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ABSTRACT

Suggestions are offered to help K-12 teachers integrate anthropological approaches and content into the world history curriculum. The paper contains nine inquiry lessons which ask students to explore how the various societies have dealt with kinship, decision making, distribution of resources, transmission of values, and other cultural universals. Each lesson provides an introduction, an overview, learning objectives, student activities, evaluation methods, and a bibliography of teacher readings. Various student readings needed to implement the lessons are included. The introductory lesson, "Teaching World History in Cultural Perspective," presents the cultural universals. In Chapter 2 students examine the Pinatubo Negritos, the Netsilik Eskimos, and the King Bushmen as examples of the herding and gathering societies. The third lesson looks at the Bantu-speaking Africans as an example of agri-pastoral people. Chapter 4 focuses on the agricultural societies, presenting material on the ancient middle-American Mayan culture. Students examine the Chinese agricultural society in Chapter 5. Chapters 6 and 7 deal with the rise of industrialism in Europe and in Japan. The eighth lesson examines the post-industrial United States. In Chapter 9 students look at the development of totalitarianism with post-industrial Nazi Germany. The tips paper concludes with a bibliography of pertinent curriculum materials in ERIC. (Author/RM)

TEACHING WORLD HISTORY: STRUCTURED INQUIRY THROUGH A HISTORICAL-ANTHROPOLOGICAL APPROACH

edited by

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PREFACE

This paper is one of a series of ERIC/ChESS publications intended to give "tips" on teaching various topics and disciplines in the precollege social studies curriculum. The "tips" offered here have a dual purpose: to help teachers integrate anthropological approaches and content into the world history curriculum and to provide examples of "structures inquiry" strategies that avoid the two extremes of "do your own thing" and rigid teacher control.

A companion volume to this paper was published by the Clearinghouse and the Consortium in 1975. It is entitled *Teaching American History: Structured Inquiry Approaches*, edited by Glenn M. Linden and Matthew T. Downey. Readers who find this volume useful may also wish to look at the American history volume. It is available through the Consortium as Publication #185. Ordering information is available from the Social Science Education Consortium, 855 Broadway, Boulder, Colorado 80302.

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Introduction

Approaches to Teaching World History

There are many good reasons for including world history in the curriculum. One, long established, is to help students discover the origins of their own culture. A traditional approach based on this reason has focused on the evolution of Western Civilization. In standard textbooks that use this approach, a major emphasis is placed on the origins of civilizations in the Nile Valley and the Fertile Crescent. The students trace the great traditions of the West from Greece and Rome into Medieval Europe and then into other parts of the Western world, especially North America, with a special emphasis placed on the concepts of progress and freedom. Other major cultures are usually studied only when they come into contact with the West. Modern pressure to understand the Orient, India, Africa, and Latin America have sometimes led to the inclusion of chapters concentrating on the contribution of these peoples.

Recently, several alternative ways for studying world history have been suggested. Lefton Stavrianos, in *A Global History of Man,* has offered a world cultures approach with much emphasis on the present. He devotes a separate chapter to each major world culture in this book. Each chapter starts with a look at the ancient origins of the culture and then examines the role of that culture in the 20th century. Stavrianos' view is a clear alternative to the approach focusing on Western culture. Stavrianos believes that, since students live in an international world where mobility and interdependence are dominant, they must spend more time on the cul-

tures they do not know and less time on their own culture.

William McNeill offers another approach in his book, "The Rise of the West." Like Stavrianos, he sees the world rather than any one nation as the essential focus. He feels, however, that the ancient origins of the major civilizations--Eurasian, Chinese, Indian, and Islamic--are of great importance. Students can't really come to terms with the present situation of these world cultures without considering where the cultures obtained their essential features--in their origins.

A volume by Richard Ford, "Tradition and Change in Four Societies," utilizes still another organizing idea--the comparative approach. Race relations are examined in South Africa and Brazil. Economic development is considered by comparing traditional India with modern India. Totalitarianism is examined by contrasting traditional China with Communist China.

An Anthropological Approach

We are suggesting yet another approach to the teaching of world history: using an anthropological conceptual framework. We hope it offers some freshness in content and methodology. Instead of focusing on the rather ethnocentric idea of progress, this model sees four major kinds of civilization--traditional, agrarian, industrial, and post-industrial--each as a legitimate way of life.

In traditional societies people live without sophisticated agriculture, depending on herding or gathering to acquire food. The second type of civilization, the agrarian, is built upon one of the most profound developments in the history of humankind--agriculture. With agriculture came food surpluses and the division and specialization of labor. People were required to stay in one place to cultivate the land. The result was the rise of new institutions such as the village, the empire, and the ceremonial center. In recent times yet another fundamental revolution has occurred in civilization. The development of new sources of power has produced industrial societies. The rise of great cities, elaborate technologies, massive populations, multifaceted economic interdependences, and enormous wealth mark the industrial civilization. Finally a fourth

type of society, the post-industrial, is emerging in some parts of the world. Opulence is commonplace, literacy is universal, life spans are nearing a century, class bonds are broken, mobility is the norm, secularism is dominant, and economic interdependence is extensive and quite fragile. Here the problems of social control, value pluralism, automation, nuclear power, and global confrontation threaten the human race. This mass society has perplexed planners and politicians and given rise to extreme political ideologies. We do not yet know if the post-industrial society bodes good or ill for humankind.

This anthropological approach assumes that, despite some notable differences, there are many fundamental functions that are essential in all four types of civilization. In each there are kinship systems, decision-making bodies, resource-allocating institutions, religious or ceremonial activities, legal or customary rules of behavior, and systems for socializing the young. Students should examine the similarities as well as the differences among these functions in each civilization without overestimating the value of either continuity or change.

Overview of Lessons

An introductory lesson, "Teaching World History in Cultural Perspective" (Chapter 1), presents the cultural universals. The subsequent lessons suggest ways of applying these concepts to each of the four kinds of civilization.

Two lessons focus on traditional society. In the first (Chapter 2), students examine the Pinatubo Negritos, the Netsilik Eskimo, and the !Kung bushmen as examples of the herding and gathering societies. The second lesson (Chapter 3), introduces students to the Bantu-speaking Africans as an example of agri-pastoral people.

Chapter 4 moves into the agricultural societies, presenting material on the ancient middle-American Mayan culture, which developed elaborate ceremonial centers based on the production of maize as a staple crop. Chapter 4 leads students into an examination of Chinese agricultural society and the institution of the village. The system of surplus redistribution of the Chinese village established an agricultural society of amazing stability.

The next stage, the industrial, is developed in two lessons (Chapters 5 and 6), on the rise of industrialization in previously agricultural societies. The first lesson deals with the rise of industrialism in Europe in the 18th and 19th centuries. The second examines the diffusion of Western industrialism to Japan.

Many countries that have remained industrialized for more than a century have moved into a highly technical stage, sometimes called "post-industrialism." The lesson in Chapter 7 is designed to help students look at the United States as an example of post-industrialism. They are encouraged to see some of the serious problems, such as alienation, pollution, and energy shortages that seem to have arisen from industrialism. Finally, in Chapter 8, students are asked to look at the development of totalitarianism, a phenomenon of some post-industrial societies. Students are encouraged to ponder the question of whether those achieving industrialism can avoid the problems of the post-industrial societies.

In each activity students are asked to explore how the various societies have dealt with the cultural universals of kinship, decision making, distribution of resources, transmission of values, etc.

Teaching Methods: Structured Inquiry

During the last two decades, social studies teachers have been experimenting with inquiry as an instructional strategy. The idea is most inviting. Teachers have long sensed that merely exposing students to facts does not significantly change their lives. Many teachers would like a way to help students genuinely inquire into the meaning of the information presented to them in social studies classes.

The "new social studies" movement experimented with numerous inquiry strategies, but many classroom teachers were disappointed with the results. They found that students, long accustomed to structured classes and data-recall exercises, became unnerved by the "new social studies." Many did not know how to inquire.

We suggest a compromise position that unites the structured qualities of "traditional" teaching with the open-endedness of inquiry learning. The strategies employed in these lessons keep much of the control

in the hands of the teacher. The subject matter to be studied is selected in advance by the teacher as is the learning procedure. Students do have considerable freedom within this framework to ask questions and pursue their own questions. They draw their own conclusions, inferences, and generalizations. They are encouraged to make comparisons and to extrapolate some of the data. They are not confined to looking for specific answers.

The authors of this volume believe that "structured inquiry" unites "the best of both worlds." It allows the teachers to exercise their professional judgment in selecting what ideas, information, and skills are to be emphasized. At the same time students are given sufficient latitude to develop higher-level thinking skills and to explore their attitudes and feelings, but they are not left "at loose ends" since their tasks are limited and guided by the teachers.

Uses of This Volume

The authors have not attempted to design a full-length world history course. This booklet is intended, instead, to present a sampler of prototype lessons employing anthropological concepts (the four societal types and one cultural universals) and structured inquiry methods. Some teachers may find the lesson plans appropriate as they stand for use in their regular world history courses. They may wish to use the lessons selectively and insert them at several points throughout the course or they may wish to use them together as one unit within the longer course. Probably even more teachers will treat these lessons as models, adapting the strategies to alternative subject matter and/or abstracting notions such as cultural universals for use with material presented in the regular text.

Format of the Chapters

All chapters in this volume follow roughly the same format. Each chapter presents a suggestion for an integrated set of learning activities focused on a single topic. The chapter opens with some introductory comments about the subject matter to be studied. This is followed by an

overview of the lesson, including an estimate of the total number of days needed for teaching it. Next are listed three kinds of objectives for the lesson--knowledge, skill development, and affect. Then the sample lesson itself is described. Each sample lesson is divided into several more or less discrete activities, for which procedural instructions are provided. Following the sample lesson are one or more suggestions for evaluation. In some chapters, this is followed by some suggestions about other uses of the approach displayed in the sample lesson. Then sources referred to in the chapter and, sometimes, additional reading material related to the sample lesson are listed. Finally, "documents" to be read and used by the students during the lesson are provided. Where appropriate, each document begins on a new page so that teachers can copy and hand it out separately as needed during the progress of the lesson.

At the end of this volume is a bibliography of resources from the ERIC system related to the teaching of world history through anthropological and structured inquiry approaches. These provide additional background information, content, and strategies that readers may find useful in developing lessons and units for their world history courses.

Chapter 1

Teaching World History in Cultural Perspective

by

Ben J. Wallace and Ann Schuessler

Introduction

People in all societies have had to cope with their universe and attempt to solve their problems. In the process, certain fundamental cultural features have emerged. For instance, all societies have developed certain rules for getting married, constructing shelters, and burying the dead. These and other "universal cultural patterns" were first systematically described by the anthropologist Clark Wissler in *Man and Culture* (1923). In accord with his broad description of culture as "the mode of life followed by the community or the tribe" (Wissler 1929, p. 15) and "all the activities of man by learning" (Wissler 1916, p. 195), Wissler concluded that the following categories could be applied to all cultures: speech, material traits (for example, shelter, dress, weapons), art, mythology and scientific knowledge, religious practices, family and social system (for example, marriage, inheritance, kinship), property, government (for example, political organization and judicial procedures), and war (Wissler 1923, p.74).

Subsequently, George Peter Murdock and his colleagues (1961) devised a much more elaborate set of cultural categories, which has served as a guide to much cross-cultural research. Included in Murdock's cultural categories are language, food quest, food processing, food consumption, clothing, adornment, property, exchange, labor, travel, recreation, entertainment, arts, social stratification, marriage, family, kinship, law, political behavior, justice, war, health and welfare, sickness, religious practices, sex, reproduction, socialization, and education.

In the examination of world history, students are easily attracted to cultural differences that have existed through time and space. For example, it is a relatively easy matter for students to appreciate differences between the Mexican and Cambodian cultures during the 16th

century. Unfortunately, by focusing on these differences, students may miss much of the commonality that has characterized humanity and, as a consequence, fail to comprehend many of the regularities of history. The teacher of comparative world history should emphasize both differences and similarities that have characterized mankind. The student can then more fully appreciate the events that have influenced the world today.

When examining societies in cultural and historical perspective, teachers will find it helpful to keep the following points about the concept of culture in mind (Wallace and Kemper n.d.):

1) Culture is learned, shared, and passed on from generation to generation.
2) Culture can be examined historically or ahistorically.
3) Culture represents two aspects of humanity: worldwide regularities and particular, localized rules for appropriate social behavior.
4) Culture expresses the complex relationship among knowledge, behavior, and material artifact in the human experience.

Overview of the Lesson

The following lesson is aimed at establishing a cultural basis for the study of world history. It introduces a cultural perspective rather than acquisition of knowledge about specific cultures. This perspective can be used in looking at any society in any time period.

The lesson is organized around the concepts of cultural diversity and cultural universals. These concepts are useful for making cross-cultural comparisons, for dealing with encounters between cultures, and for examining the evolution of a single culture over time.

The duration of this lesson will depend on how extensively the teacher wants to go into the discussion. Three documents on three different cultures are provided. They are short and are to be used for the purpose of identifying cultural characteristics. Copies should be handed out to students as called for in this sample lesson plan. The teacher may wish to substitute other readings more closely related to the regular subject matter of the ongoing world history course. Using the suggestions here, the lesson would probably take no more than three days.

Learning Objectives

Knowledge. By the end of the lesson, students should be able to:

1) understand cultural characteristics and their relation to social structure.
2) understand the diversity among cultures.
3) understand the similarities among cultures.

Skill Development. By the end of the lesson, students should be able to:

1) identify cultural characteristics.
2) classify cultural characteristics by function.
3) identify similarities and differences among cultures.
4) hypothesize about reasons for the similarities and differences.

Affect. By the end of the lesson, students should be able to:

1) be more accepting of differences among cultures.
2) appreciate the universal nature of humankind and society.

Sample Lesson

Activity One. In this opening activity, students will read and discuss the three documents provided at the end of this chapter. Each describes briefly a different culture: the Navajo, the Spanish village, and the Aztec.

The teacher should hand out the first document on the Navajo, and have the students read it. When the students have finished reading, they should be asked to help the teacher list on the board (or, better yet, on an overhead transparency or posting paper) the characteristics of the Navajo culture. All student suggestions should be accepted by the teacher and recorded as they are given. If any clarifications need to be made, they should come from the students and not the teacher.

When the list is completed, hand out the second reading, on the Spanish village, have the students read it, and follow the same listing procedure as before. Then do the same with the third document, on the Aztec.

This activity should take about one class period. The three lists should be saved for use in the next activity.

Activity Two. In this activity, the teacher should help the students to classify the characteristics of each of the three cultures. The classification should produce categories similar to Wissler's cultural universals (speech, material traits, art, mythology and scientific knowledge, religious practices, family and social system, property, government, and war). However, the teacher should not refer to these categories as "cultural universals" just yet. Each of the three lists should be dealt with separately at this point. This activity should take about one day.

As with the first activity, the three lists, plus the category lists associated with each, should be saved for use in the following activity. This activity will probably take less than a full class period.

Activity Three. For this activity, the three lists should be placed side by side for easy comparison. Students should be asked to pick out the things that are similar in the three cultures. Their previous work with classifying the characteristics of each culture should give them some clues in this task and they should come to see that all three of the cultures must deal with similar concerns, although each may do so in ways different from the other cultures. As soon as the class seems to grasping this point, the teacher should introduce the term cultural universals and explain its meaning.

A discussion of the reasons for the similarities and differences among the three cultures should follow. The students should be encouraged to hypothesize about the relationships of cultures to their environment and to the societies near them. This discussion could be related to specific subject matter in the World history course.

During this activity, the students may find that they wish to modify their three lists of cultural universals developed in Activity Two and combine them into a single list. The teacher should encourage this and save the composite list for reference in future lessons suggested in this booklet or future lessons in the regular world history course.

This activity should take about one day.

Evaluation

There is no formal evaluation procedure for this lesson. The teacher may wish to observe the amount and quality of class participation during

the lesson. However, the authors suggest that the teacher postpone making final judgments about student learning related to cultural universals until students have had additional chances to apply them in other situations as they arise in the course. The teacher should make a special effort to provide opportunities for application and, perhaps as part of a regular test, ask an essay question requiring use of cultural universals with regular course material.

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Document One: The Navajo

A great deal of interest has been shown in the Navajo by both historians and anthropologists. An important reason for this is the size of the tribe and its rapid growth during the last century. In the late 1860s there were approximately 15,000 known Navajo. By the 1940s, the population of the tribe had grown to about 55,000. Today, the Navajo form the largest single Indian tribe in the United States.

The Navajo often call themselves The People. They live on a large reservation in northern Arizona and southern Utah. The People's land extends almost all of the way across both of these states and into the northwestern corner of New Mexico. Because of the extent of their land, the Navajo inhabit a number of different ecological zones. Their land includes both desert and plateau. They can be found in yellow pine forests, in areas of juniper and sage, and in areas of greasewood and pinyon trees. Their land is both beautiful and rugged. It abounds in buttes, canyons, and mesas of volcanic origin.

The elevation of the land is possibly the single most important aspect of the ecology of the region. More than any other factor, it determines the amount of rain that falls, the length of growing seasons for the plants, and the variations in temperature in the region. The elevation of the land on the reservation varies from 3,500 to over 10,000 feet, but most of the people live between 5,000 and 7,000 feet above sea level. Even within this narrow zone there is a great variety in the ecology of the region. Within this range there are three distinct climates and four major types of topology, namely mountains, tablelands, broad rolling plains, and flat alluvial valleys that follow the rivers. None of the climates is very favorable for agriculture. They range from arid desert to cold subhumid mountainous climates. In between the desert and the mountains there is a climate that is similar to the steppes of Eurasia. This means that water, especially permanent sources of water, is the most precious element in the People's environment. These combinations of climates and topologies make much of the land either totally useless or of marginal value for raising either animals or crops.

This fact becomes very important when it is noted that the major sources of Navajo income are agriculture and livestock raising. These sources are supplemented by wage labor and, to a small extent, the sale of craft items such as jewelry and blankets. Nearly 65 percent of the yearly income for the reservation comes from livestock and agriculture and, in fact, there are very few Navajo who do not at least have some sort of garden to provide food supplements to their income. There is also some use of wild plants and animals as supplements to a subsistence diet.

The People have blended European and traditional Navajo technology. Most of the manufactured items are of European origin, while such necessities as rawhide lariats and hobbles, monos and metates used in grinding corn and medicines, and troughs made out of logs are closer to Navajo traditions. In fact, while many of the manufactured items that The People use are borrowed, their life style and religious observations are little changed from the past. Floodwater farming and some ditch irrigation is used by The People, but they still prefer to plant their corn in hills rather than in rows. Frequently the grazing animals, mostly sheep, are herded from horseback. Even as late as 1944 the major form of transportation was still the horse. Along with wage labor and agriculture, The People engage in a great deal of gift giving and barter. In this way, goods are often distributed throughout the society without the use of modern market systems.

The nuclear family is the basic unit of social and economic cooperation among the Navajo. This family typically consists of the husband, wife, and their unmarried children. If the old traditions are followed, many men have more than one wife, the women being sisters. While the man is seen as the head of the household, the descent of the children is traced through the mother's side of the family, rather than through both sides as is done in Anglo culture.

The next unit that is of economic and social importance is the extended family. Frequently, this family includes an old woman and her husband, along with their unmarried children, plus the married daughters, their husbands, and unmarried children. These groups become very impor-

tant in terms of carrying out certain economic functions such as group agriculture. The whole social fabric of Navajo everyday life is based on the lines of contact defined through kin relationships. Even the land is owned through the family rather than by individuals. The husband acts as trustee for the land and the money it provides the family, while it belongs to the wife and children by inheritance. Land "ownership" is defined as the right to use the land rather than as personal property that can be disposed of in any manner the owner wishes.

An important type of group affiliation among the Navajo is the clan. Each child is born into a certain clan. While the choice of the clan depends on the kin of the child, these clans cut across the society, providing a type of affiliation between strangers and nonkin throughout the tribe.

One other aspect of Navajo culture is of great importance. That is the religion of The People. The everyday life of the individual is made up of the observance of rituals. Songs and prayers are a part of the daily patterns of living, while legends form a part of the learning experience for both adults and children. The religion is based on the idea that it is important for every person to live in harmony with the forces that are responsible for shaping and controling the universe. Once the individual is no longer in harmony with the universe, calamity is bound to strike him. Thus, much of the ritual is centered around sickness and curing. There is also a great fear of witchcraft among the Navajo. Since being in harmony with the universe is of great importance, much of the ritual is personal and secret. In fact one person may even purchase a ritual from another just as he might purchase food or clothing to protect himself from hunger or the weather.

Adapted from Clyde Kluckhohn and Dorothea Leighton, *The Navaho*, 2d rev. ed. (Garden City, NY: Doubleday, 1962); A.H. Leighton and D.C. Leighton, *The Navajo Door* (Cambridge, MA: Harvard University Press, 1945); and Kendall A. Blanchard, "Religious Change and Economic Behavior Among the Ramah Navajo," unpublished doctoral dissertation (Dallas, TX: Southern Methodist University, 1971).

Document Two: A Spanish Village

El Pinar is a small Castilian village of 2,300 people. It is located in Segovia, a province in the west-central portion of Spain. This village is a part of the greater whole that is Spain and is also an independent social unit.

The village is built around a central plaza. Most of the commercial interests of the town surround this plaza, which is bounded on one end by the church and the other by the Town Hall. The residential areas of the town radiate from this central area.

The climate of this area, important to the agrarian interests of the village, is affected by both the Mediterranean Sea and the continent of Europe. The climate is severe in both the winter months, with chill rains falling incessantly, and the summer months, when the temperatures frequently are in excess of 100° F.

The basic source of income in El Pinar is agriculture. Most of the other occupations of the village revolve around this focus. Besides agriculture, the town is also supported by resin refineries and sawmills. With this opportunity for additional income, many of the people in the village have multiple occupations. Often a family owns one business concern, while certain members of the family work for other concerns. One example of this is the man who is butcher, taxi driver, and furniture store owner, all in one. Some of the other services available in the town are hairdresser, movie theater, bank, physician, veterinarian, and priest. Even with this diversification of occupations, there is a great deal of homogeneity among the people living in El Pinar. The reason for this is that the people in the village are Roman Catholic who were born either in the village or in the province.

This homogeneity of cultural background does not preclude the formation of a stratified society. In the case of El Pinar this stratification is not as apparent as it would be in the larger metropolitan areas of Spain. There is a small upper class in the village, which consists of the high government officials, the clergy, and the wealthy industrialists. An even smaller lower class is made up of itinerant workers and gypsies. The overwhelming majority of the people there belong to the middle class.

Again this accents the homogeneity of the society.

In the areas where the social stratification of the society would normally be most apparent, such as the choice of marriage partners, the people of El Pinar cross class boundaries with relative ease. This not only is consistent with the egalitarian nature of the society, but also demonstrates the importance of the concepts of honor and shame in the society. When a couple marry in the village it is more important that the families be honorable ones than ones that are of the same social stratum. An egalitarian ethic is the common rule for social interaction of any kind in the village. Snobbishness and "putting on airs" are socially inappropriate actions and may even be openly ridiculed by the people.

The political structure of El Pinar is similar to that of all Spanish municipalities. The Civil Governor of Segovia appoints the mayor of the village for an indefinite term of office. The Mayor and the City Council are responsible for the administration of the village. The councilmen are chosen in three ways. One-third is chosen by the heads of the households of El Pinar, one third by the trade union of the laborers in the village and one third by a group, appointed by the Mayor, representing the merchants and professional people.

El Pinar forms a social unit. It is reasonably self-sufficient. It is not, however, isolated from the rest of Spanish society. There is constant communication between the regional and state governments and the local government. Beyond that, the people of the village depend on markets outside of the village for trading both their agricultural products and the manufactured goods produced in their mills and refineries. The people of the village have a cohesive social identity that links them very closely with other people of their village with whom they have constant social contact. At the same time they identify themselves as a part of the total Spanish society that surrounds them at all times.

Adapted from Joseph Aceves, *Social Change in a Spanish Village* (Cambridge, MA: Schenkman, 1971).

Document Three: The Aztec

One of the best known of traditional societies is the Aztec empire, which flourished in the highlands of Mexico just before the Spanish Conquest (1519-1520). Tenochtitlan, its capital, was one of the largest cities in the world at that time. The 16th-century chroniclers estimated that it had 60,000 "hearths." Modern scholars interpret this to mean a total population of 300,000 persons. In addition, several million persons lived in the surrounding central Mexican area.

The sight of Tenochtitlan, with its colored and white pyramids rising from the middle of a tranquil lagoon, astonished Cortés and his men as they looked down from the mountain peaks above the entrance to the valley of Mexico. The Great Temple, 30 meters high and visible for miles, dominated the scene. Beyond it, Tlatelolco's recently completed temple was visible. Minor pyramids marked the centers of the 20 wards into which the city was divided. The city's two principal avenues crossed at the base of the Great Temple. These avenues were continuations of the causeways that crossed the lake. Tenochtitlan had few other streets; instead canals crossed it in all directions, making it a Mesoamerican Venice.

In the last decades of the Aztec city-state, the ruling class was firmly established. It was responsible for directing military, judicial, and administrative affairs throughout the empire. The sons of the nobility were educated in special schools where they were trained to serve as government functionaries, religious leaders, and military commanders. This established a difference, from birth, between the sons of the nobility and those of commoners, who attended schools located in the city's wards.

At the time of conquest, a group of growing military and economic importance had emerged in Aztec society. These were the *pochteca*, the merchants who engaged in long-distance trade and aided Aztec military expansion throughout central Mexico. These traders maintained a solidarity within their own group. Their leadership positions were inherited. They lived in separate wards, appointed their own judges, and possessed their own gods, rites, and festivals.

Other groups in Aztec society were organized in guilds, subdivided according to specialties. There were scholars, medical men, architects, and sculptors. Most important were the artisans, who inherited their positions and specialties from their parents after a lengthy apprenticeship.

The commoners were not considered slaves or serfs. They were separated from the ruling class by their ties to the land, by their lifestyle, and by their cultural knowledge of the Great Tradition of Aztec society. The nobles were absentee landlords, but the commoners worked directly on lands received from their *calpullis* (clans), a basic unit of the society. The *calpulli* assured the common man his food, housing, clothing, tools, and a life among his peers.

The city's growth was phenomenal, both for its rapidity and its breadth. Founded in 1325 by a semi-nomadic tribe and still filled with groups of miserable huts a century later, Tenochtitlan had achieved a prestige and wealth unequaled in Mesoamerica by the first decades of the 16th century. Then came the nearly total destruction of the city at the hands of a small group of Spaniards and about 75,000 Indian allies. On the altar of Roman Catholicism, Mesoamerica's temples were destroyed; in the interest of a new culture, Indian books and documents were burned; in honor of a new form of government, Aztec leaders were slaughtered and commoners thrown into peonage.

Adapted from Jorge E. Hardoy, *Pre-Columbian Cities,* (New York, NY: Walker, 1973).

Chapter 2

Our Contemporary Ancestors: Studying the Present to Understand the Past

by

Ben J. Wallace and Ann Schuessler

Introduction

Archaeological, ethnological, and historical data suggest that the earliest humans lived in small bands and depended upon a technology of hunting, fishing, and gathering for subsistence. Humans have lived in this stage of social evolution for over 90 percent of their existence. As recently as 10,000 years ago, man turned to agriculture, and an accompanying new type of socio-economic system. It is important that the student of world history be aware of this long period of human history characterized by band organization and hunting and gathering activities.

One method of studying the hunting and gathering phase of human history is to examine what the anthropologist Elman Service (1971) has called "our Contemporary Ancestors," that is, hunting and gathering peoples of the world today. These people are not in reality our ancestors, but they are representative of the life style followed by all humankind early in human history.

Band societies are demographically simple and culturally homogeneous. These societies often number between ten and thirty individuals, are tightknit in social organization, and live in relative isolation from their neighbors. People in such societies lack a writing system in their own language. History is passed from generation to generation through an oral tradition and myths, legends, and folktales.

Bands represent the most rudimentary form of human society with which anthropologists are familiar. The principal integrating mechanism of bands is kinship. Statuses, social and economic relations, residential patterns, and intergroup ties are all based on kinship. The economic system is technologically simple and subsistence is obtained through hunting, gathering, fishing, and foraging. Very few societies

in the contemporary world can be classified as bands. People who live in bands, like the Arunta of Australia and the !Kung bushmen of southern Africa, are on the fringes of civilization.

Although the rate of change may seem slow, bands are not static societies. Their populations increase and decline, with concomitant effects on the natural resources that they exploit. As their technology and subsistence systems improve, their relationships with nature may become less intimate. Outside forces, such as contact with a technologically more advanced society, may transform the customary patterns of social, economic, and religious life in band societies.

Band societies make little or no use of domesticated plants and animals. Their economy is based on a technology of collecting wild edible plants, fishing, and/or hunting. In general, band societies have a subsistence technology which provides surplus for only short periods of time. Other characteristics of these societies are a low population density; small, egalitarian social units; and dependence of group mobility on available food and water resources. In addition, band societies are more apt to be aware of human-plant-animal relationships in their environment than are societies with other economic bases.

Overview of the Lesson

The purpose of this lesson is to promote greater student understanding of the relationship between people and their environment. One way to understand this relationship is to look at some successful hunting-gathering societies.

The hunting and gathering societies survive by understanding and respecting their environment and living in harmony with it. The social structure and cultural traits of these societies are related to adapting to this environment. Much can be learned from studying these societies, and it is hoped that students will be able to apply this learning to problems in today's society.

This lesson is designed for six to nine days of class time. The activities are arranged in a sequential manner in order to build a conceptual framework.

Learning Objectives

Knowledge. By the end of the lesson, students should be able to:

1) understand the social structure and culture of hunting and gathering societies.
2) identify relationships between hunting-gathering societies and their environments.
3) understand dangers in our society with regard to misuse of the environment.

Skill Development. By the end of the lesson, students should be able to:

1) locate areas on maps.
2) use the library to do research.
3) identify items of culture.
4) form generalizations concerning social structure.
5) describe ways to apply these generalizations.

Affect. By the end of the lesson, students should be able to:

1) appreciate the importance of environment to society.
2) feel concern about the dangers of abuse of our environment.

Sample Lesson

Activity One. This activity deals with the factual content of the lesson. It will take two or three days. Divide the class into three groups, one to deal with each of the three cultures described in the documents provided on pages 24 through 29 (the Pinatubo Negrito, the Netsilik Eskimo, and the !Kung bushmen). Each group should do the following:

1) Read the document and look up any unfamiliar words.
2) Locate the culture on a world map.
3) Find and take notes on additional information on the culture and its environment in the school library; especially pay attention to characteristics that help the culture adapt to its environment and any problems it may have in adapting to its enrironment.
4) Discuss the findings in the group; decide how to organize them for presentation to the whole class; and decide who will deliver each part of the presentation.

Activity Two. One group should describe its culture to the class. Following the presentation, have the class identify what they think are the most important characteristics of this culture. List these on the board. The same procedure should be followed for each of the other two groups. Once all three lists are posted, ask the class to identify similarities and differences in the ways the three groups use and adapt to their environments. This activity should take about two days.

Activity Three. This activity may be conducted in the smaller groups or with the class as a whole. Students should be asked to identify problems facing the three cultures. They should discuss the probable or possible causes and consequences of each problem. Then they should be asked to suggest possible solutions for the problems. The solutions should be in keeping with the structure of the society, its technology, and its environment. This activity will take at least one day and might be extended if student interest in creating solutions warrants more time.

Activity Four. This activity is intended to relate the material on the three cultures to today's problems. First, students should identify relationships between culture and environment in the United States today. These relationships should be noted on the board. Then they should note similarities and differences between the relationships in our society and in the other societies. Finally, they should pick out two or three contemporary relationships that seem to be problematic and suggest possible solutions for these problems. As before, the solutions should be in keeping with the structure of our society, its technology, and its environment. This activity will take one to two days.

Evaluation

Students can be evaluated on their presentations to the class in Activity Two and their participation in class discussions in Activities Two through Four. As a culminating evaluation activity, students might be asked to write an essay on what advice a member of one of the hunting-gathering cultures might give to our society in regard to dealing with environmental problems or on what advice we might give to a hunting-gathering culture faced with pressures to develop technologically. The students should not only describe what advice might be given but also evaluate

whether it is appropriate and helpful from the point of view of the advisee. A variation on this activity might be to have members of the class role play advisors and advisees from the various cultures.

Other Uses of This Approach

This activity might be used in conjunction with the study of prehistoric peoples or the study of American Indians. An extension of this activity focusing on values clarification would be to have the class discuss the question, "Which kind of society, the hunter-gatherers or contemporary United States, has the 'better' relationship with nature? Why?"

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Document One: The Pinatubo Negrito

The Pinatubo Negritos live on the island of Luzon in the Philippines. Their territory includes the lower slopes of the western and northwestern sides of Mt. Pinatubo, about 1,500 feet above sea level.

The villages of the Pinatubo are scattered across the mountain slopes. A typical village consists of two or three households and contains from 20 to 40 persons. The village system dominates social life. Individual and group competition is discouraged and what one person gains is shared by everyone in the community. Political leadership is diffused throughout the group, but when important decisions must be made, family elders usually make them. The social organization of the Pinatubo Negritos is homogeneous; the obligations and responsibilities of kinship are of ultimate importance in determining social action.

Although once primarily hunters and gatherers, the Pinatubo now also practice simple agriculture. As a result of this change in their subsistence system, they rarely reside in one location for more than a year, for their cultivation practices have destroyed parts of the virgin forest, now replaced by large expanses of tough grasses and weeds.

In addition, the Pinatubo still hunt and gather foods to supplement their cultivated plants. They set snares for birds, gather medicinal herbs, and seek out edible plants in a daily routine. Their technology combines local ingenuity and outside influences. Rudimentary iron-making techniques are used to produce spear and arrow points for hunting, knives for farming, and other small, transportable implements. Fishing is done either with a steel shaft shot by a hand-held rubber band or by traps and dams built from materials found along the rivers and streams. The Pinatubo also use more baskets than pottery to lessen breakage on the yearly move to new sites.

The division of labor between men and women is well defined. Women are responsible for raising children; planting, tending, and harvesting crops; gathering shell fish and shrimp in the nearby streams; finding fruit in the forests; and doing household chores like cooking, making and mending clothing, and keeping the fires alive. Men are responsible for hunting, fishing, clearing and burning cultivation plots, and--as a primary

responsibili[illegible]--visiting and socializing with other men.

Adapted from Robert B. Fox, "The Pinatubo Negritos," *Philippine Journal of Science,* 81:3-4 (September 1952) 173-414.

Document Two: The Netsilik Eskimo

The Eskimo traditionally inhabited almost the complete coast of Artic North America. In this arctic zone the winter nights are long, with the sun sometimes staying above the horizon for less than an hour. The brief summer is as light as the winter is long. Throughout the winter the Eskimo live on an arctic ice desert. Severe storms make it impossible for families to leave shelter for many days at a time. During the summer the ice floes melt, creating open areas of water along the shore. The environment is harsh and the Eskimo's ability to adapt to it is a tribute to their ingenuity.

One group of Eskimo, the Netsilik, must undergo a continuous yearly adaptive process to their environment if they are to survive. Their migration route reflects a constant search for food. Following is a reconstructed migration cycle of a group of Netsilik Eskimo:

Camp	Season	Activity
Camp 1	Mid-winter	Seal hunting at breathing holes
Camp 2	Mid-winter	Seal hunting at breathing holes
Camp 3	Spring	Seal hunting at large breathing holes
Camp 4	Mid-summer	Fishing at stone weir
Camp 5	Early fall	Caribou hunting inland
Camp 6	Late fall	Fishing through thin river ice

The Netsilik hunter, however, cannot rely on the season to furnish him with a predictable source of food; to keep his family from starving, he must draw upon his flexible technology. If fishing is poor with a harpoon, he may try a leister--a three-pronged, barbed spear. If he cannot find a seal, he may hunt musk-ox. If one hunter is unsuccessful at the hunt, his friends and relatives within camp share their food with him. In this harsh environment, such a system of sharing is a necessary form of adaptation. As Balikci notes, "Camp fellows share together or they starve together."

The Netsilik secure seals (the most important food source), fish, and land animals not only for food but also for the raw materials these animals provide for the manufacture of tools, clothing, and other objects. Skins are used in making clothing, tents, sledges, and kayaks; bones are used in making fish hooks, knives, and spear and harpoon points; and animal oils are used as fuel to produce heat and light.

Life for the Netsilik Eskimo is one of danger and hardship. They are constantly under the pressure of a cold, harsh environment and scattered food resources. Records suggest that in two years in the 1920s, ten percent of the population died from starvation. Other Eskimo groups, however, live a less precarious life, since their food resources are not so scarce as Netsilik's.

Adapted from A. Balikci, "The Netsilik Eskimo: Adaptive Processes," in *Man the Hunter,* R.B. Lee and A. DeVore, eds. (Chicago, IL: Aldine, 1968) 78-82.

Document Three: The !Kung Bushmen

The !Kung bushmen of the Kalahari Desert, in southwest Africa, have an economic life style markedly different from that of the Netsilik Eskimo, even though the !Kung also live in a harsh environment.

The Kalahari Desert is hot and dry in September and October (spring), hot and rainy from November to March (summer), and cool and dry from April to August (winter). During spring and summer the temperature reaches as high as 108° F. Bushmen camps are located near permanent water holes during the dry months. During the rains, new pools of water develop and the camps are moved. Bushmen subsistence activities are carried out within a 20-mile radius of the camp.

Even though the Kalahari is a harsh desert environment by our standards, it provides the bushmen with varied and abundant sources of food. The bushmen have identified 85 edible plant species and 54 edible animal species. The basic plant is mongongo nut. The ten species of animal hunted regularly for food, in order of importance, are wart hog, kudu, duiker, steenbok, gemsbok, wildebeest, spring hare, porcupine, ant bear, and the common hare. The bushmen diet consists of 33 percent mongongo nuts, 37 percent meat, and 30 percent other vegetables. Thus, gathering accounts for two-thirds of their diet and hunting about one-third.

Each morning some members of a bushmen camp go out to get food. Hunters work alone or in pairs. Usually the success of the hunt depends upon a hunter's tracking abilities and his dogs. Women go out to gather in small groups but work individually. At evening, the gatherers and hunters return to camp and share their food not only with their family but with all members of the camp. The next morning, a different group of gatherers and hunters go out.

Probably the most surprising thing about the subsistence activities of the bushmen is the seemingly small amount of energy they expend in securing food. In fact, the !Kung bushmen probably have more leisure time than people using more "sophisticated" means of getting food. Lee says, ". . . food-getting is the primary productive activity, but the majority of the people's time (four to five days per week) is spent in other pursuits, such as resting in camp or visiting other camps."

The !Kung bushmen and the Netsilik Eskimo are extreme examples of hunting and gathering societies. In one case, subsistence activities are carried out with little difficulty. In the other, getting food is a full-time endeavor. In both cases, subsistence activities and the associated life style reflect the interplay between technology and environment.

Adapted from Richard B. Lee, "!Kung Bushmen Subsistence: An Input Analysis," in *Environment and Cultural Behavior*, A. P. Vayda, ed. (Garden City, NY: Natural Hisotry Press, 1969) 47-79.

Chapter 3

Agri-Pastoral Societies: Some Bantu-Speaking Africans

by

William Lye

Introduction

The world of the kraal, a native village community of southern Africa (taken from the word meaning cattle pen of homestead), appears self-contained. There one finds economic self-sufficiency, political autonomy, and ritual identity. Even today, when such chiefdoms and villages are linked into large colonies or nations, the habits of ancient tradition tie the people to their community, their clan, and their chief. Those who must leave the village bear with them on their bodies the identification marks which tell others of their identity, wherever they may travel. This sense of belonging and self-sufficiency merits the attention of those who live in a modern world. This study is intended to examine the economic, political, and social relationships that give character to agri-pastoral African peoples.

The economies of agri-pastoral peoples are similar in their bases of support in both animal and plant products, the distribution of labor, and the uses of wealth and access to it. Despite the apparent uniformity of the economies of these societies, they have highly divergent forms of political organization, ranging from acephalous (chiefless) organization, to chiefdoms limited by popular assemblies, to autocratic kingdoms. Social cohesion is maintained by rites of passage that lead subjects through every stage of their existence and that encompass every individual.

Despite the encroachment of alien forms--such as the trappings of new national governments, political parties, the suffrage, radios and newspapers, Christianity, and a cash economy--a remarkable resilience remains by which agri-pastoralism survives as a way of life on the grass steppe lands of east and south Africa.

Overview of the Lesson

This lesson employs praise poems and songs from Bantu-speaking societies and descriptions of these societies by African and European scholars. Students will examine key features of agri-pastoral societies and contrast these with elements in our society that serve similar functions. Ten days of activities are suggested.

Learning Objectives

Knowledge. By the end of the lesson, students should be able to:

1) define the terms agri-pastoral, subsistence, Bantu-speaking, and rites of passage.
2) locate the geographic area of the agri-pastoral Bantu.
3) discuss the key economic, political, and social features of agri-pastoral societies.

Skill Development. By the end of the lesson, students should be able to:

1) extrapolate key features of agri-pastoral societies from formal documentation.
2) contrast the features of their own life with those of agri-pastoralists and explain why they are different or similar.

Affect. By the end of the lesson, students should be able to:

1) appreciate the values of a culture sharply different from their own.
2) appreciate the universality of certain elements of human culture.

Sample Lesson

Activity One. Have the students read Document One, on the southern Bantu (documents for this lesson begin on page 37). Using the list of cultural universals from the Introduction to Chapter 1 or the list generated by the class, ask students to give examples of these found in the Bantu Society. Most of their examples will fall into the category of material traits, since that is the focus of the reading. Other categories will be filled in as the lesson progresses. You should post their examples under appropriate categories on the board or--better yet--on posting paper. The latter can be saved and used on subsequent days, when additional categories will be filled in. This activity should take about one day.

Activity Two. Give a mini-lecture previewing the rest of the documents: show on a map where the Bantu live, give a brief sketch of how they live, provide definitions for key terms in the lesson, and allow time for questions and answers. Then have students begin reading Document Two, on the Swazi. This activity should take one day.

Activity Three. Have students write a summary of what they learned from Document Two. Then discuss any questions they may have about it and ask them to identify examples of further cultural universals. If you saved the list from Activity One, you can use it and simply fill in additional categories. Students should then begin reading Document Three, on the Kikuyu (spelled *Gikuyu* in the document--the translation of African languages into the English alphabet has not always yielded consistent spellings). This activity should take one day.

Activity Four. This activity opens the study of the political aspects of agri-pastoral societies. It will take approximately one day and focuses on the chiefless system of government among the Kikuyu. The students will role play Kikuyu trying to solve the problem most typical of such a society--the distribution of land. Pose the problem by noting that every male householder may claim a right to adequate land for the support of his family. Without the presence of any authority figure, every member of the group must seek to gain his birthright in the most favorable way. How can such a decision be achieved? The role play should be debriefed, emphasizing the complications, the values, and the benefits of an acephalous system of decision making.

Activity Five. This one-day activity continues examination of political forms. Have the students read Document Four, on the *pitso* (popular council) of the Tswana people. Again conduct a role play dealing with the same issue--land claims--but using this different kind of decision-making apparatus. The debriefing should include a comparison of advantages and disadvantages of the pitso and acephalous systems.

Activity Six. This activity treats the autocratic form of government. The Ndebele system described in Document Five forms the model, and the role playing can be shortened, in order to give more time to debriefing. The debriefing of this day should include a summary of all three political forms.

Questions such as the following ought to be treated: Which form most easily resolves the decision-making process? Why? Which form would you most like to live under? What mechanisms do you observe that make the systems work? This activity should take about one day.

Activity Seven. This activity opens the examination of social relationships. Document Six should be read, and then students should be asked to explain the objectives of initiations and to express their feelings about the rites described. They should then consider what are the equivalents to initiation rites in the modern U.S. and assess how well they succeed. This activity should take about one day.

Activity Eight. The educational aspects of the initiation procedure are considered here, using the same data as for the previous day. Have the students identify the elements that constitute education for the Sotho and then consider if they are sufficient for the needs of that society. Then have them discuss their own education, selecting similar objectives and describing how they are served in our society. They should decide whether their own education serves their needs better than the traditional forms serve the traditional Sotho society. This activity should take one day.

Activity Nine. This activity treats the issue of marriage and entry into adult roles. After reading Document Seven, the students should be asked to compare and contrast the marriage system of the Sotho--including bride price, exogamy, patrilocal residence, name change, and the role of children--with that in their own social system. They should also consider the duties attached to post-initiation life of a Sotho youth. One day will be needed for this activity.

Activity Ten. This activity should be a summary of the entire lesson. You might assign one or more of the tasks suggested under Evaluation below, to be done during class time or as homework. When these tasks are completed by the students, they should be used as the basis for a final discussion of how the agri-pastoral societies meet their needs and how this compares with how our society meets its needs. A concluding activity could be the singing of a game song of the Sotho girls. It is called "E Monate" (pronounced A Monat'ee). This means, "It is sweet, it is good."

All students sing together in chanting fashion "E Monate" using successively higher tones for each group of three, then successively lower tones in repetitions of three. After each group of three up, a different student interjects whatever appears good to that student. During the round, every student gets to name one item which he/she particularly likes. After the singing, the group might spend a few minutes noting whether their likes are similar to or different from those of an African group and why. This activity should take about one day.

Evaluation

In order to evaluate knowledge recall and categorizing skills, you might simply ask students to fill out more of the chart of examples of cultural universals, begun in the early part of this lesson. In order to examine more advanced skills and knowledge and explore affective responses, you could ask students to write essays comparing and contrasting the agri-pastoral life style with their own life style in the areas of identification, belonging, need satisfaction, and so on. Two possible questions along these lines are:

1) Define the basic objectives of agri-pastoral economic, political, and social systems and describe what mechanisms are used by those societies to achieve these goals. What needs are not met? Would your needs be met in such a society? If not, why not?

2) What elements of the societies you have been studying would you like to incorporate into your own society? Could they fit? Why or why not?

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NOTE: Schapera is especially useful in that it treats each subject generally, using Southern Bantu as the examples. Tyrell is primarily a picture book with drawings of many different ethnic groups and their costumes.

Document One: The World of Work among the Southern Bantu

Horticulture. Among food-producing activities cultivation of the soil is on the whole most important. The fields are in most tribes situated within walking distance of the homesteads, from which they are visited daily when necessary. . . . Fields are scattered about somewhat irregularly wherever suitable soil is available. The Bantu realize that soils vary in fertility, and in selecting sites for cultivation are guided by such signs as the kind of grass or bush growing on the land. Fields also vary considerably in shape and size, but are on the whole fairly small, seldom exceeding two or three acres in extent. . .

The same field is cultivated for several successive seasons until it shows signs of exhaustion. It is then left lying fallow, while new land is cleared and worked. . . .

Planting generally commences as soon as the first rains have fallen. The seed is scattered over the surface by hand, or spat out from the mouth, and then progressively covered in with an iron-bladed hoe or, as among the Cape Nguni, with a simple wooden spade or pointed stick. . . All the different crops are grown together in the same field, their seeds being mixed and simultaneously sown. Since most people cultivate more than one field, planting is a fairly long task. As the young crops shoot up, they are thinned out by hand, while the accompanying weeds are removed with the hoe. This is an arduous and lengthy task, as weeding is generally done twice. Pumpkins, melons, and sweet cane ripen first, and, together with green mealies (maize), are harvested and consumed as they become available. No one, however, may eat of these first fruits until the Chief has ceremonially done so. Kafir corn and mealies take much longer to ripen. From the time they start seeding, the people spend all day at the fields, often perched on specially-erected platforms, and endeavor by throwing stones, shouting, and other methods to scare away the granivorous birds flocking there in great numbers. The agricultural season ends with the final harvest, when the ears of Kafir corn and maize are broken off by hand, loaded in large baskets, and stacked in temporary granaries until thoroughly dry. The stalks are left standing as food for the cattle. Peas, beans, and ground nuts are generally gathered in at about the same time.

Kafir corn is threshed with heavy wooden flails on a specially-prepared floor of hard, beaten earth. Maize may be threshed in the same manner, but more often is husked and shelled by hand. All grain not immediately required is stored away . . . .

Animal Husbandry. Agriculture may be the principal source of subsistence, but the Bantu themselves attach more importance to their cattle. Animal husbandry is perhaps most strongly developed among the Nguni, who inhabit the most favorable parts of the country. . . . But the cattle are kept wherever it is at all possible. They are not merely a source of food, in the form of milk and occasionally meat. Their skins provide material for clothing, shields, bags, and other useful objects; their horns are made into receptacles; and their dung is used both as fuel and as the cement plastered on walls and floors. The oxen in many tribes serve as beasts of burden and as a means of transport. Often, too, they are trained specially to race without riders, contests between them being one of the most favoured sports; and such racing cattle are sometimes commemorated in tradition long after their death.

[Cattle are further] the principal medium of exchange, and the medium in which court fines are levied. . . . [They] are the means of keeping on good terms with the ancestral spirits, and so of securing health and prosperity, because the maintenance of good relations with the ancestor spirits depends upon making the proper ritual killings of cattle at various stages in the life of the individual, and in sickness. . . . Cattle are also [used in regulating sexual relationships]. [S]ince a legal marriage cannot take place without the passage of cattle, the right to limited sexual relations is legalized by the passage of a beast, and the fines for illegal relations are levied in cattle. The possession of cattle gives social importance. . . .

The Morning Meal. As the middle of the morning is reached, the women who have been out return with water and wood, and begin to prepare the morning meal, the first of the two meals of the day. This usually consists only of porridge, though occasionally some relishes are also prepared with it, such as monkey-nut sauce or a sort of *purée* of wild spinach. When this is ready, usually between ten and eleven o'clock, it is

ladled out into the wooden food-bowls, and allowed to cool and harden slightly. . . . The women and children eat their share at home in the courtyards, usually under the eaves of the huts The share of the others is brought to them in their bowls by the younger women, usually together with water for washing the hands. Nothing, except perhaps a calabash of water at the end, is drunk with the meal. But the men at the council-place may already have drunk a little beer supplied to them by the head of the village. The men usually eat in age-set groups, sharing their food with one another. The young men and youths at work eat where they happen to be, the food being brought to them there by their people. After the morning meal is consumed, the bowls are fetched back by the younger women, and the work of the day goes on.

The Later Morning and Early Afternoon. It is here that a brief reference to the activities of the men at the council-place is best made. Most of the time is spent in talk, with or without a background of work to accompany it. The talk may be merely desultory, in which case most of the men engage in some seated handicraft as well--braying skins, carving objects out of wood or horn, making wire-work, weaving baskets, etc. The talk may also be important, in which case accompanying work tends to stop. Tribal and village news is exchanged, affairs are discussed, messengers come and go, visitors are announced and received, petty disputes are talked over and settled, lines of common action are determined upon . . . .

While the older men are at the council-place, the younger men and older boys, or such of them as are not out with the cattle, will be busy at their manual labour. The proceedings here are of course quite informal, many jokes are interchanged and much talk and shouting goes on . . . . Occasionally, one or more of the older men from the council-place will come to inspect the progress of the work, and issue further orders as to how it is to be carried on.

The women, in the meantime, busy themselves about their manifold houseduties. One or two will remain at home, usually the older ones, to look after the home and the small children, while perhaps one or two others will busy themselves making pots or stamping maize or pre-

paring beer. Others, accompanied by the young girls, and with their small babies on their backs, will set out to the lands, where they remain till the late afternoon, weeding, hoeing, sowing, reaping, etc. When the work in the fields is done for the day, they will go to the water-supply to fetch water, and will gather some wood, all in preparation for the evening meal. The work on the lands is often performed communally. In theory, every woman has her own piece of land, which she is supposed to look after herself, and for which she is responsible. In practice, women often club together over this work . . . .

Excerpted from I. Schapera and A.J.H. Goodwin, "Work and Wealth," and G.P. Lestrade, "Domestic and Communal Life," in *The Bantu-Speaking Tribes of South Africa,* I. Schapera, ed. (London, England: Routledge and Kegan Paul, 1937) 122-124, 134-137. Reprinted by permission of the publisher.

Document Two: Wealth and Status among the Swazie

Accumulation of wealth is not conspicuous in traditional society, where rulers and subjects live in the same type of home, eat the same type of foods, and use the same limited range of utensils and implements. The perishable nature of most Swazi products, as well as the limited range of choice, make generosity the hallmark of achievement and the primary virtue of *ubuntfu* (humanity). From infancy, children are taught not to be greedy or to take too large a portion of food from the common pot, and they, themselves, soon enforce the rule of sharing. A mother who hides food for her own offspring will be insulted by co-wives and suspected of witchcraft, and the character of a headman is judged by his hospitality. A donor must always belittle his gift, while the recipient must exaggerate its importance and accept even the smallest article in both hands.

Begging has a connotation different from that expressed in the European milieu. . . .[I]t carries no shame. To beg is a sign of deference and to give is a token of superiority, enhancing status. It is the person who refuses a request who should suffer; to avoid inflicting shame, borrowers express their requests through intermediaries and the refusal should be couched in self-deprecatory terms. Something given in response to a request is a favor and need not be returned. It is totally different from objects that are specifically borrowed and also from those that are bought and for which there is an obligation to pay at a later date. A person is thanked for a favor by the further request, "Do the same tommorrow."

Inequality of wealth has always been acceptable, but only within the aristocratic framework. Commoners who acquired too many wives or cattle were in danger of being "smelt out as evil doers," for whom death was the penalty and whose property was legally "eaten up" by chiefs. These drastic measures are prohibited by modern law, but in the rural areas there is still considerable restraint on ambition and ability. Rich conservatives divide their homesteads, lend out their surplus cattle, bury their grain in underground pits, and hide their money in the ground. The fear of witchcraft acts as a check on econom-

ic enterprise, and it is safer to plead poverty than to boast of wealth.

Although display of wealth is limited in traditional circles, a large range of trade articles has made economic differences more conspicuous, and a new, white-controlled, economic milieu has redefined status. Smart suits, records players, Western furniture, and sewing machines are the prized possessions of self-styled "progressives". . . But the major obvious disparity in wealth is not between traditional and progressive or aristocrat and commoner, but between whites and non-whites.

Excerpted from Hilda Kuper, *The Swazi: A South African Kingdom*. (New York, NY: Holt, Rinehart and Winston, 1963) 48-49. Reprinted by permission of Holt, Rinehart and Winston.

Document Three: Acephalous, or Chiefless, Government among the Gikuyu

The proper procedure adopted in recovering a debt was that a man brewed sugar-cane beer and took it to his debtor. He took with him also one of the elders of his village. The beer was presented to the debtor as a reminder and as a sign of friendship and of the wish to settle the matter peacefully. In this way the debtor might be moved by the friendly approach and perhaps make full settlement of the debt or promise to pay it in instalments. If the debt was not paid, another beer was prepared and presented to the debtor, and this time two elders accompanied the creditor. If this failed to bring any successful arrangement towards settlement of the debt, a third visit was made, taking the beer as before, and three elders as witnesses. Now the creditor had full right to take the matter before the *kiama*, because he had tried his best to persuade his debtor to settle the matter mutually out of court and had failed.

The next step was that the creditor or claimant went to the elders of his village and laid his case before them. He asked them to call on the elders of the neighbouring villages and arrange for the hearing of his case. After the elders had consulted together, a date was fixed for the case to be heard. As there was no system of writing, notices were sent verbally by the *kiama's* messengers to all those concerned in the case.

On the day appointed the elders gathered at their open-air court, under a shady tree, where they squatted in a semi-circle. Then a ceremonial elder rose and recited a prayer asking for peaceful deliberation of the *kiama* and prosperity for the country. At the end of this the two parties in the case were called before the assembly to state the nature of their case. After the numbers of sheep, goats or cattle involved were specified, both parties were asked to pay court fees before the case was heard. Fees were paid in kind, namely, sheep or male goats. In big cases such as inheritance or land cases a bull was paid, especially where cattle were involved. The fees paid to the elders depended on the number of animals connected with the case. For instance, if the plaintiff was claiming five sheep or goats, his court fees would be two or

three gourds of beer. If the number of animals claimed was between ten and twenty, the court fees would be one fat ram or a male goat.

Both plaintiff and defendant brought their court fees in the form of a ram or a male goat and handed them to the elders; if accepted, the animals were tied to a tree nearby ready to be slaughtered. The elders then sat in the council according to their grades. In the inner semi-circle were the *kiama kia maturanguru,* behind them came the *kiama kia mataathi,* then followed the *kiama kia kamatimo* and the general public who came to listen to the case.

The two contesting parties were invited into the circle to state their case to the assembly. Among the judges *(athamaki)* two elders were appointed to conduct the proceedings on behalf of the whole council. In giving the evidence twigs were used . . . [Both the plaintiff and defendant arrived at the court with a bunch of twigs which were used to represent the major points in their case. As each point was made the speaker would pass a twig to the presiding elder, and the collective bunch of twigs would be used as a point of reference in reviewing the case through the hearing.] The two appointed elders took charge of the twigs and conducted the examination and cross-examination. Any other member of the council had the right to intervene and ask questions or make a statement, but generally this was done through the conducting elders. After all the evidence was heard from both sides, the case was open for disucssion in general assembly. Anyone in the assembly could stand up and express his opinion. In this way the young people were given an opportunity to develop and improve their talent in legal matters; for with no special school for this, the assemblies served two purposes, for deciding cases or settling disputes, and at the same time giving practical legal education to the youth.

At the conclusion of the general disucssion a committee of judges *(ndundu ya athamaki)* was appointed; both parties were allowed to choose two elders each to represent them in the committee. The rest were chosen by the assembly, for the committee was composed of ten or twelve elders. Anyone known to have direct or indirect interest in the case was excluded from the committee so as to avoid any biased judgment. Before the committee

retired to consider the case, the ceremonial elder stood and uttered curses on anyone who might try to force wrong judgment through the influence of bribery and corruption. This form of curse acted as a check against the evils of bribery and corruption, for no one would agree to sit on the committee knowing that he had been bribed to pervert the course of justice.

After receiving the caution, the committee *(ndundu ya athamaki)* retired alone to discuss the matter in private, taking with them for reference the twigs from both parties. While the *ndundu ya athamaki* was discussing the case, the animal which had been given as court fees was being slaughtered and the meat roasted over a fire. This duty fell on the *kamatimo* elders who at this time sat in a separate group. The galls of the animals were taken out and handed over to the *ndundu ya athamaki* (committee of judges). The galls were then broken with a piece of stick from a shrub called *mogere*. In doing so the elders shouted in one voice, saying: "Let evil be upon him who disobeys our decision, may his galls be broken in the same way as we have broken these of the animal." Then the *ndundu*, having agreed as to the judgment of the case, cut twigs and arranged them according to their finding. The presiding elder of the *ndundu* recited what each twig represented, in a ritual tone; the rest answered in chorus as a sign of their agreement.

After the *ndundu* had concluded their discussion, the meat which had been roasted was distributed according to the ranks of the *kiama*. Certain joints went to the *kiama kia maturanguru, mataathi, kumatimo*, and the rest to the nonmembers of the *kiama*. Skins, heads, and the fat tails of rams went to privileged senior elders who took them home to thier wives.

After the meat was eaten, the court reassembled and the committee of the judges gave their decision. The presiding elder stood and invoked poverty, sickness, and calamity upon anyone who unreasonably refused to obey the *kiama's* decision. He then uttered a blessing for the assembly and for the general welfare of the community. In each case all those present answered in unison.

At the end of this judicial ceremony the two parties in the dispute were called and asked if they had confidence in the elders. To this they answered in the affirmative; then came the official announcer of judgments who had been told privately the finding of the *ndundu*. He stood in the circle surrounded by the elders. After telling one or two stories of ancient times and court procedures of the days gone by, as a grand climax, he pronounced the judgment on the present case. The whole assembly rose and gave a yell as the sign of their agreement.

Two elders were appointed to see that the judgment was carried out. . . .

Excerpted from Jomo Kenyatta, *Facing Mount Kenya: The Tribal Life of the Gikuyu* (New York, NY: Random House, 1965) 210-213. Reprinted by permission of the publisher.

Document Four: The Popular Assembly of a Chief: The Pitso of the Tswana

Orders were sent off to the different towns and villages, and to the Batlaros, that a *pitso*, or parliament, be convened on the following day. As subjects of great national interest were to be discussed, all were in motion early in the morning of June 13, 1823. About 10, a.m., the whole body of armed men, amounting to about 1000, came to the outskirts of the town, and returned again to the public fold or place of assembly, some singing war songs, others engaged in mock fights, with all the fantastic gestures which their wild imaginations could invent. The whole body took their seats, lining the fold, leaving an arena in the centre for the speakers.

A few short extracts from some of the speeches will serve to show the manner in which these meetings are conducted. . . . Business is carried on with the most perfect order. There is but little cheering, and still less *hissing*, while every speaker fearlessly states his own sentiments. The audience is seated on the ground, . . . each man having before him his shield, to which is attached a number of spears. A quiver containing poisoned arrows is hung from the shoulder and a battle-axe is held in his right hand. Many were adorned with tiger skins, and tails, and had plumes of feathers waving on their heads. In the centre a sufficient space was left for the privileged, those who had killed an enemy in battle, to dance and sing, in which they exhibited the most violent and fantastic gestures conceivable, which drew forth from the spectators the most clamorous applause. When they retire to their seats, the speaker commences, by commanding silence. "Be silent, ye Batlapis. Be silent, ye Barolongs," addressing each tribe distinctly, not excepting the white people, if any happen to be present, and to which each responds with a groan. He then takes from his shield a spear, and points it in the direction in which the enemy is advancing, imprecating a curse upon them, and thus declaring war, by repeatedly thrusting his spear in that direction, as if plunging it into the enemy. This receives a loud whistling sound of applause. . . . The king . . . introduced the business of the day by, "Ye sons of Molehabangue,"--viewing all the influential men present as the friends or allies of his kingdom,

which rose to more than its former eminence under the reign of that monarch, his father,--"the Mantatees are a strong and victorious people, they have overwhelmed many nations, and they are approaching to destroy us. We have been apprised of their manners, their deeds, their weapons, and their intentions. We cannot stand against the Mantatees; we must now concert, conclude, and be determined to stand; the case is a great one. You have seen the interest the missionary has taken in your safety; if we exert ourselves as he has done, the Mantatees can come no farther. . . . I now wait to hear what the general opinion is. Let every one speak his mind, and then I shall speak again." . . .

Between each speaker a part or verse of a war song is sung; the same antics are then performed, and again universal silence is commanded. The second speaker, Moshume, said, "To-day we are called upon to oppose an enemy who is the enemy of all. Moffat has been near the camp of the enemy: we all opposed his going; we are To-day all glad that he went; he did not listen to us, he has warned us and the Griquas. What are we now to do? If we flee they will overtake us; if we fight they will conquer; they are as strong as a lion, they kill and eat; they leave nothing." . . . Incha, a Morolong, commenced his speech by recommending that the Batlapis should wait till the Mantatees arrived and then attack them; he had scarcely said this, when he was interrupted by Isite, a young chief, who sprang up, calling out, "No, no; who called upon you to speak foolishness? Was there ever a king or chief of the Batlapis who said you must stand up and speak? Do you intend to instruct the sons of Molehabangue? Be silent! You say you know the men, and yet you wish us to wait till they enter our town; the Mantatees are conquerors, and, if we flee, we must lose all. Hear, and I will speak; let us attack the enemy where they are; if we retreat, there will be time for those in the rear to flee. We may fight and flee, and at last conquer; this we cannot do if we wait till they approach our town." . . .

Taisho arose, and having commanded silence, was received with reiterated applause; on which an old warrior rushed furiously up to him, and holding forth his arm, called out, "Behold the man who shall speak wisdom. Be silent, be instructed; a man, a wise man has stood up to speak." Taisho

informed the preceding speaker that he was the man who charged his people with desertion in time of war. "Ye cowards, ye vagabonds," he exclaimed, "deny the charge if you can. Shall I count up how often you have done so?" . . . Turning to the king, he said, "You are too indifferent about the concerns of your people; you are rolled up in your apathy; you are now called upon to show that you are a king and a man."

When several other speakers had delivered their sentiments, chiefly exhorting to unanimity and courage, Mothibi resumed his central position, and after the usual gesticulations, commanded silence. Having noticed some remarks of the preceding speakers, he added, "It is evident that the best plan is to proceed against the enemy, that they come no nearer; let not our towns be the seat of war; let not our houses be the scenes of bloodshed and destruction. No! let the blood of the enemy be spilt at a distance from our wives and children." . . . Then addressing the warriors, "There are many of you who do not deserve to eat out of a bowl, but only out of a broken pot; think on what has been said, and obey without murmuring. I command you, ye chiefs of the Batlapis, Batlaros, Bamairis, Barolongs, and Bakotus, that you acquaint all your tribes of the proceedings of this day; let none be ignorant; I say again, ye warriors, prepare for the battle! Let your shields be strong, your quivers full of arrows, and your battle-axes as sharp as hunger." "Be silent, ye Kidney-eaters," (addressing the old men,) "ye who are of no farther use but to hang about for kidneys when an ox is slaughtered. If your oxen are taken, where will you get any more?" Turning to the women, he said, "Prevent not the warrior from going out to battle by your cunning insinuations. No, rouse the warrior to glory, and he will return with honourable scars, fresh marks of valour will cover his thighs, and we shall then renew the war song and dance, and relate the story of our conquest." At the conclusion of this speech the air was rent with acclamations, the whole assembly occasionally joining in the dance; the women frequently taking the weapons from the hands of the men, and brandishing them in the most violent manner; and people of all ages using the most extravagant and frantic gestures for nearly two hours.

Excerpted from R. Moffat, *Missionary Labours and Scenes in Southern Africa* (London, England: John Snow, 1842) 347-353.

Document Five: The Autocratic Kingdom--The Ndebele

The despotic nature of the Ndebele kingdom was noted by all visitors. Obsequious praising of the king shocked each missionary who entered the royal kraals.

"The king's word is law, and his commands must be promptly executed be they ever so capricious," observed the Americans, adding, "yet the government is administered with a systematic uniformity, which we infer proceeds from established usages, of which we are yet ignorant." These usages merit consideration.

Transcending and tempering the typical picture of despotic and capricious behavior, Mzilikazi evinced a concern for effective government, stability, and a regard for tradition. He attempted to give his acts the appearance of regularity and justice, according to a later observer, and this conforms with the practices he established early. He retained among the royal entourage officials whom he allowed free access to his person. He preserved the traditional *Inkwala*, or First Fruits Ceremony of the Nguni, by which he united his people under him. He held this ceremony in February at eGabeni, the kraal which was administered by Kabalonta, his elderly friend at whose kraal in the home country he was born. During the ceremony he allowed his subjects to sing their grievances in terms which would normally be forbidden in his presence. Though, like Dingeswayo, he never circumcised youths before they entered the regiments, he reverted to the traditional practice of requiring the warriors to be circumcised prior to marriage.

The top of the Ndebele hierarchy was the king. While "his word is law, and he has only to lift his finger and his order is promptly carried into execution," he also relied on advisors. Under him were "two degrees of rank above the commonality." The higher, called *Umnumzane*, included both male relatives of the king and commoners. These men did not normally go on raids and, according to Smith, had the leading influence in the land after the king.

The second rank was the *Zinduna*, with authority over the military regiments and the subjects of the districts. The *Zinduna* were commoners and probably had more power than the nobility. The *Zinduna*, in turn, had sub-

ordinate officers. Perhaps at this early stage there were already larger "provincial" divisions, for three major *Zinduna* were identified . . . in 1835: Kalipi, who ruled Mosega and the south; Kabalonta, who ruled the land north of eGabeni; and Mncombate, who ruled in the east. Kabalonta ruled the capital; Mncombate made official visits to Kuruman and Cape Town. If the description of later times applies, these three would have been called *Zinduna Nkulu*. Other *Zinduna* controlled local military-administrative districts and under them were village headmen.

Representing the king in the districts, Mzilikazi's wives resided at every major kraal, where they shared the rule of the *Zinduna*. The *Zinduna* consulted these wives on important matters and the wives reined the *Zinduna's* independence. The wives provided the king with continuous information, and their residences became his during his travels. This practice was already established by 1829.

The structure here described is similar to the system developing among the Zulu and the Swazi. Differing from Shaka on one point, Mzilikazi had recognized wives, and his heir was allowed to live conscious of his position. Unlike the Swazi, Mzilikazi never used the clan structure in the organization of his districts, though he retained it for social purposes.

Excerpted from W.F. Lye, "The Ndebele Kingdom South of the Limpopo," *Journal of African History*, 10:1 (January 1969) 97-99.

Document Six: Initiation Rite of the Sotho

An essential step towards manhood for a young MoSotho was his initiation. A chief would convene a *lebollo* when one of his sons had reached the appropriate age, a few years after puberty. Then the boy and his agemates would be initiated. This was a dramatic episode in the life of a chiefdom--the village or cluster of villages that recognized the authority of a single leader. Only the chief could authorize a *lebollo* and make it effective, because it was he who appointed the *mohlabani* (distinguished warrior), and the *mesuoe* (instructors), and the *thipane* (surgeon) who conducted the ceremonies. The chief also provided the crucial ingredients--a bull, butter-fat, and, most important of all, his *lenaka*. This was a horn, preferably a rhinoceros' horn, containing a powder composed of a mixture of vegetable and animal materials and human flesh. The bull and the cow which produced the butter-fat were meant to have been captured from a rival chiefdom; and the human flesh should have been cut from the body of an enemy who had been killed, fighting bravely.

The first phase in initiation took place in the *lekhotla*--the men's meeting-place near the chief's hut. There the bull was slaughtered, but before it died the shoulder-blade was ripped off and cut up into small pieces. The *mohlabani* spat on each piece of meat and smeared it with a mixture of the butter-fat from the captured cow and the powder from the chief's horn. While the meat was being roasted on an open fire, a naked woman would enter the *lekhotla* and make incisions on the bodies of the boys, who were also nude. The warrior then speared a piece of the cooked meat and held the spear over his shoulder, waving it from side to side; and the boy who was the most senior in the accepted genealogical order knelt behind the warrior with his hands behind his back, to be beaten by men until he had managed to bite the meat off the spear. The other boys then did the same, one by one, in strict order of genealogical seniority.

The second phase in initiation took place in open country away from the village, where the boys were circumcized by the *thipane* in the same sequence; after which they were given *sehoere*, a porridge-like food containing butter-fat, medicine from the chief's horn, and a toxic substance from the bulb *leshoma (boophane distichi)*, which drugged the boys and dulled the pain of thier operation.

Thirdly, the boys went to their *mophato*, a lodge specially built for the occasion in the countryside. They lived there for from three to six months, without any contact with their families, under the charge of the *mesuoe*, who taught them the customs and traditions of the chiefdom. Much of this took the form of learning by heart *likoma*--ancient songs in archaic SeSotho. In addition each initiate had to compose a song about himself--a praise song (*thoko*) in which he extolled his achievements, expressed his ambitions, and gave himself a new name. As long as the boys were in the *maphato* they saw no women and their teachers and even their parents were obliged to refrain from sexual intercourse, subject to severe penalties; and the *mesuoe* and his assistant beat them frequently for the slightest errors.

Finally, the boys burnt down the *mophato*, with all their childhood possessions inside it, and they returned to their village, where the entire community had a tremendous celebration, stimulated by *joala*, a strong beer made from fermented sorghum. Throughout the rest of their lives the boys who had been initiated together formed a distinct group in society under the leadership of the chief's son for whom the *lobollo* had been convened. A chief therefore had a band of devoted followers in his initiation-mates.

The purpose of these rituals, which had been built up over many generations, was to prepare the boys for their adult responsibilities, as husbands and fathers, as guardians of cattle--the principal form of wealth--as warriors, and as loyal subjects of their chief. The initiates were deemed to have absorbed th heroic qualities and powers of the *mohlabani* through his spittle and of the enemy warrior through his flesh. From the *mesuoe* they learnt sexual hygiene, group solidarity, and obedience to seniors, especially the chief. The *lebollo* turned them from carefree children into *makoloane*--initiated youths.

Nineteenth-century missionaries . . . never fully probed the highly secret proceedings of the *lebollo*. Nevertheless among the first generation of missionaries in LeSotho were some who understood its social function. Initiation promoted "national survival," wrote one of them. "Circumcision makes the child a man. Anyone who has not experienced

this rite is unequipped for war, unfitted for business, inadmissible in society. In a word, he is not a MoSotho, he lacks the distinctive mark of his race, his father and mother disavow him, his equals insult him and run away from him." Another missionary observed that its objective was "to incorporate them into the nation, to attach them to the young chief who is part of the band."

Document Seven: Marriage among the Sotho

This happy season [of childhood] is nowhere of shorter duration than in these countries. When the young people have scarcely attained their fourteenth year their parents begin to think of their marriage. This is an all-absorbing affair, and several months generally elapse between the preliminaries and the final conclusion of the contract. As we have already seen, the choice of the first wife generally rests with the father. It is he who goes to ask her hand for his son, and if his proposal is well received, an ox is killed, and partaken of in common, as a sign of mutual acquiescence. Soon after this the kindred of the young man go and present the cattle necessary in order to obtain his bride. On that day the head of the family, arrayed in his finest mantle, invites his relations and his intimate friends to accompany him. The sister of the bridegroom leads off the procession. She holds in her hand a long white staff, a symbol of peace and concord, which she throws, without saying a word, at the door of the hut where her future sister-in-law resides. Meanwhile the rest of the party seat themselves in a group, at a respectful distance, and wait until their arrival is perceived. The father of the bride soon makes his appearance. He comes accompanied by his family, and seats himself a few steps from his guests. The latter then send the youngest of their party to bring forward the cattle which have been left not far off. The animals pass one after the other between the two groups; and if there happens to be one which does not give satisfaction, a shake of the head procures its immediate dismissal. At length the shepherd himself appears, driving the last ox. A pause ensues, during which the suitors make lengthy protestations of poverty, affirm that it has cost them considerable effort to procure so large a portion, and have recourse to all the most flattering expressions of their language to obtain a sign of satisfaction. They seldom succeed; for it is generally known that, not far from the spot where the business is being transacted, some head of cattle are kept in reserve. The parents of the bride do not fail, in thier turn, to give vent to expressions of regret and surprise. They had expected more generosity; it is assuredly known what it costs to bring up a child, and how valuable are the services of a strong and laborious young

person; they are not tired of her; and, however poor an opinion they may have of themselves, still they feel that they are of too honourable extraction to have any doubt of a suitable match for their daughter. At a given signal the herdsman again departs, and a few more horned heads soon make their appearance. Then come a troop of women covered with rent mantles. This is the mother, coming with her friends, lamenting that her child is taken from her, and asking if they will not at least enable her to cast away the rags she wears, as they are depriving her of services of which she stands in the greatest need. Every one knows what this means; and a fine ox, which was set apart for the purpose, and which bears the name of *the ox of the nurse*, is added to the others. This part of the ceremony over, the brothers of the bride jump up, shouting with joy, fetch a long plume of feathers, and dart off into the fields to collect their father's cattle. He selects a fat ox, sacrifices it to the tutelary deities and regales his guests, and the affair is concluded.

Some months generally elapse before the bride leaves the paternal roof; and during this interval the young husband is busy preparing her new mantle, and in procuring for her some earrings and necklaces of copper or glass beads. He pays her a visit from time to time, but without allowing himself to consider that she belongs to him. There are still certain formalities to be observed, which the young ladies of that country would on no account dispense with on the part of their suitors. One fine morning a necklace falls into the court of the father-in-law, who immediately understands that his daughter is sent for. The latter picks up the necklace, calls together the friends of her childhood, and begins slowly to follow the persons sent to conduct her to her new abode. She soon sits down with her companions, and refuses to advance a step. A second necklace is given her, and she resumes her course, but soon stops again. The same remedy gives her strength to proceed.

In this manner she manages, with a little skill, and by putting on the prettiest airs in the world, to obtain quite an assortment of trinkets.

The demands of the fair travellers are sometimes so exorbitant that, in order to make sure of them, one is obliged to run to the neighbours to borrow some additional ornaments.

After the arrival, there is a new source of embarrassment. The young strangers pretend to be delicate and squeamish. They scorn the food that is offered them. A sheep is brought; and if it appears to them of proper size, they allow it to be prepared for them. Early the next morning the new mistress begins to clean the court, in which she is aided by two or three of her companions. The others go to the fountain to draw water, and on their return find the door-way obstructed by the sweepers. A general confusion takes place; in which they push each other about, and make as much noise as possible, until a fresh present puts an end to the uproar. After this there is nothing to be done but to kill an ox, invite the neighbours, and feast and dance with them till the middle of the night. The young people carry on their frolics in the interior of a spacious hut, from which every fragile object has previously been removed.

Excerpted from E. Casalis, *The Basutos* (London, England: J. Nisbet, 1861) 197-201.

Chapter 4

The Rise of New World Civilizations

by

Ben J. Wallace and Ann Schuessler

Introduction

According to V. Gordon Childe (1950), cities and civilizations are characterized by the following:

1) relatively dense and widely dispersed population;
2) full-time labor specialists;
3) concentration of capital wealth;
4) monumental public architecture;
5) a class-stratified society;
6) a system of writing and numeral notation;
7) predictive sciences;
8) sophisticated art styles;
9) long-distance trade; and
10) the political state.

In the New World, societies with these characteristics were found only in Middle America. Why New World civilizations were confined to this area has yet to be determined. The evidence, however, does indicate that New World civilizations were the result of independent invention plus cultural interaction within this geographical area and that the New World civilizations were developed independently from the Old World.

A useful thesis has been advanced by the archaeologists Gordon Willey (1962). He suggests that cultural development is analogous to the development of domesticated plants. In the domestication of plants, plant introgression and hybridization produced a genetically improved result. The same can be said for the development of civilizations. Briefly stated, Willey's thesis is as follows (1962, p. 8-9):

> Present investigations indicate that primitive maize, beans, and squashes do not follow the same sequence of occurrence in incipient agricultural stratigraphies in all parts of Meso-America but that the order varies from region to region. This diversity in development led, eventually, to the New World complex of food plants and to village agriculture. I would suggest that culture, too, evolved along with plants in much the same way, by introgression or interchange and by hybridization or fusion. I think that this is what continued to happen in the development of cultures and societies after attainment of village agriculture. Regional interchange [was the] impetus for change and growth. It led to civilization.

There was no single cause underlying the development of New World civilizations. The development was due to a combination of forces directly related to agricultural potential and general environmental adaptation.

One of the best known of the New World civilizations was the so-called Classic Maya, which flourished from about 200 A.D. until about 900 A.D. in what we now call southern Mexico, the Yukatan Peninsula, Guatemala, and Belize. The Classic Maya centers had collapsed and were abandoned by 900 A.D. Several ideas have been advanced accounting for this rapid downfall, including agricultural collapse and earthquakes. A more reasonable thesis (Thompson 1954, p. 87) is that there was a series of peasant revolts against the theocratic minority of nobles and priests because of increasing demands placed upon the peasants to produce more food and perform more construction services.

Overview of the Lesson

This lesson is intended to provide an understanding of the characteristics of civilizations and knowledge of the Maya culture. It consists of three activities and should take about one week.

Learning Objectives

Knowledge. By the end of the lesson, students should be able to:

1) understand the ten characteristics of civilizations.
2) understand the nature of the classical Maya civilization.

Skill Development. By the end of the lesson, students should be able to:

1) identify examples in Mayan and other cultures of the ten characteristics of civilizations.

Affect. By the end of the lesson, students should be able to:

1) appreciate the interrelatedness of the characteristics of civilizations.

2) appreciate the accomplishments of the Maya.

Sample Lesson

Activity One. The first activity of this lesson deals with the characteristics of civilizations. Point out to students that one of the main characteristics of cultures that we call "civilizations" is that they have cities, unlike the previous cultures they've studied. Ask them if, from this one clue and from what they know about the previously studied cultures and their own, they can go on to identify other characteristics of civilizations. For instance, students might deduce labor specialization from the fact that civilizations have cities--some people must specialize in agriculture in order to feed the people in the cities, and people in the cities must specialize in producing something to trade for the food. Once a substantial list of possible characteristics is posted on the board, you should help the class to combine and classify so that they come up with a neat list of ten or so general characteristics similar to that provided in the introduction to this chapter or some other list you may know of. The development of the first "raw" list of possible characteristics should be fairly open and nonevaluative; anything suggested by the class should be posted. As you move into the combining and classification stage, the discussion should become more evaluative; you should encourage the class to consider whether each suggestion is really a distinguishing characteristic of civilizations, whether several lower-order items on the list can be combined into one, and so forth. You may also wish to add items that the class has overlooked, but in doing so be sure that the students understand why you are adding the characteristics. Save the list of characteristics for use in the next activity. This activity will probably take one day.

Activity Two: Begin by having the students read the document on the Maya, beginning on page 64. When they have finished, ask them if the Mayan culture can be called a civilization. Have them match the practices of the Mayas mentioned in the document with the characteristics of civilizations, using the board to record these proceedings. Save this list for the next activity. This activity should take one day.

Activity Three: In all likelihood, some categories on the list of civilization's characteristics will have no examples from the Mayan culture document. For instance, there is no information in the document regarding population density, art styles, and long-distance trade--three items in the Childe list. For other categories, there may be only minimal information, insufficient to give a good picture of that characteristic as manifested in Mayan civilization. Have each student select from these one category for further investigation. If several students are interested in one category, they may work together. Their assignment will be to prepare a short presentation on Mayan practices appropriate to their category, using information they find in the school library or in resources you provide in the classroom. They should be encouraged to use visual aids; for instance, the presentation on art styles should include photographs of art objects and the presentation on trade should use maps. As the presentations to the class are made, you should fill in Mayan examples of characteristics of civilizations on the board. This activity will take at least three days.

Evaluation

The class presentations in Activity Three can serve as one basis for evaluation. A further evaluation activity might be to have students write essays describing the relationships between two or three characteristics of civilizations, using Mayan examples. For instance, a student might explain why systems of writing and numerical notation seem to occur together with predictive sciences or with long-distance trade; or another student might be interested in examining why the political state and class-stratified society often occur together. In order to help students pull together what they've learned about noncivilized and civilized so-

cieties, you could ask them to write an essay identifying the differences between these two kinds of society; or you could select one of the cultural universals and have students compare the two kinds of societies in terms of that universal.

Other Uses of this Approach

Any civilization can be analyzed by using these characteristics.

References and Teacher Background Readings

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Cogwill, U.M. "An Agricultural Study of Southern Maya Lowlands." *American Anthropologist*, 64:2 (April 1962) 273-286.

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Document: The Maya

Living for the most part in a dense jungle, the Maya built with a stone technology one of the most outstanding New World civilizations.

The staple crop of the Maya was maize produced from *milpa* (slash-and-burn) agriculture. The practice of this type of agriculture required selecting a field site within the forest. The trees and bushes were then cut with a stone axe and the felled materials burned. Archaeological evidence indicates that the Mayan priests carefully chose the day for the burning of the fields. At Copan (a Mayan site), the sun sets on April 12th and September 7th directly behind one monument as observed from another monument located on a hill some four miles away. Archaeologists believe that this method was used to determine when the burning should take place--on April 12th. Planting was done between April and July by making small holes in the ground with a fire-hardened, pointed stick and then placing a few kernels of corn in each hole. Weeding was done from May to September and the crop was harvested between November and the following March. It has been estimated that in the Maya lowlands, one square mile of *milpa* farming could support from 100 to 200 persons. This meant that probably half of the lowland Maya people would be available as non-food producers and as the labor force for the construction of monuments, buildings, and temples.

It has been suggested that the Maya area was divided into a number of provinces and at the head of the state stood an executive and ecclesiastical officer who obtained his position through heredity. This man, the *halach uinic*, formulated both foreign and domestic policy with the aid of an advisory council composed of chiefs, priests, and special councillors. He also appointed the village chiefs *(batabob)*, most of whom were probably relatives. Below the *halach uinic* stood the nobility *(almehenob)*, who had the responsibility of administering the affairs of the villages and whose duty it was to see that the common people paid tribute to the chiefs of state, local executives, and priests. Tribute consisted of vegetable produce, birds, textiles, beads, and numerous other items. The most powerful single group of people among the Maya were the priests. Headed by a high priest *ahuacan* (Lord Serpent), the priests,

besides tending to their religious duties, were administrators, scholars, astronomers, and mathematicians. Below the common people or corn farmers, whose duty it was to support not only themselves but also those who didn't produce food, stood the slaves *(ppentacob)*. One might become a slave by birth, as a prisoner of war, as punishment for stealing, by being an orphan, or by purchase or trade. Slaves were the personal property of individuals of the ruling class and did subserviant tasks; in later times the ritual sacrifice of slaves became common. One's position in the society determined his dress, housing, rites of passage, burial, and so on. For instance, the higher one's status, the more elaborate and ornate one's dress would be.

Prior to the arrival of the practice of human sacrifice, around 1000 A.D., scarification, bloodletting, animal sacrifice, incense burning, and dancing were probably the major means of Mayan religious expression. The Maya pantheon was built around Itzamna, son of Hunab Ku the Creator, the Lord of Heavens, and the Lord of Day and Night. Among the other Mayan gods were the God of Rain, God of Corn, God of Death, God of the North Star, God of War, God of Wind, Goddess of Floods, Goddess of Pregnancy, Goddess of Weaving, Goddess of Moon, Goddess of Suicide, and a number of Upper and Lower World deities.

The intellectual achievements of the Maya were surpassed by no other civilization in the New World. Space does not permit a full discussion of them, but a brief description of the Mayan calendar systems and systems of numerical notations should clearly illustrate the scope of their knowledge of astronomy, mathematics, and glyphic writing. The Maya had two calendars: the *Tzolkin* or Sacred Year of 260 days and the Civil Year of 365 days. The Sacred Year was divided into months by designating a prefixed number from one to 13 to one of 20 day names, each day name represented by a glyph. No day existed without an accompanying number. For example, 1 *Ik* (day one), 2 *Akbal* (day two), 3 *Kan* (day three), 4 *Chicchan* (day four), and so on to 13 *Ix* (day thirteen). The fourteenth day name, *Men*, was assigned the numeral 1 again, e.g., 1 *Men* (day fourteen) 2 *Cib* (day fifteen), and so on to 7 *Imex* (day twenty), 8 *Ik* (day name one but day 21), 9 *Akbal* (day name two but day 22), and so on. It

was not until every one of the 13 numbers had been prefixed to each of the 20 day names that the calendar was completed. In other words, it took 260 days for 1 *Ik* to recur. The Maya Civil Year, or *haab*, consisted of 19 months--18 months of 20 days and a closing month of five days. *Pop* was the name of the first month of the Mayan Civil Year and the days were numbered from 0 to 19, for example, 0 *Pop*, 1 *Pop*, 2 *Pop*. If the 260-day Sacred Year and the 365-day Civil Year are represented as cogged wheels and meshed, it takes the Sacred Year 73 revolutions and the Civil Year 52 revolutions to return to the starting position. This represents a total of 18,980 days or about 52 years. Thus, any Maya who lived more than 52 years saw a New Year of the same name repeat itself. Although the Mayan term for this 52-year period is not known, the modern Mayan scholars refer to it as the "Calendar Round."

The Mayan system of numerical notation was expressed with the use of bars, dots, and shell-symbols. The dot (·) had a numerical value of one and the bar (-) a numerical value of five. Zero was generally represented by a shell (⊖). One was written as ·, 3 as ···, 5 as –, 8 as $\underline{\cdots}$, 12 as $\underline{\underline{\cdot\cdot}}$, 15 as $\equiv$, and so on. For expressing figures above 19, the Maya utilized a vigesimal system of mathematics, that is the value of positions increase by 20 from bottom to top. For example, 20 would be expressed as a shell in the first position denoting no units and a dot in the second position denoting one unit of the second order. Forty would be expressed as a shell in the first position denoting no units and two dots in the second position denoting two units of the second order.

Abstracted from U.M. Cogwill, "An Agricultural Study of Southern Maya Lowlands," *American Anthropologist*, 64:2 (April 1962) 273-286; S.G. Morley and S.W. Brainerd, *The Ancient Maya* (Stanford, CA: Stanford University Press, 1956); and J. Eric S. Thompson, *The Rise and Fall of Maya Civilization* (Norman, OK: University of Oklahoma Press, 1954).

Chapter 5

Chinese Village Society

by

Glenn M. Linden

Introduction

"China is the oldest living nation in the world" (Griffis 1911, p.1). Its history extends back to the earliest records of man. During thousands of years it has undergone substantial changes but many essential elements have remained unchanged.

One constant element was the backwardness of productive forces over many thousands of years. When the iron plow was finally introduced, a substantial increase in productivity occurred. This led to the buying and selling of land held in fief or claimed by imperial grants and also a rapid period of construction of dams, walls, canals, and fortifications. This capitalistic mode of production did not develop quickly, however, and feudal forms persisted. "Chinese society remained organized in small agricultural units, with home and local handicraft industries supplying the additional needs of the community" (Isaacs 1962,p.2).

Another constant element was the village, a small community which included many households within a compact residential area. Subsistence farming with a small amount of trade and commercial activities was the usual pattern. Most peasants lived in the same villages as their forefathers and their lives remained substantially the same.

Overview of the Lesson

There have been few firsthand accounts of life in a Chinese village available in the English language. Fortunately a Chinese anthropologist, Hsiao-Tung Fei, did a study of one village, Kaihsienkung, in the summer of 1936. Aided by his sister, who was a member of the village, he was able to gather a number of materials that provide an interesting picture of this society and a close look into village life. Since the author spoke the language and was familiar with the village, he was able to

get information that would not have been available to most researchers. The documents in this lesson are selected from his book, *Peasant Life in China* and represent a cross-section of the more important information in that volume. The lesson should take about one week.

Learning Objectives

Knowledge. By the end of the lesson, students should be able to:

1) describe the primary characteristics of a Chinese village society.
2) understand the economic, social, and political organization of the Chinese village.

Skill Development. By the end of the lesson, students should be able to:

1) identify various characteristics of village life.
2) formulate hypotheses about the nature, values, and purposes of village life.
3) compare village life with life in pre- and post-agrarian societies.

Affect. By the end of the lesson, students should be able to:

1) empathize with and appreciate life in a village society.
2) clarify attitudes and values relative to Asian societies.

Sample Lesson

The class is to consider the question, What are the manifestations of cultural universals in a village society? Are there differences between pre-agrarian and agrarian cultures in the way they deal with these categories of life activity? The documents beginning on page 72 will help the students answer these questions. Additional books in the reference section on page 70 could be made available to interested class members with sufficiently high reading levels.

Activity One. The class should be given some background information before examining the documents. A brief lecture on the following information should suffice.

Kaihsienkung is located on the lower course of the Yangtze river, about 80 miles west of Shanghai. (Show the area on a wall map.) It is

in the geographical region of the Yangtze Plain, a plain of rivers and canals. In this area canals are the very arteries of daily life. The soil is rich and the weather varies from 91° F in the summer to 19° F in the winter. The growing season is about 300 days. The population is very dense, with thousands of little villages crowding the land.

The main crop is rice. More than 90 percent of the land is used for rice cultivation. The village produces 18,000 bushels of rice each year. About 76 percent of the households are engaged in agriculture and the people spend six months of each year cultivating the land. From this crop the villagers earn over half of their annual income. Other crops include wheat, rapeseed, and vegetables.

In 1936, an anthropologist named Hsiao-Tung Fei studied this village and compiled information on the political, economic, and social processes at work in it. His study will be the basis of this lesson.

Ask if there are any questions concerning the information given. Then hand out the documents. Divide the class into groups of five students and appoint a chairperson for each group. Each group is to examine the information in the documents and reach a conclusion concerning the main question, What are the manifestations of cultural universals in this village? You may want to post a list of cultural universals from Chapter 1. Some specific questions that the groups might ask as they begin to read the information are:

1) What was the basic social unit of the village? How did it operate?
2) How large was the population of the village? What were the age patterns?
3) How was the land distributed? What were the distinctions in ownership?
4) What kind of education did the children receive?
5) What were the religious beliefs? How did they affect daily life?
6) Who made political decisions?
7) What was the role of the outsider? How could he or she be accepted into the village?

There is considerable evidence in the documents to provide answers to these questions. Students should be encouraged to read each document

carefully. Hasty judgments should be avoided. The mini-lecture and reading should take about one day.

Activity Two. The students will need to work through the materials and discuss their findings with each other. They should classify the documents according to the cultural universals dealt with, such as family, economics, and politics. Then they will need to analyze each document, using some of the questions mentioned earlier. The group should attempt to reach a consensus on their answers to each question. There may be disagreements within the groups; these will stimulate the process of reasoning and use of evidence. This activity will take about two days.

Activity Three. The groups should report their conclusions to the class as a whole. Encourage students to ask questions in order to clarify points that are not understood. List the major conclusions on the board. Then ask the students to compare these conclusions with the characteristics of the traditional societies studied earlier. What are the similarities and differences in terms of cultural universals? Next, ask the students to compare Chinese village society with Mayan civilization. Is the Chinese example a "civilization"? Why or why not? This part of the lesson will take at least two days, and probably more.

Evaluation

One possible vehicle for evaluation--besides observation of student participation in discussions--would be to select several cultural universals and have the students describe how they are reflected in Chinese village society. Conversely, you might supply students with a list of practices of the Chinese villagers and ask them to tell you which cultural universal(s) they are associated with and why they think so.

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Document One

The basic social group in the village is the Chia. The Chia is an expanded patrilineal family. It excludes the relatives on the mother's side and also married daughters. There are continued close contacts with relatives on the maternal side, but they are not members of the Chia.

The members of this group possess a common property, keep a common budget, and cooperate to pursue a common living through division of labor. It is also in this group that children are born and brought up and material objects, knowledge, and social positions are inherited.

Larger social groups in the village are formed by combining a number of Chia for various purposes and along kinship or territorial principles. Associations based on individual membership unrelated to Chia ties are few and secondary.

An average Chia in the village consists of four persons, although in some villages the Chia may be eight persons or more. The so-called large-family is eight or more persons. It varies considerably in size from region to region. It is chiefly found in towns and evidently has a different economic basis.

Excerpted from Hsiao-Tung Fei, *Peasant Life in China* (New York, NY: E.P. Dutton, 1939).

Document Two

A census of the village was taken in 1935. . . . The figures are summarized in the following table:

Age	Male	Female	Total
71+	4	15	19
66-70	10	19	29
61-65	14	32	46
56-60	30	39	69
51-55	40	38	78
46-50	26	29	55
41-45	45	38	83
36-40	69	55	124
31-35	64	45	109
26-30	75	61	136
21-25	63	52	115
16-20	68	54	122
11-15	72	61	133
6-10	73	59	132
-5	118	87	205
?			3
Total	771	684	1458

The density of the population (excluding surface of water in computation) is about 1,980 per square mile.

Excerpted from Hsiao-Tung Fei, *Peasant Life in China* (New York, NY: E.P. Dutton, 1939).

Document Three

The land occupied by the people in this village consists of eleven yu. Yu is the local term for the unit of land surrounded by water. Each yu has its own name. Its size is determined by the distribution of streams and this varies. The total area of land of this village was 3,065 mow or 461 acres. The names and sizes of these eleven yu are given in the following table, according to the official survey of 1932 . . .

Hsi, Chang Yu	986.402	mow
Ch'eng Kioh Hsi Tou Yu	546.141	
Kuei Tsu Yu	458.010	
Ch'eng Kioh Yu	275.110	
Liang Kioh Yu	261.320	
Hsi Tou Yu	174.146	
P'an Hsiang Pa	173.263	
Tou Tsu Yu	70.540	
Wu Tsu Yu	56.469	
Peh Cheng Kiuh	55.858	
Hsin Tien Yu	8.545	
Total	3,065.804	
	or 461.12	acres

The land can be roughly divided into two parts; namely, that used for cultivation and that used for dwellings. The residential area occupies rather a small portion. . . . In this region boats are used extensively for heavy and long-distance traffic.

Excerpted from Hsiao-Tung Fei, *Peasant Life in China* (New York, NY: E.P. Dutton, 1939).

Document Four

Children receive their education from their families. Boys of fourteen begin to learn the techniques of agriculture from their fathers by practical instruction and participation in the farm work. They become full workers before they are twenty. Girls learn the technique of the silk industry, sewing, and other household work from their mothers.

Excerpted from Hsiao-Tung Fei, *Peasant Life in China* (New York, NY: E. P. Dutton, 1939).

Document Five

The local term for continuity of descent is "continuity of incense and fire"; this means a continuity of ancestor worship. Beliefs connected with the relation of living descendants to the spirits of their ancestors are not clearly and systematically formulated among the people. The general view is that the spirits live in a world very similar to ours, but that economically they are partially dependent on the contributions of their descendants which are made by periodically burning paper money, paper clothes, and paper articles. Therefore it is essential to have someone to look after one's well being in the after world. . . .

The kitchen god, Zoncen, is the supernatural inspector of the household, sent by the emperor of heaven. His duty is to watch the daily life of the house and to report to his superior at the end of each year. The god is represented by a paper inscription, bought from the shop in the town and placed in the little palace on the stove. He receives sacrifices twice a month. The sacrifice is made by laying dishes on the platform of candles and burning a bundle of incense as an invocation. . . .

[T]o find a bride for a young man is regarded as part of the parental obligation. Mates are selected and ceremonies arranged by the parents. . . . The main purpose of marriage, in the village, is to secure the continuity of descent. To ensure posterity is the chief consideration in the selection of a daughter-in-law and this is explicitly expressed in the consultations which are held with the fortune tellers. The incapacity of a daughter-in-law to fulfill her obligations may be taken as a strong ground for her repudiation without compensation. Again, the full status of a woman is acquired after the birth of her child.

Excerpted from Hsiao-Tung Fei, *Peasant Life in China* (New York, NY: E.P. Dutton, 1939).

Document Six

Not all those who reside in the village are indiscriminately considered as villagers. If the inhabitants are asked which are the people who belong to the village, we shall discover that distinction is made lo-

cally between natives and outsiders. This is not a legal distinction; from the legal point of view those who reside in a district for more than three years become members of the local community. But this does not constitute, in the people's eyes, real membership of the village. . . .

Those who are regarded as outsiders have not been culturally assimilated. I noticed their non-native way of dressing; for instance, the women in this medicine shop do not wear sk[illegible]

As long as the outsiders preserve their own linguistic and cultural differences, and those are noticed by the natives, they will live on more or less symbiotically in the community.

Excerpted from Hsiao-Tung Fei, *Peasant Life in China* (New York, NY: E.P. Dutton, 1939).

Document Seven

For various social functions, households are associated together to form larger local groups. . . . The village, being an aggregate of households in a compact residential area, separated from other units by a considerable distance, sets a limitation on the direct extension of territorial ties for various functions. It marks a common boundary for those intimate territorial groups. It synthesizes various social functions and also takes up special functions that cannot be fulfilled by smaller units--these are performed through the village government by the village headman.

Village heads are always accessible, because they are known to every villager, and a stranger will be received by them immediately. The visitor will be impressed by their heavy burden of work. They help the people to read and to write letters and other documents, to make the calculations required in this local credit system, to manage marriage ceremonies, to arbitrate in social disputes and to look after public property. They are responsible for the system of self defense, for the management of public lands and for the transmission and execution of administrative orders from the higher government. They take an

active part in introducing beneficial measures such as industrial reform into the village.

Excerpted from Hsiao-Tung Fei, *Peasant Life in China* (New York, NY: E.P. Dutton, 1939).

Document Eight

A neighborhood is the group of households combined for daily intimate contact and mutual help. Conventionally people take the five households on each side of their residence as being their neighbors. For these they have a special term, *Shanlin*. They have towards one another special social obligations. Members of a Shanlin give gifts at births, weddings, and funerals. They also provide help or loan money without interest when needed.

Excerpted from Hsiao-Tung Fei, *Peasant Life in China*, (New York, NY: E.P. Dutton, 1939).

Chapter 6

The Industrial Revolution in Europe

by

John A. Mears

Introduction

"Although inevitably we are the offspring of the past," Lynn White, Jr. (1968, p. 10) has observed, "we are mutants as well. We are living in a time of general shift more fundamental than any since agriculture and herding displaced food-gathering and hunting as the habit of human existence. Not only the outer forms of living are being remodeled: our standards of values, thought, and conduct, our criteria of judgment, all of our yardsticks are altering as well. The very canons of our culture are changing." These are bold assertions, whose full implications are only beginning to implant themselves in the minds of thoughtful people. To explore various ramifications of Professor White's statement is the ultimate objective of the lesson that follows, for the creation of an industrialized, urbanized society lies at the heart of those profound alterations of which he is speaking. Certainly a study of the Industrial Revolution cannot tell us everything we need to know about the far-reaching transformations of the contemporary world, but such a study can help us explain much of what has been happening to humankind over the last few centuries.

Overview of the Lesson

As you prepare to teach this unit, you should formulate your own answers to three basic questions: What were the essential characteristics of the Industrial Revolution? What were its underlying causes? and What kinds of changes--immediate and longterm--did it bring about? Should you feel the need to do some background reading, you will find in Ashton (1948) a helpful introduction. Hobsbawm (1962) contains a solid treatment of the social consequences of industrialization. Landes (1973) is a seminal study emphasizing technological developments. The multivolume

Cambridge Economic History of Europe could be consulted for reference purposes. It contains exhaustive bibliographies on a diverse range of topics related to European industrialism.

This unit is built upon the inquiry approach. The teaching emphasis is as much upon the process as upon the product. At various times you will want to give your students information that they cannot derive from assigned readings and you will occasionally find it desirable to guide them toward certain crucial ideas and concepts. Nonetheless, try to avoid simply telling them what you want them to know. Let them work through the information and arrive at their own conclusions. The impact of this lesson will be maximized if you are successful in generating open-ended discussions in which students have an opportunity to evolve answers at least partly of their own making.

This lesson can be completed in four class periods, although you may want to extend it by several sessions through the addition of other source materials appropriate to the interests and needs of your students. You should have them read the sections of their core textbook covering the Industrial Revolution before they begin the exercises outlined below. Only then will they have a general framework within which to place their discussion of the documents. Reproduce the three documents to allow all students to have access to a copy so they can underline critical passages and make notations in the margins. The documents contain some difficult concepts that students will grasp only after prolonged reflection or gentle guidance.

Learning Objectives

Knowledge. By the end of this lesson, students should be able to:

1) understand the essential nature of the Industrial Revolution.
2) describe the basic causes of the Industrial Revolution.
3) explain ongoing impact of the Industrial Revolution upon modern society.

Skill Development. By the end of this lesson, students should be able to:

1) form tentative conclusions about major historical patterns, such as trends and events associated with the Industrial Revolution.

2) test and evaluate tentative conclusions through analysis of relevant evidence.

3) defend final conclusions about key historical problems in discourse with their peers.

Affect. By the end of the lesson, students should be able to:

1) clarify values and beliefs related to various aspects of modern industrialism.

2) empathize with the experiences of those people who have gone through the initial process of industrialization.

3) re-evaluate personal attitudes toward contemporary social issues in light of a heightened understanding of the Industrial Revolution

Sample Lesson

Activity One. Document One presents a series of statements by professional historians, assessing the general nature and significance of the Industrial Revolution. After the students have had a chance to examine this material, ask them if they have any preliminary questions about the meaning of what they have read. Several of the remarks in the third quotation may prove to be especially confusing.

Focus discussion as soon as possible on the problem of defining the Industrial Revolution. The experts present overlapping and somewhat varied responses to that issue. See if your students can discern the similarities and differences.

During the discussion, emphasize the drastic changes in agrarian life brought about by the emergence of modern industrialism. Be sure every student understands why economic productivity was enormously enhanced through the refinement of machines driven by new forms of energy other than by animal or human muscle power. Point out that the industrial process pioneered in England between 1760 and 1830 involved a number of essential ingredients. *Mechanical inventions*--such as John Kay's flying shuttle, James Hargreave's spinning jenny, Richard Arkwright's power loom, often run by James Watt's *steam engine*--were assembled in large *factories* built with the *investment capital* of great financiers and operated by a *disciplined labor force* of semi-skilled and unskilled workers who turned out *inexpensive, standardized goods* for *mass consumption*.

Iron, used to construct the machines, and *coal*, which furnished the necessary power, were the most sought-after natural resources at the onset of the Industrial Revolution. Remind your students that no country has been able to industrialize on any significant scale without ample supplies of both.

As your class analyzes Document One, you should point out to them that modern European industrialism evolved in two distinctive stages. The first took place between roughly 1760 and 1870 and was spearheaded largely by British entreprenuers. Exploiting iron and coal on an unprecedented scale, they quickly augmented industrial production by seeking practical applications for steam-powered mechanical devices that could be utilized within the context of their maturing factory system. British ingenuity in solving specific problems achieved its most dramatic triumphs in cotton manufacturing, a relatively new industry unencumbered by craft guild regulations or an outmoded technology and an industry readily adapted to mechanization and benefiting from the existence of hugh domestic and foreign markets.

While examining the initial phase of industrialization, have your students reflect upon the conditions that allowed Great Britain to serve its pioneering function. A list of explanatory factors would include the following: a compact geography that minimized transportation difficulties; plentiful supplies of water power; strategically located raw materials; a sound banking system; an adequate force of mobile workers amenable to organization and the stresses of hard labor; a heritage of agricultural innovations that freed people from the land and provided food for mushrooming urban centers; a stable governmental system responsive to the requirements of merchants and manufacturers; a flexible social structure that left many careers open to talent; numerous vital universities that trained individuals with strong technical skills and enterprising minds; and extensive overseas commercial interests that provided expanding markets as well as substantial quantities of the surplus capital so crucial for investment purposes. By reviewing the unique circumstances that nurtured British industrialization, your students will better understand how complex are the forces shaping economic interrelationships in the contemporary world.

Those complexities are even more apparent in the second phase of the Industrial Revolution, when industrialization in the modern sense spread over the length and breadth of Europe and took root in a few non-European countries--notably the United States and Japan--as well. Although the advance of industrialism has continued throughout the 20th century, the characteristic developments associated with this second stage were largely completed between 1870 and 1914. During that period, Great Britain lost its early superiority, as the mantle of industrial leadership gradually fell upon Germany and the United States. For the first time, science began to exercise a determining influence upon industrial operations. Prior to 1870, key technological innovations had usually been made by shrewd inventors responding to particular problems or opportunities.

In the late 19th century, however, individual entrepreneurs were increasingly displaced by [illegible]nically trained scientists and engineers conducting cooperative res[illegible]h in well-equipped company laboratories. Proceeding on the assumption that technical methods could always be improved, these professionalized experts systematically applied scientific theory to industrial practice, thereby extending the range of commercially exploitable raw materials and perfecting new forms of usable energy--electricity being the most important.

Meanwhile, pace-setting businessmen were organizing themselves into huge corporations and cartels, which gave them the power to set prices, divide up markets, insure adequate supplies of essential natural resources, mobilize capital, and control the labor force as efficiently as possible. In their drive to minimize competition and otherwise protect their vital interests, businessmen more and more called upon government to assist them in controlling the economic life of the state. As a result, the old pattern of economic laissez-faire and individual initiative, which had dominated the British phase of the Industrial Revolution, was eventually replaced by a system of conscious management on the part of corporate leaders, operating in close conjunction with public officials.

By the opening of the 20th century, this approach had been perfected in the German Empire. There, governmental action had been paramount in the emergence of new chemical and electrical industries whose vitality was rooted in numerous technical discoveries by institutionalized research facilities.

While German manufacturers thrived on knowledge obtained from practical applications of scientific theory, U.S. capitalists achieved their prominence by functioning on a scale well beyond the limits of British potential. They evolved unprecedented methods of mass production that allowed them to take full advantage of their enormous supplies of raw materials and cheap labor as well as the rapidly expanding markets to be found within the boundaries of the United States itself. Above all, U.S. industry became known for its use of standarized, interchangeable parts and the subsequent perfection of the assembly-line process.

This activity will probably take about two days.

Activity Two. When you feel that your students have acquired a basic comprehension of the broad themes summarized in the preceding paragraphs, hand them copies of Document Two. It will help them visualize some of the ways industrialization altered the nature of European society. Rather than telling your students the significance of these tables, allow them to make judgments based on the data. You might initiate discussion by asking if they can see any trends derived from their analysis of Document One that are illustrated or amplified by this new information.

Table 1 shows the shifting balance of economic power that took place in the half-century preceding World War One. See if your students can relate these changes to what they know about the political and military history of the various European states.

Tables 2 and 3 should remind them of the key role that coal and iron (and after the invention of the Gilchrist-Thomas process, steel) played in the Industrial Revolution. Have the students focus upon production figures for individual countries as well as total European output in comparison with U.S. and world production.

Tables 4 through 6 deal with some of the social consequences of industrialization. Table 4 demonstrates that the Industrial Revolution paved the way for a substantial rise in living standards among the working classes of western Europe. This may appear paradoxical to your stu-

dents, given the low wages and horrible living conditions that prevailed in crowded, dirty urban centers experiencing the initial impact of rapid economic growth. Ask your students to recall what life was like in a city such as Manchester at the end of the 18th century. Can they explain why the fruits of industrialization were eventually shared at least in part by the lower classes? They should be able to see connections between rising productivity and more effective exploitation of human and material resources on the one hand, and increasing societal wealth on the other.

Table 5 illustrates the population explosion associated with the rise of modern industrialism. Allow your students to explore the interrelationships between the two. Here again, skyrocketing productivity in agriculture as well as industry provides part of the explanation for population expansion. Even the working classes of western Europe possessed significantly more material goods and became accustomed to a better diet by the first decade of the 20th century. Perhaps some of your students will recall that the Industrial Revolution not only made available the goods and services required by an enlarged population, but also led to improvements in medical care and public sanitation, which in turn reduced death rates, especially among pregnant women and new-born infants. Remind your students that whatever the dangers of an expanding population, it accelerated the spread of industrialization by augmenting the supply of potential factory laborers while increasing the demand for consumer commodities.

Finally, Table 6 focuses upon the rapid urbanization of society over the past 200 years. Along with startling population growth among city-dwellers themselves came a flood of people moving from the countryside into towns, cities, and villages. Use this last table to emphasize the scope of modern urbanization, stressing the fact that until recently even the most civilized communities remained predominantly rural and agricultural in orientation. Here you might find it helpful to conduct an extended discussion of the various ways in which the texture of human life has been altered by urbanization. You could have your students indicate how this transformation has affected their own lives.

This activity should take one day.

Activity Three. Classroom activities on the last two days of this unit center around excerpts from the writings of Dr. Andrew Ure (1778-1857), a Scottish chemistry professor and scientific consultant who served as a self-appointed spokesman for the new industrialism. An analysis of his ideas can serve several functions. You might begin with the question of personal bias. Ure's description of factory conditions is undoubtedly too rosy. Can your students detect his prejudices? Ask them about the accuracy of his remarks. Have them evaluate the strengths and weaknesses of his presentation. After all, the study of history should teach students to react critically to what they are told in class or read in books.

Despite his one-sided approach, however, Ure makes many interesting points. He reminds his readers that factory life was not all bad, that rural existence was often characterized by boredom and hardship, and that early industrial entrepreneurs like Richard Arkwright were individuals of unusual energy and foresight. Ironically, his own statements reveal some of the difficulties inherent in the factory system: the callous employment of women and children, the subsequent loss of livlihood by skilled artisans, the domination of humans by machines, and the terrible psychological adjustments required of factory laborers. As your students sort through these points, have them discuss Ure's definition of a factory. Such a discussion will help them understand the innovative character of the modern factory system and the immense obstacles that confronted its creators.

When the class has completed its consideration of Document Three, give the students a writing assignment. Ask them to compose an essay of four or five pages in which they describe what their lives would be like if the Industrial Revolution had never occurred and if society had remained essentially as it was during the early decades of the 18th century. Tell them to use their imaginations in this exercise. Have them try to decide what things would be about the same and what things would be different. Ask them to concentrate on major points and not worry about attempting to be all inclusive. This assignment should allow them to collect their thoughts and arrive at some overall conclusions about the significance of the Industrial Revolution.

Evaluation

Classroom participation as well as the written essays should form the basis of student evaluations. In making your assessments, concentrate less upon memorized facts than upon analytical skills. Were the students able to grasp central ideas? Could they make meaningful judgments about the resource materials? How effectively did they articulate and defend personal viewpoints? How well did they comprehend the complexities of the Industrial Revolution? Were they able to relate changes brought about by the Industrial Revolution to the realities of the world in which they are actually living? Can the students discover changes in any of the cultural universals mentioned in lesson one: language, economic systems, art, knowledge, religion, family, government, war? If most of your students were able to think even occasionally at the intellectual level implied in these questions, they will have performed satisfactorily and you should regard the unit as a success.

Other Uses of this Approach

The activities suggested above are by no means exhaustive. Many aspects of the Industrial Revolution are ignored by the resources contained in this unit. Late 19-century imperialism, mass emigration across the seas, the growth of class struggle, the rise of socialism and communism, and the emergence of a materialistic value structure are just a few of the themes that you may want to introduce on your own initiative. You may also want to give more detailed attention to problems already raised in the unit. One obvious example would be the question of living conditions among industrial workers and the urban poor, an issue normally accorded greater emphasis in conventional interpretations of the Industrial Revolution.

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Document One: The Industrial Revolution

The material culture of mankind has changed more in the past two hundred years than it did in the preceding five thousand. In the eighteenth century man was living in essentially the same manner as the ancient Egyptians and Mesopotamians. He was still using the same materials to erect his buildings, the same animals to transport himself and his belongings, the same sails and oars to propel his ships, the same textiles to fashion his clothes, and the same candles and torches to provide light. But [illegible]als and plastics supplement stone and wood; the railroad, th[illegible]le, and the airplane have replaced the oxen, the horse, and the donkey; steam, diesel, and atom power drive ships in place of wind and man-power; a host of synthetic fabrics compete with the traditional cottons, woolens, and linens; and electricity has eclipsed the candle and has become a source of power available for a multitude of duties at the flick of a switch.

The origins of this epochal transformation are to be found partly in the scientific revolution (of the seventeenth century) and partly in the so-called Industrial Revolution. The reason for the qualifying "so-called" is that there has been much uneasiness over the use of the term *Industrial Revolution*. It has been pointed out that, in certain respects, the Industrial Revolution had gotten under way before the eighteenth century, and that, for all practical purposes, it has continued to the present day. Obviously, then, this was not a revolution in the sense of a spectacular change that began and ended suddenly.

Yet the fact remains that during the 1780s a breakthrough did occur in productivity, or, as economists now put it, there was a take-off into self-sustained growth. More specifically, there was created a mechanized factory system that produced goods in such vast quantities and at such rapidly diminishing cost as to be no longer dependent on existing demand but to create its own demand.

Excerpted from L.S. Stavrianos, *The World Since 1500* (Englewood Cliffs, NJ: Prentice-Hall, 1966) 206-7. Reprinted by permission of Prentice-Hall.

On the whole, from the beginning of history until about 1800, the work of the world was done with hand tools. Since then it has been increasingly done by machines. Before about 1800 power was supplied by human or animal muscle, reinforced by levers or pulleys, and supplemented by the force of running water or moving air. Since then power has been supplied by the human manipulation of more recondite natural forces found in steam, electricity, the combustion of gases, and most recently within the atom. The process of shifting from hand tools to power machinery is what is meant by the Industrial Revolution. Its beginning cannot be dated exactly. It grew gradually out of the technical practices of earlier times. It is still going on, for in some countries industrialization is barely beginning, and even in the most highly developed it is still making advances. Indeed the technological advances in our time and the spread of industry to all parts of the globe are among the most spectacular as well as far-reaching developments of the contemporary age. But the first country to be profoundly affected by industrialization was Great Britain, where its effects became manifest in the half-century following 1780.

Excerpted from R.R. Palmer and Joel Colton, *A History of the Modern World*, 4th ed. (New York,NY: Alfred A. Knopf, 1971) 464.

It was one of the major transformations in history: in no more than a hundred years a Europe of country estates, peasant holdings domestic workshops became a Europe of sprawling industrial cities. Hand tools and simple mechanical contrivances were replaced by machines, the craftsman's cottage by the factory; steam and electricity supplanted the traditional energy sources--water, wind and muscle. Country folk, their former occupations redundant, migrated to the mining and manufacturing towns to become the workers of the new age, while a professional class of entrepreneurs, financiers and managers, of scientists, inventors and engineers, sprang into prominence and expanded rapidly. This was the Industrial Revolution.

It is clear, however, that this "revolution" was no single process. It is possible, for example, to distinguish between a "revolution of coal and iron" lasting approximately from 1780 to 1850, and a "revolution of steel and electricity" occurring between 1850 and 1914. It is also possible to show that industrialization affected the countries of Europe at different times and speeds. While in Britain, the first country to become industrialized, the process began in the eighteenth century (in the 1780s according to some historians; other favor the 1740s), certain parts of Europe were not industrialized until very much later. For example, as recently as 1914, comparatively little progress had been made south of the Pyrenees or the Alps, other than in northern Italy. For the most part, however, the industrialization of Europe took place before 1900.

Excerpted from W.O. Henderson, *The Industrialization of Europe 1780-1914.* (New York, NY: Harcourt, Brace and World, 1969) 7-8.

These technical and marketing changes were important in themselves but their combined impact upon traditional agricultural patterns of life in Europe and beyond that continent's limits added up to more than the sum of the parts. Prior to 1750, most cities had drawn subsistence from the countryside by a combination of rents and taxes. Supplies and services rendered by city folk to the peasant cultivators in return for deliveries of food were slight or nonexistent. With the progress of the industrial revolution, however, a growing variety of urban products came on to the market which were better and cheaper than anything peasant households could produce themselves or get from village artisans and local handicraft specialists. Cheap cotton cloth was the first and chiefest of such commodities; but in time innumerable other things followed, from kerosene and kerosene lamps to tractors.

Availability of these commodities altered rural life profoundly. Village and small town artisan occupations disappeared, sometimes at great cost in human suffering. The autonomy and isolation of village

life weakened rapidly. By degrees urban ideas and aspirations filtered into the peasant populations, producing, as often as not, violent discontent with traditional rural conditions . . . Everywhere in Europe the older gap between town and country narrowed, village self-sufficiency diminished, and European agriculture, like European commerce and industry began to respond to national and international market conditions. . . .

Of all the changes that have come to European and world society in the wake of the industrial revolution, this transformation of agricultural life seems likely to prove the most important. Ever since neolithic communities discovered how to extend natural grain fields by artificial means--digging and planting with seed--the majority of human beings have been subsistence farmers, with only marginal participation in economic or political structures that operated across large distances. The few exceptions to this rule--like the Athenian oil and wine producers of the fifth century B.C.--stand out against the anonymous mass of European and world peasantries whose lives involved only narrowly local relationships, and whose ethos and whole way of life depended on local traditions and face to face interactions within a village community. As the mass of European populations cut loose from such anchors, . . . a quite new balance of society set in. How stable or enduring it will be only the future will show. But by breaking down peasant patterns of life across the whole of Europe within a mere two centuries, the industrial revolution clearly severed the mass of European mankind from age-old ancestral ways of life. It may well require another two centuries or longer before any comparably stable adjustment to the altered realities of human interdependence emerges--if it ever does.

Excerpted from William H. McNeill, *The Shape of European History* (New York, NY: Oxford University Press, 1974) 159-61. Reprinted by permission of the publisher.

Document Two: Tables

Table 1: Countries in Order of Total Industrial Production

1860	1870	1880
Great Britain	Great Britain	United States
France	United States	Great Britain
United States	France	Germany
Germany	Germany	France

1890	1900
United States	United States
Great Britain	Germany
Germany	Great Britain
France	France

From F. Sternberg, *Capitalism and Socialism on Trial* (New York, NY: John Day, 1951) 22. Reprinted in L.S. Stavrianos, *The World Since 1500* (Englewood Cliffs, NJ: Prentice-Hall, 1966) 224. Reprinted by permission of Prentice-Hall and John Day Company.

Table 2: Coal Output

(annual average, in millions of metric-tons)

Countries	1868-1869	1890-1894	1910-1914
Great Britain	107	183	274
France	14	26	40
Belgium	13	20	23
Germany	34	94	247
Russia	1	7	27
United States	33	156	474
World	209	533	1,232

From W. and E.S. Woytinsky, *World Population and Production* (New York, NY: Twentieth Century Fund, 1953) 868. Reprinted in *History of Western Civilization: Selected Readings by the College History Staff. Topic IX-- The Nineteenth Century* (Chicago, IL: University of Chicago Press, 1960) 4. Reprinted by permission of Twentieth Century Fund.

Table 3: Steel Output

(in millions of metric-tons)

Countries	1870	1890	1910
Great Britain	.2	3.6	6.5
France	(Less than 100,000 tons)	.7	3.4
Germany	.2	2.2	13.7
Belgium	(Less than 100,000 tons)	.2	1.9
Russia	(Less than 100,000 tons)	.4	3.5
United State	(Less than 100,000 tons)	4.3	26.0
World	.7	12.4	60.5

Adapted from W. and E.S. Woytinsky, *World Population and Production* (New York, NY: Twentieth Century Fund, 1953) 1118. Reprinted in *History of Western Civilization: Selected Readings by the College History Staff. Topic IX--The Nineteenth Century* (Chicago, IL: University of Chicago Press, 1960) 5. Reprinted by permission of Twentieth Century Fund.

Table 4: Real Wages, 1850-1913

Year	Great Britain	France
1850	57	59.5
1860	64	63
1870	70	69
1880	81	74.5
1890	90	89.5
1900	100	100

Adapted from F. Sternberg, *Capitalism and Socialism on Trial* (New York, NY: Day, 1951) 27. Reprinted in L.S. Stavrianos, *The World Since 1500* (Englewood Cliffs, NJ: Prentice-Hall, 1966) 230. Reprinted by permission of Prentice-Hall.

Table 5: Estimated World Population

(in millions)

	1650	1750	1850	1900	1950
Europe	100	140	266	401	593
U.S. and Canada	1	1	26	81	168
Latin America	12	11	33	63	163
Oceania	2	2	2	6	13
Africa	100	95	95	120	199
Asia	330	479	749	937	1,379
TOTAL	545	728	1,171	1,608	2,515

Adapted from A.M. Carr-Saunders, *World Population* (Oxford, England: Clarendon Press, 1936) 42; and *United Nations Demographic Yearbook 1957* (New York, NY: Statistical Office of the United Nations, 1957) 123. Reprinted in L.S. Stavrianos, *The World Since 1500* (Englewood Cliffs, NJ: Prentice-Hall, 1966) 226. Reprinted by permission of Prentice-Hall and Oxford University Press.

Table 6: Urban Population Growth, 1800-1920

(percentage of total population dwelling in cities)

	1800 (in cities of 10,000+)	1850 (in cities of 10,000+)	1890 (in cities of 10,000+)	1890 (in cities of 2,000+)	1920 (in cities of 2,000+)
England and Wales	21.3%	39.5%	61.7%	72.1%	78.0%
Germany	---	36.1% (1871)	---	47.0%	62.9%
United States	3.8%	12.0%	27.6%	37.7%	51.4%
France	9.5%	14.4%	25.9%	37.4%	46.7%
Russia	3.7%	5.3%	9.3%	12.3%	15.7%

Compiled from Adna Ferrin Weber, *The Growth of Cities in the Nineteenth Century: A Study in Statistics* (Ithaca, NY: Cornell University Press, 1963; originally published in 1899) 144-45; and W. Woytinsky, *Die Welt in Zahlen*, vol. I (Berlin, Germany: R. Mosse, 1925) 147, as reprinted in *History of Western Civilization: Selected Readings by the College History Staff. Topic IX--The Nineteenth Century* (Chicago, IL: University of Chicago Press, 1960) 4.

Document Three: Andrew Ure's Commentary

This island is pre-eminent among civilized nations for the prodigious development of its factory wealth, and has been therefore long viewed with a jealous admiration by foreign powers. This very pre-eminence, however, has been comtemplated in a very different light by many influential members of our own community, and has been even denounced by them as the certain origin of innumerable evils to the people, and of revolutionary convulsions to the state. . . .

The blessings which physico-mechanical science has bestowed on society, and the means it has still in store for ameliorating the lot of mankind, have been too little dwelt upon; while, on the other hand, it has been accused of lending itself to the rich capitalists as an instrument for harassing the poor, and of exacting from the operative an accelerated rate of work. It has been said, for example, that the steam-engine now drives the power-looms with such velocity as to urge on their attendant weavers at the same rapid pace; but that the hand-weaver, not being subjected to this restless agent, can throw his shuttle and move his treadles at his convenience. There is, however, this difference in the two cases, that in the factory, every member of the loom is so adjusted, that the driving force leaves the attendant nearly nothing at all to do, certainly no muscular fatigue to sustain, while it procures for him, good, unfailing wages, besides a healthy workshop *gratis:* whereas the non-factory weaver, having everything to execute by muscular exertion, finds the labour irksome, makes in consequence innumerable short pauses, separately of little account, but great when added together; earns therefore proportionally low wages, while he loses his health by poor diet and the dampness of his hovel. . . .

The term *Factory*, in technology, designates the combined operation of many orders of work-people, adult and young, in tending with assiduous skill a system of productive machines continuously impelled by a central power. This definition includes such organizations as cotton-mills, flax-mills, silk-mills, woolen-mills, and certain engineering works; but it excludes those in which the mechanisms do not form a connected series, nor are dependent on one prime mover. Of the latter class, examples occur in

ironworks, dye-works, soap-works, brass-foundries, etc. Some authors, indeed, have comprehended under the title *factory*, all extensive establishments wherein a number of people co-operate towards a common purpose of art; and would therefore rank breweries, distilleries, as well as the workshops of carpenters, turners, coopers, etc., under the factory system. But I conceive that this title, in its strictest sense, involves the idea of a vast automation, composed of various mechanical and intellectual organs, acting in uninterrupted concert for the production of a common object, all of them being subordinated to a self-regulated moving force. If the marshalling of human beings in systematic order for the execution of any technical enterprise were allowed to constitute a factory, this term might embrace every department of civil and military engineering; a latitude of application quite inadmissable.

In its precise acception, the Factory system is of recent origin, and may claim England for its birthplace. . . .

When the first water-frames for spinning cotton were erected at Cromford, in the romantic valley of the Derwent, about sixty years ago, mankind were little aware of the mighty revolution which the new system of labour was destined by Providence to achieve, not only in the structure of British society, but in the fortunes of the world at large. [Richard] Arkwright alone had the sagacity to discern, and the boldness to predict in glowing language, how vastly productive human industry would become, when no longer proportioned in its results to muscular effort, which is by its nature fitful and capricious, but when made to consist in the task of guiding the work of mechanical fingers and arms, regularly impelled with great velocity by some indefatigable power. . . . The main difficulty did not, to my apprension, lie so much in the invention of a proper self-acting mechanism for drawing out and twisting cotton into a continuous thread, as in the distribution of the different members of the apparatus into one co-operative body, in impelling each organ with its appropriate delicacy and speed, and above all, in training human beings to renounce their desultory habits of work, and to identify themselves with the

unvarying regularity of the complex automation. To devise and administer a successful code of factory discipline, suited to the necessities of factory diligence, was the Herculean enterprise, the noble achievement of Arkwright. Even at the present day, when the system is perfectly organized, and its labour lightened to the utmost, it is found nearly impossible to convert persons past the age of puberty, whether drawn from rural or from handicraft occupations, into useful factory hands. After struggling for a while to conquer their listless or restive habits, they either renounce the employment spontaneously, or are dismissed by the overlookers on account of inattention. . . .

The principle of the factory system then is, to substitute mechanical science for hand skill, and the partition of a process into its essential constituents, for the division or graduation of labour among artisans. On the handicraft plan, labour more or less skilled, was usually the most expensive element of production . . . ; but on the automatic plan, skilled labour gets progressively superseded, and will, eventually, be replaced by mere overlookers of machines. . . .

It is, in fact, the constant aim and tendency of every improvement in machinery to supersede human labour altogether, or to diminish its cost, by substituting the industry of women and children for that of men; or that of ordinary labourers for trained artisans. In most of the water-twist, or throstle cotton-mills, the spinning is entirely managed by females of sixteen years and upwards. The effect of substituting the self-acting mule for the common mule, is to discharge the greater part of the men spinners, and to retain adolescents and children. The proprietor of a factory near Stockport states, in evidence to the commissioners, that, by such substitution, he would save 50% a week in wages, in consequence of dispensing with nearly forty male spinners, at about 25s. of wages each. This tendency to employ merely children with watchful eyes and nimble fingers, instead of journey-men of long experience, shows how the scholastic dogma of the division of labour into degrees of skill has been exploded by our enlightened manufacturers. . . .

Excerpted from Andrew Ure, *The Philosophy of Manufactures, or an Exposition of the Scientific and Commercial Economy of the Factory System of Great Britain* (London, England: Charles Knight, 1835) 5-7, 13-20, 23.

Chapter 7

The Industrial Revolution in Japan

by

John A. Mears

Introduction

In the quarter-century following World War Two, Japan recovered quickly from the devastation of military defeat and emerged as the third leading industrial power on the entire globe. That, as Eric Sevareid once remarked, is one of those jolting little facts that make us see the world as it is rather than as we wish it would be. But Japanese industrialism, while extremely important in world history, is only one manifestation of a much larger trend involving the spread of western techniques and ideas to the developing nations of Asia and Africa. The appropriation of Western know-how lies at the heart of recent attempts by Third World leaders to modernize their societies and to generate the economic and military power necessary to free themselves from foreign domination. By encouraging the adoption of Western methods, however, they have provoked fundamental alterations in nearly every facet of their traditional cultures. Until 1945 the Japanese were the only Asian peoples to industrialize their country successfully in the face of a severe Western challenge. Hence their experience is in many ways unique. Yet a study of modernization in Japan can tell us much about the contemporary confrontation between East and West while at the same time revealing some of the distinctive characteristics of Japanese civilization.

Overview of the Lesson

As your class works its way through this lesson, you should have each student keep several questions in mind: What is there about the heritage of the Japanese people that explains why they were able to organize modern industrial institutions largely on their own initiative when no other community in the non-Western world managed to do so? What particular aspects of the western model did they accept? What

aspects did they reject? What impact did the adoption of selected Western techniques have upon the established framework of Japanese society? How did the early results of modernization affect the subsequent course of Japanese (and thus world) history? What does the example of modern Japan tell us about the possible outcome of intense contact and interaction between two very different styles of civilization? You should try to use this unit as a means of improving your students' understanding of larger historical forces that have been operating on a global scale since World War Two.

Some initial preparation on your own part will probably be essential for a satisfactory implementation of the exercises suggested in the following pages. Fortunately, specialists in Japanese history have been publishing textbooks, monographs, and journal articles at a prodigious rate. Some of these are listed in the References section on page 107. Reischauer, and Craig (1973) constitutes a substantial general reference. Outstanding studies especially relevant for this unit include Sansom, Barton, and Lockwood (1954). An excellent collection of primary source materials, containing parts or all of the documents incorporated into this unit, can be found in the second volume of Tsunoda, deBary, and Keene (1964).

This unit is designed for four to five class periods, but the amount of time spent on each document can be varied in light of what you want to emphasize and how well your students respond to the individual readings.

Learning Objectives

Knowledge. By the end of the lesson, students should be able to:

1) understand the basic steps by which Japan began to develop a modern industrial complex.

2) comprehend the reasons why Japan was able to industrialize at an early date.

3) understand at least some aspects of the impact of industrialization upon traditional Japanese society.

Skill Development. By the end of the lesson, students should be able to:

1) formulate tentative conclusions about patterns associated with the spread of modern industrialism to Japan.

2) test and evaluate conclusions through analysis of primary documents.

3) defend final conclusions about key issues and problems in discussion with their peers.

Affect. By the end of the lesson, students should be able to:

1) clarify beliefs and attitudes about Japan and its recent history.

2) empathize with the experiences of a non-Western people confronted by challenges from the West and the far-reaching alterations associated with modernization.

3) re-evaluate personal beliefs about current events around the world in light of conclusions derived from the study of Japanese industrialization.

Sample Lesson

Activity One. Most of your students will bring little or no background information about Japan to classroom discussions. It is therefore especially important that they master basic data provided by their core text before proceeding to a consideration of the primary materials. Only a few names and dates need to be learned. What should be stressed is a comprehension of the fundamental nature of Japanese society on the eve of Commodore Matthew Perry's arrival in Tokyo Bay on July 8, 1853. You might emphasize the following in a short lecture:

On the surface it seemed as if the United States government had forced the Japanese to establish contacts with the outside world through a show of naval might supporting demands for trade relations and fueling stations. There is some truth to this picture, since Perry's visits did help to trigger drastic political and economic alterations within Japan by deomonstrating once and for all its helplessness in the face of a challenge by powerful outsiders. But this shock of recognition provided only an immediate stimulus for serious reform.

Despite two and one-half centuries of isolation deliberately imposed upon the country by the hereditary Tokugawa shogunate (1603-1867), far-reaching shifts in the prevailing social order had already pushed Japanese culture into a state of disequilibrium that severely threatened the status quo and made at least some Japanese leaders receptive to radical innovation. Their islands had enjoyed peace and stability under the

Tokugawa regime. Population growth had created expanding markets for agricultural and manufactured goods, and this in turn led to the introduction of new quasi-capitalistic farming techniques as well as the development of commercial, banking, and other business enterprises upon which rapid industrialization could be built. Towns and cities increased in size, with Yedo passing the one-million mark in the early 19th century. The expanding mercantile classes of Japan became steadily more independent and prosperous, while politically influential but economically poverty-stricken noble landlords and samurai fell ever more heavily into debt. Each of these groups could see their own interests served by a radical reorganization of customary societal patterns.

This activity will take less than one class period.

Activity Two. Pass out copies of the first three documents and ask the class to contrast the Japanese accounts about foreigners after they've read the documents.

Document One demonstrates yet another reason why Japanese leaders were so receptive to change: some of them recognized the relative weaknesses of their society and were strongly attracted to Western methods as an antidote to Japan's difficulties. A substantial body of scholars and intellectuals strove to absorb as much knowledge about Western science, technology, and medicine as they possibly could. Even though the shogunate had attempted to restrict contact with foreigners, these informed Japanese had pursued European ideas, especially through the writings of the Dutch, who had been allowed to maintain limited trading privileges in the port of Nagasaki. As a result, not all Japanese leaders were caught off guard by the events of 1853-54; and at least a few had already given some thought to the question of how their society might be transformed to meet the Western challenge.

Document One reveals their appreciation of the advantages inherent in European learning and research techniques. It also displays their ambivalence toward China--an ambivalence that made the acceptance of Western skills easier for many, since their forebearers had imitated the Chinese for more than a millenium. Mid-19th-century Japanese leaders did not find it unduly painful to recognize European technical superiority and to borrow

from the West any approach that seemed appealing or advantageous. They were, after all, turning their backs on old ways of doing things, which were only partially indigenous to their own civilization. Insofar as the adoption of Western methods implied a rejection of things Chinese, the Japanese probably had an additional incentive to act, since they harbored long-standing resentments toward the culture from which they had appropriated so much.

In contrast, Document Two shows that the Japanese had mixed feelings about the Europeans as well. Here Asian distrust of the outsiders' motives, especially when couched in religious terms, is plainly evident. Have your students react to the author's point of view. How do they respond to his description of the barbarians? The writer was an ardent nationalist named Hirata Atsutane (1776-1843), who accorded to Western learning a grudging respect, but who did not hesitate to attack the beliefs and actions of Europeans as means of arousing Japanese patriotism or asserting the comparative merits of Japanese culture.

Document Three can be used to underscore some of the themes previously established: feelings of repulsion toward the intruders, a sense of inferiority in the face of American naval might, and an urgent desire to master the foreign languages necessary to learn about western practices.

Activity Three. Before introducing Document Four, an autobiography of a crusader for industrialization, remind your students of the political crisis precipitated by the demands of Commodore Perry. Unable to protect itself against the American barbarians, the Tokugawa regime destroyed what remained of its credibility and prestige by consenting to a series of unfavorable diplomatic agreements with various Western powers. When the shogun finally abdicated in 1867, reform-minded Japanese leaders took the occasion to proclaim a complete restoration of imperial authority, hoping to draw upon that authority to accelerate the program of modernization already initiated by the shogunate. What followed was the so-called Meiji era (1868-1912), during which many aspects of Japanese life underwent thorough-going westernization. Recognizing that military strength was dependent upon an up-dated economic system, Meiji leaders

did everything they could to encourage the advance of modern industry. By levying heavy taxes on agriculture, they were able to build essential factories and subsidize fledgling corporations, the costs of which were beyond the resources of private investors. Governmental officials thus exercised greater control over the initial stages of industrialization than had been the case in the countries of western Europe. At the same time, they abolished feudalism, adopted American forms of financial organization, established a French-style legal system, and built an army on the Prussian model and a navy that imitated the British example. In 1889 they promulgated a constitution that gave to Japanese politics the appearance of parliamentary rule.

Among the prominent individuals of the Meiji era who encouraged these reforms, none contributed more to the transformation of Japan that Fukuzawa Yukichi (1835-1901). He was an intellectual of samurai origins who traveled widely in America and Europe, discovering at first hand everything he could about the Western world. He later recalled his adventures in his autobiography, originally composed in 1898. The excerpts contained in Document Four tell us much about the mind-set of Fukuzawa and many of his late 19th-century countrymen. Along with an eagerness to absorb Western culture, he displayed an immense pride in Japanese accomplishments. Can your students detect his sense of confidence and self-esteem? What do they make of his confusion over the mysteries of English politics? Fukuzawa's discussion of representative government is important because it provides the student with an opportunity to analyze the difficulties involved in transmitting institutions and ideas from one cultural context to another.

Activity Four. Document Five, containing selections from a pamphlet published in 1897, will reveal to your students some of the reactions of Japanese workers to the spread of Western industrialism. The authors wanted to promote labor unity and encourage the organization of trade unions similar to those already operating in the United States. Have the class discuss the apparent impact of industrialization on the laboring classes. Do the comments about women and children bring to mind any parallels between the experiences of Japanese and western European workers? Stress the appeals to nationalistic sentiment pervading the first several paragraphs. Can

your students explain the concern over family life expressed in this pamphlet? Now is a good time to point out to the class that the Japanese did not want to westernize every aspect of their culture. They eagerly borrowed scientific ideas, technological devices, and organizational skills from the West, but had no intention of altering their own basic social institutions or value systems. On the contrary, they saw in what they appropriated from the barbarians a means of protecting the core of their own civilization--a core that had, ironically, been threatened by the very outsiders from whom they were now trying to learn.

As Kamei Katsuichiro argues in Document Six, however, modernization had profound repercussions on traditional Japan. Like many of his contemporaries, Kamei has been compelled to re-examine the direction of Japanese development in light of the horrendous defeats of World War Two. Those defeats provoked a profound crisis in Japanese culture. They laid bare the tensions and contradictions that had been building up throughout the 19th century. Events had demonstrated that East and West could not be reconciled as easily as many Meiji leaders had once supposed. Kamei finds an explanation for the tragedy of 1945 in the tendency of recent generations of Japanese to turn their backs on Asia while pursuing Western ways. He calls for a new approach--a return to the wisdom of the East, a rededication to long-standing values that would reduce the frictions so readily apparent in Japanese society. As your students discuss Document Six, have them explore Kamei's ambivalent attitudes. Do they see the dilemmas confronting every Third World nation striving to modernize itself? Hopefully they will understand the essential nature of this modernizing process by the time they have completed the lesson.

Evaluation

When you think the students are adequately prepared, ask them to write an essay of four or five pages analyzing Japanese attitudes toward the West. Have them explain in what ways those attitudes have changed over the years, how they have remained the same and, in particular, how they have affected the dispersion of Western industrialism. You can have them confine their reactions to the six documents at hand or you

can introduce supplementary materials of your own choosing. In any case, this exercise should be formulated in such a way as to encourage students to bring together information derived from the various primary sources into a coherent analytical framework highlighting long-term historical trends.

Judge the performances of your students on the same basis as you did in the unit dealing with European industrialization. You will need to remind your self once again that few members of the class will have significant background in Japanese history. You should therefore presuppose even less than you did in the preceding lesson on European industrialization, rewarding any signs that your students have been able to look at the modernization process from something like a Japanese point of view. Students who have learned to stretch their historical imaginations beyond the confining limits of their personal world will have gained something far more valuable than the mastery of mere facts. They will have turned the study of history from a tedious burden into a liberating force in their lives and it is this accomplishment rather than the work of memorization that you should reward.

Other Uses of This Approach

This unit focuses upon only a few of the myriad themes related to emerging industrialism in late 19th-century Japan. You should therefore think of it as one example of what can be done with primary materials and the inquiry approach. To achieve the best results, you will probably have to modify the exercises suggested here, selecting documents that will allow the class to move forward at a pace consistent with its ability level. Feel free to do whatever makes you feel most comfortable. Your own interest and enthusiasm will invariably affect student response on this difficult subject. Remember that the heart of this unit as well as previous units is the change or continuity of cultural universals--language, food quest, clothing, social structure, etc. Since it will not be possible to cover everything, your objective should be clearly defined and kept within manageable bounds.

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Document One: Dutch Learning

The men of the countries of Europe sail at will around the globe in ships which recognize no frontiers. In Holland, one of the countries of Europe (though a small one), they consider astronomy and geography to be the most important subjects of study because unless a ship's captain is well versed in these sciences it is impossible for him to sail as he chooses to all parts of the world. Moreover, the Dutch have the excellent national characteristic of investigating matters with great patience until they can get to the very bottom. For the sake of such research they have devised surveying instruments as well as telescopes and helioscopes with which to examine the sun, moon, and stars. They have devised other instruments to ascertain the size and proximity of the heavenly bodies. It may take five or ten years or even a whole lifetime for such research to be completed; when problems cannot be solved in one lifetime, scholars write down their own findings and leave the solution for their children, grandchildren, and disciples to discover, though it may require generations.

With their scientific instruments the Dutch attempt to determine the properties of things. Unlike China, Holland is a splendid country where they do not rely on superficial conjecture. When the Dutch come across matters which they cannot understand no matter how much they may ponder over them, they say that these are things beyond the knowing of human beings, and belong to *Gotto* (God), and that only with divine powers could such matters be comprehended. The Dutch thus never resort to wild conjectures. Their findings, which are the result of the efforts of hundreds of people studying scientific problems for a thousand years, have been incorporated in books which have been presented to Japan. I have seen them and that is how I happen to be able to write of them.

Excerpted from Hirata Atsutane, *Kodō Taii* (originally written in 1811), in *Hirata Atsutane zenshū*, Vol. I,(Tokyo, Japan: Itchi-dō, 1911-1918) 53.

Document Two: The Source of Western Unity and Strength

The Western barbarians have independent and mutually contending states, but they all follow the same God. When there is something to be gained by it, they get together in order to achieve their aims and share the benefits. But when trouble is brewing, each stays within his own boundaries for self-protection. So when there is trouble in the West, the East generally enjoys peace. But when the trouble has quieted down, they go out to ravage other lands in all directions and then the East becomes a sufferer. . . .

As to the Western barbarians who have dominated the seas for nearly three centuries . . . all they have is Christianity to fall back upon in the prosecution of their schemes . . . When those barbarians plan to subdue a country not their own, they start by opening commerce and watch for a sign of weakness. If an opportunity is presented, they will preach their alien religion to captivate the people's hearts. Once the people's allegiance has been shifted, they can be manipulated and nothing can be done to stop it . . . The subversion of the people and overthrowing of the state are taught as being in accord with the God's will. So in the name of all-embracing love the subjugation of the land is accomplished. Though greed is the motive, it masquerades as a righteous uprising. The absorption of the country and conquest of its territories are all done in this fashion.

Excerpted from Takasu Yoshijirō. *Shinron Kōwa* (Tokyo, Japan: Heibon-sha, 1941) 198, 215. This statement was originally written in 1825.

Document Three: Skuma Shōzan: Reflections on My Errors (Seiken-roku)

28. The principal requisite of national defense is that it prevents the foreign barbarians from holding us in contempt. The existing coastal defense installations all lack method; the pieces of artillery that have been set up in array are improperly made; and the officials who negotiate with the foreigners are mediocrities who have no understanding of warfare. The situation being such, even though we wish to avoid incurring the scorn of the barbarians, how, in fact can we do so? . . .

30. Of the men who now hold posts as commanders of the army, those who are not dukes or princes or men of noble rank, are members of wealthy families. As such, they find their daily pleasure in drinking wine, singing, and dancing; and they are ignorant of military strategy and discipline. Should a national emergency arise, there is no one who could command the respect of the warriors and halt the enemy's attack. This is the great sorrow of our times. For this reason, I have wished to follow in substance the Western principles of armament, and, by banding together loyal, valorous, strong men of old, established families not in the military class--men of whom one would be equal to ten ordinary men--to form a voluntary group which would be made to have as its sole aim that of guarding the nation and protecting the people. . . .

35. Mathematics is the basis for all learning. In the Western world after this science was discovered military tactics advanced greatly, far outstripping that of former times. This development accords with the statement that "one advanced from basic studies to higher learning." In the *Art of War* of Sun Tzu, the statement about "estimation, determination of quantity, calculation, judgement, and victory" has reference to mathematics. However, since Sun Tzu's time neither we nor the Chinese have ceased to read, study, and memorize his teachings, and our art of war remains exactly as it was then. It consequently cannot be compared with that of the West. There is no reason for this other than that we have not devoted ourselves to basic studies. At the present time, if we wish really to complete our military preparations, we must develop this branch of study. . . .

47. In order to master the barbarians there is nothing so effective as to ascertain in the beginning conditions among them. To do this, there is no better first step than to be familiar with barbarian tongues. Thus, learning a barbarian language is not only a step toward knowing the barbarians but also the groundwork for mastering them. When the various nations on one pretext or another began sending ships frequently to the territory around Sagami and Awa, I thought it genuinely difficult to find out facts about them. As a result, I felt the desire to compile a lexicon in several volumes, translating other languages into Japanese, in order to teach the tongues of the various European countries. Also, since we have long had trade relations with Holland, and since many of us already know how to read the books used in that country, I wished to publish the Dutch section first. Before this, there had been an order from the government to the effect that all books to be published must undergo official inspection. . . .

49. Last summer the American barbarians arrived in the Bay of Uraga with four warships, bearing their president's message. Their deportment and manner of expression were exceedingly arrogant, and the resulting insult to our national dignity was not small. Those who heard could but gnash their teeth. . . .

Excerpted from Charles Terry, *Skuma Shōzan and His Seiken-roku*, unpublished master's thesis (New York, NY: Columbia University, 1951) 58-86. Reflections originally published shortly after the fall of the shogunate in 1867-68.

Document Four: Fukuzawa Yukichi--Autobiography

But it was a few months after the coming of Commodore Perry. And the news of the appearance of the American fleet in Yedo had already made its impression on every remote town in Japan. At the same time the problem of national defense and the modern gunnery had become the foremost interest of all the samurai. Now, all those who wanted to study gunnery had to do so according to the instruction of the Dutch who were the only Europeans permitted to have intercourse with Japan after the seventeenth century.

One day my brother told me that anyone who wanted to learn Western gunnery must study *gensho*.

"What is *gensho*?" I asked.

"*Gensho* means books published in Holland with letters printed sideways," he replied. "There are some translations in Japanese, but if one wishes to study this Western science seriously, one must do so in the original language. Are you willing to learn the Dutch language?" . . .

In Yedo, though the country's intercourse with foreign lands was yet at its beginning, there were constant demands for the Western knowledge from the government offices and from the various feudal nobility resident there. Consequently anyone able to read foreign books, or make any translation, secured the reward of this patronage. There was even the possibility of a poor language student being made a high salaried samurai of several hundred *koku* overnight. . . .

I am willing to admit my pride in this accomplishment for Japan. The facts are these: It was not until the sixth year of Kaei (1853) that a steamship was seen for the first time; it was only in the second year of Ansei (1855) that we began to study navigation from the Dutch in Nagasaki; by 1860, the science was sufficiently understood to enable us to sail a ship across the Pacific. This means that about seven years after the first sight of a steamship, after only about five years of practice, the Japanese people made a trans-Pacific crossing without help from foreign experts. I think we can without undue pride boast before the world of this courage and skill. . . .

As I consider all the other peoples of the Orient as they exist today, I feel convinced that there is no other nation which has the ability or the courage to navigate a steamship across the Pacific after a period of five years of experience in navigation and engineering. Not only in the Orient would this feat stand as an act of unprecedented skill and daring. Even Peter the Great of Russia, who went to Holland to study navigation, with all his attainments in the science could not have equalled this feat of the Japanese. Without doubt, the famous Emperor of Russia was a man of exceptional genius, but his people did not respond to his leadership in the practice of science as did our Japanese in this great adventure. . . .

During this mission in Europe I tried to learn some of the most commonplace details of foreign culture. I did not care to study scientific or technical subjects while on the journey, because I could study them as well from books after I have returned home. But I felt that I had to learn the more common matters of daily life directly from the people, because the Europeans would not describe them in books as being too obvious. Yet to us those common matters were the most difficult to comprehend.

For instance, when I saw a hospital, I wanted to know how it was run--who paid the running expenses; when I visited a bank, I wished to learn how the money was deposited and paid out. By similar first-hand queries, I learned something of the postal system and the military conscription then in force in France but not in England. A perplexing institution was representative government.

When I asked a gentlemen what the "election law" was and what kind of an institution the Parliament really was, he simply replied with a smile, meaning I suppose that no intelligent person was expected to ask such a question. But these were the things most difficult of all for me to understand. In this connection, I learned that there were different political parties--the Liberal and the Conservative--who were always "fighting" against each other in the government.

For some time it was beyond my comprehension to understand what they were "fighting" for, and what was meant, anyway, by "fighting" in peace

time. "This man and that man are 'enemies' in the House," they would tell me. But these "enemies" were to be seen at the same table, eating and drinking with each other. I felt as if I could not make much out of this. It took me a long time, with some tedious thinking, before I could gather a general notion of these separate mysterious facts. In some of the more complicated matters, I might achieve an understanding five or ten days after they were explained to me. But all in all, I learned much from this initial tour of Europe. . . .

The final purpose of all my work was to create in Japan a civilized nation, as well equipped in both the arts of war and peace as those of the Western world. I acted as if I had become the sole functioning agent for the introduction of Western culture. It was natural then that I would be disliked by the older type of Japanese, and suspected of working for the benefit of foreigners. . . .

Excerpted from *The Autobiography of Fukuzawa Yukichi*, Eiichi Kiyooka, trans. (New York, NY: Columbia University Press, 1966) by permission of the publisher.

Document Five: A Summons to the Workers

The year 1899 will see Japan really opened to foreign intercourse. It will be a time when foreign capitalists will enter our country and attempt to amass millions in profits by exploiting our cheap labor and our clever workers. In such a situation, these foreign capitalists, who are not only different in character, manners, and customs, but who are also notorious for their cruel treatment of workers, will try to become your masters within the next three years. In the light of this situation, you workers must soon start to prepare yourselves or you cannot help suffering the same abuses as the workers of Europe and America. Considering recent developments, moreover, the relations between the workers and employers of our country will in the same way as in Europe and America undergo daily change as factories and plants increase in number.

Considerations of profit alone will prevail. The strong will be triumphant and the weak will be destroyed. Since the superior are heading for days of prosperity and the inferior for times of ruin, it will be no easy task to conquer and to flourish in the days that lie ahead. When, moreover, the foreigners do enter our country, it will be vitally necessary for you to double your resolution and to devise moderate means to protect your position on the field of struggle, without getting yourselves involved in scrapes on their behalf.

You workers, like others before you, are people without capital who provide a living for others than yourselves. One of your arms and one of your legs are, so to speak, devoted to the support of society. When you meet with some misfortune and are disabled or when you become infirm with age and can no longer work, you are immediately deprived of the means of earning a living and are turned out into the street. Should death overtake you, your wives and your children are hard put to stay alive. In this state of affairs you are really as helpless as a candle in the wind. Unless you workers heed the precept of the ancients and prepare for adversity while you are able, and make it your practice to provide for ways to cope with future difficulties while you are strong and sound of body, it will be hard for you to avoid transgressing the fundamental obligations of a human being, a husband, or a parent. This matter demands sober consideration.

In this day and age our country is still not enlightened. In the olden days, when there were no machines, your wives and children stayed at home and worked and helped to earn a living. But with the rise of factories and mills your wives, who should be looking after the home, take themselves off to work in the factories. And since even innocent children work at the machines, the life of the home is thrown into confusion. At times the lives of children are endangered, as machines, which should be of benefit to man, function improperly and present the astounding spectacle of doing him harm. In some factories children with delicate bodies are made to work hours which would be too long even for adults. The life-blood of those who are little more than infants is squeezed out with impartiality, and for their parents this is indeed unbearable. It should be evident that you must first and foremost take vigorous action and devise ways and means of coping with the situation. You must put your homes in order and protect the lives of your children and women. Do not forget, you workers, that those who take the lives of men do not do so only with the lethal instruments of murderers and criminals. . . .

We would recommend, consequently, that you workers establish trade unions based upon the feelings common to men engaged in the same work and possessed of kindred sentiments. These trade unions, moreover, should be organized on a nation-wide cooperative basis. In viewing carefully your past actions, it is evident that you have refrained from combining, that you have struggled with one another, and that you have achieved no unity. Thus, if there are some of you who have with laborious effort and after countless appeals finally secured an increase in wages, there are others who remain satisfied with their outrageously low wages. There are some who want to reprove your unworthy fellow workers but there are also those who want to protect them. The spectacle of some men building and other men destroying, of kindred people engaged in mutual strife, is really cause for regret.

Your internecine strife, the contempt in which the foreigners hold you, and the position in which you find yourselves today, all may be to a large extent be attributed to the failure of you workers to act unitedly.

As has been indicated previously, attack by the foreign enemy may be expected. Today, when deplorable evils exist among you, you must stop your

fratricidal struggles and see the necessity for engaging in a vast combined effort. You workers must not remain apart but should wisely combine and keep pace with the advances of society. Inwardly you should nourish wholesome thoughts and outwardly comport yourselves in sober and steady ways. Shouldn't you seek to remedy the evil practices of your heartless employers and of the foreigners? Remember that there will be others who will think as you do.

Labor is holy. Combination is strength. It is for you who are engaged in holy labor to achieve the union that is strength.

Excerpted from Katayama Sen and Nishikawa Kōjiro, *Nihon no rōdō undō* (Tokyo, Japan: Iwanami shoten, 1952) 18-22. Reprinted by permission of the publisher.

Document Six: Kamei Katsuichirō--Return to the East

One of the problems with which Japanese have been burdened since the Meiji Era has been the necessity of examining Japan's place in Asia and our special fate as Asians. Japan, as everyone knows, was the first country in Asia to become "modernized," but it is not yet clear what meaning this modernization has for Asia. It is also a question whether Asian thought, which possesses strong traditions despite the repeated taste of defeat and a sense of inferiority before Western science, is doomed to perish without further struggle, or if it is capable of reviving in the twentieth century and contributing something which will enable us to surmount the present crisis. We must begin to consider these questions. In contrast with the fervor with which Europeanization has been pursued since the Meiji Era, this aspect of our lives has been extraordinarily neglected. I believe that the neglect--or perhaps one should say ingratitude--shown by Japanese towards Asia is the tragedy of modern Japan, and that to study it has become since the defeat of 1945 the greatest responsibility incumbent on us. . . .

Looking back on Japanese history has revealed to me that in every age Asia has breathed in the minds of Japanese. We are all familiar with how Asian culture, transformed or more highly refined, became part of the flesh and blood of Japanese culture. However, like most young men of the past sixty or seventy years, I used not to consider Asia as being necessarily primary to us. My ignorance of and indifference to China and India did not trouble me in the least, and I was constantly fascinated by Europe. I thought that to learn from European knowledge was our first task, and I neglected the matter of learning from the wisdom of the East. . . .

Japan, thanks to the fact that she was the first country in the Orient to become "modernized" (or perhaps on account of her modern military strength), began from about the time of the Russo-Japanese War to entertain attitudes of extreme superiority towards the peoples of Asia. This feeling, we must remember, was the reverse of the medal of our feeling of inferiority towards the Europeans, and it came to express itself in a kind of brutality towards the other Asian peoples. We cannot deny that we tended to look on them as our slaves. When and how the fate of Japanese as

Asians went astray is the most significant problem of our modern history.

The cause of the tragedy lies in our vigorous, precipitous modernization. We tried with desperate efforts to master European civilization, and in the act of acquiring it we lost something very precious--what I should like to call the characteristic "love" of Asia.

We cannot ignore the fact that this responsibility is connected with the singularity of our racial transformation. The period between the appearance of Perry's "black ships" at the end of the shogunate, and the completion of the battleship *Yumato* was a period when Japan was changing with extraordinary rapidity into "the West within the East." Indeed, if one were asked for what Japan poured out her strength most lavishly, and to what she devoted the finest flower of her scientific abilities during the years following the Meiji Restoration, one would have to answer that it was for warships. This emphasis on armaments must certainly have had its origins in the profound anxiety of our grandfathers who had seen before their eyes the nations of Asia being colonized, one after the other.

It undoubtedly represented an astonishing burst of energy displayed for the sake of national independence and self-defense, but, as fate would have it, the raw materials of the continent were necessary to it. One gets the feeling that in the matter of raw materials and the acquisition of markets Japan was hastily and sometimes crudely imitating the colonial policies of the European nations. We, first among the Asians, mastered the weapons which modern European civilization had employed to invade Asia in pursuit of its colonial policies, and we turned the points of these weapons on Asians. The modernization of Japan would have been impossible had we not victimized China and estranged ourselves from her. Japan has experienced this contradiction at least as a historical fact. . . .

Japan carried out the European method of conquest: confronting other countries with weapons in one hand and a gospel of love in the other. Warships and Christianity were indivisible elements in the European conquest of Asia; Japan slaughtered people while preaching the love of Asia and the Way of the Gods. . . .

Now, for the first time in modern Japanese history, Japan was furnished with the conditions of being able to deal with the nations of Asia on terms of equality--not as conquerors or as conquered, but on a genuinely equal footing. I should like to lay emphasis on this factor for which our defeat was responsible. The basis for Japanese independence is to be found here--by which I mean that it is the only ethical basis we have for independence. . .

As a basis for this return (to Asia) Japanese traditions must be scrutinized afresh . . . A re-examination of Buddhism, Confuscianism, and Taoism as they exist in Japan, together with a general re-examination of the characteristically Japanese types of learning and art as they have been influenced by these teachings, must be undertaken. I should like to call attention to the steady achievements of men in the fields of anthropology, Japanese literature, Chinese studies, and Buddhist studies. It is a question of the *roots* of the tree onto which European culture has been grafted, and this re-examination is essential if we are to discover the "individuality" of modern Japan which gives a native character to all our thought. . . .

However, in so doing we must free ourselves from any infantile notions such as the simple schematization formerly in vogue here, according to which the East stood for the spirit and the West for material things. Indeed, the return to the East must not be accompanied by prejudices directed against the West or any form of Xenopobia. In fact, it should result in the destruction of the very sense of opposition between East and West which figured so prominently in our former ideas.

Excerpted from Kamei Katsuichirō, *Nijisseiki Nihon no risōzō* (Tokyo, Japan: Chūō kōron-sha, 1954) 191-201. Reprinted by permission of the publisher.

Chapter 8

Post-industrial United States

by

Glenn M. Linden

Introduction

Since the early days of European discovery and settlement of North America, this continent's people have pursued a dream of freedom and opportunity. Beginning as an agrarian people with few cities and a small population, they moved into industrialism in the 19th century and post-industrialism in the 20th century. Their ideals of independence and self-reliance, however, have remained essentially the same. The society has become more complex but the basic aspirations of the people have remained unchanged. Each generation has assumed that it would be happier and wealthier than the last and that new technological advances would benefit all.

Few foresaw any problems with continuous growth in technology and its relation to society. Unfortunately, however, it has become clear that technological advance and a higher standard of living do not automatically guarantee a better society. Urban violence and decay, pollution, corruption, loosening of the family structure, and loss of values are also parts of this society and these problems are not easy to resolve.

Could the system that produced unparalleled wealth and technology find the means to handle the problems spawned by these changes? What would be the new standards of individual and national performance? Was there need for a new ideology? The question was aptly posed by Charles Reich in *The Greening of America* (1971, p. 17): "The great question of these times is how to live in and with a technological society; what mind and what way of life can best serve man's humanity and his very existence against the domination of the forces he has created. The question is at the root of the American Crisis, beneath all the immediate issues of lawlessness, poverty, meaninglessness and war."

Since World War Two, it has become evident that the relationship between technology and society is at best uncertain and that the results are not always good. The invention of the tiny transistor in 1947 resulted in the creation of the computer and the possibility of completely automated factory and transportation systems, but it also raised the question, Are such factories and transportation systems needed? Information processing greatly enhanced the possibility of centralizing the political and economic systems, but it also raised the question, Did society want these changes? A computer-TV-telephone hook-up could make instant democracy possible, with citizens voting on all issues, but would this lead to government paternalism or, even worse, a totalitarian state? New innovations--Xerox, Polaroid, and improvements in recording and television--gave the era a new and distinctive character but it also raised the question of ownership and use of these tools. Construction boomed in the suburbs, the inner cities began to decay, and many citizens moved to the suburbs. To stay slim, Americans were urged to use reducing machines, tablets, diet foods, and sporting gear while at the same time, they were encouraged to eat and drink all kinds of easily prepared and packaged foods. New vaccines were discovered and new tranquilizers transformed the care of the mentally ill. Life-support systems gave patients with half functioning lungs, kidneys, and hearts a second chance Life could be preserved for longer periods of time, but questions were raised about the morality of some of these methods. Some patients were kept alive when they were mere "vegetables" and denied the dignity of a quiet death.

Over all of these scientific and technological developments hung the ugly spectre of nuclear war. Could this power be kept in check? Could it be harnessed for mankind? Gradually the American public began to realize that rapid technological change was creating a series of problems that needed careful attention. The continuous striving for growth reflected the older values, but it was becoming clear that unregulated growth posed a serious danger to the survival of the society in the United States and even the whole world.

Overview of the Lesson

The concept of a post-industrial society is most easily understood by comparing it with the earlier agrarian and industrial societies. In agrarian societies, the laborer was usually engaged directly with nature in producing the necessities and amenities of life. People worked with the elements--the seasons, soil, and water--to create a satisfactory level of existence.

In industrial societies, the major emphasis was on production of goods through the intermediary of machines. Man was no longer directly in touch with nature. The rythms of life were mechanically modified. Energy from coal, oil, and other sources replaced raw muscle and skills were divided into discrete tasks.

It is suggested by some that we have now entered a post-industrial form of society. They contend that today the main emphasis is on services. The most important element is information, not power or energy. The key person is the professional who is able to provide the skills demanded by this society. The essential characteristic of this post-industrial society is the quality of life as measured by the types of services available. The social unit is no longer the individual but rather the community. Social life is more complex, there are many competing claims on individuals and the society, and conflicting claims of differing groups often end in stalemate rather then resolution.

The change to a post-industrial society in the United States, if it truly has come, occurred only recently, in the 20th century. During these years, the U.S. became a society of white-collar workers. The farm populations, previously the backbone of American society, declined from 37.5 percent in 1900 to a projected figure of 2.7 percent of the labor force in 1980. At the same time those employed in white-collar work increased from 15 percent to over 42 percent. Blue-collar work reached its peak in 1920 at 40 percent and has steadily declined since. It is clear that professional and technical occupations are the most important in American society and this trend seems likely to continue into the future.

The following lesson is designed to help students explore the elements that are said to characterize a post-industrial society and see

how these elements relate to the cultural universals found in all societies. The lesson is moderately structured, with class and small group discussions, individual research, and essay writing used as instructional methods. Though the documents provided, beginning on page 130, may be used in different ways, the lesson is presented as a nine-day series of inquiry activities. The teacher's role is varied. In class discussions, he/she helps focus the students' thoughts on the large issues under examination. In small-group discussions, he/she is an observer and resource, helping with questions when appropriate. In research and essay writing, he/she helps students find relevant information for their individual essays.

Learning Objectives

Knowledge. By the end of the lesson, students should be able to:

1) understand the similarities and differences among agrarian, industrial, and post-industrial societies.
2) describe some of the changes that are going on in one post-industrial society--the United States.
3) grasp the fundamental problems that beset the American society as it wrestles with technological change.

Skill Development. By the end of this lesson, students should be able to:

1) analyze and evaluate historical evidence.
2) pose questions to consider in determining the type of change occurring in American society.
3) participate with others in the inquiry process.

Affect. By the end of this lesson, students should be able to:

1) clarify their own views about the issues presented.
2) empathize with the problems of a post-industrial society in transition and participate in a search for answers.

Sample Lesson

Activity One. Explain to the class that they are to consider the questions, How are the cultural universals manifested in a post-industrial society? What happens to the family, the value system, the ways of making a living, the relationship of people to each other, and so forth? Are these things fundamentally different in a post-industrial society from

an industrial or agrarian society? Has American society been fundamentally changed in the shift from agrarianism to post-industrialism? These are the key questions that students need to consider as they read through the documents, do their own research, and participate in discussions. If you plan to have them write the essay suggested in the Evaluation section, tell students they will be expected to write an essay in which they organize their thoughts about these questions.

Open by asking the class to help you list on the board characteristics of modern U.S. society. After a goodly number of items are posted, ask the students if modern U.S. society seems to differ in major ways from the industrial societies described in the two preceding lessons. They should give examples of major differences. Try to elicit major characteristics discussed in the preceding parts of this chapter.

Then tell the students that many commentators, scholars, and others claim that the United States has been transformed into a totally new kind of society within the last 50 to 75 years, what is called "post-industrial" society. The U.S.S.R., East and West Germany, Great Britain, and Japan, too, are said to have moved from industrial to post-industrial status. Ask the class, At what point does a society cease to be "industrial" and become "post-industrial"? Do not expect to get final answers to this question; rather help your students to begin thinking about it and organizing their own ideas.

This activity should take one day.

Activity Two. Ask the students to review the list of cultural universals they came up with in the first lesson (Chapter 1). You may want to go over this list with them, since it may have been quite some time since they worked with the list. Then ask that each student formulate one tentative hypothesis about the effects of post-industrial society on the cultural universals. They should write their hypotheses on a sheet of paper. Take 10 to 15 minutes to discuss the students' hypotheses and then ask them to turn in their papers.

Pass out copies of the documents to the class. These articles have been taken from recent copies of the *Christian Science Monitor* and *Time* magazine. They reveal different aspects of our changing society. It

would also be useful to have some of the books listed in the References section on page 128 available for student use.

Divide the students into small groups of five or six students each and have each group choose a leader. Then, the groups should begin reading the documents and, together, classify each article according to the cultural universal categories. (Some articles may overlap into several categories.) The groups should be looking for significant patterns in each category and the effects of these patterns upon American life.

It is probable that there will be considerable discussion and disagreement about patterns and trends as the articles are examined. One article discusses changes in religious patterns in New York City. Several churches are having severe financial problems and are moving to the suburbs. Another discusses white flight and reasons for this phenomenon. A third article describes the difficulties San Francisco is having in protecting citizens from crime. These articles deal with changes in the urban scene and different responses to these changes.

Several articles detail economic and technological change. They discuss the demand for more economic planning and a large scale test of solar energy in housing. As students read these articles, they may want to consider numerous problems inherent in them. Is it necessary to have the federal government heavily involved in this work? What happens to free competition when this happens? Will this compromise the free enterprise system? What is the future of the free enterprise system?

The remaining articles deal with many different areas: integration, energy waste, the sentencing of Sara Jane Moore, imprisonment of criminals, Congressional reform, "the good life," and the leadership in racial matters. A number of ideas about patterns in American society will emerge from a consideration of these writings.

Students should spend three days in these group discussions. The teacher will want to circulate among the class and help them work with the articles. Each group should come up with at least one proposition about trends or patterns for each cultural universal. For example, one group might note the change in the status of women. More women are being arrested; there is evidence of a higher suicide rate and greater emotional

difficulties among women. They might try to surmise what this is doing to the family.

Activity Three. The class should reassemble and group leaders report the major conclusions of their meetings. As the reports are made, the teacher should write the major ideas on the board categorized by the cultural universals to which they pertain. When the reports are completed, major areas of disagreement should be noted and probed. Where there are disagreements, students should give the reasons for these differences. It is important that each person provide evidence for his or her answers. Since there are no "right" answers, the crucial thing is for each student to think carefully and provide evidence for his or her propositions.

Finally, the teacher should sum up the conclusions and repeat the areas of agreement and disagreement. Ask the students to think about how to resolve the differences and bring their ideas to the next class meeting. Are there critical areas where it is possible to reach a consensus? What kind of additional information is needed?

This activity will take about two days.

Activity Four. Ask students for their ideas about resolving the differences. If there are several areas that need to be examined, ask for volunteers to get relevant information. Ask the remaining students to pick an area in which to do additional research. Some possible areas are: the secularization of society, energy problems, the nuclear family, and the impact of increased mobility upon society. The students may need help in finding appropriate materials and analyzing them. Possible sources include current newspapers and magazines, books in the school library, and the classroom reference books you have provided. All students should write up their findings.

This activity should take one or two days.

Activity Five. Reconvene the class and ask several to report their findings. These should be brief, touching on only the major points of their work. Ask all students to hand in their written reports of findings.

Hand back the students' original hypotheses and ask them to decide which of these, if any, they still believe are valid. How would they

modify them? Ask a few students to discuss their original hypotheses and any changes they would now make.

As a summary, ask students, Has the United States been fundamentally changed in the shift to post-industrialism? Can it survive within its present constitutional and economic system? What will the United States look like in the year 2000? Will other societies follow the United States' model as they emerge into this stage of development? If not, what example will they follow?

This activity should take one or two days.

Evaluation

Each student's participation in the class and small-group discussions and his or her hypotheses and written report of findings can serve as the basis for evaluation. As a final evaluation and summary activity, you may want to have students write an essay on how the cultural universals are reflected in post-industrial society and whether they think that post-industrial societies are fundamentally different from industrial societies. You might also ask students to evaluate the weaknesses and strengths of post-industrial society in the U.S. The students should be willing to form an hypothesis and to write an essay on it. In evaluating their work ask, Have they analyzed the information in the articles? Are they able to formulate intelligent questions about characteristics of modern U.S. life? Can they provide thoughtful answers and relevant evidence for these questions? Can they make intelligent predictions about future post-industrial societies?

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Document One: Hills Announces Solar-energy Tests

The first large-scale test of solar energy in housing was announced by U.S. Housing and Urban Development Secretary Carla A. Hills.

A $1 million HUD grant will build solar units in 143 new and existing family-dwelling houses in 27 states, writes Clayton Jones, Monitor correspondent. These demonstration homes are designed to encourage the nation's builders to construct more sun-powered houses, said Mrs. Hills.

Excerpted from *The Christian Science Monitor* (Jan. 19, 1976).

Document Two: Sara Jane Moore Gets Life Prison Term

Sara Jane Moore was sentenced to life in prison Thursday for firing a single shot at President Ford here last September.

Mrs. Moore, who pleaded guilty to the charge last month, was sentenced after she read a prepared statement in which she said assassination could be justified as a means of bringing about political reform.

Excerpted from *The Christian Science Monitor* (Jan. 16, 1976).

Document Three: Energy: Half Goes to Waste

Energy conservation seems to be an almost forgotten subject these days. But a study just released ought to arouse America's national conscience. Its startling conclusion is that half the energy consumed in the United States every day is wasted.

The study, conducted by the Worldwatch Institute and funded by the Federal Energy Administration, notes among other things that trucks haul less than one-fifth of all freight but consume almost one-half of all fuel. Because of heat loss, buildings use 30 to 50 percent more electricity than they need. Present lighting standards in buildings are at least twice as high as required for optimal performance. Food . . . is

"overrefined, overprocessed, and overpackaged." . . .

The study notes, for instance, that Sweden, Switzerland, and West Germany, which all have roughly the same gross national product per capita as the U.S., consume only about 60 percent of the energy per capita. That is certainly a stark measure of the American people's profligate habits. . . .

Americans, one is sorry to say, still wait for national leadership in this matter. Lacking it, they are understandably apathetic. How long will it be--what crisis must occur--before the politicians wake up to the need for a vigorous, imaginative program for economical use of the nations's most precious resources?

Excerpted from *The Christian Science Monitor* (Feb. 6, 1976).

Document Four: The Good Life

The good life, said a woman in Kansas City, Missouri, is "when you aren't up to dabbling in the luxuries but have lots more than the necessities." A Bostonian described it as "any place with nice lawns and a quiet surburban street." To average citizens in Kansas City and Boston, the good life means about $25,000 a year, a seven-room house in the suburbs, two cars and three weeks of vacation . . . .

Among other things, [James Coleman] learned that Americans divide social and economic status into the following categories: a success elite (whose members earn at least $59,000 a year in current dollars), people doing very well (earning more than $37,000), the good life everyman style ($25,000), the average man comfortable existence ($18,000), just getting along ($12,000) and having a real hard time ($7,500). Coleman found that what he considers "average" Americans (typically blue-collar workers earning $16,000 to $20,000 a year) hope to attain the good life. But few want to go any farther. Reason: while most envy the success elite's material comforts, only a handful want anything to do with the hard work necessary to achieve and maintain the highest status.

Excerpted from *Time* (Feb. 12, 1976).

Document Five: Increasing the Lockup

For those who believe that prison is the surest antidote to crime, the news last week was good. It gave others pause, however, when *Corrections* magazine reported that as 1976 began, 249,538 people were behind bars in the U.S.--the highest number of federal and state inmates in history. The total has been rising slowly since 1967, when it stood at 195,000 and last year's jump of 24,000 was the largest on record. Every state showed a rise except California, whose prison population dropped 20% because of new parole guidelines.

Elsewhere totals climbed not only because crime and the number of arrests increased but also because judges were meting out longer sentences and parole boards were harder to persuade that some inmates should be freed. These factors may or may not deter crime, but they will surely lead to overcrowding and understaffing unless prison budgets are increased to carry the new load.

Excerpted from *Time* (Feb. 16, 1976).

Document Six: How to Ease Tension of Desegregation

A national blueprint to lessen the tensions of school desegregation has emerged from a weekend meeting between veterans of battles in Boston, Denver, Louisville, and Detroit.

The blueprint, in the form of a series of messages to all involved in desegregation efforts, started with the premise that involuntary busing is here to stay, and that appeals to halt court-ordered busing are futile.

The message called upon:

•Mayors and city councils to jump in, and not to leave the follow-through of desegregation plans to school boards.

•District judges, elected leaders, and school officials to keep lines of communication open.

•Local media to avoid inflammatory terms of descriptions, and to stress positive aspects of desegregation efforts.

●Business and community leaders to become involved before federal judges hand down their orders.

Excerpted from *The Christian Science Monitor* (Jan. 21, 1976).

Document Seven: Downtown Churches Face Declining Circumstances

Financial pressures have forced a New York church attended and endowed by J.P. Morgan to end its existence as a separate parish. Its plight, ironic because of the parish's history and prestige, signals a trend in the U.S.

Across the country, so many downtown churches face survival problems that Ezra Earl Jones and Robert L. Wilson have written a book called "What's Ahead for Old First Church" (Harper, 1974).

In virtually every city, they report, churches that were formerly the largest and most prominent of the area now are forced by a changing urban situation to move, close, merge, or find a future through new programs.

St. George's Espiscopal Church here, founded in 1749 as a chapel of Trinity Parish, became noted for undertaking unusual service activities and for bringing in noted preachers such as the theologian Reinhold Niebuhr. But after a period of decline, it now has merged with two other Episcopal churches--Calvary and Holy Communion--to form one 800 member parish.

Calvary, though still able to balance its budget, has also declined considerably since the days when its rector was the Rev. Samuel Shoemaker, a nationally known evangelical involved in formation of Alcholics Ananymous. . . .

Efforts to find ways of dealing with the "pervasive phenomenon" of old city churches in trouble will be a priority in the United Methodist Church this year, says the Rev. Kinmoth Jefferson, denominational specialist in urban ministry. The mood is often grim, he finds.

But the Rev. Thomas Pike, one of two co-rectors at the new parish of Calvary, Holy Communion, and St. George, says its merger is being viewed not as a "tragedy" but as a move in line with J.P. Morgan's emphasis on helping the church find new ways to meet human needs in a changing city.

Excerpted from *The Christian Science Monitor* (Jan. 23, 1976).

Document Eight: Road to Freedom or Serfdom? Economic Plan for U.S. Resurfaces

All of a sudden the word "planning" is charged with high-voltage emotion.

"Absurd," "Wholly inexcusable," cries Nobel Prize economist F.A. Hayak of congressional proposals for more centralized planning.

"My single most important piece of legislation," exclaims Sen. Hubert H. Humphrey, potential presidential candidate, of the Humphrey-Javits bill--Balanced Growth and Economic Planning Act of 1975. . . .

Is it the road to freedom or serfdom?

An examination of the debate indicates opponents may be talking about different things.

"As Leontief has said," says Professor Heilbroner, "planning will come not when the radicals want it, but when businessmen demand it. And demand it they will, for without more planning it is difficult to believe that capitalism can last out the century." . . .

The Humphrey-Javits-Leontief planning mechanism includes a small White House economic planning board whose plan would be reviewed by a Council of Economic Planning (composed of the President's Cabinet and other economic officials); and by an Advisory Committee (business, labor, and public). The plan would then go to hearings by the Joint Economic Committee of Congress, and would ultimately be passed by Congress and sent to the President.

Expressing shock, Professor Hayek and many businessmen see a new attack on free enterprise. Advocates, he charges, "have hankered for a revival of President Franklin D. Roosevelt's National Resources Planning Board."

In contrast, the New York Times editorially (Feb. 23, 1975) asked: "Why is planning considered a good thing for individuals and business but a bad thing for the national economy?"

Excerpted from *The Christian Science Monitor* (Jan. 27, 1976).

Document Nine: Three Convicted but Watergate Evaporates; Congress lets Ethics Issue Slide

The current Congress, swept into office on a wave of public reaction against the Watergate scandals, enters its second session with a less than crusading record on ethics in government--either in legislation or the conduct of its own members.

Three members of the House of Representatives--the largest number in any Congress in recent memory--stand convicted of crimes in connection with their elections or public duties.

Two were convicted in the past week: Rep. James R. Jones (D) of Oklahoma for failing to report an illegal campaign contribution from Gulf Oil Corporation, and Rep. Andrew J. Hinshaw (R) of California for accepting bribes from an electronics firm while Orange County tax assessor.

Earlier Rep. George V. Hansen (R) of Idaho--one of the 91 House freshmen elected in the post-Watergate campaign--was convicted of violating campaign financing laws.

Representatives Jones and Hansen, who pleaded guilty, are only the third and fourth sitting congressmen since World War II to admit in court to crimes.

Mr. Hansen escaped becoming the first in-office congressman in 19 years to go to prison when a judge revoked a two-month jail term, but the other two convicted lawmakers both face possible imprisonment in upcoming sentencings.

In addition, the highest ranking Republican in the Senate, minority leader Hugh Scott of Pennsylvania, is retiring at the end of this year

amid charges that a Gulf Oil lobbyist had paid him a retainer during part of his Senate career.

And the past legislative year has been punctuated by reports that at least 10 lawmakers have been guests of defense contractors on hunting trips and in lodges in Maryland. Admitted participants include the chairman of the House Committee on Standards of Official Conduct, John J. Flynt (D) of Georgia, and a member of the old Senate Watergate Committee, Lowell P. Weicker Jr. (R) of Connecticut.

"The issue of corporate entertainment and influence is one where a little neglect goes a long way," Sen. William Proxmire (D) of Wisconsin said in opening hearings on the issue Monday (Feb. 2) by the Joint Committee on Defense Production.

"Once people in and out of government get the idea that standards-of-conduct regulations or conflict-of-interest statutes only apply to the other guy, then they become dead letters."

Legislatively, despite early post-Watergate enthusiasm for reform--"Permanent reform is essential to prevent a recurrence," declared one senator, introducing sweeping legislation--one year later Congress has enacted no new laws regulating the official conduct of government officials.

The only significant institutional reform so far has come, ironically, from the Department of Justice, which had been so badly tarnished by Watergate.

Earlier this year the department established a Public Integrity Section within its Criminal Division to oversee corruption cases involving public officials and institutions.

Congress, meanwhile, has been deliberating for a year over a broad Watergate reform bill which would establish a permanent independent "public attorney" resembling the temporary Watergate special prosecutor--which would also create a congressional legal counsel who, among other things, might aid lawmakers accused of crimes.

Excerpted from *The Christian Science Monitor* (Feb. 3, 1976).

Document Ten: Symposium Speakers Explore "Equality"--
Women Cautioned on Attitudes

When women finally reach equality with men in legal rights and in seats of government and corporate power, will they help create a more just, humane society?

If changes in this decade--a time of significant legal and economic advance for women--are harbingers of that future equality, the answer may be "no," several speakers at a women's symposium in Marblehead warned their mostly female audience.

In a fog-shrouded, country-club setting, several speakers at a symposium follow-up to International Women's Year Tuesday said a major shift in women's social attitudes--even among staunch women's rights advocates--may be required if women are to help create a more "just and humane" society.

Although more employment fields are opening to women, and a need to affirm equal rights is gaining recognition, there are new women's problems accompanying change, representatives of the United Nations, U.S. Girls Clubs, and business said.

Crime statistics comparing men to women are alarming, noted Edith Phelps, executive director of the Girls' Club of America. They include a 246 percent rise in numbers of crimes committed by women in the years from 1960 through 1972, Miss Phelps said.

The number of women arrested between 1960 and 1973 rose 63 percent, while the number of men arrested was up 35 percent. And the rise in arrest rates for delinquent girls compared to boys in the same years was 264 percent for girls, 100 percent for boys, Mrs. Phelps said.

Seemingly increased women's dissatisfaction with preparing for and holding corporate jobs was noted.

Women now must plan their lives in detail and expect stiff competition for jobs, symposium speakers said.

But as a result, there are indications of severe emotional difficulty: more divorces due to pressures to be wives , mothers, and business women, and statistics indicating 9 of 10 suicide attemts are made by young women.

The symposium speakers agreed that this decade is the first in which

it is possible for women to have careers separate from home-making on a major scale.

Several programs or policies designed to help Massachusetts women adapt to reentering the workaday world and to advance in it were described:

•The Civic Center and Clearing House, located in Boston, is helping women to find jobs, and is offering "internships" to middle-aged women similar to programs provided for high school and college students.

•Internships and Washington "vacations" to lobby for women's rights were explained by Carol Burris, president of the Women's Lobby, Inc. in Washington, D.C.

•"Project Retain," a state-sponsored move to find employment for older citizens, was explained by Miriam Krieg, chairwoman on the Governor's Task Force on Older Women.

Excerpted from *The Christian Science Monitor* (Feb. 6, 1976).

Document Eleven: Why White Flight? Crime, Not Schools

Education is not the prime motive for whites leaving the city according to a poll conducted by Gallup in 1973. Listed in order of importance to those leaving the city were: (1) congestion/noise/pollution; (2) fear of crime; (3) to get away from minorities; (4) more desirable housing; and (5) better educational opportunities. Even with parents of school children, education did not top the list.

Excerpted from *The Christian Science Monitor* (Feb. 2, 1976).

Document Twelve: Lost Leadership on Race?

A concern for black Americans was conspicuously and regrettably missing from both President Ford's State of the Union address and Senator Muskie's Democratic reply to it. In the past both leaders have shown an

awareness of black needs. They could have demonstrated sensitive leadership by finding room in these important speeches to acknowledge such needs, even if politics dictated otherwise.

Lack of leadership on the subject only contributes to the apathy that threatens the momentum toward black economic, social, and political progress which received such notable public and governmental impetus in the '60s. It has been hard to keep up the zeal in the face of the gains that were made--and the loss of advantages felt by whites under desegregation and antidiscrimination programs intended to remove impediments to black achievement.

But the necessity of renewed leadership and undiminished effort is indicated by a new report, "The State of Black America," by the National Urban League. Citing both the national economy and loss of national commitment, the league says that many past gains for blacks were erased or "badly eroded" last year. Acknowledging individual exceptions to the trend, the report emphasizes "the growing number of blacks without jobs, the increasing gap between white and black income, new public displays of racism, and the negative attitude of policymakers toward programs that aid the poor."

And the report blames the country's leadership for a lack of the "moral climate in which Americans could understand the true nature of the problems that afflict blacks and the poor."

Everyone old enough to vote knows that the state of black America is better than it was when he was born. But there is evidence of falling back from hardwon gains. It should not be ignored by any candidate who wants to be president of all the people.

Excerpted from *The Christian Science Monitor* (Feb. 3, 1976).

Chapter 9

Post-industrial Nazi Germany

by

Douglas D. Alder

Introduction

In the 20th century, a powerful political phenomenon emerged--totalitarianism. Beyond the oppressiveness of previous dictatorships in history, totalitarianism refined the psychology of propaganda so effectively that the masses--who had only recently won their political rights--chose to "escape from freedom." Constitutional limits on government were abandoned and press and opposition parties were suppressed. Purges were used to kill critics. Concentration camps and firing squads eliminated millions. The tools of terror that totalitarian leaders such as Hitler, Mussolini, and Stalin used were so effective that large numbers of people were mobilized into these fanatic movements. As a result, these charasmatic leaders achieved ultimate power, crushing their opponents both at home and abroad. They were able to stimulate devoted fervor in the masses; people believed the regime's dogma--or suppressed their reservations. A few opposed these developments, usually at the underground level.

How could this happen? If the 20th century is the most advanced century in technology, in literacy, in so many things, why did such oppression arise? The answer seems to be that a new society emerged in the 20th century--the mass society. The Industrial Revolution had produced a new world, one in which the "little man" had a volatile force. The old system of aristocracy had been discredited and replaced by constitutional democracy. But in the 20th century the liberal idea was often unable to cope with totalitarian systems. The post-industrial societies were faced with one of the most perplexing challenges of history: how to govern the secularized, industrialized, mass society.

Overview of the Lesson

The fcllowing lesson addresses itself to the problem of governing modern society. It is only a modest attempt and probably raises more questions than it answers. It does, however, bring the students face to face with the reality of our times--the world we hope they will improve. The notions dealt with, in sequence, are belonging to a movement, defining totalitarianism, identifying totalitarianism, causes and events of World War Two, propaganda, dictatorship, spread of totalitarianism, and prospects of totalitarianism. Several items listed in the References section on page 148 are appropriate fcr student reading, should any of the class wish to pursue the topic beyong the activities suggested here. The lesson is designed to take approximately ten days.

Learning Objectives

Knowledge. By the end of this lesson, students should be able to:

1) define totalitarianism and the associated concepts of ideology (dogma), charisma, party, control, and terror.
2) distinguish among constitutional democracies, dictatorships, and totalitarian systems in the world today.
3) describe why people might choose to give up their freedom and give some examples of this.

Skill Development. By the end of this lesson, students should be able to:

1) extrapolate the concepts related to totalitarianism from the diary narrative.
2) contrast the diary and textbook accounts of World War II and identify elements of propaganda in each.

Affect. By the end of this lesson, students should have:

1) developed concern about the spread of totalitarian systems around the world.
2) developed concern about the possible rise of totalitarianism, from both right and left, in their own country.

Sample Lesson

Activity One. Hand out Document One, a Schoolgirl's Diary (beginning on page 149), and have the students read it. Then ask the students to take out a blank sheet of paper and write these three questions at the

top, the first heading a column down the lefthand side of the page, the second column down the middle, and the third a column down the right-hand side of the page:

1) What events did she describe in the diary?	2) What issues or causes do you think brought this event about?	3) What parts of Carl Friedrich's definition of totalitarianism is this most like?

The first is a recall question; the second a conceptualization question; and the third, an abstraction question. The third will be dealt with in a later activity.

Ask the students to fill in columns one and two on this "debriefing form." Figure 1 on the next page displays only a few of the possible answers students may give. Students should hold on to their debriefing forms for use in subsequent activities.

This activity should take one to one and one-half days.

Activity Two. The teacher should give a brief chalk-talk helping students define totalitarianism. Carl J. Friedrich (1964, pp. 47-60) has suggested a list of tactics that characterize both Communist and Fascist totalitarianism. You might use these in your lecturette:

An official ideology or dogma
often including a book or books of political scriptures (like *Mein Kampf* or *Das Kapital*), a scapegoat (Jews, capitalists)

A charismatic leader
eulogised by the masses as having superhuman traits (examples: Hitler, Mussolini, Lenin, Stalin, Mao)

Monopoly of control through control of technology
press censored, including TV, radio; army controlled by secret police; state agencies (education, church, bureaucracy) controlled by party

One party
elite in membership; controls all appointments

Propaganda
whips up "bandwagon" effect; penetrates schools, churches, everything; stimulates involvement in the movement

Terror
secret police; concentration camps; purges; arbitrary arrests

You might also wish to check Mason (1967) for additional background on totalitarianism.

Figure 1

Diary Debriefing Chart: Examples of Answers

1) What events did she describe in the diary?	2) What issues or causes do you think brought this event about?	3) What parts of Carl Friedrich's definition of totalitarianism is this most like?
Not enough space in Germany	*Lebenesraum*, expansion	Propaganda
Polish War	Agression, attack	Control--army
Film, Adlerkino	Revenge	Propaganda
British planes shot down	Revenge	Control--army
English stirring Sweden	Fear, justification	Propaganda
Führer speech	Patriotism, agressiveness, distrust	Propaganda
Published documents	Accusation	Propaganda
Mines	Fear, accusation	Propaganda
Germans occupy Scandanavia	Justify, invasion	Control--army
Forgive Norwegian soldiers	Aryan superiority win them to his side	Propaganda
Balkans	Suspicion, hatred	Propaganda
Invasion of Holland and Belgium	Propaganda, agression	Control
Air raids	Revenge	Propaganda
Defends self from Roosevelt and declares war on U.S.	Propaganda, justification, agressiveness	Propaganda, control, charisma
Takes over command	Bravery, domination, control	Charisma
Gathering clothes	Involvement, help	Propaganda--involvement
South America	Anger, prejudice, suspicion	Propaganda
England turns left	Accusation, discredit, prejudice, distrust	Propaganda
Jews	Anti-Semitism, prejudice, hatred	Control
Air raid	Revenge	Control

After your chalk-talk, you should have the students get out their diary debriefing forms from the day before. Ask them, Are any totalitarian elements such as I've described observable in the diary? In the third column of their debriefing forms they should enter the words dogma, charisma, control, party, propaganda, or terror next to any of their points in columns 1 and 2 that seem appropriate. Give them an example:

1	2	3
Germans occupy Scandanavia	Justify invasion	Control--resort to force by army

Students should hang on to their debriefing forms for reference in the next activities.

This activity should take no more than one day.

Activity Three. Have your students read those pages in your standard world history text that deal with the rise of Hitler and the outbreak of World War Two. Then, as either a writing activity or a group discussion, have them answer the following questions calling for comparisons of the textbook account and the diary's [illegible]

Do the text and the diary agree or differ about the cause of the war between Poland and Germany?

Do they agree or differ about the cause of the invasions of Scandanavia, France, Belgium, and Holland?

Do they agree or differ about the situation in North Africa?

Do they agree or differ in their descriptions of the English and Americans?

Do they agree or differ in their discussions of the Jews?

Do they agree or differ in their descriptions of Hitler?

What accounts for the differences between the two?

This activity should take approximately two days.

Activity Four. This activity extends the final question of the previous activity and focuses on the notion of propaganda. Have the class discuss the following questions:

What elements of totalitarianism mentioned in the textbook were *not* mentioned in the diary? (Possible responses include concentration camps, press censorship, purges, and party control.)

Do you have any idea why these were not mentioned in the diary? Was the schoolgirl being brainwashed?

Do you see any elements of propaganda in the diary? (Possible responses include loaded words, distorted data, imputed motives, appeal to authority, undermining individuals, and name-calling.)

Do you see any use of propaganda in the textbook?

Is it possible that you are being brainwashed into the opposite view? Why did the masses believe Hitler with such devotion?

This activity should take about one day.

Activity Five. In this class discussion, the students will compare totalitarianism and dictatorship. You should open the discussion with the question, Does totalitarianism differ from dictatorship or so-called strong-man government? Point out that dictators have existed for many centuries. Ask, Were Hitler, Mussolini, and Stalin anything more than dictators?

Among the distinctions that might be brought out in discussion are the following:

More use of dogma (ideology) in totalitarianism, creating fanatic devotion

More effective use of propaganda in totalitarianism, more fanatic mass support

Totalitarians wanted masses to do more than obey; they wanted masses to be fervent believers (Eric Hoffer (1966) calls them "true believers")

Totalitarians used pageantry, incentives, uniforms, slogans, contests, and clubs effectively to create a movement, not just a party

Ruthless use of terror by totalitarians, killing millions of Jews in Germany and Kulaks in Russia

You might end the discussion by posing a question for the students to mull over:

Does it matter to us if totalitarianism spreads to other countries?

This activity should take one day.

Activity Six. Have each student take out a sheet of paper and write these three column headings across the top:

1) Strong-man or dictatorship 2) Democracy 3) Totalitarian

Then hand out Document Two and ask them to classify each country according to the three categories on their sheets. Next to each country are given a few periodical sources with information that will help the students classify the country. You should make sure that at least some of these

sources are available either in the school library or your classroom. Students may use other sources, if they like, of course.

When students have completed their lists, the class should compare the classifications and discuss any differences in how various members of the class categorized specific countries.

This activity should take approximately two days.

Activity Seven. This final activity consists of a discussion of the prospects for totalitarianism in the United States. Open the discussion with the question, What conditions would be favorable to the rise of totalitarianism in the U.S.? You may want to have the students first recall the conditions in Germany from 1929 to 1933. Possible answers include: unemployment, fear of Communism, inflation, charismatic leader with simple solutions, and super-patriotism.

Next, ask if any totalitarian leaders have ever emerged in the United States. Then, If such a leader came to power, what would he or she have to do to change the U.S. into a totalitarian state? Some possible answers include: eliminate all other political parties; censor the press; institute terror (expand and control the FBI, set up detention camps); control elections; set up an ideology; use propaganda to get people to believe ideology; make Congress into a "rubber stamp" agency; control the courts; control the army and police; silence critics; get churches to urge people to support the leader; and justify these actions because of foreign dangers and disloyal enemies (perhaps races) inside the country.

Next ask, Would this danger come more from the left (Communists) or from the right (Fascists) in the U.S.? Some responses include that they are both equally likely and that there are probably more extremist right-wing organizations existing at present.

This activity should take one day.

Evaluation

The students' written work, such as their diary debriefing forms, could serve evaluative purposes; also, their participation in discussions can be a basis for evaluation. As a culminating evaluation activity, you might have them write an essay on the question that ended Activity Five,

Does it matter to us if totalitarianism spreads to other countries? Another possible evaluation activity would be to give the class a list of the cultural universals from Chapter 1 and ask them to describe how these categories of life activity are affected by totalitarianism.

References and Teacher Background Reading

The asterisked items below are also appropriate for student reading.

Cziep, Emma. "Kriegs Tagebuch." Unpublished diary. Logan, UT: Utah State University Archives, September 1, 1939-May 8, 1945.

*Ebenstein, William. *Today's Isms*. 7th ed. Englewood Cliffs, NJ: Prentice-Hall, 1973.

Friedrich, Carl J. "The Unique Character of Totalitarian Society," in *Totalitarianism*, Carl J. Friedrich, ed. New York, NY: Grosset & Dunlap, 1964, pp. 47-60.

*Fromm, Erich. *Escape from Freedom*. New York, NY: Avon, 1971.

*Hoffer, Eric. *The True Believer*. New York, NY: Harper and Row, 1966.

*Huxley, Aldous. *Brave New World*. New York, NY: Harper and Row, 1969.

*Huxley, Aldous. *Brave New World Revisited*. New York, NY: Harper and Row, 1958.

Mason, Paul T. *Totalitarianism: Temporary Madness or Permanent Danger?* Lexington, MA: D.C. Heath, 1967.

*Orwell, George. *Animal Farm*. New York, NY: New American Library, 1974.

*Orwell, George. *1984*. New York, NY: New American Library, 1971.

*Speer, Albert. *Inside the Third Reich*. New York, NY: Avon, 1974.

Document One: A Schoolgirl's Diary

This is an authentic student diary written by a Viennese school girl, Emma Cziep, during World War II. The diary was a classroom project; the teacher dictated much of what the students included. The photocopy of the original and the translation are available in the Archives of Utah State University. The author, now Emma Collett, presently lives in Idaho Falls, Idaho, and has given permission to reprint these excerpts here.

We Germans are a people without lands. One hundred and forty four Germans must live on one square kilometer of land. It is not this way with other people. On one sq. km. live: 7 Russians, 9 Frenchmen, 13 British, and 15 Italians. Why is it that in past centuries the other nations have taken land away from us? Because there were many small states, which fought among themselves, and there just could not be a big German Empire. Our Führer was the first to unite all Germans into one Reich. Our Führer wants to assure sufficient space for all the German people now and for the future.

The agitation against the Germans in Poland Summer 1939 brought the danger of war closer and closer.

After the Poles let the last offer of the Führer go unanswered and attacked the German Border city Gleiwitz, the war in Poland began in September 1939.

End of October 1939. In the "Adlerkino" we saw the film "Germanland in Africa." That is the land that we Germans honestly purchased and the British stole from us after the World War.

December 18, 1939, a British airplane squadron tried to fly over Germany. Of those 44 airplanes 34 were shot down.

The English are stirring Sweden and Norway for a war against Russia. They want to surround Germany and Russia from the south and from the north in a big circle.

Feb. 24, 1940. The Führer gave a speech about the necessary fight, which we must carry on in order to earn the victory and even if the world is full of devils.

End of March 1940. Germany published in Cologne some intercepted documents in which English and American statesmen were discovered to be war agitators against Germany even before 1938/1939.

April 8, 1940. The English laid mines along the Norwegian coast, in order to hinder the German ore export from Narvik. In addition, plans are being made by the western allies to land their troops in Scandinavia as a basis for an attack against Germany in which they wish to occupy us.

April 9 '40. In the earlier morning hours German soldiers occupied Denmark and all the important harbors of the Norwegian coast, Oslo, Christian and Bergen, Trondheim and Narvik. They met no resistance in Denmark. Before Oslo and Christian it came to heavy fighting in which cruisers "Blücher" and Karlsruhe" were sunk. All Norwegian sea fortresses are in our hand, and are ready for defense.

May 3, 1940. In Narvick the troops are staying despite the heavy bombardment from the sea and German troops are fighting from the middle to the more northern part of Norway. Since the Norwegians are such chivalrous fighters the Führer declared that all Norwegian prisoners of war could go free, if they would pledge themselves on their word of honor not to fight on the allied side any more.

Beginning May 1940. The western allies gathered a big fleet in the southeast part of the Mediterranean Sea. Much talk is going about that the Balkans will become the next theatre of war. But this was merely a diversionary tactic because the western powers together with Belgium and Holland are planning an attack into Germany's defenses in the Ruhr Valley. Again we were ahead of them.

May 16. Our troops crossed the Dutch and Belgian border. Luxemburg was occupied very fast, and they did not offer any resistance. In the capital cities of Holland and Belgium many memorandums were passed out and it was proven by them that the little states have made defense preparation only against the German border and not against the French border. Both states declared the war against Germany and showed military resistance.

Middle of August 1940. Air raid alarms have continued day and night in the important English industrial cities. Those attacks are being considered as a revenge because England bombed open cities in Germany hitting family homes and hospitals.

December 11, 1941. Fifth meeting of the Reichstag. The Führer gives an overview report of the military and political happenings of the year 1941, and defended himself as sharp as a knife against the warmonger Roosevelt. Adolf Hitler declares war against U.S.A.

Dec. 22. The Führer takes over the Supreme Command of the armed forces.

Because of the urgent need for the wool, a winterclothes collection delayed our school lessons after 1942.

40,000 women are working more than 1 million hours. In 320 meetings 1½ million pieces of work went through their hands. The city of Vienna alone was second place after Baden. 2,612,442 or 4½ pieces per household was donated. 85,000 skis were donated as well as 1500 more skis with mountain shoes. In the whole empire 67,232,686 pieces were collected. 4003 carloads of winter materials have been sent to the army. They were sent 4 weeks earlier than was anticipated, and in a few days the collection was in Russia. The thermometer fell 46 degrees centigrade. People and machines are about to fail. The Russian troops hoped, through their examplary defensive to destroy the German troops. In this moment the Führer took the initiative and shared the fate with the army. He personally took over the High Command from General Brauchnitsch.

Jan. 15 - Jan. 26, 1943. With the exception of Chile and Argentina, all of the South American states have broken diplomatic relations and commercial trade with the Axis Powers. It started especially in Brazil, with the help of the U.S.A. propaganda agitators and emigrant Jews.

Feb. 20, 1943. A strong movement of England toward the left is noticed with entrance of Cripps into the Cabinet since he is Stalin's agent.

Jan. 25, 1943. The Führer said that we must eventually tackle all the enemies of the Aran people. The Jews must disappear from the European continent.

Jan. 25-26. We had our first air raid.

The English Air Force continues to bombard important war targets. The cities of Lübeck, Rostack, and recently Cologne are heavily destroyed. Many people and important cultural treasures are lost. After each British attack we will take revenge upon British cities.

Document Two: Reading List on Status of Democracy, Dictatorship, and Totalitarianism in the World Today

U.S.A.	*Newsweek*, December 15, 1975, pp. 24-28.
	Newsweek, December 15, 1975, p. 44.
	U.S. News, November 17, 1975, p. 104.
UGANDA	*Time*, May 21, 1973, p. 57.
	Time, March 12, 1973, p. 27.
	Time, April 8, 1974, p. 40.
CHINA	*Time*, December 2, 1974, pp. 59-60.
	Saturday Review/World, May 18, 1974, pp. 10-15.
	New Republic, September 15, 1973, pp. 12-14.
PHILIPPINES	*U.S. News*, August 5, 1974, pp. 35-38.
	Newsweek, January 29, 1973, p. 33.
GREAT BRITAIN	*U.S. News*, March 11, 1974, p. 62.
	Current History, March 197., pp. 97-100.
GERMANY	*Newsweek*, May 27, 1974, pp. 49-50.
	Time, May 20, 1974, pp. 38-39.
	Newsweek, January 6, 1975, pp. 29-30.
E. GERMANY	*National Geographic*, September 1974, pp. 295-329.
	U.S. News, September 15, 1974, p. 57.
YUGOSLAVIA	*Time*, October 21, 1974, p. 72.
	Readers Digest, April 1973, pp. 241-242.
	Atlantic, June 1973, pp. 43-50.
CZECHOSLOVAKIA	*Current History*, May 1973, pp. 207-211.
EGYPT	*Newsweek*, February 26, 1973, p. 38.
	Time, November 26, 1973, p. 41.
	Time, February 18, 1974, pp. 44-45.
MOZAMBIQUE	*National Review*, August 17, 1973, p. 885.
	Newsweek, September 23, 1974, p. 61.
	Time, May 13, 1974, p. 46.
	Newsweek, June 3, 1974, p. 47.
TANZANIA	*Nation*, December 14, 1974, pp. 616-619.
	Atlantic, May 1973, p. 8.
VIET NAM	*Readers Digest*, December 1975, pp. 137-142.
	Newsweek, April 21, 1975, p. 31.
SOUTH AFRICA	*Nation*, November 16, 1974, pp. 486-487.
	U.S. News, October 7, 1974, pp. 82-84.

RHODESIA	*Time,* February 12, 1973, p. 31. *Newsweek,* January 29, 1973, p. 36. *Newsweek,* December 30, 1974, pp. 34-35.
CUBA	*U.S. News,* October 28, 1974, pp. 44-46. *U.S. News,* August 13, 1973, pp. 80-81.
CHILE	*National Geographic,* October 1973, pp. 437-477. *Current History,* January 1975, pp. 11-14. *Time,* April 22, 1974, p. 44. *U.S. News,* January 13, 1975, pp. 56-58.
BRAZIL	*U.S. News,* July 22, 1974, pp. 60-62. *Current History,* January 1975, pp. 5-10. *Nation,* April 27, 1974, pp. 518-520. *Time,* November 18, 1974, p. 48.
FRANCE	*Newsweek,* April 15, 1974, pp. 45-48. *Newsweek,* May 27, 1974, p. 44. *U.S. News,* April 15, 1974, p. 22.
SWEDEN	*Readers Digest,* April 1974, pp. 168-169. *Newsweek,* October , 1973, p. 40.
JAPAN	*Time,* March 18, 1974, p. 40. *Newsweek,* November 25, 1974, pp. 59-60.
CANADA	*Saturday Review World,* November 2, 1974, pp. 14-16. *Time,* April 1, 1974, p. 36. *U.S. News,* May 18, 1974, p. 68.
MALAYSIA	*Newsweek,* October 1, 1973, p. 59. *Current History,* December 1973, pp. 262-265+.
TAIWAN	*National Review,* December 6, 1974, pp. 1400-1402. *Time,* March 11, 1974, p. 52. *National Review,* April 13, 1973, pp. 434-435. *Time,* May 14, 1973, p. 98.
MEXICO	*U.S. News,* April 8, 1974, pp. 69-70.
HAITI	*Time,* December 4, 1972, p. 26. *Ebony,* January , pp. 70-71. *U.S. News,* May 3, 1971, p. 29.
INDIA	*Time,* October 27, 1975, p. 28. *Time,* January 12, 1976, p. 18. *Readers Digest,* November 1975, pp. 129-134.
ALGERIA	*National Geographic,* August 1973, pp. 200-233. *Time,* September 4, 1972, pp. 32-33.

SYRIA

Newsweek, February 11, 1974, p. 38.
Time, March 18, 1974, p. 37.
Time, December 8, 1975, p. 24+.

SPAIN

Newsweek, July 29, 1974, p. 50.
Readers Digest, January 1975, pp. 153-154.
Time, July 22, 1974, p. 47.

POLAND

Time, October 14, 1974, p. 60.
Vital Speeches, January 1, 1976, pp. 164-166.
Current History, May 1973, pp. 197-201.

HUNGARY

Current History, May 1973, pp. 216-219.
Newsweek, September 11, 1972, pp. 57-58.
Current History, May 1971, pp. 290-294+.
National Geographic, April 1971, pp. 443-483.

RUMANIA

Current History, May 1973, pp. 212-215.
Time, April 1973, p. 32+.
Time, February 28, 1972, p. 32.
Newsweek, November 20, 1972, p. 57.

TURKEY

Time, August 12, 1974, p. 29.
New Republic, October 5, 1974, pp. 12-15.
Current History, January 1973, pp. 26-29.
Time, May 1, 1972, p. 26+.

Resources from the ERIC System

Listed below is a sample of the many curriculum materials and guides related to world history and anthropology instruction that can be found in the ERIC system.

Unless otherwise noted, each of these documents can be obtained in microfiche (MF) or paper copy (HC) from the ERIC Document Reproduction Service (EDRS), Computer Microfilm International Corporation, P.O. Box 190, Arlington, VA 22210. All orders must refer to the ED number and be accompanied by prepayment, including postage. Fourth-class postage for the first 60 MF or first 60 HC pages is $0.21; each additional 60 fiche or pages of HC costs an additional $0.09. (There are 96 pages on one microfiche.)

If there is an ERIC microfiche collection in a nearby university library or school resource and service center, you might prefer to look over specific documents there before (or instead of) ordering.

ED 086 633. *Looking Out Is In: 12 Lesson Television Series for Sixth Grade Anthropology. Teacher Guides.* Waupun, WI: Cooperative Educational Service Agency 13, 1973. 221pp. EDRS Price: MF-$0.83; HC-$11.37 plus postage.

Teacher developed guides for a 12-unit series on anthropology at the sixth-grade level are outlined. Although these materials were designed to accompany a lesson on a state instructional television network, they can be utilized to a degree without the video experience. Topics of the units consist of what is anthropology; what is culture; why is man a social animal; why is culture changing; how do some cultures meet their need for food; how do the methods of gathering food influence culture; what is an agrarian culture; what caused agrarian cultures; what is an industrial complex; what caused industrial complexes; what is enculturation. The series feature the inquiry approach and use materials developed largely by teachers. The teacher's guide for each unit includes a general introduction; a discussion of the inquiry method; goals and objectives; concept definitions; an outline of the unit's position within the Wisconsin conceptual framework; a telecast overview; vocabulary list; previewing

discussion suggestions; pre- and post-telecast activities; background information; program sequences; and examples of teacher resources.

ED 092 450. *Learning Activity Package. Social Studies 102. LAPs 10 Through 16.* By Tommy Campbell. Ninety Six, SC: Ninety Six High School, 1973. 103pp. EDRS Price: MF-$0.83; HC-$6.01 plus postage.

This set of seven teacher-prepared Learning Activity Packages for individualized instruction in world history at the tenth-grade level includes the following units: Early Man and the Beginning of Civilization; Our Heritage from Greece and Rome; Life in the Middle Ages; The Renaissance and the Reformation; The Age of Revolution; The World at War; and Totalitarianism. The materials, written at tenth-grade level, are for students who need help on basic skills, and who plan to enroll in vocational courses, business courses, or nontechnical school courses. Each unit contains a rationale, a list of behavioral objectives, resources (assigned textbook readings and suggested film strips), activities, self-evaluation tests, and suggestions for advanced study.

ED 092 453. *Learning Activity Package. Social Studies 103. LAPs 10 Through 18.* By Jane Burgdorf and others. Ninety Six, SC: Ninety Six High School, 1973. 165pp. EDRS Price: MF-$0.83; HC$8.69 plus postage.

This set of nine teacher-prepared Learning Activity Packages for individualized instruction in world history at the tenth-grade level includes the following units: Early Man and the Beginning of Civilization; Our Heritage from Greece and Rome; Life in the Middle Ages; The Renaissance and the Reformation; Revolution; The World at War; Totalitarianism; New World Settlement and Colonial Growth; and Revolution and the Birth of a Nation. The materials, generally written at tenth-grade level, are particularly suited for average students who may be interested in college, business, or technical school, and who will do an average amount of studying. Each unit contains a rationale, a list of behavioral objectives, resources, activities, self-evaluation tests, and suggestions for advanced study.

ED 092 454. *Learning Activity Package. Social Studies 104. LAPs 10 Through 18.* By Jane Burgdorf and others. Ninety Six, SC: Ninety Six High School, 1973. 165pp. EDRS Price: MF-$0.83; HC $8.69 plus postage.

This set of nine teacher-prepared Learning Activity Packages for individualized instruction at the tenth-grade level includes the following units: Early Man and the Beginning of Civilization; Our Heritage from Greece and Roman Life in the Middle Ages; The Renaissance and the Reformation; Revolution; World at War; Totalitarianism; New World Settlement and Colonial Growth; and Revolution and the Birth of a Nation. The materials, written at or above tenth-grade level, are particularly suited for well-prepared students who definitely plan further education in a college after high school, who have better-than-average grades, and who will do more than the minimum required work. Each unit contains a rationale, a list of behavioral objectives, resources, activities, self-evaluation tests, and suggestions for advanced study.

ED 093 731. *Introduction to Anthropology. Social Studies: 0425.13.* By Margaret E. La Roe. Miami, FL: Dade County Public Schools, 1973. 47pp. EDRS Price: MF-$0.83 plus postage; HC not available from EDRS.

This curriculum guide outlines a course in anthropology for grades 9-12. Having completed the course, the student will be able to (1) describe in general terms the social science of anthropology; (2) demonstrate the concept of culture through definition and examples; (3) identify some important goals of anthropology; (4) describe the various subfields of anthropology: physical anthropology, archaeology, linguistics, and ethnography; (5) trace the theories concerning the origin and development of man as a physical and biological organism; (6) explain the concept of race from an anthropological perspective; (7) describe selected problems dealt with by archaeologists, ethnographers, and linguistics specialists; (8) outline the steps in ethnographic research; (9) cite examples of the uses of anthropology; and (10) evaluate the importance of anthropology in helping to solve problems in the modern world. Suggested teaching strategies include readings, films, classroom discussions, small-group activities such as skits and classroom presentations based on research, outside speakers, and field work. Learning activities are suggested for

each objective. Included in the appendix are a crossword puzzle and a listing of teacher and student print and non-print resource materials.

ED 095 075. *The Changing World Today: Cultural Change in Japan, Kenya, and India. Student Text and Student Study Guide.* By Elmer U. Clawson and Marion J. Rice. Athens, GA: University of Georgia, Anthropology Curriculum Project, 1972. 267pp. Not available from EDRS; available in HC from Anthropology Curriculum Project, University of Georgia, 107 Dudley Hall, Athens, GA 30602 ($8.00 for complete set--student text, study guide, teacher's guide, and teacher background material; $75.00 for materials for 30 pupils and one teacher).

This student text and accompanying pupil study guide for intermediate grades examine cultural change in Japan, Kenya, and India. The unit objective is to help students examine processes of change occurring in the world today by systematically presenting cultural change concepts and illustrations in case study settings. The books provide students with intensive practice in the concepts developed in the unit. In addition to readings, open-ended questions, and suggested activities, the books contain exercises in which students match key words with definitions, write definitions, match examples or an illustration with a keyword, and answer thought questions. Both the student text and study guide consist of the following units: (1) Culture, (2) Cultural Change, (3) Industrialization and Urbanization in Japan, (4) Nationalism and Modernization in Kenya, and (5) Planned Agricultural Change in India. A glossary is included in the text, and exercise answers and multiple-choice chapter tests are provided in the study guide. See ED 095 076 and ED 095 077 below for descriptions of teacher's guide and teacher background materials.

ED 095 076. *The Changing World Today: Case Studies of Modernization in Japan, Kenya, and India. Teacher's Guide.* By Elmer U. Clawson and Marion J. Rice. Athens, GA: University of Georgia, Anthropology Curriculum Project, 1972. 23pp. Not available from EDRS; see ED 095 075 above for ordering information.

This publication is a guide for teachers using *The Changing World Today*, an intermediate-grade student text which examines cultural change in Japan,

Kenya, and India (ED 095 075 above). A major portion of the guide consists of a summary outline of the text. Discussed in the outline are descriptive characteristics, rationale, antecedent conditions, content, instructional theory and teaching strategies, sources of descriptive data, major weaknesses and strengths of the materials, student and teacher reactions to materials, and results of research on the question: "Do pre- or post-organizers facilitate the learning of anthropology at the third-grade level?" Also provided in the guide are general information on teacher background material, student study guide, and educational media which accompany the basic text, and specific instructions for teaching the unit.

ED 095 077. *Cultural Change. Teacher Background Material.* Athens, GA: University of Georgia, Anthropology Curriculum Project, 1969. 146pp. Not available from EDRS; see ED 095 075 above for ordering information.

This essay on cultural change is intended to provide background reading material for teachers using *The Changing World Today* or *Cultural Change in Mexico and the United States*, two textbooks from the Anthropology Curriculum Project. The essay can also be used, however, as a high school semester course in anthropology or as resource material for teacher and pupil use to supplement a social studies course. Part 1 consists of a theoretical explanation of the processes of cultural change, emphasizing the dynamic or changing aspects of culture. Part 2 includes case studies on cultural change selected to illustrate in more detail the change processes described in Part 1. The case studies are organized in three major categories: cultural breakdown, modernization, and planned change. An analytic table of contents provides an overview to the entire study and permits the user to see the progressive development as well as the interrelationships of the theme of cultural change.

ED 100 674. *World History, Environmental Education Guide.* Green Bay, WI: Project I-C-E, 1974. 33pp. EDRS Price: MF-$0.83; HC-$2.06 plus postage.

This world history guide, for use at the secondary level, is one of a series of K-12 guides, that were developed by teachers to help introduce environmental education into the total curriculum. The guides are supplementary in design, containing a series of episodes (minilessons) that

emphasize the relationship between current environmental problems and world economic, social, and political development, providing the student with succinct and realistic opportunities for involvement in environmental concerns. The episodes are built around 12 major environmental concepts that form a framework for each grade or subject area, as well as for the entire K-12 program. Although the same concepts are used throughout the K-12 program, emphasis is placed on different aspects of each concept at different grade levels or in subject areas. This guide focuses on aspects such as ancient history, value clarification, and world conflict. Each episode offers subject-area integration, subject-area activities, interdisciplinary activities, cognitive and affective behavioral objectives, and suggested references and resource materials useful to teachers and students.

ED 104 782. *Origins of Man. Grade Four, Unit One, 4.1. Comprehensive Social Studies Curriculum for the Inner City.* By Carl Schiavone. Youngstown, OH: Youngstown Board of Education, 1971. 37pp. EDRS Price: MF-$0.83; HC-$2.06 plus postage.

The essential thrust of this fourth-grade unit of the FICSS series (Focus on Inner City Social Studies) is to enable students to understand man from an anthropological perspective. The first unit of the fourth-grade level deals specifically with the origins of man, the origins of the races of man, the races of man, and races in the United States. Attempting to dispel some of the myths and stereotypes regarding the concept of race and racial superiority, the units begin with the study of man's earliest origins in Olduvai Gorge, tracing the evolution of man to present day. The format of the unit includes a general introduction to the program; suggested teaching procedures and strategies; essential source materials; knowledge, skill, and behavioral objectives; learning activities; and additional teacher and student resources.

ED 104 783. *The Cultural Backgrounds of Americans. Grade Four, Unit Two, 4.2. Comprehensive Social Studies Curriculum for the Inner City.* By Hubert Kirkland. Youngstown, OH: Youngstown Board of Education, 1971. 64 pp. EDRS Price: MF-$0.83; HC-$3.50 plus postage.

The second unit of the fourth-grade level of the FICSS series (Focus on Inner City Social Studies) continues the study of man through cultural awareness of the diverse groups of people comprising America's heritage. Focusing specifically on American Indians, Afro-, Mexican-, and Asian-Americans, and European immigrants, the unit is intended to aid student appreciation and understanding of the many diverse ethnic groups composing the nation. The unit investigates the origin, culture, and current status of each group in the United States. The format includes a general introduction; teaching procedures and strategies; knowledge, skill, and behavioral objectives; learning activities; and supplementary teacher and student resources.

ED 106 167. *The Nature and Use of the HRAF Files: A Research and Teaching Guide*. By Robert O. Lagace. New Haven, CT: Human Relations Area Files, Inc., 1974. 64pp. EDRS Price: MF-$0.83 plus postage; HC not available from EDRS; available from HRAF Manuals, Human Relations Area Files, Inc., P.O. Box 2015 Y.S., New Haven, CT 06520 ($1.00 per copy, bulk rates available).

This guide is designed to give teachers and students an understanding of the Human Relations Area Files (HRAF). The HRAF are a collection of primary source materials on selected cultures representing all major areas of the world. In general, information on man's behavior, customs, and social institutions may be found in the Files. The guide also provides case examples of some particularly suitable uses of the files. Opening with "Study and Research Applications of the HRAF Files," examples are given of the kinds of information retrievable in a cross-cultural or area search as well as suggestions for the information of other questions and ways of approaching the material. Another section on teaching applications includes use of the Files for training in research, for individual or class projects, and for the teachers' own preparation. Sections on the use and organization of the Files discuss methods for retrieving information based on the classification and indexing of information in the files, given a particular research problem, and describe the physical format of the files. Other components of the HRAF system include an orientation film reference tools, and a computerized archive. A reference

section and appendices containing research topics and explications of the system's technicalities conclude the guide.

ED 109 003. *A Senior High School Social Studies Unit on Africa South of the Sahara. World History Series, Bulletin No. 252.* By Harry Kelly and others. Rockville, MD: Montgomery County Public Schools, 1971. 91pp. EDRS Price: MF-$0.83 plus postage; HC not available from EDRS; available from Division of Supply Management, Montgomery County Public Schools, 540 N. Stonestreet Ave., Rockville, MD 20850 ($5.00).

This secondary-level curriculum guide provides a program and identifies materials for the study of the history and culture of Africa south of the Sahara. The primary purpose of the course is to stimulate thought and to encourage students to make valid generalizations and intelligent assessments of the forces and events that have and are shaping the cultures of Africa. Each lesson contains behavior and content objectives, suggested activities and procedures, suggested source materials, and student evaluation methods. The guide includes three major topics and subtopics within each major topic. Within the topic of the myth and reality of Africa are units on geography, racial makeup, culture, and history. Within the topic of the African colonial period are units on early exploration and penetration, slavery and the slave trade, Atlantic slave trade, and European scramble and partition. Within the topic of African Independence are units on the advent of independence; selected study examples including Ghana, Nigeria, Senegal, Tanzania, and South Africa; problems of nation-building, and Pan-Africanism. The appendices include supplementary materials for teacher preparation and further student resources and activities.

ED 109 004. *A Senior High School Social Studies Unit on Latin American History. World History Series, Bulletin No. 257.* By Paul Magee. Rockville, MD: Montgomery County Public Schools, 1972. 60pp. EDRS Price: MF-$0.83 plus postage; HC not available from EDRS; available from Division of Supply Management, Montgomery County Public Schools, Lincoln Center, 540 N. Stonestreet Ave., Rockville, MD 20850 ($5.00).

This secondary-level curriculum guide provides a program and identifies materials for the history and culture of Latin America. The primary purpose of the course is to stimulate thought and to encourage students to make valid generalizations and intelligent assessments of the forces and events that have shaped the history and culture of Latin America. Each lesson contains behavior and content objectives, suggested activities and procedures, suggested source materials, and student evaluation methods. Unit topics include geography; pre-Hispanic Indian cultures; Spanish exploration; Spanish-American empire; Mexican independence; biographical study of Santa Ana, Benito Juarez, and Porfirio Diaz; the Mexican Revolution of 1910 and Constitution of 1917; Mexico since 1940; Mexico's relations with the United States; independence movements in Central and South America; historical development of Central and South America; origins and problems of Latin America; Central and South American relations with the United States; early history of the Caribbean area; recent events in the Caribbean; and cultural development of Latin America. Also included are a list of film sources, bibliography, notes on the Mexican Constitution, and sample student evaluation materials.

ED 109 005. *Social Studies Secondary Curriculum Guide on Far Eastern History. World History Series, Bulletin No. 256.* By Stephen Perialas. Rockville, MD: Montgomery County Public Schools, 1972. 79pp. EDRS Price: MF-$0.83 plus postage; HC not available from EDRS; available from Division of Supply Management, Montgomery County Public Schools, Lincoln Center, 540 N. Stonestreet Ave., Rockville, MD 20850 ($5.00).

This secondary-level curriculum guide provides a program and identifies materials for the study of the history and culture of China and Japan. The purpose of the course is to provide exercises that require students to research, question, analyze, synthesize, and evaluate historical data. Each lesson contains behavior and content objectives, suggested activities and procedures, suggested source materials, and student evaluation methods. The 36 lessons include topics on China's and Japan's geography, economic system, society, culture, history, foreign policy, religion, government, Western influence, foreign relations, and value systems. Also included are suggestions for related books, films, filmstrips, and records.

ED 111 723. *Teaching a Pre-Columbian Culture: The Iroquois. A Guide Unit for 7th Grade Social Studies.* Revised. By Hazel W. Hertzberg. Albany, NY: New York State Education Department, Bureau of Secondary Curriculum Development, State University of New York, 1975. 86pp. EDRS Price: MF-$0.83; HC-$4.67 plus postage.

Presented in this curriculum guide are teaching techniques to help the seventh-grade teacher introduce pupils to a unit study on the Iroquois Indians. The pamphlet describes classroom procedures by which students learn the techniques for studying any culture through an intensive study of one local culture. The culture unit uses all the social science disciplines, including archaeology, but is organized in terms of the categories of anthropology. Part I gives some introductory exercis ch will help student development, understanding, and analysis of culture. The section is useful as an introduction to any unit on culture. Part II deals with the pre-Columbian culture of the Iroquois before the arrival of the Europeans. It also briefly discusses subsequent Iroquois history. Part III contains annotated lists of useful instructional and reference materials.