

*Explore the Past...Shape the Future*  
History and Current Issues for the Classroom

Dear Pre-Service Teacher,

Welcome to the social studies teaching profession! We are excited to provide you, as a soon to be teacher in the field, with a sampling of high quality, award-winning lessons and resources produced by Brown University's Choices Program.

The Choices Program provides curriculum and other resources to secondary level teachers on contested international and public policy issues. Our materials are known for making complex international issues – both current and historical - accessible to students.

This *Choices Sampler: Lessons from Choices Curriculum Units* is designed to provide pre-service teachers with selected lessons from our Current Issues, U.S. History, and World History series.

We selected each lesson based on its:

- Engaging format and high interest level;
- Ability to be easily “dropped” into a classroom as a stand alone lesson without background readings; and
- Diversity of skills addressed.

Remember, each of these lessons has been pulled from a full, 5-10 day curriculum unit. If you like a particular lesson, we hope you will add the complete unit to your repertoire of teaching materials.

We hope you enjoy the lessons. Visit us at [choices.edu](http://choices.edu) to join our mailing list and stay in touch. We wish you the best of luck in your new career!

Sincerely,

Susan Graseck  
Director



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## **Looking at China** from *China on the World Stage: Weighing the U.S. Response*

Students analyze images to formulate ideas about life in China, and consider the benefits and limits of using images as a source.

**Course Fit:** Middle or High School Geography, Current Issues

**Time Frame:** One class period

**Skills:** Visual literacy, Source analysis

## **The Creation of Israel** from *The Middle East in Transition: Questions for U.S. Policy*

Students read and annotate up to 6 short sources that provide multiple perspectives on nationalism and the creation of Israel.

**Course Fit:** High School Current Issues, World History, or Middle East Studies

**Time Frame:** Two or three class periods. It is possible to complete the lesson in less time if some of the work is completed outside of class, or not all sources are used.

**Skills:** Document analysis, Multiple perspectives

## **Building a Memorial** from *Confronting Genocide: Never Again*

Students explore the concept of historical memory by choosing an historical event and creating a monument dedicated to the event. Students also create an artist's statement to accompany the memorial, and conduct a gallery walk to view classmates' memorials. While the lesson is designed to commemorate a genocide, other historical events could be memorialized.

**Course Fit:** Middle or High School U.S. History, World History, Art

**Time Frame:** Several class periods, depending on how in-depth the creation of the memorial will be, and how much time will be spent on the gallery walk.

**Skills:** Historical memory, Multiple perspectives, Creativity

## **Interpreting a Native Map** from *The American Revolution: Experiences of Rebellion*

Students analyze and interpret an eighteenth century native map, consider the mapmaker's perspective and purpose, and draw conclusions.

**Course Fit:** Middle or High School U.S. History, Geography, Native Studies

**Time Frame:** One class period

**Skills:** Document analysis, Multiple perspectives, Map reading

## **Women's Experiences in SNCC** from *Freedom Now: The Civil Rights Movement in Mississippi*

Students read up to six first-person accounts of women involved in the Student Nonviolent Coordinating Committee (SNCC) in Mississippi during the Civil Rights Movement.

**Course Fit:** Middle or High school U.S. History, African-American Studies

**Time Frame:** One to two class periods, depending on how many sources each student reads.

**Skills:** Document analysis, Assessing point of view, Personal narratives as historical source, Multiple perspectives

## **Legend As An Historical Source** from *Westward Expansion: A New History*

Students read and analyze a legend of how one Indian group – the Kiowas – thought about smallpox.

**Course Fit:** Middle or High school U.S. History, Geography, Native Studies

**Time Frame:** One class period

**Skills:** Legend as historical source, Multiple perspectives

## **Different Perspectives on a Violent Encounter** from *Colonization and Independence in Africa*

Students read two differing accounts of an incident on the Congo River in 1877 and assess the reliability of primary sources.

**Course Fit:** Any course that teaches historical thinking skills, World History

**Time Frame:** One class period

**Skills:** Document analysis, Multiple perspectives, Source analysis

## **Peasant Life** from *The Russian Revolution*

Students identify aspects of peasant life in Russia using art, literature, statistics and proverbs.

**Course Fit:** World History

**Time Frame:** One to two class periods

**Skills:** Interdisciplinary approaches to history

## Looking at China

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### Objectives:

**Students will:** Analyze photographs of present-day China.

Formulate ideas about Chinese life and society.

Consider the benefits and limitations of using photographs as a source for learning about China.

### Required Reading:

Students should have read the Introduction and Part I of the reading and completed the “Study Guide—Introduction and Part I” (TRB 6-7) or the “Advanced Study Guide—Introduction and Part I” (TRB-8).

### Handouts:

“Looking at China” (TRB-11)

### Resources:

This lesson requires access to the internet for students or the ability to project a Powerpoint document of the photographs in the classroom. The Powerpoint can be found at <<http://www.choices.edu/chinamaterials>>.

### Videos:

There are short, free videos designed to be used with this lesson at <[http://www.choices.edu/resources/scholars\\_china\\_lesson.php](http://www.choices.edu/resources/scholars_china_lesson.php)>.

### In the Classroom:

**1. Reviewing the Reading**—Begin class by briefly reviewing with students what they know about China. Prompt students to recount what they know about China’s people, history, and economy. Ask students to each write one question about what they want to know about China. You may wish to show the video, “What is life like for people in China today?” by Edward Steinfeld, Brown University.

**2. Exploring China**—Divide the class into small groups and distribute the handout. Direct students to the Powerpoint or show the

images to the class. Assign each group four photos and instruct students to examine each image closely and answer the questions on the handout. Alternatively, have students choose their own photos to analyze.

**Note:** Teachers should point out that it is important to be careful about drawing conclusions from photos, and remind students they cannot be certain that a photo is an accurate or complete reflection of reality. While photos can provide clues about societies and how people live, they should be aware that photos, like written documents, show a small piece of a bigger picture. When analyzing photos, students should think about both the content of the photo and the point of view of the photographer.

### 3. Presentations and Class Discussion—

After small groups complete the questions, have everyone come together in a large group. Ask students to display their photos to the class and share their observations.

After students present their findings, have students reflect on what they learned from the photos. Did any of the photos change students’ ideas or assumptions about China? Have the photographs raised any new questions about China? Where do students think they might find answers to these new questions? What are the benefits of using photographs as a resource for learning about other countries and societies?

What are the limitations of using photographs as a source for learning about China? How might photos present a selective or misleading portrait of the subject matter? Do students think it is important to consider the point of view of the photographer when analyzing photos? Did the photographer have a purpose in taking this photograph?

### Homework:

Students should read Part II of the student text and complete “Study Guide—Part II” (TRB 16-17) or “Advanced Study Guide—Part II” (TRB-18).

Name: \_\_\_\_\_

## Looking at China

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*Instructions:* Examine your photos and answer the following questions for each. Your group will be asked to share its impressions with the class. Keep in mind that photos cannot give you a complete picture of Chinese society, and you should be careful about drawing conclusions from the photographs.

1. Describe the photo (the setting, architecture and landscape, what is happening, etc.). If there are people in the photo, what are they doing? How would you describe their appearance (gender, age, expressions, body language, clothing, etc.)? How would you describe the types of interactions people are having? If people are working, what types of jobs do they have?
  
2. How does this photo relate to what you already know about China?
  
  
  
  
  
  
  
  
  
  
3. Does this image offer any clues about life in China or Chinese society? For example, does the photo reveal anything about religion, transportation, or geography? Can you learn anything new about China from the image?
  
  
  
  
  
  
  
  
  
  
4. Does this image raise questions for you about China?

## Primary Source Analysis: The Creation of Israel

### Objectives:

**Students will:** Understand the concept of nationalism.

Consider different views on the creation of a Jewish state.

Develop skills for analyzing primary sources.

Compare and contrast the methods and interests of writers.

### Required Reading:

Students should have read the Introduction and Part I of the Student Text and completed the “Study Guide—Introduction and Part I” (TRB 9-10) or “Advanced Study Guide—Introduction and Part I” (TRB-11).

### Handouts:

“Questions on Sources” (TRB 16-17)

“Sources A-F” (TRB 18-23)

### In the Classroom:

**1. Focus Question**—Write the question “What is nationalism?” on the board. Invite students to share their ideas of what nationalism is and urge them to recall where it was mentioned in the reading. Explain that while we often associate the word “nation” with a country, it actually means a group of people with a shared culture, language, and heritage (and often religion and ethnicity too). Nationalist movements often aim at uniting a nation of people into a single country where they are ruled by a government that also shares this common culture and heritage. Tell students that they are going to examine first-hand accounts about a nationalist movement called Zionism. Invite them to recall what they know about Zionism from their reading.

**2. Analyzing the Sources**—Divide the class into groups and distribute “Questions on Sources” and two primary sources from “Sources A-F” to each group.

Instruct the groups to follow the instructions for reading and annotating their assigned sources before answering the questions in “Questions on Sources.” Tell them that each group will be presenting a summary of their sources. Review the concepts of primary and secondary sources as needed. Encourage students to seek clarification on vocabulary as they read.

**Note:** As the primary sources differ in length and complexity, you may wish to assign sources to students based on reading level. Source A, “Auto-Emancipation: An Appeal to His People,” by Leo Pinsker is the most challenging.

**3. Sharing Conclusions**—Invite students from each group to summarize their sources for the class. Encourage the groups to share some of their answers from the source questions. Ask students if they found anything surprising about their sources. Did their sources contrast at all with those of other groups? Ask students what they think the purpose or intentions of some of the sources were. Who might the audience of the source have been? How do they think this influenced the tone and word choice the writers used? How might the audience have responded to the source?

### Homework:

Students should read Part II in the student text and complete “Study Guide—Part II” (TRB 24-25) or “Advanced Study Guide—Part II” (TRB-26).

## Questions on Sources

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*Instructions:* Read the primary sources assigned to your group and annotate them according to the directions below. Discuss with your group any parts of the source that you found difficult to understand, then complete the questions. Be prepared to share your answers with the class.

### How to annotate your source:

**a. Circle the Date:** It is important to note the date of any historical source. Before reading each source, circle the date of its creation and write next to this date any other important events that coincided or came just before or after the creation of the source.

**b. Underline the Evidence:** Writers use different types of evidence to make their point. They may refer to statistics and numbers, to historical events and conditions, or to what has been said by someone else. Underline the evidence used in the source, and note what type of evidence it is in the margin (for example, a statistic or a historical event).

**c. Mark Key Words and Phrases:** Authors choose particular words to invite their readers to come to a specific understanding of an event or situation. Draw a box around 3-5 words or phrases that you think are important in each source. Mark words or phrases that you do not understand with a double underline.

### Questions:

1. List the titles and authors of your assigned sources:

Source title and author:

Source title and author:

2. Summarize the views presented by your sources regarding the creation of Israel.

a.

b.

3. What is the identity (e.g. nationality, political viewpoint, religion) of the sources' authors? Do they claim or intend to be representing anyone and, if so, whom?

a.

b.

4. What form does each source take (e.g. newspaper article, diary entry)?

a.

b.

5. What do you think is the tone of each source (e.g. funny, nostalgic, angry)? What words have the writers chosen to use to create these tones?

a.

b.

6. What are two of the most striking similarities between your sources?

a.

b.

7. What are two of the most striking differences between your sources?

a.

b.

## Source A

### “Auto-Emancipation: An Appeal to His People”

by Leo Pinsker, 1882

*Leo Pinsker was a Russian Jew. He originally believed that Jews would be accepted in non-Jewish societies by being flexible and tolerant. The outbreak of terrible violence against Jews in Russia in 1881, general anti-Semitic feelings across Russian society, and the creation of laws that restricted where Russian Jews could live and what careers they could have changed his mind. Pinsker embraced the idea that Jewish people would only be safe and treated fairly in a Jewish country. He wrote this pamphlet to encourage Jewish leaders to intervene.*

The Jews comprise a distinctive element among the nations under which they dwell, and as such can neither assimilate nor be readily digested by any nation.

Hence the solution lies in finding a means of so readjusting this exclusive element to the family of nations, that the basis of the Jewish question will be permanently removed....

The world has yet long to wait for eternal peace. Meanwhile nations live side by side in a state of relative peace, secured by treaties and international law, but based chiefly on the fundamental equality between them.

But it is different with the people of Israel. There is no such equality in the nations' dealings with the Jews. The basis is absent upon which treaties and international law may be applied: mutual respect. Only when this basis is established, when the equality of Jews with other nations becomes a fact, can the Jewish problem be considered solved....

The Jewish people has no fatherland of its own, though many motherlands; no center of focus or gravity, no government of its own, no official representation. They home everywhere, but are nowhere at home. The nations have never to deal with a Jewish nation but

always with mere Jews. The Jews are not a nation because they lack a certain distinctive national character, inherent in all other nations, which is formed by common residence in a single state....

Merely to belong to this people is to be indelibly stigmatized, a mark repellent to non-Jews and painful to the Jews themselves. However, this phenomenon is rooted deeply in human nature....

A fear of the Jewish ghost has passed down the generations and the centuries. First a breeder of prejudice, later in conjunction with other forces we are about to discuss, it culminated in Judeophobia....

Friend and foe alike have tried to explain or to justify this hatred of the Jews by bringing all sorts of charges against them...in order to quiet the evil conscience of the Jew-baiters, to justify the condemnation of an entire nation.... Though the Jews may justly be charged with many shortcomings, those shortcomings are, at all events, not such great vices, not such capital crimes, as to justify the condemnation of the entire people....

In this way have Judaism and Anti-Semitism passed for centuries through history as inseparable companions. Like the Jewish people, the real wandering Jew, Anti-Semitism, too, seems as if it would never die. He must be blind indeed who will assert that the Jews are not the chosen people, the people chosen for universal hatred....

The Jews are aliens who can have no representatives, because they have no country. Because they have none, because their home has no boundaries within which they can be entrenched, their misery too is boundless....

The proper, the only solution, is in the creation of a Jewish nationality, of a people living upon its own soil, the auto-emancipation of the Jews; their return to the ranks of the nations by the acquisition of a Jewish homeland.... The international Jewish question must have a national solution.

## Source B

### “Memorandum to the Peace Conference in Versailles”

by the Zionist Organization, 1919

*In 1917, the British government issued a declaration that it would support the creation of a “national home” for Jews in Palestine. Afterward, Zionists sought to receive more concrete and definite support and promises from countries across the world. At the Conference in Versailles, where world leaders met to negotiate the terms of peace for the First World War, the Zionist Organization presented this memorandum. It laid out reasons for the creation of a Jewish state in Palestine and recommendations on how it should be formed.*

The Zionist Organization respectfully submits the following draft resolutions for the consideration of the Peace Conference:

1. The High Contracting Parties recognise the historic title of the Jewish people to Palestine and the right of the Jews to reconstitute in Palestine their National Home.
2. The boundaries of Palestine shall be as declared in the Schedule annexed hereto.
3. The sovereign possession of Palestine shall be vested in the League of Nations and the Government entrusted to Great Britain as mandatary of the League....

The claims of the Jews with regard to Palestine rest upon the following main considerations:

(1) The land is the historic home of the Jews; there they achieved their greatest development, from that centre, through their agency, there emanated spiritual and moral influences of supreme value to mankind. By

violence they were driven from Palestine, and through the ages they have never ceased to cherish the longing and the hope of a return.

(2) In some parts of the world, and particularly in Eastern Europe, the conditions of life of millions of Jews are deplorable...

(3) But Palestine is not large enough to contain more than a proportion of the Jews of the world. The greater part of the fourteen millions or more scattered through all countries must remain in their present localities, and it will doubtless be one of the cares of the Peace Conference to ensure for them, wherever they have been oppressed, as for all peoples, equal rights and humane conditions. A Jewish National Home in Palestine will, however, be of high value to them also. Its influence will permeate the Jewries of the world: it will inspire these millions, hitherto often despairing, with a new hope; it will hold out before their eyes a higher standard; it will help to make them even more useful citizens in the lands in which they dwell.

(4) Such a Palestine would be of value also to the world at large, whose real wealth consists in the healthy diversities of its civilizations.

(5) Lastly the land itself needs redemption. Much of it is left desolate. Its present condition is a standing reproach. Two things are necessary for that redemption—a stable and enlightened Government, and an addition to the present population which shall be energetic, intelligent, devoted to the country, and backed by the large financial resources that are indispensable for development. Such a population the Jews alone can supply.

## Source C

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### “The Arab Case for Palestine”

submitted by the Arab Office (Jerusalem)  
to the Anglo-American Committee of Inquiry,  
March 1946

*The Anglo-American Committee of Inquiry was a group of British and U.S. citizens and officials assigned to investigate conditions in Palestine and consider the impact of increasing Jewish migration there. The Arab Office represented the interests of the newly-formed Arab League whose members included Egypt, Iraq, Lebanon, Transjordan, Syria, and Yemen.*

The whole Arab people is unalterably opposed to the attempt to impose Jewish immigration and settlement on it, and ultimately to establish a Jewish State in Palestine. Its opposition is based primarily upon right. The Arabs of Palestine are descendents of the indigenous inhabitants of the country, who have been in occupation of it since the beginning of history; they cannot agree that it is right to subject an indigenous population against its will to alien immigrants, whose claim is based upon a historical connection which ceased effectively many centuries ago. Moreover they form the majority of the population; as such they cannot submit to a policy of immigration which if pursued for long would turn them from a majority into a minority in an alien state; and they claim the democratic right of a majority to make its own decisions in matters of urgent national concern....

In addition to the question of right, the Arabs oppose the claims of political Zionism because of the effects which Zionist settlement

has already had upon their situation and is likely to have to an even greater extent in the future. Negatively, it has diverted the whole course of their national development.... The presence and claims of the Zionists, and the support given them by certain Western powers have resulted in Palestine being cut off from the other Arab countries and subjected to a regime, administrative, legal, fiscal and educational, different from that of the sister countries....

[W]hile other Arab countries have attained or are near to the attainment of self-government and full membership of the [U.N.], Palestine is still under Mandate and has taken no step toward self-government; not only are there no representative institutions, but no Palestinian can rise to the higher ranks of the administration. This is unacceptable on grounds of principle, and also because of its evil consequence....

All these evils are due entirely to the presence of the Zionists and the support given to them by certain of the Powers; there is no doubt that had it not been for that, Arab Palestine would by now be a self-governing member of the [U.N.] and the Arab League....

If Zionism succeeds in its aim, the Arabs will become a minority in their own country; a minority which can hope for no more than a minor share in the government, for the state is to be a Jewish state, and which will find itself not only deprived of that international status which other Arab countries possess but cut off from living contact with the Arab world of which it is an integral part.

## Source D

### “By the Rivers of Babylon”

by Avraham Zilkha, 2002, from *Remembering Childhood in the Middle East*, Elizabeth Warnock Fernea, University of Texas Press (2002).

*Avraham Zilkha was born to a Jewish family in Iraq. In this extract from his memoirs he recalls the Iraqi reaction to Zionism and the events leading up to the emigration of his family to Israel when he was a child. The family was able to emigrate after a law in 1950 allowed Jews to leave Iraq for Israel provided they give up their Iraqi citizenship. Zilkha is famous for writing a “Modern Hebrew-English Dictionary.”*

Events in Palestine were beginning to cause concern. The state-controlled radio kept blasting the *yahood* [Jews], promising a quick victory. The Jewish community contributed to the war effort and the Chief Rabbi denounced Zionism, but it was not certain if the man on the street would distinguish between Jews fighting Arabs in Palestine and Iraqi Jews who had been in the country since the Babylonian era. When a Jewish state was declared, there was fear that the pogrom [violence against Jews] of 1941 during the pro-Nazi coup would be repeated, but nothing happened. Slowly a feeling of safety returned, although we were cautioned to stay home during funeral processions of fallen soldiers.

It was clear thereafter that life in Iraq would no longer be the same. A rising wave of nationalism created an atmosphere of intolerance toward minorities. The newspaper *al-Istiqlal* published anti-Jewish propaganda daily. There were arrests of young men accused of being Communists or Zionists, amidst

stories of harsh interrogation and torture. The show trial and public execution of a Jewish businessman in Basra was seen as a warning sign.... It became difficult not to notice that more and more children at school were absent, presumably fleeing the country with their families. One day the radio announced that Jews were allowed to leave Iraq, provided they renounced their citizenship. Not many people were interested at first, but gradually the numbers grew. In my family, there was a great deal of uncertainty. There was not much interest in Palestine and a lot of attachment to Iraq. The prospect of becoming stateless refugees just as the young generation was graduating from school and ready to look for employment was not something to look forward to. Yet as the slow wave of emigration became a mass exodus and the community began to disintegrate, I found myself standing in line with my parents to be fingerprinted....

Waiting for the papers to be processed, which took several months, was a period of adjusting to the idea of the impending one-way trip. While we did not know what lay ahead, it was clear what we were leaving behind: everything. It was a separation from home, people, and a way of life, which included basic cultural components such as age-old traditions, customs, and even our Arabic dialect.

One day, on the way home from the *shorja*, the busiest marketplace at the time, I bumped into my geography teacher, a self-declared Muslim nationalist. He was one of my favorite instructors.... [B]efore I could say anything he went straight to the point: “So you are going to Falastin [Palestine], huh?” I felt some embarrassment and shame.

## Source E

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### “Statement on Immigration into Palestine”

by U.S. President Truman, October 1946

*From 1945 on, U.S. President Harry Truman vocally promoted easier Jewish immigration into the British-mandated Palestine. He urged the British government to lift immigration restrictions in the mandate, even leaking a letter containing such a request to the press. At this time, the U.S. public opinion was very sympathetic to the horrors that Jews had suffered during World War II. This sympathy led Truman to defend the wishes of the Jewish Zionists, as can be seen in the statement he made in 1946 and the events it describes.*

It will be recalled that, when Mr. Earl Harrison reported on September 29, 1945, concerning the condition of displaced persons in Europe, I immediately urged that steps be taken to relieve the situation of those persons to the extent at least of admitting 100,000 Jews into Palestine. In response to this suggestion the British Government invited the Government of the United States to cooperate in setting up a joint Anglo-American Committee of Inquiry, an invitation which this Government was happy to accept in the hope that its participation would help to alleviate the situation of the displaced Jews in Europe and would assist in finding a solution for the difficult and complex problem of Palestine itself.

The unanimous report of the Anglo-American Committee of Inquiry was made on April 20, 1946, and I was gratified to note

that among the recommendations...was an endorsement of my previous suggestion that 100,000 Jews be admitted into Palestine....

The British Government...made it clear that in its view the Report must be considered as a whole and that the issue of the 100,000 could not be considered separately....

I have, nevertheless, maintained my deep interest in the matter and have repeatedly made it known and have urged that steps be taken at the earliest possible moment to admit 100,000 Jewish refugees to Palestine....

Meanwhile, the Jewish Agency proposed a solution of the Palestine problem by means of the creation of a viable Jewish state in control of its own immigration and economic policies in an adequate area of Palestine instead of in the whole of Palestine. It proposed furthermore the immediate issuance of certificates for 100,000 Jewish immigrants. This proposal received wide-spread attention in the United States, both in the press and in the public forums. From the discussion which has ensued it is my belief that a solution along these lines would command the support of public opinion in the United States. I cannot believe that the gap between the proposals which have been put forward is too great to be bridged by men of reason and good-will. To such a solution our Government could give its support....

In light of the terrible ordeal which the Jewish people of Europe endured during the recent war and the crises now existing, I cannot believe that a program of immediate action...could not be worked out with the cooperation of all people concerned.

## Source F

### “Report on Former Ottoman Territories”

by the U.S. King-Crane Commission, 1919  
 (released to the public in 1922)

*In June 1919, the King-Crane Commission visited the non-Turkish areas of the former Ottoman Empire. U.S. President Woodrow Wilson appointed the Commission and gave it the task of studying the area, surveying local public opinion, and giving recommendations for how and whether certain areas should be given a chance at self-government. (At this time, much of the region was under French or British mandate). The Commission gave its report in August 1919 and became known as “the first-ever survey of Arab public opinion.” Its results were largely ignored by the international community and the United States.*

We recommend...serious modification of the extreme Zionist program for Palestine of unlimited immigration of Jews, looking finally to making Palestine distinctly a Jewish State.

(1) The Commissioners began their study of Zionism with minds predisposed in its favor, but the actual facts in Palestine, coupled with the force of the general principles proclaimed by the Allies and accepted by the Syrians have driven them to the recommendation here made.

(2) The commission was abundantly supplied with literature on the Zionist program by the Zionist Commission to Palestine; heard in conferences much concerning the Zionist colonies and their claims; and personally saw something of what had been accomplished. They found much to approve in the aspirations and plans of the Zionists....

(3) The Commission recognized also that definite encouragement had been given to the Zionists by the Allies in Mr. Balfour’s often quoted statement in its approval by other representatives of the Allies. If, however, the strict terms of the Balfour Statement are adhered to—favoring “the establishment in Palestine of

a national home for the Jewish people...it being clearly understood that nothing shall be done which may prejudice the civil and religious rights existing in non-Jewish communities in Palestine”—it can hardly be doubted that the extreme Zionist Program must be greatly modified.

For “a national home for the Jewish people” is not equivalent to making Palestine into a Jewish State; nor can the erection of such a Jewish State be accomplished without the gravest trespass upon the “civil and religious rights of existing non-Jewish communities in Palestine.”...

[T]he non-Jewish population of Palestine—nearly nine tenths of the whole—are emphatically against the entire Zionist program. The tables show that there was no one thing upon which the population of Palestine were more agreed than upon this. To subject a people so minded to unlimited Jewish immigration, and to steady financial and social pressure to surrender the land, would be a gross violation of the principle just quoted, and of the people’s rights, though it kept within the forms of law....

The anti-Zionist feeling in Palestine and Syria is intense and not lightly to be flouted. No British officer, consulted by the Commissioners, believed that the Zionist program could be carried out except by force of arms.... Decisions, requiring armies to carry out, are sometimes necessary, but they are surely not gratuitously to be taken in the interests of a serious injustice. For the initial claim, often submitted by Zionist representatives, that they have a “right” to Palestine, based on an occupation of 2,000 years ago, can hardly be seriously considered....

In view of all these considerations, and with a deep sense of sympathy for the Jewish cause, the Commissioners feel bound to recommend that only a greatly reduced Zionist program be attempted by the Peace Conference, and even that, only very gradually initiated. This would have to mean that Jewish immigration should be definitely limited, and that the project for making Palestine distinctly a Jewish commonwealth should be given up.



## Building a Memorial

### Objectives:

**Students will:** Understand the concept of historical memory.

Explore the complex decision making processes behind designing a memorial.

Examine the role of memorials in shaping historical memory of genocides.

Use diverse forms of expression to memorialize a genocide.

### Handouts:

“History, Memory, and Memorials” (TRB-55)

“Planning and Creating Your Memorial” (TRB-56)

“Gallery Walk Observations” (TRB-57)

### Note:

This assignment can be completed in the classroom or assigned as a longer-term project for homework. You may wish to consider coordinating with the art department for supplies, work space, and assessment of the assignment.

### In the Classroom:

**1. Opening Discussion**—Ask students to respond to the following question—“What shapes our view of the past?” List student responses on the board. Remind students that memorials can contribute to how we remember the past. What is a memorial? Who constructs them? Why do people construct them? Who decides what events to memorialize?

Write the phrase “historical memory” on the board. You may wish to have students brainstorm possible definitions for this term. Reveal to students that historical memory is the way people remember the past.

As students consider these questions, you may wish to have them share examples of memorials with which they are familiar. Ask them to consider the size, materials, and the

message of memorials that they have seen.

Remind students that some memorials act as spaces for people to remember events or revere leaders, while others try to teach lessons.

Many memorials are controversial because of their location, design, or the message that they convey. Why do students think this is? Inform students that they will explore historical memory and the role that memorials play in shaping the way people remember genocides by creating their own memorial.

**2. Exploring Concepts**—Distribute the handout “History, Memory, and Memorials” to students. Go over the parameters of the assignment. Next, as a class, read aloud the information on the handout. Invite students to pose any questions they may have about unfamiliar words or concepts and discuss these questions as a class.

**3. Planning and Creating a Memorial**—Distribute “Planning and Creating Your Memorial” and instruct students to read the handout on their own, brainstorm ideas for their memorial, and answer the questions on the handout. You may wish to have students develop a sketch or proposal of their plans before creating their memorials. They should be sure to have a clear sense of why they are choosing a particular form of expression. Students should be able to answer the questions on the handout before they begin the actual construction of their memorial. You may wish to have students create their memorials over the course of a few class periods or as homework to allow ample time for creativity.

**4. Artist Statement**—After students have created their memorials, inform them that they will be writing an artist statement. Ask them to read “Part II” on the handout. Remind students that in their artist statement, they should reflect on their experience creating their memorial and address the questions listed on “Planning and Creating Your Memorial.”

**5. Presentation**—Have students showcase their work in a public space and invite comments from observers. They should also

display their artist statements. Instruct students to walk around the gallery space to observe and comment on the memorials their classmates created. Distribute the handout “Gallery Walk Observations” to aid students in this process. They should use the questions on the handout to guide their observations in general, and they should fill in the questions on the handout for at least two of the memorials that they observe.

**6. Concluding Discussion**—Ask students to reflect on the activity. What struck them? How can memorials influence the way that people remember historical events? Why does the way that we remember the past matter?

## History, Memory, and Memorials

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*Instructions:* Read the information on history, memory, and memorials below. Some of the concepts discussed are complex. Underline the parts that you think are most important, and circle any words or terms that you do not know. Look up any terms that you do not know.

Countries that experienced genocide face a major challenge—remembering, representing, and coming to terms with the past. While the victims of violence are counted in bodies, the toll that genocide takes on survivors, and the country as a whole, cannot be overlooked. Not only does genocide linger in the memories of anyone who experienced violence first hand, but it also looms large in the history and the culture of a people for generations. How genocides are remembered by the international community differ widely from case to case. How people choose to remember genocides, or the historical memory of these events, depends on many factors.

Genocide memorials offer an opportunity to honor victims of violence and to publicly remember that an atrocity has taken place. While memorials can evoke painful memories for people with personal connections to the events they memorialize, many argue that they also help people come to terms with the past and make moving forward a little easier. Memorials to historical events can be sculptures or buildings, like the Civil Rights Memorial in Birmingham, Alabama, or the Holocaust Memorial in Boston, Massachusetts. They can also take the form of paintings, songs, dances, and other types of public art. For instance, hundreds of Irish folk songs were written to memorialize the Potato Famine of the 1840s and '50s.

To understand the power of memorials in shaping how people understand the past, it is important to explore the difference between history and memory. What is memory? What does it mean to remember? What is the difference between history and memory? What is historical memory? What influences our memories of certain events? Historian Michael Kammen examined these questions and concluded that:

1. People (not the “facts” of what happened) decide how we remember history.
2. These people have their own outlooks, experiences, and interests, all of which shape how they choose to remember and represent history.
3. The way we represent events from the past shapes how we understand the present.

In this lesson, you will consider the ideas of memory, history, and historical memory by creating a memorial to genocide. As you create your memorial, assess each of Kammen’s points. How and why did you decide to remember this history? What shaped and influenced your decisions? How does your memorial connect to something that you want to say about the present or future?

## Planning and Creating Your Memorial

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### Part I: Planning Your Memorial

*Instructions:* Use the questions below to guide your thinking as your brainstorm, draft, and create your memorial.

In developing your memorial, you may wish to consider the following:

Think about memorials with which you are familiar. Why do they strike you? How do they touch their audiences? What are they made of? What do they memorialize? What is their purpose?

Think about which aspect of genocide you would like to memorialize. You can memorialize an entire genocide, center your memorial around a particular aspect of that genocide or an individual who resisted genocide, or focus on a specific group of people targeted by a genocide.

Think about the different kinds of expressions available to you: poetry, short story, sculpture, painting, drawing, music, dance.... Choose the expression that fits your talents and best represents that which you are memorializing.

Before you create your memorial, answer the questions below:

1. What is being remembered?
2. What is the message of the memorial?
3. How do the materials and symbols I use convey the intended message?
4. Why is it being remembered? Is it meant to preserve history? Is it meant to teach a lesson for the future?
5. Which voices or perspectives are represented by this memorial? Which are not included?

### Part II: Artist Statement

*Instructions:* Once you have completed your memorial, compose a one-page “artist statement” in which you write about your experience designing and constructing your memorial. You should also be sure to address the questions listed above in Part I. Be sure to outline the role that you, as an artists and historian, played in shaping the historical memory of this genocide.

Name: \_\_\_\_\_

## Gallery Walk Observations

*Instructions:* Walk around the gallery space, being sure to visit the memorials created by each of your classmates. In the chart below, record your observations about two memorials that you found particularly striking.

	Topic	Format (sculpture, poem, etc)	Message	Voices Represented	Other Information?
Memorial #1					
Memorial #2					



## Interpreting a Native Map

### Objectives:

**Students will:** Analyze and interpret an eighteenth century native map.

Consider the mapmaker's perspective and purpose.

Synthesize information about relations between native people and colonists.

### Required Reading:

Students should have read the Introduction and Part I in the student text and completed "Study Guide—Introduction and Part I" (TRB 6-7) or "Advanced Study Guide—Introduction and Part I" (TRB-8).

### Handouts:

"Catawba Deerskin Map" (TRB 12-13)

"Questions About the Map" (TRB 14-15)

Note: A zoomable map is available at <http://www.loc.gov/resource/g3860.ct000734/>. Background on the map can be found on the "Map Fact Sheet for Teachers" (TRB-11).

### Videos:

Short, free videos to accompany this lesson are available at <http://www.choices.edu/revolutionmaterials>.

### In the Classroom:

**1. Focus Question**—Write the question "Why do people make maps?" on the board. List students' answers on the board.

**2. Working in Groups**—Divide the class into groups of three and distribute the handouts. As a class, read the caption on the "Catawba Deerskin Map" handout. Tell students that after analyzing and discussing, you will ask what they believe the map's purpose was.

**3. Discussion and Analysis**—Ask groups to share which native group they think made the map. After discussion, reveal that the mapmaker was a Nasaw.

Tell students that while the Catawbas did see themselves as a loose coalition, they identified more closely with their villages. How did the map's authors represent villages?

Have students consider the "roads" connecting places on the map. Tell students that they are not literal roads. What might they represent? What could this reveal about the map's purpose?

Point out that the Cherokees and Chickisaws were not Catawbas but are shown on the map. But, two native groups in the area, the Creeks and Choctaws, are not shown on the map. Ask students why the mapmaker may have excluded them. Why do students think there is no direct "road" between Virgini[a] and the Chickisaws and Cherokees? What does this suggest about the map's purpose?

Can we draw any conclusions from the map about native groups' relationships? How might the Nasaw have seen their relationship to neighboring colonists? Did they view their position as one of weakness, or did they consider themselves to be equals? What types of relationships might other native groups throughout the colonies have had with colonists or other native groups? What factors shaped these relationships?

Ask students about the map's purpose. Why did the mapmaker make this map? How might it have been used?

### Extra Challenge:

1. Challenge students to describe and analyze the other figures on the map. If they have trouble identifying them, you can point out the person hunting, the ship, or the floating figure.

### Homework:

Students should read Part II in the student text and complete "Study Guide—Part II" (TRB 16-17) or "Advanced Study Guide—Part II" (TRB-18).

## Map Fact Sheet for Teachers

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This fact sheet offers teachers some basic background information about the map used in this lesson. You may find it helpful to use this fact sheet to gain a deeper understanding of the map before facilitating the lesson. It may also be useful to offer those students who find the lesson to be particularly challenging pieces of information from this fact sheet as they analyze and discuss the map.

### ***Who made the map?***

A Nasaw made this map. The Nasaw were members of a loose coalition of villages that the British colonists named the Catawba. While this grouping of native peoples has been widely perpetuated by historians, the groups that made up the Catawbas actually identified most closely with their respective villages. In 1721, chiefs from these villages presented the map to Francis Nicholson, the royal governor of South Carolina, at which point it was annotated by one of the governor's assistants. The map has no designated top or bottom, and it is not drawn to scale.

### ***What is depicted on the map?***

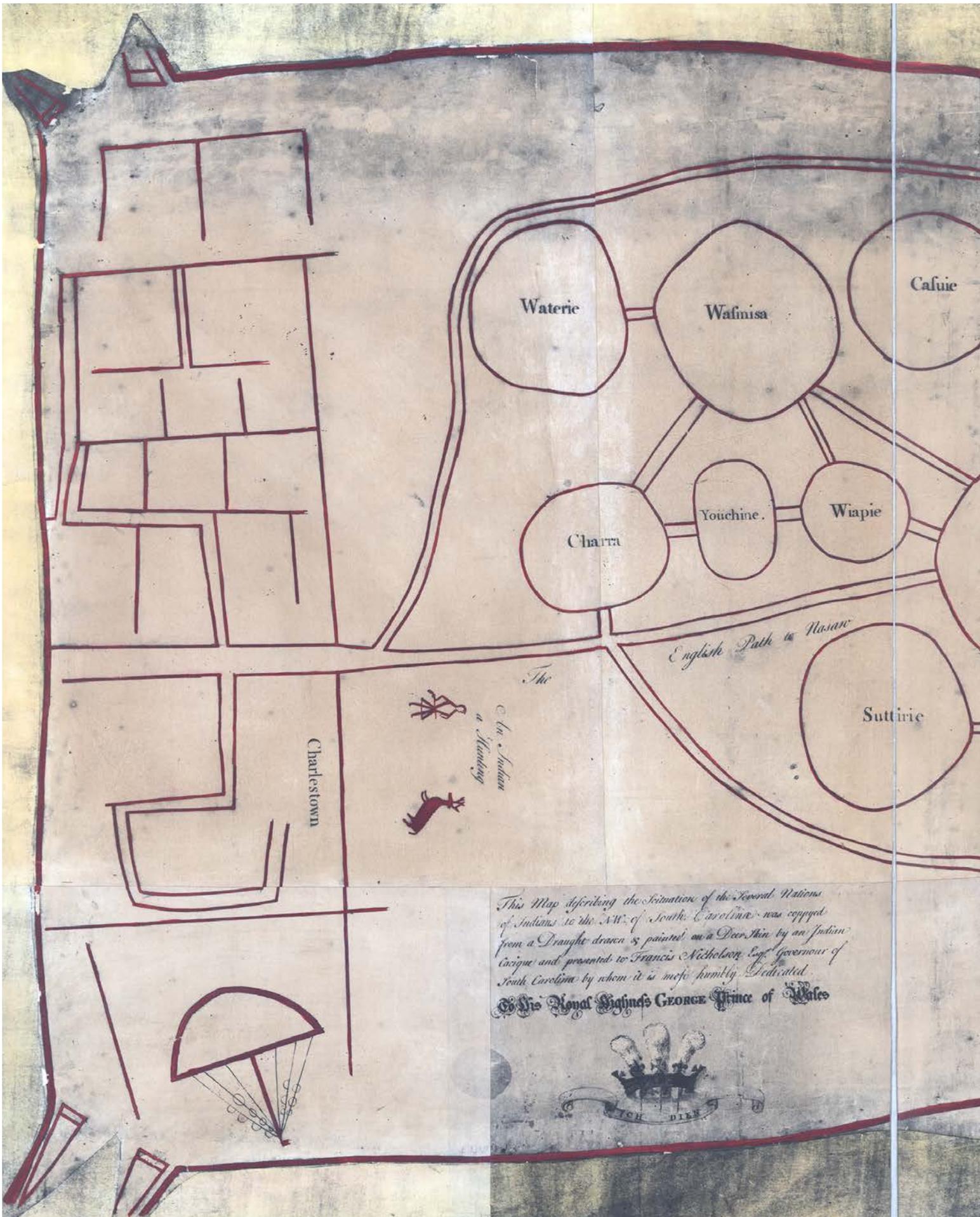
The map shows a complex, interconnected network of native villages and colonial settlements. Using circles, it represents the eleven villages (Casuie, Charra, Nasaw, Nustie, Saxippaha, Succa, Suttirie, Wasmisa, Waterie, Wiapie, and Youchine) that made up the group known as the Catawbas. It also shows two other native communities, the Cherokees and the Chickisaws. Rectangles on the map depict the colonial settlements of Charlestown and Virginia. Sets of parallel lines that look like roads or paths connect the villages and colonial settlements to one another. The map also includes three more images: a large human figure, a native person hunting, and a ship.

### ***What might we conclude about the map's purpose?***

Unlike many maps, this one was not likely meant to reflect the region's physical geography. Some historians suggest that the chiefs presented the map in order to teach the colonists about the complex and dynamic political, social, and economic relationships in the area and to foster a mutually beneficial relationship with the colonists. Historians draw these conclusions based on their interpretations of the map.

On the map, the Nasaw occupy the largest, central-most position, an indicator of the mapmaker's understanding of power hierarchies. The Nasaw were allies of both the British and of the other native groups depicted on the map and viewed themselves as the center of political, economic, and social networks in the area.

It is important to note that the map excludes prominent groups of native people who lived in this area at the time—the Choctaw and the Creek—who were not Catawba allies. This further indicates that the mapmaker sought to call attention to the bonds between the Catawbas, their native allies, and the colonists. It also suggests that these native groups had a particular understanding based on their own political and social conventions of how to best facilitate the area's complex relationships.



Waterie

Wafinisa

Caluie

Charra

Youchine

Wiapie

Suttirie

Charlestown

*English Path to Nasaw*



*The Indian a Standing*

*This Map describing the Situation of the several Nations of Indians in the SW. of South Carolina was copied from a Draught drawn & painted on a Deer skin by an Indian Cacique and presented to Francis Nicholson Esq. Governour of South Carolina by whom it is most humbly Dedicated to His Royal Highness GEORGE Prince of Wales*



### Catawba Deerskin Map

A group of native chiefs presented this map to the royal governor of South Carolina in 1721. The British called the native people in this area by one name: the Catawbas. The chiefs were members of various villages that are named on the map; the mapmaker was from one of these villages. The map was made on a deerskin and explained to the governor while one of his assistants annotated it. The map is not drawn to scale and there is no designated top or bottom.



## Questions About the Map

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*Instructions:* Examine the map and answer the following questions. Be prepared to share your answers with the class.

1. List and briefly describe six things you see on the map.

2. List the words on the map that are in the rectangles and circles. (Note that in old script the letter “s” can look like an “f.”) Underline words that represent native villages. Put a check mark next to any names you recognize.

Rectangles	Circles

3. What do you think the lines that connect the circles and rectangles on the map represent?

Name: \_\_\_\_\_

4. Which native village is represented by the largest circle?

5. According to the map, if you wanted to go from Charlestown to Virginia, through which native village would you have to pass?

6. According to the map, if you wanted to go to most native villages from Virginia, through which village would you have to travel?

7. Which of the native groups do you think made the map? Explain your reasoning

## Women's Experiences in SNCC

### Objectives:

**Students will:** Use primary sources to understand the experiences of SNCC organizers in Mississippi.

Assess the point of view of sources and the value of personal stories for understanding history.

### Required Reading:

Students should have read Part II of the reading and completed “Study Guide—Part II” (TRB 20-21) or “Advanced Study Guide—Part II” (TRB-22).

### Scholars Online:

Short, free videos that you may find useful in this lesson are available at <[http://www.choices.edu/resources/scholars\\_cr\\_lesson.php](http://www.choices.edu/resources/scholars_cr_lesson.php)>.

### Handouts:

“Voices from SNCC Worksheet” (TRB-24)

“SNCC in Mississippi” (TRB 25-31)

### Note:

Students may find different colored pencils helpful for marking the documents in this activity.

### In the Classroom:

**1. Focus Question**—Write the question on the board: “Why do people decide that they are willing to die for a cause?” Have students brainstorm and record their answers on the board.

**2. Group Work**—Divide students into small groups and distribute the handouts. Tell students that “SNCC in Mississippi” contains excerpts from *Hands on the Freedom Plow, Personal Accounts by Women in SNCC*. The book, published in 2010, contains stories from fifty-two women about their experiences in SNCC. Women made up the majority of SNCC members.

The “Voices from SNCC Worksheet” provides space for students to analyze two sources. You may choose to have students read and consider more (or fewer) sources.

Tell students to read carefully the directions on the worksheet. The instructions ask students to mark difficult words or phrases, sentences that refer to events described in their reading, and 3-5 of the most important sentences in each document.

**3. Analyzing Stories**—Ask each group to consider the sources they read. What was the tone of each story? Was it angry? Proud? Fearful? What sort of information did the stories contain? Were there any themes that came up in more than one story?

Did students learn anything new about the civil rights movement in Mississippi? Does hearing from people who experienced these events change their perspectives on the civil rights movement in Mississippi? How? Did hearing female perspectives on civil rights activism have any impact on students? Why or why not?

For an additional perspective on the role of women in SNCC, you may wish to show students the following Scholars Online video: “What role did women play in SNCC?” by Judy Richardson, SNCC activist.

**4. Understanding Point of View**—Ask students to assess the point of view of the sources. Discuss how students might recognize the point of view of the writer—through language or selective use of facts, for instance. Can students identify particular points of view or opinions in the stories they read? What were they? How were the writers’ opinions shaped by the personal experiences they described? How can readers know if these personal stories present accurate information?

**5. Debriefing**—Revisit the question “Why do people decide that they are willing to die for a cause?” What fears were expressed in these stories? Why do students believe that these individuals chose to risk their lives?

Ask students to comment on the value of personal stories for historians. How would using these types of sources change the kind of history one might write about the civil rights movement? What are the benefits and drawbacks of using sources like these?

**Homework:**

Students should read “1964: The Atlantic City Democratic National Convention” and “Perspectives in Brief” in the student text.

## Voices from SNCC Worksheet

*Instructions:* These stories are excerpts from *Hands on the Freedom Plow: Personal Accounts by Women in SNCC*. Read the excerpts your teacher has assigned you and then complete the worksheet. As you read, use different colors to mark 1) words or phrases that you don't understand; 2) 3-5 sentences that you think are most important in each; and 3) any sentence that refers to events described in your reading. Answer the questions below with your group. Be prepared to share your answers with your classmates.

	Source A	Source B
Who is the author of this story?		
What experiences in the civil rights movement does the author describe?		
What is the most interesting or powerful aspect of the story for you?		
From what point of view is the author speaking? What strong opinions does the author express?		
What do these stories tell you about the experience of living and working in Mississippi as a woman at this time?		

## SNCC in Mississippi

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### Document 1: “Waiting, Watching, and Resisting,” by Hellen O’Neal McCray

“Growing up in the Delta, time seemed endless, nothing moved. For black folks Mississippi was sitting-on-the-porch summertime days—a chair rocked, a fan waved, a soft voice hummed, a chinaberry dropped, the sharp crack of a fly swatter broke the stillness. We were always sitting, waiting for something to happen. Clarksdale, Mississippi, the soul of the Delta, is my home....

“[T]here was active resistance in my hometown of Clarksdale. When fourteen-year-old Emmett Till was lynched in Money, Mississippi, we looked at his mutilated body in JET magazine with horror. We knew awful things happened in Mississippi. Our parents reminded us often enough. Till’s case was also discussed in churches, pool halls, beauty shops, anyplace where more than one black person gathered. We shared tears of bitter disappointment with Emmett Till’s mother as Roy Bryant, one of the two men who later admitted to killing Till, and his wife celebrated his acquittal with a long, slow kiss on the courthouse steps. Sadness swept over our community like a shroud. Bryant and his family moved to Clarksdale. She got a job at the Dallas department store, a store where most of the shoppers were black. Immediately black people stopped shopping there. Bryant was hired at the local bottling plant, working with black men, and they refused to work with them. The Bryant family finally moved on.

“The people in my family were small landowners, farmers, tradesmen, and skilled craftsmen, who did their best to avoid segregation. As a child I had no contact with white people, and family members discouraged me from going anyplace with ‘white’ and ‘colored’ doors. My stepfather taught my sister Inez and me to patronize black businesses and not spend our money anywhere we were not respected. As a result, I shopped only at those stores where I was treated well. We used

white services only when no comparable black services existed. When my stepfather took my sister to a white doctor and a white woman was called in before them, he took Inez home without seeing the doctor. ‘Better body sick than head sick,’ he explained. Usually we went to Mound Bayou, Mississippi, an all black town, if our local black doctor, Dr. McCaskill, was not in the office.

“On our porches, we read the *Chicago Defender*, the only news that people in Clarksdale could read and believe. Our local newspaper, the *Clarksdale Press Register*, dripped race hatred and contempt; black men and women were criminals or didn’t exist within its pages. My stepfather always read them both. Most of the people in Clarksdale were connected to Chicago by blood ties. The *Chicago Defender* allowed us to read about successful black people and their lives. When the news was about a civil rights victory there, my neighbor Miss Gert, usually a quiet and thoughtful woman, would get excited and exclaim, ‘Them colored folks in Chicago are somethin’. They don’t take no white folks’ mess.’

“We also followed the growing national civil rights movement in the *Defender’s* pages and on our little television set. We knew that something was going to happen somewhere soon. We tried to figure out if the 1954 Supreme Court decision meant we would be going to Clarksdale’s white schools. The *Register’s* editorials said, ‘Our colored people are happy; they don’t want to go to our schools.’ We watched from our porches as the scramble took place to build new schools for African Americans. It was a puzzle to us. We watched our television with our neighbors when the Little Rock Nine started to school. We couldn’t get enough of it. We cheered when President Eisenhower nationalized the National Guard for the Little Rock Nine. Arkansas was just across the river; certainly we would be next....”

## Document 2: “They Didn’t Know the Power of Women,” by Victoria Gray Adams

“I’ve always been in the Movement. I’ve always had my own movement, from the time that I was conscious of the situation, both racially and economically speaking. For example, I was very unhappy with the kinds of employment that were available for black women in Mississippi, so I decided to start my own business. When the movement that you know about came to town, I was a businesswoman selling cosmetics and household miscellany. My mission, as I understood it, was to help people have a better life by providing employment for black people in general, but women in particular.

“[W]hen SNCC workers...were walking the dusty roads, encouraging people to register, people in the black community were afraid of them. Their fear was based on articles in the white papers circulated in the city, the *Hattiesburg American* and the *Jackson Clarion Ledger*. These papers said the SNCC kids were dangerous, talking about Communism, and that their actions would jeopardize the entire black community. Black people were afraid, among other things, of losing their jobs as well as the few hard-won rights we did have....

“As I went from place to place for my business, I talked about those young people and why it was important for us to support them. Sometimes the kids had pretty lean days out there.... The local white people spread propaganda that the kids had plenty of money. I told the people I came in contact with, ‘Oftentimes when these youngsters out here knock on your door, they’re hungry....’

“When I was moving around the country speaking on behalf of our challenge to the Democratic Party and other civil rights matters, the issue of women’s leadership came up frequently. Many leaders of the MFDP were women. People wanted to know: Why is it that women are out front in the MFDP? Women

were out front as a survival tactic. Men could not function in high-visibility, high-profile roles where we come from, because they would be plucked off.... Think about the black men of the early days of the movement. Think about how many of them were killed simply because they went down and tried to register to vote or simply because they provided shelter to somebody. The women had to do it.

“Dying isn’t so bad, but dying and nothing is ever going to be done about it, that’s foolish. That’s very foolish. You don’t sacrifice your life just for the heck of courageousness when you know nothing is going to come of it. Nobody’s going to pay the price of having taken your life. Nothing is going to happen to discourage it from happening again and again. So that’s what it was all about. That’s why the women were out front. The white folks didn’t see the women as that much of a threat. White thinking has always been, if you controlled the men, you got the rest of them covered. They didn’t know the power of women, especially black women.

“The strength of the civil rights movement was in the fact that there were so many local people involved. We had marvelous high-profile national spokespersons, but the day-to-day work, the hanging in there was done by the local people. Once they were able to rise above their fear, they had the courage to stand up for what was rightfully theirs as citizens of this country. Local people made the difference.

“To young people today, I would say, get to know everyday people. Make sure you acquire, to the degree possible, the wisdom and knowledge of these people. Everybody has something to say and something to offer. There should be an opportunity for that to happen. Make the information available and all of the sources accessible. Then hear what the people have to say. If you do, you will find, to borrow a phrase from Miss Ella Baker, ‘Strong people don’t need strong leaders.’”

Name: \_\_\_\_\_

**Document 3: “Standing Up for Our Beliefs,” by Joyce Ladner**

My Community: Palmers Crossing, Mississippi

“Race was always the central most important thing in the lives of my older sister, Dorie, and myself. We’ve always carried both the burden and the blessing of this strong racial consciousness. Perhaps it came from our mother, who taught us that you look white people dead in the eye and don’t blink. All the white salesmen, like the insurance collector who came around our house, deferred to her. She always told us that there was a certain way you carry yourself in order to keep your dignity so that white people don’t walk all over you.

“One day Dorie and I were at the grocery store, a block from our house. Dorie had just bought some doughnuts, and we were looking through the magazine rack. We were just entering puberty, and she had just gotten her first bra. The white cashier at the store walked up behind her and tried to touch her breasts. She turned around, took the bag of doughnuts, and began to beat him over the head. Then we ran all the way home, frightened and worried about what our mother would do, because assaulting a white person was strictly forbidden by the unwritten laws of segregation. My sister’s act of defiance might have put us and our family in immediate danger from night riders or the Klan. When we told her what had happened, our mother insisted that we should never tolerate any form of sexual abuse and replied in all seriousness, ‘You should have killed him. Don’t ever let any white man touch you wrong....’

“Even though we live in a very closed society, it was possible to get certain information. I read the newspaper from the time I was very little spending a dime a day to buy the paper. I remember the *Brown* decision very clear and how the local newspaper covered it. After that decision there was no attempt at all to desegregate the Hattiesburg schools, or schools anywhere in Mississippi. What the black community got were new public schools

in some places, which was the white Mississippian’s way of staving off any attempt to say that we had unequal facilities. WDAM, the major television station in Hattiesburg, was very, very racist in the late fifties, but as an NBC affiliate they would break for Chet Huntley and David Brinkley. This was the one window of national news that we saw.

“More importantly, a family friend, an older man by the name of McCleod, came to our house all the time when I was about twelve or thirteen years old.... Every week he brought us the *Chicago Defender* and the *Pittsburgh Courier* and every month *Ebony* and the *JET*.... He also brought books, introduced us to literature on black people, and told us ‘You girls are going to have to change things. It’ll be your generation that’s going to change things when you get older.’

“Black war veterans also criticized race relations in the United States. I remember when I was a little girl that my uncle Archie, a World War I vet, would sit on the back porch and tell us that going to France had given him a different perspective and that it was disappointing to come back home and see how terrible conditions were. The veterans of World War II, especially, were very important to the civil rights movement in Mississippi. Many of them were founders of the then-underground statewide NAACP. I cannot emphasize enough the importance of the role these men played. They were the ones who always felt that ours was the generation that would make things different. For them the environment was pregnant with possibilities of all kinds of change.

“Ours was the Emmett Till generation. No other single incident had more profound impact on so many who came into SNCC.... I felt that if they had killed a fourteen-year-old, they could also kill me or my brothers. We knew that men were lynched, but we’d never known of a child being lynched before. On a profound, personal level, this reality had a strong galvanizing effect on all of us. The image is with me still. It became etched in my generation’s consciousness.”

**Document 4: “If We Must Die,” by Janet Jemmott Moses**

“I decided at twenty-two that I would risk my life to stay alive, to walk in the sun without shame or guilt for not doing what in my heart I knew I should do. A chain of events had brought me to this crossroads in my decision tree. Two years of picketing of Woolworth’s stores in support of the campaign against segregated lunch counters didn’t seem to be enough when others were putting their lives on the line. So I finished out the school year—I was teaching social studies at Wadleigh Junior High School in Harlem—and made arrangements to go to Mississippi in the summer of 1964....

“I spent a lot of time working with young people who were becoming increasingly conscious of their right to a place in the sun. We would go to pool halls, juke joints—wherever the folk were. The community bailed us out when we got arrested with leaflets and for demonstrating in front of the local segregated movie theater....

“One day I met Mr. Brown and his wife. He listened unemotionally as I told him who I was and why I was there. I knew this was not the first news he had had about voting. I invited myself back—another day, another week—to chat some more. He didn’t tell me not to return, so I would go back and he would ask if I had talked to so-and-so, and I would dutifully go and talk to so-and-so. After several months they all agreed, singly, that registering to vote was a good idea and that they would support a voter registration day in Fayette. We set the date.

“I don’t remember how the FBI got involved; a rumor had been launched that there would be trouble, that a group of Klansmen was planning to stop the demonstration. On the morning of the demonstration, local people

began to gather around the courthouse in clusters. Some stood across the street, and others sat at the side of the courthouse lawn. I moved from group to group, greeting onlookers who had indicated that they might try to register. We escorted those ready to take the long walk up the courthouse steps into the registrar’s office.

“I recall that at some point several white men in a pickup truck drove up in front of the courthouse. I watched them from the courthouse steps as they got out of the truck. Trouble was materializing in front of our eyes. There was no place to go, or to run. (Mother had always instilled in my brother and me that we could only be chased if we ran.) The bottom line at that moment was that I not show fear. As they approached the stairs, several other white men—FBI—intercepted their approach and escorted them to their truck.

“Mr. Brown indicated that he wanted to see me. He sat on the stone embankment that bordered the side of the courthouse, one among several men with whom we had worked rather closely over the past few months. He wore baggy denim overalls and held a crumpled brown paper bag in his lap. There may have been another crumpled bag next to him—I’m not sure. Mr. Brown beckoned. I sat down as instructed and gently asked if he was ready to ascend the courthouse steps. He answered by opening the paper bag in his lap. In it lay a large pistol—I surmised a .38 or .45. ‘Now, Mizjaunette, don’t you worry ‘bout a thing. You just keep working,’ he said. I humbly thanked him and managed to escort a few others up the courthouse stairs....

“In Mississippi, we lived by the grace of God and the love and the vigilance of farmers and day workers who took care of us children, who had no better sense than to believe that we could take white power to the mat.”

Name: \_\_\_\_\_

**Document 5: “Do Whatever You Are Big Enough to Do,” by Jean Smith Young**

“In the spring of 1964, I went to Hattiesburg, Mississippi, as part of a SNCC effort to organize a statewide Freedom Vote, one of the building blocks to the MFDP’s August challenge of the regular Mississippi Democratic Party. The Hattiesburg Freedom Vote was held on the same day as the regular precinct elections. This very hot day started under the watchful eye of Miss Woods, a black lady somewhere between forty-five and seventy-five years old, who allowed us to use her rooming house on Mobile Street—the colored business street of Hattiesburg—as a meeting place.... Lately, when I had caught her unaware, I’d notice that she was looking at me with a special concern. I think she felt sorry for me because I was going with a man from the Movement who, as far as she was concerned, didn’t mean me a bit of good. And I didn’t have the sense to figure this out. I’ll call him Paul.

“That morning Miss Woods looked at me with sadness as I explained that I was waiting for Paul, who was one of the early and legendary Mississippi field organizers and whose reputation stood ten feet tall. The two of us were supposed to lead the precinct meeting. I’d gotten it into my head that I could not start the precinct meeting without Paul.

“But I didn’t know where he was.... Eight o’clock and he still wasn’t here; where could he be? Finally, at nine o’clock, Miss Woods got disgusted and said, “It’s time for you to go, Jean. You got work to do. Don’t wait on no man.”

“At 9:30 A.M. I walked up the stairs to the Masonic Hall.... Our meeting was scheduled for 10:00 A.M. It was modeled on the white Democratic precinct meetings being held that month, which excluded black people. This was a historic moment and I was very excited. By this time I was a pretty good organizer, but I had never led a mass meeting.... This was important and I didn’t want to be the one to botch it. Worried, I looked around the hall for Paul. Where is Paul? I wondered....

“I knew that Paul talked in such an intense, powerful way he could move people by brute force. I felt that my orating skills were nothing in comparison to his. My intellectual self sneered at this indecision: ‘What are you standing around for, girl. It doesn’t matter how good he is. He can’t get votes if he’s not here. You are going to have to do this yourself.’ But my heart stood staring at the door waiting.

“After a while the farmers and city people started passing their fans down the aisle. It didn’t look like any meeting was going to happen that day, I could feel the disappointment in the air, and I felt ashamed.

“Then I felt the presence of Miss Woods in the room. I can’t remember whether Miss Woods actually followed me from her boarding house and down the street to the Masonic Hall, or whether her spirit, her persona, went with me. The thought of Miss Woods...summoned up memories of all the strong women who had helped me get to this point in life.

“I remembered my quiet, thin anatomy teacher at Cass Technical High School, a science and arts school in Detroit....

“Right along side my teacher came an image of Patricia Roberts Harris, the dean of women when I attended Howard University.... In 1963 Dean Harris gave me a gold chain for my Phi Beta Kappa key from Howard University and told me that she expected I would do great things ‘for the race.’

“Finally, standing there in the Masonic Hall, was my mother, who had found herself a widow at the age of twenty-one, with two children under the age of two. My father, one of the Tuskegee Airmen, was killed while strafing a train in Germany, just a few months before the end of World War II. My mother had taken care of us and went on to become a nurse and then a teacher of the deaf. I do not remember one word of complaint from her about the difficulties in our life. She just did whatever she had to do....

“In the presence of all of these women who loved me and expected me to do well, my job became quite easy. I walked toward the

Name: \_\_\_\_\_

front with the Freedom Democratic Party ballots. I took a deep breath and started talking. I forgot about my limited skills in comparison to Paul's magnificent oratory, and my words took wings....

“I was so excited...that I had to stop and make sure people were listening. Not only were they listening, but they were also rocking and nodding their heads and shouting, ‘Amen, sister,’ the sweetest sound I’d ever heard—Amen! to me, with me! I felt wonderful. Thirty minutes before, I had been tongue-tied and helpless. Now here I was connected to all these people; I was them and they were me. We were sharing a great vision.”

Name: \_\_\_\_\_

**Document 6: “Depending on Ourselves,” by Muriel Tillinghast**

“Three days after I graduated from Howard University in June 1964, I decided I was going to Mississippi. I didn’t know what was going to happen after that, but I was definitely going to ‘the Sip....’

“We spent a week at the orientation center in Oxford, Ohio, getting ready for something no one could really prepare for. We were taught to take Mississippi seriously, to respect our hosts and our contacts, to understand the risks they were taking and that they might be the ones to save our lives. Then we headed south in Greyhound buses. People sang and spoke quietly among themselves. Everyone was pensive. These would be the last relaxed thoughts and movements we would have for weeks to come. Once we crossed the Mississippi state line there was silence. It was past midnight and we had not been told exactly where we would be assigned. Most of us were dropped off in small groups. The local people whose silhouetted forms met the summer volunteers hurriedly escorted their charges from the pickup point, disappearing silently in the starlit Mississippi night. I was dropped off in Greenville, not Greenwood—both are in the Mississippi Delta, but Greenwood was known for its hard-edged racism and active Klan activities. Greenville was a river town that enjoyed local distinction as being ‘liberal’—that is, liberal for Mississippi. In Greenville I still had hope.

“I spent my first two weeks in the upstairs office of the Greenville Project. I was petrified.

How was I going to survive Mississippi? It dawned on me that I would never get anybody to register to vote staying in the office, so s-l-o-w-l-y I started coming downstairs and cautiously going out into the town. I walked like a shadow on the wall, edgy, just getting used to walking in the streets....

“We had to be careful about talking to people and about what we discussed when we canvassed, because everything and almost everyone could be traced. Wherever we were staying, those people were just as vulnerable day and night to raids and attacks on the streets as we were. When they allowed us to sleep on their floors or in their beds, whatever the accommodations were, black Mississippians were risking economic reprisals, the loss of their jobs, or worse. We stayed with people who were just barely getting by themselves, yet they were willing to risk all to allow us to bring the message of their rights and the Movement to them.

“One family of cotton pickers that I stayed with in Hollandale—two adults and five children—worked by permission on someone else’s land. They worked from sunup to sundown with no breaks. It was as close to slavery as I hope I ever see in my life. I usually ate elsewhere or not at all, but one night they said, ‘No, you eat with us.’ I’ll never forget that dinner. It was cornbread and a huge pot of water into which they cut three or four frankfurters. For them that was a special dinner; on other days their meals were even more meager. Rarely have I ever been the beneficiary of such generosity and kindness.”

## Legend as an Historical Source

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### Objectives:

**Students will:** Consider the purpose of legends and myths.

Examine how one particular Indian group thought about smallpox.

Assess the historical value of a legend.

### Required Reading:

Before beginning the lesson, students should have read the Introduction and Part I of the student text (pages 1-18) and completed “Study Guide—Part I” (TRB 6-7) or “Advanced Study Guide—Part I” (TRB-8).

### Note:

You may want to have students read the Kiowa legend before class in order to give them more time to concentrate on analysis.

### Handouts:

“The Kiowas Meet Smallpox” (TRB 13-15)

### In the Classroom:

**1. Framing the Lesson**—Ask students to define the word “mythology.” What is a myth? Do myths have any basis in reality? Can students think of examples of myths? Are there important myths or stories that are told in the United States? What are some characteristics of these kinds of stories? What is the purpose of these stories?

Tell students that until recently, most historians dismissed Indian oral traditions and stories as “mythology.” They believed that these sources were not reliable as records of events or experiences. But in the last few decades, scholars have begun to try to understand how people understand the history that they live through. They now see Indian stories and other oral traditions as important sources that give clues to how these groups understood (and understand) the world and the ways in which they interact with it.

**2. Recalling the Reading**—Tell students that they will be reading a Kiowa legend about how that group first “met” smallpox. The Kiowas were horse traders who lived in what is today southern Oklahoma. Students will read this story as historians, and attempt to sift through the story for clues about the ways in which the Kiowa lived and the ways in which they thought about their world. To refresh their memories, ask students to recall from the reading and their previous knowledge how disease affected Native American societies in the West. How did these diseases spread? How were some societies exposed to disease long before they had contact with Europeans? Why were these epidemics so deadly? What factors made groups more or less susceptible to disease?

**3. Forming Small Groups**—Divide the class into groups of two or three. Distribute the handout to each group. Each group should carefully read the instructions and complete the questions.

**4. Sharing Conclusions**—When groups have finished answering the questions, call on students to explain their answers. Why do students think the Kiowa told this story? What was its purpose? What does this story tell us about what the Kiowa thought of U.S. westward expansion?

Tell students that this legend was created in the late nineteenth century, and the landscape that it describes is from that time period. But the Kiowas were first exposed to smallpox in the late eighteenth century if not earlier, long before there were many U.S. settlements in present-day southern Oklahoma. Can students think of any reasons why this legend might describe the Kiowa’s first encounter with smallpox more than a hundred years after it actually took place?

What did students learn about the Kiowa from this legend? Make a list on the board of all the pieces of information that students could come up with. Do students think that sources like this can be useful in understand-

ing history? Why or why not? What are the problems? What are the benefits?

**Homework:**

Students should read Part II of the reading in the student text (pages 19-32) and complete “Study Guide—Part II” (TRB 21-22) or “Advanced Study Guide—Part II” (TRB-23).

## The Kiowas Meet Smallpox

*Instructions:* Below is a legend of the Kiowa people of present-day Oklahoma about their first encounter with smallpox. Saynday is a trickster hero of the Kiowas. (A trickster is a figure who plays tricks or who challenges normal rules and conventions.) Read the legend and then answer the questions that follow with your group members.

### **From Our Hearts Fell to the Ground: Plains Indian Views of How the West was Lost**

*Edited by Colin Calloway, Bedford Books of St. Martin's Press, 1996, pp. 51-53.*

Saynday was coming along, and as he came he saw that all his world had changed. Where the buffalo herds used to graze, he saw white-faced cattle. The Washita River [a river in Texas and Oklahoma], which once ran bankful with clear water, was soggy with red mud. There were no deer or antelope in the brush or skittering across the high plains. No white tipis rose proudly against the blue sky; settlers' soddies [houses made of sod] dented the hillsides and the creek banks.

My time has come, Saynday thought to himself. The world I lived in is dead. Soon the Kiowa people will be fenced like the white man's cattle, and they cannot break out of the fences because the barbed wire will tear their flesh. I can't help my people any longer by staying with them. My time has come, and I will have to go away from this changed world.

Off across the prairie, Saynday saw a dark spot coming toward him from the east, moving very slowly....

Almost absent-mindedly, Saynday started walking eastward. As he went the spot grew larger, and after a while Saynday saw that it was a man on a horse....

The stranger drew rein, and sat looking at Saynday. The...horse lifted one sore hoof and drooped its head as if it were too weary to carry its burden any further.

"Who are you?" the stranger asked.

"I'm Saynday. I'm the Kiowas' Old Uncle Saynday, I'm the one who's always coming along."

"I never heard of you," the stranger said, "and I never heard of the Kiowas. Who are they?"

"The Kiowas are my people," Saynday said, and even in that hard time he stood up proudly, like a man. "Who are you?"

"I'm Smallpox," the man answered.

"And I never heard of you," said Saynday. "Where do you come from and what do you do and why are you here?"

"I come from far away, across the Eastern Ocean," Smallpox answered. "I am one with the white men—they are my people as the Kiowas are yours. Sometimes I travel ahead of them, and sometimes I lurk behind. But I am always their companion and you will find me in their camps and in their houses."

"What do you do?" Saynday repeated.

"I bring death," Smallpox replied. "My breath causes children to wither like young plants in spring snow. I bring destruction. No matter how beautiful a woman is, once she has looked at me she becomes as ugly as death. And to men I bring not death alone, but the destruction of their children and the blighting of their wives. The strongest warriors go down before me. No people who have looked on me will ever be the same." And he chuckled low and hideously. With his raised forearm, Smallpox pushed the dust off his face, and Saynday saw the scars that disfigured it.

For a moment Saynday shut his eyes against the sight, and then he opened them again. "Does that happen to all the people you visit?" he inquired.

"Every one of them," said Smallpox. "It will happen to your Kiowa people, too. Where do they live? Take me to them, and then I will spare you, although you have seen my face."

If you do not lead me to your people, I will breathe on you and you will die....” And although he did not breath on Saynday, Saynday smelled the reek of death that surrounded him.

“My Kiowa people are few and poor already,” Saynday said, thinking fast as he talked. “They aren’t worth your time and trouble.”

“...Man, woman, or child—humanity is all alike to me. I was brought here to kill.... I count those I destroy. White men always count: cattle, sheep, chickens, children, the living and the dead. You say the Kiowas do the same thing?”

“Only the enemies they touch,” Saynday insisted. “They never count living people—men are not cattle, any more than women and children are.”

“Then how do you know the Kiowas are so few and poor?” Smallpox demanded.

“...You can look at a Kiowa camp and tell how small it is. We’re not like the Pawnees. They have great houses, half underground, in big villages by the rivers, and every house is full of people.”

“I like that,” Smallpox observed. “I can do my best work when people are crowded together.”

“Then you’d like the Pawnees,” Saynday assured him. “They’re the ones that almost wiped out the Kiowas; that’s why we’re so few and so poor. Now we run away whenever we see a stranger coming, because he might be a Pawnee.”

“I suppose the Pawnees never run away,” Smallpox sneered.

“They couldn’t if they wanted to,” Saynday replied. “The Pawnees are rich. They have piles of robes, they have lots of cooking pots and plenty of bedding—they keep all kinds of things in those underground houses of theirs. The Pawnees can’t run away and leave all their wealth.”

“And they are rich, and live in houses, with piles of robes to creep into and hide?”

“That’s the Pawnees,” Saynday said jauntily. He began to feel better. The deathly smell was not so strong now. “I think I’ll go and visit the Pawnees first,” Smallpox remarked. “Later on, perhaps, I can get back to the Kiowas.”

...He picked up his reins and jerked his weary horse awake. “Tell your people when I come to be ready for me. Tell them to put out all their fires. Fire is the only thing in the whole world that I’m afraid of. It’s the only thing in God’s world that can destroy me.”

Saynday watched Smallpox and his death horse traveling north, away from the Kiowas. Then he took out his flint and steel, and set fire to the spindly prairie grass at his feet. The winds came and picked up the fire, and carried it to make a ring of safety around the Kiowas’ camps.

“Perhaps I can still be some good to my people after all,” Saynday said to himself, feeling better.

And that’s the way it was, and that’s the way it is, to this good day.

Name: \_\_\_\_\_

**Questions**

1. Summarize this legend in 2-3 sentences.
2. What changes does Saynday notice when he looks at the landscape?
3. What do you think Saynday means when he thinks, “Soon the Kiowa people will be fenced like the white man’s cattle”?
4. What is the relationship between Smallpox and white men?
5. According to this legend, in what ways do the Kiowas see themselves as different from white people?
6. What do you think was the relationship between the Kiowas and the Pawnees?
7. According to this legend, what factors made a group more appealing to Smallpox?
8. According to Smallpox, what were some of the effects of the disease? How was it spread?
9. From the description of the landscape in the legend and your knowledge of U.S. westward expansion, around when do you think the meeting between Saynday and Smallpox took place?
10. Imagine that you are an historian reading this source. What have you learned about the Kiowas? List as many pieces of information as you can, including details about their lives, their relations with other groups, and what they knew about smallpox.



## Source Analysis: Different Perspectives on a Violent Encounter

### Objectives:

**Students will:** Analyze primary sources that present different perspectives on the same event.

Assess the value of first-hand accounts for historical understanding of nineteenth-century Africa.

Consider the value of multiple sources for understanding history.

### Required Reading:

Students should have read Part I of the student text and completed “Study Guide—Introduction and Part I” (TRB 5-6) or “Advanced Study Guide—Introduction and Part I” (TRB-7).

### Handouts:

“Violence along the Congo River in 1877” (TRB 16-17)

“Source Analysis” (TRB 18-19)

### In the Classroom:

**1. Focus Question**—Put the question “How do we know what is true?” on the board. Brainstorm answers for a few minutes as a class and record noteworthy points. You may want to review concepts such as evidence, fact, opinion, and bias.

**2. Group Work**—Divide students into small groups or pairs and distribute the handouts “Violence along the Congo River in 1877” and “Source Analysis.” Tell students to follow the directions carefully and complete the questions.

**3. Making Connections**—After students have completed the handouts, have everyone come together in a large group. Ask students to share their findings.

Challenge students to summarize what events and descriptions are consistent between the two sources. Have students summarize what events or descriptions differ between the two sources. Make a list of students’ answers on the board.

How reliable do students think these sources are? What is the benefit of reading both sources? Do students feel as though they can describe what happened during this encounter based on these two sources?

What impressions would someone in nineteenth century Europe have of Africa if they only read Stanley’s account? Why might this be significant?

What questions do these sources raise about early encounters between Africans and outsiders? What other sources or information would students want to have to answer these questions?

**4. Ethics and Knowledge**—Ask students what they might say if a student or teacher from another class gave a presentation based solely on Stanley’s account of these events. What are the arguments for considering Chief Mojimba’s account? How does considering a single perspective affect our understanding of history?

### Homework:

Students should read Part II of the student text and complete “Study Guide—Part II” (TRB 22-23) or “Advanced Study Guide—Part II” (TRB-24).

## Violence along the Congo River in 1877

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*Instructions:* In this activity, you will read two primary sources—one by an American journalist and adventurer and the other by an African chief—that describe a violent encounter in 1877 between the authors along part of the Congo River (present-day Zaire). Read the sources carefully. Using different colors, mark statements that are presented as facts and those that are opinion. Then answer the questions. Be prepared to share your answers with the class.

### ■ Source 1: Henry Morton Stanley

*Henry Morton Stanley, a Welsh-born American journalist and adventurer, was instrumental in developing treaties to give King Leopold II of Belgium control of the Congo River region. In the account below, Stanley describes his experiences while travelling by canoe along the Congo River in 1877 with a number of companions.*

About 8AM we came in view of a marketplace, near which there were scores of small canoes. The men at once rushed into them and advanced all round us. We refrained a long time, but finally, as they became emboldened by our stillness and began to launch their wooden spears, which they proceeded to do all together...we were obliged to reply to them with a few shots, which compelled them to scamper away ahead of us. Drums then awakened the whole country, and horns blew deafening blasts....

We came, about 10AM, to another market green. Here, too, warriors were ready, and again we had to recourse to our weapons. The little canoes with loud threats disappeared quickly down river: the land warriors rushed away into the woods....

At 2PM we emerged out of the shelter of the deeply wooded banks and came into a vast stream nearly 2,000 yards across at the mouth.... We pulled briskly over to gain the right bank when, looking upstream, we saw a sight that sent the blood tingling through every nerve and fiber of our bodies: a flotilla of gigantic canoes bearing down upon us, which both in size and numbers greatly exceeded anything we had seen hitherto!...

We had sufficient time to take a view of the mighty force bearing down on us and to count the number of the war vessels. There were 54 four of them! A monster canoe led the way with two rows of upstanding paddles, 40 men on a side, their bodies bending and swaying in unison as with a swelling barbarous chorus they drove her down toward us....

The crashing sound of large drums, a hundred blasts from ivory horns, and a thrilling chant from 2,000 human throats did not tend to soothe our nerves or to increase our confidence. However it was “neck or nothing.” We had no time to pray or to take sentimental looks at the savage world, or even to breathe a sad farewell to it....

As the foremost canoe came rushing down, its consorts on either side beating the water into foam and raising their jets of water with their sharp prows, I turned to take a last look at our people and said to them:

“Boys, be firm as iron; wait until you see the first spear and then take good aim. Don’t fire all at once. Keep aiming until you are sure of your man. Don’t think of running away, for only your guns can save you.”

The monster canoe aimed straight for my boat, as though it would run us down; but when within fifty yards off, it swerved aside and, when nearly opposite, the warriors above the manned prow let fly their spears and on either side there was a noise of rushing bodies. But every sound was soon lost

Name: \_\_\_\_\_

in the ripping, crackling musketry. For five minutes we were so absorbed in firing that we took no note of anything else; but at the end of that time we were made aware that the enemy was reforming about 200 yards above us.

Our blood was up now. It was a murderous world, and we felt for the first time that we hated the filthy, vulturous ghouls who inhabited it. We therefore lifted our anchors and pursued them upstream along the right bank until, rounding a point, we saw their villages. We made straight for the banks and continued the fight in the village streets with those who had landed, hunting them out into the woods, and there only sounded the retreat, having returned the daring cannibals the compliment of a visit.

\* Adapted from Henry Stanley, *Through the Dark Continent*, Vol. II. (New York: Harper & Row, 1885).

## ■ Source 2: Chief Mojimba

*Chief Mojimba, an African leader in the Congo River region, led the greeting party that met Stanley and his companions on the river. Mojimba told his story of the encounter with Stanley years later to a Catholic missionary, Father Joseph Fraessle. Fraessle published Mojimba's account decades later.*

When we heard that the man with the white flesh was journeying down the Lualaba (Lualaba-Congo) we were open-mouthed with astonishment. We stood still. All night long the drums announced the strange news—a man with white flesh! That man, we said to ourselves, has a white skin. He must have got that from the river-kingdom. He will be one of our brothers who were drowned in the river. All life comes from the water, and in the water he has found life. Now is coming back to us, he is coming home....

We will prepare a feast, I ordered, we will go to meet our brother and escort him into the village with rejoicing! We donned our ceremonial garb. We assembled the great canoes. We listened for the gong which would announce our brother's presence on the Lualaba. Presently the cry was heard: He is approaching the Lohali! Now he enters the river! Halloh! We swept forward, my canoe leading, the others following, with songs of joy and with dancing, to meet the first white man our eyes had beheld, and to do him honor.

But as we drew near his canoes there were loud reports, bang! Bang! And fire-staves spat bits of iron at us. We were paralyzed with fright; our mouths hung wide open and we could not shut them. Things such as we had never seen, never heard of, never dreamed of—they were the work of evil spirits! Several of my men plunged into the water.... What for? Did they fly to safety? No—for others fell down also, in the canoes. Some screamed dreadfully, others were silent—they were dead, and blood flowed from little holes in their bodies. "War! that is war!" I yelled. "Go back!" The canoes sped back to our village with all the strength our spirits could impart to our arms.

That was no brother! That was the worst enemy our country had ever seen.

And still those bangs went on; the long staves spat fire, flying pieces of iron whistled around us, fell into the water with a hissing sound, and our brothers continued to fall. We fled into our village—they came after us. We fled into the forest and flung ourselves on the ground. When we returned that evening our eyes beheld fearful things: our brothers, dead, bleeding, our village plundered and burned, and the water full of dead bodies.

\* Adapted from Heinrich Schiffers, *The Quest for Africa—Two Thousand Years of Exploration* (New York: G.P. Putnam's Sons, 1957).

## Source Analysis

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*Instructions:* Now that you have read the two sources and marked statements that are fact or opinion, answer the set of questions below. Be prepared to share your answers with the class.

### Questions

1. a. When and where did Stanley and Chief Mojimba's encounter take place?

b. When were these sources published and by whom?

Source 1:

Source 2:

2. List three facts that the sources agree on.

a.

b.

c.

3. What are two important pieces of information mentioned in one account and not the other?

Stanley's account:

a.

b.

Chief Mojimba's account:

a.

b.

Name: \_\_\_\_\_

4. How do Stanley and Chief Mojimba describe each other? Provide specific examples. What does this tell us about them?

5. How does each account describe the use of violence?

Stanley:

Chief Mojimba:

6. Is Stanley's account biased in any way? Explain.

7. Is Chief Mojimba's account biased in any way? Explain.

8. If a historian were studying early encounters between Africans and Europeans, what could they learn by studying these sources?



# Peasant Life

## Objectives:

**Students will:** Identify characteristics of peasant life in Russia.

Explore and analyze the differing portrayals of peasants in Russian art and by historians.

Speculate about how conditions of peasant life may have contributed to social unrest in Russia.

Explore interdisciplinary approaches to historical issues.

## Required Reading:

Before beginning the lesson, students should have read the Introduction and Part I of the background reading (pages 1-12) and completed the “Study Guide—Part I” in the Teacher Resource Book (TRB 4-5) or the “Advanced Study Guide—Part I” (TRB-6).

## Handouts:

“Peasant Proverbs” (TRB-7)

“Peasant Life by the Numbers” (TRB-8)

“Peasants in Literature” (TRB-9)

“The Volga Barge Haulers” (TRB-10)

## In the Classroom:

**1. Focus Question**—Write the question “What was it like to be a Russian peasant?” on the board.

**2. Thinking about Peasant Life**—Tell students that at the dawn of the twentieth century 80 percent of the population of the Russian Empire were peasants. Ask students to recall

information from their reading about peasant life.

**3. Examining Peasant Life**—Divide the class into four groups and distribute a different handout to each group. If class size requires, create eight groups. Ask students to read their directions and answer the questions provided.

**4. Group Responses**—After small groups have completed the questions, have everyone come together in a large group. Call on small groups to share their responses to the questions. Ask students to comment on similarities. Are there recurring themes and ideas that appear?

Ask the students if they feel they have enough information to offer hypotheses about life as a peasant in Russia. Why or why not? If yes, what might they be? Add some of them to the board. Ask students if they believe the portrayals of peasants in literature and art are useful to their understanding. What pitfalls might there be in relying on literature or art?

Ask students if they have changed their ideas or assumptions about peasant life. Have the reports from different groups raised any new questions about peasant life? Where do students think they might find answers to these new questions? Do students find any single approach to the question of peasant life most valuable?

## Homework:

Students should read Part II of the background reading (pages 13-22) and complete the “Study Guide—Part II” (TRB 19-20) or the “Advanced Study Guide—Part II” (TRB-21).

Name: \_\_\_\_\_

## Peasant Proverbs

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*Instructions:* Below is a selection of peasants' proverbs and a song. Proverbs are concise sayings that are used to convey the values and beliefs of a culture. Proverbs often use symbolism or language from one aspect of life to give advice that can be applied more generally. Read the proverbs and the song below and answer the questions that follow. Be prepared to report back to your classmates.

### Proverbs

- "If you hurry you will make people laugh."  
"Go slowly, you will go farther."  
"No one knows how the poor dine."  
"Bread and water, that is our food."  
"In the forest the trees are unequal and in the world so are men."  
"We all look at the same sun, but we don't eat the same dinner."  
"If the pocket is empty, the judge is deaf."  
"What one man can't bear, the village can."  
"No man is greater than the village."  
"Hit your wife with the butt of the axe, get down and see if she's breathing. If she is, she's faking and wants some more."  
"The more you beat the old woman, the tastier the soup will be."  
"Beat your wife like a fur coat, then there'll be less noise."  
"A wife is nice twice: when she's brought into the house and when she's carried out of it to her grave."  
"Oh it's a jolly life, only there's no one to beat."

### *Khorovod*, a traditional song sung by peasant girls before marriage

They are making me marry a lout  
With no small family.  
Oh! Oh! Oh! Oh! Oh dear me!  
With a father, and a mother  
And four brothers  
And sisters three.  
Oh! Oh! Oh! Oh! Oh dear me!  
Says my father-in-law,  
'Here comes a bear!'  
Says my mother-in-law,  
'Here comes a slut!'  
My sisters-in-law cry,  
'Here comes a do-nothing!'  
My brothers-in-law cry,  
'Here comes a mischief-maker!  
Oh! Oh! Oh! Oh! Oh dear me!

### Questions

1. Make at least four generalizations about the values and beliefs expressed in these proverbs.
2. Which three proverbs stand out the most to you? Why?
3. What ideas do the proverbs express about the peasants' relationships to each other and society?
4. What is the central idea of the song? Is it different or similar to the ideas expressed in the proverbs? Explain your answer.

## Peasant Life by the Numbers

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*Instructions:* Below are a selection of statistics about peasant life between 1850 and 1914. Read the statistics and answer the questions that follow. Be prepared to report back to your classmates.

### Statistics

The birth rate for peasants from 1850-1900 was fifty per thousand (twice the European average).

In 1900, one in four peasant babies died before the age of one.

The peasant population grew from fifty to seventy-nine million between 1861-1897. This resulted in a growing shortage of land.

Sixty-five percent of the rural population was under age thirty in 1897.

The rate of partitions of land within households rose from 82,000 per year in 1861 and 140,000 per year in 1884.

In 1900, 7 percent of the households had no land at all.

Until 1906, peasants did not have the right to own their allotments of land.

The Russian urban population increased from 7 to 28 million in the latter half of the nine-

teenth century. Most of this can be attributed to peasants looking for work.

Two out of three households were unable to feed themselves without going in to debt.

In 1900, only one in three peasant households had a horse.

In 1914, three out of four living in St. Petersburg were peasants by birth.

In 1890, 60 percent of peasant draftees were rejected for army service for medical and physical reasons.

The literacy rate in Russia rose from 21 percent in 1897 to 40 percent in 1914.

The number of primary schools went from 25,000 to 100,000 between 1878 and 1911.

By 1911, more than half of all peasant children were attending primary school.

By 1904, nine out of ten peasant recruits into the army from the provinces around Moscow and St. Petersburg were considered literate.

### Questions

1. Suggest a likely consequence for each of the statistics. Be prepared to share at least five of these with your classmates.
  
2. List four general trends suggested by all of the statistics.
  
3. Which two statistics do you think are the most significant? Explain your answer.

Name: \_\_\_\_\_

## Peasants in Literature

*Instructions:* Below are two short excerpts from two of the great writers of Russian literature: Anton Chekov and Leo Tolstoy. In the second half of the nineteenth century, Russian artists and intellectuals struggled to understand and portray the role of the peasant in Russia. Read the two excerpts carefully and answer the questions that follow. Be prepared to report back to your classmates.

### From *The Death of Ivan Ilych*

by **Leo Tolstoy, 1886** [In these excerpts from Tolstoy's short story, Ivan Ilych is a terminally ill judge who is being cared for by his servant, a peasant named Gerasim.]

"But just through this most unpleasant matter, Ivan Ilych obtained comfort. Gerasim, the butler's young assistant, always came in to carry things out. Gerasim was a clean, fresh peasant lad, grown stout on town food and always cheerful and bright....

"Gerasim with a firm light tread, his heavy boots emitting a pleasant smell of tar and fresh winter air, came in wearing a clean Hessian apron, the sleeves of his print shirt tucked up over his strong bare young arms; and refraining from looking at his sick master out of consideration for his feelings, and restraining the joy of life that beamed from his face....

"Gerasim did it all easily, willingly, simply and with a good nature that touched Ivan Ilych. Health, strength, and vitality in other people were offensive to him, but Gerasim's strength and vitality did not mortify but soothed him....

"And in Gerasim's attitude toward him there was something akin to what he wished for, and so that attitude comforted him....

"His mental sufferings were due to the fact that at night, as he looked at Gerasim's sleepy, good-natured face with its prominent cheek-bones, the question suddenly occurred to him: 'What if my whole life has really been wrong?'"

### From *Peasants*

by **Anton Chekov, 1897**

"In the course of the summer and winter there had been hours and days when it had seemed that these people live worse than cattle, when it had been terrible to live with them; they were coarse, not honest; filthy, not sober; they lived in discord, quarreling constantly, because they did not respect but feared and suspected one another. Who keeps the tavern and makes the people drunkards? A peasant. Who embezzles and drinks up the communal school and church funds? A peasant. Who has stolen from his neighbor, committed arson, given false testimony in court for a bottle of vodka? Who at *zemstvo* and other meetings is the first to declaim against the peasants? A peasant. Yes, to live with them was terrible, yet all the same they were people; they suffered and wept as people do; and in their lives there was nothing for which excuses might not be found."

### Questions

1. List five characteristics that Tolstoy uses to describe the peasant Gerasim.
2. List five characteristics that Chekov uses to describe peasants.
3. What conclusions (if any) can you make about peasants after reading these two excerpts from Russian literature?

## The Volga Barge Haulers

*Instructions:* Below is Ilya Repin’s painting *The Volga Barge Haulers* (1873), and a contemporary reaction to it published in the *St. Petersburg Gazette*. In the second half of the nineteenth century, Russian artists and intellectuals struggled to understand and portray Russian life. Examine the painting (it can be seen in color at <http://www.choices.edu/RussianRevolution.cfm>) and the excerpts from the reaction carefully. Answer the questions below. Be prepared to report back to your classmates.

1. What are the most notable details of the painting? Explain.
2. What details does Vladimir Stasov note?
3. Why does Stasov think the painting is important?



**Excerpt from a letter to the *St. Petersburg Gazette*,  
 by Vladimir Stasov, 1873**

“Merely glance at Mr. Repin’s ‘Barge-Haulers,’ and you will immediately be obliged to admit that no one in Russia has ever dared to take on such a subject, that you have never before seen such a profoundly staggering picture of Russian life, although this subject and this task have stood for so long before us and our artists. But is this not the most essential characteristic of a powerful talent: the ability to perceive, and to instill in his work, that which is true and simple, and which hundreds and thousands of people pass by without remark?

“In Mr. Repin’s painting there lies the Volga [River], endlessly spreading out before us as if swooning and falling asleep beneath the scorching July sun. Somewhere in the distance we glimpse a smoky steamship, closer to, the quietly swelling sail of a humble little

vessel gives off a golden hue, while in the foreground, a gang of barge haulers tread heavily along the sandbanks, leaving imprints of their bast [fiber] shoes in the damp sand. Harnessed in their straps, and hauling on tow ropes, these eleven men march in step, a living haulage machine, bending their bodies forward and swaying in time inside their yoke. What a docile herd this is, what humble, unconscious strength, and, at the same time, what poverty, what destitution. There is not a single whole shirt on these shoulders which have been burnt by the sun, not a single intact hat or cap: everywhere there are holes and tatters; they are all in rags, with cloth foot bindings....

“Mr. Repin did not paint his picture in order to stir citizens to pity and wring sighs from them: rather, the types and characters he saw astonished him, he felt keenly the necessity of depicting Russia’s remote, unknown life, and he created in his painting such a scene...”