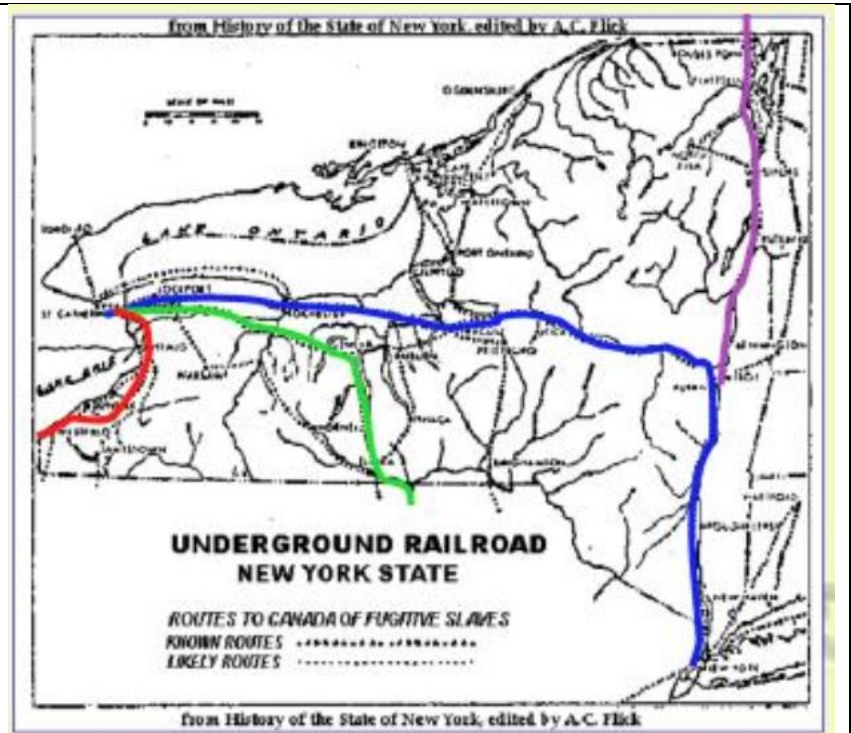
Source 2. Underground Railroad Routes in New York State

The Underground Railroad was a connection of people helping enslaved people escape from slavery in the early and mid-19th century. It included free blacks, whites, church people, and abolitionists. Enslaved Africans traveled to freedom by any means available, using homes as stops, songs, and secret codes. This map shows escape routes used by runaways when traveling through New York State.

Map Key:

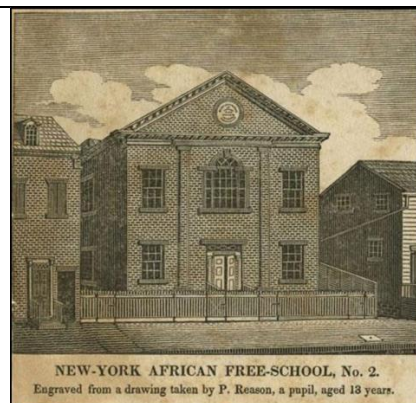
Blue Line- Hudson/Mohawk Route
Green Line- Susquehanna/ Finger Lakes Route
Red Line- Lake Erie/Niagara Route
Purple Line- Hudson/ Champlain Route

Source: Timothy McDonnell www.nygeo.org



Source 3a. New York African Free School

Right after the American Revolution, the New York Manumission Society was created. It worked to end the slave trade around the world and to achieve the abolition of slavery in the new country. It established the African Free School in New York City, the first education organization for Black Americans in North America. It served both free blacks and the children of enslaved people.



Source 3b. African Free School Student Award for Edward T. Haines

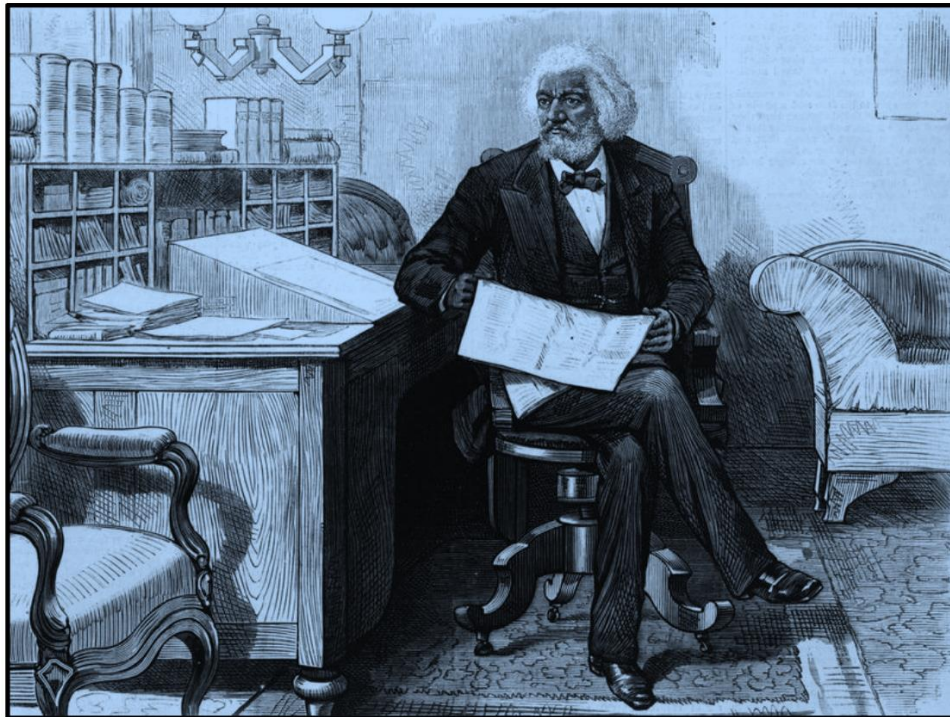
Source: <https://www.nyhistory.org/web/africanfreeschool>

Edward T. Haines proudly displays his handwriting skill and his title as assistant monitor general, a position that carried significant responsibilities. The 1820 U.S. census lists an African American 'Hains' family with a boy Edward's age living in New York City's Fifth Ward, a west-side neighborhood south of Canal Street that was the home of many free people of color in New York City.



Source 4. Frederick Douglass & The North Star Publication

Source: <https://www.smithsonianmag.com/history/frederick-douglass>



Frederick Douglass (1818-1895) was an American orator, editor, author, abolitionist and escaped slave.

The most famous black abolitionist was Frederick Douglass, an escaped slave. He used his skills to speak in the northern states against slavery. He also helped slaves escape to the North while working with the Underground Railroad. He established the abolitionist paper The North Star on December 3, 1847, in Rochester, NY.

Source 5a - Anti-Slavery Society

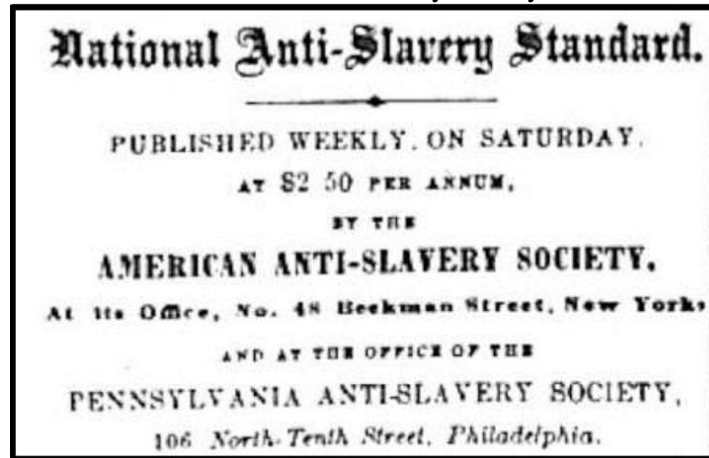
William Lloyd Garrison was born December 10, 1805 in Newburyport, Massachusetts. In 1830 he started an abolitionist paper, The Liberator. In 1832 he helped form the New England Anti-Slavery Society

When the Civil War broke out, he continued to speak against the Constitution as a pro-slavery document. When the civil war ended, he at last saw the abolition of slavery. He died May 24, 1879 in New York City.

Source: www.biography.com

Source 5b - Anti-Slavery Society

Gerrit Smith founded the New York State Anti-slavery Society in Peterboro, New York in 1835.



Source 6. "The Jerry Rescue" Central New York 1851

Source: <https://freethought-trail.org/trail-map/location:jerry-rescue-monument/>



This monument, added to Clinton Square, Syracuse, NY in 2001, celebrates the October 1, 1851, rescue of William "Jerry" Henry, an escaped slave from Missouri. Henry had been arrested in Syracuse and since he was an escaped slave; law officers were eager to follow the Fugitive Slave Act and wanted to return him to Missouri. The Fugitive Slave Act was a United States law that said runaways, even in free states, had to be returned to their masters. Henry was arrested the same day an abolitionist meeting was taking place in the city. A large group of fifty-two men stormed a police station, pounded on down its doors, and rescued "Jerry" Henry. Within a few days, "Jerry" escaped to freedom in Kingston, Ontario. The "Jerry Rescue" itself was organized by area abolitionist leaders.\

How did some New Yorkers resist the slave system?

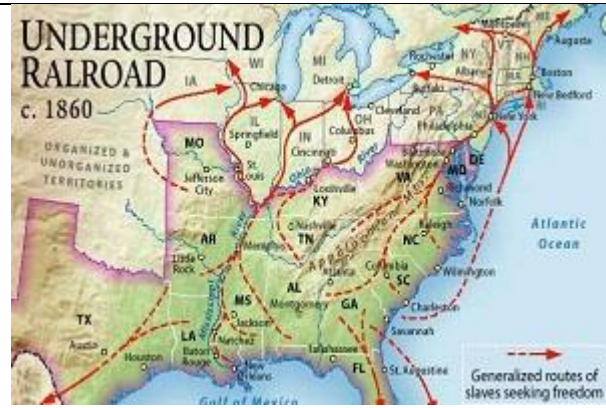
Directions: Use this chart to organize your information for each document.

Source #	Primary or Secondary	How does it show resistance to the slave system?	Evidence
2			
3a			
3b			
4			
5a			
5b			
6			

Underground Railroad Packet

Source: <http://www.harriet-tubman.org/underground-railroad/>

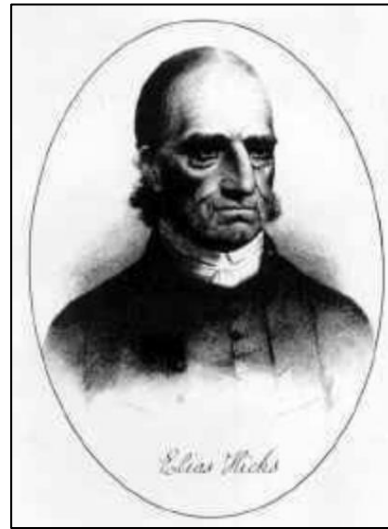
The Underground Railroad was a network of secret routes and safe houses established in the United States during the early to mid-19th century and used by African American enslaved people to escape into free states, Canada and Nova Scotia with the aid of abolitionists and allies who were sympathetic to their cause. It is believed that around 100,000 runaways between 1810 and 1860 escaped using the network. The majority of the runaways came from the upper south states that bordered free states such as Kentucky, Virginia, and Maryland.



The Underground Railroad was not located underground, and it was not a railroad. It was symbolically underground as the network's activities were secret and illegal, so they had to remain "underground" to help fugitive slaves stay out of sight. The term "railroad" was used because the railroad was a system of transportation and its supporters used railroad code to communicate in secret language. Runaways used songs called spirituals to communicate with each other. Homes where fugitives (runaways) would stay and eat were called "stations" or "depots" the owner of the house was the "station master" and the "conductor" was the person responsible to move slaves from station to station. Those financing the Underground Railroad by donating money, food, and clothing were called "stockholders".



Stephen and Harriet Myers House, Albany, NY



Elias Hicks, UGRR Station Master in Jericho.

Codes and Songs of the Underground Railroad

Supporters of the Underground Railroad used words railroad conductors employed every day to create their own code as secret language in order to help slaves escape. Below are a sample of some of the words used:

Conductor	A person who directly transport runaways
Freedom Train	The Underground Railroad
Moses	Harriet Tubman
Heaven	Canada, free states
Station Masters	Keeper or owner of the safe house


Songs were used in everyday life by enslaved African Americans. Singing was a tradition brought from Africa by the first enslaved people; sometimes their songs are called spirituals. Singing served many purposes such as providing a rhythm for manual work, inspiration and motivation. Singing was also used to express their values and solidarity with each other and during celebrations. Songs were used as tools to remember and communicate since the majority of enslaved African Americans could not read.


Harriet Tubman and others used songs as a strategy to communicate their struggle for freedom. Coded songs contained words giving directions on how to escape also known as signal songs or where to meet known as map songs. Source: <http://www.harriet-tubman.org/songs-of-the-underground-railroad/>

“Follow the Drinking Gourd”

Source: <https://www.nps.gov/articles/drinkinggourd.htm>

Listen here: <http://pathways.thinkport.org/secrets/gourd2.cfm>

<p>When the Sun comes back And the first quail calls Follow the Drinking Gourd. For the old man is a-waiting for to carry you to freedom if you follow the Drinking Gourd.</p> <p>The riverbank makes a very good road. The dead trees will show you the way. Left foot, peg foot, traveling on, Follow the Drinking Gourd.</p> <p>The river ends between two hills Follow the Drinking Gourd. For the old man is a-waiting for to carry you to freedom if you follow the Drinking Gourd.</p>	
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<p>This song suggests escaping in the spring as the days get longer. The drinking gourd is a water dipper which is a code name for the constellation Big Dipper which points to the Pole Star towards the north. Moss grows on the north side of dead trees, so if the Big Dipper is not visible, dead trees will guide them north.</p>	
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Questions

1. Why do you think it was known as the Underground Railroad??
2. Why do you think runaways were called fugitives?
3. What role did songs play in the Underground Railroad?
4. What are some of the symbols in the song and what do they refer to?

Integrating Climate History into the Global History Curriculum

Kristen Bradle, Jessica Hermann and Dean Bacigalupo

Rationale: This package was created as a resource to assist educators who are teaching the 9th grade New Jersey World History or 9th and 10th grade New York State Global History and Geography curriculum. The resources and guiding questions are aligned with the New Jersey and New York Learning Standards and the academic skills required on the New York State Global History and Geography Regents examination. The resources highlight the impact of climate change on human societies as an enduring issue that reemerged at different points in history. These resources contain strong transdisciplinary connections between Social Studies, Science, and STEM/STEAM.

The impact of climate change on human societies is one of the most pressing topics affecting the world today. Teenage climate activist Greta Thunberg is demanding government and corporate action to prevent a climate catastrophe. Goals in designing these materials were to interest students in the past and to engage them as active citizens in the present empowered with historical knowledge.

The question of how to respond to climate change has been contentious as some political leaders in the United States and other countries have challenged the science that explains the threat of climate change to human civilization. Some have dismissed proposals to restrict the emission of greenhouse gases claiming it would injure economies and because “We can’t have the cure be worse than the

problem.” In reference to the Corona virus, Donald Trump tweeted in all caps, “WE CANNOT LET THE CURE BE WORSE THAN THE PROBLEM ITSELF.” Students will have to respond to this assertion as educated citizens, future parents, and community leaders.

https://www.realclearpolitics.com/articles/2020/03/24/trump_we_cant_have_the_cure_be_worse_than_the_problem_142750.html

<https://twitter.com/realDonaldTrump/status/1241935285916782593>

Enduring Issues: The activities in this packet engage students in exploring a number of Enduring Issues in human history.

<https://www.engageny.org/sites/default/files/2-enduring-issues-chart.pdf>

Human Impact on the Environment: Includes environmental degradation, deforestation, desertification, global warming, destruction of ozone layer, pollution, extinction of species/loss of species, loss of biodiversity, diversion of rivers/water sources, use of alternative energy sources, impact of policies on sustainability, and spread of disease.

Impact of Environment on Humans: Includes impact of climate, impact of natural disasters, and impact of policies designed to deal with natural disasters.

Impact of Technology: Includes consequences of technology use for people and consequences of technology use for the environment.

Impact of Industrialization: Includes consequences of industrialization.

Impact of Globalization: Includes consequences of interdependence.

Social Studies Frameworks: The following New York State Frameworks are addressed in this series of climate activity sheets:

CLASSICAL CIVILIZATIONS: EXPANSION, ACHIEVEMENT, DECLINE: Classical civilizations in Eurasia and Mesoamerica employed a variety of methods to expand and maintain control over vast territories. They developed lasting cultural achievements. Both internal and external forces led to the eventual decline of these empires. Geographic factors encouraged and hindered a state's/empire's expansion and interactions. Students will investigate how geographic factors encouraged or hindered expansion and interactions within the Greek, Roman, and Mayan civilizations.

SOCIAL AND CULTURAL GROWTH AND CONFLICT: During the postclassical era, the growth of transregional empires and the use of trade networks influenced religions and spread disease. These cross-cultural interactions also led to conflict and affected demographic development. Networks of exchange facilitated the spread of disease, which affected social, cultural, economic, and demographic development. Students will map the spread of the Black Death (Bubonic Plague) as it was carried westward from Asia to Africa and Europe. Students will evaluate the effects of the Black Death on these regions

CAUSES AND EFFECTS OF THE INDUSTRIAL REVOLUTION: Innovations in agriculture, production, and transportation led to the Industrial Revolution, which originated in Western Europe

and spread over time to Japan and other regions. This led to major population shifts and transformed economic and social systems.

GLOBALIZATION AND A CHANGING GLOBAL ENVIRONMENT (1990–PRESENT):

Technological changes have resulted in a more interconnected world, affecting economic and political relations and in some cases leading to conflict and in others to efforts to cooperate. Globalization and population pressures have led to strains on the environment. Technological changes in communication and transportation systems allow for instantaneous interconnections and new networks of exchange between people and places that have lessened the effects of time and distance. Students will investigate the causes and effects of, and responses to, one infectious disease (e.g., malaria, HIV/AIDS). Population pressures, industrialization, and urbanization have increased demands for limited natural resources and food resources, often straining the environment. Students will examine strains on the environment, such as threats to wildlife and degradation of the physical environment (i.e., desertification, deforestation and pollution) due to population growth, industrialization, and urbanization.

Science and STEM/STEAM Transdisciplinary Connections:

The NYS P-12 Science Learning Standards with STEM/STEAM practices and crosscutting concepts guidance document that was referenced to inform connections with middle and high social studies can be found at:
<http://www.nysed.gov/common/nysed/files/program-s/curriculum-instruction/p-12-science-learning-standards.pdf>

- Transdisciplinary connections for middle school include 3 inquiries: *Earth's Systems*,

Weather and Climate, and Human Impacts
can be found on pages 48-50.

Interdependent Relationships in Ecosystems
and can be found on pages 67-68.

- Transdisciplinary connections for high school include the inquiry focused on

Sample Lesson Introduction

Below is a visual Do Now activity that displays the impact and affect climate change has had on the world. This provides students with the evidence and visual understanding that the climate change has resulted drastic changes to our ecosystems. The website below, created by NASA, displays a series of before and after pictures of different climate change “hot spots” around the world. Within these pictures, visible changes, such as rising levels of water can be seen. <https://climate.nasa.gov/images-of-change?id=709#709-christmas-tree-harvest-in-ashe-county-north-carolina>

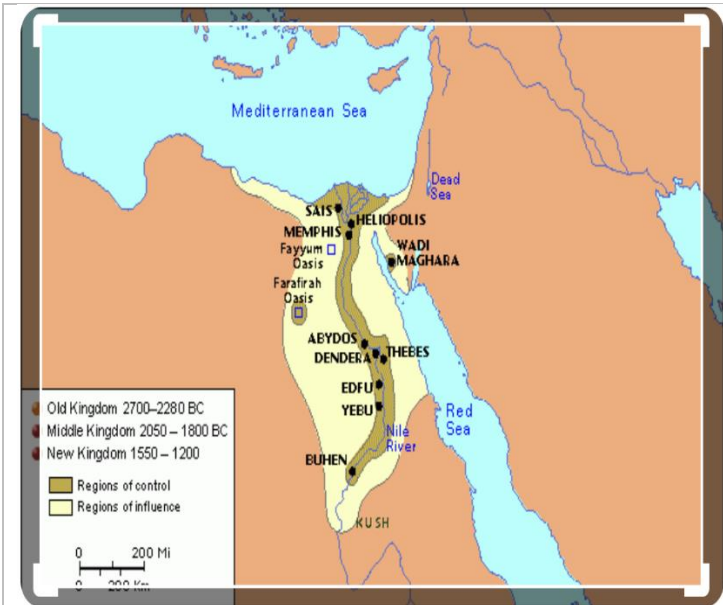
DO NOW: You will examine a series of images on the board, while viewing these images fill out the chart below.

<i>See</i> (List three things you see while viewing these images)	<i>Think</i> (Based on your observations, think about the what these images have in common)	<i>Wonder</i> (What are two things you want to know after viewing these images?)

Topic: Old Kingdom Egypt

AIM: What environmental change caused the downfall of Old Kingdom Egypt?

These documents explore the effect of desertification in the past.



Map of Old Kingdom, Egypt



Statue of Pharaoh Menkaure (center)



Pyramid of Djoser



Temple of Djoser

Document 1: Desertification of Egypt

“Tomb paintings and inscriptions hint that the environment became more arid toward the end of the Old Kingdom, as some plants disappeared and

sand dunes crept close to river settlements. Data drawn from cores in the Nile basin confirm that the climate began to dry around 2200 B.C.”

Source: [Did Egypt's Old Kingdom Die—or Simply Fade Away?](#)

Document 2: “During the last 10,000 years or so, desertification, punctuated by temporary reversals, has driven people out of what was once a well-watered savannah covering vast areas of the present Sahara into smaller areas fed by rivers and near-surface groundwaters.”

Source: [\(PDF\) The Desertification of the Egyptian Sahara during the Holocene \(the Last 10,000 years\) and Its Influence on the Rise of Egyptian Civilization](#)

Document 3: Desertification of the Sahara

“7,300 to 5,500 years ago: Retreating monsoonal rains initiated desiccation in the Egyptian Sahara, prompting humans to move to remaining habitable niches in Sudanese Sahara. The end of the rains and return of desert conditions throughout the Sahara after 5,500 coincides with population return to the Nile Valley and the beginning of pharaonic society . . . The climate change at [10,500 years ago] which turned most of the [3.8 million square mile] large Sahara into a savannah-type environment happened within a few hundred years only, certainly within less than 500 years,” said study team member Stefan Kroepelin of the University of Cologne in Germany.”

Source: <https://www.livescience.com/4180-sahara-desert-lush-populated.html>

Document 4: Effects of Drought and Desertification on the Egyptian Empire

“When a drought brought famine to the land, there was no longer any meaningful central government to respond to it. The Old Kingdom ended with the 6th Dynasty as no strong ruler came to the throne to lead the people. Local officials took care of their

own communities and had no resources, nor felt the responsibility, to help the rest of the country. As the 6th Dynasty passed away, Egypt slowly tumbled into the era now classified by scholars as the First Intermediate Period . . . At the end of the 6th Dynasty, there was no longer a central government of note and Egypt entered a period of social unrest and reformation known as The First Intermediate Period (2181-2040 BCE) during which Egypt was ruled regionally by local magistrates who made and enforced their own laws. The rise of these local officials and the power of the priesthood were not the only causes of the collapse of the Old Kingdom, however, in that a severe drought toward the end of the 6th Dynasty brought famine which the government could do nothing to alleviate. Scholars have also pointed to the exceptionally long reign of Pepi II of the 6th Dynasty as a contributing factor because he outlived his successors and left no heir to the throne.” Source:

https://www.ancient.eu/Old_Kingdom_of_Egypt/ /

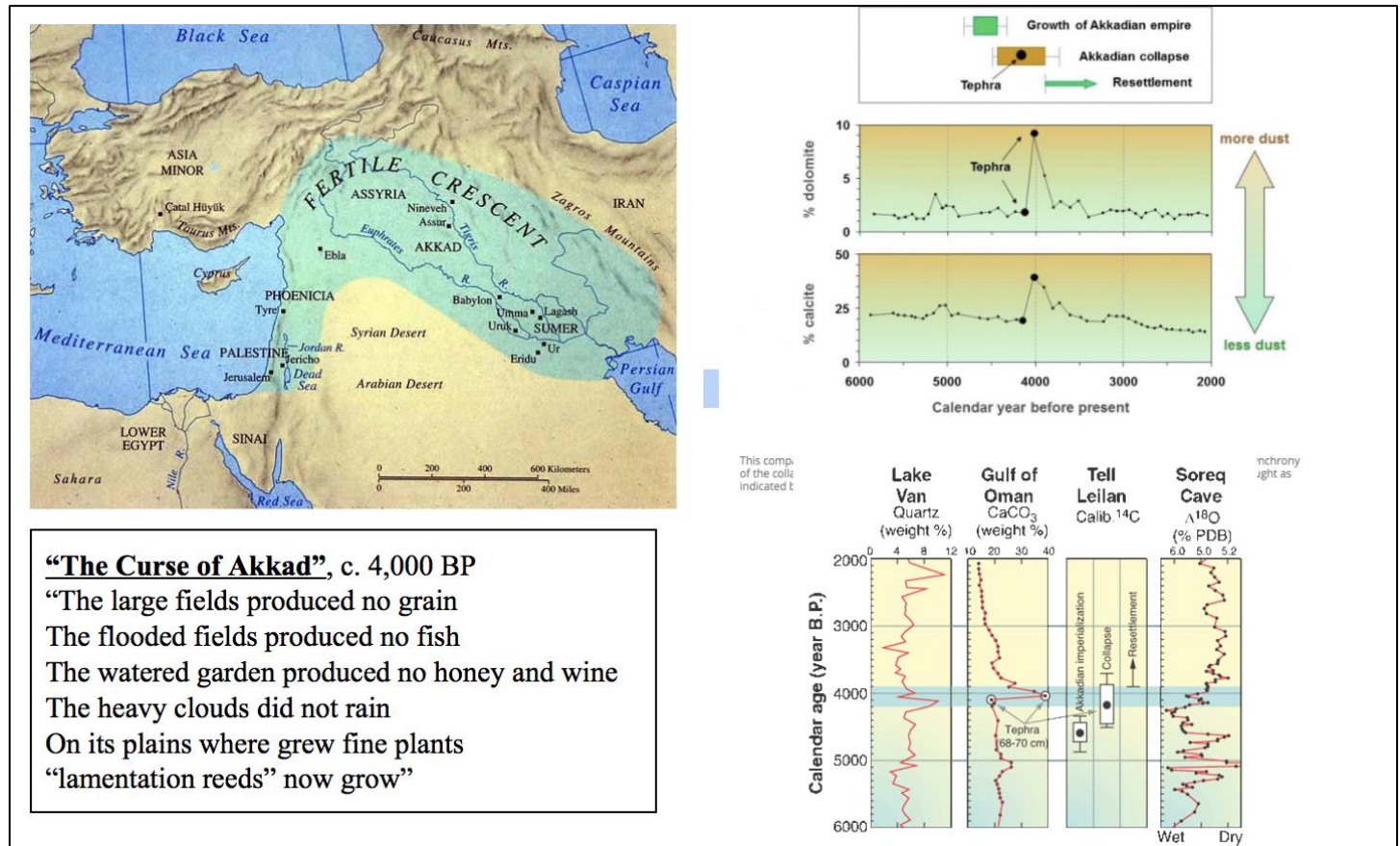
Questions: The civilizations you examined today made advances in their societies.

1. How have environmental factors impacted the societies you examined today?
2. How did the advances civilizations made contribute to environmental consequences?
3. How have these advances caused a long-lasting impact that is negatively affecting societies today?
4. Identify a similarity *or* a difference between the events, ideas, or historical developments presented in documents 1 and 2.
5. Explain a similarity *or* a difference in the events, ideas, or historical developments presented in these documents. Be sure to use evidence from *both* documents 1 and 2 in your response.

Topic: Collapse of Akkadian Empire

Aim: What did the Curse of Akkad teach us about the impact of climate on society?

These documents examine the effect of drought caused by a changing local environment.



"For some time, researchers attributed the collapse to political disintegration and invasion by hostile groups. Some paleoclimate records indicate that a catastrophic drought also occurred around this time and suggest that climate factors beyond the control of the empire played a role in its demise." Source:

[Drought and the Akkadian Empire](#)

"Instead of rain, the Akkadians and their subjects were baked by dry, hot winds from the north. Precipitation fell by 30 percent, and crops withered in the field; the raw wind picked up the topsoil and blew it south. With their surplus dwindling, the fields barren, and laborers consuming what was left, at some point the Akkadians decided the game was up. Many of the Akkadians moved south, likely as

word filtered back that the Euphrates, though diminished, continued to flow, supplying irrigation water to the fields there. Some refugees became pastoral nomads, moving with their herds in search of fodder.

Those who remained at Tell Leilan left no trace. As the decades went by, sand and dust gradually entombed the acropolis. When the winds and drought finally abated, some three hundred years later, new settlers moved in."

-Eugene Linden, *The Winds of Change*

Questions:

1. What was "The Curse of Akkad"?

2. Use specific quotes from the text to explain what happened as a result of the climate change the Akkadian Empire experienced.
3. How did Akkadians adapt/respond to the changing climate?

Topic: Mayan Civilization

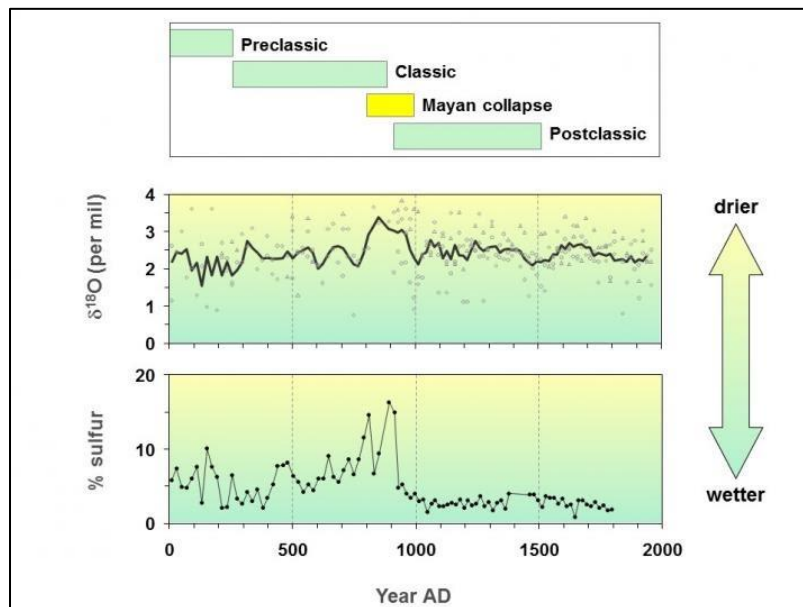
Aim: Did consequences of climate change play a significant role in the downfall of the Mayan Civilization?

Climate change played a critical role on the collapse of the Mayan Civilization.

Document #1: Chart of Evaporation: Scientists have reconstructed climate at the time of the Mayan civilization by studying lake sediment cores from the Yucatan Peninsula (Hodell et al. 1995; Curtis et al. 1996; Hodell et al. 2005). It is possible to reconstruct changes in the balance between precipitation and evaporation (P–E), a common

indicator of drought, by measuring oxygen isotope data from the shells of gastropods and ostracods. Lake H₂O molecules containing the isotope ¹⁸O evaporate less easily than H₂O molecules with ¹⁶O. Thus, during periods of strong evaporation, the lake water becomes enriched in ¹⁸O (values of δ¹⁸O are high). These isotopic values are incorporated into the growing shells of gastropods and ostracods that live in the lake.

Another proxy for P–E is the percent of sulfur in the lake sediments. Evaporation concentrates sulfur in the lake water. If the sulfur concentration becomes high enough, salts such as gypsum (CaSO₄) will start to precipitate from the lake water and add sulfur to the lake sediments. The variations of sulfur percentage match the variations in oxygen isotopes closely. Corroborating one paleoclimate proxy with another is an important check on proxy records and gives us more confidence in them.



Scientists reconstructed changes in the balance between precipitation and evaporation using the percent of sulfur in sediments and the oxygen

isotopes of shells of gastropods and ostracods from Lake Chichancanab on the Yucatan Peninsula (Hodell et al. 1995).

Document 2: Effects of Deforestation on Mayan

Civilization: “Results from simulations with a regional climate model demonstrate that deforestation by the Maya also likely induced warmer, drier, drought-like conditions. It is therefore hypothesized that the drought conditions devastating the Maya resulted from a combination of natural variability and human activities. Neither the natural drought or the human-induced effects alone were sufficient to cause the collapse, but the combination created a situation the Maya could not recover from. These results may have sobering implications for the present and future state of climate and water resources in Mesoamerica as ongoing massive deforestation is again occurring.” Source: Oglesby, R. J., T. L. Sever, W. Saturno, D. J. Erickson III, and J. Srikishen (2010). “Collapse of the Maya: Could deforestation have contributed?” *J. Geophys. Res.*, 115, D12106, doi:10.1029/2009JD011942.

“Deforestation led to lower rainfall and higher temperatures; both factors would have been detrimental to Mayan life. The reduction in rainfall means it would have been more difficult for the Maya to store enough water to survive the dry season, while the warmer conditions put more stress on evaporation, vegetation, livestock, and people. These effects occurred during both the wet and dry seasons but were much larger during the wet season, when they were also arguably more important. This is because the Maya societal structure depended on storage of water during the

wet season, which in turn provided for them during the dry season.” Source: *AGU Journal*

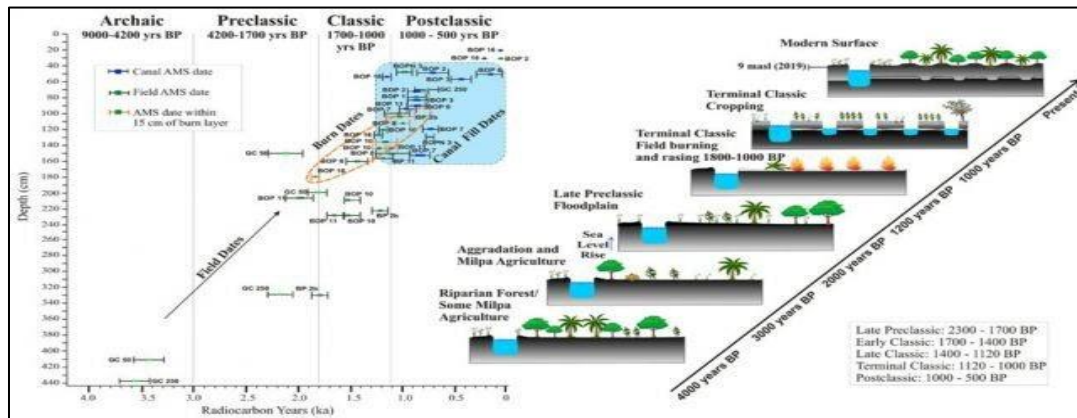
Document 3: Effects of Drought on Mayan

Civilization: “Recent data indicate that a major drought at this time may have been a key factor in the collapse. Research along the Holmul River, which runs through several bajos and connects 10 major Maya cities, indicates that between A.D. 750 and 850 the river either dried up or became swampy, perhaps as a result of a long period of drought” [*Sever and Irwin, 2003*; T. P. Culbert, personal communication, 2002].

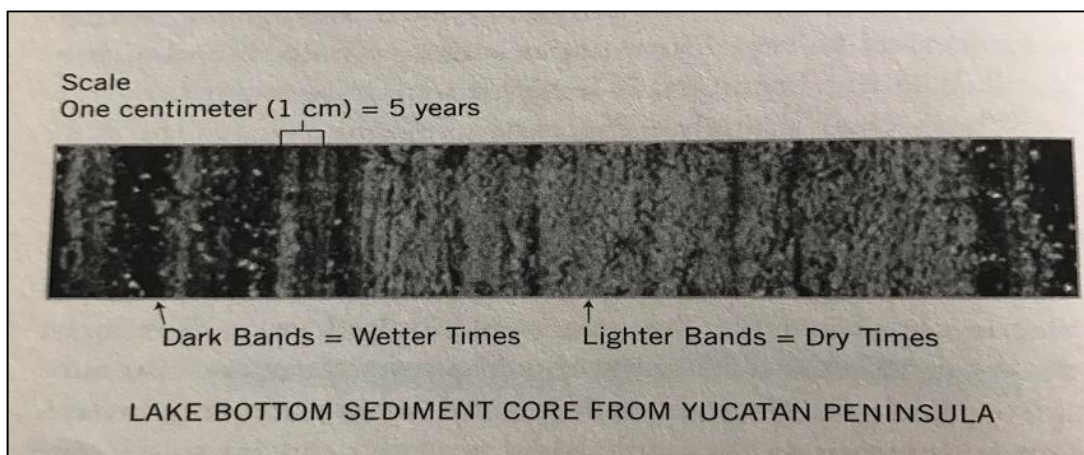
Document 4: Reduction of Rainfall and Wetland

Formation: Researchers from Arizona State University analyzed archaeological data from across the Yucatan to reach a better understanding of the environmental conditions when the area was abandoned. Around this time, they found, severe reductions in rainfall were coupled with a rapid rate of deforestation, as the Mayans burned and chopped down more and more forest to clear land for agriculture. Interestingly, they also required massive amounts of wood to fuel the fires that cooked the lime plaster for their elaborate constructions—experts estimate it would have taken 20 trees to produce a single square meter of cityscape. Smithsonian magazine

Accelerator mass spectrometry dates chart and conceptual model of wetland formation. (Credit: T. Beach et al., University of Texas at Austin)



Document 5: Lake Bottom Sediment Core from Yucatan Peninsula: Bands located on sediment core help indicate periods of drought and periods of rainfall based on the coloring of the bands. Below, is a piece of lake bottom sediment core from the Yucatan Peninsula, displaying periods of drought during the time of the Mayan collapse.



Picture source: *The Winds of Change: Climate, Weather, and the Destruction of Civilizations* by Eugene Linden.

Questions for Mayan Document Series:

1. How did deforestation and drought play a critical role in the decline and eventual collapse of the Mayan Civilization?
2. How does science aid historians in understanding important changes in climate that have affected civilizations?
3. Based on the research presented in this document series, did consequences of climate change play a significant role in the downfall of the Mayan Civilization?

Topic: Roman Empire (27 BC-476 AD)

Aim: How did shifts in climate lead to the decline of the Roman Empire?

During the establishment and peak of the Roman empire Europe was enduring a period of climate

stability. When Rome began experiencing colder, unstable weather, deadly epidemics led to a decline in civilization.

Document 1: Climate Change Background

“Climate change did not begin with the exhaust fumes of industrialization, but has been a permanent feature of human existence. Orbital mechanics (small variations in the tilt, spin and eccentricity of the Earth’s orbit) and solar cycles alter the amount and distribution of energy received from the Sun. And volcanic eruptions spew reflective sulphates into the atmosphere, sometimes with long-reaching effects. Modern, anthropogenic climate change is so perilous because it is happening quickly and in conjunction with so many other irreversible changes in the Earth’s biosphere. But climate change per se is nothing new.” Source: Smithsonian

Document 2: How Favorable Climate Led To The Rise of the Roman Empire

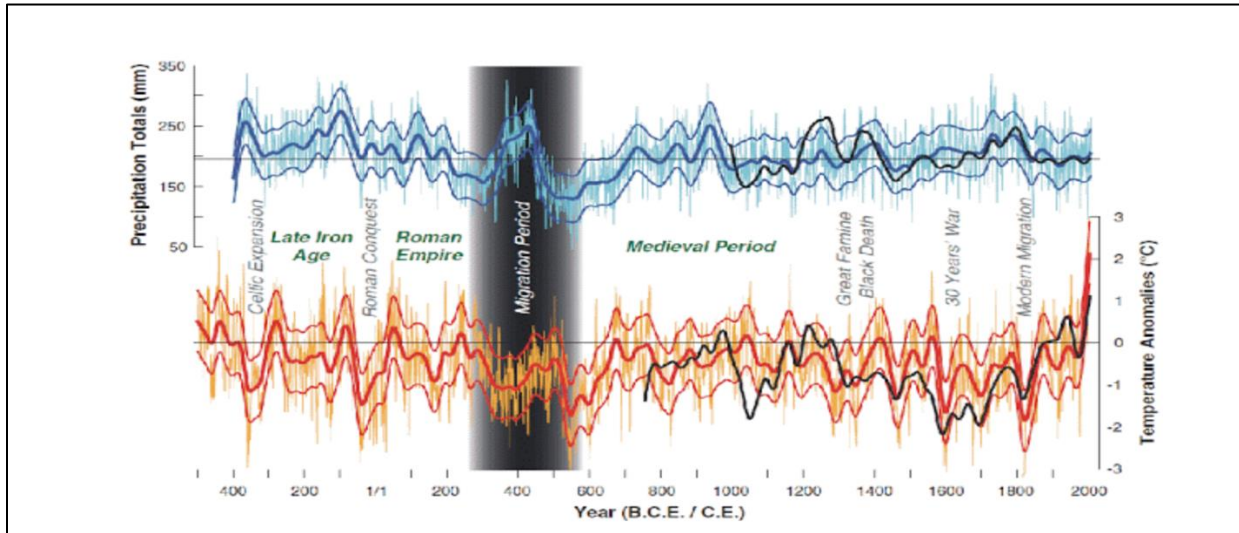
“It turns out that climate had a major role in the rise and fall of Roman civilization. The empire-builders benefitted from impeccable timing: the characteristic warm, wet and stable weather was conducive to economic productivity in an agrarian society. The benefits of economic growth supported the political and social bargains by which the Roman empire controlled its vast territory. The favorable climate, in ways subtle and profound, was baked into the empire’s innermost structure.” Source: Smithsonian

Document 3: Climate and The Fall of The Roman Empire

“The end of this lucky climate regime did not immediately, or in any simple deterministic sense, spell the doom of Rome. Rather, a less favorable climate undermined its power just when the empire was imperiled by more dangerous enemies—Germans, Persians—from without. Climate instability peaked in the sixth century, during the reign of Justinian. Work by dendro-chronologists and ice-core experts points to an enormous spasm of volcanic activity in the 530s and 540s CE, unlike anything else in the past few thousand years. This violent sequence of eruptions triggered what is now called the ‘Late Antique Little Ice Age,’ when much colder temperatures endured for at least 150 years. This phase of climate deterioration had decisive effects in Rome’s unravelling. It was also intimately linked to a catastrophe of even greater moment: the outbreak of the first pandemic of bubonic plague.” Source: Smithsonian

Document 4: Levels of Precipitation in the Roman Empire

The Fall of the Roman Empire was affected by a period of *cooling*, known as the Little Ice Age. This period of cooling greatly affected the way people lived.



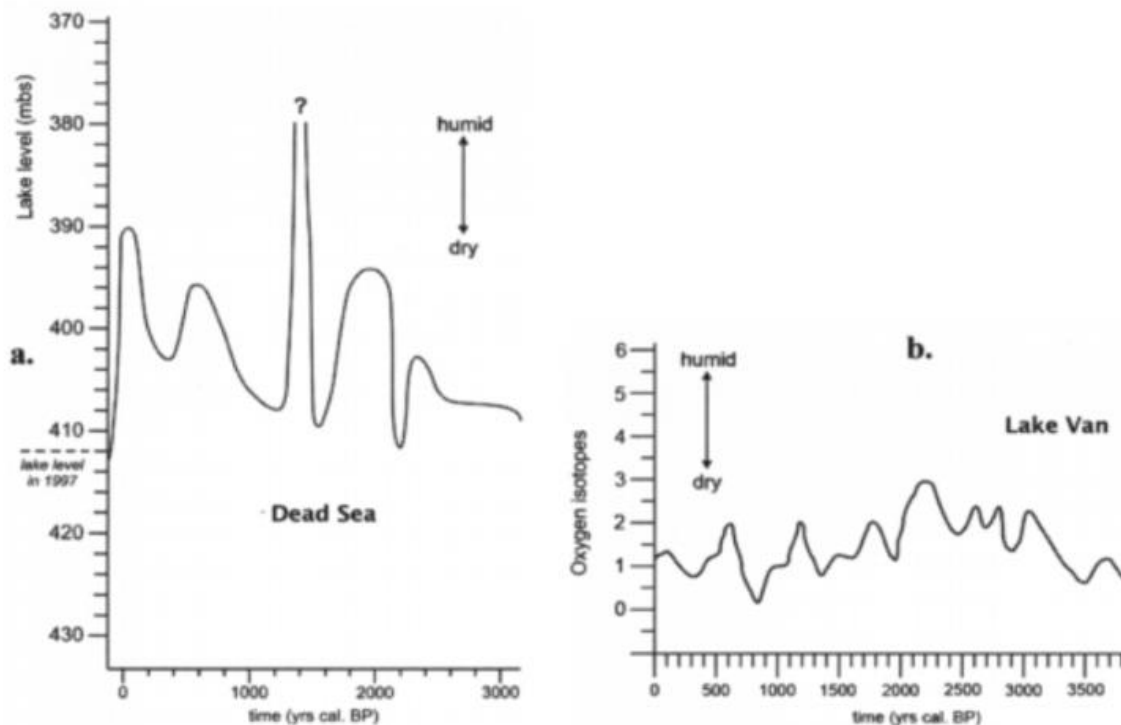
Source: US National Library of Medicine National Institutes of Health (<https://www.nlm.nih.gov/>)

Document 5 and 6: Favorable Flooding of the Nile Creating Stable Conditions

Source: *The Journal of Interdisciplinary History*

“Finally, unnoticed until not, Egypt, the Roman Empire’s breadbasket, seems to have enjoyed exceptionally favorable conditions for cereal production during this period . Nile river levels reflect precipitation over Ethiopia and East and Central Africa. Precious study has clarified the history of Nile floods down to 299 A.D., but that abundant evidence has never been exploited for climate history or economic performance. Before Rome annexed Egypt, all seven of nine securely recorded Nile floods in the earlier years of the first century B.C. were below average. For the next 329 years, from the annexation in 30 B.C. to 299 S.D., reliable documents allow an estimate of the annual flood in 199 different years, after which the available data become more scarce until 642 A.D. They show a subtle but significant pattern: The most favorable floods occurred when contrasted with those of the following period.”

Fig. 7 Lake Levels (Dates Radiocarbon Based and Therefore Approximate) and Volcanism



Note: Dead Sea: Fluctuating sea levels reflect overall precipitation in the Levant. Although the chronology is fluid, recent work clearly confirms earlier findings of an early and late period of humid conditions, separated and followed by dry conditions

Note: Lake Van: Oxygen isotopes within our period indicate most humid conditions c. the first centuries B.C. and A.D. and c. the fifth and sixth centuries A.D., and dry conditions c. the third and seventh centuries.

Document 7: Favorable Conditions During the Roman Empire

Source: The Journal of Interdisciplinary History

The Roman Optimum: Stability from C. 100 B.C. to 200 A.D.

Exceptional climate stability characterizes the centuries of the Roman Empire's rise; certain regions enjoyed unusually favorable conditions. In the western Roman Empire, the first century B.C. through the first and possibly second century A.D. were warmer than later centuries. Archaeological evidence from Britain, ice-core data from Greenland, and dendrodata about summer temperature.

Document 8: The Fall of the Roman Empire

Source: *The Journal of Interdisciplinary History*

We synthesize the results for the entire sweep of Roman imperial history in four multi-century phases, distinguishing between the western (approximately -9.34 to 22 degrees) and the eastern (22 degrees to 38.96 degrees) regions of the Empire. The written, archeological, and natural-scientific proxy evidence independently but consistently indicates that climate conditions changed during the period of the Roman Empire's maximum expansion and final crisis. Rates of change shifted dramatically over time, from apparent near stasis under the early Empire to rapid fluctuations later in the Empire's history. Changes affected different parts of the Empire in different ways and at different times. Even though the different data sets are not in perfect agreement about absolute dating, they impressively converge about the sequence of events. In each case, the discussion moves from west to east.

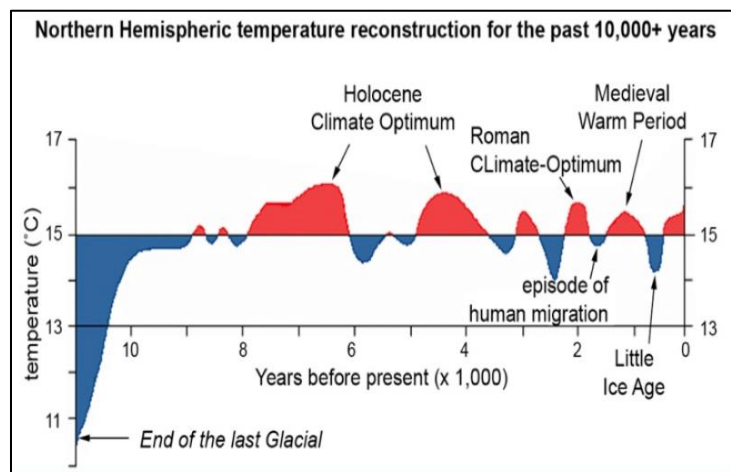
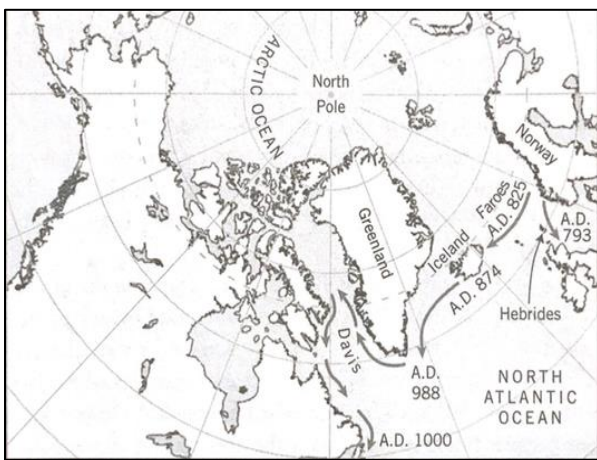
Questions

1. Why might an unprecedented period of chilling have major consequences on the Roman Empire?
2. Why is it important river levels and flooding remain on a set schedule and stay predictable? If they do not, what effects might it have on society?
3. Was the Roman Empire able to adapt to climate change?

Topic: Collapse of the Norse North Atlantic Network

Aim: How did climate change cause the Inuit civilization to prosper and the downfall of the Norse?

Climate change can cause one civilization to flourish while it causes another to collapse. Civilizations that are able adapt to climate change may prevail.



Medieval Warming Period 900-1250 A.D. created wealth and prosperity in Europe. During this time the peak expansion of Viking Influence occurred. This warming period caused the growing season to lengthen as population and trade expanded throughout Europe. The Norse first ventured to Iceland starting in 874 when trees were plentiful. From Iceland they traveled to Greenland which had “better land for growing barley than Iceland, as well as birch and willow trees, and meadows to support livestock.” In an attempt to expand their influence some “Norse traders ventured to North America during the 350-year span of the Western Settlement in Greenland” but “Norse ventures in the New World petered out” and the Norse were forced to return to Greenland and Iceland. The weather turning colder due to the Little Ice Age “eliminated the possibility that the Norse would colonize North America.”

“Climate changes, and when it does, it favors some and penalizes others. This is what happened during the Viking Age. Starting between 1343 and 1345, Greenland suffered through ten cold years, culminating in the worst winter in five hundred years in 1355. This led to the collapse of the western colony.” The Norse civilization slowly collapsed and starved as “short cold summers gave the Norse no opportunity to rebuild their flocks and

grain supplies. For food, they relied on hunting and gathering as well as farming...and relied on meat and milk to get them through the winter.”

“The Inuit flourished during this same period. The Norse could have survived the bad weather too if they had learned from the Inuit, who love it when the weather turns frigid because it gives them an ice platform from which to hunt ringed seals with harpoons when the mammals surface at breathing holes in the sea ice. Christian Norse likely regarded the shamanistic Inuit as unenlightened and beneath them. The Norse could have adapted Inuit hunting methods and survived the Little Ice Age. Greenland colonies prospered during the warm years and became uninhabitable by agrarian people during the cold years. The Little Ice Age proved absolutely fatal to the Greenland colonies.” - Linden, *The Winds of Change*

Questions

1. Would the world be different today if the Medieval Warm Period had continued and Greenland settlers had endured? Explain your answer.
2. Why did the Inuit civilization survive the Little Ice Age while it caused the collapse of the Norse civilization?

Topic: The Fall of the Ancient Khmer Empire 802 CE-1431CE

Aim: What does Ancient Khmer infrastructure reveal about their collapse?

Through innovation the Khmer Empire tried to decrease the effects of climate instability but ultimately climate change prevailed and led to the fall of the Empire.



Map of the Ancient Khmer Empire



The Ancient Capital: Angkor, Cambodia

“The cause of the Angkor empire’s demise in the early 15th century long remained a mystery. But researchers have now shown that intense monsoon rains that followed a prolonged drought in the region caused widespread damage to the city’s infrastructure, leading to its collapse.

From the beginning, water was central to the development of Angkor, which is often described as a “hydraulic city.” Channels and reservoirs were constructed to collect and store water coming from the hills, both for flood control and for distribution for agriculture. A system of overflows and bypasses carried surplus water to the Tonle Sap Lake to the south of the city.

In the mid to late 1300s, Angkor began suffering from a persistent drought. This was followed by several years of unusually strong monsoon rains, producing extensive flooding with which the city’s infrastructure seemed to have been unable to cope. The flooding caused serious erosion in the system, with links in it being systematically severed. To the

south of the city, canals were choked with material eroded from the center of Angkor.

The bridge at Angkor Thom was built from reused stone blocks from temples, with many of them carved in intricate ways. That they would take apart a temple and use it for something as mundane as a bridge suggests there is something seriously going wrong. It has long been thought that the damage to the water management system put an end to a long period of decline at Angkor. As the flooding destroyed the infrastructure, the city of Angkor collapsed. In 1431, it was taken by the Siamese army.

The medieval Khmer were confronted with a period of climatic instability that they had no experience of, and which fully changed the rules of the game that they had been playing for hundreds of years. A similar scale of challenge is now confronting contemporary communities, as the climate begins to change.”

Show video for architecture and river:

<https://video.nationalgeographic.com/video/00000144-0a43-d3cb-a96c-7b4f433d0000>

Source: *Angkor Wat's Collapse From Climate Change Has Lessons for Today*

(<https://www.nationalgeographic.com/news/2017/04/angkor-wat-civilization-collapsed-floods-drought-climate-change/>)

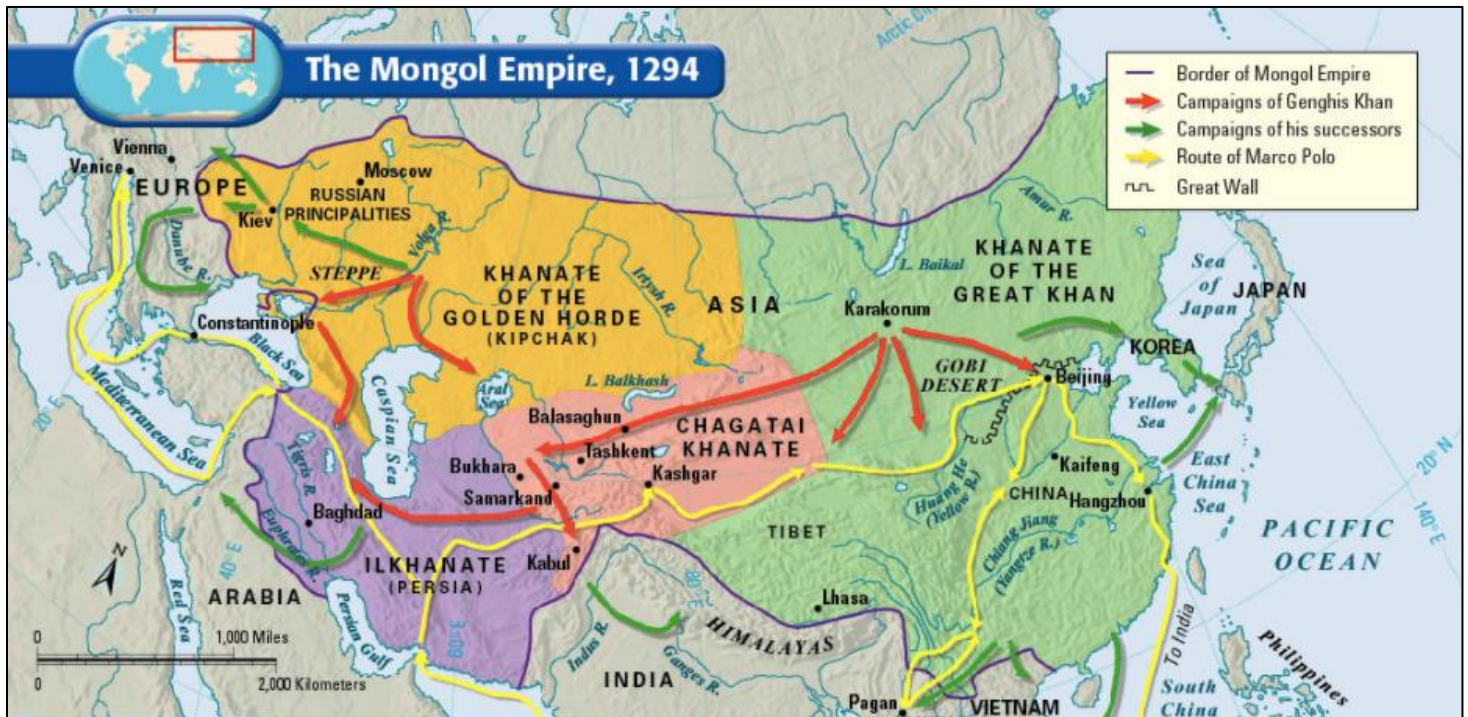
Questions

1. How did infrastructure innovations created by the Angkor civilization help their civilization flourish and then aid in the collapse?
2. What advantages do societies have today for surviving climate change that the Ancient Khmer Empire did not?

Topic: Mongol Empire

AIM: How did climate change help Mongols gain and lose power?

Tree ring data has proven that Genghis Khan rose to power as severe climate conditions were favorably changing.

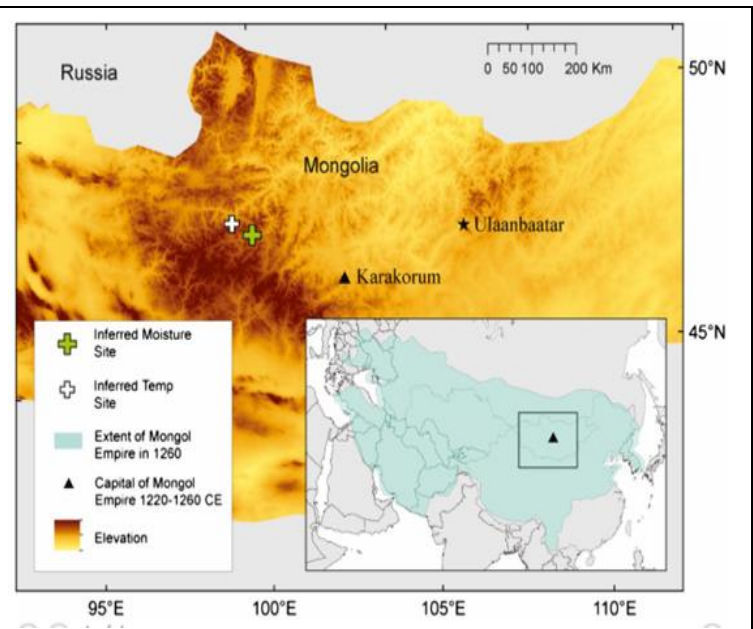


Document 1: The Rise of Genghis Khan and The Mongols. “On a research trip to Mongolia in 2010, Pederson, Hessler and their colleagues discovered a stand of stunted Siberian pine trees in the Khangai Mountains. The trees—some of which were still alive—were ancient, some more than 1,100 years old. Old trees provide a living history book of the climate. During warm, wet years, the trees grow more, and the rings inside the trunk that mark those years are wider. The opposite happens during dry years, when the rings would be narrow. Counting back to the late 1100s, just before the rise of Genghis Khan, the tree-ring data indicated that the Mongol steppes had been in the grip of an intense drought, one that could have helped drive the years of

division among the Mongol tribes as they competed for scarce resources. But the tree-rings showed that the years between 1211 and 1225—a period of time that coincided with the meteoric rise of Genghis Khan, who died in 1227—were marked by unusually heavy rainfall and mild temperatures.” Source: *Time Magazine*

Document 2: “The transition from extreme drought to extreme moisture right then strongly suggests that climate played a role in human events. It wasn’t the only thing, but it must have created the ideal conditions for a charismatic leader to emerge out of the chaos, develop an army and concentrate power. Where it’s arid, unusual moisture creates unusual plant productivity, and that translates into horsepower. Genghis was literally able to ride that wave.” Source: *PNAS Study, Amy Hessl*

Document 3: Tree Ring Moisture: Tree ring moisture indicated the Mongols suffered severe drought and began dealing with a period of moisture when Genghis Khan was able to rise to power. Tree-ring drought reconstruction site (green cross) and inferred temperature site (white cross) are 50 km apart. Map of the Mongol Empire near its zenith (aqua) in 1260 CE. The ancient capital city of Karakorum (black triangle) and current capital of Mongolia, Ulaanbaatar (black star). Source: PNAS



Questions

1. How could change in climate lead to the emergence of a new leader?
2. Why would climate altering from dry to damp help foster conditions where a civilization is able to thrive?
3. Do we see a similar trend of unfavorable climate conditions, followed by favorable climate conditions leading to the emergence of powerful leaders elsewhere in history?

Topic: Bubonic Plague

Aim: Was the Bubonic Plague pandemic driven by climate change?

The Bubonic Plague (1346-1353) was a result of weather effects due to climate change during the Little Ice Age (1303-1860)



Document 1: The Spread of the Black Plague

“From 1347 to 1353, a second plague pandemic called the Black Death swept across Europe, killing some 25 million people there and another 25 million in Asia and Africa. But plague is not naturally found in Europe. The disease is endemic to Asia, where the bacterium is found among small animals (rodents) and their fleas. It's possible the disease was reintroduced to Europe multiple times following Asian climate events. The world was suffering through a second plague pandemic as effects of quick succession of floods and droughts. The rodents likely played a role in moving the disease between harbors. Instances of quarantining ships—a practice developed in the late 14th century in response to the Black Death—could have saved at least a few port towns during the centuries of the second pandemic.” Source: [Plague Pandemic May Have Been Driven by Climate, Not Rats](#)

Document 2: The climate causes of the Black Plague

“Rapid shifts between warm and cool throw ecosystems out of balance, unleashing pests and microbes, and ruining crops. During the Little Ice Age global temperatures dropped between 0.5 and 1 degree centigrade.

Flooding in China’s river valleys “one of the greatest weather-related disasters ever known,” since the floods led to the deaths of roughly 7 million people...made Asia a petri dish for the next iteration of the plague in 1332. The years following saw severe drought, setting up the climate seesaw that would cause the rapid increase and collapse of various rodent populations, both of which could have brought the plague into contact with humans.

Weather played a role in releasing the Black Death from China and Mongolia, where it had been bottled up in rodent populations. Before it made its

way down the Silk Road to Crimea, the plague killed an estimated 35 million people in China. Then, in about 1346, it began to move west. The plague and other epidemics made several return visits over the next few centuries. All these traumas were direct and indirect effects of the Little Ice Age.” Source: Linden, *The Winds of Change*

Questions

1. Climate expert H.H. Lamb argued that the cooling and climate gyrations of the Little Ice Age led to disease and then depopulation. While climate expert Ruddiman asserts that plague outbreaks led

to depopulation, which in turn caused the cooling. Based on this statement and the data/information you have examined which do you think was the cause of the Black Plague; did humans cause the Little Ice Age which resulted in the Black Plague or did the Little Ice Age cause climate conditions in which the Black Plague resulted from?

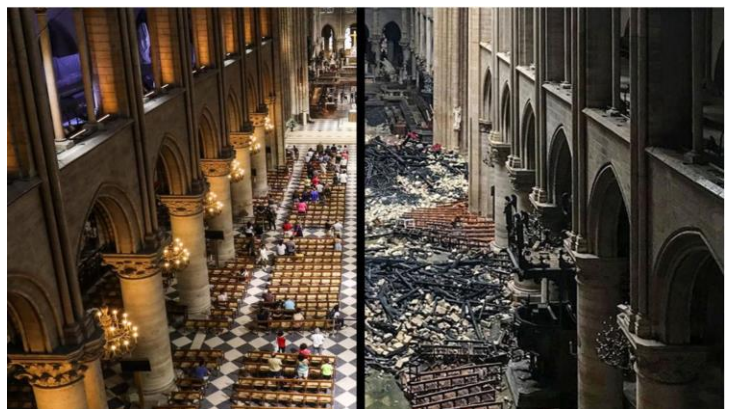
2. What evidence shows that the Little Ice Age created the Black Plague and allowed rats to be a vessel that spread the plague rather than rats being the origin source of the Black Plague?

Topic: Medieval Europe

AIM: How did building Cathedrals during the Middle Ages impact the environment?

Deforestation places strains on the environment with major consequences.

Document 1: The Notre Dame Cathedral: The Notre Dame Cathedral was built in Paris, France in 1163. On April 15, 2019 a structure fire broke out under the roof in the Notre Dame Cathedral.



Document 2: “The trees that made up the roof’s wooden structure were cut down around 1160, and some sources estimate that the beams accounted for 13,000 trees, or about 21 hectares of medieval forest, many of which had been growing since the 800s or 900s. “You have a stage in France where deforestation was a problem; these buildings consumed huge amounts of wood.” That’s according to Columbia University art historian Stephen Murray, who spoke with *Ars Technica*. All that wood, he said, supported an outer roof of lead—until the wood burned and the roof collapsed.”
Source: [Notre Dame Cathedral will never be the same, but it can be rebuilt](#)

Document 3: “The wooden roof, which burned in the fire, was built with beams over 850 years old, comes from secular forests. Most of the large 12th-century trees were cut for construction, making them a deciding factor in the current state of the

trees on French territory. Another major problem is the large-scale deforestation that was taking place at that time. Many trees have grown since the 7th century, which means that much of the wood destroyed in Dombrand was destroyed 1,300 years ago. For the construction of churches castles and ships needed large quantities of wood, leaving a large part of the wood in French forests as felled.”Source: [SUMBER projections for the reconstruction of Notre Dame Cathedral. What the architects say about the lack of a crucial element](#)

Questions

1. Is it possible to rebuild the Notre Dame Cathedral roof today replicating its original structure using the same original materials? Explain your answer.
2. What environmental impact did the construction of the Notre Dame Cathedral have on the environment at the time of its original construction? How did it impact the environment?

Topic: Industrial Revolution

AIM: How did the advancements made during the Industrial Revolution impact the environment?

The Industrial Revolution started mid-18th century in England. and has had a lasting impact on climate. These documents focus on how new industries produced new problems with pollution, problems that continue today.

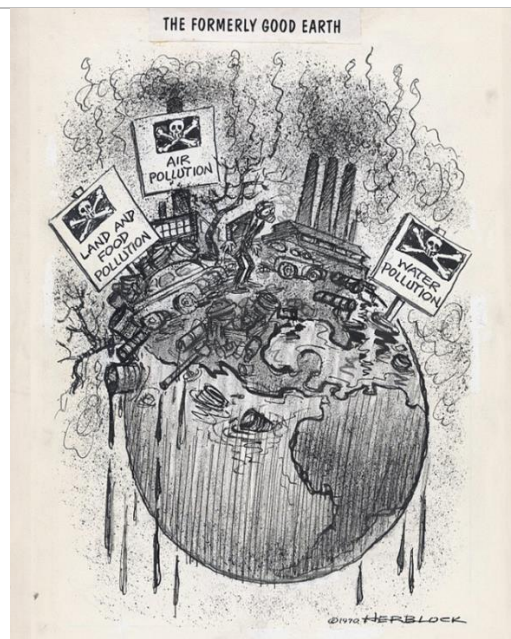
Document 1:

A Comparison of Life Expectancy by Social Class, 1840				
	Urban Upper Class	Urban Middle Class	Urban Lower Class	Rural Population
Average age of Death, Liverpool, England	35	22	15	not available
Percent of child who die before age 5, Manchester, England	not available	20%	54%	32%

Document 2: Political Cartoons



Punch, London, June 21, 1855



Washington Post, December 31, 1970

Document 3:

“Fog everywhere. Fog up the river... fog down the river, where it rolls defiled among the tiers of shipping and the waterside pollution of a great (and dirty) city.” - Charles Dickens, BLEAK HOUSE
The towns surrounding Manchester . . . re badly and irregularly built with foul courts, lanes, and back alleys, reeking of coal smoke, and especially dingy from the originally bright red brick, turned black with time. These east and north-east sides of

Manchester are the only ones on which the bourgeoisie has not built, because ten or eleven months of the year the west and south-west wind drives the smoke of all the factories hither, and that the working-people alone may breathe . . . Along both sides of the stream, which is coal-black, stagnant and foul, stretches a broad belt of factories and working-men's dwellings . . . The cottages are old, dirty, and of the smallest sort, the streets uneven, fallen into ruts and in part without drains or pavement; masses of refuse, offal and sickening

filth lie among standing pools in all directions; the atmosphere is poisoned by the effluvia from these, and laden and darkened by the smoke of a dozen tall factory chimneys. - Condition of the Working Class in England, by Engels, 1845

Document 4: “And what cities! ... smoke hung over them and filth impregnated them, the elementary public services – water supply, sanitation, street-cleaning, open spaces, and so on – could not keep pace with the mass migration of men into the cities, thus producing, especially after 1830, epidemics of cholera, typhoid and an appalling constant toll of the two great groups of nineteenth century urban killers – air pollution and water pollution or respiratory and intestinal disease.” - Hobsbawm, 1969, p. 86.

Document 5: Audio clip explaining how carbon-based pollution causes glacial melting.

<https://listenwise.com/teach/lessons/277-pollution-from-industrial-revolution-thought-to-melt-glaciers>

Questions

1. What environmental effect did the Industrial Revolution have on England's environment? Note one environmental effect from political cartoons and one from the excerpts.
2. What aspect of the Industrial Revolution caused these environmental effects? Explain your answer.
3. Explain the historical circumstances that caused the environmental effects?
4. Identify *and* explain a cause and effect relationship associated with the ideas or events in documents 1 and 2. Be sure to use evidence from *both* documents 1 and 2 in your response.

Topic: Climate Change and Disease

Aim: How did the eruption of Mt. Tambora in Indonesia lead to a global pandemic?

Natural catastrophic events like a volcanic eruption can have long term widespread consequences.



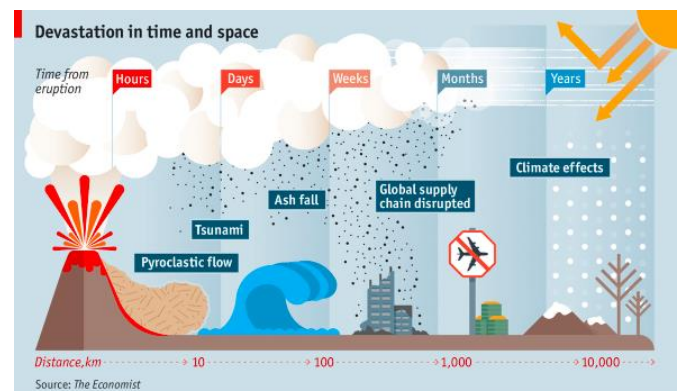
Mt.

Tambora is located in Indonesia. It erupted on April 9, 1815 causing lasting global effects; including a year without a summer in 1816.

Environmental Effects

“A powerful volcanic eruption in 1815 set off a chain of events, from extreme weather and crop failures to a global cholera pandemic. Mount Tambora erupted on the Indonesian island of Sumbawa. It belched millions of tonnes of rock, ash and gas in April 1815, set off a tsunami, and killed about 100,000 people in the immediate aftermath. Then, as sulphur dioxide rose with the ash into the stratosphere and circled the globe, the world was plunged into a volcanic winter that lasted three years. Crops failed in China, Europe and, eventually, America. In New York, it snowed in June. In the Alps, glaciers fingered out at unprecedented speed. Weird as it may seem, the Tambora explosion, unnoticed outside Java, not only unleashed devastating weather, destroying crops and communities around the globe. It also

transformed cholera from a local nuisance in Bengal into one of the world’s most virulent and feared diseases.” Source: [Relevant lessons from climate change and a global pandemic in the 19th century](#)



“The onset of volcanic winters jeopardized global food security and had climate effects that lasted

years. It created a global pandemic that lasted years and hurt the global economy.”

Rise of a New Disease

“In 1817, a global cholera pandemic suddenly erupted, a “phantom agent of death that was brutal, unknowable, and potentially limitless in its reach.” From India, a newly virulent strain of cholera spread to Myanmar and Thailand in 1819 and 1820 and Iran in 1822 before reaching France in 1830 and eventually the United States in 1832.”

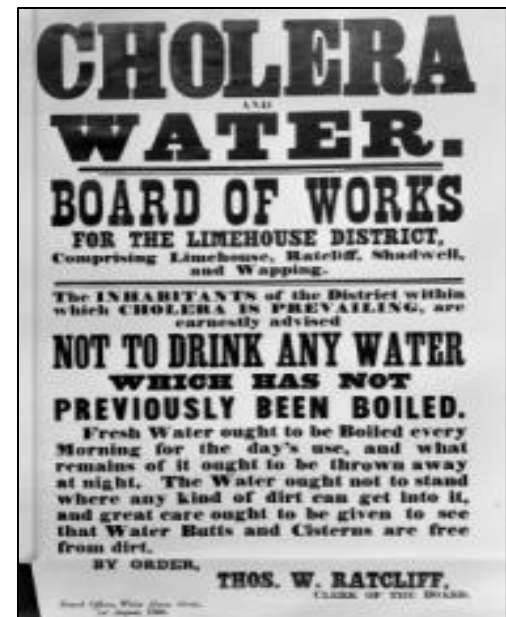
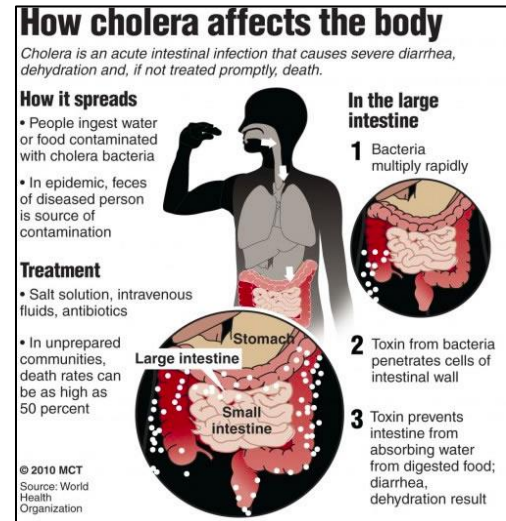
Source: [Relevant lessons from climate change and a global pandemic in the 19th century](#)

“From India, a newly virulent strain of cholera spread to Myanmar and Thailand in 1819 and 1820 and Iran in 1822 before reaching France in 1830 and eventually the United States in 1832.”

Source: [Relevant lessons from climate change and a global pandemic in the 19th century](#)

“Drought brought on by the eruption devastated crop yields across the Indian subcontinent, but more disastrously gave rise to a new and deadly strain of cholera. Cholera had always been endemic to Bengal, but the bizarre weather of 1816–17 triggered by Tambora’s eruption—first drought, then late, unseasonal flooding—altered the microbial ecology of the Bay of Bengal. The cholera bacterium, which has an unusually adaptive genetic structure highly sensitive to changes in its aquatic environment, mutated into a new strain. This was met with no resistance among the local population, and it spread across Asia and eventually the globe. By the century’s end, the death toll from Bengal cholera stood in the tens of millions.”

Source: [Tambora eruption caused the year without a summer: Cholera, opium, famine, and Arctic exploration.](#)



Economic Effects

“Tambora’s ripple effects were felt across the globe. In southwest China, the outlying mountainous province of Yunnan suffered terribly from the cold volcanic weather, losing crop after crop of rice to bitter winds and flooding rains. The situation was so extreme that desperate Yunnanese resorted to eating

white clay, while parents sold their children in the town markets or killed them out of mercy.

In the aftermath of this three-year famine, Yunnan farmers turned to a more reliable cash crop—opium—to ensure their families’ survival against future disasters. Within a few decades, opium was being grown all across Yunnan, while opium-processing technology and expertise drifted south into the remote mountains of modern-day Burma and Laos. The “golden triangle” of international opium production was born.

Snowstorms swept the East Coast of the United States in June, ensuring the shortest growing season on record. Crowds of desperate and hungry rural folk from Maine and Vermont fled snowfalls of up to 18 inches to the western frontier, which had been spared the worst of Tambora’s weather.

Here grain harvests were fetching sky-high prices on the famine-struck Atlantic market, but after the boom came a shattering bust—the so-called Panic of 1819—which triggered the first sustained economic depression in U.S. history. “Never were such hard times,” wrote Thomas Jefferson of ordinary Americans who, across the country, found themselves “in a condition of unparalleled distress,” persisting well into the 1820s.” Source: [Tambora eruption caused the year without a summer: Cholera, opium, famine, and Arctic exploration.](#)

Questions

1. What climate reactions occurred as a result of the eruption of Mount Tambora?
 2. How did the eruption of Mount Tambora cause the cholera pandemic?
 3. How did the eruption of Mount Tambora affect the world economy
-

Topic: Water Resources

Aim: What will the United States do when the water in the Great Plains is gone?

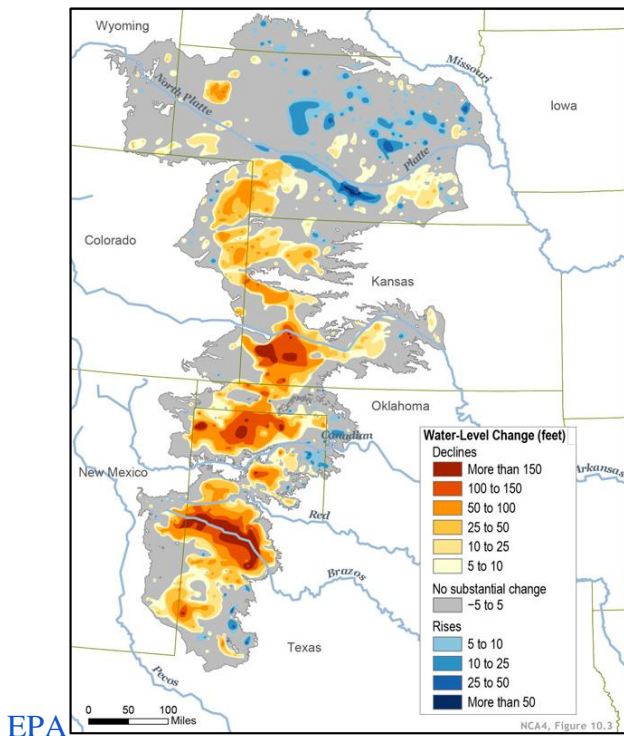
Changing climate is affecting a vast area of the United States. The droughts and shorter growing season taking place in the Great Plains will have dire effects on the population. The main source of water in this area, the Ogallala Aquifer, is being drained and dried. The unstable climate will affect water resources and agriculture in the United States.



“The Plains are made up of a broad range of ecosystems, including forests, rangelands, marshes, and desert. Climate change related impacts, including heat waves and extreme weather events, have disproportionate effects on vulnerable groups, including young, elderly, ill, and low income populations. In the Great Plains, remotely located populations, face greater challenges in responding to climate change because of a lack of development, public health resources, and access to other public

services and communication systems. Language barriers for indigenous groups can also impact the ability to respond to climate extremes.”

Source: [Climate Impacts in the Great Plains | US](#)



“This is the breadbasket of America—the region that supplies at least one fifth of the total annual U.S. agricultural harvest. If the aquifer goes dry, more than \$20 billion worth of food and fiber will vanish from the world’s markets. And scientists say it will take natural processes 6,000 years to refill the reservoir.” Source: [The Ogallala Aquifer: Saving a Vital U.S. Water Source](#)

Impacts on Water Resources

“As patterns of temperature and precipitation change, the Great Plains region is expected to face increased competition for water supplies for use by

homes, business, agriculture, and energy production. Water in this region comes largely from the High Plains Aquifer system, made up largely of the Ogallala aquifer. The High Plains Aquifer system is one of the largest freshwater aquifers in the world and underlies approximately 111 million acres in parts of Colorado, Kansas, Nebraska, New Mexico, Oklahoma, South Dakota, Texas, and Wyoming. Nearly 30% of all irrigated lands in the United States reside above this aquifer, making it one of the primary agricultural regions in the nation. The High Plains Aquifer also provides drinking water for more than 80% of the residents living over the aquifer and is key to the region's energy production. Long-term declines in the water level within the High Plains Aquifer have resulted from greater water discharge than recharge. Discharge (or withdrawal) occurs largely by irrigation, which has resulted in an average water level decline of 14.2 feet since irrigation began around 1950. This translates to an 80 trillion gallon reduction in water storage within the aquifer. Recharge (or replenishing) comes primarily from precipitation. In the northern portion of the Great Plains, rain can recharge the aquifer quickly. However, with climate change, precipitation in the winter and spring is projected to increasingly fall in the form of very heavy precipitation events, which can increase flooding and runoff that reduce water quality and cause soil erosion. In the southern portion of the region, little recharge occurs, so declines in the aquifer's water level are much greater (see figure of High Plains Aquifer). Climate change will worsen this situation by causing drier conditions and increasing the need for irrigation.”

Topic: Natural Disasters

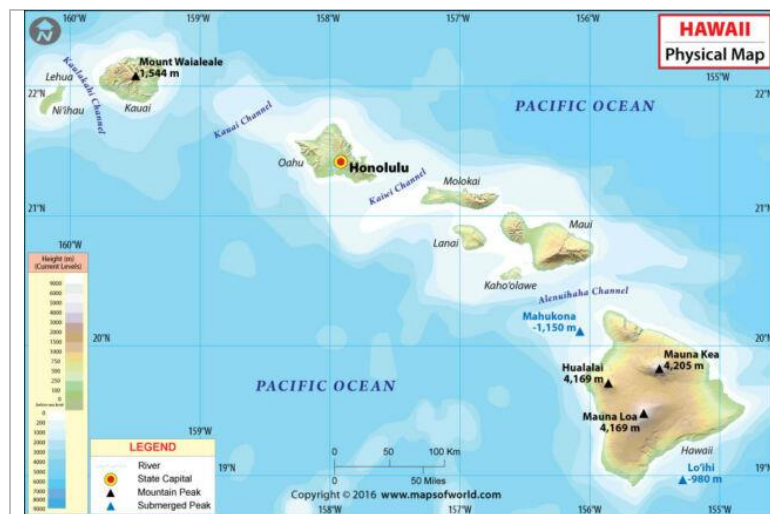
Aim: Can climate change trigger volcanic eruptions?

Researchers believe record rainfall attributed to climate change triggered the 2018 Kīlauea volcano eruptions in Hawaii.

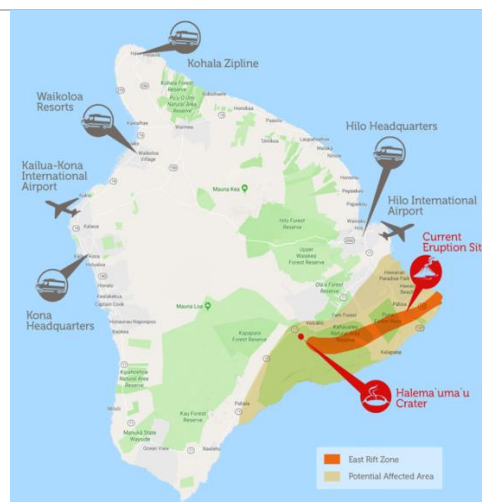
Do Now: Read about the relationship between climate change and rainfall and answer question:

How does “human-caused climate change” lead to more intense rainfall?

“Human-caused climate change intensifies the heaviest downpours. More than 70% of the planet’s surface is water, and as the world warms, more water evaporates from oceans, lakes, and soils. Every 1°F rise also allows the atmosphere to hold 4% more water vapor. So when weather patterns lead to heavy rain, there is even more moisture available for stronger downpours, increasing the risk and severity of flooding. – *Climate Central*, <https://www.climatecentral.org/news/report-pouring-it-on-climate-change-intensifies-heavy-rain-events>



Map of Hawaiian Islands



Location of Kīlauea volcano

Instructions: Examine Document A, the abstract from a scientific report in the journal *Nature*, and Document B, an excerpt from a report on the study published in the British newspaper *The Guardian*. An important role of the press is to translate technical language into conventional speech. After reading the two documents answer the guiding questions and discuss with our team whether *The Guardian* report adequately explained the scientific study.

Questions

1. Where is the Kīlauea volcano and when did it erupt?
2. According to the scientific report, what triggered the eruption?
3. The scientific report cites “anthropogenic climate change” as a cause of the eruption. Based on context clues, what is “anthropogenic climate change”?
4. What other evidence is there of volcanic eruptions triggered by intense rainfall?

5. The headline in *The Guardian* article is “Record rain triggered 2018 Kīlauea volcano eruptions, says study.” In your opinion, are the headline and article an accurate summary of the scientific report?

Document A: Extreme rainfall triggered the 2018 rift eruption at Kīlauea Volcano

Source: <https://www.nature.com/articles/s41586-020-2172-5>

The May 2018 rift intrusion and eruption of Kīlauea Volcano, Hawai‘i, represented one of its most extraordinary eruptive sequences in at least 200 years, yet the trigger mechanism remains elusive. The event was preceded by several months of anomalously high precipitation. It has been proposed that rainfall can modulate shallow volcanic activity, but it remains unknown whether it can have impacts at the greater depths associated with magma transport. Here we show that immediately before and during the eruption, infiltration of rainfall into Kīlauea Volcano’s subsurface increased pore pressure at depths of 1 to 3 kilometres by 0.1 to 1 kilopascals, to its highest pressure in almost 50 years. We propose that weakening and mechanical failure of the edifice was driven by changes in pore pressure within the rift zone, prompting opportunistic dyke intrusion and ultimately facilitating the eruption. A precipitation-induced eruption trigger is consistent with the lack of precursory summit inflation, showing that this intrusion—unlike others—was not caused by the forceful intrusion of new magma into the rift zone. Moreover, statistical analysis of historic eruption occurrence suggests that rainfall patterns contribute substantially to the timing and frequency of Kīlauea’s eruptions and intrusions. Thus, volcanic activity can be modulated by extreme rainfall triggering edifice rock failure — a

factor that should be considered when assessing volcanic hazards. Notably, the increasingly extreme weather patterns associated with ongoing anthropogenic climate change could increase the potential for rainfall-triggered volcanic phenomena worldwide.

Document B: Record rain triggered 2018 Kīlauea volcano eruptions, says study

<https://www.theguardian.com/world/2020/apr/22/record-rain-triggered-2018-kilauea-volcano-eruptions-hawaii-study>

The spectacular eruptions of the Kīlauea volcano in Hawaii in 2018 were triggered by extreme rainfall in the preceding months, research suggests. Scientists say the finding raises the possibility that climate breakdown, which is causing more extreme weather, could lead to an increase in eruptions around the world. The 2018 Kīlauea eruptions were one of the most extraordinary sequences in at least 200 years, according to the scientists, with rifts opening, summit explosions and collapses, and a magnitude 6.9 earthquake. But the trigger was not known. However, several months of unusually high rainfall preceded the eruption, with one 24-hour period setting a record for the entire US. This flood of water would have percolated down into fissures and pores in the rocks of the volcano, as far as 1.8 miles (2.9km) below the surface. The scientists calculated this pushed up the pore pressure inside the rocks to the highest level in almost 50 years, weakening them and allowing magma to push up from below. The scientists also looked at eruptions of Kīlauea since 1790 and found that these historical events were twice as likely to happen in the rainy season. Such a link has long been thought possible – JD Dana, one of the first geologists to visit Hawaii in the late 1800s, suggested the idea.

They also ruled out magma pressure from below triggering the eruption, because the surface had barely deformed, and the gravitational pull of the sun and moon, which can trigger eruptions. “All the circumstantial evidence points in the same direction,” said Jamie Farquharson, at the

University of Miami, whose research is published in the journal Nature. Rain has been linked to shallow eruptions in the past, such as at Mount St Helens in 1980, but this is the first time an impact at depth has been found.

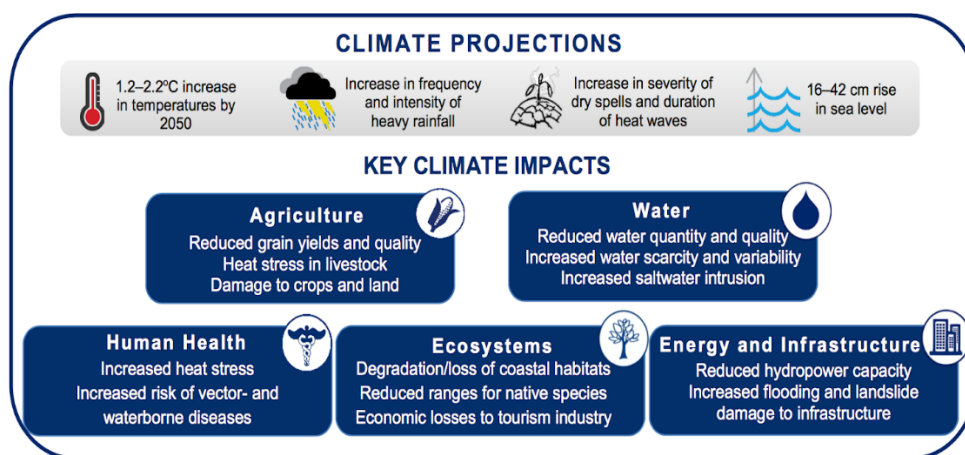
Topic: Impact of Current Climate Change

Aim: How does climate change threaten the future of Kenya?

Climate change severely impacts Kenya. Kenya is dealing with erratic rainfall, extreme drought, and an increase in temperatures. Kenya is in extreme need of global action to help combat the challenges climate change brings to their everyday life.

Document 1: Projections of Kenya’s Future

Source: United States Agency of International Development

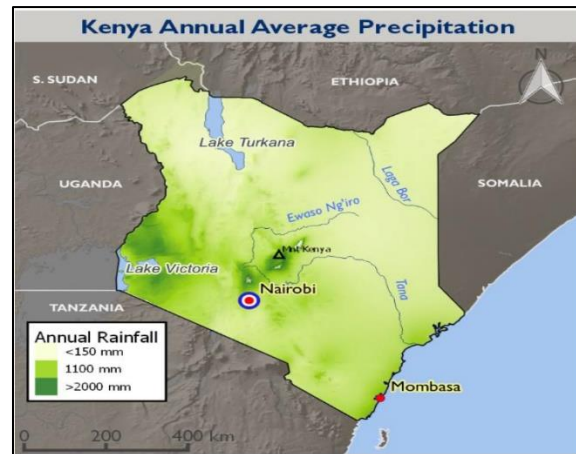


https://www.climatelinks.org/sites/default/files/asset/document/2018_USAID-ATLAS-Project_Climate-Risk-Profile-Kenya.pdf

Document 2: Kenya Annual Average Precipitation Low

Source: United States Agency of International Development

(https://www.climate-links.org/sites/default/files/asset/document/2018_USAID-ATLAS-Project_Climate-Risk-Profile-Kenya.pdf)



Document 3: Historic Climate vs. Future Climate Projections (U.S. Agency of International Development)

HISTORICAL CLIMATE

Historic climate trends include:

- Increased average temperature of 0.34°C per decade from 1985–2015; greatest increases March to May and in arid and semi-arid regions.
- Little change in average annual precipitation but declines in the long rains in central Kenya since the 1970s, and possible increased rainfall in the north and decreased rainfall in the south.
- Sea level rise of 5.8 cm from 1932–2001 (Mombasa).
- Glacial volume loss of more than 66 percent in last 100 years; Lewis Glacier (Mount Kenya) has lost 90 percent of its volume since 1934.

FUTURE CLIMATE

Projected changes by the 2050s include:

- Increase in average temperatures of 1.2–2.2°C, with warming greatest in the west.
- Increased duration (+9–30 days) of heat waves.
- A likely increase in average rainfall (projections range from -3 to +28 percent), mainly from October to May and in the coast and highlands.
- Increased interseasonal rainfall variability.
- Increased frequency and intensity of heavy rainfall events.
- Likely decrease in duration of dry spells but increase in severity (-2 to +27 percent).
- Rise in sea levels of 16–42 cm.

Document 4: Effect of all Aspects of Life (U.S. Agency of International Development)

Climate Stressors and Climate Risks AGRICULTURE		Climate Stressors and Climate Risks HUMAN HEALTH	
Stressors	Risks	Stressors	Risks
Rising temperatures & evaporation rate	Reduced grain yields and quality due to heat and water stress	Rising temperatures and increased duration of heat waves	Increased heat stress-related mortality and morbidity, particularly among the elderly
Increased interseasonal rainfall variability	Heat stress in livestock, leading to reduced reproduction, growth rates and milk production		Increased food insecurity and malnutrition
Increased frequency & intensity of heavy rainfall	Crop damage and degraded crop and pasture land	Increased heavy rainfall	Increased risk of vector- and waterborne diseases, including malaria and cholera
Sea level rise	Increased incidence of pests and diseases for crops and livestock	Sea level rise	Inland and coastal flooding, leading to increased drowning, displacement and food insecurity
	Saltwater intrusion and storm surges, impacting coastal production, particularly of mango, cashew and coconut		

Climate Stressors and Climate Risks ECOSYSTEMS		Climate Stressors and Climate Risks ENERGY AND INFRASTRUCTURE	
Stressors	Risks	Stressors	Risks
Rising temperatures	Reduced grassland productivity and degradation; increased severity of forest fires	Rising temperatures & evaporation rate	Reduced hydropower production
Increased rainfall variability	Reduced and shifted ranges for native species; biodiversity loss	Increased frequency and intensity of heavy rainfall	Increased flooding and landslides, damaging power generation, transmission and distribution infrastructure as well as transportation and building infrastructure
Sea level rise	Degradation/loss of coastal wetland habitats, mangroves, coral reefs and fisheries	Sea level rise	Damage to Port Kilindini and coastal infrastructure
	Economic losses to tourism		

Document 5: Primary Source Information: The Children of Kenya (Source: UNICEF)

“Our home was destroyed by the floods and we have nothing left. My parents cannot even afford to pay my older siblings’ school fees since we have no cows left to sell.”-Nixon Bwire, age 13, Tana River

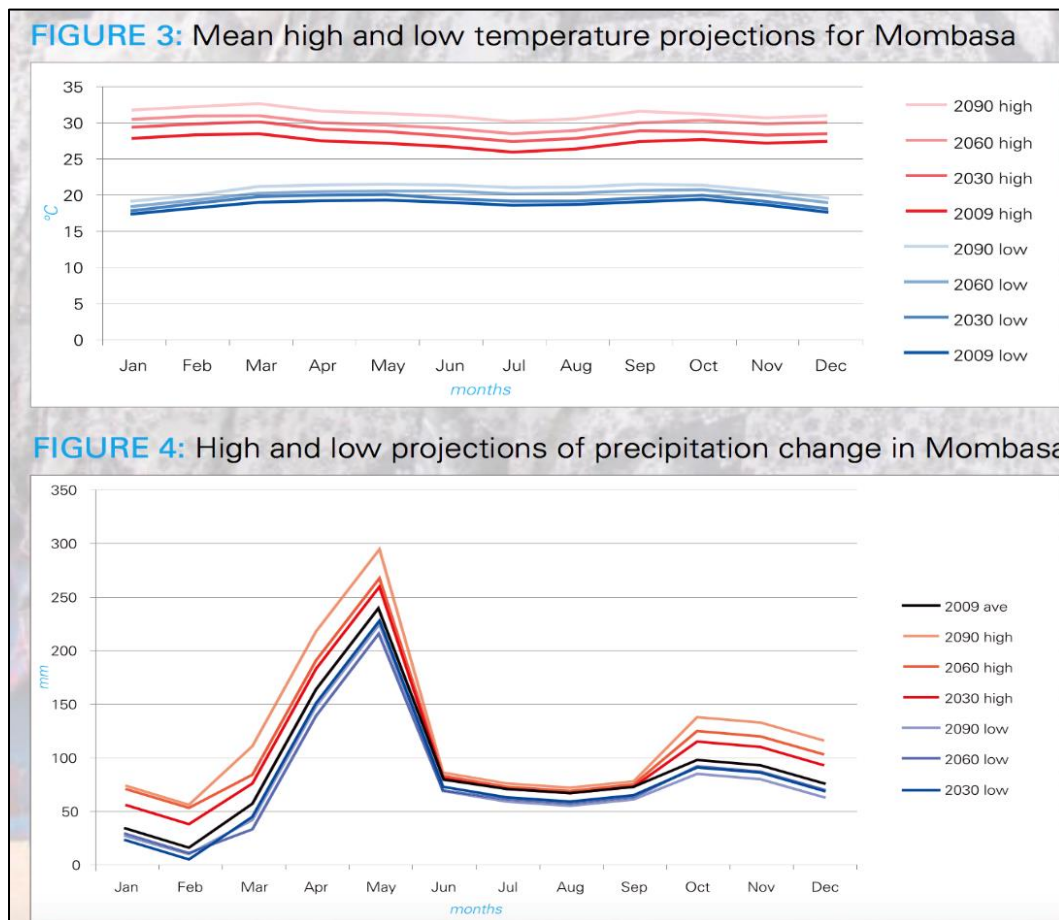
“Climate change is affecting us and, in the future if we are not involved, we will live in a desert. The rivers have dried up and sand mining has increased, this has caused many children to drop out of school to work loading vehicles for mines”-Samuel, age 14, Machakos

Idhila Mohammed carries her child on her back as she searches for food and water for her surviving cattle. “We had 180 cattle last year, but since the drought only 40 are left,” she said.

“In the few years that I’ve been here, the climate has really changed. Temperatures have gone up. The rainfall has dropped. As time goes by, things are getting worse and worse ... It rains once in three months, that’s not normal. This has led to shortage of food and water, which has led to the death of animals. People lose their livestock and other people die due to starvation and hunger.” Lourine Oyodah, age 15, Lodwar

Document 6: Projection for Mombasa, an area in Kenya hit hard by climate change

Source: UNICEF <https://www.unccd.int/sites/default/files/relevant-links/2017-06/climatechangekenya2010web.pdf>



Document 7: Documented Changes from 1967-2012 (Source: Human Rights Watch)

Between 1967 and 2012, maximum and minimum average temperatures in Turkana County, in Kenya's northwest corner near the border with Ethiopia, rose between 2 and 3°C (3.6 to 5.4°F), according to data from the meteorological station in Turkana's capital. Rainfall patterns seem to have changed, with the long rainy season becoming shorter and drier and the short rainy season becoming longer and wetter. Insecurity and conflict in the region are expected to get worse as grazing lands decrease.

At the same time, hydroelectric projects and irrigated sugar plantations in Ethiopia's lower Omo River Valley threaten to vastly reduce the water levels in Lake Turkana, the world largest desert lake, and the source of livelihood for 300,000 Turkana residents. Some experts forecast that the lake may recede into two small pools, devastating fish stocks.

Document 8: Conditions in Kenya (Source: Kenya Climate Innovation)

For instance, the flooding in Naivasha, Kenya after the Karati River burst its banks caused 172

fatalities, displaced 283,290 people and left 84 people with severe injuries. Government data also shows that in the Tana River alone, 150,000 people have been displaced and 16 killed due to flooding. Furthermore, flooding is related to food scarcity fueled by decreased yields. The drought has also lead to decreased power and water supply to cities in Kenya, including Nairobi.

One of the areas that has negatively been impacted by climate change is agriculture, which supports 75% of Kenya's population and contributes to 21% of the country's GDP. Given its high reliance on rainfall, it is adversely impacted by drought. For instance, prolonged drought in 2016/2017 yielded low agricultural productivity that resulted in food prices increasing by a third.

Questions

1. What major changes in climate has Kenya had to deal with?
2. How has climate change affected Kenya?
3. Have climate conditions improved and are conditions projected to improve? What do the climate projections suggest?
4. Do the United States and other economically advanced nations have a responsibility to provide aid to Kenya? Explain.

Topic: Climate Change Impact on Sub-Sahara Desert

Aim: How is climate change affecting regions bordering the Sahara Desert?

Climate change in sub-Sahara arid regions has led to an increase in temperature, changes in rainfall levels, an increase in sea level, desertification, deforestation and the emergence of new diseases that will seriously impact human life, both in the area and globally.

Document 1: Climate Changes and Impacts

Source: Climate change impacts in Sub-Saharan Africa: from physical changes to their social repercussions

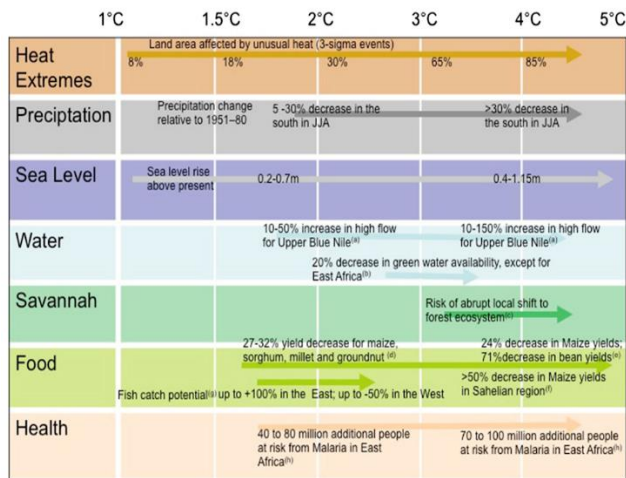


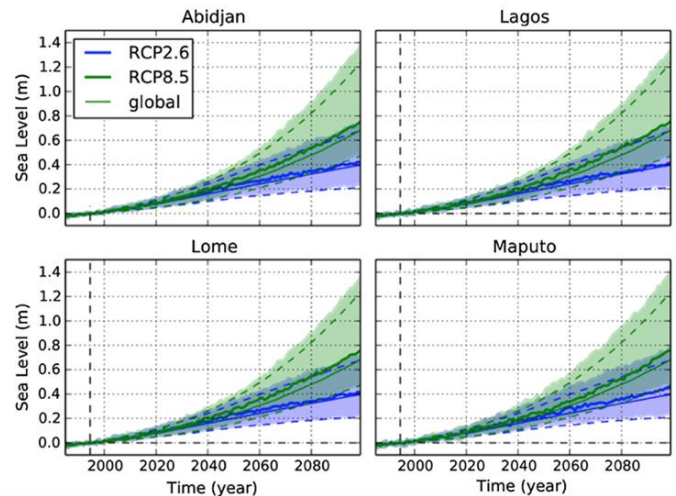
Fig 5. Climate changes and impacts across sectors at different levels of warming. Transient warming for heat extremes and precipitation is based on RCP8.5 where impacts in the periods 2009-2039; 2023-2053; 2044-2074 and 2064-2094 are grouped under 1.5, 2, 3, and 4 degrees Celsius above pre-industrial levels, respectively. Where no references are given, results are based on original data analysis as presented in Schellnhuber et al. 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100.

Document 2: Rising Sea Levels

Source: Climate change impacts in Sub-Saharan Africa: from physical changes to their social repercussions

Fig. 4 Local sea-level rise above 1986-2005 mean as a result of global climate change (excluding contribution from pumping groundwater and local land subsidence or uplift from natural or human causes). Colors indicate the RCP scenarios (RCP2.6

or 2 degrees Celsius world: blue; RCP8.5, or 4 degrees Celsius world: green), shading indicates the uncertainty range, and thick line indicated median projections. Global sea-level rise is superimposed as thin (median) and dashed lines (low and high bounds) (color figure online)



Document 3: Is Africa sleepwalking into a potential catastrophe?

Source: BBC. The African continent will be hardest hit by climate change. There are four key reasons for this:

- First, African society is very closely coupled with the climate system; hundreds of millions of people depend on rainfall to grow their food
- Second, the African climate system is controlled by an extremely complex mix of large-scale weather systems, many from distant parts of the planet and, in comparison with almost all other inhabited regions, is vastly understudied. It is therefore capable of all sorts of surprises
- Third, the degree of expected climate change is large. The two most extensive land-based end-of-century projected decreases in rainfall anywhere on the planet occur over Africa; one over North Africa and the other over southern Africa

- Finally, the capacity for adaptation to climate change is low; poverty equates to reduced choice at the individual level while governance generally fails to prioritize and act on climate change

Document 4: Deforestation in Sub-Saharan

Africa: At the end of 1990, Africa had an estimated 528 million hectares, or 30 percent of the world's tropical forests. In several Sub-Saharan African countries, the rate of deforestation exceeded the global annual average of 0.8 percent. While deforestation in other parts of the world is mainly caused by commercial logging or cattle ranching the leading causes in Africa are associated with human activity. Developing countries rely heavily on wood fuel, the major energy source for cooking and heating. In Africa, the statistics are striking: an estimated 90 percent of the entire continent's population uses fuelwood for cooking, and in Sub-Saharan Africa, firewood and brush supply approximately 52 percent of all energy sources. Source: African Technology Forum

Document 5: Deforestation: It is difficult to imagine that such vast ancient woodlands are at risk of extinction. But they are disappearing at an alarming rate. According to the UN Food and Agriculture Organization (FAO), indigenous (also known as “old-growth”) forests in Africa are being cut down at a rate of more than 4 mn hectares per year — twice the world’s deforestation average. According to the FAO, losses totalled more than 10 percent of the continent’s total forest cover between 1980 and 1995 alone. Source: “Saving Africa’s Forests, ‘The Lungs of The World’ by Michael Fleshman.

Document 6: Desertification: Desertification is defined as the persistent degradation of dryland ecosystems by climatic variations and human activities. Simply put, desertification is the process by which fertile lands become deserts, typically because of drought, deforestation or inappropriate agriculture. Desertification affects up to 30 percent of land worldwide, and 1.5 billion people around the world depend on land at risk from desertification for their main source of food or income. Seventy-four percent of these people already live in poverty.

In sub-Saharan Africa, desertification may force up to 50 million people to flee their homes by 2020. Since 1923, the Sahara Desert has expanded by 10 percent, especially affecting people living in the Sahel region. Dryland covers 65 percent of the African continent, and 70 to 80 percent of people in Ethiopia and Kenya are threatened by desertification. Source: The Borgen Project

Document 7: Desertification: Desertification is most severe in Africa. Arid lands account for two-thirds of the African continent, and three-quarters of the continent’s drylands that are used for agriculture have already begun to lose productivity. A total of 45 percent of Africa’s population lives in drylands that are susceptible to desertification, according to the United Nations Development Program’s Drylands Population Assessment II. In Kenya, a three-year drought has withered crops and killed livestock, leaving thousands of people without adequate food supplies. Two-thirds of the country’s land has been severely affected by the drought, and over 40 percent of Kenya’s cattle and up to 20 percent of its sheep and goats have perished, according to the Arid Lands Resource Management Project, a government initiative. In neighboring

Tanzania, widespread tree felling threatens to transform much of the country's forest into desert. In early January, Vice President Omar Ali Juma called attention to the worsening problem, noting that the country is losing between 320,000 and 1.2 million acres of forest land each year to the expansion of agricultural lands and to increased demand for fuelwood. Livestock herders also contribute to the deterioration of Tanzania's forests

by moving their herds from arid areas in the north to the vegetation- and water-rich forests of the south.

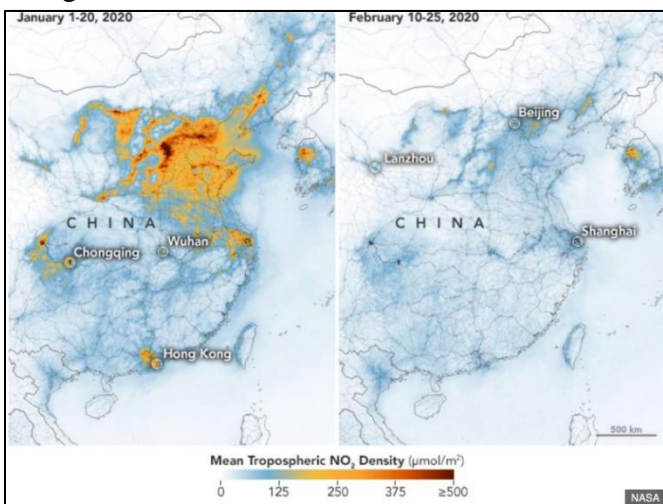
Questions

1. What climate problems are affecting Africa?
2. Why are deforestation and desertification threatening the survival of sub-Saharan Africa?
3. How can deforestation and desertification in Africa be prevented?

Source: [Coronavirus: Air pollution and CO2 fall rapidly as virus spreads](#)

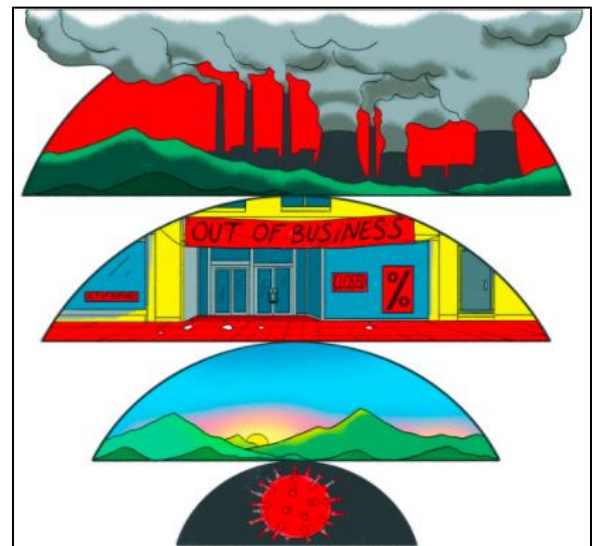
Topic: Pandemics

Aim: How does the world's response to the Coronavirus pandemic illustrate about the possibilities for responding to climate change? The response to the Corona Virus pandemic led to an unintended decrease in human causes of climate change.



“Levels of air pollutants and warming gases over some cities and regions are showing significant drops as coronavirus impacts work and travel.

With global economic activity ramping down as a result of the coronavirus pandemic, it is hardly surprising that emissions of a variety of gases related to energy and transport would be reduced.”



“Traffic levels in the [New York] city were **estimated** to be down 35% compared with a year ago. Emissions of carbon monoxide, mainly due to cars and trucks, have fallen by around 50% for a couple of days this week according to **researchers at Columbia University**. They have also found that there was a 5-10% drop in CO₂ over New York and a solid drop in methane as well.”

In Los Angeles, New York, Manila and Milan, the skies clear as air pollution drops. In Venice, the canal water is clear enough to see fish, and dolphins are returning. What would the world be like if we decided to pursue this trend?

Less asthma and cancer, fewer lung and heart diseases, fewer deaths. More beauty in our lives. A slowing of global emissions.” Source: [Opinion | Does Coronavirus Bring a New Perspective on Climate Change?](#)



“People in the northern Indian state of Punjab are reacting with awe at the sight of the Himalayan mountain range, which is now visible from more

than 100 miles away due to the reduction in air pollution caused by the country's coronavirus lockdown.” Source:

<https://www.cnn.com/travel/article/himalayas-visible-lockdown-india-scli-intl/index.html>

Video: Coronavirus lockdown: What Impact on the Planet?

<https://www.youtube.com/watch?v=cVYdWhzAbD0>

Questions

1. What response to climate change did the coronavirus cause globally?
2. How did this pandemic lessen the effects of climate change?
3. As countries plan to restart their economies, what are some changes they should consider in light of unintended consequences of quarantine?

East Africa Confronts New Climate Change Plague

Aim: How has climate change caused the worst Desert Locust in over seventy years in the Horn of Africa? Rising numbers of Desert Locusts in East Africa are a threat to food security and livelihood. Kenya is experiencing the worst Desert Locust infestation in over seventy years.



Document 1: Desert Locusts. “The eighth plague that the Judaic God launched against the Egyptian Pharaoh Tutankhamun in the Old Testament story of Exodus was swarms of locust. The locust covered the sun and devoured everything green in the fields. This immense locust swarm is a direct result of global warming and climate change. Warming of the Indian Ocean produced record heavy rainfall in the region from October through December, accelerating the breeding and growth of the desert locust.

Source:

<https://www.dailykos.com/stories/2020/3/5/1924511/-World-Confronts-New-Climate-Change-Plagues>

Document 2: Effects of Desert Locusts. “Kenya is battling its worst desert locust outbreak in 70 years, and the infestation has spread through much of the eastern part of the continent and the Horn of Africa, razing pasture and croplands in Somalia and Ethiopia and sweeping into South Sudan, Djibouti,

Uganda and Tanzania. The highly mobile creatures can travel over 80 miles a day. Their swarms, which can contain as many as 80 million locust adults in each square kilometer, eat the same amount of food daily as about 35,000 people.”

Source:

<https://www.nytimes.com/2020/02/21/world/africa/locusts-kenya-east-africa.html?searchResultPosition=1>

Document 3: “Rising numbers of Desert Locusts present an extremely alarming and unprecedented threat to food security and livelihoods in the Horn of Africa. It is the worst outbreak of Desert Locusts seen in the region for decades. Tens of thousands of hectares of croplands and pasture have been damaged in Ethiopia, Kenya and Somalia with potentially severe consequences in a region where 11.9 million people are already food insecure. The potential for destruction is enormous.” Rising temperatures also mean locusts can mature more

<p>"You say you hear us and that you understand the urgency. But no matter how sad and angry I am, I do not want to believe that. Because if you really understood the situation and still kept on failing to act, then you would be evil. And that I refuse to believe.</p> <p>"The popular idea of cutting our emissions in half in 10 years only gives us a 50% chance of staying below 1.5 degrees [Celsius], and the risk of setting off irreversible chain reactions beyond human control.</p> <p>"Fifty percent may be acceptable to you. But those numbers do not include tipping points, most feedback loops, additional warming hidden by toxic air pollution or the aspects of equity and climate justice. They also rely on my generation sucking hundreds of billions of tons of your CO2 out of the air with technologies that barely exist.</p> <p>"So a 50% risk is simply not acceptable to us — we who have to live with the consequences.</p> <p>"To have a 67% chance of staying below a 1.5 degrees global temperature rise – the best odds given by the [Intergovernmental Panel on Climate Change] – the world had 420 gigatons of CO2 left to emit back on Jan. 1st, 2018. Today that figure is already down to less than 350 gigatons.</p> <p>"How dare you pretend that this can be solved with just 'business as usual' and some technical solutions? With today's emissions levels, that remaining CO2 budget will be entirely gone within less than 8 1/2 years.</p> <p>"There will not be any solutions or plans presented in line with these figures here today, because these numbers are too uncomfortable. And you are still not mature enough to tell it like it is.</p> <p>"You are failing us. But the young people are starting to understand your betrayal. The eyes of all future generations are upon you. And if you choose to fail us, I say: We will never forgive you.</p> <p>"We will not let you get away with this. Right here, right now is where we draw the line. The world is waking up. And change is coming, whether you like it or not.</p>	<p><i>Why does Greta think current climate change initiatives will fail?</i></p> <p><i>“And you are still not mature enough to tell it like it is” What is ironic about this statement?</i></p> <p><i>What “change” is Greta alluding to?</i></p>
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Questions

- 1) In your opinion, was Greta Thunberg’s speech effective in moving young people to take action against climate change?
- 2) What part(s) of Greta’s speech had the strongest impact? Why?
- 3) Greta Thunberg was 16 years old when she delivered this speech to the United Nations. Does

this fact make her speech more or less powerful? Explain.

Document 2: Statement by Martin Luther King Jr. at the Youth Leadership Conference, April 15, 1960

Background: Over two hundred student and adult activists gathered at Shaw University for an Easter

weekend youth conference to discuss the growing sit-in movement. King issued this statement at a press conference on the opening day of the meeting. The following day, King addressed a mass meeting at the Raleigh Memorial Auditorium. During the three-day conference, youth leaders voted to create the Temporary Student Nonviolent Coordinating Committee (SNCC)

This is an era of offensive on the part of oppressed people. All peoples deprived of dignity and freedom are on the march on every continent throughout the world. The student sit-in movement represents just such an offensive in the history of the Negro peoples' struggle for freedom. The students have taken the struggle for justice into their own strong hands. In less than two months more Negro freedom fighters have revealed to the nation and the world their determination and courage than has occurred in many years. They have embraced a philosophy of mass direct nonviolent action. They are moving away from tactics which are suitable merely for gradual and long-term change.

Today the leaders of the sit-in movement are assembled here from ten states and some forty communities to evaluate these recent sit-ins and to chart future goals. They realize that they must now evolve a strategy for victory. Some elements which suggest themselves for discussion are:

- 1) The need for some type of continuing organization. Those who oppose justice are well organized. To win out the student movement must be organized.
- 2) The students must consider calling for a nation-wide campaign of "selective buying." Such a program is a moral act. It is a moral necessity to select, to buy from these agencies, these stores, and businesses where

one can buy with dignity and self-respect. It is immoral to spend one's money where one cannot be treated with respect.

- 3) The students must seriously consider training a group of volunteers who will willingly go to jail rather than pay bail or fines. This courageous willingness to go to jail may well be the thing to awaken the dozing conscience of many of our white brothers. We are in an era in which a prison term for a freedom struggle is a badge of honor.
- 4) The youth must take the freedom struggle into every community in the South without exception. The struggle must be spread into every nook and cranny. Inevitably this broadening of the struggle and the determination which it represents will arouse vocal and vigorous support and place pressures on the federal government that will compel its intervention.
- 5) The students will certainly want to delve deeper into the philosophy of nonviolence. It must be made palpably clear that resistance and nonviolence are not in themselves good. There is another element that must be present in our struggle that then makes our resistance and nonviolence truly meaningful. That element is reconciliation. Our ultimate end must be the creation of the beloved community. The tactics of nonviolence without the spirit of nonviolence may indeed become a new kind of violence.

Questions

1. What was the purpose of "sit-ins" of the 1960s during the Civil Rights Movement? Why was it important for students to become involved?
2. What is a climate strike?

3. What are similarities and differences between the climate strikes of today and the sit-ins of the 1960's?

Document 3: American Antiquities Act of 1906, 16 USC 431-433

Sec. 1. Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That any person who shall appropriate, excavate, injure, or destroy any historic or prehistoric ruin or monument, or any object of antiquity, situated on lands owned or controlled by the Government of the United States, without the permission of the Secretary of the Department of the Government having jurisdiction over the lands on which said antiquities are situated, shall, upon conviction, be fined in a sum of not more than five hundred dollars or be imprisoned for a period of not more than ninety days, or shall suffer both fine and imprisonment, in the discretion of the court.

Sec. 2. That the President of the United States is hereby authorized, in his discretion, to declare by public proclamation historic landmarks, historic and prehistoric structures, and other objects of historic or scientific interest that are situated upon the lands owned or controlled by the Government of the United States to be national monuments, and may reserve as a part thereof parcels of land, the limits of which in all cases shall be confined to the smallest area compatible with proper care and management of the objects to be protected.

Sec. 3. That permits for the examination of ruins, the excavation of archaeological sites, and the gathering of objects of antiquity upon the lands under their respective jurisdictions may be granted by the Secretaries of the Interior, Agriculture, and War to institutions which the may deem properly qualified to conduct such examination, excavation,

or gathering, subject to such rules and regulation as they may prescribe.

Sec. 4. That the Secretaries of the Departments aforesaid shall make and publish from time to time uniform rules and regulations for the purpose of carrying out the provisions of this Act. Approved, June 8, 1906.

President Theodore Roosevelt signed the Antiquities Act into law on June 8, 1906. Read the following quotes from President Theodore Roosevelt. Choose one of these quotes. For this quote:

1. Define the historical context behind President Roosevelt's words.
2. Explain and give examples of how the Antiquities Act (1906) could be used to improve the situation(s) Roosevelt brings attention to.

"We have become great because of the lavish use of our resources. But the time has come to inquire seriously what will happen when our forests are gone, when the coal, the iron, the oil, and the gas are exhausted, when the soils have still further impoverished and washed into the streams, polluting the rivers, denuding the fields and	But we are, as a whole, still in that low state of civilization where we do not understand that it is also vandalism wantonly to destroy or to permit the destruction of what is beautiful in nature, whether it be a cliff, a forest, or a species of mammal or bird. Here in the United States we turn our rivers and streams into sewers and dumping-grounds, we pollute the air, we destroy forests, and exterminate fishes, birds and mammals — not to speak of vulgarizing charming
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obstructing navigation."	landscapes with hideous advertisements. But at last it looks as if our people were awakening.
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“Socratic Seminar CRQ “Task: Have students seating arranged to participate in a Socratic Seminar. Using specific details from each document, students should discuss:

- 1) What is the goal of each author?
- 2) How do youth become important in affecting change?

If you had Theodore Roosevelt, Martin Luther King Jr., and Greta Thunberg over for a dinner party- what would they say to each other? What would they say to you? (Think about each person's goals, methods, areas of agreement, areas of disagreement, etc.)

Informed Action/Extension activities:

1) Donald Trump (Republican) and Joseph Biden (Democrat) will need to present a plan to address climate change as they try to appeal to American voters. Research each candidate's policy proposals/actions on climate change and prepare a graphic organizer to illustrate these with your class. What policy proposals and decisions do you agree with? Disagree with?

2) A great project is launching a Climate Emergency Campaign in your community. The Climate Emergency Campaign asks local governments to declare a climate emergency. Students can lobby school boards to mandate teaching how climate change threatens local communities and human civilization. In 2017, Hoboken, New Jersey was the first city in the United States and the third city in the world to declare a Climate Emergency. Hoboken is located on the Hudson River flood plain and suffered serious damage during Superstorm Sandy in 2012. The Climate Mobilization website has a [sample Climate Emergency resolution](#).

Do Not Spit at Random: Public Health Lesson for Elementary School

Prepared by Alan Singer

In the 1950s and 1960s the revolutionary communist-led government of China enlisted elementary school-age students to educate adults about the need for public health measures. The Chinese campaign against spitting in public was actually not new or communist inspired. In the late 19th century, as immigrants poured into overcrowded urban areas, tuberculosis bacterium (TB) was responsible for a pandemic that caused the death of one in seven people in the United States and Europe. In New York City, spitting on a public conveyance was made illegal in 1896 and spitters were subject to arrest and a fine of up to fifty dollars. Signs were placed in street cars and on the subway system warning that spitting spread TB. When the signs proved to be an inadequate deterrence, health officers, known as the Sanitary Squad, conducted random raids at subway stations arresting hundreds of scofflaws. The city also launched public health campaigns distributing flyers and schools were enlisted to educate children about the spread of the disease.

This play was performed on street corners in Hangzhou and Shanghai by Young Pioneers, children between the ages of nine and thirteen. In the 1950s and again during the Corona virus pandemic today, China uses poster art to teach public health lessons. Classes can act out and discuss “Do Not Spit at Random” on Zoom. This version of the play is from a New York City multicultural curriculum package (1967).

Questions for discussion include:

1. Who are the Young Pioneers?
2. In your opinion, why are they involved in the public health campaign?
3. What are some of the arguments and social pressures used to make the Passer-By clean up the spit?
4. If you lived in China at that time, would you have joined the Young Pioneers? Explain.
5. Do you think student plays like this one would help in the current Corona virus pandemic? Explain.

As a follow-up, students can write their own plays teaching people how to be safe during the Corona virus pandemic and create public health posters.

Do Not Spit at Random (188u-yao sui-ti t’u t’an) by Fang Tzu

Setting: Street corner of Hangzhou, China, the early 1960s. A young girl Pioneer with a megaphone comes out from a crowd in the street or from among the audience in a theater.

Characters:

- Young Pioneer (Hsiao-Ying)
- Passer-By (Ch’em Jung-fa)
- One of the Crowd
- Crowd
- People’s Police
- Mother

YOUNG PIONEER. Dear uncles and aunts, please do not spit at random. Spitting at random on the ground is a most deplorable habit. It helps to spread germs and disease, and so may affect our health harmfully. Dear uncles and aunts, if you want to spit, please do so into a cuspidor. If there is no cuspidor at hand, then spit into a handkerchief.

PASSER-BY (walks across a stage with a briefcase, makes noise as if going to spit).
Hmm ...hawk...choo! (Spits phlegm on the ground.)

YOUNG PIONEER (seeing the passer-by spit, hurries away from the crowd to overtake the man, or leaps onto stage from below). Uncle, uncle, don't spit on the ground. Please rub it away with a piece of paper.

PASSER-BY. My young friend with the cuspidor so far away, where do you think I should spit.

YOUNG PIONEER. You can go up to the cuspidor. It's only a few steps away.

PASSER-BY. I'd have to go there and come back again. How do you think I am going to catch my bus?

YOUNG PIONEER. Uncle, don't you know there are many germs in spittle? When it dries the germs will be scattered everywhere, and, by breathing the air, people may be infected with such diseases as typhoid, diphtheria, tuberculosis –

PASSER-BY. I am not a tubercular. So there cannot be any germs in the phlegm I coughed out.

YOUNG PIONEER. It is a social obligation to refrain from spitting at one random. If everyone

spits and insist that there can be no germs in what he has spat, how can we be patriotic and keep ourselves in good health?

ONE OF THE CROWD (speaks from the crowd or from the audience, in a theater). Rub the spittle away quick!

(A large crowd gathers around the passer-by)

PASSER-BY (irritated). Hmm. You want me to squat there and rub away the spittle? But I have no time for that. Besides, I'm not used to doing that sort of thing. (Prepared to go.)

YOUNG PIONEER. Uncle, uncle, don't go. I haven't finished with you yet.

PASSER-BY. I have to go home now to my dinner and have no time to carry on a conversation.

ONE OF THE CROWD. Hey, you come back here! There can't be a more unreasonable man than you.

PASSER-BY. How so?

YOUNG PIONEER (offering a piece of paper). Uncle, please rub it away with this piece of paper.

PASSER-BY. I won't do it!

YOUNG PIONEER. How can you refuse to carry out a social obligation?

PASSER-BY. Are you lecturing me?

(Here a number of actors come out of the crowd to speak, or speak from among the audience, or some may go up on the stage.)

CROWD. What? You are trying to assume airs?
Don't argue with him. Call the police. Police!
Comrade police!

PASSER-BY. I won't rub it. I promise not to spit again.

CROWD. Comrade, what is your unit?

PASSER-BY. That's none of your business.

CROWD. Why isn't it my business? When you refuse to carry out a public obligation, everyone is entitled to criticize you.

PEOPLE'S POLICE (enters). What's happened here?

(At this moment the crowd becomes larger.)

CROWD. He spat at random and refuses to accept criticism. He would not listen to the advice of a child. And he's such a big man. He is no better than this child. And he is a Party member too! Probably a backward one.

PEOPLE'S POLICE. All right, it's clear to me now. (Addressing the crowd.) Comrades! What do you think we should do with such a man?

CROWD. He should be criticized and fined. He should be made the subject of a wall newspaper. A cartoon should be drawn of him for all to see. He should be taken to the police station.

PEOPLE'S POLICE. Oh, well, if you will not rub it away, I'll do it for you. But, first of all, may I know what unit you belong to?

PASSER-BY. As for that –

(The voice of a middle-aged woman is heard off stage calling someone.)

MOTHER. Hsiao-ying, Hsiao-ying!

YOUNG PIONEER. Oh, Mama!

MOTHER. There you are. We've been waiting for you a long time. The meal is cold. Won't you hurry home to your meal?

YOUNG PIONEER. I haven't finished my work yet.

MOTHER. Work? What sort of work?

YOUNG PIONEER. Someone has spat on the ground and refuses to accept criticism. Unless he cleans it off, I am not going to let him go.

MOTHER (recognizes the passer-by). Oh, is that you, Comrade Ch'en?

PASSER-BY. Er – es, it's me, Teacher Wang.

MOTHER. Hsiao-ying, who is it that refuses to accept criticism?

YOUNG PIONEER. Mama, there he is.

PEOPLE'S POLICE (addressing mother). Comrade, do you know which unit this comrade belongs to?

MOTHER. He is the accountant of the cotton mill. He is Comrade Ch'en Jung-fa.

PEOPLE'S POLICE. Good, thank you. (Addressing the passer-by.) I think there's only one way now.

(Draws a circle round the spittle on the ground with a piece of chalk and is about to write down the

name of the passer-by and the unit to which he belongs.)

PASSER-BY (frightened). Comrade, don't! Don't write down the name of my unit! (Addressing the crowd.) Comrades and my young friend, please pardon me this once. You may write my name there, but please do not write the name of our mill too. Our mill has already signed a patriotic health pact.

PEOPLE'S POLICE. Yet you break the pact?

PASSER-BY. All right, I'll clean it, I'll clean it. I promise not to do the same thing again.

PEOPLE'S POLICE (to mother). Comrade, your child is really a good Young Pioneer, a young heroine for the elimination of the seven pests (mosquitoes, flies, rats, sparrows, and so forth) and for public health. If everyone eliminates the seven

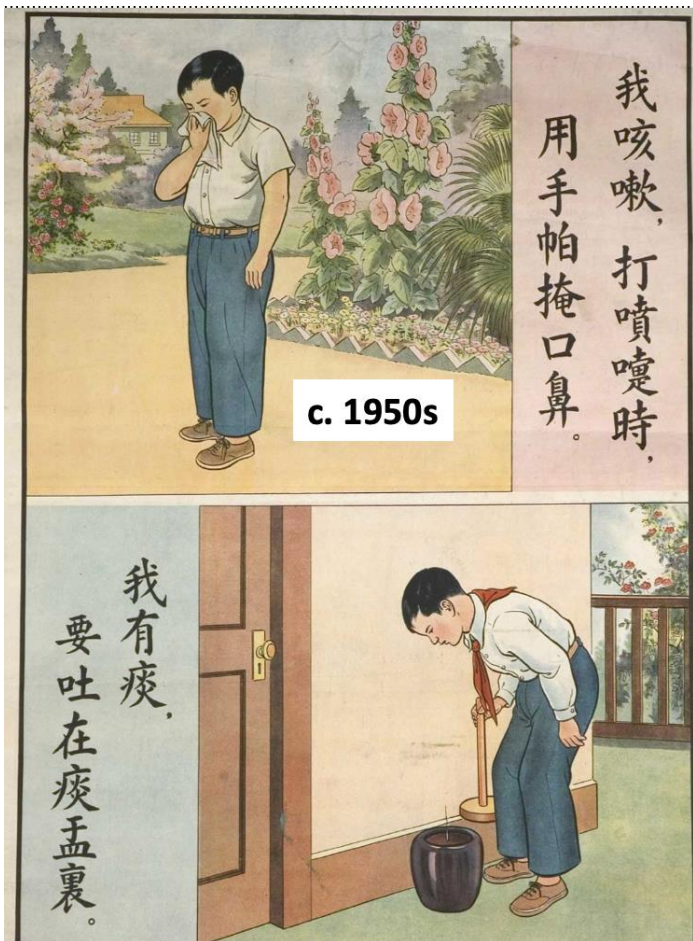
pests in earnest and maintains public hygiene as she does, our cities and the countryside will be rid of the seven pests sooner, disease will largely be wiped out, people will be healthier than ever, and the nation will be more prosperous and stronger.

MOTHER. Hsiao-ying, hurry home to your meal. It's already cold.

YOUNG PIONEER. Mama, my group leader isn't here yet. I'll go home when he come to relieve me.

MOTHER. Oh, well, I'll have to warm the meal again anyway.

YOUNG PIONEER (speaking through megaphone and coming toward crowd in the street or toward audience in theater). Dear uncles and aunts, please do not spit at random. Sitting at random is a most deplorable habit.



Book Reviews

I Survived the American Revolution, 1776

&

I Survived the Great Molasses Flood, 1919

Lauren Tarshis

(Review by Hank Bitten)



I was introduced to the *I Survived* series by Lauren Tarshis through my ten-year old granddaughter. She had visited the battlefields of Gettysburg with her family and discovered the *I Survived the Battle of Gettysburg, 1863* book in her classroom. Through the characters in this historical fiction book, she began asking probing questions about slavery, the way people lived, freedom, sickness, and President Lincoln. In fact, she wrote her own 16-page book reflecting her perspective about a family who lived in southern Pennsylvania!

This led me to read the *I Survived the American Revolution, 1776* and *I Survived the Great Molasses Flood* of 1919 books. It also motivated me to suggest to the Board of Directors of the New Jersey Council for the Social Studies to invite Lauren Tarshis to our Fall Conference for K-12 teachers on October 16, 2020 at Rutgers University. These books and the message of Ms. Tarshis is that history is a story and the *I Survived* books are the stories of ordinary people in the context of significant historical events. The books are recommended for young readers in Grades 3-5 but the story engaged me as a grandfather with a reading age level many years past elementary school.

“There’s so much to be said for sparking interest in history at an early age. Of course, you set the groundwork of facts that students will recall later on as they study American history more deeply, and you begin developing the skills.”
<https://americanhistory.si.edu/blog/2010/11/teaching-history-by-telling-stories.html>

It is essential for teachers of young children to introduce their students to history through biographies, fictional characters, and monuments. Children are fascinated about the stories, photographs, and videos of their family. They enjoy seeing their parents as young children, learning about vacations, artifacts from their high school years, and the stories of great and greater grandparents. Through stories, children connect the

facts and develop an appetite for exploring the story deeper.

This is also the way many adults are learning. The content available on streaming networks are presented to us in episodes. Adults are learning about the history of kings and queens, heroes in wars, and documentaries relating to biographies and events. Although some identify following the story through several episodes as binge watching, it is also engagement in history.

The core ideas in social studies education support learning how facts are connected through the concept of continuity and change, the validity of historical information, the perspectives of different people, and developing an argument or thesis. Social Studies education is also about maps, populations, environments. sickness, battles, medical care, (geography) freedom, liberty, equality, tolerance, justice, human rights, taking a stand, (civics), and food, scarcity, trade, taxes, and the quality of life (economics).

The story of *I Survived the American Revolution, 1776* is directly related to several Performance Expectations in the New Jersey Learning Outcomes for Grades 3-5.

- 6.1.5.HistoryCC.1: Analyze key historical events from the past to explain how they led to the creation of the state of New Jersey and the United States.
- 6.1.5.HistoryCC.2: Use a variety of sources to illustrate how the American identity has evolved over time.
- 6.1.5.HistoryCC.3: Use multiple sources to describe how George Washington, Thomas Jefferson, Benjamin Franklin, and Governor

William Livingston have impacted state and national governments over time.

- 6.1.5.HistoryUP.5: Compare and contrast historians' interpretations of important historical ideas, resources and events.
- 6.1.5.HistoryUP.6: Evaluate the impact of different interpretations of experiences and events by people with different cultural or individual perspectives.
- 6.1.5.HistoryCC.14: Compare and contrast the practice of slavery and indentured servitude in Colonial labor systems.
- 6.1.5.GeoHE.1: Use a variety of sources from multiple perspectives, including aerial photographs or satellite images to describe how human activity has impacted the physical environment during different periods of time in New Jersey and the United States.
- 6.1.5.GeoHE.3: Analyze the effects of catastrophic environmental and technological events on human settlements and migration.

The story begins on August 29, 1776, with the battle of Brooklyn Heights but is narrated through events that began seven weeks earlier in Norwalk, Connecticut. Nate's mother died when he was only four and he traveled with his father who was captain of a sailing ship. Nate's father was the victim of an unexpected storm, likely a hurricane or a nor'easter. Nate was orphaned and under the care of his Loyalist uncle and aunt in Connecticut.

Nate (Nathaniel Fox) is introduced to the house slave and son who were the property of his aunt and uncle. Students are introduced to colonial labor systems and the difficult situations that slaves endured. When an unfortunate incident occurred between Nate and his uncle, he decided to run away. This is a time for students to explore structured inquiry regarding the choices that young

boys had in the 1770s. Although Nate, at age 11, decided to be a stowaway on the *Valerie*, could he have pursued work on a farm, learned a skill, or attended a school? Although students should explore a range of choices for a young boy, they will conclude that the life of an orphan was very limited. Most orphans lacked food, nurturing, and guidance. Students might explore the early life of Alexander Hamilton who was an orphan, the reasons for the untimely death of parents, and the number of children without parents at the time of the American Revolution.

Although Nate's father had docked his ship in one of the slips along the wharf of Manhattan before, this was several years ago. Students reading the book will discover a descriptive landscape of hills and trees and the twisting and narrow streets of Old New York. Through the experiences of Nate, they will also experience the difficult and frightening human environment of living in the area of the South Street Seaport in 1776. This is an opportunity to explore paintings and photographs illustrating how communities change over time, the impact of human activities on the environment, and how the occupation of soldiers and war change perspective.

In Chapters 8-11, students are introduced to the preparations for war in a city under siege and the sounds of military weapons. A cognitive understanding of muskets, canons, powder, drummers and Hessians are part of lessons on the Boston Massacre, Boston Tea Party, and Battle of Bunker Hill. The narrative of Nate's experience in *I Survived the American Revolution, 1776* provides an emotional understanding of warfare and the dangers of the new military technology in New York City.

My teaching about the desire for liberty and independence, the importance of equality and the pursuit of happiness, was primarily through the documents of Lexington and Concord, Tom Paine's *Common Sense*, and the Declaration of Independence. These primary sources, and others, led to a discussion with students about our identity as Americans. I was satisfied and taught the next lessons on the battles of the Revolution.

The narrative of Nate's experience in hearing the Declaration of Independence read for the first time gave me a different idea for teaching this important document.

"And then came the most shocking news: America wasn't part of England anymore. Not really. Just last week, on July 4, 1776, leaders of the American colonies signed a letter to King George. It had an important-sounding name: the Declaration of independence.

Our captain read it to us a few nights ago. I can't remember the fancy words, but basically it said that the American colonies are joining together to make a brand-new country, a free country: the United States of America.

That's what this war is about. We are fighting for our new country." (p. 59)

This quote captures the essence of the famous quote by Patrick Henry in 1775, "Give me liberty or give me death!" and the words of Nathaniel Hale, "I only regret that I have but one life to give for my country." It moved me to think of what young Nate was thinking and what he was willing to die for.

The topic sentence in the middle of Chapter 12 forced me to stop and pause in my reading. *"But*

there was something even more dangerous than Hessians, and it was lurking right in the camp. Nate discovered it on a boiling afternoon.” (p. 74) In addition to enabling students to connect a sequence of factual events and analyze different perspectives, stories nurture empathy, build long-term memory and create context in young minds. The visual images of mosquitoes, latrine pits, polluted water, lightning strikes and cloudbursts are vividly described with printed words. Teachers might direct their students to investigate the decision General Washington made in Morristown, New Jersey in February 1771 to inoculate the soldiers in the Continental Army to stop the spread of this deadly epidemic and sin the war.

Providing opportunities for students to read historical fiction leads to student inquiry on a variety of topics. We learn by exploring through internet search engines, visiting museums, interviewing directors at local historical sites, talking with a reference librarian, studying a monument, and analyzing images. For example, in New York City I have taken my students to Clinton Castle, Brooklyn Heights, Fort Greene, Alexander Hamilton’s house, West Point, and Federal Hall. In New Jersey, I have taken my students to Fort Lee, New Bridge, Princeton Battlefield, Washington’s Crossing, Jockey Hollow, Morristown Museum, and the Old Barracks Museum. There are other places for students to explore but these educational trips allowed my students to experience history in their backyards.

I was intrigued by the title because I was not familiar with this event. The opening sentences described the experiences of a pre-teen, Carmen Grasso:

“Twelve-year old Carmen Grasso was drowning. She was caught in one of the deadliest

disasters in the history of Boston. A gigantic wave had crashed in to the streets – a swirling, raging monster moving faster than a train. It turned buildings to rubble. It smashed wagons and motorcars and tossed trucks into the harbor.”



Panorama of the Molasses Disaster site, Public Domain, <https://commons.wikimedia.org/w/index.php?curid=236987>

A few pages later, I discovered that the story was much larger than the rupture of a 2.3 million gallon molasses storage tank used to make explosives for World War 1. The headline on page 6 “DEADLY FLU HITS BOSTON!” will engage students in multiple questions about 1919. The history in *I Survived the Great Molasses Flood, 1919* is also about returning soldiers from World War I, medical care, care for children whose parents died from the flu, immigration, the Messina earthquake in southern Italy, the popularity of *The Wizard of Oz* (book), poverty, rabies, and living in Boston’s North End.

The narrative of Carmen is compelling as she contrasts her hopes in the American Dream with the reality of her hope in the American Dream.

“Anything is possible in America,” Papa always said. “If you work hard, a person can be anything they want to be.”

You couldn't be anything you wanted to be in southern Italy, though. Not unless you were already very rich. Papa had barely earned money as a farmer. All the men were farmers or fishermen; there were no other jobs. And girls? They got married and had babies.” (pp. 47-48)

The story of how the explosion injured Carmen leads to an opportunity for inquiry about the causes of the disaster, who should be liable for the deaths, injuries, and damage, and the quality of hospital care. In the tragedy, Carmen received a serious leg injury requiring stitches. Carmen likely received care at Massachusetts General Hospital, one of the first hospitals in New England dating back to 1818. The narrative in *I Survived the Great Molasses Flood, 1919* should lead to questions about the ethnicity of her nurse, the management of pain, physical therapy, and hospital wards. Some of these initial questions could lead to scaffolded questions about the changing immigrant population of the North End and proliferation of hospitals in America after the Civil War. This discussion should link to the demographics and hospital care in their communities a century ago and what their communities and medical care might be like in the future. The *I Survived* series might be relabeled as the *I Discovered Series*!



The molasses tank looms over Boston's
Commercial Street

What struck me as a fascinating were the next 30 pages at the end of the book, about one-third of the book! On these insightful pages, Lauren Tarshis, author, reflects on how one young reader informed her about the molasses explosion, how she researched this event, and the importance of historical fiction accounts. In this section she also raises questions about the responsibility of companies, workers, and government leaders. The Triangle Shirtwaist fire, fire drills in schools, emergency evacuation procedures, preparation to prevent the spread of disease, are curriculum relevant issues for children studying civics, economics, financial literacy, and history. This book also provides opportunities for learning about science (molecular structure of molasses), economics (using molasses as a substitute for more expensive sugar), literature (*Joshua's Song*, *Dark Tide*), civics (liability and court cases) and history, (World War I and the Spanish flu epidemic).

There are also video resources and news articles available which were published for the centennial anniversary of this disaster.

- <https://www.history.com/news/the-great-molasses-flood-of-1919>
- <https://www.nbcnews.com/news/us-news/great-boston-molasses-flood-1919-killed-21-after-2-million-n958326>
- <https://abcnews.go.com/US/wireStory/ap-bostons-great-molasses-flood-1919-60384190>
- <https://time.com/5500592/boston-great-molasses-flood-100/>
- <https://www.npr.org/2019/01/15/685154620/a-deadly-tsunami-of-molasses-in-bostons-north-end>
- <https://www.youtube.com/watch?v=4iDK9dk2AEI> (Video)

***The Radium Girls: The Dark Story of America's Shining Women* by Kate Moore**

(review by Georgiena Bobbie Robinson)

Context matters. I mean that in terms of the context in which I read. Sometimes, I put a book aside as not relevant, not interesting, or just not the right book at the right time. Currently, my context is the COVID-19 pandemic and my safer-at-home lockdown. For escape, I've turned to books, but perhaps oddly, to non-fiction. The more dire the situation, the more tragic the true story, the better I feel. In troubled times, I find solace. In tales of disaster, I discover courage and resilience, pain and perseverance, hope and victory. Everywhere these books take me, I find context for understanding what we face today and lessons for living through catastrophe. In the early spring of the pandemic, Erik Larson's *The Splendid and the Vile* (2020) and *Black Death at the Golden Gate* (2019) by David K. Randall were gripping page-turners.

So is *The Radium Girls: The Dark Story of America's Shining Women* (2016) by Kate Moore. Moore took me to the radium-dial factories of Newark and Orange, New Jersey and then to Illinois through a story I had never heard before. During World War I, young women from working-class families found good-paying jobs painting watches and other instruments that glowed in the dark for the military. After the war, the desire for these watches exploded, factories expanded production, and the women recruited their younger sisters and friends to join them at companies such as Radium Luminous Materials Corporation, United States Radium Corporation, and Radium Dial Corporation.

The Radium Girls, as they were called, were excited to be front and center at the radium craze. Discovered in 1898 by Marie and Pierre Curie, radium was rare and one of the most valuable commodities in the world. Two decades later, radium was considered a wonder drug, a cure-all for

just about everything. Consumers drank radium potions and swallowed radium pills; the wealthy went to radium clinics and spas. Products from jock straps to mosquito sprays claimed, often falsely, to contain radium. The radium dial factories engaged the girls in an important war effort, painting luminous airplane instruments, gunsights, and ship's compasses. This was a job for women – some as young as 14 – with excellent fine motor skills. Many earned more than their laborer fathers and brothers. The radium girls enjoyed the female camaraderie of the factory floor; they bought nice clothes and danced the nights away with eligible young men; they were happy; they glowed.

Quite literally, the women glowed. As they painted, they mastered the technique of dipping the fine camel-haired brushes into the radium paint, then their mouths to wet the brush into an even finer point. Paid by the piece, their goal was to paint the small dials as precisely and quickly as possible. With every dip, the girls swallowed the radioactive substance. Despite their care not to waste paint, the fine dust covered their hands, their hair and their clothes. When they walked home together at night, hung their glowing dresses in their closets, and stood in front of a mirror, the girls “fairly shone in the dark,” like “otherworldly angels.”

By 1921, the first of the Radium Girls was sick. Teeth fell out, jaws crumbled, bone cancers grew, women failed to conceive or miscarried. Through the 1920s and 30s, many died painful deaths, some quickly, some slowly. Initially, the girls, their dentists and their doctors made no connection to their work. When the first finally did, linking their own illnesses with those of friends and co-workers, the companies denied that the paint could be the cause. Radium, after all, was harmless, they testified.

The Radium Girls is the story of the courageous women and a handful of doctors and lawyers who take on powerful corporations and a

legal system determined to thwart them at every turn, calculating that they can outlive the dying women. Company officials lie and cover-up; mayors and chambers of commerce welcome jobs during the Great Depression; neighbors turn on the women and their families; victims of radium poisoning die. The not-yet-dead fight on. Though few of the Radium Girls themselves would benefit, eventually laws were written, saving other lives.

Kate Moore uncovers the lives of these women and makes their heartbreaking story personal. She shows us that the fight for workers' rights and lives never ends, but that change is possible. *The Radium Girls* belong with *The Jungle*'s meatpackers and the Triangle Shirtwaist women in our history lessons. In our Covid-19 pandemic times, the fight for workers' lives continues; the Radium Girls light the way.



Radium Girls at work in an Orange, NJ factory.



Ad by United States Radium Corp.

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