

Through **Chinese** Eyes

TEACHING STRATEGIES

by Leon E. Clark and Jack Strauss

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INTRODUCTION

A teacher once characterized his role this way: "I am asked to be producer, director, writer, and star performer of five one-hour specials every day, five days a week, forty weeks a year." He might have included, with equal justification, the functions of set designer, box office attendant, and Nielsen-rating expert.

To an outsider, this description may seem a bit extreme, but to a working teacher it is very real indeed. The demands on teachers' time are enormous, making it virtually impossible for teachers to excel at everything expected of them. In fact, one of the marks of a conscientious teacher these days is a feeling of frustration, a gnawing sense of unfulfilled potential because of a lack of time.

This condition, perhaps, is the best reason for providing lesson plans for teachers. Admittedly, there is something pretentious about designing another teacher's classes, but there is something even more pretentious about the expectations set for classroom teachers. *Through Chinese Eyes* does not pretend to solve all the problems of the harried teacher, but it is designed with the teacher's role in mind.

In a very real sense, the readings in the student text reduce (if not eliminate) the need for the teacher to be a producer and writer; the lesson plans in this guide greatly simplify the teacher's job of director; and the method of learning embodied in the lessons should encourage the students to take over the role of "star performer." Students are always the stars in any good class, of course, and they should stand out even more with the inquiry approach to learning that is employed here.

Basic Goals

Certain basic goals have guided the selection of materials in the text and the writing of the lesson plans. Some of the more obvious ones include:

- to begin where students are, drawing on their own life experiences.
- to give students a feel for what they are studying rather than a mere description; hence the use of primary source material.
- to focus on only the most important realities of China, making no attempt to "cover" the area, which is both impossible and detrimental to sound learning.
- to teach the process of analysis as well as content, using the latter as a necessary ingredient for the former.
- to pay as much attention to feelings and values as to facts and concepts.
- to bring about a total integration of "humanistic education" and "social studies education. "
- to teach values that tend to (1) break down Western stereotypes of China, (2) eliminate ethnocentrism, and (3) help students learn to examine societies objectively.
- to find data that are sufficiently interesting and rich to attract the student's attention and yield generalizations and concepts that will be useful in studying all cultures and societies.
- to encourage the use of inquiry as a desirable intellectual process.
- to employ the various disciplines of the social sciences in examining China.

Most traditional programs in social studies emphasize the teaching of facts; they try to convey all the important information "you just have to know"; and they approach the subject chronologically. The problem with this approach is that it doesn't work. Students become bored and teachers become frustrated. Moreover, this

approach fails to contend with a number of fundamental objections.

First, facts in themselves are worthless. It is what we do with them that counts. And students will never know what to do with them if facts are all they learn. Moreover, facts are not durable; the information explosion renders them obsolete in a decade or less. Even if students succeed in school, the school will fail them later because the product of their education has built-in obsolescence.

Secondly, it is impossible to cover an area. There is so much information about anyone nation that it would take a lifetime of study to do it justice. Any attempt to cram huge amounts of information down a student's throat amounts to force-feeding, usually in the form of teacher-dominated lectures, which leads to rote memorization on the part of students and finally to regurgitation on a test. People usually do not eat what makes them sick, and students have a tendency to behave very much like people.

Thirdly, chronology is only one way of approaching a subject. And it happens to be the approach most difficult for young people to grasp. Few people under the age of twenty (perhaps under thirty) have a historical perspective. Young people are rooted in the here and now. If we hope to capture their attention, we had better begin where they are.

Our approach to China, then, does not rely on exposition that supplies ready-made answers for students. Rather, it uses primary source materials that allow students to conduct their own investigations and arrive at their own conclusions. Instead of memorizing inert facts or generalizations, which generally become ends in themselves, students develop useful concepts that become means to other ends—namely, the understanding of society, all societies, now and in the future.

Concepts, after all, are simply focal points for analysis; they lead us into a systematic study of the

dynamics of society rather than into a collection of observations. The concept norm, for example, does not tell us anything about a particular society; it simply presents the occasion to ask a series of analytical questions: What are the norms? How do they affect behavior? How does social behavior indicate the norms of the society? How do the social institutions embody these norms? What are the sources of these norms?

Such questions lead to an analysis of how societies work. They force students to examine data, form tentative hypotheses, test these hypotheses by collecting and comparing more data, examine the sources of the data, and finally come to conclusions. These "answers," as interesting and rewarding as they may be, are not as useful as the process of analysis that led to them. After all, conclusions may change with time, and they may be totally irrelevant to other societies. In short, learning how to ask questions is much more important than learning answers.

Moreover, and perhaps most important, education is the process of learning about the self as well as about the outside world; the two cannot be separated. The basic educational philosophy underlying both the selection of materials for *Through Chinese Eyes* and the development of lesson plans is the Socratic dictum "Know thyself." If self-knowledge is the ultimate justification for all learning, it is certainly the major justification for studying about other cultures.

Indeed, cross-cultural contact, both actual and vicarious, provides an ideal setting for testing our biases and prejudices; it also provides a "shock of difference," which helps us to see who we are by seeing who we are not.

With the development of "humanistic education" in recent years and the concomitant rise in teacher interest in this "new" field, there has been some confusion as to where humanistic education fits into the curriculum. Teachers often say, "This is very exciting, but I

can't teach a whole semester of values clarification." True. And teachers should not attempt such an artificial separation of values and intellectual analysis. After all, values permeate everything we do in life, including every subject we study.

Hence, values should be a self-conscious, well-investigated part of everything we teach. Values-clarification exercises have been included in virtually every lesson in this booklet. Some lessons are predominantly values-oriented; others are heavily cognitive in orientation. In writing these lessons, our single most important goal has been to integrate the affective and cognitive areas of learning.

The Design of the Lesson Plans

Each lesson in this booklet is designed for a single class period. In some cases, however, a lesson might be extended beyond one day. Some topics are sufficiently rich to warrant extended treatment. Secondly, students themselves may find certain issues more engaging than others and may want to pursue them further. Obviously, student enthusiasm should take precedence over the best-laid plans of writers and teachers. Our assumption, in fact, is that student responses are not predictable; if they are, beware of "teacher domination." Thirdly, some lessons contain more material and exercises than one class period can accommodate comfortably; this "overloading" of some lessons has been intentional, designed to give teachers and students a choice of activities. However, if the entire lesson is used, more than one class period will be needed to complete it. And finally, teachers themselves will undoubtedly have ideas of their own for class activities, thereby extending the time required for any given lesson.

The lessons in this booklet, of course, are not meant to be followed slavishly. They are merely suggestive of the types of strategies that can be used. Some

teachers may ignore them completely; some may follow them closely; and others--perhaps the majority--will use them in conjunction with their own methods. Moreover, some of the strategies used here, particularly the values-clarification exercises, should not be restricted to these lessons or to the study of China; they could and should be applied in many ways and to any subject.

Each lesson consists of four parts: "Preparation," "Inquiry Focus," "Procedure," and "Inquiry Evaluation." The "Preparation" is simply the reading or other activity that students should complete before the lesson begins. It is entirely up to the teacher or students whether the preparation is completed at home or in class.

The "Inquiry Focus" is the general theme or goal of the lesson. It is deliberately stated in broad terms and presented as a series of questions, in keeping with the spirit of inquiry. To express the goal of a lesson in specific behavioral terms strikes us as inconsistent with the openness required of true inquiry. (However, those interested in the specific student behavior that the lesson might elicit may refer to the "Inquiry Evaluation.")

The "Procedure" is the main body or strategy of the lesson. It draws upon a number of classroom techniques: role-play, values-clarification exercises, small-group activities, class debates, and directed discussions. In most cases, the questions included for discussion are not answered directly in the lesson. (We were tempted to play God but declined for a number of reasons.)

Many of the questions can be answered by a close reading of the text. Those questions that cannot be so answered are generally speculative in nature; they cannot be answered easily, if at all. To proffer answers to unanswerable questions would have been foolish, if not arrogant. Finally, if we had supplied answers to the questions, we would in effect be giving a lecture to teachers, thereby undercutting the very process of

inquiry that we espouse. We decided to practice what we preach. Moreover, with ready-made answers in hand, teachers might be tempted to lead students to predetermined conclusions, the antithesis of inquiry. Our hope is that teachers will feel secure enough to ask questions for which even they may have no answers. Despite the absence of answers, comments are often included to provide additional background information that should be helpful in dealing with the topic at hand.

Films are not dealt with explicitly in the "Procedure" sections, because we had no way of knowing what films would be available to schools. However, a number of excellent audio-visual materials are listed in the "Supplementary Materials" list on pages xii-xvi of this booklet, and we strongly recommend that they be used as extensively as possible. There is really no substitute for films in "transporting" students to a foreign country.

The final section of each lesson, the "Inquiry Evaluation," consists of a series of cognitive and affective activities that students will perform if the "Procedure" is followed closely. In effect, the "evaluations" are behavioral objectives for the lesson. We have placed them at the end of the lesson instead of at the beginning because we believe they make more sense if they are read after the strategy has been examined. Besides, objectives stated in behavioral terms are synonymous with criteria for evaluation. Theoretically, they should appear both before and after a lesson. Such duplication is obviously unnecessary, so we have opted for the less conventional, but to us more logical, position. At the very least, this arrangement reflects the reality of the classroom (if not the psychology of curriculum planners), since students do not complete objectives before a lesson begins. In any case, teachers can always turn to the last page of the lesson if they want to read the "objectives-evaluations" before they read the strategy.

Each statement in the "Inquiry Evaluation" consists of two parts or clauses, connected with the word "by" for example, "compare Chinese and American views of romance by rewriting 'Romance in the New China' from an American perspective, " or "clarify their values about the role of women by voting on seven questions that describe different perceptions of women." The first clause expresses the cognitive or affective operation that students might be expected to perform; the second clause indicates the precise behavior that would constitute the performance.

The "Inquiry Evaluation" statements are prefaced by the phrase "Students might, " instead of the customary "Students will, " for reasons that are probably obvious to most teachers. Not only does the word "will" have a coercive ring to it, but it seems to express more assurance than most teachers would be willing to claim. After all, students might or might not perform these particular operations. Moreover, it is not important for teachers to use all the objectives listed for a given lesson; the word "might" suggests this freedom to pick and choose. We have simply written some of the objectives that we believe could be met by the strategy; there could be others, which you might or might not want to develop.

Final Note

Through Chinese Eyes does not offer a watertight, "teacher-proof" program of study, whatever that could mean. Its goal is to increase freedom, not limit it. There is no substitute for the imagination of the individual teacher. And there is certainly no way to predict when the "teachable moment" will arise. Spontaneity has always been the hallmark of active minds. If this program can allow for spontaneity and even encourage it, if it can make students more active and adventurous in their own learning process, then it will have served its purpose. At the same

time, it should go a long way in helping teachers with their five productions a day, five days a week, forty weeks a year.

LEC

The on-line version of Teaching Strategies is a dynamic and evolving document designed to address best teaching practices and evolving current issues.

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LEC
JS

Contents

About the Authors		ii
Introduction		iii
Supplementary Materials		xii
<i>Revolution: A Nation Stands Up</i>		
Lesson I	Images of China	1
Lesson II	Introduction	6
Lesson III	Linxian County	11
Lesson IV	Stone Wall Village	14
<i>The Conservative Tradition</i>		
Lesson V	The Confucian Heritage	18
Lesson VI	The Traditional Family Ethic	22
Lesson VII	Religion in Traditional China	25
Lesson VIII	Lessons for Women	31
Lesson IX	The Status of Women	35
Lesson X	The Leakage System	41
<i>The Era of Mao</i>		
Lesson XI	The Long March	47
Lesson XII	Maoist Ethics	51
Lesson XIII	Meng Xiangying Stands Up	54
Lesson XIV	The Pauper's Co-op	58
Lesson XV	The Iron Man of Daqing	63
Lesson XVI	Barefoot Doctors	68
Lesson XVII	The Red Guards	73
Lesson XVIII	The Disillusionment of Youth	80
The Era of Reform		
Lesson XIX	Population	84
China and the World		
Lesson XX	Never the Twain Shall Meet	90
Lesson XXI	China and the United States	100

SUPPLEMENTARY MATERIALS

The works listed here represent only a few of the outstanding materials available. Among the most comprehensive and reliable classroom guides to resources on China are materials from the Asia Society's AskAsia site, Stanford University's Program on International and Cross-Cultural Education, the Freeman Spogli Institute of International Studies, and Asia for Educators, the East Asia Curriculum Project and the Project on Asia in the Core Curriculum at Columbia University. Workbooks and guides from these sources contain both written and audio-visual materials. They are highly recommended.

<http://www.askasia.org/> ; <http://afe.easia.columbia.edu/>
<http://spice.stanford.edu/catalog/list/>

The following works are suggested for teachers and advanced high school students.

Historical Background

Mark Elvin, The Pattern of the Chinese Past. (London: Zyre-Methuen, 1973). An excellent analysis of traditional China.

John K. Fairbank, The United States and China (Cambridge: Harvard University Press, 1971).
Probably the best general survey of traditional and modern Chinese history for its' time.

D.P. Fitzgerald, The Chinese View of Their Place in the World (New York: Oxford University Press, 1964). A readable introduction to traditional Chinese foreign policy.

Michael Lowe, Imperial China: The Historical Background to the Modern Age (London: Allen and Unwin, 1966).
Very useful

SUPPLEMENTARY MATERIALS

Confucian Heritage

Stover, Leon E., The Cultural Ecology of Chinese Civilization
(New York: New American Library, 1974).

Legacy of the Distant Past

Bernal, Martin, Chinese Socialism to 1907 (Ithaca, NY: Cornell
University Press, 1976).

Lo Kuan-chung, The Three Kingdoms, translated and edited by Moss
Roberts (New York: Pantheon Books, 1976).

Legacy of the Nineteenth and Twentieth Centuries

Barme, Geremie and Linda Jaivin, eds. New Ghosts, Old Dreams (New
York: Times Books, 1992).

Chow Tse-tung, The May Fourth Movement (Cambridge, MA: Harvard
University Press, 1963).

Michael, Franz, The Taiping Rebellion: History and Documents (Seattle:
University of Washington Press, 1971).

The Opium War (Peking: Foreign Languages Press, 1976).

The Republican Period: Rise of Communism

Lucien Bianco, Origin of the Chinese Revolution, 1915-1949
(New York: Oxford University Press, 1972),

D.P. Fitzgerald, Communism Takes China (London:
Library of the Twentieth Century, 1971).

Robert North, Chinese Communism (New York: Praeger, 1972).

James Harrison, The Long March to Power: A History of the
Chinese Communist Party, 1921-1972 (New York:
Praeger, 1972).

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Robert North, Chinese Communism (New York: World University Library, 1966).

William Hinton, Fanshen, A Documentary of Revolution in a Chinese Village (New York: Vintage, 1968).

Edgar Snow, Red Star Over China (New York: Grove Press, 1968).

Conditions in China during World War II

Graham Peck, Two Kinds of Time (New York: Sentry, 1967).

Barbara Tuchman, Stillwell and the American Experience in China (New York: Macmillan, 1971).

Chiang Kai-shek, Soviet Russia in China: A Summing Up at Seventy (New York: Farrar, Straus, 1957).

Biographies of Mao Zedong (Mao Tse-tung)

Jerome Chen, Mao and the Chinese Revolution (New York: Oxford University Press, 1967).

Stuart Schram, Mao Tse-tung, (London: Pelican, 1967).

Philip Short, Mao, a Life (A John Macrae Book Henry Holt and Company, New York, 1999).

Jonathan D. Spence, Mao Zedong: A Penguin Life (Viking, 1999).

SUPPLEMENTARY MATERIALS

Maoism as Religion

Schoenhals, Michael, ed., China's Cultural Revolution, 1966-1969: Not a Dinner Party (Armonk, NY: M.E. Sharpe, 1996).

The Status of Women

Hsieh Ping-ying, Autobiography of a Chinese Girl (London: George Allen & Unwin, Ltd., 1943).

Smedley, Agnes, Portraits of Chinese Women in Revolution (Old Westbury, NY: The Feminist Press, 1976).

The Red Guards

Frolic, B. Michael, Mao's People (Cambridge, MA, Harvard University Press, 1980).

A Tough Guy

Feng Jicai, Voices from the Whirlwind (New York: Pantheon, 1991)

Results of the Cultural Revolution

Gao, Mobo C. F., "Debating the Cultural Revolution: Do We Only Know What We Believe?" Critical Asian Studies, Vol. 34, No. 3 (2002).

Huang, Philip C. C., The Peasant Family and Rural Development in the Yangzi Delta, 1350-1988 (Stanford: Stanford University Press, 1990).

Weil, Robert, Red Cat, White Cat: China and the Contradictions of "Market Socialism" (New York: Monthly Review Press, 1996).

Zong Huaiwen, comp., Years of Trial, Turmoil and Triumph – China from 1949 to 1988 (Beijing: Foreign Languages Press, 1989).

The Call for Change

Soled, D., China: A Nation in Transition (Washington, D.C.: Congressional Quarterly, 1995).

SUPPLEMENTARY MATERIALS

Manifestations of Discontent

Barme, Geremie, In the Red: On Contemporary Chinese Culture (New York: Columbia University Press, 1999).

Barme, Geremie and John Minford, Seeds of Fire (New York: Farrar, Straus and Giroux, 1989).

Honig, Emily, and Gail Hershatter, Personal Voices: Chinese Women in the 1980's (Stanford: Stanford University Press, 1988).

Jones, Andrew F. Like a Knife: Ideology and Genre in Contemporary Chinese Pop Music, Cornell East Asia Series (Ithaca, NY: East Asia Programs, Cornell University, 1992).

Ogden, Suzanne, ed., China's Search for Democracy (Armonk, NY: M.E. Sharpe, 1992).

Wei Jingsheng, The Courage to Stand Alone (New York: Penguin Books, 1997).

The Tiananmen Crisis

Cheng, Chu-yuan, Behind the Tiananmen Massacre (Boulder, CO: Westview Press, 1990).

Cheng, Pei-kai and Michael Lestz with Jonathan Spence, eds., The Search for Modern China: A Documentary Collection (New York: Norton, 1990).

Meisner, Maurice, The Deng Xiaoping Era (New York: Hill and Wang, 1996).

Miles, James, A. R. The Legacy of Tiananmen (Ann Arbor: University of Michigan Press, 1996).

Minzu, Hen, ed. Cries for Democracy (Princeton, Princeton University Press, 1990).

Schell, Orville, The Mandate of Heaven (New York: Simon and Schuster, 1994)

Sullivan, Lawrence R. ed., China Since Tiananmen (Armonk, NY: M. E. Sharpe, 1995).

SUPPLEMENTARY MATERIALS

Wealth and Consumerism

Gallagher, Tony, In Their Own Words: Profiles of Today's Chinese Students (San Francisco: China Books, 1998).

Gao, Mobo C. F., Gao Village: A Portrait of Rural Life in Modern China (London: Hurst & Co., 1999).

Problems of the City and Countryside

Chan, Anita, China's Workers Under Assault (Armonk, NY: M.E. Sharpe, 2001).

Cheng Li, Rediscovering China: Dynamics and Dilemmas of Reform (Lanham, MD: Rowman and Littlefield, 1997).

Hart-Landsberg, Martin and Paul Barkett, "China and Socialism: Engaging the Issues" Critical Asian Studies Vol. 37, No. 4 (2005).

Seybolt, Peter, Throwing the Emperor from his Horse (Boulder, CO: Westview Press, 1996).

Wen, Dale, China Copes with Globalization (San Francisco: The International Forum on Globalization, 2006).

The Private Economy

Greenfield, Gerard and Apo Leong, "China's Communist Capitalism" The Socialist Register (1997).

He Qinglian, "China's Descent into a Quagmire, Part II" The Chinese Economy, Vol. 34, No. 2 (March-April (2001)).

Yi Cheng, "Various Materials on the Problem of the Privately Run Economy" The Chinese Economy, Vol. 31, No. 1 (January-February 1998).

Cultural Life

Bai Mu, "'Foreign Winds' Invade China" Chinese Sociology and Anthropology, Vol. 31, No. 4 (Summer 1999).

Tyson, James and Ann, Chinese Awakenings (Boulder, CO: Westview Press, 1995).

SUPPLEMENTARY MATERIALS

Education

Davis, Deborah S., ed., The Consumer Revolution in Urban China (Berkeley: University of California Press, 2000).

Ma Liang, "A Tentative Analysis of the Reasons for School Dropouts among Rural Middle and Primary School Students" Chinese Education and Development, Vol. 30, No. 2 (May-June 1997).

Youth

Yunxiang Yan, "Rural Youth and Youth Culture in North China" Culture, Medicine and Psychiatry, Vol. 23 (1999).

Women

Wu Xiaoping, "The Market Economy, Gender Equality and Women's Development from the Viewpoint of Women's Employment" Chinese Education and Society, Vol. 33, No. 6 (November-December, 2000)

New Morality and Its Psychological Effects

Lin Chun, "China Today: Money Dissolves the Commune" New Left Review, Vol. 201 (September-October 1993).

Shen Shuisheng and Yao Yuqun, "On the Problems of Distribution of Social Income in China" Chinese Economic Studies, Vol. 29, No. 6 (November-December 1996) (Crime and Corruption)

"The Basic Character of Crime in Contemporary China," Report of the Public Security Research Unit Number Five, 1989. In The China Quarterly (March 1997).

He Qinglian, "China's Descent into a Quagmire, Part II", op. cit.

Seybolt, Peter. Throwing the Emperor from His Horse, op. cit.

Environmental Issues

Dai Qing, ed., Yangtze! Yangtze! London: Earthscan, 1994.

Wen, Dale, China Copes with Globalization, op. cit.

SUPPLEMENTARY MATERIALS

Human Rights

Soled, D. China: A Nation in Transition, op. cit.

Ren Yanshi, “A Comparison of Human Rights in China with Those in the United States,” Beijing Review, (April 1-7, 1996).

Health

Ba Denian, “A Sound Health System Needed” Beijing Review (February 5, 2004).

Lawrence, Susan, V., “The Sickness Trap” Far Eastern Economic Review (June 13, 2002).

Population

Da Yu, “A Shortage of Girls” Beijing Review (July 8, 2004).

Shu, Bruce, “Population Minister Defends Abortion Policy” in Lawrence R. Sullivan, ed., China Since Tiananmen, op. cit.

Wu Wen, “China’s Population Efforts” Beijing Review (November 1, 1999).

Religion

Gao, Mobo C. F. Gao Village: A Portrait of Rural Life in Modern China, op.cit.

Seybolt, Peter. Throwing the Emperor from His Horse, op. cit.

The Village and the Outside World

Gao, Mobo C. F. Gao Village: A Portrait of Rural Life in Modern China, op.cit.

Current Chinese Views of World Politics

Chen Xulong, “Truth About Military Spending” Beijing Review (July 7, 2005).

Fu Mengzi, “China’s Development and Security Concept” Beijing Review (June 9, 2005).

Qian Qichen, “U.S. Strategy to be Blamed” China Daily (November 1, 2004).

SUPPLEMENTARY MATERIALS:

Internet, Films, DVDs, Lesson Plans

These are a few examples of materials readily available.

The New York Times Learning Network
<http://www.nytimes.com/learning/teachers/lessons/china.html>

Thirteen ed online: One example, The Three Gorges: Should Nature or Technology Reign?
<http://www.thirteen.org/edonline/lessons/china/b.html>

also, Up the Yangtze, Images of Change
<http://www.pbs.org/pov/classroom.php>

Teach With Movies; Lights, camera, learn, Membership is \$11.99 a year. Example; To Live
www.teachwithmovies.org/guides/to-live.html

See also, NationMaster with the Beijing Film Academy.
<http://www.nationmaster.com/encyclopedia/Beijing-Film-Academy>

US China Institute USC US-China Institute: Teaching About Asia – September 2008
<http://china.usc.edu/ShowArticle.aspx?articleID=1186&AspxAutoDetectCookieSupport=1>

LESSON I
Images of China

PREPARATION: None

INQUIRY FOCUS:

- What are students' attitudes toward China?
- What are the sources of these attitudes? How committed are students to their information and attitudes?
- What constitutes a sufficient basis for truth?

PROCEDURE:

1. Duplicate the following exercise and hand it out to students, asking them to complete each statement.

IMAGES OF CHINA

- a. When I think of China, the first thing that comes to mind is ...
- b. If I went to China, I would expect to see ...
- c. China's greatest contribution to the world is ...
- d. China's greatest weakness is ..
- e. The Chinese are especially good at ...
- f. The biggest difference between the Chinese and the Americans is ..
- g. The most important change to take place in China since the Communist revolution is ...

2. Duplicate the following "Attitudes Evaluation" sheet and hand it out after students have completed the "Images of China" statements.

ATTITUDES EVALUATION

Sources of Images: For each of the seven statements (a through g) that you completed on the "Images of China" sheet, indicate the source or sources of your information by putting a check (✓) in the appropriate column.

If the source had only a mild influence, put one check (✓); if it had a moderate influence, put two checks (✓✓); if it had a strong influence, put three checks (✓✓✓).

Newspapers	TV		
<u>Magazines</u>	Radio Home	<u>School Friends</u>	<u>Church</u>

- a.
b.
c.
d.
e.
f.
g.

Commitment to Images: Examining once again your "Images of China" sheet, indicate the extent to which you believe your statements to be true by placing a check under the appropriate number on the continuum for each statement. Number 1 signifies that you have very little (virtually no) commitment to the truth of your statement; number 10 signifies that you are totally committed to the truth of your statement.

No					Total				
Commitment					Commitment				
1	2	3	4	(no copouts)	7	8	9	10	

a.

b.

c.

d.

e.

f.

g.

- After students have completed both sheets, ask them to hand in the first page, "Images of China. " Then ask seven students to go to the chalkboard to record the responses for each of the seven statements. To facilitate the recording, have the seven recorders use an assembly-line technique. Recorder 1 looks at question 1 on the first student's paper, then passes the paper on to recorder 2, who looks only at question 2, etc. After all responses are recorded on the chalkboard, hand the papers back and ask the class:

"How would you describe your attitudes toward China ?"

(Discuss)

4. After students have freely discussed their images of China, ask:

"How many listed 'Newspapers/Magazines' as a strong influence for any of the statements?"

Write the number on the chalkboard. Ask:

"How many listed 'Radio/TV' as a strong influence?"

Continue this process for all the sources, writing the numbers on the chalkboard. You might also want to record the number of students who listed these sources as a moderate or mild influence, or no influence at all.

When all the numbers are listed on the board under the appropriate headings, ask the class:

"What is your major source of information?"

(Discuss)

You might also ask:

"What do your conclusions indicate about American society?"

5. After students have freely discussed the importance of their various sources of information, turn to the question of commitment to the truth of this information. Ask:

"How many circled a 10 for any statement? What was the statement? How can you be so sure?"

(Discuss)

"How many circled a 1 for any statement? What was the statement? Why are you so unsure?"

(Discuss)

"In your mind, what makes the difference between a 1 and a 10? In other words, how much evidence is sufficient to convince you of the truth of anything? What kind of evidence do you look for?"

(Discuss)

"What kinds of evidence would you need to move from 1 to 10 concerning China?"

6. Ask students to keep their "Images of China" and "Attitudes Evaluation" sheets. They will need to refer to them several times in the course of their study of China: to re-evaluate their information, their attitudes, and their level of certainty.

INQUIRY EVALUATION:

Students might:

clarify their images of China by completing sentence stems on the "Images of China" handout.

identify the origin of their images by checking them on a list of sources.

evaluate the importance of these sources by checking the appropriate column on the "Attitudes Evaluation" sheet.

evaluate their commitment to their images by circling numbers on a continuum.

clarify their criteria for determining the truth of a statement by oral discussion.

LESSON II *Introduction*

PREPARATION:

Read the "Introduction", pp. 3-6, and "Linxian County-From Poverty to Prosperity, "pp. 7-10.

INQUIRY FOCUS:

What are Chairman Mao's hopes for China?
What changes have taken place in China since 1949?

What is ethnocentrism? How can it be overcome?

PROCEDURE:

1. Referring to the "Introduction" ask:

"What did Chairman Mao prophesy about China in 1949?"

(Discuss)

"Why is 1949 an important year in China's history?"

2. To help students develop a sense of historical movement in China, ask:

"Why, according to Mao, was it necessary for China to 'stand up'?"

Encourage students to describe living conditions in China in the past, trace historical developments, and mention aspects of Chinese society that needed changing.

Ask:

"What does it mean to stand up? How important is it to a person? A nation? What experiences have you had in your own life of standing up for something?"

3. Turn to "Lixian County Today" and ask:

"What does this American journalist see in Linxian?"

"What does he say an American would notice?"

Make sure students examine the text carefully and mention the observations of the writer--e. g., the people are full of bustle, they are hard-working, self-sufficient; there is much hand and animal labor (men or donkeys pulling carts); there are wooden plows; families are large; etc.

"From these observations, what inferences can you make about Chinese society under Mao?"

"How do these images compare to your own, the ones that you listed on the 'Images of China' sheet?"

"What does the author say a Chinese would see in Linxian?"

Again, make sure students examine the text and enumerate the author's observations--e. g., irrigation canals, improved health, more food, roads, etc.

4. To help the class record their observations and visualize the changes that have taken place in China,

you might ask the students to construct a chart for the classroom wall. It might be called "The Great Wall Chart of China. "

The students can design the chart any way they please, as long as it functions as a useful record. It should contain at least three categories: (1) goals or hopes (as expressed by Mao and other Chinese revolutionaries); (2) the problems that needed correction; and (3) the solutions or cures that were actually found.

5. After students have discussed the changes in Linxian (and perhaps have constructed their "Great Wall Chart"), write this ancient Chinese saying on the chalkboard:

"We see what is behind our eyes. "

Ask:

"What do you think is meant by this statement?"

The class discussion should lead directly into the issue of ethnocentrism. Ask:

"How can we overcome our ethnocentrism?"

"Is it possible, or even desirable, to overcome it?" "How does the author of 'Linxian County Today' try to compensate for his American biases?"

"Can we ever see China through Chinese eyes?"

"To what extent is it possible ever to see through anyone else's eyes?"

6. Role Play: To give students some practice in empathizing, you might set up the following role-play:

Bring several pairs of eyeglasses to class.

These can be actual glasses, such as sun glasses, or "glasses" that you or the students have made out of paper, cardboard, pipe cleaners, etc. Attach a label to each pair of glasses representing a group that would have a distinct point of view--e.g., women's liberationist, environmentalist, political radical, political conservative, black American, Chicano, American Indian, corporation president, welfare recipient.

Ask the students to put on the glasses and take the role of a member of the group listed on their glasses. Their task is to respond to the question: How should the budget of the United States be allocated?

This exercise should show clearly that different groups have different priorities, that they see the world differently.

Ask the students who have played a role (and also those who have been observing):

"What did you learn about these groups?"

"What did you learn about yourself?" "What did you learn about empathy?" "What did you learn about ethnocentrism?"

INQUIRY EVALUATION:

Students might:

indicate their understanding of the Communist revolution in China by discussing at least three goals that Chairman Mao had set for China in 1949.

try to empathize with the Chinese revolution by explaining orally what the Communists meant by "standing up"; by theorizing about the importance

(for individuals and nations) of "standing up"; and by describing instances in their own lives when they have stood up for something.

indicate their understanding of what the revolution accomplished by selecting and discussing at least four examples of change in China since 1949.

evaluate their images of China by comparing them (through discussion) with Salisbury's observations.

make oral inferences about Chinese society today based on specific data.

classify information and perceive causal relationships by designing and completing a chart about social change in China.

recognize their own biases by discussing the nature of ethnocentrism.

practice the skill of empathizing by role-playing a perspective different from their own.

LESSON III

Linxian County

PREPARATION:

Read "Linxian County -- A Recollection of the Past," pp. 7-10.

INQUIRY FOCUS:

What were the effects of the old landlord system on the lives of the Chinese peasants?

What must have happened to change this old system?

What is the nature of "the good society"?

PROCEDURE:

1. To help students become emotionally involved in the reading assignment, ask:

"What passages from the reading had the greatest impact on you?"

After students have expressed their feelings about the landlord system, ask:

"What type of political system would be needed to keep the landlords in power?"

To help students clarify their own definitions of "the good society," ask:

"What do you think of a society that would support a man like landlord Yang?"

"What changes, if any, would you make in such a society?"

"What do you think are the most important characteristics of "the good society"?"

(Open discussion)

To help students organize their discussion of the last question, record on the chalkboard the characteristics they think "the good society" should have. The class might rank-order these characteristics.

2. Divide the class into small groups. Each group should have a reporter to record the findings of the group. Each group should do the following:
 - a. Draw up a list of the ills suffered by the peasants of Lin-hsien in the past.
 - b. Draw up a list of the solutions found for these ills, as described in the previous reading ("Lin-hsien County [Linxian] -- From Poverty to Prosperity").
 - c. Develop a series of hypotheses (educated guesses) that might explain how these changes came about.
3. When the small groups have completed their tasks, reconvene the entire class.

The reporter from each group should read his group's list of ills suffered by the peasants. The entire class should then discuss these lists and decide which items should be added to "The Great Wall Chart."

The same procedure -- listing on the chalkboard, class discussion, and adding to "The Great Wall Chart" -- should be followed for the lists of solutions and the hypotheses explaining the causes of the changes.

Remind students to keep a record of their hypotheses. Future assignments will provide opportunities to test the hypotheses against new evidence.

At this point, ask:

"To what extent were the Chinese Communists working toward your notion of "the good society"?"

(Open discussion)

INQUIRY EVALUATION:

Students might:

clarify their values about justice by orally describing specific incidents in the reading that particularly affected them emotionally.

make inferences about the organization of a political system through discussion of specific social condition in the society.

define what they mean by "the good society" by listing the characteristics they think such a society should have.

indicate their understanding of the old landlord system in China by listing at least three ills suffered by the peasants in the old Linxian.

compare the pre- and post-revolutionary conditions in Linxian by listing at least three "cures" that have come about since the revolution.

analyze the nature of social and political change by writing at least two hypotheses to explain the changes that have taken place in Linxian.

compare their definitions of "the good society" with the definition of the Chinese Communists.

LESSON IV
Stone Wall Village

PREPARATION:

Read "Stone Wall Village Turns Over, " pp.
11-16.

INQUIRY FOCUS:

What conditions led to the revolution in
China?

How does Mao justify the violence of the Chi-
nese revolution?

What are students' attitudes toward violence?

How did the Chinese peasants manage to "turn
over" the old system?

PROCEDURE:

1. Begin class discussion by asking:

"Why was Stone Wall Village ripe for a revolution?"

"If it was so ripe, then why hadn't the peasants revolted
previously?"

"Who was able to change the attitudes of the peasants?"

"How did they do it?"

"What precisely was meant by 'turning over'?"

2. Ask the students to form small groups. Each group
should have a recorder.

The task of each group is to draw up a list of the steps that led to the "turning over" of Stone Wall Village.

After the steps are listed, the group should indicate next to each step (1) what it accomplished, (2) whether or not it was necessary, and (3) if not, what other means might have accomplished the same goal.

3. Reconvene the entire class to share the groups' findings.

Each recorder should write his group's list of steps on the chalkboard.

Have a class discussion after the class has compared the lists of steps and reached a consensus. If possible, ask the students to evaluate each step—that is, share their group's response to these questions:

"What did the step accomplish?"

"Was it necessary?"

"What other means might have been used?"

(Encourage students to draw analogies from other movements they are aware of, such as women's lib, the black movement, etc.)

4. At this point, students might evaluate their hypotheses about the causes of change in China (see Lesson III).

Discussion: Which hypotheses are supported, which refuted, by the new evidence from "Stone Wall Village Turns Over"?

Students should modify their hypotheses and make necessary changes and additions to "The Great Wall Chart. "

5. Open discussion:

"Were the peasants of Stone Wall Village justified in killing Wang?"

"Is violence ever justified? If not, why not?"

"If yes, when? Under what conditions? Who decides when it is justified?"

6. Ask the class to read " 'It's Terrible' and 'It's Fine'," pp. 39-42. The reading could be made into a cooperative activity by requiring every student to read aloud but allowing each the freedom to read only as much as he or she wishes.

After the reading is over, ask:

"How does Mao justify violence?"

"Why does he say it is fine rather than terrible?"

"How do you feel about it?"

"How does Mao define a revolution?"

"Why does he feel revolution was the only way to change the landlord system?"

7. Class debate. To encourage discussion of the issue of violence, you might write the following contrasting pair of quotations on the chalkboard and ask the class to discuss them or to organize a debate about them.

"You have to break eggs to make an omelete."

"As you sow, so shall you reap."

8. Forming hypotheses. Ask students to write down the steps they think must follow the "turning over" in order to fulfill the promises of the revolution. Ask:

"What still must be done to reach Chairman Mao's goals for China?"

If there is time, students might share their ideas. They should keep their hypotheses for future evaluation.

INQUIRY EVALUATION:

Students might:

make inferences about the causes of the Chinese revolution by discussing pre-revolutionary conditions in Stone Wall Village.

analyze the revolutionary process in China by discussing the ways in which the cadres were able to organize the peasants.

infer causal relationships in social-political change by listing at least four steps in the process of overturning Stone Wall Village.

test previous hypotheses with new evidence by re-writing the hypotheses.

clarify their attitudes toward violence by debating the pros and cons of using violence.

explain Chairman Mao's attitudes toward revolution and violence by citing examples from Mao's writing.

analyze the nature of social change by writing a set of hypotheses about the next steps of the revolution that might follow "turning over."

Part II The Conservative Tradition

LESSON V

The Confucian Heritage

PREPARATION:

Read "The Confucian Heritage," pp. 27-30.

INQUIRY FOCUS:

- What interest do students have in the past?
- What do students value in their heritage?
- What is the Confucian heritage?
- How do students react to Confucius' ideas?

PROCEDURE:

1. To help students develop a positive attitude toward the past, ask:

"If you could be an eyewitness to any event that has ever occurred, what would you select?"

For example, a student might select events as diverse as Lincoln delivering the Gettysburg Address, Hank Aaron unwinding after his 600th home run, the Long March, or his father courting his mother.

2. After students share their "eyewitness" events, turn to the question of our debt to people who have made contributions, tangible or intangible, to their lives.

Ask the class to think about something that they would miss greatly if it did not exist--e.g., an

invention, a medicine, an idea like democracy, a book, etc. Then have each student make out an IOU to the person or group responsible for the contribution he would miss most if it did not exist. If he knows the name of the person, he should write the IOU statement as follows:

"Alexander Graham Bell, I owe you a 'thank you' for inventing the telephone, which helps me to communicate with my friends. "

If the student doesn't know the name of his benefactor he can just acknowledge the contribution as follows:

"I owe a 'thank you' to the person who invented the telephone, which helps me to communicate with my friends. "

Collect the IOUs. Have a student volunteer go to the board and write down the items named by the class. Then ask the class to classify the items, under such headings as: medicine, inventions, ideas, institutions. Then ask:

"Which categories have the greatest number of items in them?"

"What have you learned about yourselves through the things you value from the past?"

3. Turn to "The Confucian Heritage," and ask:

"Who was Confucius?"

"What is the Confucian heritage?"

Then lead the students through an analysis of statements by Confucius in the reading.

Regard for the Past

"In what ways are all of us transmitters and not creators?"

"In what ways are you passionate about the past?"

"What would be the consequences of being too passionate about the past?"

Education

"What does Confucius say about the importance of learning?"

"How much faith does he have in learning as a means of overcoming natural inheritance?"

Ask students to read aloud the two statements Confucius makes on education.

"How consistent is Confucius on the nature-vs.-nurture controversy?"

"Where do you stand on the issue?"

Humanity

Write the "Golden Rule" on the board:

"Do unto others as you would have others do unto you. "

Ask:

"How does the 'Golden Rule' compare with Confucius' statement 'Do not do to others what you would not want others to do to you'?"

As similar as these statements are, the Confucian statement reflects a more passive, less aggressive attitude toward others.

Ask students to examine the five virtues that Confucius says constitute humanity: courtesy, generosity, good faith, diligence, and kindness.

"Do you agree with the five virtues that Confucius lists? What do you think are the most important virtues?"

Students should write down their own five virtues, adding a brief explanation of why each virtue is important. They might follow the format that Confucius uses: "He who is generous wins the multitude. "

A class discussion should follow this exercise.

4. Now turn to an analysis of Confucius' ideas concerning the following issues:

Filial Piety

"How does Confucius feel about the way sons in his time treat parents?"

"Why does he refer to 'sons' and not 'children'?"

"What do you think a child owes his/her parents?"

Religion

"What does Confucius say about man's relation to religious matters?"

"To what extent do you agree with Confucius that person-to-person relationships are more important than person-to-God relationships?"

"How does the wise man handle religion, according to Confucius?"

The Gentleman

"What do you think Confucius means by 'gentlemen'?"

"To what extent do you agree with the Confucian view of the 'inferior man'?"

*The Traditional Family Ethic***PREPARATION**

Read "The Traditional Family Ethic," pp. 31-36 and write a paper comparing Chinese and American families.

INQUIRY FOCUS:

How does the old Chinese family compare to the new?

How does the American family compare to the Chinese family, old and new?

How do students feel about self-sacrifice for the sake of society?

PROCEDURE:

1. Ask the class to discuss the differences between the old and new Chinese family. Have a student list the differences on the board.
2. To help students understand the old family system in China and to analyze "The Traditional Family Ethic," discuss the following questions:

"What was the old Chinese notion of the family?
What functions did the family perform?"

"What was the social philosophy behind the old Chinese family system? What was the

'first of virtues,' according to Confucius?" (answer: filial piety)

"What did Confucius say about filial piety? According to him, how does it make for social harmony?"

"What are the pros and cons of close family ties as practiced in old China?"

Student responses might be written on the chalkboard under two headings, "Pro" and "Con."

"Where does your family (the American family) fall on the spectrum between the old family system in China and the new social ethic?"

If students have written the paper assigned for this lesson, they will be well prepared for this question.

3. To help students clarify their attitudes toward family solidarity, and the relationship between the family and society, ask them to respond to the following scenarios:
 - a) You are a doctor driving to a remote town, 85 miles from your hospital. You are on a mission of mercy, taking blood plasma to more than 200 people whose lives depend on getting the plasma immediately. Halfway there you get a call on your car telephone. It is your wife. She is hysterical. Your son has had an accident and needs a blood transfusion within the next hour or he will die. You have the only plasma available -- either for your son or for the 200 people in the town. What do you do?
 - b) You are the personnel officer for your company, in charge of employing new workers.

The husband to your sister and the father of four small children (your nephew and nieces), has been out of work for six months. He is in debt. He has applied for a position with your company. He is qualified for the job, but he clearly is not the best-qualified applicant. Do you hire him or the best-qualified person?

Students should debate these issues, and at the same time explain the values that support their decisions. Remember: there are no right or wrong answers, simply different values.

Encourage students to develop their own scenarios.

INQUIRY EVALUATION:

Students might:

compare American and Chinese families, old and new, by writing a paper on the subject.

indicate their understanding of the old Chinese family system by explaining at least three characteristics of it in class or in a paper as a homework assignment.

indicate an appreciation for the old and the new family ethic in China by debating issues that pit family interests against larger social interests.

clarify their values about the "individual vs. society" issue by discussing and taking a stand in conflict scenarios.

LESSON VII
Religion in Traditional China

PREPARATION

Read "Religion in Traditional China, " pp. 37-40.

INQUIRY FOCUS:

How do the Chinese Communists view religion? What were the traditional religious beliefs and practices in China?
What has happened to religion under the Communists?
How important is religion in the lives of the students?

PROCEDURE:

1. Begin the class by allowing students to express what they know and understand about Chinese Communist attitudes toward religion today.

Ask:

"What does Chairman Mao think of religion?" "What role does religion play in the revolution?"

After students have discussed these issues, ask one student to read aloud the quotation from Chairman Mao at the beginning of "Religion in Traditional China."

"Why do you think the peasants followed Mao when for thousands of years they had relied on the gods?"

"How do you feel about Mao's either/or proposition—either you believe in the gods or you believe in the peasant associations? Do you find the two mutually exclusive? Why do you think Mao finds them so?"

As part of this discussion, you might also ask:

"Does religion interfere with worldly aims? If so, how? If not, why not?"

"Do worldly aims interfere with religion? If so, how? If not, why not?"

"What can and cannot religion do?"

"What can and cannot worldly success do?"

2. At this point it might be valuable to have students examine the role of religion in their own lives. This might be done through open discussion, by using the following exercise, or both.

Ask students to respond to this question: "To what extent is religion important to me in my everyday life?" by circling a number on the following continuum:

Holy Harry	Al the Atheist
1 2 3 4 5 6 7 8 9 10	

The more important students think religion is in their lives, the closer to Holy Harry their number should be. Those to whom religion is not very important should circle a number closer to Al the Atheist's end of the scale.

After students have circled their number, they should justify their choice by writing a list of

occasions in their lives or aspects of their lives in which religion is or has been important. Obviously, those close to AI the Atheist will have a short list (or no list at all); these students should indicate why religion is not important in their daily lives.

After students have finished writing, conduct a class discussion of their responses to the exercise. The easiest way to do this is to write the continuum on the chalkboard, ask each student to give his number, and put a check under the appropriate number on the board for each response. The final configuration on the board will give a profile of class attitudes toward religion in everyday life.

A discussion of student explanations of their choices should follow

3. Turn to the reading, "Religion in Traditional China, " and ask students to analyze the role of religion in the lives of traditional Chinese.

"How would you describe the role of religion in traditional China? How does it compare to the role of religion in the West a few generations ago? two or three hundred years ago?"

"Who were the gods, according to Chinese beliefs?"

"What were the Chinese beliefs about after-life?"

Ancestor worship was an important part of traditional Chinese beliefs. Make sure students discuss the three assumptions Chinese made about ancestor worship. Then ask:

"How did these beliefs fit in with the old family system?"

"Why do you think the Communists might consider these beliefs a hindrance to revolutionary change?"

4. Turn now to a discussion of the second reading, "Religion in China Today. "

There are two central questions here:

"What did the Communists find especially objectionable about traditional Chinese beliefs and practices? "

"How did they deal with these aspects?"

Students might also discuss Karl Marx's view of religion and his statement, "Religion. . . is the opiate of the people. "

"How does religion put people to sleep, if it does? Could it possibly wake them up?"

Students might also discuss Jesus Christ's answer to the conflict that Marx and Mao see between the demands of this world and the demands of the next-
"Render unto Caesar the things that are Caesar's and unto God the things that are God's. "

"How workable do you find this solution?"

"What conflicts do you find in your own life between the demands of the two worlds, if any?"

INQUIRY EVALUATION:

Students might:

indicate their understanding of Mao's view of religion by explaining the role religion played in the Revolution.

evaluate how important religion is in their own lives by checking a number on a continuum and writing a justification for their choice.

indicate their understanding of traditional religion in China by describing the people's beliefs concerning gods, prophets, afterlife, and ancestors.

analyze the relationship between traditional religious beliefs and the old family system in China by discussing their interrelationships.

indicate their understanding of Communist thought and traditional religious thought by orally hypothesizing why the Communists might consider religion a hindrance to the revolution.

indicate their understanding of the role of religion in China today by explaining the government's policy toward it.

compare Maoism and traditional religion by explaining the common elements and the differences between the two.

clarify their attitudes on the purported conflict between religious and secular concerns by debating the contrasting views of the issue as seen by Marx ("Religion ... is the opium of the people") and by Jesus Christ ("Render unto Caesar the things that are Caesar's, and unto God the things that are God's").

LESSON VIII
Lessons for Women

PREPARATION: Read "Lessons for Women," pp. 41-44 and
"The Status of Women," pp.45-52

INQUIRY FOCUS:

What was the role of the traditional Chinese woman?

What effect did this view of woman's role have on Chinese life?

What was the significance of the Communist Party in the Chinese women's liberation movement?

How do students view women's role?

PROCEDURE:

1. Begin class discussion by asking:

"What similarities do you notice between the movement for land reform and the movement for women's liberation in China?"

"According to traditional Chinese values, what role was woman supposed to play?"

2. To help the class see that issues such as "women's liberation" have relevance and significance in their own society and to show that opinions differ, present the following voting exercise:

Read aloud the following questions. Ask students to indicate their answer to each by a show of hands. (Those who wish to answer "yes" should raise their hands. Those who choose to answer "no" point their thumbs down. Those who are undecided fold their arms.)

- a. How many of you think women are more sentimental than men?
- b. How many of you think men make better leaders than women?
- c. How many of you plan to bring up your daughters and sons in the same way?
- d. How many of you think a woman can be fulfilled only by having children?
- e. How many of you have seen examples of sexual discrimination?
- f. How many of you treat men and women differently?
- g. How many of you think that the nonphysical differences between males and females--if they exist--are mainly cultural in origin?

Discussion should follow.

To stimulate further discussion, ask:

"What attitudes do you and your classmates hold about women? How would you describe the ideal American woman? Where do you get these ideals?"

"How would you describe the ideal woman in traditional China?"

"How did the Chinese learn these ideals?"

3. Class analysis of "Lessons for Women, " pp. 41-44.

Divide the class into small groups. Each group, working from the reading, should create a list of commandments (each beginning with "Thou shalt" or "Thou shalt not") that dictate how the traditional Chinese woman should behave. Each group should have a reporter to record the commandments.

4. When the groups have completed their tasks, reconvene the entire class. Have each reporter recite his group's list of commandments. Then ask:

"What changes do you predict would be made by the Chinese Communists in order to reshape the role of women in Chinese society?"

Remind students to keep a record of their hypotheses. The next assignment will provide an opportunity to test them against the evidence.

INQUIRY EVALUATION:

Students might:

- > indicate their understanding of the role of the Communist Party in the liberation of Chinese women by selecting and discussing examples of what the party's presence meant to women.

- > evaluate their understanding of the women's liberation movement in China by comparing it with the movement for land reform.

- > clarify their values about the role of women by voting on seven questions that describe different perceptions of women.
- > try to empathize with injustices against women in China by orally explaining the need for women to "stand up."
- > analyze the nature of social change by writing hypotheses about the next steps the Communists would take in giving more freedom to women.
- > make inferences about the traditional attitude toward women by writing a list of commandments on how women were expected to behave.

LESSON IX
The Status of Women

PREPARATION:

Read "The Status of Women -- Old Customs, New Laws, "pp. 45-52.

INQUIRY FOCUS:

What was the status of women in traditional China?

What is life like for most Chinese women today?

What effects do equal rights for women have on marriage and the family?

How did the new Marriage Law affect Chinese society?

What is the "ideal" American woman?

PROCEDURE:

1. Begin class discussion by asking:

"What were some of the conditions in traditional China that illustrate the inferior status of women? Which of these conditions upset you most? Why?"

"What is the status of women in the United States today?"

"What does the average American woman want? What changes in American society would satisfy her expectations?"

"Why was the institution of marriage a likely place for the Communists to start when changing the role of women in Chinese society?"

"How accurate were your predictions (Lesson VII) about the changes the Chinese Communists would make to transform the role of women?"

2. Ask the students to form small groups, each with a recorder. The task of each group is to analyze the Marriage Law by answering the following questions:

"In what ways do you think the new Marriage Law will affect the Chinese family?"

"In what ways do you think the new Marriage Law will affect other aspects of social and economic life in China?"

"What do you consider the most far-reaching changes in the new law?"

"How would the new law alter the list of commandments you wrote in Lesson VIII?"

3. After the groups have answered the questions, reconvene the entire class.

The groups should compare their answers through class discussion, by listing their answers on the chalkboard, or both.

At this point students might make appropriate changes on "The Great Wall Chart," adding injustices that existed before the new Marriage Law (category 2-- problems that need correction). They should also add some of the solutions that have been found (category 3).

To extend the discussion about marriage laws, ask:

"What are the differences between the new Chinese Marriage Law and the laws on marriage in America?"

"What articles would your ideal marriage law contain ?"

Students might write a model marriage law, in class or at home, or the main points from the discussion might simply be listed on the chalkboard.

"What changes, according to this story, have taken place in Chinese society?"

Encourage students to match events and conditions in the story with specific provisions in the new Marriage Law.

At this point students might also make further additions to "The Great Wall Chart" under category 3--solutions that have been found.

To help students relate the Chinese experience to their own lives, ask:

"How does her family life compare to family life in the United States?"

"Do you think the role of American women has changed over the past few decades? If so, what do you think has caused the changes?"

Students will probably list a number of factors that are worth discussing in detail.

"How many of the changes were the result of new laws? How many were the result of education? How many were the result of new technology?"

Concerning technology, students might list on the chalkboard some of the inventions that have taken over duties formerly performed by women in the home.

Then ask:

"What was the effect of each invention on the function of the housewife? Did these inventions elevate the role of women? If so, how?"

Students, who have always known "modern conveniences," might fail to see some of the changes brought about by technology--e. g., the elimination of backbreaking work, but also the undermining of women's sense of importance in the home. In many ways, women, more than men, have been replaced by machines in their traditional roles. You might ask students to imagine a home without electricity. How much time would it take to wash, cook, sew, etc.?

"Which of the following factors do you think has the most profound effect on the roles of women: laws, education, or technology?"

"What would happen if only the laws were changed, and nothing else? If only education changed? Only technology?"

"What other factors can you think of that affect social change?"

INQUIRY EVALUATION:

Students might:

indicate their understanding of the social status of women in traditional China by citing at least three practices or rules that were applied to women.

clarify their views of American women by discussing the present status and expectations of American women.

test previous hypotheses against new evidence by rewriting the hypotheses.

analyze the relation between laws and family life by discussing the effects of the new Marriage Law on Chinese families.

infer causal relationships between social-political conditions and personal behavior by listing at least four changes that have come about in the lives of Chinese women as a result of the new Marriage Law.

clarify their views of the ideal marriage by discussing or writing an ideal marriage law.

compare Chinese and American family life by discussing the similarities and differences between saleswomen in China and in the United States.

analyze the role of technology in "liberating" the American women by listing the domestic tasks now performed by gadgets and machines.

make inferences about the relative impact of new laws, education, and technology on the roles of women by discussing the way in which these three factors have changed the role of American women.

Government by Personal Virtue

"According to Confucius, what is the responsibility of leaders to the people?"

"How important do you think it is for a leader to be virtuous?"

"What are the 'governmental essentials,' according to Confucius?"

"How would you rank-order his essentials? What other essentials would you add?"

Then, for review, ask: now differ from what you said earlier?"

5. Ask each student to write a Confucian-type statement.

The student should begin his statement with his name and follow it with personal words of advice on any topic referred to in the reading-- e.g., "Smith says, 'The wise man knows he does not know.' "

After students finish, ask them to tack their statements on the bulletin board. Then allow the entire class to read the statements, keeping in mind these two questions:

"How do your statements differ from those of Confucius? "

"How do they reflect your American heritage?"

EVALUATION:

Students might:

indicate their appreciation for the past by writing an IOU to the person or persons whose past contributions they most value.

indicate their understanding of the Confucian heritage by analyzing and discussing selected Confucian statements.

clarify their attitudes about Confucian values by evaluating them orally; and by writing explanations that they think qualify them as humane.

LESSON X
The Leakage System

PREPARATION:

Read "The Leakage System," pp. 53-60, and "The People's Democratic Dictatorship," pp 95-98.

INQUIRY FOCUS:

What led to corruption in old China?
How can corruption be controlled?
How is Maoist philosophy aimed at changing the old Confucian system?
What is the meaning of "democratic dictatorship?"
What are student attitudes toward corruption?

PROCEDURE:

1. Begin by writing this quotation on the chalkboard:
"Power tends to corrupt; absolute power corrupts absolutely. "

Ask:

"What do you think of this statement? To what extent is it true?"

(Open discussion)

"How does this statement apply, if it does, to the 'leakage system' in Confucian China?"

Make sure students explain how the 'leakage system' worked--who benefited, who suffered, how the system developed.

"Why were Chinese officials willing to accept the 'leakage system'? Why did the common people accept it? What was wrong with it, if anything? "

"What would have happened to an official who rejected the 'leakage system'? What would have happened to common people who rejected it? "

Confucius said that leaders should be virtuous and serve as models of behavior to the people.

"Why didn't they?"

"How effective are moral constraints alone in guarding against corruption?"

2. To help students clarify their values concerning corruption, ask them to respond to the following exercise:

Below are three examples of American corruption. Rank each example on a scale of 1 to 5, with 1 representing "least despicable" and 5 representing "most despicable. "

- a. John is a student who is employed part time in a large department store where he is given a 15 per cent discount on anything he buys. A friend who can't get to the store has asked John to buy a radio for him. He has given John the regular purchase price, not knowing about the discount. John decides to pocket the extra money so that he will be able to buy an expensive present for his sister.
- b. Tony is a mechanic at an automobile body shop. A customer brings his damaged automobile to the shop and asks Tony for an estimate of the cost of repair that he can give

his insurance agent for a refund. Tony estimates the damage at \$500. The customer asks Tony to boost the estimate to \$700 and offers him \$100 in return. Tony normally doesn't pad estimates, but he figures a large insurance company isn't going to miss the money. He writes out a damage estimate for \$700.

- c. As governor of his state, John Beadle has authority to influence decisions as to who gets building contracts for state projects. A representative of a construction company that has a reputation for building shoddy, unsafe structures offers to give the governor a rebate of \$20,000 if Beadle sees to it that the company gets a certain lucrative contract. After assurances from the representative that all safety requirements will be met, the governor agrees.

After students have ranked each example, ask:

"How did you score these three individuals? Why?"

"Under what circumstances will most people take illegal money? Under what circumstances will they not?"

"What leakage is there in the United States? How does it work?"

"What constraints are there in American society against leakage? How well do they work?"

"In what ways are the situations described in the three scenarios different from the stories about leakage in China?"

"How can a government eliminate leakage?"

"How might the 'leakage system' of old China

lead peasants to support Mao and the Communist Revolution? "

3. Turn to "The People's Democratic Dictatorship. " pp. 95-98.

Ask:

"How would Mao's suggestions for creating a people's dictatorship lessen the kind of exploitation exhibited under the 'leakage system'?"

"What other injustices would Mao's system help to eradicate?"

"What injustices, if any, do you find in Mao's view of government?"

"How do they compare to the injustices suffered under the Confucian system?"

"How do Confucian and Maoist ideals differ on the issue of leadership?"

"What does Mao mean by 'centralism'? by 'democratic dictatorship'? by 'freedom'? by 'discipline'?"

Ask students to examine the reading carefully--perhaps reading certain passages aloud--to make sure they understand the definitions Mao applies to these terms.

"What does Mao say about the two-party system?"

4. Read in class: "Leadership and Democracy: The Model Official, " pp. 99-104.

An important principle in Maoist thinking is that it is the responsibility of government officials to guard the interests of the people. Ask:

"But who will guard the guardians? How does Mao answer this question?"

In theory, this question is not a problem Under Chinese Communism because the leaders, although they make decisions for (guard) the people, must be constantly responsive to the needs of the people and subject to their criticism. Ask:

"What is to prevent the party secretary in the reading from becoming as corrupt as the officials in the old Confucian system? What controls, if any, are placed on her?"

"What does the success of the present Chinese system depend on?"

"According to Mao, why would his system of government be more responsive to the people's needs than traditional Western democracy?"

As a final point of discussion, mention that "tyranny of the majority" and "tyranny of the minority" are often used in political discussions. Then ask:

"How might these terms be applied to the Confucian and Maoist systems?"

"To what extent, if any, do they apply to the United States?"

INQUIRY EVALUATION:

Students might:

make verbal inferences about the relationship between power and corruption by discussing and evaluating Lord Acton's famous statement: "Power tends to corrupt; absolute power corrupts absolutely."

indicate their understanding of corruption in Confucian China by orally explaining its origins, its nature, and its effects.

make inferences about the effectiveness of moral constraints in controlling public behavior by discussing the behavior of officials in Confucian China.

clarify their own values about corruption by ranking three cases involving corruption.

compare corruption in traditional China and the United States by discussing similarities and differences between the two.

analyze a segment of human behavior by orally hypothesizing under what circumstances people will and will not cheat.

indicate their understanding of Mao's theory of a "democratic dictatorship" by explaining his views on government.

indicate their understanding of the role of government officials in contemporary China by comparing their functions with those of officials in the traditional Confucian system and in modern Western democracies.

indicate their understanding of the meaning of "tyranny of the majority" and "tyranny of the minority" by discussing the relationship of these terms to the Confucian, Maoist, and American political systems.

The Era of Mao Zedong

LESSON XI *The Long March*

PREPARATION:

Read "The Long March," pp. 43-49.

INQUIRY FOCUS:

What was the Long March?

How significant was the Long March in the Communist victory in China?

How is the Long March used as a symbol in China today?

What are the students committed to? What price are they willing to pay for their commitment?

PROCEDURE:

1. Begin class discussion by asking:

"What was the Long March?"

Encourage students to cite details from the reading.

"Why was the Long March significant?"

Ask students to discuss political as well as military aspects of the march.

"In your estimation, how committed were the Communist troops who took Lu-ting Bridge? What incidents in the battle indicate their commitment?"

At the end of this discussion, remind students that

the Long March is widely publicized in China today in song and story. Then ask:

"What lessons do you think might be taught by the story of the Long March?"

"Why might these lessons be important in China today?"

2. The following exercise is designed to help students clarify their own commitments and appreciate the commitment of the Communists who endured the Long March.

Duplicate the following "Commitment Chart."

COMMITMENT CHART

<u>Objects of Commitment</u>	<u>Prices Willing to Pay</u>	<u>Resources Available</u>
		time
		money
		energy
		pain
		patience
		life
		popularity
		health
		reputation
		any others?

Hand out copies of the "Commitment Chart. "

Ask students to list under "Objects of Commitment" all the things they think they are committed to--e.g.,

good grades, getting into college, making the first string of an athletic team, their close friends, their families, their country, their religious beliefs, etc.

Then ask students to list what prices (resources) they are willing to pay for each of their commitments. In the third column several resources are listed--i.e., those things that we sacrifice (or pay out) for our commitments. Tell students that they are free to add to this list. You may want to hold a class discussion about other possible resources.

3. After students have completed the "Commitment Chart," ask:

"What are you most committed to, and what are you willing to pay for it?"

Open discussion. Each student should be allowed to respond but should also feel free to decline.

To encourage discussion and the sharing of values, it might be useful to have the students rank-order their first five commitments. What criteria did they use to rank-order their commitments? Did they use column two, the prices they were willing to pay? If so, does their rank-order jibe with what they formerly thought their prime commitments were?

4. To help students develop an appreciation for the depth of the commitment of the Communists on the Long March, ask:

"How would you compare your commitments to those of the Chinese Communist troops on the Long March?"

"How many would be willing to pay the prices the troops paid? For what commitments would you pay those prices?"

INQUIRY EVALUATION:

Students might:

show their understanding of the Long March by discussing its purposes and significance in Chinese history.

clarify their definition of commitment by analyzing orally the degree of commitment they detect in the Communist troops at Lu-ting Bridge.

make inferences as to the lessons that could be taught by the story of the Long March by orally expressing those lessons.

synthesize information by orally pointing out the value of these lessons for China today.

clarify their values concerning commitments by listing their own commitments on the "Commitment Chart. "

evaluate the extent of their commitments by listing the prices they are willing to pay for them.

attempt to empathize with the Communist troops on the Long March by orally comparing their own commitments with those of the Communists fighting for Lu-ting Bridge.

LESSON XII

Maoist Ethics

PREPARATION:

Read "Maoist Ethics -- The Three Constantly Read Articles," pp 89-94.

INQUIRY FOCUS:

How is the Chinese government trying to change the thinking of the people?

How effective are consciousness-raising techniques? How effective have they been in the U.S.?

Is human nature inborn or learned?

PROCEDURE:

1. Divide the class into three groups and ask each group to reread one of the articles, i.e., group one reads "Serve the People," group two reads "In Memory of Norman Bethune," and group three reads "The Foolish Old Man Who Removed the Mountains." After the groups have finished reading the articles, ask them to prepare a lesson on the article they have read, and then teach their lessons to the entire class or lead the class in a consciousness-raising session based on the article.
2. After the groups have prepared their presentations, reconvene the entire class and have each group present its session.

When the sessions are over, the entire class should discuss the effects these sessions and articles had on them. They should also compare the way in which they used these articles to teach the class and the way in which the articles are used in China.

"How effective were the articles and discussion sessions in raising your social consciousness?"

"What movements in the United States use consciousness raising as part of their program?"

"How effective has this technique been in bringing about social consciousness in the United States?"

"How effective has it been in China?"

To what extent does every society demand certain sacrifices of individual freedom? Why?"

"Are people selfish by nature? Can human nature be changed? Can China succeed in remaking human nature?"

"Is human nature inborn or learned? Where do you stand on the 'nature vs. nurture' debate?"

Many of these questions have no easy answers, or no answers at all. Allow students to debate them freely. These issues are central to the faith of the Chinese revolution. They also relate to the social philosophy of every nation.

"How would you describe the view of human nature that free enterprise seems to take?"

"How would a socialist view of human nature differ, if it does?"

INQUIRY EVALUATION:

Students might:

indicate their understanding of (and appreciation for) mass education techniques in China by holding consciousness-raising sessions based on "The Three Constantly Read Articles."

analyze a work of literature in terms of its social significance by using the writing as the basis for a consciousness-raising session.

compare consciousness-raising education in China and in movements in the United States by discussing the social significance of the two.

clarify their attitudes toward human nature by discussing the concept of selfishness and debating the issue of "nature vs. nurture" as regards human behavior.

make inferences about Chinese and American views of human nature by analyzing and discussing the free-enterprise and socialist economic systems.

SPECIAL PROJECT:

If students would like to participate in a cooperative effort and at the same time express their commitment to something, they might design a class project that would lead to social improvement. The project could be aimed at their classroom, the school, or the community -- e.g., decorating the classroom, organizing students to visit patients in a hospital for the aged, etc.

Questions for discussion:

"What is something you would like to accomplish that would benefit other people as well as yourself?"

"How committed are you to this goal?"

"What price are you willing to pay?"

5. Write the statement: "How could the price be lowered if the effort were made cooperative?" Then ask:

"Could Maoism be compared to a religion? What religious elements does it seem to have? How does Maoism differ from traditional religion?" Discuss.

LESSON XIII
Meng Xiangying Stands Up

PREPARATION: Read "Meng Hstang-ying Stands Up," pp. 113-118.

INQUIRY FOCUS:

What was the role of the traditional Chinese woman?

What effect did this view of woman's role have on Chinese life?

What was the significance of the Communist Party in the Chinese women's liberation movement?

How do students view women's role?

PROCEDURE:

1. Begin class discussion by asking:

"What was Meng Hsrang-ying standing up against?" "Of what importance was the Communist Party in Meng's successful rebellion?"

"What similarities do you notice between the movement for land reform and the movement for women's liberation in China?"

"According to traditional Chinese values, what role was woman supposed to play?"

3. To help the class see that issues such as "women's liberation" have relevance and significance in their own society and to show that opinions differ, present the following voting exercise:

Read aloud the following questions. Ask students to indicate their answer to each by a show of hands. (Those who wish to answer "yes" should raise their hands. Those who choose to answer "no" point their thumbs down. Those who are undecided fold their arms.)

- h. How many of you think women are more sentimental than men?
- i. How many of you think men make better leaders than women?
- j. How many of you plan to bring up your daughters and sons in the same way?
- k. How many of you think a woman can be fulfilled only by having children?
- l. How many of you have seen examples of sexual discrimination?
- m. How many of you treat men and women differently?
- n. How many of you think that the nonphysical differences between males and females--if they exist--are mainly cultural in origin?

Discussion should follow.

To stimulate further discussion, ask:

"What attitudes do you and your classmates hold about women? How would you describe the ideal American woman? Where do you get these ideals?"

"How would you describe the ideal woman in traditional China?"

"How did the Chinese learn these ideals?"

3. Class analysis of "Lessons for Women, " pp. 41-44.

Divide the class into small groups. Each group, working from the reading, should create a list of commandments (each beginning with "Thou shalt" or "Thou shalt not") that dictate how the traditional Chinese woman should behave. Each group should have a reporter to record the commandments.

5. When the groups have completed their tasks, reconvene the entire class. Have each reporter recite his group's list of commandments. Then ask:

"What changes do you predict will be made by the Chinese Communists in order to reshape the role of women in Chinese society?"

Remind students to keep a record of their hypotheses. The next assignment will provide an opportunity to test them against new evidence.

INQUIRY EVALUATION:

Students might:

indicate their understanding of the need for a women's liberation movement in China by citing at least four injustices that Meng suffered.

indicate their understanding of the role of the Communist Party in the liberation of Chinese women by selecting and discussing examples of what the party's presence meant to Meng, evaluate their understanding of the women's

liberation movement in China by comparing it with the movement for land reform.

clarify their values about the role of women by voting on seven questions that describe different perceptions of women.

try to empathize with injustices against women in China by orally explaining the need for Meng to "stand up."

analyze the nature of social change by writing hypotheses about the next steps the Communists would take in giving more freedom to women.

make inferences about the traditional attitude toward women by writing a list of commandments on how women were expected to behave.

Following the discussion, have the students read aloud the three essays "The Three Constantly Read Articles," "pp. 89-93, keeping in mind the question:

"In what ways could these essays be considered religious? "

A discussion should follow. As a final question or point for discussion, you might ask:

"To what extent do all people need something to believe in? In other words, to what extent is religion or spiritual life, whether within or outside organized religion, a basic human need?"

LESSON XIV
The Pauper's Co-op

PREPARATION:

Read "The Paupers' Co-op," pp. 121-130.

INQUIRY FOCUS:

Why did the Communists see a need for a co-operative movement in the countryside?

In general, what are the advantages of cooperation?

How did the co-op movement reshape the Chinese economy?

What methods did the Communist Party use to organize co-operatives?

What happened to the small village co-ops?

PROCEDURE:

1. Begin the class with a brief, general discussion of rural development in China.

"What percentage of the one billion Chinese live in the rural areas?"

"What was the economic condition of the peasants prior to 1949?"

"How did the new Communist government try to improve economic conditions?"

"How effective was the initial land redistribution scheme?"

"How did the government try to solve the problems of agricultural production?"

2. To make sure students have a clear idea of the co-operative movement in China, have them discuss "The Paupers' Co-op" in detail. The following questions touch on some of the main ideas in the story.

"How did the paupers' co-op get started?"

"Why was it called the paupers' co-op?"

"What were some of its problems?"

"What were its resources?"

"How did the peasants first react to the idea of the co-op?"

"What were some of the objections voiced by the peasants? In particular, why did Li Ying object to the co-op? Why does he finally accept the co-op? Exactly how much does his maize crop increase with the help of the co-op?"

"How did the cadres, especially Wang, convince the peasants to join the co-op? How did Wang display his commitment to the cause?"

"What was the role of the Communist Party in the formation of the paupers' co-op? How would you describe its methods?"

It is important for students to realize that the Communist Party did not use force in organizing the co-ops. The cadres had to persuade the peasants to join the movement by demonstrating its success, by actually increasing production. The co-op movement is more practical than ideological.

"What effect did the success of the paupers' co-op have on Chang-yu village?"

Remind students that "The Paupers' Co-op" is an example of contemporary Chinese literature. It is a fictionalized account of a real event, designed to educate the reader. Then ask:

"What values does this story promote for Chinese society?"

3. To help students examine the nature of cooperation, and perhaps to see some of its advantages, ask them to discuss the following questions:

"What activities and sports can be done on an individualistic basis?"

"What activities and sports must be done on a group basis?"

"If you were on a team of some kind and could choose between having a personally good season with the team doing poorly or having a personally poor season with the team doing well, what would you choose? Why?"

This last question can be elaborated by handing out the following chart or putting it on the board and asking students to rank

the options from 1 to 9 according to their preferences.

Self	Team
Excellent	Excellent
Excellent	So-so
Excellent	Poor
So-so	Excellent
So-so	So-so
So-so	Poor
Poor	Excellent
Poor	So-so
Poor	Poor

4. Turn to the end of "The Paupers' Co-op," pp. 44 and 45.

"Wang started the Paupers' Co-op in 1952. How many members did it have a year later?"

"How had the peasants lives improved by 1956?"

"What happened to the co-op in 1958? What role did Wang play?"

"In general, how does this story depict the experience of the Paupers' Co-op?"

"What problems do you foresee developing in the co-operative movement?" ("What problems have you ever had in trying to work with a group?"

What happens when the group gets bigger and bigger?")

The next reading analyzes the co-operative movement 20 years later, in 1981.

INQUIRY EVALUATION:

Students might:

indicate their understanding of rural development needs in China by discussing pre-1949 economic conditions and the reasons for starting the co-operative movement;

analyze the process of social changes by discussing the steps involved in developing the paupers' co-op;

analyze the causal relationship between politics and economics by explaining the role of the Communist Party in forming co-ops in China;

show their appreciation of the advantages of cooperation by choosing cooperative alternatives versus non-cooperative ones when given a choice;

synthesize information by describing the social and economic effects of the paupers' co-op on Chang-yu village;

make inferences about the values of contemporary Chinese society by discussing the lessons being taught by "The Paupers' Co-op."

LESSON XV

The Iron Man of Daqing

PREPARATION:

Read "The Iron Man of Taching," pp. 131-136.

INQUIRY FOCUS:

How does China try to influence workers' attitudes towards labor?

How could the U. S. government influence U. S. workers' attitudes towards labor?

What are some differences between socialist and capitalist economics?

Where do China's current economic policies fall on the socialist-capitalist scale?

What are student attitudes towards the U. S. economy?

PROCEDURE:

1. Begin with a general discussion of "The Iron Man of Taching." Encourage students to express their reactions to the story and to Wang, the hero.

Ask:

"What did you think of the story?"

"What did you think of Wang? What sort of person was he? Why do you think he worked as he did?"

"Would an American foreman behave the way Wang did? Why or why not?"

"What evidence is there the political education had made an impression on Wang?"

To analyze the style and purpose of the story, ask:

"How would you describe the tone of this story?"

"How do you think this story would be used in China?"

"Iron Man Wang is a national hero in China. Who are the heroes of American workers, if there are any?"

2. Divide the class into groups of six or seven and give the following instructions to all groups:

"The U. S. economy has been in trouble in recent years. One of our problems has been decreased productivity. Your task (each group's task) is to create a brief skit -- and perform it -- that will encourage Americans to increase their productivity."

After the skits have been performed -you might have the class rate them discuss the following questions:

"How did your skits differ from the story "The Iron Man of Taching"?"

"What attitudes and values in American society did you appeal to in your skits?"

"How do these attitudes and values differ from those in China, as implied by the "Iron Man" story?"

"How effective do you think your skits, or any such skits, would be in getting Americans to change their behavior?"

"What would be the most effective way to encourage Americans to be more productive?"

3. To help students see the differences between a socialist and capitalist economy, and to understand where China stands today, ask the class -or students individually -- to fill out the following chart. They should refer to the Editor's Postscript on pp. 57 and 58 for relevant information.

<u>Socialist</u>	<u>Capitalist</u>	<u>China</u> <u>Today</u>
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Rewards

(What are they?
Who gets them?)

Production

(Who decided what to
make and how much?)

Prices

(Who or what determines
them?)

Weaknesses

Strengths

4. As a final activity, ask students to jot down one or two ideas for changes they would make in the U. S. economy. Then "whip" around the room to give each student a chance to share his or her ideas.

Ask:

"How would such changes come about in the U.S. economy?"

"Who would make the decisions?"

"How long would it take to bring about these changes?"

"How are changes made in China's economic policies?"

"Who makes these decisions? How long do such changes take?"

INQUIRY EVALUATION:

Students might:

infer the values promoted by the Chinese government among Chinese workers by discussing the personal qualities of an industrial hero as depicted in a piece of Chinese literature;

compare Chinese and American economic values by creating a skit to influence American workers and then comparing this skit orally to the story "The Iron Man of Taching;"

analyze the differences between socialist and capitalist economies by completing a comparison chart;

analyze China's current economic policies by completing the same chart;

clarify some of their attitudes towards the U. S. economy by proposing (in writing and orally) changes they would make in the U. S. economy.

LESSON XVI
Barefoot Doctors

PREPARATION:

Read "Barefoot Doctors," pp. 137-142.

INQUIRY FOCUS:

How has the health of the Chinese improved since 1949?

What has contributed to this program?

What role have the barefoot doctors played in this progress?

What could the U. S. learn from the barefoot doctor movement?

What do medical costs in China and the U.S. indicate about values in the two societies?

PROCEDURE:

1. Begin the class discussion by focusing on the Editor's Introduction to the "Barefoot Doctors."

Ask:

"How has the general health of the Chinese improved since 1949?"

"What measures have contributed to this progress?"

"How expensive is medical care in China?"

To compare medical costs in China and the U. S., students might complete the following chart by filling in dollar amounts.

	<u>China</u>	<u>U.S.</u>
medical insurance		
chest x-ray		
hospital bed (per day)		
delivery of child		
appendectomy		
heart surgery		
prescriptions		

"Why are medical costs so low in China and so high in the U.S.?"

"What do these differences in costs tell you, if anything, about values in the two societies?"

2. Shift the discussion to the medical needs that still exist in China.

Ask:

"Despite these improvements in medical care, what problems does China still face in trying to provide services to all the people?"

"How has China tried to solve these problems?"

Focusing on the reading, ask:

"What exactly is a barefoot doctor?"

"How are they trained?"

"How would you describe their relationship to the people they serve?"

"Why is this relationship important?"

"How would you assess the barefoot doctor idea as a means of supplying medical care to the rural peasants? What are its strengths? Weaknesses?"

3. Focus on the possible application of the barefoot doctor idea in the U.S.

Ask:

"How do you think the barefoot doctor idea might work in the U.S.?"

"Do we have anything like it?"

"Do we need it? How well served are rural areas in the U.S. compared to the cities?"

"How would a large corps of paramedical personnel affect medical care in the U.S.?"

"Who might be in favor of such a corps? Who might be against it?"

"What could American doctors learn from the barefoot doctors?"

4. As a final activity, to help students recognize how much people can learn from others, introduce the following "whip" exercise. In such an exercise, the teacher whips around the room giving each student an opportunity to answer the "whip" question. A student who prefers not to answer may pass. Ask:

"What can you teach someone else?"

Answers could include such varied things as "swimming," "driving a car," "relaxing," "laughing," etc.

INQUIRY EVALUATION

Students might:

indicate their understanding of improved health *in* China by discussing the causes of this improvement;

analyze the differences *in* social values concerning health care *in* China and the U. S. by listing health care costs for both nations and hypothesizing the values lying behind the costs;

indicate their understanding of the barefoot doctors movement *in* China by discussing what the barefoot doctors do, how they are trained, and what their relationship to the people *is*;

evaluate the effectiveness of the barefoot doctors by discussing the strengths and weaknesses of such a medical system;

show their appreciation of how much people can learn from others by participating in a "whip" exercise.

LESSON XVII
The Red Guards

PREPARATION:

Read "The Red Guards," pp. 143-148.

INQUIRY FOCUS:

Who were the two groups competing for power in China after the Communist Revolution? How did they differ?

What role did the Red Guards play in the Cultural Revolution?

How do students' attitudes on social issues compare to those of the Red Guards?

PROCEDURE:

1. To help students recall some of the issues surrounding the Communist Revolution in China, begin with a discussion of earlier lessons.

"When did the Communists come to power in China?"

"What were the political conditions in China prior to the Communist takeover? What were some of the causes of these conditions?"

"What were the social and economic conditions in China at the time of the takeover?"

"How well did the Communists succeed in solving some of these problems?"

"Who were the two groups competing for power in China after the revolution? How did their philosophies differ?"

(It would be useful to put two contrasting lists on the board as students respond to the last question).

2. Turn to "The Red Guards," pp. 143-142.

"How do the Red Guards fit into this competition between the Maoists on the one hand and the Liu-Shao-chi group on the other?"

"Who were the Red Guards?"

"Who created them?"

"What was their function?"

"What did the Red Guards actually do?"

(Encourage students to discuss the details of the reading).

3. To help students better understand the role of the Red Guards in the Cultural Revolution, ask the class to fill in a chart containing the following headings:

Maoist Goals

Red Guards' Actions

(If students have trouble listing the goals, ask them to start with the Red Guards' actions and then list

the possible goals these actions could serve. Some of the goals included:

mobilize the masses
destroy ancient customs
remove special privileges
reduce the power of the bureaucrats
keep the Party in touch with the masses
keep the spirit of the Revolution alive
give young people revolutionary experience

4. After students have fully discussed the Red Guard movement, hand out the following five situations and ask the students to read them.

The purpose of this exercise is to help students measure their feelings on a number of social issues and compare their attitudes to those of the Red Guards.

FIVE SITUATIONS

- a. Miss Johnson, a biology teacher, has been reprimanded for violating a school policy against giving sexual information in class. Shortly thereafter, a student asks Miss Johnson a question that requires specific sexual information for an answer. Miss Johnson answers the question.
- b. William, a student from a poor family, has won \$50 in his school's essay contest. He has always been concerned about how hard his father works just to provide basic necessities for the family. The prize money could be used to defray family expenses that have piled up in the last few weeks. But William decides to buy a baseball encyclopedia that he has always wanted.

- c. Mr. Peterson is considered by everyone to be fair-minded and unprejudiced. He has recently been elected to the school board largely through the efforts of some hard-working blacks who supported his position on integrating the local schools. Now opposing pressures are being applied to Mr. Peterson by his neighbors and business associates. He gives in and casts a deciding vote against integrating the school.
- d. A slum landlord whose buildings have been cited for numerous violations--e.g., no heat, rats, high rentals, etc.--has just made a large donation to the local university. A scholarship bearing his name will be awarded to needy students from the area.
- e. Mr. Wilson, a fireman, belongs to the firemen's union. For months the union has bargained in vain with the city to obtain a wage increase, which most citizens feel the firemen deserve. In desperation, the firemen's union calls a strike, even though it is prohibited by law. Mr. Wilson decides not to go along with his union. He reports to work, crossing the picket line.

After students have read the five descriptions, hand out the following "Emotion Steps" exercise and ask them to complete it.

EMOTION STEPS

This exercise is designed to allow you to evaluate the intensity of emotion you felt about each of the five situations. Put the letter identifying each situation on the step that best represents how deeply you felt about the incident described.

Note: it makes no difference whether you support or reject what happened in the situation. This exercise simply asks you to record the depth of your feelings, not the position you take.

Intense 5 _____
 4 _____
 3 _____
 2 _____
 Very little 1 _____

After students have finished the exercise, ask:

"What situations aroused your strongest feelings? Why?"

"What situations aroused the least feeling? Why?"

What personal values are revealed by your answers?"

At this point have a student list on the board the social values suggested by students' responses to the exercises. For example, if a student indicated that he felt much more strongly about the slum landlord than about the biology teacher, he may be valuing the need for slum improvements over the need to prohibit sex education in the schools.

Following this clarification of values for each of the five situations, each student should write the value involved in each situation next to the appropriate letter on the Emotion Steps.

Then refer again to the Red Guard reading.

Ask:

"Given the social concerns of the Red Guards, what values do they prefer?"

"Which of the above situations would have aroused the strongest feelings in the Red Guards? Why?"

"What effect did Red Guard activity have on Chinese society?"

After students have summarized these effects, ask them to analyze the social effects of youth movements in the United States.

"What influence for change have American high school students exerted on American society?"

"What effect have American college students had on American society?"

"In what ways, if any, would a Red Guard type group be of value to your school?"

"Under what circumstances would you join such a group?"

INQUIRY EVALUATION

"Which of the above situations would have aroused the strongest feelings in the Red Guards? Why?"

"What effect did Red Guard activity have on Chinese society?"

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"What influence for change have American high school students exerted on American society?"

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"In what ways, if any, would a Red Guard type group be of value to your school?"

"Under what circumstances would you join such a group?"

INQUIRY EVALUATION

Students might:

demonstrate their understanding of the competing political factions in China after the Communist Revolution by making a list of competing philosophies espoused by the Maoist faction and the Liu-Shaochi faction;

indicate their understanding of the role played by the Red Guards in the Cultural Revolution by making a list of Maoist goals and a list of Red Guard actions designed to serve these goals;

clarify their attitudes about various social issues by ranking five situations according to the intensity of feeling each situation provokes and then discussing the value involved in each situation;

compare their attitudes on social issues to those of the Red Guards by ranking the five situations from the point of view of the Red Guards.

LESSON XVIII
The Disillusionment of Youth

PREPARATION:

Read "The Disillusionment of Youth," pp. 159.

INQUIRY FOCUS:

What is the meaning of disillusionment?

What experiences of disillusionment have students had?

What caused disillusionment among many young Chinese?

How is this disillusionment related to the political changes in China today?

PROCEDURE:

1. Begin with a general discussion of disillusionment as a human phenomenon.
 - "What does disillusionment mean?"
 - "What causes disillusionment?"
 - "What kinds of people are most apt to become disillusioned?"
 - "Is disillusionment good, bad, indifferent?" Discuss.
2. Ask students to think about their own experiences with disillusionment and to jot down a word or phrase for each time they have been disillusioned. To organize their thinking, they might use the chart below.

Disillusionment Chart

<u>Experience</u>	<u>Unfulfilled Ideal</u>	<u>Reactions</u>
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After students have completed their charts, ask them to share the information they have written down in a class discussion.

Then ask:

"Are ideals only pie in the sky, or do they serve a real purpose?"

"Are ideals ever reachable? If not, then why have them?"

"Why is youth often associated with idealism?"

"How do you think mature adults should handle idealism?"

George Bernard Shaw, the famous writer, once said:
 "Some men see things as they are and say, why?
 I dream things that never were and say, why not?" "How do you feel about Shaw's position? What do you dream about that might be?"

A similar expression to Shaw's is "Some people curse the darkness; other light candles."

What is meant by darkness, candles?

- Turn to "The Disillusionment of Youth and ask the students to complete a Disillusionment Chart for the writer of this letter. In other words, what experiences did he have that disillusioned him, which of his ideals were unfulfilled, and how did he react to his disillusioning experiences?

LESSON XVIII *Disillusionment*

To complete this chart a close reading of the text is necessary. It might be useful to complete the chart as a class project, writing the items **On** the board.

Some of the writer's ideals included: the revolution, the sanctity of Mao's thought, selflessness, going to the countryside to help the peasants, and "remaking nature."

4. After the reading is discussed in detail, turn to the general issue of handling disillusionment.

"How does this young writer handle his disillusionments?"

"How is he different from you?"

"How is he different from Pan Hsiano, the girl he is writing to?"

"How did some of his comrades react to the disillusionment?"

"What advice does he give Pan Hsiano at the end of his letter? What do you think of this advice?"

5. Relate this selection to the broader social issue of political philosophy in China, the competition between the Maoists and the Liu-Shao-chi [Liu Shaoqi] faction.

"What was the error of Lin Piao [Lin Biao] and the Gang of Four, according to this writer?"

How is the philosophy of Liu-shaochi and Teng Hsiao-p'ing [Deng Xiaoping] different from Mao's and especially from his wife's, Chiang Ch'ing [Jiang Qing]?"

"Which philosophy do you think is more idealistic?"

"Which would you rather live under?"

"How can the arrogance of idealism be combated, socially and within ourselves?"

INQUIRY EVALUATION

Students might:

identify the elements of disillusionment by discussing the subject in class;

analyze the causes of their own disillusionment by completing a Disillusionment Chart;

analyze the causes of disillusionment among young Chinese by completing a Disillusionment Chart for the people in "The Disillusionment of Youth;"

relate this disillusionment with the political changes in China today by discussing the philosophical differences between the Gang of Four and Teng Hsiao-p'ing.

The Era of Reform

LESSON XIX

Population

PREPARATION:

Read "The World's Largest Population," pp. 309-314.

INQUIRY FOCUS:

Why is rapid population growth a problem?

What is China doing to slow down its population growth?

What are students' attitudes concerning "ideal age at marriage" and "ideal family size"?

PROCEDURE:

1. Begin the class by handing out the following riddle, often used with school children in France. The students should write their solution to the riddle on the bottom of the page.

Suppose that you own a pond in which a water lily is growing. The lily plant doubles in size every day. If the lily was allowed to grow unchecked, it would completely cover the pond in 30 days, choking off the other forms of life in the water. For a long time the plant seems small, so you decide not to worry about cutting it back until it covers half of the pond. On what day will that be? *

*This riddle and the Persian legend that follows appeared, in somewhat different form, in Donella Meadows *et al.*, The Limits to Growth, Universe Books, New York, 1972, p, 29.

After students have finished the exercise, have them discuss their answers. Several students may give 15 days as the solution, one half of the allotted days to cover half of the pond. However, the correct answer is 29 days, for if the lily plant doubles in size every day, it will take only one day to grow from half the size of the pond to full size.

Ask:

"What is the point of the riddle?"

Obviously, the riddle illustrates the deceptive nature of growth by doubling, or increase by geometric progression (2, 4, 8, 16, 32), as opposed to increase by arithmetic progression, in which the same number or amount is added in each step (2, 4, 6, 8, 10).

2. To further illustrate the nature of geometric growth, hand out the following legend.

The Legend of the Clever Courtier

There is an old Persian legend about a clever courtier who presented a beautiful chessboard to his king and requested that the king give him in return 1 grain of rice for the first square on the board, 2 grains for the second square, 4 grains for the third, 8 grains for the fourth, and so on. The king readily agreed and ordered the rice to be brought from his stores. The fifth square of the chessboard required 16 grains, the tenth square took 512 grains, the fifteenth required 16,384, and the twenty-first square gave the courtier more than a million grains of rice. By the fortieth square a million grains of rice had to be brought from the storerooms. The king's entire rice supply was exhausted long before he reached the sixty-fourth square.

"What did the courtier understand that the king did not?"

"What point does the legend make that the riddle didn't make?"

The riddle simply illustrated the deceptive nature of geometric growth, and perhaps its speed, but the legend shows the enormous numerical size that such growth will produce.

"How do the riddle and the legend apply to population growth?"

Populations grow geometrically or, more precisely, exponentially, like money in the bank. To show students how interest rates apply to population growth, write the population-growth chart on the board. Notice that the doubling time is roughly 70 years divided by the percentage of yearly growth.

<u>POPULATION GROWTH CHART</u>	
<u>% of Yearly Growth</u>	<u>Years to Double</u>
0.5	140
1.0	70
2.0	35
3.0	24
4.0	18

"If China's 800 million people constitute one quarter of the earth's population, how long will it take the Chinese population to reach the size of the earth's total population at present? "

Allow students to make this calculation. The answer is 70 years. At the rate of 2 per cent annual growth, one quarter will double and become one half of the earth's population in 35 years; this half will double and become the whole of the earth's present population in 35 more years.

"Why did the Chinese traditionally have large families? "

Encourage students to refer to the various reasons given in the reading: the need for labor, old-age security, family power and wealth, and

religious obligations. Also, women did not have social roles other than motherhood, nor were they considered so important as men, so parents continued to have children until they had enough sons to satisfy their financial and social needs.

"On the basis of your knowledge of contemporary China or of the changes brought about since the Revolution, which of these reasons would you say are no longer so important as they used to be? Why?"

Most of them, if not all, are less important now. The state provides old-age security; the party provides opportunities for earning prestige; cooperative work schemes provide labor; women's roles have changed radically; and religion is far less important than it used to be.

Although conditions have changed drastically, people's behavior has not changed so rapidly. This is a common phenomenon known as "culture lag. " Ask:

3. Now refer to "The World's Largest Population" and ask:

"How fast is China's population growing at present? "

China is growing at the rate of 2 per cent annually. The United States is growing at the rate of .8 per cent, the lowest in our history, with a doubling time of 87 years.

"What is the Chinese government doing to convince people to have fewer children?"

Encourage students to refer to the explanations given in the reading. The significance of most family-planning activities in China will be self-evident; however, the reason for increasing the age at marriage may not be. Ask:

"Why is it important to increase the age at marriage? "

The older people are when they get married, the fewer childbearing years they have and, therefore, the fewer children they tend to have. Also, the later people marry, the more years between generations and therefore the slower the doubling time.

4. To reinforce the idea that motivation for having children is affected by social conditions, and to help students clarify their own values concerning age at marriage and desired family size, ask students to write answers to the following questions:

"How old would you like to be when you marry? "Why don't you want to marry earlier?"

"How many children would you like to have?" "Why don't you want to have more?"

"Out of your desired number of children, how many would you like to be sons?"

5. Ask students to share their answers through class discussion. It would be useful to record the answers on the chalkboard to establish a profile of class attitudes. For each question, ask:

"What factors influenced your answer?"

"How many of these factors do you think would have affected the attitudes of traditional Chinese?"

"How many do you think would affect Chinese attitudes today?"

"How many do you think would have affected your parents' attitudes?"

Many of the factors that students will probably mention--time required for education, career aspirations, travel plans, etc.--will certainly not apply to traditional China (especially in the case of women), but some of them will apply to China today. Many more of the factors will probably apply to their parents, although possibly not all of them. Some changes have taken place in the United States in the past generation, but far fewer than in China.

INQUIRY EVALUATION:

Students might:

work toward an appreciation of the deceptive nature of geometric growth by solving a riddle dealing with that topic.

apply their knowledge of population-doubling times by calculating on paper the number of years it will take for China's population to reach the present size of the earth.

compare traditional and modern China by orally deducing the social factors of both societies that would influence desired family size.

indicate their understanding of China's population policy by describing at least two current family-planning programs in China.

clarify their own values concerning age at marriage and desired family size by writing answers (and explanations for their answers) to questions dealing with these topics.

compare Chinese and American society by discussing factors in both countries that would influence marriage and fertility decisions.

China and the World

LESSON XX

Never the Twain Shall Meet

PREPARATION:

Read "Never the Twain Shall Meet," pp. 325-328.

INQUIRY FOCUS:

How deeply was China involved with the rest of the world after 1949?

Historically, what has China's attitude been toward other countries?

How did China and the West traditionally view each other's culture and their own?

To what extent is isolation possible for a country today?

How do students feel about isolationism?

How has "cultural borrowing" affected the daily lives of Americans?

PROCEDURE:

1. Begin the class with a discussion of China's foreign relations after 1949. Students should refer to the "Editor's Introduction" on pp. 326.

"How would you characterize China's relations with other countries after 1949?"

"What led to China's isolation?
How much was due to other countries' policies, how much
to China's own policy?"

"What historical precedent was there for China's
isolation?"

2. Turn to the "Edict from Ch'ien-Lung Emperor To King George III of England." It would be useful to read this selection aloud in class to get the flavor of reading.

"What arguments does Ch'ien-Lung use to
reject England's request to station an
ambassador in Peking?"

"How would you describe Ch'ienLung's
attitude towards Europe and European
culture?"

"How do Europeans living in Peking have to
conduct themselves?"

"What does Ch'ien-Lung think about
Europeans adopting elements of Chinese
culture? What does his attitude tell you about
his cultural self-image?"

3. To put Ch'ien-Lung's edict in historical perspective and to relate it to the U.S., then and now, pursue the following series of questions.

"What was the U.S. attitude toward foreign
involvements in 1793, when Ch'ien-Lung
wrote his edict?"

"What was America's relationship to King George
III of England at that time?"

Mention that President Washington, whose army defeated the army of King George III to win independence for the U.S., and President Jefferson, the framer of the Declaration of Independence, both advocated a policy of American isolation and non-involvement with other nations for the sake of avoiding entanglements in world affairs.

"How many Americans do you think would be in
favor of such a policy today? Do you know of any
groups or individuals who advocate isolationism?"

"What reasons would isolationists give for their position?"

"What would be some of the advantages and disadvantages of isolation?"

"How has the world changed between the 18th and 20th centuries so as to affect a policy of isolation?"

On a scale of 1 to 10, ask students to respond to this question:
"To what extent do you think it is possible for a nation to isolate itself today?"

Totally
Possible

Totally
Impossible

1 2 3 4 5 6 7 8 9 10

On a similar scale, ask students to respond to this question: "How desirable do you think it would be to live in an isolated nation?"

Extremely
Desirable

Extremely
Undesirable

1 2 3 4 5 6 7 8 9 10

4. Turn to the selections written by Albert Beveridge, Theodore Roosevelt and Kaiser Wilhelm II. Make sure students are aware that these selections were written about 100 years after Ch'ien-Lung's edict.

"How would you characterize these Western views of China?"

"How do these men perceive the role of Western culture in the world?"

"How does this perception differ from the traditional Chinese view of their culture?"

(The Chinese have tended to see their culture as superior and self-sustaining; they have not felt a strong need or desire to maintain close contact with the outside world. The West, on the other hand, has tended to see its culture as superior and expanding; it has wanted to extend its influence worldwide).

"How do you think these self-perceptions might have influenced Chinese-Western relations after World War II?"

5. As a final exercise, read or hand out "One Hundred Percent American."

ONE HUNDRED PERCENT AMERICAN*

There can be no question about the average American's Americanism or his desire to preserve this precious heritage at all costs. Nevertheless, some insidious foreign ideas have already wormed their way into his civilization without his realizing what was going on. Thus dawn finds the unsuspecting patriot garbed in pajamas, a garment of East Indian origin, and lying in a bed built on a pattern which originated in either Persia or Asia Minor. He is muffled to the ears in un-American materials: cotton, first domesticated in India; linen, domesticated in the Near East; wool from an animal native to Asia Minor; or silk, whose uses were first discovered by the Chinese. All these substances have been transformed into cloth by methods invented in southwestern Asia. If the weather is cold enough he may even be sleeping under an eiderdown quilt in Scandinavia.

On awakening he glances at the clock, a medieval European invention, uses one potent Latin word in abbreviated form, rises in haste, and goes to the bathroom. Here, if he stops to think about it, he must feel himself in the presence of a great American institution; he will have heard stories of both the quality and frequency of foreign plumbing and will know that in no other country does the average man perform his

*Ralph Linton, "One Hundred Percent American," *The American Mercury*, 40 (1937), 427-29. Reprinted by permission of the American Mercury, P.O. Box 1306, Torrance, Calif. 90505.

ablutions in the midst of such splendor. But the insidious foreign influence pursues him even here. Glass was invented by the ancient Egyptians, the use of glazed tiles for floors and walls in the Near East, porcelain in China, and the art of enameling on metal by Mediterranean artisans of the Bronze Age. Even his bathtub and toilet are but slightly modified copies of Roman originals. The only purely American contribution to the ensemble is the steam radiator, against which our patriot very briefly and unintentionally places his posterior.

In this bathroom the American washes with soap invented by the ancient Gauls. Next he cleans his teeth, a subversive European practice which did not invade America until the latter part of the eighteenth century. He then shaves, a masochistic rite first developed by the heathen priests of ancient Egypt and Sumer. The process is made less of a penance by the fact that his razor is of steel, an iron-carbon alloy discovered in either India or Turkestan. Lastly he dries himself on a Turkish towel.

Returning to the bedroom, the unconscious victim of un-American practices removes his clothes from a chair, invented in the Near East, and proceeds to dress. He puts on close-fitting tailored garments whose form derives from the skin clothing of the ancient nomads of the Asiatic steppes and fastens them with buttons whose prototypes appeared in Europe at the close of the Stone Age. This costume is appropriate enough for outdoor exercise in a cold climate, but is quite unsuited to American summers, steam-heated houses, and Pullmans. Nevertheless, foreign ideas and habits hold the unfortunate

man in thrall even when common sense tells him that the authentically American costume of gee string and moccasins would be far more comfortable. He puts on his feet stiff coverings made from hide prepared by a process invented in ancient Egypt and cut to a pattern which can be traced back to ancient Greece, and makes sure that they are properly polished, also a Greek idea. Lastly, he ties about his neck a strip of bright-colored cloth which is vestigial survival of the shoulder shawls worn by seventeenth-century Croats. He gives himself a final appraisal in the mirror, an old Mediterranean invention, and goes downstairs to breakfast.

Here a whole new series of foreign things confronts him. His food and drink are placed before him in pottery vessels, the popular name of which - china - is sufficient evidence of their origin. His fork is a medieval Italian invention and his spoon a copy of a Roman original. He will usually begin the meal with coffee, an Abyssinian plant first discovered by the Arabs. The American is quite likely to need it to dispel the morning-after effects of overindulgence in fermented drinks, invented in the Near East; or distilled ones, invented by the alchemists of medieval Europe. Whereas the Arabs took their coffee straight, he will probably sweeten it with sugar, discovered in Indian, and dilute it with cream, both the domestication of cattle and the technique of milking having originated in Asia Minor.

If our patriot is old-fashioned enough to adhere to the so-called American breakfast, his coffee will be accompanied by an orange, domesticated in the Mediterranean region, a cantaloupe, domesticated in Persia, or grapes, domesticated in Asia Minor. He will follow this with a bowl of cereal made from grain domesticated in the Near East and prepared by methods also invented there. From this he will

go on to waffles, a Scandinavian invention, with plenty of butter, originally a Near Eastern cosmetic. As a side dish he may have the egg of a bird domesticated in southeastern Asia or strips of the flesh of an animal domesticated in the same region, which have been salted and smoked by a process invented in northern Europe.

Breakfast over, he places upon his head a molded piece of felt, invented by the nomads of Eastern Asia, and, if it looks like rain, puts on outer shoes of rubber, discovered by the ancient Mexicans, and takes an umbrella, invented in India. He then sprints for his train - the train, not the sprinting, being an English invention. At the station he pauses for a moment to buy a newspaper, paying for it with coins invented in ancient Lydia. Once on board he settles back to inhale the fumes of a cigarette invented in Mexico, or a cigar invented in Brazil. Meanwhile, he reads the news of the day, imprinted in characters invented by the ancient Semites by a process invented in Germany upon a material invented in China. As he scans the latest editorial pointing out the dire results to our institutions of accepting foreign ideas, he will not fail to thank a Hebrew God in an Indo-European language that he is a one hundred percent (decimal system invented by the Greeks) American (from Americus Vespucci, Italian geographer).

After students have read "One Hundred Percent American," ask:

"What is the main point of the article?"

(Obviously, the main point of the article is that no country, certainly not the United States, exists in isolation. Culture borrowing goes on all the time. In fact, it is so common that we quickly forget where ideas and practices originally came from; we simply adopt them as our own.)

"What surprised you about the article?"

"What examples of cultural borrowing can you find in your own home in addition to those mentioned in the article?"

"Could a similar article be written for any other country? Why or why not?"

Tell students - a true story - that a college student in India once asked a visiting American professor, "Do you have Coca-Cola in the United States?"

"How does that question make you feel? How would you answer it?" "How does the incident relate to 'One Hundred Percent American'?"

INQUIRY EVALUATION:

Students might:

indicate their understanding of China's foreign policy after 1949 by discussing the contents and causes of this policy;

indicate their understanding of China's historical view of foreigners by discussing Ch'ien-Lung's Edict of 1893 to King George III of England; analyze the differences in cultural self-perception between the Chinese and Westerners by discussing the differences in attitude expressed by Ch'ien-Lung, on the one hand, and Albert Beveridge, Theodore Roosevelt and Kaiser Wilhelm II, on the other;

infer the causes of Chinese-Western conflict after World War II by discussing the historical precedents that existed for such a conflict;

clarify their own attitudes towards isolation by completing two continuum exercises;

analyze the effects of "cultural borrowing" or: the lives of Americans by discussing "One Hundred Percent American."

LESSON XXI
China and the United States

PREPARATION:

Read "China and the United States," pp. 333-338, and, "Current Chinese View of World Politics," pp. 339-350.

INQUIRY FOCUS:

How did China and the United States view each other in the mid-1960s?

How did they view each other in 1972?

What factors led to the detente between the two countries?

PROCEDURE:

1. To facilitate analysis of the reading, divide the class into four groups (A,B and C,D). Each group should work on the reading

The A and C groups working on China should analyze the reading in terms of its attitude and tone; the B and D groups should focus on the logic or reasoning used in the reading. Each group should appoint a recorder.

Write a clarification of these assignments on the chalkboard, or hand one out to the students.

Group A, C

How would you describe the tone or attitude of the statement (e. g., friendly, hostile; humble, arrogant; conciliatory, abrasive; international-minded, ethnocentric, etc.)?

Which statements reveal a tone or attitude, one way or the other? (Indicate the statement and evaluate it by placing a + next to those statements that you think are conducive to good relations between nations; place a - next to those statements that you think are detrimental to good relations.)

Group B, D

How would you describe the intellectual quality of the statement (e. g., the arguments are logical or illogical; they are reasonable or unreasonable; they are based on facts or on assumptions, etc.)?

Which statements do you consider intellectually sound, which not? (Place a + next to statements you think rest on valid logic or reasoning; place a - next to statements whose logical basis you cannot accept.)

After the groups have finished their assignments, reconvene the entire class and have each group present its findings. A list of key statements from the readings should be written on the chalkboard. A general discussion and evaluation of each group's presentation should follow. A class consensus on the tone and intellectual quality of each key statement is not necessary, but students should make clear what criteria they applied in reaching their conclusions.

General questions about the two statements might include:

"How does each side (Chinese and American) see the other?"

"To what extent do you think each side is justified in its views on the basis of the statements or actions of the other side?"

"What changes in attitude, reasoning, or action would have to be made to improve relations?"

2. At this point, it would be interesting to conduct a mock conference between Premier Chou En-Iai [Zhou Enlai] and Secretary of State Henry Kissinger. The goal of the conference is to establish better relations between China and the United States.

The two groups that had analyzed the Chinese statement should form Premier Zhou Enlai's negotiating team. To prepare their proposals for the conference, they will have to analyze carefully the American statement to see just what the American position is, what the Americans fear, and what their goals are. One student should be chosen by the group to be the main spokesman--that is, to take the role of Zhou Enlai.

The two groups that had analyzed the American statement, of course, should form Dr. Kissinger's negotiating team. They will have to examine the Chinese position carefully and choose a spokesman to take the role of Dr. Kissinger.

After the sides have prepared their positions (concessions?), begin the conference. For the sake of order, only the major spokesmen, Mr. Zhou Enlai and Dr. Kissinger, should conduct the negotiation. However, the teams should serve as advisors, calling for brief recesses whenever they want to talk to their spokesman.

After the sides have reached some agreement, or have failed to do so, ask the class to analyze the conference.

"How would you describe the attitude of each side? "

"How would you evaluate the logic used by each side? "

"How did the attitudes and arguments differ, if they did, from the attitudes and arguments of the two statements read earlier?"

"What kinds of attitudes would you say are necessary for reaching detente?"

3. Turn now to the last reading, "Current Chinese View of World Politics," pp. 339-350, and ask the students to read it to themselves in class. After they have finished the reading, ask:

"What changes in world politics, or in the actions of the two sides, would satisfy China's ambitions? "

"How did the attitudes and reasoning of the two sides change from the statements of the mid-1960s? "

"How did the tone of the language change?"

"Just how much did the Chinese and Americans change their earlier positions? In what specific ways?"

"On what points do they still disagree?"

"On what points do the two sides seem to agree?"

"What would you predict for the future of Chinese-American relations?"

INQUIRY EVALUATION:

Students might:

indicate their understanding of Chinese-American relations in the mid-1960s by discussing official statements made by the two countries at the time.

analyze the tone (attitude) and logic (argument) of political writing by identifying specific statements in the reading that relate to the two.

analyze the process of international political negotiations by designing and participating in a mock conference between China and the United States.