

Grade: 9 Subject: English Language Arts

Topic: *SALT WORTH ITS WEIGHT IN GOLD*

The Kingdom of Ghana

By: UsHistory.org

The Kingdom of Ghana was a medieval African civilization located in what is now Mauritania and western Mali. The empire's access to gold allowed it to trade for a variety of other resources, specifically salt. This informational text provides further specifics regarding the trading practices and politics of this great empire. **As you read, identify the reasons why the Kingdom of Ghana became powerful and the reasons why this powerful kingdom fell.**



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[1]

It might seem hard to believe today, but salt was once worth its weight in gold, and the balance between these two precious resources determined life for hundreds of thousands in medieval African civilizations.

Between the 9th and 11th centuries A.D., the kingdom of Ghana was so rich that its dogs wore golden collars, and its horses were adorned with silken rope halters¹ and slept on plush carpets. Based on animal luxuries alone, it is no wonder that foreigners touted² Ghana's kings as the richest men in the world. Certainly they were living the high life... but how did they do it?

Located within the present-day borders of Mauritania, Mali, and Senegal, medieval Ghana literally sat on a gold mine. The land's abundance of resources allowed Ghana's rulers to engage in years of prosperous³ trading — often for salt! Strategic governing coupled with great location led to the rapid emergence of a very wealthy empire.

GOLD IN WAGADUGU

Most of what we know about ancient Ghana – which is more accurately called Wagadugu – is based on writings of Arab travelers who came in contact with the nation’s peoples. “Ghana” was actually the title given to Wagadugu kings and was used by the Islamic “reporters” to describe the rich and mysterious place they observed.

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Evidence of Ghana’s occupation dates back to the 4th century. But it was several hundred years later that the Soninke tribe established Ghana as a nation. Soninke leaders have been credited with the early strengthening of the Wagadugu state and the expansion of its territories.

By 1000 A.D., the nation had undergone strategic expansion and taken control of a large pocket of land between the upper Niger and Senegal Rivers. The region was rich in gold, and its acquisition⁴ meant that Ghana would become a leading force in the trans-Saharan trade network.

GHANAIAN POLITICS

The leader of all leaders was the king, who was also known as the ghana, or war chief. His word was law. He served as the commander in chief of a highly organized army, the controller of all trade activities, and the head administrator of justice. Mayors, civil servants, counselors, and ministers were appointed by the king to assist with administrative duties – but at all times, the king was in charge.

Each day, the king assembled his court and allowed people to publicly voice their complaints. Beating drums resounded throughout the area signaling the court’s assemblage, and people gathered to speak their minds. The king listened to complaints and gave his judgment.

Such hearings were reportedly peaceful, unless they involved issues of a criminal nature. Two of the most serious criminal offenses were denying debt and shedding blood. These crimes were tried by a unique trial. According to Islamic reports, the criminally accused was given a foul concoction to drink that consisted of sour and bitter-tasting wood and water. If he vomited after tossing back the nasty brew, he was declared innocent and was congratulated for passing the test. If he did not vomit, and the beverage remained within, he was considered guilty as charged and suffered the king’s wrath.

[10]

Ghanaian citizens were not the only ones put to the king’s test. Inhabitants of its conquered lands were examined for their good behavior and loyalty as well. In territories where order and obedience prevailed⁵ and taxes were properly paid, autonomy⁶ was granted. But in areas that struggled for independence or defied the king’s laws, Ghanaian governors were appointed as watchdogs, and little went unreported to the king.

TRANS-SAHARAN TRADE

When the king was not busy enforcing his power among the people, he was spreading it internationally through trade. At its peak, Ghana was chiefly bartering gold, ivory, and slaves for salt from Arabs. Ghanaians would also buy horses, cloth, swords, and books from North Africans and Europeans.

New and improved diets around the world, throughout the Middle Ages, demanded salt, and Ghana was no exception. Salt was necessary for maintaining life, but it was in short supply in the forests of West Africa. Salt became worth its weight in gold. And since gold was so abundant in the kingdom, Ghana achieved much of its wealth through trade with the Arabs. Islamic merchants traveled over two months through the desert to reach Ghana and do business. They were taxed for both what they brought in and what they took out.

With this system, it is no wonder that Ghana got rich quickly. The wealth that the kingdom acquired did not, however, serve in its favor forever. Competition from other states in the gold trade eventually took its toll.

Jealousy, fear, and anger of Ghana's power prompted its neighbors to stand up against the kingdom. Their efforts were at first weak and insignificant, but eventually, in the mid-11th century, a Muslim group known as the Almoravids launched a devastating invasion on the capital city of Koumbi Saleh. Though territories were seized, and a tribute tax was enforced, Ghana recovered and forced the invaders to withdraw.

[15]

A little less than 200 years later, however, Ghana was not so lucky. Weakened by subsequent attacks, and cut-off from international trade, the kingdom was vulnerable and unable to prevent defeat. In 1240 A.D., Ghana was absorbed into the growing nation of Mali, which would soon become the next great West African empire.

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What Students Are Learning:

Students will read the non-fictional text. Students will be responsible for understanding what caused Ghana's success during its time in power. Students will also examine how Ghana's resources and political structure supported Ghana's growth.

Standards Work:

Determine a central idea of a text and analyze its development over the course of the text, including how it emerges and is shaped and refined by specific details; provide an objective summary of the text.

Cite strong and thorough textual evidence to support analysis of what the text says explicitly, as well as

inferences and conclusions based on an author's explicit assumptions and beliefs about a subject.

Apply appropriate strategies to analyze, interpret, and evaluate how an author unfolds an analysis or series of ideas or events, including the order in which the points are made, how they are introduced and developed, and the connections that are drawn between them.

Acquire and use accurately general academic and domain specific words and phrases, sufficient for reading, writing, speaking, and listening at the college- and career-readiness level; demonstrate independence in gathering vocabulary knowledge when considering a word or phrase important to comprehension or expression.

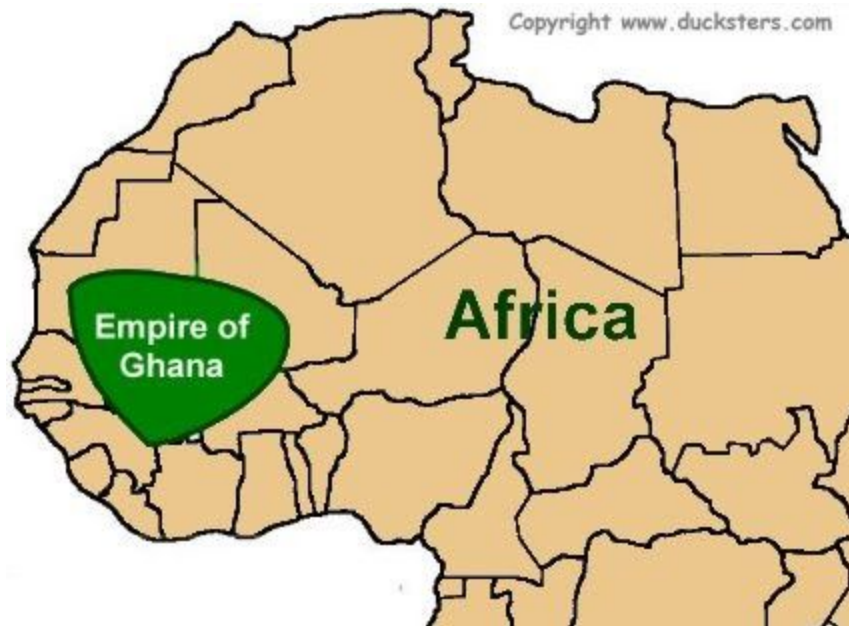
Read and comprehend literary nonfiction and informational text on grade level, reading independently and proficiently.

Background and Context:

- Between the 9th and 11th centuries C.E., the kingdom of Ghana was so rich that its dogs wore golden collars, and its horses, which were adorned with silken rope halters, slept on plush carpets. Based on animal luxuries alone, it is no wonder that foreigners touted Ghana's kings as the richest men in the world. Certainly they were living the high life ... but how did they do it? Located within the present-day borders of Mauritania, Mali, and Senegal, medieval Ghana literally sat on a gold mine. The land's abundance of resources allowed Ghana's rulers to engage in years of prosperous trading. Strategic governing coupled with great location led to the rapid emergence of a very wealthy empire.

The Empire of Ghana was located in Western Africa in what is today the countries of Mauritania, Senegal, and Mali. The region lies just south of the Sahara Desert and is mostly savanna grasslands. Major rivers in the region such as the Gambia River, Senegal River, and the Niger River served as the means of transportation and trade.

The capital city of Ancient Ghana was Koumbi Saleh. This is where the King of Ghana lived in his royal palace. Archeologists estimate that up to 20,000 people lived in and around the capital city.



Map of Ghana by Ducksters

Supports for Learning:

- Word Study- Review the vocabulary words listed below with your child. Practice using these words when talking about the text.
 1. A **“halter”** is a rope or strap with a loop placed around the head of a horse or another animal, used for leading or tethering it.
 2. **Tout** (*verb*) : to talk about (something or someone) as being very good, effective, skillful, etc.
 3. **Prosperous** (*adjective*) : wealthy or successful
 4. **Acquisition** (*noun*) : the act of acquiring or gaining possession
 5. **Prevail** (*verb*) : to be victorious
 6. **“Autonomy”** is the right or condition of self-government.
 7. **Abundant** (*adjective*) : existing or available in large quantities
 8. A **“merchant”** is a person or company involved in trade, especially one dealing with foreign countries.
 9. A **“tribute tax”** is a payment by one ruler or nation to another in acknowledgment of submission or as the price of protection.
 10. **Subsequent** (*adjective*) : coming after; following
- After reading the text, think about these questions:
 - What did you think the text was mostly about?
 - What do you think the author wanted you to know about the topic? That is an interesting point. What made you think that?
 - What factors lead to the great wealth of Ghana?

- What led to Ghana's downfall?

Online Resources for Students:

Video:

[The Ghana Empire](#)

<https://www.youtube.com/watch?v=3x-lwaVhnmo>

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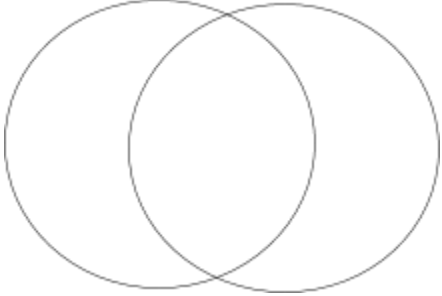
When you access this link from home you will need to log in with the barcode number on your library card. If you do not have a library card, click on the link that reads: Apply for an e-card now. You will need to enter your email and zip code. You will receive a login to Powerlibrary.

Tic-Tac-Toe Choice Board: *Salt Worth Its Weight in Gold: The Kingdom of Ghana*

Directions: Read *Salt Worth Its Weight in Gold: The Kingdom of Ghana*. Choose **4** activities from the choice board below. You should complete at least two task from each **row**.

R o w 1	<p>Activity 1</p> <p>After reading <i>Salt Worth Its Weight in Gold: The Kingdom of Ghana</i></p> <p>Write:</p> <ul style="list-style-type: none"> ● 3 things that stood out to you about Ghana ● 3 questions you still have about Ghana ● 2 additional things you would like to learn about Ghana 	<p>Activity 2</p> <p>Salt was once worth a great deal. In today's world, what item/material do you believe it worth a great deal now, but maybe will not have the same worth in the future?</p> <ul style="list-style-type: none"> ● Write an essay detailing how a household items worth now may change over time <ul style="list-style-type: none"> ○ Include what you believe will cause the change in worth 	<p>Activity 3</p> <p>Word Study: Review the critical vocabulary from the text</p> <ol style="list-style-type: none"> 1. Write a sentence for each of the identified words listed under wordstudy. <ol style="list-style-type: none"> a. The sentences are to be grade appropriate and use at least eight words in each sentence
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R o w 2	<p>Activity 4</p> <p>Read the text. Using a Venn Diagram, compare and contrast the Kingdom of Ghana with the United States as it is today.</p> 	<p>Activity 5</p> <p>Respond to the text: Write an essay detailing why the people of Ghana were able to succeed and gain power. Cite evidence from the text to support your answer.</p>	<p>Activity 6</p> <p>Respond to the text: Write an essay detailing what led to Ghana's downfall. Cite evidence from the text to support your answer.</p>
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Lesson Three and Four

Grade: 9 Subject: English Language Arts

Focus: Indus Valley Mysteries

By USHistory.org

The Indus River Valley was once home to the most widespread and peaceful of the ancient civilizations: the Indus Valley civilization, also referred to as the Harappan civilization. Known for its two major cities, Harappa and Mohenjo-Daro, this society lasted from roughly 3300 B.C. to 1300 B.C., yet it was only recently rediscovered within the last one hundred years. Studies of the long-buried sites show surprising and interesting findings about the people, culture, and structures that made up this great civilization. **As you read, take notes on what made the ancient Indus Valley civilization unique and different from other ancient civilizations.**



"Shiva Pashupati" by Artist unknown (user: Aavindraa) is in the public domain.

[1]

The phrase “early civilizations” usually conjures up images of Egypt and Mesopotamia and their pyramids, mummies, and golden tombs.

But in the 1920s, a huge discovery in South Asia proved that Egypt and Mesopotamia were not the only “early civilizations.” In the vast Indus River plains (located in what is today Pakistan and western India), under layers of land and mounds of dirt, archaeologists discovered the remains of a 4,600-year-old city. A thriving, urban civilization had existed at the same time as Egyptian and Mesopotamian states—in an area twice each of their sizes.

The people of this Indus Valley civilization did not build massive monuments like their contemporaries, nor did they bury riches among their dead in golden tombs. There were no mummies, no emperors, and no violent wars or bloody battles in their territory.

Remarkably, the lack of all these is what makes the Indus Valley civilization so exciting and unique. While others civilizations were devoting huge amounts of time and resources to the rich, the supernatural, and the dead, Indus Valley inhabitants were taking a practical approach to supporting the common, secular, living people. Sure, they believed in an afterlife and employed a system of social divisions. But they also believed resources were more valuable in circulation among the living than on display or buried underground.

[5]

Amazingly, the Indus Valley civilization appears to have been a peaceful one. Very few weapons have been found and no evidence of an army has been discovered.

Excavated⁷ human bones reveal no signs of violence, and building remains show no indication of battle. All evidence points to a preference for peace and success in achieving it.

So how did such a practical and peaceful civilization become so successful?

THE TWIN CITIES

The ruins of two ancient cities, Harappa and Mohenjo-Daro (both in modern-day Pakistan), and the remnants⁸ of many other settlements, have revealed great clues to this mystery. Harappa was, in fact, such a rich discovery that the Indus Valley Civilization is also called the Harappan civilization.

The first artifact uncovered in Harappa was a unique stone seal⁹ carved with a unicorn and an inscription. Similar seals with different animal symbols and writings have since been found throughout the region. Although the writing has not yet been deciphered,¹⁰ the evidence suggests they belonged to the same language system. Apparently, Mesopotamia's cuneiform system¹¹ had some competition in the race for the world's first script.

[10]

The discovery of the seals prompted archaeologists to dig further. Amazing urban architecture was soon uncovered across the valley and into the western plains. The findings clearly show that Harappan societies were well organized and very sanitary.¹²

For protection from seasonal floods and polluted waters, the settlements were built on giant platforms and elevated grounds. Upon these foundations, networks of streets were laid out in neat patterns of straight lines and right angles. The buildings along the roads were all constructed of bricks that were uniform in size.

The brick houses of all city dwellers were equipped with bathing areas supplied with water from neighborhood wells. Sophisticated¹³ drainage systems throughout the city carried dirty water and sewage outside of living spaces. Even the smallest houses on the edges of the towns were connected to the systems—cleanliness was obviously of utmost importance.

THE FALL OF HARAPPAN CULTURE

No doubt, these cities were engineering masterpieces of their time. The remains of their walls yield¹⁴ clues about the culture that thrived¹⁵ in the Indus Valley. Clay figurines of goddesses, for example, are proof that religion was important. Toys and games show that even in 3000 B.C., kids—and maybe even adults—liked to play. Pottery, textiles,¹⁶ and beads are evidence of skilled craftsmanship and thriving trade.

It was this intensive devotion¹⁷ to craftsmanship and trade that allowed the Harappan culture to spread widely and

prosper¹⁸ greatly. Each time goods were traded or neighbors entered the gates of the cities to barter,¹⁹ Indus culture spread.

[15]

Eventually though, around 1900 B.C., this prosperity came to an end. The integrated²⁰ cultural network collapsed, and the civilization became fragmented into smaller regional cultures. Trade, writing, and seals all but disappeared from the area.

Many believe that the decline of the Harappan civilization was a result of Aryan²¹ invasions from the north. This theory seems logical because the Aryans came to power in the Ganges Valley²² shortly after the demise²³ of the Indus Valley Civilization. Because there is little evidence of any type of invasion though, numerous historians claim that it was an environmental disaster that led to the civilization's demise. They argue that changing river patterns disrupted the farming and trading systems and eventually led to irreparable²⁴ flooding.

Although the intricate²⁵ details of the early Indus Valley culture might never be fully known, many pieces of the ancient puzzle have been discovered. The remains of the Indus Valley cities continue to be unearthed and interpreted today. With each new artifact, the history of early Indian civilization is strengthened and the legacy of this ingenious²⁶ and diverse metropolis²⁷ is made richer.

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What Students are Learning:

Students will read the non-fictional text. Student will be learning about the Indus Valley Culture and how it created an ancient puzzle to discover. Students will be think about the theme of Morality and War & Piece as they read the text. Students are trying to answer the big questions: What is "good" and how do we know? How can we achieve peace?

Standards Work:

Determine a central idea of a text and analyze its development over the course of the text, including how it emerges and is shaped and refined by specific details; provide an objective summary of the text.

Cite strong and thorough textual evidence to support analysis of what the text says explicitly, as well as inferences and conclusions based on an author's explicit assumptions and beliefs about a subject. Apply appropriate strategies to analyze, interpret, and evaluate how an author unfolds an analysis or series of ideas or events, including the order in which the points are made, how they are introduced and developed, and the connections that are drawn between them.

Acquire and use accurately general academic and domain specific words and phrases, sufficient for reading, writing, speaking, and listening at the college- and career-readiness level; demonstrate independence in

gathering vocabulary knowledge when considering a word or phrase important to comprehension or expression.

Read and comprehend literary nonfiction and informational text on grade level, reading independently and proficiently.

Background and Context:

The Indus Valley Civilization (IVC) was a Bronze Age civilization (3300-1300 BCE; mature period 2600-1900 BCE) extending from what today is northeast Afghanistan to Pakistan and northwest India. Along with Ancient Egypt and Mesopotamia it was one of three early civilizations of the Old World, and of the three the most widespread. It flourished in the basins of the Indus River, one of the major rivers of Asia, and the Ghaggar-Hakra River, which once coursed through northwest India and eastern Pakistan.

At its peak, the Indus Civilization may have had a population of over five million. Inhabitants of the ancient Indus river valley developed new techniques in handicraft (carnelian products, seal carving) and metallurgy (copper, bronze, lead, and tin). The Indus cities are noted for their urban planning, baked brick houses, elaborate drainage systems, water supply systems, and clusters of large non-residential buildings.

The Indus Valley Civilization is also known as the Harappan Civilization, after Harappa, the first of its sites to be excavated in the 1920s, in what was then the Punjab province of British India, and now is Pakistan. The discovery of Harappa, and soon afterwards, Mohenjo-Daro, was the culmination of work beginning in 1861 with the founding of the Archaeological Survey of India in the British Raj. Excavation of Harappan sites has been ongoing since 1920, with important breakthroughs occurring as recently as 1999.

There were earlier and later cultures, often called Early Harappan and Late Harappan, in the same area of the Harappan Civilization. The Harappan civilization is sometimes called the Mature Harappan culture to distinguish it from these cultures.

Until 1999, over 1,056 cities and settlements had been found, of which 96 have been excavated, mainly in the general region of the Indus and Ghaggar-Hakra Rivers and their tributaries. Among the settlements were the major urban centres of Harappa, Mohenjo-daro (UNESCO World Heritage Site), Dholavira, Ganeriwala in Cholistan and Rakhigarhi.

The Harappan language is not directly attested and its affiliation is uncertain since the Indus script is still undeciphered. A relationship with the Dravidian or Elamo-Dravidian language family is favored by a section of scholars.



Harappa ruins

Ruins of the ancient city of Harappa in Punjab, Pakistan.

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Supports for Learning:

- Word Study- Review the vocabulary words listed below with your child. Practice using these words when talking about the text.
 1. **Conjure** (*verb*) : to cause something to appear
 2. **Ancient Egyptian civilization** was located mainly around the Nile River in Egypt in northeastern Africa. It is known for its unique culture, its wealth, and its lasting monuments (e.g. the Great Pyramids).
 3. **Ancient Mesopotamian civilization** was located mainly between the Tigris and Euphrates Rivers in modern-day Iraq, as well as in Iran and Syria. It is considered one of earliest ancient civilizations, if not the first in world history.
 4. An **archeologist** is someone who studies human history and prehistory through the study of artifacts and remains.



5. Contemporaries are people or things that live or exist at the same time as another
6. **Secular** (*adjective*): having no religious or spiritual basis
7. Excavation is the act of carefully removing earth from a designated area to find buried remains or artifacts.
8. **Remnant** (*noun*): a small remaining quantity of something
9. A “seal” in this context likely refers to a material with a unique design (such as an official sign or symbol) stamped onto it.
10. **Decipher** (*verb*): to work out what something says or means, even though it is very difficult to read or understand
11. **Cuneiform systems** refer to one of the earliest forms of writing. It is distinguished by its wedge-shaped marks on clay tablets. The name “cuneiform” itself means “wedge-shaped.”
12. **Sanitary** (*adjective*): clean; free from dirt and disease
13. **Sophisticated**: highly developed
14. **Yield**: to produce or provide
15. **Thrive** (*verb*): to grow or develop successfully
16. A **textile** is a flexible material (like cloth) that is made up of a network of natural or artificial fibers. Textiles can be formed by weaving, knitting, crocheting, knotting, or felting.
17. **Devotion** (*noun*): love for or loyalty to a person, activity, or cause
18. **Prosper** (*verb*): to become strong or wealthy
19. **Barter**: to exchange goods and services for other goods and services without using money
20. **Integrated**: having brought people or groups together
21. The **Aryan people** spoke Indo-European languages and migrated into northern India around 2000 B.C.E.
22. The **Ganges Valley** refers to the region surrounding the Ganges River, which flows through the modern-day countries of India and Bangladesh.
23. **Demise**: the end or death (of a person, state, etc.)
24. **Irreparable**: impossible to fix or repair
25. **Intricate** (*adjective*): complicated or detailed
26. **Ingenious** (*adjective*): extremely clever or inventive
27. “**Metropolis**” refers to a major city of a country or region.

- While reading think about:
 - Why was there little to no evidence found of battles fought in the Indus Valley Sites?

Online Resources for Students:

Video:

[Indus Valley Civilization: Crash Course World History](https://www.youtube.com/watch?v=n7ndRwqjYDM)
<https://www.youtube.com/watch?v=n7ndRwqjYDM>

[The Indus Valley Civilization: The Masters of the River:](https://www.youtube.com/watch?v=p5bqAKixgYA)
<https://www.youtube.com/watch?v=p5bqAKixgYA>

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Tic-Tac-Toe Choice Board: *Indus Valley Mysteries*

Directions: Read *Indus Valley Mysteries*. Choose **4** activities from the choice board below. You should complete at least two task from each **row**.

R o w 1	<p style="text-align: center;">Activity 1</p> <p>Based on your reading of the text, write an informational essay identifying the author's likely purpose in writing this article on the Indus Valley civilization and its importance in world history. Cite evidence from the text to support your answer.</p>	<p style="text-align: center;">Activity 2</p> <p>Write a summary of the <i>Indus Valley Mysteries</i>.</p> <ul style="list-style-type: none"> Describe in your summary how geography or location played a part in the formation and success of the Harappan civilization. 	<p style="text-align: center;">Activity 3</p> <p>Word Study: Review the critical vocabulary from the text</p> <ul style="list-style-type: none"> Write a sentence for each of the identified words listed under wordstudy. <ul style="list-style-type: none"> The sentences are to be grade appropriate and use at least eight words in each sentence
R o w 2	<p style="text-align: center;">Activity 4</p> <p>Make a connection: Write an informational essay highlighting the similarities and differences between the Kingdom of Ghana and The Indus Valley.</p>	<p style="text-align: center;">Activity 5</p> <p>Research extension: Research three artifacts which could be found within the Indus Valley. Illustrate the artifacts and write a brief description detailing the purpose of the artifact.</p>	<p style="text-align: center;">Activity 6</p> <p>Questions Connections: Create and answer ten questions connected to the text. The questions should provide others with key information connected to the text.</p>

Lesson Five and Six

Note: Lessons 5 - 10 represent a unit. By the end of the unit, students will be able to answer the essential question: How can education be used to create change?

Focus: The Narrative of the Life of Frederick Douglass: Excerpts from Chapters 1 & 7
By: Fredrick Douglass 1845

Frederick Douglass (1818-1895) was an African American social reformer, orator, and writer. He escaped from slavery, taught himself to read and write, and eventually became the leader of the abolitionist movement, dedicated to ending the institution of slavery. In this excerpt of his 1845 autobiography *The Narrative Life of Frederick Douglass*, he describes his experiences as a slave. **As you read, take notes on the factors that motivated Douglass to educate himself.**



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CHAPTER I

[1]

I was born in Tuckahoe, near Hillsborough, and about twelve miles from Easton, in Talbot county, Maryland. I have no accurate knowledge of my age, never having seen any authentic record containing it.

[...] The nearest estimate I can give makes me now between twenty-seven and twenty-eight years of age. I come to this, from hearing my master say, some time during 1835, I was about seventeen years old.

[...] I have had two masters. My first master's name was Anthony. I do not remember his first name. He was generally called Captain Anthony—a title which, I presume, he acquired by sailing a craft on the Chesapeake Bay. He was not considered a rich slaveholder. He owned two or three farms, and about thirty slaves. His farms and slaves were under the care of an overseer. The overseer's name was Plummer. Mr. Plummer was a miserable drunkard, a profane swearer, and a savage monster. He always went armed with a cowskin and a heavy cudgel. I have known him to cut and slash the women's heads so horribly, that even master would be enraged at his cruelty, and would threaten to whip him if he did not mind himself.



Master, however, was not a humane slaveholder. [...] He was a cruel man, hardened by a long life of slaveholding. He would at times seem to take great pleasure in whipping a slave. I have often been awakened at the dawn of day by the most heart-rending shrieks of an own aunt of mine, whom he used to tie up to a joist, and whip upon her naked back till she was literally covered with blood. No words, no tears, no prayers, from his gory victim, seemed to move his iron heart from its bloody purpose. The louder she screamed, the harder he whipped; and where the blood ran fastest, there he whipped longest. He would whip her to make her scream, and whip her to make her hush; and not until overcome by fatigue, would he cease to swing the blood-clotted cowskin. I remember the first time I ever witnessed this horrible exhibition. I was quite a child, but I well remember it. I never shall forget it whilst I remember any thing. It was the first of a long series of such outrages, of which I was doomed to be a witness and a participant. It struck me with awful force. It was the blood-stained gate, the entrance to the hell of slavery, through which I was about to pass. It was a most terrible spectacle. I wish I could commit to paper the feelings with which I beheld it.

[5]

[...]

CHAPTER VII

I lived in Master Hugh's family about seven years. During this time, I succeeded in learning to read and write. In accomplishing this, I was compelled to resort to various stratagems.¹ I had no regular teacher.

[...] The plan which I adopted, and the one by which I was most successful, was that of making friends of all the little white boys whom I met in the street. As many of these as I could, I converted into teachers. With their kindly aid, obtained at different times and in different places, I finally succeeded in learning to read. When I was sent of errands, I always took my book with me, and by going one part of my errand quickly, I found time to get a lesson before my return. I used also to carry bread with me, enough of which was always in the house, and to which I was always welcome; for I was much better off in this regard than many of the poor white children in our neighborhood. This bread I used to bestow upon the hungry little urchins, who, in return, would give me that more valuable bread of knowledge.

[...] I was now about twelve years old, and the thought of being a slave for life began to bear heavily upon my heart.

I often found myself regretting my own existence, and wishing myself dead; and but for the hope of being free, I have no doubt but that I should have killed myself, or done something for which I should have been killed. While in this state of mind, I was eager to hear any one speak of slavery. I was a ready listener. Every little while, I could hear something about the abolitionists. It was some time before I found what the word meant. It was always used in such connections as to make it an interesting word to me. If a slave ran away and succeeded in getting clear, or if a slave killed his master, set fire to a barn, or did any thing very wrong in the mind of a slaveholder, it was spoken of as the fruit of abolition.

[10]

[...] The light broke in upon me by degrees. I went one day down on the wharf of Mr. Waters; and seeing two Irishmen unloading a scow of stone, I went, unasked, and helped them. When we had finished, one of them came to me and asked me if I were a slave. I told him I was. He asked, "Are ye a slave for life?" I told him that I was. The good Irishman seemed to be deeply affected by the statement. He said to the other that it was a pity so fine a little fellow as myself should be a slave for life. He said it was a shame to hold me. They both advised me to run away to the north; that I should find friends there, and that I should be free. I pretended not to be interested in what they said, and treated them as if I did not understand them; for I feared they might be treacherous. White men have been known to encourage slaves to escape, and then, to get the reward, catch them and return them to their masters. I was afraid that these seemingly good men might use me so; but I nevertheless remembered their advice, and from that time I resolved to run away. I looked forward to a time at which it would be safe for me to escape. I was too young to think of doing so immediately; besides, I wished to learn how to write, as I might have occasion to write my own pass. I consoled myself with the hope that I should one day find a good chance. Meanwhile, I would learn to write.

The idea as to how I might learn to write was suggested to me by being in Durgin and Bailey's ship-yard, and frequently seeing the ship carpenters, after hewing, and getting a piece of timber ready for use, write on the timber the name of that part of the ship for which it was intended. When a piece of timber was intended for the larboard side, it would be marked thus—"L." When a piece was for the starboard side, it would be marked thus—"S." A piece for the larboard side forward, would be marked thus—"L. F." When a piece was for starboard side forward, it would be marked thus—"S. F." For larboard aft, it would be marked thus—"L. A." For starboard aft, it would be marked thus—"S. A." I soon learned the names of these letters, and for what they were intended when placed upon a piece of timber in the ship-yard. I immediately commenced copying them, and in a short time was able to make the four letters named. After that, when I met with any boy who I knew could write, I would tell him I could write as well as he. The next word would be, "I don't believe you. Let me see you try it." I would then make the letters which I had been so fortunate as to learn, and ask him to beat that. In this way I got a good many lessons in writing, which it is quite possible I should never have gotten in any other way. During this time, my copy-book was the board fence, brick wall, and pavement; my pen and ink was a lump of chalk. With these, I learned mainly how to write.

[...] Thus, after a long, tedious effort for years, I finally succeeded in learning how to write.

The Narrative of the Life of Frederick Douglass by Frederick Douglass (1845) is in the public domain

What Students are Learning:

Students will read the non-fictional text. Students will explore the theme of Education and Knowledge, and Prejudice and Discrimination as they read. Students will be answering the following essential question: "What are the effects of prejudice?" and "How is education impacted by prejudice?"

Standards Work:

Determine a central idea of a text and analyze its development over the course of the text, including how it emerges and is shaped and refined by specific details; provide an objective summary of the text.

Cite strong and thorough textual evidence to support analysis of what the text says explicitly, as well as inferences and conclusions based on an author's explicit assumptions and beliefs about a subject.

Apply appropriate strategies to analyze, interpret, and evaluate how an author unfolds an analysis or series of ideas or events, including the order in which the points are made, how they are introduced and developed, and the connections that are drawn between them.

Acquire and use accurately general academic and domain specific words and phrases, sufficient for reading, writing, speaking, and listening at the college- and career-readiness level; demonstrate independence in gathering vocabulary knowledge when considering a word or phrase important to comprehension or expression.

Read and comprehend literary nonfiction and informational text on grade level, reading independently and proficiently.

Background and Context:

Frederick Douglass stood at the podium, trembling with nervousness. Before him sat abolitionists who had travelled to the Massachusetts island of Nantucket. Only 23 years old at the time, Douglass overcame his nervousness and gave a stirring, eloquent speech about his life as a slave. Douglass would continue to give speeches for the rest of his life and would become a leading spokesperson for the abolition of slavery and for racial equality.

The son of a slave woman and an unknown white man, "Frederick Augustus Washington Bailey" was born in February of 1818 on Maryland's eastern shore. He spent his early years with his grandparents and with an aunt, seeing his mother only four or five times before her death when he was seven. (All Douglass knew of his father was that he was white.) During this time he was exposed to the degradations of slavery, witnessing firsthand brutal whippings and spending much time cold and hungry. When he was eight he was sent to Baltimore to live with a ship carpenter named Hugh Auld. There he learned to read and first heard the words abolition and abolitionists. "Going to live at Baltimore," Douglass would later say, "laid the foundation, and opened the gateway, to all my subsequent prosperity."

Douglass spent seven relatively comfortable years in Baltimore before being sent back to the country, where he was hired out to a farm run by a notoriously brutal "slavebreaker" named Edward Covey. And the treatment he received was indeed brutal. Whipped daily and barely fed, Douglass was "broken in body, soul, and spirit."

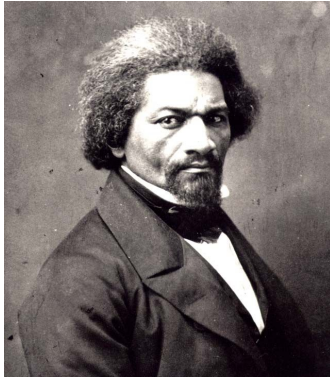
On January 1, 1836, Douglass made a resolution that he would be free by the end of the year. He planned an escape. But early in April he was jailed after his plan was discovered. Two years later, while living in Baltimore and working at a shipyard, Douglass would finally realize his dream: he fled the city on September 3, 1838. Travelling by train, then steamboat, then train, he arrived in New York City the following day. Several weeks later he had settled in New Bedford, Massachusetts, living with his newlywed bride (whom he met in Baltimore and married in New York) under his new name, Frederick Douglass.

Always striving to educate himself, Douglass continued his reading. He joined various organizations in New Bedford, including a black church. He attended Abolitionists' meetings. He subscribed to William Lloyd Garrison's weekly journal, the *Liberator*. In 1841, he saw Garrison speak at the Bristol Anti-Slavery Society's annual meeting. Douglass was inspired by the speaker, later stating, "no face and form ever impressed me with such sentiments [the hatred of slavery] as did those of William Lloyd Garrison." Garrison, too, was impressed with Douglass, mentioning him in the *Liberator*. Several days later Douglass gave his speech at the Massachusetts Anti-Slavery Society's annual convention in Nantucket-- the speech described at the top of this page. Of the speech, one correspondent reported, "Flinty hearts were pierced, and cold ones melted by his eloquence." Before leaving the island, Douglass was asked to become a lecturer for the Society for three years. It was the launch of a career that would continue throughout Douglass' long life.

Despite apprehensions that the information might endanger his freedom, Douglass published his autobiography, *Narrative of the Life of Frederick Douglass, an American Slave, Written By Himself*. The year was 1845. Three years later, after a speaking tour of England, Ireland, and Scotland, Douglass published the first issue of the *North Star*, a four-page weekly, out of Rochester, New York.

Ever since he first met Garrison in 1841, the white abolitionist leader had been Douglass' mentor. But the views of Garrison and Douglass ultimately diverged. Garrison represented the radical end of the abolitionist spectrum. He denounced churches, political parties, even voting. He believed in the dissolution (break up) of the Union. He also believed that the U.S. Constitution was a pro-slavery document. After his tour of Europe and the establishment of his paper, Douglass' views began to change; he was becoming more of an independent thinker, more pragmatic. In 1851 Douglass announced at a meeting in Syracuse, New York, that he did not assume the Constitution was a pro-slavery document, and that it could even "be wielded in behalf of emancipation," especially where the federal government had exclusive jurisdiction. Douglass also did not advocate the dissolution of the Union, since it would isolate slaves in the South. This led to a bitter dispute between Garrison and Douglass that, despite the efforts of others such as Harriet Beecher Stowe to reconcile the two, would last into the Civil War.

Frederick Douglass would continue his active involvement to better the lives of African Americans. He conferred with Abraham Lincoln during the Civil War and recruited northern blacks for the Union Army. After the War he fought for the rights of women and African Americans alike.



Supports for Learning:

- While reading think about:
 - How does Fredrick Douglass describes the overseer?
 - How is Fredrick Douglass impacted by the actions of the slave owners?
 - Why did Fredrick Douglass work so hard to learn to read and write?

Online Resources for Students:

Video:

[Fredrick Douglass: Journalist & Civil Rights Activist](https://www.youtube.com/watch?time_continue=9&v=Su-4JBEIhXY&feature=emb_logo)

https://www.youtube.com/watch?time_continue=9&v=Su-4JBEIhXY&feature=emb_logo

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Tic-Tac-Toe Choice Board: *The Narrative of the Life of Frederick Douglass: Excerpts from Chapters 1 & 7*

Directions: Read *The Narrative of the Life of Frederick Douglass: Excerpts from Chapters 1 & 7*

. Choose **4** activities from the choice board below. You should complete at least two task from each **row**.

<p>R o w 1</p>	<p style="text-align: center;">Activity 1</p> <p>Annotate the text: Carefully read the excerpt provided. Please mark the text: List the following: parts of the excerpt that you think are most important, parts you have strong emotion about and identify why, parts that may surprise you, and parts which may align to events occurring in the world today.</p>	<p style="text-align: center;">Activity 2</p> <p>Write a summary of the Narrative of the Life of Fredrick Douglass, an American Slave</p> <ul style="list-style-type: none"> Identify in your summary important ideas and movements Fredrick Douglass outlines in his narrative 	<p style="text-align: center;">Activity 3</p> <p>Create a editorial based on the Narrative of the Life of Fredrick Douglass, an American Slave</p> <ul style="list-style-type: none"> Identify the benefit of being able to read and write on Fredrick Douglass' life
<p>R o w 2</p>	<p style="text-align: center;">Activity 4</p> <p>Based on your reading of the text, write an informational essay explaining the likely purpose behind Fredrick Douglass writing this narrative. Cite evidence to support your answer.</p>	<p style="text-align: center;">Activity 5</p> <p>Research extension: Research the work of Fredrick Douglass and identify how it has impacted education today, as you know it.</p>	<p style="text-align: center;">Activity 6</p> <p>Questions Connections: Create and answer ten questions connected to the Fredrick Douglass' narrative. The questions should provide others with key information connected to the text and the ways in which Fredrick Douglas impacted education.</p>

Lesson Seven and Eight

Focus: *Learning to Read*

By: Frances Ellen Watkins Harper 1872

Frances Ellen Watkins Harper (1825-1911) was the child of free African-American parents. She attended the Academy for Negro Youth until she was 13 years old. In her adult life, Harper helped slaves escape through the Underground Railroad (a network of routes and safe houses used by slaves in the 19th century) and wrote for anti-slavery newspapers. **As you read, take notes on the obstacles the students face while learning to read.**



"Slaves" by elycefeliz is licensed under CC BY-NC-ND 2.0.

[1]

Very soon the Yankee¹ teachers
Came down and set up school;
But, oh! how the Rebs² did hate it,—
It was agin' their rule.

[5]

Our masters always tried to hide
Book learning from our eyes;
Knowledge didn't agree with slavery—
'Twould make us all too wise.

But some of us would try to steal

[10]

A little from the book,
And put the words together,
And learn by hook or crook.

I remember Uncle Caldwell,
Who took pot-liquor fat

[15]

And greased the pages of his book,

And hid it in his hat.

And had his master ever seen
The leaves up on his head,
He'd have thought them greasy papers,

[20]

But nothing to be read.

And there was Mr. Turner's Ben,
Who heard the children spell,
And picked the words right up by heart,
And learned to read 'em well.

[25]

Well, the Northern folks kept sending
The Yankee teachers down;
And they stood right up and helped us,
Though Rebs did sneer and frown.

And, I longed to read my Bible,

[30]

For precious words it said;
But when I begun to learn it,
Folks just shook their heads,

And said there is no use trying,
Oh! Chloe, you're too late;

[35]

But as I was rising sixty,
I had no time to wait.

So I got a pair of glasses,
And straight to work I went,

And never stopped till I could read

[40]

The hymns and Testament.³

Then I got a little cabin—

A place to call my own—

And I felt as independent

As the queen upon her throne.

Learning to Read by Frances Ellen Watkins Harper is in the public domain.

What Students are Learning:

Students will read the poem. Students will understand the themes of Education and Knowledge, and Prejudice and Discrimination as they relate to the poem. Students will continue to examine the respond to the following questions: “What are the effects of prejudice?” and “What is the goal of education?”

Standards Work:

Determine a central idea of a text and analyze its development over the course of the text, including how it emerges and is shaped and refined by specific details; provide an objective summary of the text.

Cite strong and thorough textual evidence to support analysis of what the text says explicitly, as well as inferences and conclusions based on an author’s explicit assumptions and beliefs about a subject.

Apply appropriate strategies to analyze, interpret, and evaluate how an author unfolds an analysis or series of ideas or events, including the order in which the points are made, how they are introduced and developed, and the connections that are drawn between them.

Analyze how words and phrases shape meaning and tone in texts.

Analyze various accounts of a subject told in different mediums (e.g., a person’s life story in both print and multimedia), determining which details are emphasized in each account.

Read and comprehend literary nonfiction and informational text on grade level, reading independently and proficiently.

Background and Context:

Frances Ellen Watkins (Harper) was an abolitionist and poet born free in 1825 in Baltimore,

Maryland. Harper's mother died before she was three years old, leaving her an orphan. Harper was raised by her uncle, William Watkins, a teacher at the Academy for Negro Youth and a radical political figure in civil rights. Watkins was a major influence on Harper's political, religious and social views.

Harper attended the Academy for Negro Youth, and the rigorous education she received, along with the political activism of her uncle, affected and influenced her poetry. After she left school in 1839, Harper's first poems were published in abolitionist periodicals, such as Frederick Douglass' Paper. In 1845, Harper's first book of poems, "Forest Leaves," was published.

In 1850, Harper left Baltimore in order to become the first woman to teach at Union Seminary in Wilberforce, Ohio. Her acceptance of the position was met with considerable protest. In 1852, Harper took another teaching position in Pennsylvania. During this time, she lived in an Underground Railroad Station, where she witnessed the workings of the Underground Railroad and the movement of slaves toward freedom. This experience had a profound effect on Harper, her poetry and her later work as an activist. In 1854, Harper was exiled from Maryland because of new slavery laws stating that black people who came in through the northern border of Maryland could be sold into slavery. This marked the beginning of Harper's activism. She began giving anti-slavery speeches throughout the northern United States and Canada as a representative of the Maine Anti-Slavery Society. Her speeches included her prose and poetry, in which she combined the issues of racism, feminism and classism.

In addition to her rigorous lecturing schedule, Harper was also working on a second book of poems, "Poems on Miscellaneous Subjects," published in 1854. While traveling and lecturing, several thousand copies of her books were sold, and Harper donated a large portion of the proceeds to the Underground Railroad. Harper's marriage to Fenton Harper in 1860 slowed down her lecturing schedule, and the birth of their daughter, Mary, in 1862 temporarily put a hold on her oratory career. With the end of the Civil War and death of her husband in 1863, Harper began touring again, giving lectures and publishing poetry in various anti-slavery publications. Harper formed alliances with strong figures in the feminist movement, including Susan B. Anthony. In 1866, Harper gave a moving speech before the National Women's Rights Convention demanding equal rights for all, including black women. Harper's efforts to raise consciousness on this issue earned her election as vice president of the National Association of Colored Women in 1897.

Harper also published books throughout this period, including "Sketches of Southern Life" (1872), "The Martyr of Alabama and Other Poems" (1894), and her well-known novel "Iola Leroy", or "Shadows Uplifted" (1892). "Iola Leroy" is one of the first novels published by a black woman in the United States. The book tells of her struggles of being separated from her mother, her search for work, and her experience with racist boundaries in nineteenth-century society. The book, like the rest of Harper's career, intertwined the issues of racism, classism, and sexism that otherwise may not have been recognized as related and intersecting.

Critics and scholars generally regard Harper's work in terms of its tremendous historical importance, along with its respectable writing style. Among the general population, Harper's work has been well received and valued. Harper's straightforward style of writing may have contributed to

her popularity and her revolutionary success.

Harper continued her important work through her lectures and her writing until her death from heart disease in 1911.

Supports for Learning:

Word Study:

1. "**Yankees**" are people from the northern Union states. During the Civil War, Union states fought against Confederate states.
 2. "**Rebs**" is short for "rebels." The term refers to Confederate sympathizers, who, during the Civil War, fought to maintain Southern society (including slavery).
 3. The **Christian Bible** is divided into two sections, the New and Old Testament.
- While reading think about:
 - Why did the Rebs hate Yankee teachers coming to the South?
 - Why didn't the slave owners want the slaves to have knowledge?
 - What is the relationship between knowledge and power?

Online Resources for Students:

Video:

[Learning to Read with Francis Ellen Watkins Harper](https://www.youtube.com/watch?v=adKddL4_TWg)
https://www.youtube.com/watch?v=adKddL4_TWg

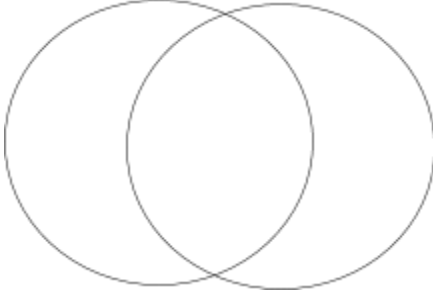
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Tic-Tac-Toe Choice Board: *Learning to Read*

Directions: Read *Learning to Read*. Choose 4 activities from the choice board below. You should complete at least two task from each row.

<p>R o w 1</p>	<p style="text-align: center;">Activity 1</p> <p>Complete a Venn Diagram comparing your view of current educational systems with your Harper's view as described in her poem.</p> 	<p style="text-align: center;">Activity 2</p> <p>After reading <i>Learning to Read</i> and the <i>Narrative of Fredrick Douglass</i>, what do the texts tells us about prejudice, discrimination, education, and social mobility? Write an informational essay to explain how all the aforementioned components are connected. Cite evidence from the texts.</p>	<p style="text-align: center;">Activity 3</p> <p>Response to Literature: Write an informational essay explaining how Harper's poetry is an expression of the value she places on literacy. Cite examples from the poem.</p>
<p>R o w 2</p>	<p style="text-align: center;">Activity 4</p> <p>Make a connection: Create a poem detailing how your educational experiences have impacted you in connection to obtaining personal power</p>	<p style="text-align: center;">Activity 5</p> <p>Research extension: Research Francis Ellen Watkins Harper. Discuss how her poems have helped to shed light on social inequalities.</p>	<p style="text-align: center;">Activity 6</p> <p>Write an informational essay detailing how Harper's selection and use of words shape the meaning and impact the tone of the poem.</p>

Lesson Nine and Ten

Focus: *Village Schools and Traveling Soldier*
 By: Arthur Henderson Smith

Arthur Henderson Smith (1845-1932) was an American missionary who traveled to China in the late 19th century and wrote books describing the country and its customs to foreign readers. In this excerpt, he describes traditional Chinese views on education. As you read this text, take notes on the differences between what is expected of the educated and the uneducated child.



"Image from page 337 of "A'Chu and Other Stories"" by Emma Maria Anderson is in the public domain.

[1]

The object of Chinese education is to pump up the wisdom of the ancients into the minds of the moderns. In order to do this, however, it is necessary to keep the stream in a constant flow, at whatever cost, else much of the preceding labour is lost. According to Chinese theory, or practice, a school which should only be in session for six months of the year, would be a gross absurdity.¹ The moment a child fails to attend school, he is supposed (and with reason) to become "wild."

The territory to be traversed is so vast that the most unremitting² diligence³ is absolutely indispensable.⁴ This continues true, however advanced the pupil may be; as witness the popular saying, "Ten years a graduate (without studying), and one is a nobody." The same saying is current in regard to the second degree, and with not less reason.

The necessity of confining one's attention to study alone, leads to the selection of one or more of the sons of a family as the recipient of an education. The one who is chosen is clothed in the best style which his family circumstances will allow, his little cue⁵ neatly tied with a red string, and he is provided, as we have seen, with a copy of the Hundred Surnames and of the Trimetrical Classic. This young Confucianist⁶ is the bud and prototype⁷ of the adult scholar. His twin brother, who has not been chosen to this high calling, roams about the village all summer in the costume of the garden of Eden,⁸ gathering fuel, swimming in the village mud-hole, busy when he must be busy, idle when he can be idle. He may be incomparably more useful to his family than the other, but so far as education goes he is only a "wild" lad.

If the student is quick and bright, and gives good promise of distinguishing himself, he stands an excellent chance of being spoiled through thoughtless praises. "That boy," remarks a bystander to a stranger, and in the lad's hearing, "is only thirteen years old, but he has read all the Four Books, and all of the Book of Poetry, etc. By the time he is twenty, he is sure to graduate." When questioned as to his attainments,⁹ the lad replies without any of that pertness¹⁰ and forwardness which too often characterizes Western youth, but as he has been taught to do, in a bashful and modest manner, and in a way to win at once the good opinion of the stranger. His manner leaves nothing to be desired, but in reality he is the victim of the most dangerous of all flatteries, the inferiority¹¹ of what is around him. In order to hold his relative position, it is necessary, as already pointed out to bestow the most unwearied attention on his books. His brothers are all day in the fields, or learning a trade, or are assistants to some one engaged in business, as the case may be, but *he* is doing nothing, absolutely and literally nothing, but study.

[5]

So much confinement, and such close application from the very earliest years, can scarcely fail to show their effects in his physical constitution.¹² His brother hoes the ground, bareheaded throughout the blistering heats of July, but such exposure to the sun would soon give him the headache. His brother works with more or less energy all day long (with intermittent¹³ sequence), but were *he* compelled to do the same the result would not improbably be that he would soon begin to spit blood. That he is physically by no means so strong as he once was, is undeniable. He has very little opportunity to learn anything of practical affairs, and still less disposition.¹⁴ The fact that a student has no time to devote to ordinary affairs is not so much the reason of his ignorance,¹⁵ as is the fact that for him to do common things is not respectable. Among the four classes of mankind, scholars rank first, farmers, labourers, and merchants being at a great remove.

The two things that a pupil is sure to learn in a Chinese school are obedience, and the habit of concentrating his attention upon whatever he is reading, to the entire disregard of surrounding distractions. So far as they go these are valuable acquirements, although they can scarcely be termed an education.

Village Schools and Traveling Soldiers by Arthur Henderson Smith is in the public domain

What Students are Learning:

Students will read the non-fictional text. Students will be responsible for understanding the theme of Education and Knowledge. Students will continue to explore and attempt to answer: “What is the power of education?”

Standards Work:

Determine a central idea of a text and analyze its development over the course of the text, including how it emerges and is shaped and refined by specific details; provide an objective summary of the text.

Cite strong and thorough textual evidence to support analysis of what the text says explicitly, as well as inferences and conclusions based on an author’s explicit assumptions and beliefs about a subject.

Apply appropriate strategies to analyze, interpret, and evaluate how an author unfolds an analysis or series of ideas or events, including the order in which the points are made, how they are introduced and developed, and the connections that are drawn between them.

Analyze various accounts of a subject told in different mediums (e.g., a person’s life story in both print and multimedia), determining which details are emphasized in each account.

Acquire and use accurately general academic and domain specific words and phrases, sufficient for reading, writing, speaking, and listening at the college- and career-readiness level; demonstrate independence in gathering vocabulary knowledge when considering a word or phrase important to comprehension or expression.

Read and comprehend literary nonfiction and informational text on grade level, reading independently and proficiently.

Background and Context:

Historically, formal education was a privilege of the rich. Mastering classical Chinese, which consisted of different written and spoken versions and lacked an alphabet, required time and resources most Chinese could not afford. As a result, for much of its history, China had an extremely high rate of illiteracy (80 percent). The result was a nation of mass illiteracy dominated by a bureaucratic elite highly educated in the Confucian classical tradition. The earliest modern government schools were created to provide education in subjects of Western strength such as the sciences, engineering, and military development to address Western incursion and to maintain the integrity of China’s own culture and polity. The aim of these schools was to modernize technologically by imitating the West, while maintaining all traditional aspects of Chinese culture. These schools were never integrated into the civil service examination system.

In 1898, Emperor Guang Xu, supported by Kang Youwei and Liang Qichao, well-known reformers, issued a series of decrees to initiate sweeping reforms in Chinese education. The measures included the establishment of a system of modern schools accessible to a greater majority of the population, abolition of

the rigid examination system for the selection of government officials, and the introduction of short and practical essay examinations.

Between 1901 and 1905, the Qing court issued a new series of education reform decrees. The old academies that had supported the civil service examinations were reorganized. A modern school system was built on their foundations with primary, secondary, and college levels reflective of Western models. Schools throughout China were organized into three major stages and seven levels. Elementary education was composed of kindergarten, lower elementary, and higher elementary; secondary education consisted of middle school; and higher education was divided into preparatory school, specialized college, and university. The Qing Court also instructed provincial, prefectural, and county governments to open new schools and start a compulsory education program. The civil examination system (*keju*) was officially abolished in 1905, marking the end of the trademark of traditional Chinese education.

Six years later, China's dynastic tradition also came to an end when the new Nationalist Republic replaced it. With this political metamorphosis, China's educational system experienced further transformations. The search for modern nationhood and economic prosperity created the first golden age of education in modern China. Education in China enjoyed a rare interval of uninterrupted growth as the Beijing government enthusiastically pursued educational development in both the public and private sectors as an essential component of the Nationalists' nation-building program. In 1912 and 1913 the Republican government issued *Regulations Concerning Public and Private Schools* and *Regulations Concerning Private Universities*; these documents laid out the criteria for private schools and stipulated proper application and registration procedures, while calling for financial investment in education nationwide.

The eruption of the Sino-Japanese War in 1937 and rapid Japanese conquest of coastal areas in the months immediately following changed the educational situation dramatically. As a result of military operations, 70 percent of Chinese cultural institutions were destroyed. By November 1, 1937, no less than 24 institutions of higher learning had been bombed or demolished by the Japanese. Seventy-seven of China's institutions of higher learning were either closed down or literally uprooted and moved many hundreds of miles into the interior. Not all the students could follow their respective universities. As a result, the retaining rate of their original student bodies for these institutions ranged from 25 to 75 percent. The subsequent civil war (1946-1949) between the Nationalists and the Communists continued to subject China to a state of political turmoil in which education suffered drastically as a result.

After the founding of the People's Republic of China (PRC), the new Communist government pursued the movement to "learn from the Soviet Union" with all the enthusiasm that had characterized the Western imitation process in earlier decades. The entire national educational system was first reorganized to conform to the Soviet model in 1952-53. American-style liberal arts colleges were abolished, with arts and science facilities separated from the larger universities to form the core of Soviet style *zonghexing* (comprehensive) universities; about 12 of these were formed, in more or less even distribution around the country. The remaining disciplines of the old universities were reorganized into separate technical colleges or merged with existing specialized institutes. Also following the Soviet example, nationally unified teaching plans, syllabi, materials, and textbooks were introduced for every academic specialty or major.

The Great Leap Forward of 1958 introduced educational reforms as part of a comprehensive new strategy of mass mobilization for economic development. To end the continuing influence of such pre-revolutionary ideas as "education can only be led by experts" and "the separation of mental and manual labor," as well as to strengthen party leadership, the Ministry of Education (MOE) issued a directive on September 19, 1958, launching the educational reforms. It called universities to fill both academic and administrative leadership

positions with party members. Productive labor became part of the curriculum in all schools at all levels. More specifically, the half-work/half-study schools were founded to meet the task of rapidly universalizing education for the masses, since these schools could be run on a self-supporting basis without financial aid from the state. The party directives also stipulated that no professional educational staff was necessary; anyone who could teach would suffice.

The Cultural Revolution further broke the power of the existing educational bureaucracy, the professional academics, and any party leaders who supported them. This represented a final abolition of the obstacles the Chinese intellectual establishment had always imposed against radical reform of the educational system as a whole. It ended the authority of education professionals, which led to a general lowering of academic standards, particularly in higher education. As a result of the experimentation in that area, the content of college curricula on the average was reduced by half. The policy of sending city youth to rural areas to be "re-educated by peasants" also produced many millions of dissatisfied young people who failed to adapt to the rural lifestyle.

After the death of Mao Zedong, Deng Xiaoping's reform period began with a major national education conference in April 1978, which abandoned the Cultural Revolution's goals of class struggle and adopted modernization as the main goal for educational development. The nation witnessed a remarkable new era of rapid reconstruction and expansion of all levels of education, especially higher education. In both the formal and non-formal sectors, one of the goals of the reforms was that a college-level education was to be a prerequisite for all officials, including county-level leaders. This is a goal yet to be accomplished in the twenty-first century, but it is already underway in the political reintegration of China's intellectuals within the ruling class.

The scene in higher education in the PRC has changed rapidly since the 1990s. With the increasing drive to modernize China by integrating free-market forces, the government has introduced radical new reforms to privatize education. The most recent reforms include introduction of student fees, abolition of guaranteed job assignment after graduation, localization of institutions, and the development of private educational institutions.

Supports for Learning:

- Word Study
 1. **Gross**: in this text, the word "gross" means "in every way" or "from every point of view."
 2. **Unremitting** (*adjective*): not stopping
 3. **Diligence** (*noun*): careful and persistent work or effort
 4. **Indispensable** (*adjective*): absolutely necessary
 5. **Cue**: a required hairstyle for men during the Qing dynasty, consisting of a low braid or ponytail at the back of the head (also spelled "queue")
 6. **Confucianism** is a Chinese philosophy that emphasizes family relationships and ethical living.
 7. **Prototype**: a standard or typical example
 8. According to the Bible, people in the Garden of Eden were naked until they decided to cover themselves with leaves.
 9. **Attainments**: achievements
 10. **Pertness**: confidence and a lack of respect



11. **Inferiority** (*noun*) : the state of not being as good as somebody/something else
12. **Constitution**: a person’s physical condition and health
13. **Intermittent** (*adjective*) : coming and going at intervals; not continuous
14. **Disposition**: a natural tendency or desire to do something
15. **Ignorance** (*noun*) : a lack of knowledge or awareness in general

- While reading think about:
 - What are the Chinese beliefs about education?
 - How do these beliefs connect to the Narratives from Fredrick Douglass and the poem by Frances Ellen Watkins Harper?

Online Resources for Students:

Video:

[Chines Schools Vs. US Schools: Elementary, Middle, and High](https://www.youtube.com/watch?time_continue=2&v=dlbJJxxBBTs&feature=emb_logo)
https://www.youtube.com/watch?time_continue=2&v=dlbJJxxBBTs&feature=emb_logo

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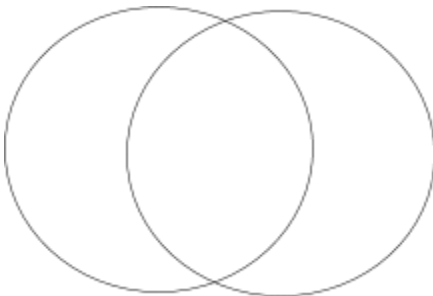
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Tic-Tac-Toe Choice Board: *Village Schools and Traveling Soldiers*

Directions: Read *Village Schools and Traveling Soldiers*. Choose **4** activities from the choice board below. You should complete at least two task from each **row**.

	Activity 1	Activity 2	Activity 3
R o w 1	Complete a Venn diagram by comparing and contrasting the lives of the twins described in paragraphs 3 - 6.	Write a detailed summary outlining the central ideas of the text. Cite evidence to support central ideas.	<p>Word Study: Review the critical vocabulary from the text</p> <ul style="list-style-type: none"> • Write a sentence for each of the identified words listed under wordstudy. <ul style="list-style-type: none"> ○ The sentences are to be grade appropriate and use at least eight words

			<p>in each sentence</p>
<p>R o w 2</p>	<p style="text-align: center;">Activity 4</p> <p>Make a connection: Over the course of the last six lessons, you have gathered information about the variety of ways that education can be used to create or resist change. Use the information you have gathered to answer the question: How can education be used to create change? Support your answer using reasons and evidence from a variety of the texts covered in this unit.</p>	<p style="text-align: center;">Activity 5</p> <p>Write an informational essay describing how the lives of the twins in the text compare to your own. Cite evidence from the text to support your claims.</p>	<p style="text-align: center;">Activity 6</p> <p>Questions Connections: Create and answer ten questions connected to the text. The questions should provide other with key information connected to the text.</p>