

American Heritage School



Tenth-Grade History World History from 1600 2010-2011 School Year

Book I: Syllabus and Foundations

By Nicholas Gentile

Copyright 2010 American Heritage Schools, Inc.
736 North 1100 East, American Fork, Utah 84003; 801-642-0055

© 2010 American Heritage Schools, Inc. All rights reserved.

No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording, or otherwise, without the prior written permission of the publisher. For permission, contact American Heritage School's Copyright Licensing Department. Phone: 801-642-0055. Fax: 801-642-0060.

Printed in the United States of America

Additional copies are available from www.american-heritage.org

Dear Student,

Let me tell you a story. A few years ago, life found me with my nose stuck in a book full of yellowed pages and ink splotches. I was at the Massachusetts Historical Society in Boston, and I held in my white-gloved hands a treasure: an eighteenth-century record from a small town in Massachusetts called Marblehead. The record whispered stories of the American Revolution into my ears and filled my eyes with scenes of courage, sacrifice, and faith.

One of these stories went something like this: Hoof beats on frozen dirt roads pierced the silence of a cold December night. Amidst the darkness, Elbridge Gerry and Azor Orne sped on horseback toward Marblehead. News that their hometown lay engulfed in flames by a British naval attack filled the Whig leaders' hearts with increasing dread as they briskly covered the twenty five miles that separated Watertown from their home next to the Atlantic. After hours of hard riding, they reached their destination just before midnight and were shocked by what they did *not* see. As Gerry reported, "Instead of the roaring of Cannon, Fire & Smoak . . . We found all Quiet."¹

Earlier in the day, their fellow Marbleheaders' courage had scared three British frigates into sailing out of the harbor without a fight. The ships had come with their guns run out on the morning of December 13, 1775, and formed a line against a battery overlooking the mouth of the harbor. In response, Marblehead's militia had quickly mustered in the newly rebuilt fort, manned twenty cannon, and ordered all women and children out of the town. As the men waited with a grim resolve to defend their liberty

¹ Elbridge Gerry to Samuel Adams, December 13 and 14, 1775, Elbridge Gerry Papers, Massachusetts Historical Society.

by countering force with force, the militia's drummers beat a rolling cadence. Upon "the Enemy hearing the Drums & from the Top gallant Mast Heads seeing the Lines in Order," Gerry proudly recounted to Samuel Adams, the British "tho't it prudent not to Engage & left the Harbour." If the townsmen had not wanted to conserve their limited supply of powder and shot, they would "gladly have honor'd the King's Ships with a royall Salute."² By standing firm for what they believed, the Marblehead militia had won the day.

After reading that story, my hands trembled. My heart pounded, and my spirit soared. In my mind's eye, I stood with the brave patriots of Marblehead. Behind a wall of stone, below a tall oak tree, above the harbor, I stood with musket in hand, ready to die, if necessary, for faith, family, and freedom. As I watched the British ships sail away in defeat, I felt the adrenaline rush of victory and the sweet peace of divine protection. That story on those yellowed, ink-splotted pages had transported me to the past and inspired me to be a better keeper of liberty's flame in the future. Such is the blessing of history.

As we study modern world history this year, I invite you to do *all* you can to have experiences like I had in the Massachusetts Historical Society. Immerse yourself in our primary source readings. Let them transport you to another time and place. Enjoy reasoning the lessons, truths, and principles of the past. Let your discovery illuminate your life. Most important, relate your research and reasoning to yourself, so you can grow in knowledge and wisdom. Record all of it—not just on paper—but on the "fleshy

² *Ibid.*

tables of [your] heart”.³ Let the 4R Method (research, reason, relate, and record) change you into the son or daughter of God you are meant to become. Embrace the process of becoming, so you can attain “the measure of the stature of the fulness of Christ.”⁴

Your teacher and brother,

Mr. Gentile

³ The Holy Bible: 2 Corinthians 3:3.

⁴ The Holy Bible: Ephesians 4:13.

Table of Contents for Book I: Syllabus and Foundations

Syllabus for Modern World History from 1600—Distance	1-32
Introduction to Modern World History from 1600—Distance	33-54
The Book of Revelation and World History	55
Strategies for Reading, Marking, and Annotating for Class	56-61
The 4R-ing Method at a Glance	62-66
The 4R-ing Method: A PowerPoint Introduction	67-76
“Our Heritage of American Christian Education”	77-96
4R-ing Activities for “Our Heritage of American Christian Education”	97-100
Meet Mr. Gentile: A PowerPoint Introduction	101-116
“Back to the Future of American Education: Irreligious Imperialism, Christian Courage, and Memories from Massachusetts”	117-127

Syllabus for Modern World History from 1600--Distance

Instructor: Mr. Gentile

Contact Information: ngentile@ahsmail.com

Live Class Meets: Tuesdays and Thursdays, 1:30-2:30 p.m. (Utah time)

Course Description: In this course, students will learn the political, military, intellectual, religious, social, and cultural histories of the Glorious Revolution, the American Revolution, the French Revolution, the Industrial Revolution, New Imperialism, World War I, World War II, and the Cold War, as well as the rudiments of the historian's craft (including historiography, research, and writing), through Foundation for American Christian Education methodology (including the use of significant written, visual, and aural primary sources) and the Standard Works and words of modern prophets and apostles of the Church of Jesus Christ of Latter-day Saints. In addition to being able to discuss their learning, students will demonstrate their understanding of these topics through word studies, reasoning and relating notebook assignments, reading comprehension quizzes, written and oral exams, multi-sensory projects, and a variety of essays. The most reliable way to receive specific information about course work, including topics and timing, is through BrainHoney. For many students, the most challenging part of class is to learn to interpret primary sources. To succeed in this course, please use active reading strategies, such as taking margin notes, writing questions and comments in a reading journal, marking the text, and writing summaries.

Theme of the Course: Applying Doctrine and Covenants 88:77-80 to ourselves today as we study modern world history from the Glorious Revolution to globalization

Doctrine and Covenants 88:77-80

And I give unto you a commandment that you shall teach one another the doctrine of the kingdom. Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand; Of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms—That ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you.

The Sources: Using the 4R Method and Principle Approach, your teacher-guided interpretation of the following primary sources will help you to uncover modern world history for yourselves. These sources replace the traditional textbook as the foundation for your learning. You will examine them from the perspective of the restored gospel of Jesus Christ in connection with related scriptures from the LDS Standard Works and

Syllabus for Modern World History from 1600--Distance

talks and declarations from modern apostles and prophets. The Holy Ghost will be your most important teacher.

The Glorious Revolution

Texts: Samuel Pepys, *Diary*; John Evelyn, *Diary*; Milton, *The Tenure of Kings and Magistrates* (1649); Harrington, *The Commonwealth of Oceana* (1656); Sidney, *Discourses Concerning Government* (1698); Locke, *Two Treatises of Government* (1689); English Bill of Rights, 1689; Trenchard and Gordon, *Cato's Letters* (1720-23)

Music: Baroque: Purcell, *Dido and Aeneas*; Vivaldi, *The Four Seasons*; Bach, *A Might Fortress Is Our God*; Handel, *The Messiah* and *Water Music*

Art: Baroque: Rembrandt, *The Return of the Prodigal Son*; Rubens, *The Elevation of the Cross*; Caravaggio, *The Conversion of St. Paul*; Bernini, *David*; Hardouin-Mansart, Royal Chapel of the Palace at Versailles

The American Revolution

Texts: Otis, "The Rights of the British Colonies Asserted and Proved" (1764); Dulany, "Considerations on the Propriety of Imposing Taxes in the British Colonies" (1765); Dickinson, "Letters from a Farmer in Pennsylvania" (1767-1768); Jefferson, "A Summary View of the Rights of British-America" (1774); Jefferson and Dickinson, "Declaration of the Causes and Necessities of Taking Up Arms" (1775); Paine, *Common Sense* (1776); The Declaration of Independence (1776); The Articles of Confederation (1778, 1781); The Constitution of the United States of America (1787, 1788); "The Bill of Rights" (1789, 1791)

Music: Classical: Haydn, Symphony No. 97 in G major; Mozart, *Eine Kleine Nachtmusik* and *The Marriage of Figaro*

Art: Neoclassicism: Jefferson, Monticello and Virginia State Capitol; Greenough, *George Washington*; Houdon, *Washington*
Portrait Artists: Copley, *Paul Revere*; Peale, *Washington at Princeton*; Stuart, *The Athenaeum*; Trumbull, *Declaration of Independence*

The French Revolution

Texts: Montesquieu, *The Spirit of the Laws* (1748); Rousseau, *The Social Contract* (1762); Sieyes, "What Is the Third Estate?" (1789); Cahier des Doleances ("Book of Grievances") of the Third Estate at Versailles to the Estates General (1789); Tennis Court Oath (1789); Decree Abolishing the Feudal System (1789); Civil Constitution of the Clergy (1790); Declaration of the Rights of Man (1789); de Gouge, "Declaration of the Rights of Women" (1791); Marat, *L'Ami du Peuple* (1789-1793); Robespierre, *On the Moral and Political Principles of Domestic Policy* (1794); Burke Laments the Death of Marie Antoinette (1793); Code Napoleon/Civil Code (1801, 1804)

Music: de Lisle, *La Marseillaise*; Berlioz, *Symphonie fantastique*

Art: David: Sketch of the Tennis Court Oath, Design for Republican Costume, *The Death of Marat*, Sketch of Marie Antoinette Before Execution, *Napoleon on the Saint-Bernard Pass*, *The Coronation of Napoleon*; Gros, *Bonaparte Visiting the Pest House at Jaffa*; Delacroix, *Liberty*

Syllabus for Modern World History from 1600--Distance

Leading the People (edited to block nudity); Daumier, *Rue Transnonain*

The Industrial Revolution

Texts: Petition of the Leeds Wool Workers (1786); Letter of the Leeds Cloth Merchants (1791); "Observations... on the Loss of Woollen Spinning" (1794); Reports of the Sadler Committee to the British Parliament (1831-1832); Gaskell, *The Manufacturing Population of England* (1833); Fielden, *The Curse of the Factory System* (1836); Parliamentary Debate over the Regulation of Factory Workers' Hours (1879); Report of Ashby Mines Commission to Parliament (1842); Report of Chadwick's Commission on the Sanitary Condition of the Labouring Population of Great Britain to Parliament (1842); Robinson, "Early Factory Labor in New England": An Account Given to the Massachusetts Bureau of Statistics of Labor about Her Life as a Mill Worker in Lowell, Massachusetts, between 1834 and 1848 (1883); Faraday, Letter to the Editor of *The Times* (1855); Engels, *The Conditions of the Working-Class in England* (1844); Ure, *The Philosophy of Manufactures* (1835); Carlyle, *Signs of the Times* (1829); Carnegie, Explanation of the "Gospel of Wealth" in *North American Review* (1889); Alger, *Ragged Dick* (1867)

Music: Romantic: Beethoven (transition from Classical to Romantic), Symphony No. 5 in C minor; Chopin, Nocturne in C minor; C. Schumann, Scherzo; Smetana, *My Country*; Brahms, Symphony No. 3 in F major; Verdi, *Rigoletto*; Wagner, *Die Walkure*; Puccini, *Madame Butterfly*; Tchaikovsky, *The Nutcracker*, Debussy (transition artist), "The Afternoon of a Faun"

Art: Romanticism: Goya, *The Third of May, 1808*; Girodet, *The Burial of Atala*; Delacroix, *Orphan Girl at the Cemetery*

Hudson River School: Cole, *The Voyage of Life*; Bierstadt, *Storm in the Rocky Mountains*; Moran, *Cascade Falls, Yosemite*

Realism: Millet, *The Gleaners*; Daumier, *The Third-Class Carriage*; Courbet, *The Stone Breakers*

Impressionism: Monet, *Impression Sunrise* and *Popples on the Epte*; Renoir, *Dance at La Moulin de la Galette*; Cassatt, *Five O'Clock Tea*

Post-Impressionism: van Gogh, *The Starry Night*; Cezanne, *Monte Sainte-Victoire*; Seurat (transition to Neo-Impressionism/Divisionism), *A Sunday Afternoon on the Island of the Grand Jatte*

New Imperialism

Texts: Ch'ien, Response to George III's Request for commercial Privileges in Qing China (1793); Mill, "On Colonies and Colonization" (1848); Hazewell, "The Indian Revolt" (1857); Chief Moshweshewe, Letter to Sir George Gray (1858); Feng, "On the Manufacture of Foreign Weapons" (1861); Naoroji, "The Benefits of British Rule" (1871); Paton, Letter from a British Missionary (1883); Steel, Letter from a British Missionary (1883); Ferry, "Speech Before the French Chamber of Deputies" (1884); Lugard, *The Rise of Our East African Empire* (1893); Kipling, "The White Man's Burden" (1899); Platform of the American Anti-Imperialist League (1899); Literature of the Pan-German League (1890-98); Hobson, *Imperialism* (1902); Conrad, *Heart of Darkness* (1902); Morel, *The Black Man's Burden* (1903); Sfar, "Letter to Resident-General Stephan Pichon" (1903); Cromer, "The Government of Subject Races" (1908); Gandhi, "Indian Home Rule" (1909); Ibrahim, "O Nile" (c. 1910); Plaatje, *Native Life in South Africa* (1916); Orwell, "Shooting an Elephant" (1936); Minh, "Declaration of Independence of the Democratic Republic of Vietnam" (1945); Neruda, "History of a Canal" and "United Fruit Co." (c. 1950); Nehru, Speech on the Granting of Indian Independence (1947); Kenyatta, Speech at the Kenyan African Union Meeting (1952); el Sadat, "Afro-Asian Solidarity and the World Mission

Syllabus for Modern World History from 1600--Distance

of the Peoples of Africa and Asia” (1957); United Nations Declaration on Granting Independence to Colonial Countries and Peoples (1960); Nkrumah, *I Speak of Freedom* (1961); United Nations Resolution 1598 on Race Conflict in South Africa (1961); Geyer, An Argument for Apartheid (1953); Tutu, “The Question of South Africa” (1984); Mandela, South African Presidential Inauguration Speech (1994)

Music: Elgar, “The Land of Hope and Glory”

Art: Primitivism: Gauguin, *Tahitian Women on the Beach* and *The Zauberer of Hiva*; Rousseau, *Scout Attacked by a Tiger* and *The Sleeping Gypsy*

World War I

Texts: “Triple Alliance” Treaty (1882); “Franco-Russian Entente” (1892); Anglo-French “Entente Cordiale” (1904); “Anglo-Russian Entente” (1907); The “Serbian Blue Book” (1914); Fraser, *My Daily Journal* (1915-16); von Richthofen, *Red Battle Flyer* (1918); Remarque, *All Quiet on the Western Front* (1929); Owen, “Anthem for a Doomed Youth” and “Dulce et Decorum Est” (c. 1918); The Balfour Declaration (1917); Wilson, Speech to U.S. Congress, 2 April 1917; Ribot, Speech to French Senate on U.S. Entrance into WWI (1917); Wilson, “Fourteen Points” Speech (1918); Allied Conditions for Armistice with Germany (1918); Report of Paris Peace Conference Commission to Determine War Guilt (1919); von Brockdorff-Rantzau, Letter to Clemenceau about Peace Terms (1919); Treaty of Versailles (1919)

Music: Modern “Classical” from c.1900 to WWI: Stravinsky, *The Rite of Spring*; Schoenberg, *Pierrot lunaire*; Joplin, *Maple Leaf Rag*

Art: Expressionism: Kandinsky, *Composition VII*

Art Nouveau: Klimt, *Adele Bloch-Bauer*

Cubism: Picasso, *Portrait of Daniel-Henry Kahnweiler*

Futurism: Severini, *Armoured Train*

Dada: Duchamp, *Bicycle Wheel*

World War II

Texts: Roosevelt, First Inaugural Address (1933); Orwell, *The Road to Wigan Pier* (1937); Stalin, “The Results of the Five-Year Plan” (1933); Mussolini, “What Is Fascism?” (1932); Hitler, *Mein Kampf* (1925); Japanese Ministry of Education, “The Way of Subjects” (1941); Hoess, *Memoirs* (c. 1946); Wiesel, “Never Shall I Forget” from *Night* (c. 1960); Frankl, *Man’s Search for Meaning* (1959); ten Boom, *The Hiding Place* (1972); Hitler, “The Obersalzberg Speech” (1939); Franco-German Armistice (1940); Roosevelt, “The Arsenal of Democracy” Speech (1940); Churchill, “Their Finest Hour” Speech (1940); Roosevelt, “The Four Freedoms” Speech (1941); Roosevelt, Reaction to Pearl Harbor Speech (1941); Jones, Personal Account of D-Day (c. 1944); Executive Order 8802: Prohibition of Discrimination in the Defense Industry (1941); Executive Order 9066: The Creation of Japanese Internment Camps (1942); Clawson, *The Shipyard Diary of a Woman Welder* (1944); German Act of Military Surrender (1945); Correspondence of Harry S. Truman Related to the Use of Atomic Bombs (1945); Japanese Act of Military Surrender (1945); United Nations Charter (1945); The Economic Recovery Act (1948); Truman Recognizes the State of Israel (1948)

Music: Modern “Classical” Music from c.1920 to c.1945: Bartok, *Concerto for Orchestra*; Revueltas, *Homenaje a Federico Garcia Lorca*; Copland, *Billy the Kid*; Gershwin, Piano Prelude

Syllabus for Modern World History from 1600--Distance

No. 1

Art: Surrealism: Dali, *The Persistence of Memory*

Abstract Expressionism: Pollock, *Cathedral*

Social Realism: Siqueiros, *Echo of a Scream*

Abstract Formalism: Davis, *Colonial Cubism*

The Cold War

Texts: Smith, *An Inquiry into the Nature and Causes of the Wealth of Nations* (1776); Marx and Engels, *The Communist Manifesto* (1848); Lenin, "Call to Power" (1917); Lenin, "Declaration of the Rights of the Toiling and Exploited Peoples (1917/18); Kollontai, "Communism and the Family" (1920); Mason, Reply to Comrade Baldwin on the Incompatibility of Communism and Religion (1924); Stalin, *Industrialization of the Country* (1928); Stalin, "Dizzy with Success: Concerning Questions of the Collective-Farm Movement" (1930); Stalin, "Concerning the Policy of Eliminating the Kulaks as a Class" (1930); Baghirov, *Bitter Days of Kolyma* (1999); Churchill, "The Iron Curtain" Speech (1946); Truman, "The Truman Doctrine" Speech (1947); Treaty Establishing NATO (1949); Mao, "In Commemoration of the 28th Anniversary of the Communist Party of China" (1949); Mao, "The Masses Can Do Anything" Speech (1958); Mao, Speech at a Meeting of the Cultural Revolution Group of the Central Committee (1966); Dulles and Allison, Telegram Advocating the Use of U.S. Military Force in Korea (1950); Declassified CIA Summary of the Iran Coup d'Etat (1953); Senate Resolution 301: The Censure of Senator Joseph McCarthy (1954); Orwell, *1984* (1949); Warsaw Security Pact (1955); Exchange of Notes regarding the Construction of the Berlin Wall (1961); Kennedy, Address on the Cuban Missile Crisis (1962); Tonkin Gulf Resolution (1964); LBJ and Ho Chi Minh Letters about Potential Peace in Vietnam (1967); Declassified Department of Defense Report on U.S. Support of the Chile Coup d'Etat (1973); Declassified FBI Cable on Operation Condor in South America (1976); Unclassified CIA Report on Possible Soviet Responses to the U.S. Strategic Defense Initiative (1983); Gorbachev, Address to the 43rd U.N. General Assembly Session (1988); Reagan, Radio Address on the Soviet-U.S. Summit Meeting in Moscow (1988); Chai, Interview at Tiananmen Square (1989); Telephone Conversation between George Bush and Helmut Kohl about the Dismantling of the Berlin Wall (1989); Bush, Statement on the Resignation of Mikhail Gorbachev (1991); George Bush and Boris Yeltsin Discuss Strategic Arms Reductions (1992); Yin, "China's Gilded Age" (1994); Fukuyama, "The End of History" (1989)

Music: Modern "Classical" Music from c.1945 to c.1990: Bernstein, *West Side Story*; Crumb, *Ancient Voices of Children*; Tan, *Crouching Tiger*; Lansky, *Notjustmoreidlechatter*; Adams, Chamber Symphony

Art: Op: Bridget Riley, *Movements in Squares*

Pop: Warhol, *Campbell's Soup Can*

Kinetic: Bury, *26 Flattened Eggs on a Plate*

Minimalist: Judd, *Untitled*

Conceptual: Rauschenberg, *Portrait of Iris Clert*

New Realism: Estes, *Telephone Booths*

Syllabus for Modern World History from 1600--Distance

Grading Breakdown:

25% = introduction assignments, word studies, notebook assignments

25% = completing the primary source readings for each class, reading comprehension quizzes

25% = writing assignments, written and oral exams, projects

25% = completing the 4R-ing PowerPoint classes (for the Consulted Course and the Independent Course) or participation in the 4R-ing PowerPoint classes (for the Live Course)

AHS Grade Scale:

A = 94-100, A- = 90-93, B+ = 87-89, B = 84-86, B- = 80-83, C+ = 77-79, C = 74-76, C- = 70-73, D+ = 67-69, D = 64-66, D- = 60-63, F = 59-0 * = with special accommodations

My Expectations about Grades:

A = *Excellent*: Your work exceeds the majority of my expectations.

B = *Satisfactory*: Your work satisfies all or almost all of my expectations.

C = *Progressing*: Your work satisfies some expectations while demonstrating that you're working on satisfying others.

D = *Unsatisfactory*: Your work doesn't meet the majority of my expectations.

F = *Unacceptable*: Your work shows minimal or no observable effort.

A Word about Grades:

Working diligently and conscientiously, seeking learning by study and faith, developing your God-given talents, and striving to become *your* best self are all true principles of the restored gospel of Jesus Christ. These things do not—and cannot—however, affect your individual worth. Worth is different than worthiness, which we can affect by our choices. Worth is eternal and unchanging. You cannot increase or decrease it, no matter what you do. God considers your worth to be “great” (see D&C 18:10) and so should you. Thus, a student who earns Bs or Cs—or Fs—is worth exactly the same to God as a student who earns As. The world would have you believe otherwise, which is one of Satan's most pernicious lies. Don't believe it!

With that said, however, you should also remember that God expects a lot out of His heirs! If you are to have all that He has and live with Him and be like Him, you must live by His true principles, including working diligently and conscientiously, seeking

Syllabus for Modern World History from 1600--Distance

learning by study and faith, developing your God-given talents, and striving to become *your* best self.

Remember the words of King Benjamin:

“And see that all these things are done in wisdom and order; for it is not requisite that a man should run faster than he has strength. And again, it is expedient that he should be diligent, that thereby he might win the prize” (Mosiah 4:27).

Remember that you are on this earth to grow and that the best growth takes lots of long, hard work. You are also here to have joy, so find excitement in the precious opportunity to learn about the world from a gospel perspective.

To sum it up: Work hard and enjoy the journey! ☺

Guidelines and Grading Breakdown for Writing Assignments:

- **Audience and Style:** Please write for an academic audience that is familiar with your subject. This audience is interested in how your interpretation of primary sources will shed new light on old arguments and assumptions. As such, your writing should take a formal tone. It should be measured, serious, thoughtful, conscientious, clear, cogent, and considerate. It should be free of slang, colloquial and informal expressions, and contractions. It should be elevated and sophisticated in approach, style, vocabulary, and argumentation. It should represent the highest and noblest—intellectually, emotionally, and spiritually—that you have to offer. Make each sentence count!
- **Level of Writing:** Your writing should be polished to the best of your ability. It should not be in rough-draft form. It should be writing that you take a couple of hours to craft, proofread, and edit *after* you plan well for it. Therefore, it is not “level-one” writing—writing that represents raw thinking on paper—nor is it “level-three” writing: writing that has gone through several weeks of the prewriting, drafting, and publishing process with teacher feedback and multiple submissions. It is “level-two” writing: writing that you are expected to plan, write, proofread, and edit at home, within about a week’s time, before submitting it for a grade.
- **Length, Appearance, and Citation Style:** Your essays should be long enough to do the job well. Two to three pages—or about five substantial paragraphs—may suffice, but some topics might require more. Each essay should have an introductory paragraph with a clear thesis statement, body paragraphs (perhaps three or four) that support your thesis, and a concluding paragraph that summarizes and drives home your argument. Use the font called “Times New Roman” in size 12. Double-space your entire paper. Insert your name, class, and date in the top left corner below the header. Center a title for your piece above

Syllabus for Modern World History from 1600--Distance

your first paragraph. Document your citations in MLA format. In a header, insert page numbers in the top right corner. Use one-inch margins all the way around.

- **Content (50% of your grade):** Strong writing cannot mask poor thinking. The most important reason to write is to communicate ideas—not simply to demonstrate correct punctuation, capitalization, or spelling. Your ideas are the spirit that gives life to the inanimate body of mechanics. Thus, the quality of your thought—as expressed through your prose—is the most important part of any paper—and any grade. Take the time to think deeply *before* you write, so you will have something substantive and stimulating to say when you write.
- **Structure (30% of your grade):** The structure of your writing provides the framework for your ideas. Having an **introductory paragraph** that (1) “hooks” the reader with its first sentence, that (2) gives context and meaning to your subject, that (3) provides a roadmap for your essay’s contents, and that (4) has a clear thesis statement that makes an argument that is debatable will go a long way in effectively communicating your thoughtful contribution to the ongoing dialogue about your topic. Having **body paragraphs** that (1) each begin with a clear topic sentence about one topic that provides evidence to support your thesis, that (2) include logically connected sentences full of details to support the respective arguments of each paragraph, and that (3) each include a concluding sentence that wraps up the paragraph and transitions to the next paragraph will also help. Finally, having a **concluding paragraph** that (1) restates your thesis statement, that (2) summarizes and connects the topics of your body paragraphs, that (3) makes an inclusive and culminating argument for your point, and that (4) ends with a memorable, powerful sentence will provide the last major piece of a solid structure for your ideas.
- **Style (10% of your grade):** Do your words express your ideas effectively—or ineffectively? Is your paper a pleasure to read—or a chore? What you say should be enhanced—not hindered—by the way you say it. Help your cause by using powerful verbs, vivid adjectives and adverbs, and specific nouns. Vary your sentence length. Be clear. Be cogent. Be concise. Don’t use three words when one will suffice. Watch your modifiers! Be graceful, powerful, and memorable—but not melodramatic or platitudinous. Avoid clichés and trite expressions. Convert passive voice to active voice. Vary word choice. Write about the past in the past tense. Remember parallel construction. Match your style to your audience and purpose. Similes, metaphors, alliteration, and other literary devices—if used sparingly—may help. Make your prose sound like poetry at key moments—and only at key moments. If it’s awkward, prune it or obliterate it! Convey your intended perspective, voice, and tone consistently. Say what you mean.

Syllabus for Modern World History from 1600--Distance

- **Mechanics (10% of your grade):** Strive for perfection in spelling, capitalization, punctuation, grammatical construction, formatting, and citation. Try to proofread and edit everything you write at least two times before submitting it. Conscientious and consistent proofreading and editing are imperative.
- **Suggested Steps to Complete a Writing Assignment**
 1. Review relevant primary source readings, introduction assignments, notebook assignments, reading comprehension quizzes, PowerPoint presentations, etc. Take notes to record helpful material.
 2. Study the scriptures and the words of modern prophets about the topic. Take notes to record helpful material.
 3. Engage in the writing process. Remember that prewriting, writing, proofreading, and editing are all part of the writing process.
 4. Submit your essay to the drop-box on BrainHoney.

How the Online Course Works: To gain access to *anything mentioned in the course schedule below*,

- Use the Internet to go to <https://american-heritage.brainhoney.com>.
- Submit your username and password to log in.
- Under “World History from 1600—Distance” in “My Courses,” click on “View.”
- Use the drop-down folders for each unit of the course to find and click on any feature of the course, such as the primary source readings, a quiz, a writing assignment, a notebook assignment, or a PowerPoint presentation.
 - Most features have an attachment, so be sure to click on the attachment to view the feature.

If you are taking the **Independent Course**, simply follow the course schedule and directions below. Though you will not have a tutorial, you may view some of the extra tutorial material (such as the music and art PowerPoint presentations) by finding it in the drop-down folders. A “class” for you will consist of viewing the appropriate class PowerPoint below and completing its 4R-ing activities on your own. Your grades will be posted on BrainHoney (like everything else, including this syllabus). Other feedback on written assignments will come via e-mail. E-mail me at ngentile@ahsmail.com if you have questions.

If you are taking the **Consulted Course**, follow the course schedule and directions below. You will have a 20 min. tutorial with me each week. I will contact you to set up your tutorial time. A “class” for you will consist of viewing the appropriate class PowerPoint below and completing its 4R-ing activities on your own. Your grades will be posted on BrainHoney (like everything else, including this syllabus). Other feedback on

Syllabus for Modern World History from 1600--Distance

written assignments will come during our tutorial times or via e-mail. E-mail me at ngentile@ahsmail.com if you have any questions.

If you are taking the **Live Course**, follow the course schedule and directions below. You will have a 20 min. tutorial with me each week. I will contact you to set up your tutorial time. A class for you will consist of logging on to GoToMeeting twice a week (Tuesdays and Thursdays, 1:30-2:30 p.m.) to screen share and experience the 4R-ing PowerPoint presentations below with me and a group of classmates in a live online classroom. Your grades will be posted on BrainHoney (like everything else, including this syllabus). Other feedback on written assignments will come during our tutorial times or via e-mail. E-mail me at ngentile@ahsmail.com if you have any questions.

Course Schedule

Before You Begin or Any Time during the Course: These Things Are Helpful—But Optional!

- Click on the “**Recorded Classes**” folder to view and listen to recordings of actual live classes from last year. Every class from last year has been archived to aid your learning experience. I especially recommend this feature for **Independent** or **Consulted** students.
- Click on the “**Syllabus and Foundations**” folder to view the supplementary materials below:
 - ****the syllabus* (your instruction manual for the course)***
 - a narrated PowerPoint introduction to the course
 - a live webinar introduction to the course
 - a PowerPoint about the Book of Revelation and world history
 - a PowerPoint about how to mark and annotate when you read for class
 - a handout that explains the 4R-ing method
 - a PowerPoint that further explains the 4R-ing method
 - a tract I’ve written about our heritage of American Christian education
 - 4R-ing activities to accompany the tract
 - an interactive PowerPoint that provides more information about me and my family
 - a presentation that I gave at last year’s Family Forum about my experiences standing for truth while teaching in Massachusetts

Week 1

***Before Class 1:** Complete “Introduction Activities for the Glorious Revolution.” Submit it to the drop-box on BrainHoney before class.

Syllabus for Modern World History from 1600--Distance

***Music and Art Tutorial:** This week, part of your tutorial time will be spent learning about the music and art of the Glorious Revolution.

- **Class 1:** 4R-ing PowerPoint about Pepys and Evelyn Diaries
 - **Prepare for class by completing the following activities:**
 - Research: Read pgs. 57-62 in your primary source readings for the Glorious Revolution. Also, read “England during the Seventeenth Century.”
 - Reason, Relate, Record: Complete “Notebook Assignment for Pepys and Evelyn.” Submit it to the drop-box on BrainHoney before class.
 - Record: Complete “Reading Comprehension Quiz for Pepys and Evelyn” on BrainHoney.

- **Class 2:** 4R-ing PowerPoint about Milton, *The Tenure of Kings and Magistrates*
 - **Prepare for class by completing the following activities:**
 - Research: Read pgs. 1-8 in your primary source readings for the Glorious Revolution.
 - Reason, Relate, Record: Complete “Notebook Assignment for Milton.” Submit it to the drop-box on BrainHoney before class.
 - Record: Complete “Reading Comprehension Quiz for Milton” on BrainHoney.

***Writing Assignment for Week 1:** Before Class 3, complete “Writing Assignment for Week 1”: an argumentative essay. Submit it to the drop-box on BrainHoney before class.

Week 2

- **Class 3:** 4R-ing PowerPoint about Harrington, *Commonwealth of Oceana*
 - **Prepare for class by completing the following activities:**
 - Research: Read pgs. 8-14 in your primary source readings for the Glorious Revolution.
 - Reason, Relate, Record: Complete “Notebook Assignment for Harrington.” Submit it to the drop-box on BrainHoney before class.
 - Record: Complete “Reading Comprehension Quiz for Harrington” on BrainHoney.

- **Class 4:** 4R-ing PowerPoint about Sidney, *Discourses concerning Government*
 - **Prepare for class by completing the following activities:**

Syllabus for Modern World History from 1600--Distance

- Research: Read pgs. 14-20 in your primary source readings for the Glorious Revolution.
- Reason, Relate, Record: Complete “Notebook Assignment for Sidney.” Submit it to the drop-box on BrainHoney before class.
- Record: Complete “Reading Comprehension Quiz for Sidney” on BrainHoney.

***Writing Assignment for Week 2:** Before Class 5, complete “Writing Assignment for Week 2”: a cause and effect essay. Submit it to the drop-box on BrainHoney before class.

Week 3

- **Class 5:** 4R-ing PowerPoint about Locke, *Two Treatises of Government*, and Liberal Republicanism
 - **Prepare for class by completing the following activities:**
 - Research: Read pgs. 20-47 in your primary source readings for the Glorious Revolution.
 - Reason, Relate, Record: Complete “Notebook Assignment for Locke.” Submit it to the drop-box on BrainHoney before class.
 - Record: Complete “Reading Comprehension Quiz for Locke” on BrainHoney.
- **Class 6:** 4R-ing PowerPoint about the English Bill of Rights
 - **Prepare for class by completing the following activities:**
 - Research: Read pgs. 63-67 in your primary source readings for the Glorious Revolution.
 - Reason, Relate, Record: Complete “Notebook Assignment for English Bill of Rights.” Submit it to the drop-box on BrainHoney before class.
 - Record: Complete “Reading Comprehension Quiz for the English Bill of Rights” on BrainHoney.

***Writing Assignment for Week 3:** Before Class 7, complete “Writing Assignment for Week 3”: a comparison and contrast essay. Submit it to the drop-box on BrainHoney before class.

Week 4

Syllabus for Modern World History from 1600--Distance

***Before Class 8:** Complete “Introduction Activities for the American Revolution.” Submit it to the drop-box on BrainHoney before class.

***Music and Art Tutorial:** This week, part of your tutorial time will be spent learning about the music and art of the American Revolution.

- **Class 7:** 4R-ing PowerPoint about Trenchard and Gordon, *Cato’s Letters*
 - **Prepare for class by completing the following activities:**
 - Research: Read pgs. 48-57 in your primary source readings for the Glorious Revolution.
 - Reason, Relate, Record: Complete “Notebook Assignment for Trenchard and Gordon.” Submit it to the drop-box on BrainHoney before class.
 - Record: Complete “Reading Comprehension Quiz for Trenchard and Gordon” on BrainHoney.
- **Class 8:** 4R-ing PowerPoint about Otis, “The Rights of the British Colonies Asserted and Proved”
 - **Prepare for class by completing the following activities:**
 - Research: Read pgs. 1-3 in your primary source readings for the American Revolution.
 - Reason, Relate, Record: Complete “Notebook Assignment for Otis.” Submit it to the drop-box on BrainHoney before class.
 - Record: Complete “Reading Comprehension Quiz for Otis” on BrainHoney.

***Writing Assignment for Week 4:** Before Class 9, complete “Writing Assignment for Week 4”: a definition essay. Submit it to the drop-box on BrainHoney before class.

Week 5

- **Class 9:** 4R-ing PowerPoint about Dulany, “Considerations on the Propriety of Imposing Taxes in the British Colonies”
 - **Prepare for class by completing the following activities:**
 - Research: Read pgs. 3-6 in your primary source readings for the American Revolution.
 - Reason, Relate, Record: Complete “Notebook Assignment for Dulany.” Submit it to the drop-box on BrainHoney before class.
 - Record: Complete “Reading Comprehension Quiz for Dulany” on BrainHoney.

Syllabus for Modern World History from 1600--Distance

- **Class 10:** 4R-ing PowerPoint about Dickinson, “Letters from a Farmer in Pennsylvania”
 - **Prepare for class by completing the following activities:**
 - Research: Read pgs. 6-16 in your primary source readings for the American Revolution.
 - Reason, Relate, Record: Complete “Notebook Assignment for Dickinson.” Submit it to the drop-box on BrainHoney before class.
 - Record: Complete “Reading Comprehension Quiz for Dickinson” on BrainHoney.

***Writing Assignment for Week 5:** Before Class 11, complete “Writing Assignment for Week 5”: a descriptive essay. Submit it to the drop-box on BrainHoney before class.

Week 6

- **Class 11:** 4R-ing PowerPoint about Jefferson, “A Summary View of the Rights of British America”
 - **Prepare for class by completing the following activities:**
 - Research: Read pgs. 16-26 in your primary source readings for the American Revolution.
 - Reason, Relate, Record: Complete “Notebook Assignment for ‘Summary View.’” Submit it to the drop-box on BrainHoney before class.
 - Record: Complete “Reading Comprehension Quiz for Jefferson’s ‘Summary View’” on BrainHoney.
- **Class 12:** 4R-ing PowerPoint about Jefferson and Dickinson, Declaration of the Causes and Necessities of Taking Up Arms
 - **Prepare for class by completing the following activities:**
 - Research: Read pgs. 26-30 in your primary source readings for the American Revolution.
 - Reason, Relate, Record: Complete “Notebook Assignment for Declaration of the Causes and Necessities.” Submit it to the drop-box on BrainHoney before class.
 - Record: Complete “Reading Comprehension Quiz for Jefferson and Dickinson, Declaration of the Causes and Necessities” on BrainHoney.

Syllabus for Modern World History from 1600--Distance

***Writing Assignment for Week 6:** Before Class 13, complete “Writing Assignment for Week 6”: a division and classification essay. Submit it to the drop-box on BrainHoney before class.

Week 7

- **Class 13:** 4R-ing PowerPoint about Paine, *Common Sense*
 - **Prepare for class by completing the following activities:**
 - Research: Read pgs. 30-32 in your primary source readings for the American Revolution.
 - Reason, Relate, Record: Complete “Notebook Assignment for Paine.” Submit it to the drop-box on BrainHoney before class.
 - Record: Complete “Reading Comprehension Quiz for Paine” on BrainHoney.

- **Class 14:** 4R-ing PowerPoint about the Declaration of Independence
 - **Prepare for class by completing the following activities:**
 - Research: Read pgs. 32-35 in your primary source readings for the American Revolution.
 - Reason, Relate, Record: Complete “Notebook Assignment for Declaration of Independence.” Submit it to the drop-box on BrainHoney before class.
 - Record: Complete “Reading Comprehension Quiz for the Declaration of Independence” on BrainHoney.

***Writing Assignment for Week 7:** Before Class 15, complete “Writing Assignment for Week 7”: an evaluation essay. Submit it to the drop-box on BrainHoney before class.

Week 8

- **Class 15:** 4R-ing PowerPoint about the Articles of Confederation
 - **Prepare for class by completing the following activities:**
 - Research: Read pgs. 35-41 in your primary source readings for the American Revolution.
 - Reason, Relate, Record: Complete “Notebook Assignment for Articles of Confederation.” Submit it to the drop-box on BrainHoney before class.

Syllabus for Modern World History from 1600--Distance

- Record: Complete “Reading Comprehension Quiz for the Articles of Confederation” on BrainHoney.
- **Class 16:** 4R-ing PowerPoint about the US Constitution (Part I)
 - **Prepare for class by completing the following activities:**
 - Research: Read pgs. 41-52 in your primary source readings for the American Revolution.
 - Reason, Relate, Record: Complete “Notebook Assignment for US Constitution.” Submit it to the drop-box on BrainHoney before class.
 - Record: Complete “Reading Comprehension Quiz for the US Constitution (and Bill of Rights)” on BrainHoney.

***Writing Assignment for Week 8:** Before Class 17, complete “Writing Assignment for Week 8”: a word study essay. Submit it to the drop-box on BrainHoney before class.

Week 9

***Before Class 18:** Complete “Introduction Activities for the French Revolution.” Submit it to the drop-box on BrainHoney before class.

***Music and Art Tutorial:** This week, part of your tutorial time will be spent learning about the music and art of the French Revolution.

- **Class 17:** 4R-ing PowerPoint about the US Constitution (Part II)
 - **Prepare for class by completing the following activities:**
 - Research: Review pgs. 41-52 in your primary source readings for the American Revolution.
 - Reason, Relate, Record: Review “Notebook Assignment for US Constitution.”
 - Record: Review “Reading Comprehension Quiz for the US Constitution (and Bill of Rights)” on BrainHoney.
- **Class 18:** 4R-ing PowerPoint about Montesquieu, *The Spirit of the Laws*
 - **Prepare for class by completing the following activities:**
 - Research: Read pgs. 1-15 in your primary source readings for the French Revolution.
 - Reason, Relate, Record: Complete “Notebook Assignment for Montesquieu.” Submit it to the drop-box on BrainHoney before class.

Syllabus for Modern World History from 1600--Distance

- Record: Complete “Reading Comprehension Quiz for Montesquieu” on BrainHoney.

***Writing Assignment for Week 9:** Before Class 19, complete “Writing Assignment for Week 9”: an argumentative essay. Submit it to the drop-box on BrainHoney before class.

Week 10

- **Class 19:** 4R-ing PowerPoint about Jean-Jacques Rousseau, *The Social Contract*
 - **Prepare for class by completing the following activities:**
 - Research: Read pgs. 15-21 in your primary source readings for the French Revolution.
 - Reason, Relate, Record: Complete “Notebook Assignment for Rousseau.” Submit it to the drop-box on BrainHoney before class.
 - Record: Complete “Reading Comprehension Quiz for Rousseau” on BrainHoney.
- **Class 20:** 4R-ing PowerPoint about the French Revolution, Sieyès, and the Book of Grievances
 - **Prepare for class by completing the following activities:**
 - Research: Read pgs. 21-34 in your primary source readings for the French Revolution.
 - Reason, Relate, Record: Complete “Notebook Assignment for Sieyes and Book of Grievances.” Submit it to the drop-box on BrainHoney before class.
 - Record: Complete “Reading Comprehension Quiz for Sieyes and Book of Grievances” on BrainHoney.

***Writing Assignment for Week 10:** Before Class 21, complete “Writing Assignment for Week 10”: a cause and effect essay. Submit it to the drop-box on BrainHoney before class.

Week 11

- **Class 21:** 4R-ing PowerPoint about the French Revolution’s First Phase and the Tennis Court Oath
 - **Prepare for class by completing the following activities:**
 - Research: Read pgs. 34-35 in your primary source readings for the French Revolution.

Syllabus for Modern World History from 1600--Distance

- Reason, Relate, Record: Complete “Notebook Assignment for Tennis Court Oath.” Submit it to the drop-box on BrainHoney before class.
- Record: Complete “Reading Comprehension Quiz for the Tennis Court Oath” on BrainHoney.
- **Class 22:** 4R-ing PowerPoint about the French Revolution, the Abolishment of Feudalism, and the Civil Constitution of the Clergy
 - **Prepare for class by completing the following activities:**
 - Research: Read pgs. 35-40 in your primary source readings for the French Revolution.
 - Reason, Relate, Record: Complete “Notebook Assignment for the Abolishment of Feudalism and the Civil Constitution of the Clergy.” Submit it to the drop-box on BrainHoney before class.
 - Record: Complete “Reading Comprehension Quiz for Decree Abolishing the Feudal System and the Civil Constitution of the Clergy” on BrainHoney.

***Writing Assignment for Week 11:** Before Class 23, complete “Writing Assignment for Week 11”: a comparison and contrast essay. Submit it to the drop-box on BrainHoney before class.

Week 12

- **Class 23:** 4R-ing PowerPoint about the French Revolution and the Declaration of the Rights of Man and the Citizen, 1789
 - **Prepare for class by completing the following activities:**
 - Research: Read pgs. 40-42 in your primary source readings for the French Revolution.
 - Reason, Relate, Record: Complete “Notebook Assignment for Declaration of the Rights of Man and the Citizen.” Submit it to the drop-box on BrainHoney before class.
 - Record: Complete “Reading Comprehension Quiz for Declaration of the Rights of Man and the Citizen” on BrainHoney.
- **Class 24:** 4R-ing PowerPoint about the de Gouges, “Declaration of the Rights of Woman and the Female Citizen”
 - **Prepare for class by completing the following activities:**
 - Research: Read pgs. 42-47 in your primary source readings for the French Revolution.

Syllabus for Modern World History from 1600--Distance

- Reason, Relate, Record: Complete “Notebook Assignment for de Gouges.” Submit it to the drop-box on BrainHoney before class.
- Record: Complete “Reading Comprehension Quiz for de Gouges, ‘Declaration of the Rights of Woman (1791)’” on BrainHoney.

***Writing Assignment for Week 12:** Before Class 25, complete “Writing Assignment for Week 12”: a definition essay. Submit it to the drop-box on BrainHoney before class.

Week 13

- **Class 25:** 4R-ing PowerPoint about the Reign of Terror, 1793-94
 - **Prepare for class by completing the following activities:**
 - Research: Read pgs. 47-51 in your primary source readings for the French Revolution.
 - Reason, Relate, Record: Complete “Notebook Assignment for Marat, Robespierre, and Burke.” Submit it to the drop-box on BrainHoney before class.
 - Record: Complete “Reading Comprehension Quiz for Marat, Robespierre, and Burke” on BrainHoney.
- **Class 26:** 4R-ing PowerPoint about the Directory and Napoleonic France
 - **Prepare for class by completing the following activities:**
 - Research: Read pgs. 51-53 in your primary source readings for the French Revolution.
 - Reason, Relate, Record: Complete “Notebook Assignment for the Code Napoleon.” Submit it to the drop-box on BrainHoney before class.
 - Record: Complete “Reading Comprehension Quiz for the Code Napoleon/Civil Code (1804)” on BrainHoney.

***Writing Assignment for Week 13:** Before Class 28 (not 27), complete “Writing Assignment for Week 13”: a descriptive essay. Submit it to the drop-box on BrainHoney before class.

Week 14

***Before Class 27:** Complete “Introduction Activities for the Industrial Revolution.” Submit it to the drop-box on BrainHoney before class.

Syllabus for Modern World History from 1600--Distance

***Music and Art Tutorial:** This week, part of your tutorial time will be spent learning about the music and art of the Industrial Revolution.

- **Class 27:** 4R-ing PowerPoint “Introduction to the Industrial Revolution”
 - **Prepare for class by completing the following activities:**
 - Research: Read pgs. 1-22 in your primary source readings for the Industrial Revolution.
 - Reason, Relate, Record: Complete “Notebook Assignment for Introduction to the Industrial Revolution (pgs. 1-22).” Submit it to the drop-box on BrainHoney before class.
 - Record: Complete “Reading Comprehension Quiz for Introduction to the Industrial Revolution, pgs. 1-22” on BrainHoney.

- **Class 28:** 4R-ing PowerPoint “Industrial Revolution: Causes and Effects”
 - **Prepare for class by completing the following activities:**
 - Research: Read pgs. 22-35 in your primary source readings for the Industrial Revolution.
 - Reason, Relate, Record: Complete “Notebook Assignment for Industrial Revolution: Causes and Effects.” Submit it to the drop-box on BrainHoney before class.
 - Record: Complete “Reading Comprehension Quiz for Pages 22-35 in the Industrial Revolution Readings” on BrainHoney.

***Writing Assignment for Week 14:** Before Class 29, complete “Writing Assignment for Week 14”: a division and classification essay. Submit it to the drop-box on BrainHoney before class.

Week 15

***Before Class 30:** Complete “Introduction Activities for New Imperialism.” Submit it to the drop-box on BrainHoney before class.

***Music and Art Tutorial:** This week, part of your tutorial time will be spent learning about the music and art of New Imperialism.

- **Class 29:** 4R-ing PowerPoint “Horatio Alger and the American Dream”
 - **Prepare for class by completing the following activities:**
 - Research: Read pgs. 35-55 in your primary source readings for the Industrial Revolution.

Syllabus for Modern World History from 1600--Distance

- Reason, Relate, Record: Complete “Notebook Assignment for Horatio Alger.” Submit it to the drop-box on BrainHoney before class.
- Record: Complete “Reading Comprehension Quiz for Horatio Alger, *Ragged Dick*” on BrainHoney.
- **Class 30:** 4R-ing PowerPoint “New Imperialism: An Introduction”
 - **Prepare for class by completing the following activities:**
 - Research: Read pgs. 1-16 in your primary source readings for New Imperialism.
 - Reason, Relate, Record: Complete “Notebook Assignment for Introduction to New Imperialism (pgs. 1-16).” Submit it to the drop-box on BrainHoney before class.
 - Record: Complete “Reading Comprehension Quiz for Pages 1-16 in the New Imperialism Readings” on BrainHoney.

***Writing Assignment for Week 15:** Before Class 31, complete “Writing Assignment for Week 15”: an evaluation essay. Submit it to the drop-box on BrainHoney before class.

-----Semester Transition-----

Week 16

- **Class 31:** 4R-ing PowerPoint “New Imperialism, 1869-1914”
 - **Prepare for class by completing the following activities:**
 - Research: Read pgs. 16-22 in your primary source readings for New Imperialism.
 - Reason, Relate, Record: Complete “Notebook Assignment for New Imperialism, 1869-1914 (pgs. 16-22).” Submit it to the drop-box on BrainHoney before class.
 - Record: Complete “Reading Comprehension Quiz for Pages 16-22 in the New Imperialism Readings” on BrainHoney.
- **Class 32:** 4R-ing PowerPoint “New Imperialism: The Scramble for Africa”
 - **Prepare for class by completing the following activities:**
 - Research: Read pgs. 23-36 in your primary source readings for New Imperialism.
 - Reason, Relate, Record: Complete “Notebook Assignment for the Scramble for Africa (pgs. 23-36).” Submit it to the drop-box on BrainHoney before class.

Syllabus for Modern World History from 1600--Distance

- Record: Complete “Reading Comprehension Quiz for Pages 23-36 in the New Imperialism Readings” on BrainHoney.

***Writing Assignment for Week 16:** Before Class 33, complete “Writing Assignment for Week 16”: a word study essay. Submit it to the drop-box on BrainHoney before class.

Week 17

- **Class 33:** 4R-ing PowerPoint “British Imperialism in India and the Pacific”
 - **Prepare for class by completing the following activities:**
 - Research: Read pgs. 36-51 in your primary source readings for New Imperialism.
 - Reason, Relate, Record: Complete “Notebook Assignment for British Imperialism in India and the Pacific (pgs. 36-51).” Submit it to the drop-box on BrainHoney before class.
 - Record: Complete “Reading Comprehension Quiz for Pages 36-51 in the New Imperialism Readings” on BrainHoney.
- **Class 34:** 4R-ing PowerPoint “Shooting an Elephant”
 - **Prepare for class by completing the following activities:**
 - Research: Read pgs. 51-61 in your primary source readings for New Imperialism.
 - Reason, Relate, Record: Complete “Notebook Assignment for ‘Shooting an Elephant’ (pgs. 51-61).” Submit it to the drop-box on BrainHoney before class.
 - Record: Complete “Reading Comprehension Quiz for ‘Shooting an Elephant’ by George Orwell” on BrainHoney.

***Writing Assignment for Week 17:** Before Class 35, complete “Writing Assignment for Week 17”: an argumentative essay. Submit it to the drop-box on BrainHoney before class.

Week 18

- **Class 35:** 4R-ing PowerPoint “Striving for Independence: Nehru, Kenyatta, el Sadat”
 - **Prepare for class by completing the following activities:**
 - Research: Read pgs. 61-67 in your primary source readings for New Imperialism.

Syllabus for Modern World History from 1600--Distance

- Reason, Relate, Record: Complete “Notebook Assignment for Striving for Independence (pgs. 61-67).” Submit it to the drop-box on BrainHoney before class.
- Record: Complete “Reading Comprehension Quiz for Pages 61-67 in the New Imperialism Primary Source Readings” on BrainHoney.
- **Class 36:** 4R-ing PowerPoint “Decolonization”
 - **Prepare for class by completing the following activities:**
 - Research: Read pgs. 67-71 in your primary source readings for New Imperialism.
 - Reason, Relate, Record: Complete “Notebook Assignment for Decolonization (pgs. 67-71).” Submit it to the drop-box on BrainHoney before class.
 - Record: Complete “Reading Comprehension Quiz for Pages 67-71” on BrainHoney.

***Writing Assignment for Week 18:** Before Class 37, complete “Writing Assignment for Week 18”: a cause and effect essay. Submit it to the drop-box on BrainHoney before class.

Week 19

***Before Class 38:** Complete “Introduction Activities for World War I.” Submit it to the drop-box on BrainHoney before class.

***Music and Art Tutorial:** This week, part of your tutorial time will be spent learning about the music and art of World War I.

- **Class 37:** 4R-ing PowerPoint “Apartheid”
 - **Prepare for class by completing the following activities:**
 - Research: Read pgs. 71-79 in your primary source readings for New Imperialism.
 - Reason, Relate, Record: Complete “Notebook Assignment for Apartheid (pgs. 71-79).” Submit it to the drop-box on BrainHoney before class.
 - Record: Complete “Reading Comprehension Quiz for Pages 71-79 in the New Imperialism Readings” on BrainHoney.
- **Class 38:** 4R-ing PowerPoint “World War I: Causes”
 - **Prepare for class by completing the following activities:**

Syllabus for Modern World History from 1600--Distance

- Research: Read pgs. 1-20 in your primary source readings for World War I.
- Reason, Relate, Record: Complete “Notebook Assignment for World War I: Causes (pgs. 1-20).” Submit it to the drop-box on BrainHoney before class.
- Record: Complete “Reading Comprehension Quiz for Pages 1-20 in Your World War I Primary Source Readings” on BrainHoney.

***Writing Assignment for Week 19:** Before Class 39, complete “Writing Assignment for Week 19”: a comparison and contrast essay. Submit it to the drop-box on BrainHoney before class.

Week 20

- **Class 39:** 4R-ing PowerPoint “World War I: The Tragedy of War”
 - **Prepare for class by completing the following activities:**
 - Research: Read pgs. 20-37 in your primary source readings for World War I.
 - Reason, Relate, Record: Complete “Notebook Assignment for World War I: The Tragedy of War (pgs. 20-37).” Submit it to the drop-box on BrainHoney before class.
 - Record: Complete “Reading Comprehension Quiz for Pages 20-37 in Your World War I Primary Source Readings” on BrainHoney.
- **Class 40:** 4R-ing PowerPoint “America’s Decision to Enter World War I”
 - **Prepare for class by completing the following activities:**
 - Research: Read pgs. 37-46 in your primary source readings for World War I.
 - Reason, Relate, Record: Complete “Notebook Assignment for America’s Decision to Enter World War I (pgs. 37-46).” Submit it to the drop-box on BrainHoney before class.
 - Record: Complete “Reading Comprehension Quiz for Pages 37-46 in Your World War I Primary Source Readings” on BrainHoney.

***Writing Assignment for Week 20:** Before Class 41, complete “Writing Assignment for Week 20”: a definition essay. Submit it to the drop-box on BrainHoney before class.

Week 21

Syllabus for Modern World History from 1600--Distance

***Before Class 42:** Complete “Introduction Activities for World War II.” Submit it to the drop-box on BrainHoney before class.

***Music and Art Tutorial:** This week, part of your tutorial time will be spent learning about the music and art of World War II.

- **Class 41:** 4R-ing PowerPoint “World War I: Effects”
 - **Prepare for class by completing the following activities:**
 - Research: Read pgs. 46-58 in your primary source readings for World War I.
 - Reason, Relate, Record: Complete “Notebook Assignment for World War I: Effects (pgs. 46-58).” Submit it to the drop-box on BrainHoney before class.
 - Record: Complete “Reading Comprehension Quiz for Pages 46-58 in Your World War I Primary Source Readings” on BrainHoney.
- **Class 42:** 4R-ing PowerPoint “Command Economics in the US and USSR: The 1930s, FDR, and Stalin”
 - **Prepare for class by completing the following activities:**
 - Research: Read pgs. 1-21 in your primary source readings for World War II.
 - Reason, Relate, Record: Complete “Notebook Assignment for Command Economics in the US and USSR (pgs. 1-21).” Submit it to the drop-box on BrainHoney before class.
 - Record: Complete “Reading Comprehension Quiz for Pages 1-21 in Your World War II Readings” on BrainHoney.

***Writing Assignment for Week 21:** Before Class 43, complete “Writing Assignment for Week 21”: a descriptive essay. Submit it to the drop-box on BrainHoney before class.

Week 22

- **Class 43:** 4R-ing PowerPoint “Mussolini and Hitler”
 - **Prepare for class by completing the following activities:**
 - Research: Read pgs. 22-46 in your primary source readings for World War II.
 - Reason, Relate, Record: Complete “Notebook Assignment for Mussolini and Hitler (pgs. 22-46).” Submit it to the drop-box on BrainHoney before class.

Syllabus for Modern World History from 1600--Distance

- Record: Complete “Reading Comprehension Quiz for Pages 22-46 in Your Primary Source Readings for World War II” on BrainHoney.
- **Class 44:** 4R-ing PowerPoint “Pondering the Holocaust”
 - **Prepare for class by completing the following activities:**
 - Research: Read pgs. 46-60 in your primary source readings for World War II.
 - Reason, Relate, Record: Complete “Notebook Assignment for Pondering the Holocaust (pgs. 46-60).” Submit it to the drop-box on BrainHoney before class.
 - Record: Complete “Reading Comprehension Quiz for Pages 46-60 in Your World War II Primary Source Readings” on BrainHoney.

***Writing Assignment for Week 22:** Before Class 45, complete “Writing Assignment for Week 22”: a division and classification essay. Submit it to the drop-box on BrainHoney before class.

Week 23

- **Class 45:** 4R-ing PowerPoint “The Beginning of World War II”
 - **Prepare for class by completing the following activities:**
 - Research: Read pgs. 60-70 in your primary source readings for World War II.
 - Reason, Relate, Record: Complete “Notebook Assignment for the Beginning of World War II (pgs. 60-70).” Submit it to the drop-box on BrainHoney before class.
 - Record: Complete “Reading Comprehension Quiz for Pages 60-70 in Your Primary Source Readings for World War II” on BrainHoney.
- **Class 46:** 4R-ing PowerPoint “America’s Decision to Enter World War II”
 - **Prepare for class by completing the following activities:**
 - Research: Read pgs. 70-78 in your primary source readings for World War II.
 - Reason, Relate, Record: Complete “Notebook Assignment for America’s Decision to Enter World War II (pgs. 70-78).” Submit it to the drop-box on BrainHoney before class.
 - Record: Complete “Reading Comprehension Quiz for Pages 70-78 in Your Primary Source Readings” on BrainHoney.

Syllabus for Modern World History from 1600--Distance

***Writing Assignment for Week 23:** Before Class 47, complete “Writing Assignment for Week 23”: an evaluation essay. Submit it to the drop-box on BrainHoney before class.

Week 24

- **Class 47:** 4R-ing PowerPoint “Perspectives on World War II”
 - **Prepare for class by completing the following activities:**
 - Research: Read pgs. 78-95 in your primary source readings for World War II.
 - Reason, Relate, Record: Complete “Notebook Assignment for Perspectives on World War II (pgs. 78-95).” Submit it to the drop-box on BrainHoney before class.
 - Record: Complete “Reading Comprehension Quiz for Pages 78-95 in Your Primary Source Readings for World War II” on BrainHoney.

- **Class 48:** 4R-ing PowerPoint “German and Japanese Surrender”
 - **Prepare for class by completing the following activities:**
 - Research: Read pgs. 95-100 in your primary source readings for World War II.
 - Reason, Relate, Record: Complete “Notebook Assignment for German and Japanese Surrender (pgs. 95-100).” Submit it to the drop-box on BrainHoney before class.
 - Record: Complete “Reading Comprehension Quiz for Pages 95-100 in Your World War II Primary Source Readings” on BrainHoney.

***Writing Assignment for Week 24:** Before Class 49, complete “Writing Assignment for Week 24”: a word study essay. Submit it to the drop-box on BrainHoney before class.

Week 25

***Before Class 50:** Complete “Introduction Activities for the Cold War.” Submit it to the drop-box on BrainHoney before class.

***Music and Art Tutorial:** This week, part of your tutorial time will be spent learning about the music and art of the Cold War.

- **Class 49:** 4R-ing PowerPoint “Effects of World War II”

Syllabus for Modern World History from 1600--Distance

- **Prepare for class by completing the following activities:**
 - Research: Read pgs. 101-105 in your primary source readings for World War II.
 - Reason, Relate, Record: Complete “Notebook Assignment for Effects of World War II (pgs. 101-105).” Submit it to the drop-box on BrainHoney before class.
 - Record: Complete “Reading Comprehension Quiz for Pages 101-105 in Your Primary Source Readings for World War II” on BrainHoney.
- **Class 50:** 4R-ing PowerPoint “Comparing and Contrasting Smith and Marx”
 - **Prepare for class by completing the following activities:**
 - Research: Read pgs. 1-18 in your primary source readings for the Cold War.
 - Reason, Relate, Record: Complete “Notebook Assignment for Smith and Marx (pgs. 1-18).” Submit it to the drop-box on BrainHoney before class.
 - Record: Complete “Reading Comprehension Quiz for Pages 1-18 in Your Cold War Primary Source Readings” on BrainHoney.

***Writing Assignment for Week 25:** Before Class 51, complete “Writing Assignment for Week 25”: an argumentative essay. Submit it to the drop-box on BrainHoney before class.

Week 26

- **Class 51:** 4R-ing PowerPoint “Lenin and Communism’s Influence on Family and Faith”
 - **Prepare for class by completing the following activities:**
 - Research: Read pgs. 18-30 in your primary source readings for the Cold War.
 - Reason, Relate, Record: Complete “Notebook Assignment for Lenin and Communism’s Influence on Family and Faith (pgs. 18-30).” Submit it to the drop-box on BrainHoney before class.
 - Record: Complete “Reading Comprehension Quiz for Pages 18-30 in Your Cold War Primary Source Readings” on BrainHoney.
- **Class 52:** 4R-ing PowerPoint “Stalin and the Great Terror”
 - **Prepare for class by completing the following activities:**

Syllabus for Modern World History from 1600--Distance

- Research: Read pgs. 30-38 in your primary source readings for the Cold War.
- Reason, Relate, Record: Complete “Notebook Assignment for Stalin and the Great Terror (pgs. 30-38).” Submit it to the drop-box on BrainHoney before class.
- Record: Complete “Reading Comprehension Quiz for Pages 30-38 in Your Cold War Primary Source Readings” on BrainHoney.

***Writing Assignment for Week 26:** Before Class 53, complete “Writing Assignment for Week 26”: a cause and effect essay. Submit it to the drop-box on BrainHoney before class.

Week 27

- **Class 53:** 4R-ing PowerPoint “Containment and the Cold War”
 - **Prepare for class by completing the following activities:**
 - Research: Read pgs. 38-49 in your primary source readings for the Cold War.
 - Reason, Relate, Record: Complete “Notebook Assignment for Containment and the Cold War (pgs. 38-49).” Submit it to the drop-box on BrainHoney before class.
 - Record: Complete “Reading Comprehension Quiz for Pages 38-49 in Your Cold War Primary Source Readings” on BrainHoney.
- **Class 54:** 4R-ing PowerPoint “Maoism in China”
 - **Prepare for class by completing the following activities:**
 - Research: Read pgs. 49-55 in your primary source readings for the Cold War.
 - Reason, Relate, Record: Complete “Notebook Assignment for Maoism in China (pgs. 49-55).” Submit it to the drop-box on BrainHoney before class.
 - Record: Complete “Reading Comprehension Quiz for Pages 49-55 in Your Cold War Primary Source Readings” on BrainHoney.

***Writing Assignment for Week 27:** Before Class 55, complete “Writing Assignment for Week 27”: a comparison and contrast essay. Submit it to the drop-box on BrainHoney before class.

Week 28

Syllabus for Modern World History from 1600--Distance

- **Class 55:** 4R-ing PowerPoint “Containment in the Early 1950s: Korea, Iran, Paranoia”
 - **Prepare for class by completing the following activities:**
 - Research: Read pgs. 56-68 in your primary source readings for the Cold War.
 - Reason, Relate, Record: Complete “Notebook Assignment for Containment in the Early 1950s: Korea, Iran, Paranoia (pgs. 56-68).” Submit it to the drop-box on BrainHoney before class.
 - Record: Complete “Reading Comprehension Quiz for Pages 56-68 in Your Cold War Primary Source Readings” on BrainHoney.

- **Class 56:** 4R-ing PowerPoint “Kennedy, Khrushchev, and the Cold War, 1961-62”
 - **Prepare for class by completing the following activities:**
 - Research: Read pgs. 68-78 in your primary source readings for the Cold War.
 - Reason, Relate, Record: Complete “Notebook Assignment for Kennedy, Khrushchev, and the Cold War, 1961-62 (pgs. 68-78).” Submit it to the drop-box on BrainHoney before class.
 - Record: Complete “Reading Comprehension Quiz for Pages 68-78 in Your Cold War Primary Source Readings” on BrainHoney.

***Writing Assignment for Week 28:** Before Class 57, complete “Writing Assignment for Week 28”: a definition essay. Submit it to the drop-box on BrainHoney before class.

Week 29

- **Class 57:** 4R-ing PowerPoint “Vietnam: 1950-1975”
 - **Prepare for class by completing the following activities:**
 - Research: Read pgs. 78-86 in your primary source readings for the Cold War.
 - Reason, Relate, Record: Complete “Notebook Assignment for Vietnam: 1950-75 (pgs. 78-86).” Submit it to the drop-box on BrainHoney before class.
 - Record: Complete “Reading Comprehension Quiz for Pages 78-86 in Your Cold War Primary Source Readings” on BrainHoney.

- **Class 58:** 4R-ing PowerPoint “Last Phase of the Cold War: 1980s US, USSR, and China”

Syllabus for Modern World History from 1600--Distance

- **Prepare for class by completing the following activities:**
 - Research: Read pgs. 87-98 in your primary source readings for the Cold War.
 - Reason, Relate, Record: Complete “Notebook Assignment for Last Phase of the Cold War: 1980s US, USSR, and China (pgs. 87-98).” Submit it to the drop-box on BrainHoney before class.
 - Record: Complete “Reading Comprehension Quiz for Pages 87-98 in Your Cold War Primary Source Readings” on BrainHoney.

***Writing Assignment for Week 29:** Before Class 59, complete “Writing Assignment for Week 29”: a descriptive essay. Submit it to the drop-box on BrainHoney before class.

Week 30

- **Class 59:** 4R-ing PowerPoint “The Question of a Post-Cold War World”
 - **Prepare for class by completing the following activities:**
 - Research: Read pgs. 98-110 in your primary source readings for the Cold War.
 - Reason, Relate, Record: Complete “Notebook Assignment for the Question of a Post-Cold War World (pgs. 98-110).” Submit it to the drop-box on BrainHoney before class.
 - Record: Complete “Reading Comprehension Quiz for Pages 98-110 in Your Cold War Primary Source Readings” on BrainHoney.
- **Class 60:** Discussion of Fukuyama and Review for the Final Exam
 - **Prepare for class by completing the following activities:**
 - Research: Browse pgs. 111-127 in your primary source readings for the Cold War. These are challenging pages, and I will talk through them with you in class. Note: To prepare for the final exam, you should read them a second time (more closely because you’ll know what to look for).
 - Reason, Relate, Record: Write a paragraph summary of Fukuyama’s argument and how it applies to the world you live in. Then write your five biggest questions about the reading. Don’t worry if you don’t fully understand Fukuyama. I’ll help you! Submit the paragraph and questions to the drop-box on BrainHoney before class.
 - Research, Reason, Relate, Record: Read through the final exam, entitled “Final Exam for Modern World History from 1600—

Syllabus for Modern World History from 1600--Distance

Distance” (you’ll find it in the “Cold War” folder). Write a paragraph about how well you think you’d do on **each** question of the exam and why. Then write a list of the questions you most want answered at our review session. Submit the paragraph and questions to the drop-box on BrainHoney before class.

***Writing Assignment for Week 30:** Complete “Final Exam for Modern World History from 1600--Distance” after our last class. Submit it to the drop-box on BrainHoney no later than one week following our last class.

Never forget Doctrine and Covenants 18:10: “the worth of souls”—**including your soul**—“is great in the sight of God.” Please work to keep the proper perspective as you take the final exam. A poor grade won’t decrease your worth, and an excellent grade won’t increase it. It is already “great” in God’s eyes—and that should be all that matters. He believes in you, and so do I. 😊

Thanks for an amazing year!

I’ll miss you.



MODERN WORLD HISTORY FROM 1600-- DISTANCE

An Introduction to Mr. Gentile's Class



The Instructor



The Instructor

- Mr. Gentile (pronounced “Jen-teel”) has absolutely loved helping his students discover modern world history from a Restoration perspective at American Heritage School, where he has received the Rosalie J. Slater Award for instructional excellence. Prior to accepting a job to teach 10th Grade History and English at American Heritage, he taught History and English at The Fenn School in Concord, Massachusetts, where his publication *Puzzle Pieces: An Introductory Primary Source Reader for Ancient China* was adopted for course use. Prior to teaching in independent schools, Mr. Gentile earned a 4.00 GPA and a Master of Arts (MA) degree in American History at Brandeis University, where he was a Crown Fellow in the doctoral program and was mentored by the Pulitzer-Prize-winning author of *Washington’s Crossing*, Dr. David Hackett Fischer. He earned a Bachelor of Arts (BA) in History from Brigham Young University, where he graduated *summa cum laude* as the valedictorian of the History Department, the recipient of the Outstanding Undergraduate in History award, and an Edwin S. Hinckley Scholar. He has taught classes about history and historiography at the college level at both Brandeis and BYU. He has also published several articles in scholarly journals, with his most recent publication coming in the May 2010 issue of *We Proceeded On: The Official Publication of the Lewis and Clark Trail Heritage Foundation*. He served a mission in South Korea, where he taught the gospel in both Korean and Korean Sign Language. He has also taught Korean at the Missionary Training Center in Provo and early morning seminary in Massachusetts. He and his wife Christina were sealed in the Provo Temple and currently have a daughter and a son. They live in Eagle Mountain, where they enjoy playing as a family, serving in their stake, reading books, hiking and camping, playing and watching soccer, and trying to grow a garden.

© 2010 American Heritage Schools




The Course


- In this course, students will learn the political, military, intellectual, religious, social, and cultural histories of the Glorious Revolution, the American Revolution, the French Revolution, the Industrial Revolution, New Imperialism, World War I, World War II, and the Cold War, as well as the rudiments of the historian’s craft (including historiography, research, and writing), through Foundation for American Christian Education methodology (including the use of significant written, visual, and aural primary sources) and the Standard Works and words of modern prophets and apostles of the Church of Jesus Christ of Latter-day Saints. In addition to being able to discuss their learning, students will demonstrate their understanding of these topics through word studies, reasoning and relating notebook assignments, reading comprehension quizzes, written and oral exams, multi-sensory projects, and a variety of essays. The most reliable way to receive specific information about course work, including topics and timing, is through BrainHoney. For many students, the most challenging part of class is to learn to interpret primary sources. To support your student, please consider helping him/her use active reading strategies, such as taking margin notes, writing questions and comments in a reading journal, marking the text, and writing summaries.



The Course

- Topical in Coverage; Document-Based → Depth vs. Breadth to Stimulate 4R-ing
- Semester 1: Glorious Revolution, American Revolution, French Revolution, Industrial Revolution
- Semester 2: New Imperialism, World War I, World War II, Cold War
- Christian character education from an LDS perspective: descriptive then prescriptive
- Academically rigorous and testimony building
- FACE methodology (Principle Approach, 4R-ing, notebook method, word studies, internal to external, primary sources, emphasis on analytical thinking and essay writing, Christ at the core, etc.) 

The Course

- Introduction Activities, Including Word Studies
 - Art and Music Tutorials
 - Personalized Tutorials to Help with Skills and Content
 - No Textbook (Primary sources for each topic—plus the words of ancient and modern prophets—are the foundation of the course's content and allow students to develop both knowledge and skills in an internal to external method.)
 - Notebook Assignments
 - Server-Graded Reading Comprehension Quizzes
 - Interactive 4R-ing PowerPoint Classes
 - Writing Assignments: Argumentative Essays, Cause and Effect Essays, Comparison and Contrast Essays, Definition Essays, Descriptive Essays, Division and Classification Essays, Evaluation Essays, Word Study Essays
 - Personalized feedback on written assignments to build strong writers
- © 2010 American Heritage Schools
- 

Sample Week

- ***Before Class 1:** Complete “Introduction Activities for the Glorious Revolution.” Submit it to ngentile@ahsmail.com before class.
- ***Music and Art Tutorial:** This week, part of your tutorial time will be spent learning about the music and art of the Glorious Revolution.
- **Class 1:** 4R-ing PowerPoint about Pepys and Evelyn Diaries
 - **Prepare for class by completing the following activities:**
 - Research: Read pgs. 57-62 in your primary source readings for the Glorious Revolution. Also, read “England during the Seventeenth Century.”
 - Reason, Relate, Record: Complete “Notebook Assignment for Pepys and Evelyn.” Submit it to ngentile@ahsmail.com before class.
 - Record: Complete “Reading Comprehension Quiz for Pepys and Evelyn” on BrainHoney.
 -
- **Class 2:** 4R-ing PowerPoint about Milton, *The Tenure of Kings and Magistrates*
 - **Prepare for class by completing the following activities:**
 - Research: Read pgs. 1-8 in your primary source readings for the Glorious Revolution.
 - Reason, Relate, Record: Complete “Notebook Assignment for Milton.” Submit it to ngentile@ahsmail.com before class.
 - Record: Complete “Reading Comprehension Quiz for Milton” on BrainHoney.
 -
- ***Writing Assignment for Week 1:** Before Class 3, complete “Writing Assignment for Week 1”: an argumentative essay. Submit it to ngentile@ahsmail.com before class.

© 2010 American Heritage Schools



Sample Class

- The following slides provide a window into the course.
 - They show one interactive 4R-ing PowerPoint class: one about comparing and contrasting Adam Smith’s and Karl Marx’s respective ideas about macroeconomics.
 - Students would come to this online class to screen share and discuss after completing (1) primary source readings, (2) a server-graded reading comprehension quiz, and (3) a 4R-ing notebook assignment about the subject.
 - Following this class, students might write a comparison and contrast essay about a topic of their choice related to the class.
 - In our weekly, personalized tutorial, I would discuss students’ questions, further explain challenging content, and/or conference with students about their notebook assignment and/or essay (depending on students’ individual needs).

© 2010 American Heritage Schools



Comparing and Contrasting Market Economics and Marxist Economics

Adam Smith, *An Inquiry into the Wealth of Nations* (1776)

vs.

Karl Marx and Friedrich Engels, *The Communist Manifesto* (1848)

© 2010 American Heritage
Schools



- Relate Leviticus 10:8-10
 - And the Lord spake unto Aaron, saying, Do not drink **wine** nor **strong drink**, thou, nor thy sons with thee, when ye go into the **tabernacle** of the congregation, lest ye die: *it shall be* a statute for ever throughout your generations: And that ye may **put difference between holy and unholy, and between unclean and clean;** [emphasis added]

Why Compare and Contrast?

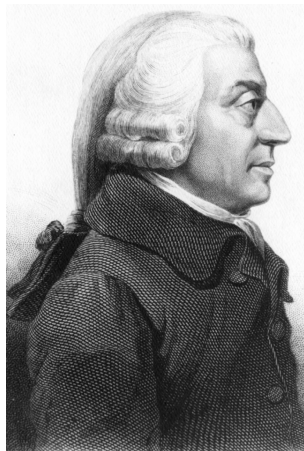
© 2010 American Heritage
Schools



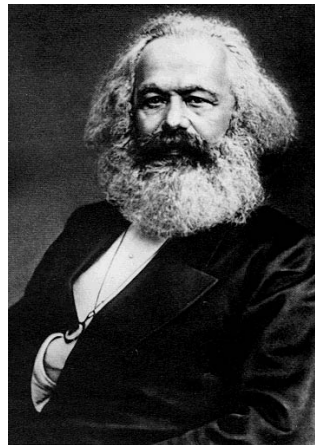
- Adam Smith and Karl Marx are the two most influential “founding fathers” of their respective positions about macroeconomics.
- The Industrial Revolution was the seedbed for the flowering of their competing ideas—laissez faire (for Smith) and socialism (for Marx)—and the world has been taking sides ever since.

Smith vs. Marx

© 2010 American Heritage Schools



Adam Smith (1723-90)



Karl Marx (1818-1883)

Founding Fathers

© 2010 American Heritage Schools



- Smith was a Scottish economist who believed in laissez-faire (“let do” → “leave it alone”/“let it be”) capitalism: allowing the market to work without government intervention.
- He argued that if individuals were allowed the possibility of reaping the full fruits of their labors, then they would work harder and better, and, consequently, the general welfare of society would increase.
- He believed the government’s only role in the economy should be to protect private property.
- He focused on internal, individual solutions, relying on choice.

Adam Smith

© 2010 American Heritage Schools



- Marx was a German journalist and philosopher (though he lived most of his life in England) who believed in working-class revolution and socialism: a political ideology that stressed government protection of workers and government ownership of industries.
- He argued that capitalism created a class struggle in which the bourgeoisie (owners of businesses) exploited workers by taking the difference between their wages and the value of the goods or services they contributed: a figure he called “surplus value.”
- He believed that a system based on surplus value would create crushing inequality, as the rich would get richer and the poor would get poorer, because the haves would not choose to help the have-nots. Therefore, he asserted that government needed to take money from the haves to help the have-nots.
- He focused on external, social solutions, relying on force.

Karl Marx

© 2010 American Heritage Schools



- “That this monopoly of the home market frequently gives great encouragement to that particular species of industry which enjoys it, and frequently turns towards that employment a greater share of both the labour and stock of the society than would otherwise have gone to it, cannot be doubted. But whether it tends either to increase the general industry of the society, or to give it the most advantageous direction, is not, perhaps, altogether so evident.” (p. 1)

Reason: What is Smith’s point about tariffs on imports—and, by extension, any government intervention in the market?



- The general industry of the society never can exceed what the capital of the society can employ. As the number of workmen that can be kept in employment by any particular person must bear a certain proportion to his capital, so the number of those that can be continually employed by all the members of a great society must bear a certain proportion to the whole capital of that society, and never can exceed that proportion. No regulation of commerce can increase the quantity of industry in any society beyond what its capital can maintain. It can only divert a part of it into a direction into which it might not otherwise have gone; and it is by no means certain that this artificial direction is likely to be more advantageous to the society than that into which it would have gone of its own accord.” (p. 1)

Reason: What is Smith’s claim about the relationship between capital, regulation, and the strength of “industry” (an economy)?



- Why could an economy be strong if the market were allowed to go “of its own accord”?
 - What principles could make it (a free market economy) even more prosperous than a command economy?

Reason

© 2010 American Heritage Schools



Principles that Promote Prosperity in Smith’s Vision of a Free Market

- Agency/Liberty
- Law of the Harvest and Self-Interest
 - “Indeed liberty is the divine source of all human happiness. To possess, in security, the effects of our industry, is the most powerful and reasonable incitement to be industrious: And to be able to provide for our children, and to leave them all that we have, is the best motive to beget them. But where property is precarious, labour will languish. The privileges of thinking, saying, and doing what we please, and of growing as rich as we can, without any other restriction, than that by all this we hurt not the publick, nor one another, are the glorious privileges of liberty; and its effects, to live in freedom, plenty, and safety.”

Relate Trenchard and Gordon, *Cato’s Letters*, No. 62 (1721)

© 2010 American Heritage Schools



- “Every individual is continually exerting himself to find out the most advantageous employment for whatever capital he can command. It is his own advantage, indeed, and not that of the society, which he has in view. But the study of his own advantage naturally, or rather necessarily, leads him to prefer that employment which is most advantageous to the society.” (p. 1)

Reason: What does Smith claim about the benefit of encouraging self-interest to operate unfettered in a society?



- Smith claims that self-interest promotes social interest.
- If his hypothesis is ever wrong, is there a place for social responsibility being added to personal responsibility? Explain.

Reason

© 2010 American Heritage Schools



- If the Savior were among us in mortality today, He would be found ministering to the needy, the suffering, the sick. Following this example may be one of the reasons President Spencer W. Kimball said: "When viewed in this light, we can see that [welfare] is not a program, but the essence of the gospel. *It is the gospel in action.* It is the crowning principle of a Christian life."

Relate Elder Joseph B. Wirthlin, "Inspired Church Welfare," *Ensign*, May 1999

© 2010 American Heritage Schools



- Think of your brethren like unto yourselves, and be familiar with all and free with your substance, that they may be rich like unto you.
- But before ye seek for riches, seek ye for the kingdom of God.
- And after ye have obtained a hope in Christ ye shall obtain riches, if ye seek them; and ye will seek them for the intent to do good—to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick and the afflicted.

Relate Jacob 2:17-19

© 2010 American Heritage Schools



- “He generally, indeed, neither intends to promote the public interest, nor knows how much he is promoting it. By preferring the support of domestic to that of foreign industry, he intends only his own security; and by directing that industry in such a manner as its produce may be of the greatest value, he intends only his own gain, and he is in this, as in many other cases, led by an invisible hand to promote an end which was no part of his intention.” (p. 3)

**Reason: What is the “invisible hand” of the market?
What are its benefits?**

© 2010 American Heritage
Schools



Smith’s Benefits of the Free Market

- People work more productively—and better—when self-interest is their motivation, which benefits both individuals and the society.
- Unregulated competition leads, over time, to a balanced marketplace (Think sectors and niches.).
- Free trade creates a market that achieves true supply and demand.

Relate

© 2010 American Heritage
Schools



- **Capitalism (n.):** an economic system characterized by private or corporate ownership of capital goods (goods/wealth devoted to the production of more goods/wealth), by investments that are determined by private decision, and by prices, production, and the distribution of goods that are determined by competition in a free market

◦ Adapted from Merriam-Webster Online Dictionary

Relate

© 2010 American Heritage Schools



- As our modern societies follow the course which led to the fall of Rome and other civilizations which succumbed to the deceptive lure of the welfare state and socialism, I think it not inappropriate for me to emphasize again the Lord's plan for the temporal salvation of His mortal children....It is the responsibility of every Latter-day Saint to work and so impart of his substance, regardless of the shifting standards of this world. We must uphold these principles and oppose every derogation of them. We must be careful not to adopt the commonly accepted practice of expecting the government or anyone other than ourselves to supply us with the necessities of life. The practice of coveting and receiving unearned benefits has now become so fixed in our society that even men of great wealth, and possessing the means to produce more wealth, are expecting the government to guarantee them a profit. Elections often turn on what the candidates promise to do for voters from government funds. This practice, if universally accepted and implemented in any society, will make slaves of its citizens. We cannot afford to become wards of the government, even though we have a legal right to do so. It requires too great a sacrifice in self-respect and in political, temporal, and spiritual independence. Let us work for what we need. Let us be self-reliant and independent. Salvation can be obtained on no other principle. Salvation is an individual matter, and we must work out our own salvation, in temporal as well as in spiritual things.

Relate President Marion G. Romney, "In Mine Own Way," *Ensign*, Nov 1976

© 2010 American Heritage Schools



- Why did Marx (with Engels) write the *Communist Manifesto*?
 - See pgs. 4-5.

Reason

© 2010 American Heritage Schools



- “The history of all hitherto existing society is the history of class struggles. Freeman and slave, patrician and plebian, lord and serf, guild-master and journeyman, in a word, oppressor and oppressed, stood in constant opposition to one another, carried on an uninterrupted, now hidden, now open fight, a fight that each time ended, either in a revolutionary reconstitution of society at large, or in the common ruin of the contending classes. Our epoch, the epoch of the bourgeoisie, possesses, however, this distinct feature: it has simplified class antagonisms. Society as a whole is more and more splitting up into two great hostile camps, into two great classes directly facing each other -- bourgeoisie and proletariat.” (p. 5)

Reason: What are characteristics of the lens through which Marx views all of history?


© 2010 American Heritage Schools



- Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:
- But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:
- For where your treasure is, there will your heart be also.

Relate Matthew 6:19-21

© 2010 American Heritage Schools



- The central feature of pride is enmity—enmity toward God and enmity toward our fellowmen. *Enmity* means “hatred toward, hostility to, or a state of opposition.” It is the power by which Satan wishes to reign over us.... We are tempted daily to elevate ourselves above others and diminish them. The proud make every man their adversary by pitting their intellects, opinions, works, wealth, talents, or any other worldly measuring device against others. In the words of C. S. Lewis: “Pride gets no pleasure out of having something, only out of having more of it than the next man. ... It is the comparison that makes you proud: the pleasure of being above the rest. Once the element of competition has gone, pride has gone.”

Relate President Ezra Taft Benson, “Beware of Pride,”
***Ensign*, May 1989**

© 2010 American Heritage Schools



- What does Marx blame for the ever-widening divide between haves and have-nots?
 - See pg. 6.

Reason

© 2010 American Heritage Schools



- "The bourgeoisie, wherever it has got the upper hand, has put an end to all feudal, patriarchal, idyllic relations. It has pitilessly torn asunder the motley feudal ties that bound man to his "natural superiors", and has left no other nexus between man and man than naked self-interest, than callous "cash payment". It has drowned out the most heavenly ecstasies of religious fervor, of chivalrous enthusiasm, of philistine sentimentalism, in the icy water of egotistical calculation. It has resolved personal worth into exchange value, and in place of the numberless indefeasible chartered freedoms, has set up that single, unconscionable freedom -- Free Trade. In one word, for exploitation, veiled by religious and political illusions, it has substituted naked, shameless, direct, brutal exploitation." (pp. 6-7)

Reason: Explain the accusation Marx makes against the bourgeoisie.

© 2010 American Heritage Schools



- And also, ye yourselves will succor those that stand in need of your succor; ye will administer of your substance unto him that standeth in need; and ye will not suffer that the beggar putteth up his petition to you in vain, and turn him out to perish.
- Perhaps thou shalt say: The man has brought upon himself his misery; therefore I will stay my hand, and will not give unto him of my food, nor impart unto him of my substance that he may not suffer, for his punishments are just—
- But I say unto you, O man, whosoever doeth this the same hath great cause to repent; and except he repenteth of that which he hath done he perisheth forever, and hath no interest in the kingdom of God.
- For behold, are we not all beggars? Do we not all depend upon the same Being, even God, for all the substance which we have, for both food and raiment, and for gold, and for silver, and for all the riches which we have of every kind?
- And now, if God, who has created you, on whom you are dependent for your lives and for all that ye have and are, doth grant unto you whatsoever ye ask that is right, in faith, believing that ye shall receive, O then, how ye ought to impart of the substance that ye have one to another.
- And if ye judge the man who putteth up his petition to you for your substance that he perish not, and condemn him, how much more just will be your condemnation for withholding your substance, which doth not belong to you but to God, to whom also your life belongeth; and yet ye put up no petition, nor repent of the thing which thou hast done.
- I say unto you, wo be unto that man, for his substance shall perish with him; and now, I say these things unto those who are rich as pertaining to the things of this world.
- And now, for the sake of these things which I have spoken unto you—that is, for the sake of retaining a remission of your sins from day to day, that ye may walk guiltless before God—I would that ye should impart of your substance to the poor, every man according to that which he hath, such as feeding the hungry, clothing the naked, visiting the sick and administering to their relief, both spiritually and temporally, according to their wants.
- And see that all these things are done in wisdom and order; for it is not requisite that a man should run faster than he has strength. And again, it is expedient that he should be diligent, that thereby he might win the prize; therefore, all things must be done in order.

Relate Mosiah 4:16-19,21-23,26-27

- **Socialism (n.):** Date: 1837
- **1 :** any of various economic and political theories advocating collective or governmental ownership and administration of the means of production and distribution of goods
- **2 a :** a system of society or group living in which there is no private property **b :** a system or condition of society in which the means of production are owned and controlled by the state
- **3 :** a stage of society in Marxist theory transitional between capitalism and communism and distinguished by unequal distribution of goods and pay according to work done
- Merriam-Webster Online Dictionary

Relate

- **Communism (n.):** Etymology: French, from *commun* common; Date: 1840
- **1 a :** a theory advocating elimination of private property **b :** a system in which goods are owned in common and are available to all as needed **2 capitalized a :** a doctrine based on revolutionary Marxian socialism and Marxism-Leninism that was the official ideology of the Union of Soviet Socialist Republics **b :** a totalitarian system of government in which a single authoritarian party controls state-owned means of production **c :** a final stage of society in Marxist theory in which the state has withered away and economic goods are distributed equitably **d :** communist systems collectively
 - Merriam-Webster Online Dictionary

Relate

© 2010 American Heritage Schools



Reason: From your reading of pgs. 10-12, explain the chart above: Marx's "development of the proletariat."



- “They have nothing of their own to secure and to fortify; their mission is to destroy all previous securities for, and insurances of, individual property.” (p. 12)

Reason: Explain the ramifications of Marx’s mission for the proletariat.

© 2010 American Heritage Schools



Doctrine and Covenants Institute Student Manual, Church-Approved Commentary for Doctrine and Covenants 134:2:

- **D&C 134:2. Government and Individual Agency**
- Elder John A. Widtsoe explained: “We believe that governments are instituted of God (134:1; 58:21); that individual freedom is necessary (134:2). No law should be passed that takes away from a man the right of choice. Free agency is fundamental as a law of human conduct. Men have the right to obey or disobey the law as they please, and take the consequences. That is fundamental and lies at the bottom of all Latter-day Saint thinking.” (*Message of the Doctrine and Covenants*, p. 154.)
- Elder David O. McKay said: “That government is best which has as its aim the administration of justice, social well-being and the promotion of prosperity among its members” (in Conference Report, Apr. 1930, p. 80).
- He also said that “we must recognize that property rights are essential to human liberty.” He cited George Sutherland, who became a United States Supreme Court Justice: “The individual . . . has three great rights, equally sacred from arbitrary interference: the right to his life, the right to his liberty, and the right to his property. The three rights are so bound together as to be essentially *one* right. To give a man his life, but deny him his liberty, is to take from him all that makes life worth living. To give him liberty, but take from him the property which is the fruit and badge of his liberty, is to still leave him a slave.” (From George Sutherland’s speech before the New York State Bar Association, January 21, 1921.)” (In Conference Report, Oct. 1962, p. 6.)

Relate

© 2010 American Heritage Schools



- The Communists are distinguished from the other working-class parties by this only: (1) In the national struggles of the proletarians of the different countries, they point out and bring to the front the common interests of the entire proletariat, independently of all nationality. (2) In the various stages of development which the struggle of the working class against the bourgeoisie has to pass through, they always and everywhere represent the interests of the movement as a whole.
- The Communists, therefore, are on the one hand practically, the most advanced and resolute section of the working-class parties of every country, that section which pushes forward all others; on the other hand, theoretically, they have over the great mass of the proletariat the advantage of clearly understanding the lines of march, the conditions, and the ultimate general results of the proletarian movement.
- The immediate aim of the Communists is the same as that of all other proletarian parties: Formation of the proletariat into a class, overthrow of the bourgeois supremacy, conquest of political power by the proletariat.
- The distinguishing feature of communism is not the abolition of property generally, but the abolition of bourgeois property. But modern bourgeois private property is the final and most complete expression of the system of producing and appropriating products that is based on class antagonisms, on the exploitation of the many by the few. In this sense, the theory of the Communists may be summed up in the single sentence: Abolition of private property.
- The Communists disdain to conceal their views and aims. They openly declare that their ends can be attained only by the forcible overthrow of all existing social conditions. Let the ruling classes tremble at a communist revolution. The proletarians have nothing to lose but their chains. They have a world to win. Working men of all countries, unite! (pp. 15 and 16)

Reason: What is Marx's role for the Communists in the development of a proletariat revolution?

© 2010 American Heritage Schools



- Communism introduced into the world a substitute for true religion. It is a counterfeit of the gospel plan. The false prophets of Communism predict a utopian society. This, they proclaim, will only be brought about as capitalism and free enterprise are overthrown, private property abolished, the family as a social unit eliminated, all classes abolished, all governments overthrown, and a communal ownership of property in a classless, stateless society established.
- Since 1917 this godless counterfeit to the gospel has made tremendous progress toward its objective of world domination.
- Today, we are in a battle for the bodies and souls of man. It is a battle between two opposing systems: freedom and slavery, Christ and anti-Christ. The struggle is more momentous than a decade ago, yet today the conventional wisdom says, "You must learn to live with Communism and to give up your ideas about national sovereignty." Tell that to the millions—yes, the scores of millions—who have met death or imprisonment under the tyranny of Communism! *Such would be the death knell of freedom and all we hold dear.* God must ever have a free people to prosper His work and bring about Zion.

Relate Elder Ezra Taft Benson, "A Witness and a Warning," *Ensign*, Nov 1979

© 2010 American Heritage Schools



- On 3 July 1936, the First Presidency published this warning to Church members: "Communism is not a political party nor a political plan under the Constitution; it is a system of government that is the opposite of our Constitutional government. ... "Since Communism, established, would destroy our American Constitutional government, to support Communism is treasonable to our free institutions, and *no patriotic American citizen may become either a Communist or supporter of Communism.* ... "We call upon all Church members completely to eschew [shun] Communism. The safety of our divinely inspired Constitutional government and the welfare of our Church imperatively demand that *Communism shall have no place in America*" (signed: Heber J. Grant, J. Reuben Clark, Jr., David O. McKay, The First Presidency, in *Deseret News*, 3 July 1936; italics added).
- More recently, President Marion G. Romney, in the First Presidency Message in the September 1979 *Ensign*, wrote: "Communism is Satan's counterfeit for the gospel plan, and ... it is an avowed enemy of the God of the land. Communism is the greatest anti-Christ power in the world today and therefore the greatest menace not only to our peace but to our preservation as a free people. By the extent to which we tolerate it, accommodate ourselves to it, permit ourselves to be encircled by its tentacles and drawn to it, to that extent we forfeit the protection of the God of this land" (p. 5).

Relate Elder Ezra Taft Benson, "A Witness and a Warning," *Ensign*, Nov 1979

© 2010 American Heritage Schools



- Based on what you've learned today, how would you compare and contrast a pure market economy with a pure command economy?

Reason

© 2010 American Heritage Schools



Pure Market Economy

- Choice
- Internal
- “Invisible Hand”
- No government
- Only private ownership
- Only private distribution
- Only private production
- Theoretical equality of opportunity
- “Unpredictable”

Pure Command Economy

- Force
- External
- State
- Limitless government
- No private ownership
- No private distribution
- No private production
- Theoretical equality of condition
- “Predictable”

T-Chart Comparing PME and PCE

Closing Thoughts

- The purpose of this class is not simply to teach history or help students write with precision and power.
- The purpose of this class is to invite the sort of personal discovery that qualifies an individual to be changed—by Christ—into the son or daughter of God that he/she was born to become.
- I do my best to plant true principles and to invite opportunities for students to soften the ground of their own hearts. As they nourish the truths of the plan of salvation through learning about world history in this way, they reap a great harvest: a harvest that yields knowledge that really matters. This harvest is the miracle of an American Heritage education.



Context

Revelation 5:1-10 and Doctrine and Covenants 77:6

Research

Events Before the Fall: Revelation 12:7-12

First Seal (c.4000-c.3000 B.C.): Revelation 6:1-2

Second Seal (c.3000-c.2000 B.C.): Revelation 6:3-4

Third Seal (c.2000-c.1000 B.C.): Revelation 6:5-6

Fourth Seal (c.1000-c.1 B.C.): Revelation 6:7-8

Fifth Seal (c.1 A.D.-1000 A.D.): Revelation 6:9-11

Sixth Seal (c.1000-c.2000 A.D.): Revelation 6:12-7:8

Seventh Seal (c.2000-c.3000 A.D.): Revelation 8-20

Earth Becomes the Celestial Kingdom: Revelation 21-22

Reason

Why is the Lamb worthy to open the book and loose its seals?

What does that tell us about world history?

What happens during each of the nine periods above?

What does understanding John's overview of world history teach you about history?

Relate

How does understanding the revelatory view of world history change the way you should study history?

How does understanding the revelatory view of world history change the way you should live?

What is the purpose of the earth and your time on it?

How can you prepare today for the events of the seventh seal and beyond?

How does understanding the Book of Revelation teach you that God is in control?

How does understanding the Book of Revelation help you live by faith, instead of fear, during the turbulent times of the sixth seal?

Record

Write a five-paragraph essay about what the Book of Revelation teaches you about world history. Your answers to the above questions will help you.



How to Read for Class



ACTIVE READING SKILLS

© 2010 American Heritage Schools

Example #1



- Jo Jo picks up a book, curls up on the couch, and starts to read. He knows his assignment is to read 20 pages, so he reads every word on every page until his assignment is finished. Then he puts his book in his backpack. His homework is complete.

© 2010 American Heritage Schools

Example #2



- Koko prepares to read chapter 15 in her history textbook by skimming through the paragraph headings, bracketing paragraphs that she knows will be emphasized on her test, and writing three questions to guide her reading. Then she reads the chapter and underlines important quotes, boxes key names and dates, and highlights words that she doesn't understand. She summarizes important paragraphs in her own words in the margins, makes a brief outline of the sequence of significant events, and writes questions about the contents of paragraphs. After she completes her chapter, she reviews what she wrote in her textbook and what she wrote in her notebook and then writes a three-sentence summary of the chapter, which she will be able to come back to when she studies for her test.

© 2010 American Heritage Schools

Which example demonstrated active reading strategies?



- How?
- How would you compare and contrast example #1 with example #2?
- Which example seems more effective for studying for a test?
 - Why?
- Which example seems more effective for remembering what you read?
 - Why?
- Which example do you usually follow when you read?
 - Why?
- Which example would help you the most this year?
 - Why?

© 2010 American Heritage Schools

SQ3R



- SQ3R is an active reading strategy that will help you know *how* to mark and annotate as you read.
 - S = Survey
 - Q = Question
 - R = Read
 - R = Recite
 - R = Review

© 2010 American Heritage Schools

Survey



- Quickly skim your entire assignment.
 - Write down your purpose for reading. What is the learning outcome that your teacher expects?
 - Remember the contexts of what you'll read in order to understand the author's point of view.
 - Look for any headings, pictures, captions, charts, bolded or italicized words, or introductions and conclusions that will give you an overview or outline of what you'll read. Understand the big picture.
 - State the main ideas of the material.
 - Make predictions.

© 2010 American Heritage Schools

Question



- Write down questions that will help you to provide answers on assessments that will hold you accountable for what you'll read.
 - Continue to ask yourself questions as you read, such as
 - ✦ How would I paraphrase this section if I were teaching it to someone?
 - ✦ What are the main points? What is the author's argument?
 - ✦ How does the author support his/her assertions? Is it effective?
 - ✦ What vocabulary words or concepts should I look up to better understand what I'm reading?
 - ✦ What assumptions does the author make? How do those assumptions support or contradict what I've previously read about the topic(s)?
 - ✦ Do you disagree or agree with the author? Why?

© 2010 American Heritage Schools

Read



- Actively read your assignment with pen in hand!
 - Read an assignment in small sections. Try to understand each section on its own *and* as it fits within the larger structure of the chapter and book. Take short breaks between sections to thoughtfully consider what you've read.
 - Write margin notes to paraphrase sections, state main ideas, record key facts or observations, draw helpful illustrations, create outlines or charts, write questions, make cross-references, etc.
 - Mark the text by underlining, boxing, bracketing, shading, circling, coloring (according to a color-code system), etc. Use a system that works for you.
 - Copy extremely important quotations, outline important ideas/arguments/details/observations/reflections/reactions, write key questions and comments, etc., in a notebook.
 - Ask yourself questions (remember the previous slide) before you read each paragraph, and then answer them as you read the paragraph.
 - Interpret and analyze as you read (so you won't have to go back and do it later).
 - Look up words or concepts that will help you understand what you're reading.
 - Track your predictions.

© 2010 American Heritage Schools

Recite



- Hold yourself accountable as you read by quizzing yourself as you read.
 - After each section, ask yourself your questions. Try to answer them without looking back at the text. If you can't answer them, find the answers in the text before moving on.
 - Stop from time to time to see if you can paraphrase what you've read: the main ideas, an outline of events, the most important details, etc.
 - Try to visualize what you've just read. Replay it in your mind until it makes sense.
 - In a notebook, write notes or create outlines about what you've read.
 - Try to guess what other questions your teacher might ask you about what you've read. Answer them.

© 2010 American Heritage Schools

Review



- After you've completed your reading assignment, write a summary that includes all of the most important information that you would want to use to prepare for a test (main ideas and terms, key individuals and events, important pieces of supporting evidence, examples, etc.).
 - Reread your outline, add to it, memorize it, and recite it from memory.
 - Review your questions and their answers.
 - Review your margins notes and marking.
 - Read through your notes in your notebook.
 - Assess what you've read. Take time to ponder and evaluate. Do you agree with what you've read? Why or why not? Why did your teacher assign the reading to you? What do you think you were supposed to take away from the reading? What did you take away from the reading?
 - In your notebook, write down any lingering questions. Write down your opinions about the reading in the form of comments.
 - After you do everything else, consider all you've done and write a summary that condenses it into a helpful nugget of information that you will want to refer to again and again—to study for an assessment, to prepare for an assignment, or to explain what you've learned to friends.

© 2010 American Heritage Schools

If you want to learn more...



- Go to istudy.psu.edu
 - I adapted my presentation from the strategies explained on the Penn State University website's "Active Reading" module.

The 4R-ing Method at a Glance

How to Inspire Internal Changes that Qualify for External Blessings



"I teach them correct principles, and they govern themselves."

Joseph Smith

Research

- **Definition**
 - “To diligently inquire and examine in seeking facts and principles” (Webster’s 1828 Dictionary)
- **Application**
 - Research vocabulary as part of a word study
 - Read a novel
 - Perform an experiment
 - Read a primary source
 - Observe an activity
 - Study a map
 - Study the grammar of a sentence
 - Listen to a piece of music
 - Examine a piece of art
 - Inspect a mathematical formula

The 4R-ing Method at a Glance

How to Inspire Internal Changes that Qualify for External Blessings

Reason

- **Definition**
 - “To identify the cause or ground of conclusion; that which supports or justifies” (Webster’s 1828 Dictionary)
- **Application**
 - From your research, describe, define, divide and classify, compare and contrast, determine cause and effect, identify particulars, summarize, and evaluate *in order to* learn lessons, principles, and truths.

Relate

- **Definition**
 - “To tell or recite; to apply fact and truth to life and knowledge” (Webster’s 1828 Dictionary)
- **Application**
 - From your research and reasoning, apply lessons, principles, and truths to your life through demonstrating and explaining them in your own words in an activity, connecting them to a situation in your life, setting goals to implement them in your life, and, especially, choosing to live by them after class is over.

The 4R-ing Method at a Glance

How to Inspire Internal Changes that Qualify for External Blessings

Record

- **Definition**
 - “To write a regular, authentic, official copy for preservation of what was studied”
(Webster’s 1828 Dictionary)
- **Application**
 - Throughout the 4R-ing process, create a written record of the lessons, principles, and truths that *you* learn from *your* research, reasoning, and relating through annotations and summaries in your notebook, essays, theses, projects, journals, letters, poems, speeches, plays, etc.

The 4R-ing Method at a Glance

How to Inspire Internal Changes that Qualify for External Blessings

Two Models of 4R-ing in Action

A Simpler Model

- **Research**
 - Read a poem. **Record annotations about it in your notebook.**
- **Reason**
 - Reason lessons, principles, and truths from the poem. **Record them in your notebook.**
- **Relate**
 - Apply the lessons, principles, and truths to your life. **Record your applications in your notebook.**
- **Record**
 - Write an analytical essay about the poem to synthesis your reasoning and relating.

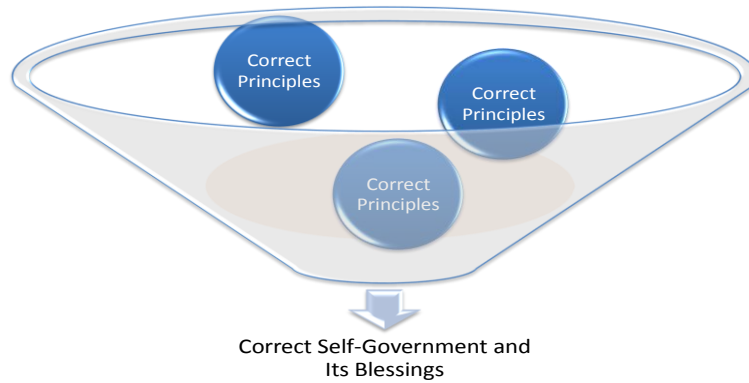
A More Complex Model

- **Research**
 - Read a chapter in a novel. **Record annotations about it and write a brief summary of it in your notebook.**
- **Reason**
 - Reason lessons, principles, and truths from the chapter. **Record them in your notebook. Then answer short-answer questions to demonstrate your reasoning.**
- **Relate**
 - Apply the lessons, principles, and truths to your life. **Record your applications in your notebook. Then write a short story, with yourself as the main character, to show how you could apply what you've learned.**
- **Record**
 - In a group, write a miniature musical to teach others the principles and applications that you discovered.

The 4R-ing Method at a Glance

How to Inspire Internal Changes that Qualify for External Blessings

Internal to External through 4R-ing



“But if ye will nourish the word, yea, nourish the tree as it beginneth to grow, by your faith with great diligence, and with patience, looking forward to the fruit thereof, it shall take root; and behold it shall be a tree springing up unto everlasting life.” (Alma 32:41)



THE 4R-ING METHOD: RESEARCH, REASON, RELATE, AND RECORD

How to Inspire Internal Changes that Qualify for External Blessings

JOSEPH SMITH

× “I teach them correct principles, and they govern themselves.”

+ What did Joseph Smith mean?

+ What are the benefits of teaching this way?

PUZZLE TIME!: A CASE STUDY

- × I need six volunteers, who will work in groups of two on the stage.
- × Each group will have **four minutes to complete a children's puzzle.**
- × One partner will wear a blindfold and may touch the puzzle.
- × The other partner will be able to see but may not touch the puzzle.

LET'S TALK ABOUT IT

- × What did a partnership need to do to complete a puzzle?
- × How was each partner in a group important?

- × How does this activity apply to your life?
- × How does it apply to the following scripture block about the "body of Christ" (the membership of Christ's church)?

1 CORINTHIANS 12:17, 20-21

- × If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?...But now are they many members, yet one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

1 CORINTHIANS 12:28-29

- × And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret?
- × **In your notebook: Write a one-sentence summary of the principles you learned from our case study.**

THE 4R-ING METHOD: RESEARCH, REASON, RELATE, AND RECORD

- × What we just did was a simple example of the research, reason, relate, and record method known as 4R-ing.
- × Based on what we just did, how would you describe the 4R-ing method?

© 2010 American Heritage Schools

RESEARCH

- | × Definition | × Application |
|---|---|
| + “To diligently inquire and examine in seeking facts and principles” (Webster’s 1828 Dictionary) | + Research vocabulary as part of a word study |
| | + Read a novel |
| | + Perform an experiment |
| | + Read a primary source |
| | + Observe an activity |
| | + Study a map |
| | + Study the grammar of a sentence |
| | + Listen to a piece of music |
| | + Examine a piece of art |
| | + Inspect a mathematical formula |

REASON

x Definition

- + “To identify the cause or ground of conclusion; that which supports or justifies” (Webster’s 1828 Dictionary)

x Application

- + From your research, describe, define, divide and classify, compare and contrast, determine cause and effect, identify particulars, summarize, and evaluate *in order to* learn lessons, principles, and truths.

RELATE

x Definition

- + “To tell or recite; to apply fact and truth to life and knowledge” (Webster’s 1828 Dictionary)

- + From your research and reasoning, apply lessons, principles, and truths to your life through demonstrating and explaining them in your own words in an activity, connecting them to a situation in your life, setting goals to implement them in your life, and, especially, choosing to live by them after class is over.

RECORD

× Definition

- + “To write a regular, authentic, official copy for preservation of what was studied” (Webster’s 1828 Dictionary)

- + Throughout the 4R-ing process, create a written record of the lessons, principles, and truths that *you* learn from *your* research, reasoning, and relating through annotations and summaries in your notebook, essays, theses, projects, journals, letters, poems, speeches, plays, etc.

A SIMPLER MODEL

× Research

- + Read a poem. Record annotations about it in your notebook.

× Reason

- + Reason lessons, principles, and truths from the poem. Record them in your notebook.

× Relate

- + Apply the lessons, principles, and truths to your life. Record your applications in your notebook.

× Record

- + Write an analytical essay about the poem to synthesis your reasoning and relating.

A MORE COMPLEX MODEL

× Research

- + Read a chapter in a novel. Record annotations about it and write a brief summary of it in your notebook.

× Reason

- + Reason lessons, principles, and truths from the chapter. Record them in your notebook. Then answer short-answer questions to demonstrate your reasoning.

× Relate

- + Apply the lessons, principles, and truths to your life. Record your applications in your notebook. Then write a short story, with yourself as the main character, to show how you could apply what you’ve learned.

× Record

- + In a group, write a miniature musical to teach others the principles and applications that you discovered.

TWO MODELS OF 4R-ING IN ACTION

LEARNING BY DOING

× Research:

- + Read the following excerpts about Sydney Carton, the Christ figure in Dickens's *A Tale of Two Cities*, changing clothes in order to die in the place of Charles Darnay.

A TALE OF TWO CITIES, PGS. 360, 362

- × Carton: "Take off those boots you wear, and draw on those of mine."
- × Carton: "Change [your] cravat for this of mine, that coat for this of mine."
- × Carton: "Let me take this ribbon from your hair, and shake out your hair like this of mine."
- × "Quickly, but with hands as true to the purpose as his heart was, **Carton dressed himself in the clothes of the prisoner.**"

LEARNING BY DOING

× Reason

- + Since Carton is a type of Christ, what lessons, principles, or truths of Christ's Atonement do you reason from the excerpts about Carton changing clothes with Darnay, a prisoner, in order to die in his place?

LEARNING BY DOING

× Relate

- + How is each of us a prisoner like Darnay?
- + How does Carton changing clothes with Darnay apply to what Christ does for each of us?

× Scripture to Ponder:

- * "For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." (Hebrews 7:26)

LEARNING BY DOING

× Relate

- + Search the scriptures to fill in the chart below.
- + How does it make you feel about the Savior?
What will you do to show how you feel?

Carton (A Savior)	Darnay (A Prisoner)	Christ (<i>The Savior</i>)	Me (A Prisoner)
Darnay's Boots	Carton's Boots	Physical Death	Resurrection
Darnay's Cravat	Carton's Cravat	Spiritual Death	Forgiveness (when I repent)
Darnay's Coat	Carton's Coat	Sickness	Healing (according to God's will)
Darnay's Ribbon	Carton's Un-ribboned Hair	Heartache	Peace

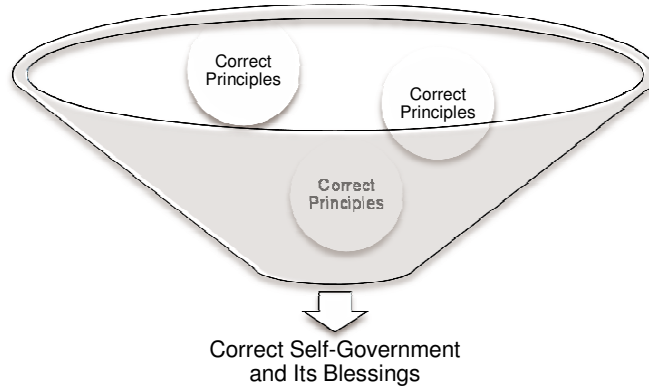
LEARNING BY DOING

× Record

- + In your notebook, write a one-sentence definition of Christ's Atonement based on this 4R-ing activity.

× Would anyone like to share?

INTERNAL TO EXTERNAL THROUGH 4R-ING



“But if ye will nourish the word, yea, nourish the tree as it beginneth to grow, by your faith with great diligence, and with patience, looking forward to the fruit thereof, it shall take root; and behold it shall be a tree springing up unto everlasting life.” (Alma 32:41)

Our Heritage of American Christian Education

By Nicholas W. Gentile

The land was ours before we were the land's.
She was our land more than a hundred years
Before we were her people. She was ours
In Massachusetts, in Virginia.
But we were England's, still colonials,
Possessing what we still were unpossessed by,
Possessed by what we now no more possessed.
Something we were withholding made us weak.
Until we found out that it was ourselves
We were withholding from our land of living,
And forthwith found salvation in surrender.
Such as we were we gave ourselves outright
(The deed of gift was many deeds of war)
To the land vaguely realizing westward,
But still unstoried, artless, unenhanced,
Such as she was, such as she would become.¹

“Such as [America] was, such as [America] would become” fill the pages of scripture, both ancient and modern. Indeed, Robert Frost, author of “The Gift Outright,” did not know how right he was when he penned “the land was ours before we were the land’s” for a land of promise America has always been, and a land of promise America will always be. True, earthly disciples of Jesus Christ—the God of this land—originated on this land, peopled this land, left this land, came back again (with the Jaredites and Nephites) and again (with Columbus and the Pilgrims and Puritans), and remain here today with you and with me.

American Eden

Thus, America’s heritage of Christian education began not with the age of European exploration and colonization in the fifteenth, sixteenth, and seventeenth centuries. In fact, America’s heritage of Christian education preceded the founding of formal schools and even the compilation of the books of the Holy Bible. It started in the home—where education should begin—of our first parents: Adam and Eve, who left the Garden to sow seeds of discipleship in their children, one lesson at a time. Theirs was the first “American” home, the education they gave their children was the first “American” education, and it was founded upon Jesus Christ: Jehovah of the Old Testament and Messiah of the New. As President Joseph Fielding Smith explained, “In accord with the revelations given to the Prophet Joseph Smith, we teach that the Garden of Eden was on the American continent located where the City Zion, or the New Jerusalem, will be built. When Adam and Eve were driven out of the Garden, they eventually dwelt at a place called Adam-ondi-Ahman, situated in what is now Daviess County, Missouri.”²

The Pearl of Great Price offers a priceless account of the first American Christian education. After leaving Eden, Adam and Eve “called upon the name of the Lord” and “heard the voice of the Lord,” which “gave unto them commandments.” An angel of the Lord taught them that animal sacrifice was “in the similitude of the sacrifice of the Only Begotten of the Father, [who] is full of grace and truth” and commanded that they “should do all” that they did “in the name of the Son” and that they should “repent and call upon God in the name of the Son forevermore.” The Holy Ghost fell upon Adam and instructed that “as thou has fallen thou mayest be redeemed, and all mankind, even as many as will.” This Christ-centered plan—the same plan that gives purpose, peace, and promise to our lives today—filled Adam with so much joy that he “blessed God . . . and began to prophesy concerning all the families of the earth, saying: Blessed be the name of God, for because of my transgression my eyes are opened, and in this life I shall have joy, and again in the flesh I shall see God.” Eve heard her prophet-husband and exclaimed, “Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient.” These testimonies

of the principles of the plan of happiness and, especially, of Christ—that He saves all from physical death and redeems the repentant from spiritual death—formed the bedrock of post-Edenic education. As Moses summarized, Adam and Eve—as parent-teachers in the home—“made all these things known unto their sons and their daughters.”³

How did they make them known? Moses taught us that “a book of remembrance was kept, in the which was recorded, in the language of Adam, for it was given unto as many as called upon God to write by the spirit of inspiration; and by them their children were taught to read and write, having a language that was pure and undefiled.”⁴ Elder Bruce R. McConkie expounded on the Book of Remembrance—the first textbook for American Christian education—by stating,

From the beginning, the Lord provided a language and gave men the power to read and write. . . . The thing which they first wrote, and which of all their writings was of the most worth unto them, was a Book of Remembrance, a book in which they recorded what the Lord had revealed about himself, about his coming, and about the plan of salvation, which plan would have force and validity because of his atonement. This was the beginning of the Holy Scriptures.⁵

Thus, the word of the Lord as found in scripture undergirded the entire structure of Adamic education.

It was the foundation of every lesson, the tool to teach every skill, and the curricular connection between parent and child, teacher and student. Through this type of Christ-centered education, as Moses commented, “faith was taught unto the children of men.”

Does the Pearl of Great Price reveal more about the faith that was taught unto the children of men? Yes! Enoch, in a remarkable speech that caused his audience to tremble, taught that Adam instructed his children in the first principles and ordinances of the gospel. Indeed, the Lord told Adam, “If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men, ye shall receive the gift of the Holy Ghost, asking all things in his name, and whatsoever ye shall ask, it shall be given you.” He commanded Adam,

Teach it unto your children, that all men, everywhere, must repent, or they can in nowise inherit the kingdom of God, for no unclean thing can dwell there, or dwell in his presence. . . . Therefore I give unto you a

commandment, to teach these things freely unto your children, saying: That by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by water, and blood, and the spirit, which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory; For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified. . . . This is the plan of salvation unto all men, through the blood of mine Only Begotten, who shall come in the meridian of time.

This, then, was the first American Christian education: education in the plan of salvation and its first principles and ordinances: faith in Christ, repentance, baptism by immersion, and the Gift of the Holy Ghost. As Enoch told us, “Adam taught these things.”⁶

Jaredites in the Promised Land

“These things”—principles and doctrines of a plan of salvation with Christ and His Atonement at the center—continued to constitute the heart of an American Christian education even after the Great Flood and the dividing of the earth into separate continents during the days of Peleg.⁷ Moroni explained that Ether taught that “after the waters had

receded from off the face of this land it became a choice land above all other lands, a chosen land of the Lord; wherefore the Lord would have that all men should serve him who dwell upon the face thereof.”⁸

The first group that the Lord led to repeople the choice land of America was the Jaredites, who knew that “they should come forth even unto the land of promise, which was choice above all other lands, which the Lord God had preserved for a righteous people” and who knew that they “should serve him, the true and only God, or they should be swept off.”

Indeed, Moroni, in his abridgement of Ether’s record, gave us a glimpse into a foundational principle of Jaredite education when he stated, “Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ, who hath been manifested by the things which we have written.”⁹

Jaredite children knew that the fulfillment of America’s promises would be contingent on obedience to the Lord’s commandments. They “shed tears of joy before the Lord, because of the multitude of his tender mercies over them,” and, “as they began

to be many,” their children “were taught to walk humbly before the Lord.”¹⁰ Fresh in their minds was the miraculous experience of the Brother of Jared, who had seen the Savior’s premortal spirit body and who had heard the Lord testify, “Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ. I am the Father and the Son. In me shall all mankind have life, and that eternally, even they who shall believe on my name; and they shall become my sons and my daughters.”¹¹ Imagine the instruction that parents and teachers could give after a training session with the Brother of Jared! Righteous kings who taught their people “how great things the Lord had done for their fathers,” and prophets of God who warned that wickedness, idolatry, and secret combinations would destroy them if they would not repent, reinforced this Christ-centered curriculum.¹² Nevertheless, despite an American Christian education that taught that “whoso should possess the land should possess it unto the Lord, or they should be destroyed,” and that “whoso believeth in God might with surety hope for a better world, yea, even a place at the right hand of God, which hope cometh of faith, maketh an anchor to the souls of men, which would make them sure and steadfast, always abounding in good works, being led

to glorify God,” the Jaredites pursued power instead of principles and ultimately perished.¹³

Nephites and the Apex of American Christian Education

Almost six hundred years before the birth of Christ, Lehi and his family left Jerusalem and sailed to America to begin another gospel dispensation there.

Like the Jaredites, their American Christian education was founded upon both a testimony of a future Messiah and an understanding of America’s enduring mission. Indeed, Nephi summarized righteous

Nephite curriculum when he explained,

We labor diligently to write, to persuade our children, and also our brethren, to believe in Christ, and to be reconciled to God; for we know that it is by grace that we are saved, after all we can do. And, notwithstanding we believe in Christ, we keep the law of Moses, and look forward with steadfastness unto Christ, until the law shall be fulfilled. . . . And we talk of Christ, we rejoice in Christ, we preach of Christ, we prophesy of Christ, and we write according to our prophecies, that our children may know to what source they may look for a remission of their sins.¹⁴

The Nephites passed down this testimony of the Savior both by word of mouth and on records called plates. King Benjamin taught that, without the plates,

we must have suffered in ignorance, even at this present time, not knowing the mysteries of God. For it were not possible that our father, Lehi, could have remembered all

these things, to have taught them to his children, except it were for the help of these plates; for he having been taught in the language of the Egyptians therefore he could read these engravings, and teach them to his children, that thereby they could teach them to their children, and so fulfilling the commandments of God, even down to this present time. I say unto you, my sons, were it not for these things, which have been kept and preserved by the hand of God, that we might read and understand of his mysteries, and have his commandments always before our eyes, that even our fathers would have dwindled in unbelief, and we should have been like unto our brethren, the Lamanites, who know nothing concerning these things, or even do not believe them when they are taught them, because of the traditions of their fathers, which are not correct. . . . And now my sons, I would that ye should remember to search them diligently, that ye may profit thereby.¹⁵

The use of records to preserve and spread knowledge of the plan of salvation is the most enduring feature of the instructional methodology of American Christian education from the Nephite-Lamanite period. The records kept on the Small and Large Plates of Nephi and Plates of Mormon, as well as those found on the Plates of Brass and Plates of Ether, follow God’s perfect pattern for teaching His children: a pattern He has followed since at least Adam’s Book of Remembrance. Through this pattern, “whosoever will may lay hold upon the word of God, which is quick and powerful, which shall divide asunder all the cunning and the snares and the wiles of the devil, and lead the man of Christ in a strait and narrow course

across that everlasting gulf of misery which is prepared to engulf the wicked—And land their souls, yea, their immortal souls, at the right hand of God in the kingdom of heaven.”¹⁶

The word of God as contained in the Nephite records taught a form of American Christian education that kept the proper balance between spiritual and secular learning. As Jacob explained, “O that cunning plan of the evil one! O the vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish. But to be learned is good if they hearken unto the counsels of God.” The Nephites knew that their children would err when “taught by the precepts of men,” so, like Jacob to his son Enos, they taught their children to read and write and also “in the nurture and admonition of the Lord.” Enos testified of the value of this educational model when he exclaimed, “Blessed be the name of my God for it.” This type of American Christian education—one in which he often heard his father speak “concerning eternal life and the joy of the saints”—“sunk deep into

[his] heart” and caused him to hunger in his soul with a faith in Christ that led to forgiveness and “made him whole.”¹⁷ Is not this type of education, which works internally on the heart to produce self-motivated external action and, ultimately, salvation through Christ, what we want for ourselves and for our children? It was the model of American Christian education that Enos received from Jacob around 500 B.C., and it is the model that American Heritage School follows today.

This type of education helped the Nephites to “always retain in remembrance” the “greatness of God,” which made it possible for them to “always rejoice,” “be filled with the love of God,” “always retain a remission” of their sins, and grow “in the knowledge of that which is just and true.” Growing in this knowledge—instead of in the world’s knowledge only—inspired them to teach their children to “walk in the ways of truth and soberness” and “to love one another and to serve one another.”¹⁸ It allowed them to “learn wisdom” and “that when ye are in the service of your fellow beings ye are only in the service of your God.”¹⁹ Internal conversion led to external service to both God and man: character education with eternal effects.

This sort of character education encouraged the learning of wisdom “in thy youth”: as Alma said, to “learn in thy youth to keep the commandments of God.”²⁰ In this American Christian education, children learned the consequences of wickedness and righteousness, and then were encouraged to choose for themselves. Their records taught them that “wickedness never was happiness” and that the righteous “are blessed in all things, both temporal and spiritual.” Nevertheless, children learned the foundational truth that “men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great Mediator of all men, or to choose captivity and death, according to the captivity and power of the devil.”²¹ Self-government through the atonement of Jesus Christ was always the bedrock upon which righteous Nephites built. Their testimonies of the Savior—and the centrality of His Sacrifice to all of human experience, including their children’s education—were among the purest ever recorded. About 124 years before Christ’s birth, King Benjamin testified that

the Lord Omnipotent who reigneth, who was, and is from all eternity to all eternity,

shall come down from heaven among the children of men, and shall dwell in a tabernacle of clay, and shall go forth amongst men, working mighty miracles, such as healing the sick, raising the dead, causing the lame to walk, the blind to receive their sight, and the deaf to hear, and curing all manner of diseases. And he shall cast out devils, or the evil spirits which dwell in the hearts of the children of men. And lo, he shall suffer temptations, and pain of body, hunger, thirst, and fatigue, even more than man can suffer, except it be unto death; for behold, blood cometh from every pore, so great shall be his anguish for the wickedness and the abominations of his people. And he shall be called Jesus Christ, the Son of God, the Father of heaven and earth, the Creator of all things from the beginning; and his mother shall be called Mary. And lo, he cometh unto his own, that salvation might come unto the children of men even through faith on his name; and even after all this they shall consider him a man, and say that he hath a devil, and shall scourge him, and shall crucify him. And he shall rise the third day from the dead; and behold, he standeth to judge the world; and behold, all these things are done that a righteous judgment might come upon the children of men.²²

About 73 years before Christ’s birth, Alma taught that

the plan of mercy could not be brought about except an atonement should be made; therefore God himself atoneth for the sins of the world, to bring about the plan of mercy, to appease the demands of justice, that God might be a perfect, just God, and a merciful God also. . . . Mercy claimeth the penitent, and mercy cometh because of the atonement; and the atonement bringeth to pass the resurrection of the dead; and the resurrection of the dead bringeth back men into the presence of God; and thus they are restored into his presence, to be judged according to their works, according to the law and justice. For behold, justice exerciseth all his demands, and also mercy

claimeth all which is her own; and thus, none but the truly penitent are saved.²³

And the resurrected Jesus Christ, the Son of God and Savior of the World, visited America and testified from His own perfected lips,

Behold, I am Jesus Christ, whom the prophets testified shall come into the world. And behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning. . . . Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world. . . . Verily I say unto you, that ye are they of whom I have said: Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd.²⁴

If this was not American *Christian* education, then I don't know what is. "As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."²⁵ And I would add, as it was written—as the visit and personal teachings of the resurrected Christ were recorded for Nephites, both old and young—eye never saw, nor ear heard, neither entered into the heart of man, a richer American Christian education than the one that God prepared for those Nephites and Lamanites blessed enough to sit at the feet—those wounded, divine feet—of the

King of Kings and Lord of Lords: the Master Teacher.

Could there be any better textbook for American Christian education than the Book of Mormon?

Nephite curriculum was also singularly *American* and Christian because of its emphasis on the Lord's promises about America's special role in the plan of salvation. Nowhere in the known annals of ancient sources do we find a greater concentration of prophecy about the land of America being sacred ground set apart to be the cradle of the Restoration of the gospel of Jesus Christ and the point of origin for the blessings of the dispensation of the fulness of times. In a pedagogical pattern typical of the one followed by his descendants, Lehi taught his family that they had

obtained a land of promise, a land which is choice above all other lands; a land which the Lord God hath covenanted with me should be a land for the inheritance of my seed. Yea, the Lord hath covenanted this land unto me, and to my children forever, and also all those who should be led out of other countries by the hand of the Lord. Wherefore, I, Lehi, prophesy according to the workings of the Spirit which is in me, that there shall none come into this land save they shall be brought by the hand of the Lord. Wherefore, this land is consecrated unto him whom he shall bring. And if it so be that they shall serve him according to the commandments which he hath given, it shall be a land of liberty unto them; wherefore, they shall never be brought down into captivity; if so, it shall be because of iniquity; for if iniquity shall

abound cursed shall be the land for their sakes, but unto the righteous it shall be blessed forever.²⁶

Like the Jaredites, Lehi's children knew that America's promises hinged upon the righteousness of its inhabitants, whom the Lord would hand-pick from among the nations and lead, from the shadows of physical and spiritual captivity, to liberty's light. He would preserve their place in the sun of the Son of God, keeping them "from all other nations, that they may possess this land unto themselves" in safety and without molestation, as long as they would "keep his commandments."²⁷ As the Savior would explain over six hundred years later, "It is wisdom in the Father that they should be established in this land, and be set up as a free people by the power of the Father."²⁸ Nevertheless, in a prophecy that, sadly, sounds all too familiar to us today, Lehi taught that "if the day shall come that they will reject the Holy One of Israel, the true Messiah, their Redeemer and their God," they would disqualify themselves from God's power and protection, and He would "take away from them their lands" and "cause them to be scattered and smitten" by "bloodsheds" and "great visitations among them."²⁹

Along with teaching their children the consequences of righteousness and wickedness in a

promised land, the Nephites' American Christian education also contained, as a curricular cornerstone, an unparalleled vision of the events of America's future and the founding of the United States of America in preparation for the Restoration. God gave Nephi this panoramic vision of the events leading to the establishment of God's kingdom on the earth. Nephi saw the "spirit of God" work upon "a man among the Gentiles" and lead him to the "seed of [Nephi's] brethren" (the descendants of the Lamanites) "in the promised land."³⁰ Modern prophets of God have confirmed that this man was Christopher Columbus, who exclaimed, "Our Lord unlocked my mind" and "Who can doubt but that the Holy Ghost inspired me?" and who repeatedly avowed that his voyages of discovery were for the glory of God and the spread of Christianity.³¹ Nephi also saw the "Spirit of God" work on "other Gentiles," who "went forth out of captivity, upon the many waters," and "did prosper and obtain the [promised] land for their inheritance." These Gentiles, British colonists who brought Protestant Christianity to the promised land and to the seed of the Lamanites on it, "did humble themselves before the Lord; and the power of the Lord was with them," even when their "mother Gentiles were gathered together upon the waters, and

upon the land also, to battle against them.” Nephi saw an American Revolution in which “the Gentiles who had gone out of captivity were delivered by the power of God out of the hands of all other nations” to create a land of liberty and prosperity based upon the book that “was carried forth among them” from Europe to America: the Holy Bible.³²

With a government and society based on the principles of the Bible, the America that Nephi saw in vision was fertile ground for the Restoration of the gospel. Thus, Nephite American Christian education was purer even than the American Christian education of the Pilgrims, Puritans, or other European founders of the seventeenth and eighteenth centuries. It was an education based on the truth that the Bible that would travel from Europe to America with the early Christian colonizers would be missing “many plain and precious things,” which would cause an “exceedingly great many” to stumble because they would have “a form of godliness” but “deny the power thereof.”³³ Nevertheless, Nephite children knew that, as another part of America’s future promise, a restoration of Christian truth would occur in the United States, beginning with a supernal vision to a ploughboy prophet, in which “other books”—such as the Book of

Mormon, Doctrine and Covenants, and Pearl of Great Price—would “establish the truth of the first [the Bible]” and “make known the plain and precious things which have been taken away from them,” teaching that the “Lamb of God is the Son of the Eternal Father, and the Savior of the world; and that all men must come unto him, or they cannot be saved.”³⁴ This form of pure American Christian education taught that this restoration would be a “great and marvelous work among the children of men”: one that would bring back the priesthood ordinances and covenants that would be “strayed from” and “broken” by apostate Christianity following the death of Christ and His apostles.³⁵ Nephite children knew that the prophet who would “be an instrument in the hands of God” “unto the bringing to pass much restoration” would be named Joseph, after the name of his father, and that he would receive revelation as a prophet for the whole earth: another hallmark of God’s plan of salvation and one of its gospel dispensations. This revelation would confound “false doctrines,” lay down “contentions,” establish “peace,” and bring Joseph of Egypt’s seed “to the knowledge of their fathers in the latter days, and also to a knowledge of [the Lord’s] covenants,” proving that the Lord brings “forth [his] word unto the children of men, yea, even upon all the

nations of the earth,” that He remembers “one nation like unto the another,” and that He speaks “forth [his] words according to [his] own pleasure.”³⁶ This type of American Christian education from a restored-gospel perspective is exactly the type of education that American Heritage affords. The legacy of learning that the Book of Mormon provides—one rooted in both a pure testimony of Christ and a true understanding of America’s promise—is our richest heritage of American Christian education, though, as the Nephites knew, its Restoration perspective would not be possible without the Reformation perspective of the seventeenth- and eighteenth-century Gentile founders of the United States of America, whom Nephi saw.

Pilgrims, Puritans, and the Reformation Perspective on American Christian Education

The Pilgrims and Puritans of seventeenth-century New England were the most influential proponents of an American Christian education from a Reformation perspective. Like the Jaredite and Nephite civilizations, both groups of English religious reformers believed in the special place of America in God’s plan for Christianity and in Christ’s centrality in every aspect of their lives, including education. In

1620, 102 Separatists, later called “Pilgrims,” crossed the Atlantic on the *Mayflower* to found a colony in Plymouth, Massachusetts. They had withdrawn from the Church of England so that what they called their “visible” church—a church of living people who professed Christianity—could become a closer approximation of the “invisible” church: a church of pure saints—both living and dead—whom God had predestined for salvation.³⁷ Their devotion had led to persecution, and, embattled, they had fled to America: a land William Bradford, governor of the colony, described as a God-provided refuge where Christ’s faithful followers would not be “intrapped or surrounded by their enemies, so as they should neither be able to fight or flee,” a place “of better advantage and less danger.” In his old age, Bradford recognized the hand of the Lord in Plymouth’s founding, as he penned, “May not and ought not the children of these fathers rightly say: Our fathers were Englishmen which came over this great ocean, and were ready to perish in this wilderness; but they cried unto the Lord, and he heard their voice, and looked on their adversitie.”³⁸ Bradford’s fellow saints believed that the Church of England could not be reformed from within, so they established “particular” churches, each one founded upon a formal covenant

made by members of its congregation, to be more aligned with pure Christianity as they understood it. To Bradford, God had given America to the Separatists to create these covenant communities. As he recorded in his history of the colony,

Being thus arrived in a good harbor, and brought safe to land, [we] fell upon [our] knees and blessed the God of Heaven who had brought [us] over the vast and furious ocean, and delivered [us] from all the perils and mysteries thereof. . . . Let [us] therefore praise the Lord, because He is good: and His mercies endure forever. Yea, let [us] which have been redeemed of the Lord, show how He hath delivered [us] from the hand of the oppressor. Let [us] confess before the Lord His loving kindness and His wonderful works before the sons of men.³⁹

Bradford was certain that God had delivered the Separatists from persecution in England and Holland and brought them to Plymouth in an act of salvation that could be likened to Christ delivering them from sin and death and bringing them to the promised land of heaven, where they could worship their God in purity and harmony.

In 1630, a migration of Puritans—saints who wished to reform the national Church of England from within by purging it of all of its Roman Catholic elements (as opposed to separating completely from it like the Separatists whom we call “Pilgrims”)—led by John Winthrop began the “Great Migration” of

Puritans to New England, which would send 80,000 English to North America within 11 years. This migration coincided with England’s “eleven years of tyranny” under Charles I, during which the king tried to rule the nation without Parliament, and Archbishop William Laud purged the Anglican Church of Puritans.⁴⁰ Like Bradford, Winthrop believed that God had a specific mission for the Puritans in America. He believed that he and his fellow Puritan emigrants had covenanted with God to build a model Reformation community: a community that would be an example to England, and to the world, of an Anglican Church purged of its iniquity and of a Bible commonwealth that ordered all of society around biblical principles and had no demarcation between church and state. As he explained, “It is by a mutual consent through a specially overruling providence, and a more than ordinary approbation of the Churches of Christ to seeke out a place of Cohabitation and Consorteshipp under a due forme of Government both civil and ecclesiasticall.” Indeed, America—the land that Winthrop believed God had covenanted to the Puritans for these purposes—was to be a purer “England”, a “New England”: one in which Englishmen could honor their “special commission” from God, their “covenant with Him for this work.”

They were to “be knit together in this work as one man,” so that “the Lord will be our God and delight to dwell among us as His own people, and will command a blessing upon us in all our ways.” Winthrop’s Puritans were to

consider that we shall be as a city upon a hill. The eyes of all people are upon us, so that if we shall deal falsely with our God in this work we have undertaken, and so cause Him to withdraw His present help from us, we shall be made a story and a by-word through the world. . . . We are commanded this day to love our God, and to love one another, to walk in His ways and to keep His commandments and His ordinance and His laws, and the articles of our covenants with Him, that we may live and be multiplied, and that our Lord our God may bless us in the land wither we shall go to possess it. . . . For He is our life and our prosperity.⁴¹

As a “city on a hill” in America, the Puritans were to let the light of a Bible commonwealth shine so purely, and so brightly, that their “errand into the wilderness” would fulfill its divine commission of reformation. As Perry Miller explained, “This errand was being run for the sake of Reformed Christianity; and while the first aim was indeed to realize in America the due form of government, both civil and ecclesiastical, the aim behind that aim was to vindicate the most rigorous ideal of the Reformation, so that ultimately all Europe would imitate New England.” America, with its “bare land, devoid of already established (and

corrupt) institutions, empty of bishops and courtiers, where they could start *de novo*” gave them the perfect laboratory for such a high-minded experiment.⁴²

The Pilgrims’ and Puritans’ political, social, and religious experiments with creating an American haven and beacon for reformed Christianity were rooted in the Bible in ways that almost surpass our secularized minds’ abilities to understand. Education in God’s word penetrated every aspect of society, and its fruit—a biblical worldview that recognized all of history as “His Story”: Christ’s story, a story of God’s love and law and hand throughout all of human existence and every aspect of life—spread trees of Christian faith throughout the British colonies of North America during the seventeenth and eighteenth centuries, resulting in a United States of America founded upon Christian—overwhelmingly Protestant—principles. The reasons for this Puritan (a word that can denote both Bradford’s Separatists and Winthrop’s Puritans, since both wanted a purer form of Christianity than that found in the seventeenth-century Anglican Church) legacy of biblical faith are legion. Most important was the Puritans’ zeal for direct access, for each family and individual, to holy writ. Puritans saw their ability to

study, interpret, and apply the Bible as essential to maintaining their Christian liberty and identity in their individual families, covenant congregations, and covenant communities. They strongly opposed the Roman Catholic tradition of waiting for a priest to interpret scripture for them to obtain sacred knowledge. Thus, reading the Bible—at home, at church, and at school—formed the core of their American Christian education. In fact, the enthusiasm for biblical education was so extensive in seventeenth-century New England that book ownership, consisting almost exclusively of the Bible and religious tracts, was more widespread there than anywhere on earth. Most women and almost every man could read (primarily so they could read the Bible), and, consequently, literacy rates were higher in New England than in Old England and higher, even, than those found in any other colonial region. To keep up with such a prodigious thirst for knowledge, the New English built the first printing press in English America in Cambridge, Massachusetts, in 1640.⁴³

Puritans believed that such widespread access to education, especially education in God's law and love as found in the Bible, was indispensable because it helped them to carve out a modicum of personal

hope despite the fatalism of Calvinism's predestination. As opposed to strict Calvinism, in which a churchgoer could never know in this life if he/she were the elect, Puritans reasoned that their covenant theology provided the possibility of gaining a virtual assurance of election. This theology asserted that God would fulfill His promises of salvation to those who kept their part of the covenant, even though they believed that God had already elected those who would keep it and receive Christ's saving grace. Consistently acting like one of the elect gave a Puritan a strong indication that he/she might be predestined for salvation. To act like one of the elect, one had to understand how to keep God's commandments: His terms for him/her to fulfill as part of the covenant. As Perry Miller explained,

In order to know that God will unquestionably save him under such and such circumstances, man must know that God is in reality the sort of being who would, or even who will have to, abide by these conditions, and none other. He must ascertain the whys and wherefores of the divine activity. In some fashion the transcendent God had to be chained, made less inscrutable, less mysterious, less unpredictable—He had to be made, again, understandable in human terms.⁴⁴

Thus, the study of the Bible as the foundational and, in many cases, only textbook for American Christian education in the seventeenth century was of

inestimable worth to the Puritans and served, in the words of John Cotton, as the “*upoluposis*, or platform, not only of theology, but also of other sacred sciences . . . ethics, economics, politics, church government, prophecy, academy.” To the Puritans, every question had an answer in the Bible, and they gloried in searching scripture together to solve the puzzles of society and salvation. Their zeal for understanding biblical principles led Puritans to create laws that required parents and school teachers to train all children to read and laws that mandated attendance (by all inhabitants of a community) at four-hour, mid-week religious lectures and four-hour Sunday meetings. It also led to laws against “the Old Deluder,” such as this one from Massachusetts in 1647, which began

It being one chief project of that old deluder, Satan, to keep men from the knowledge of the scriptures, as in former times keeping them in an unknown tongue, so in these later times by persuading from the use of tongues, that so at least the true sense and meaning of the Original might be clouded with false glosses of saint-seeming deceivers; and that Learning may not be buried in the graves of our forefathers in Church and Commonwealth, the Lord assisting in our endeavors . . .

and which required that every town of fifty families hire a teacher and that every town of one hundred families establish a grammar school. As a result,

children in Massachusetts received more than twice as much formal education as children in Virginia. Also, before the American Revolution, Puritans in New England founded four colleges, almost as many as in all of the other British colonies of North America combined.⁴⁵ At the root of this widespread availability of education was the Puritans’ zeal for biblical knowledge: knowledge to build Bible commonwealths upon true principles and knowledge to offer a path for personal salvation through Christ’s grace. As we teach at American Heritage today, the latter, being internal, reinforced the former, being external, and principled Christians built principle-based Christian republics, one Bible study at a time.

The American Revolutionary Generation and the Biblical Worldview

This pattern of a biblical worldview

undergirding all of American Christian education—an education based in God’s promises for America, Christ’s Atonement, Christian principles to live by, and Christian principles to govern by—continued as the seventeenth century rolled into the eighteenth century and as God prepared the Founders of the United States of America to shake the world with the formation of an American Christian constitutional

republic: one raised up by God to enhance the helpful perspective and possibilities of the Reformation with the exalting perspective and possibilities of the Restoration. Such an education led Jacob Duché to exclaim to the Continental Congress in 1775,

Great and astonishing have been the blessings of Providence, by which these American colonies have been distinguished from their very first settlements to the present period. They have indeed been a VINEYARD PLANTED BY THE LORD'S RIGHT HAND....He took the tender slip from the PARENT VINE. HE CAST OUT THE HEATHEN AND PLANTED IT. THE HILLS WERE SOON COVERED WITH THE SHADOW OF IT, AND THE BOUGHS THEREOF WERE LIKE GOODLY CEDARS. SHE SENT OUT HER BOUGHS UNTO THE SEA, AND HER BRANCHES UNTO THE RIVER....Our ancestors brought over with them, not only the several useful arts and improvements, ... but a treasure of infinitely greater value, even the charter of TEMPORAL FREEDOM, and the records of ETERNAL TRUTH. The banners of CHRISTIAN and BRITISH LIBERTY were at once unfolded, and these remote parts of the earth were thereby added to the MESSIAH'S kingdom.... Go on, ye chosen band of Christian Patriots! Testify to the world, by your example as well as by your counsels, that ye are ... the foes of VICE and SLAVERY....Recommend every species of reformation, that will have a tendency to promote the glory of GOD, the interest of the Gospel of Jesus, and all those private and public virtues, upon the basis of which alone, the superstructure of true Liberty can be erected.⁴⁶

Such an American Christian education created a government founded upon what the Foundation for

American Christian Education has called the "7 Principles of America's Christian History, Government, and Education":

1. **God's Principle of Individuality:**

"Everything in God's universe reveals His infinity and diversity.

Each person is a unique creation of God, designed to express the nature of Christ individually in society. The quality of man's government is primarily determined in his heart."

2. **The Christian Principle of Self-Government:**

"God ruling internally from the heart of the individual.

In order to have true liberty man must be governed internally by the Spirit of God rather than by external forces. Government is first individual then extends to the home, church and community."

3. **America's Heritage of Christian Character:**

"The image of Christ engraved upon the individual within, bringing dominion and change to his external environment.

The model of American Christian character is the Pilgrim character with these qualities: faith and steadfastness, brotherly love, Christian care, diligence and industry, and liberty of conscience."

4. **"Conscience is the Most Sacred of All Property":**

"God requires faithful stewardship of all His gifts, especially the internal property of our conscience, thoughts, and convictions.

This is a tool for self-government as each child learns the revelation of consent. Each individual governs his life through the voluntary consent to do right or wrong and is protected by laws established by the consent of the governed."

5. **The Christian Form of Our Government:**

"The divine flow of spiritual power and force

through self-governing individuals whose God-given rights are protected by laws established by their elected representatives.

Proper government requires a balance of internal power and its external form as seen in the separation of powers and its dual form with checks and balances.”

6. **How The Seed of Local Self-Government is Planted:**

“Christian self-government begins with salvation and education in God's law and love and flows to governing oneself, one's home, one's church and one's community.”

7. **The Christian Principle of American Political Union:**

“Internal agreement or unity, which is invisible, produces an external union, which is visible in the spheres of government, economics, and home and community life.

Before two or more individuals can act effectively together, they must first be united in spirit in their purposes and convictions.”⁴⁷

An American Christian education in these biblical principles caused John Quincy Adams to exclaim that the American Revolution “connected, in one indissoluble bond, the principles of civil government with the principles of Christianity” and his father, John Adams, to assert that “our constitution was made only for a moral and religious people. It is wholly inadequate to the government of any other.”⁴⁸ Indeed, as Alexis de Tocqueville surveyed the overwhelmingly Christian America that the Founders’ generation had created, he observed that

There is no country in the world where the Christian religion retains a greater influence over the souls of men than in America; and there can be no greater proof of its utility

and of its conformity to human nature than that its influence is powerfully felt over the most enlightened and free nation of the earth. . . . Religion in America takes no direct part in the government of society, but it must be regarded as the first of their political institutions; for if it does not impart a taste for freedom, it facilitates the use of it. . . . I am certain that they hold it to be indispensable to the maintenance of republican institutions.⁴⁹

American Heritage School and the Restoration Perspective on American Christian Education

Such is our heritage of American Christian education: a heritage that is as “indispensable to the maintenance of republican institutions” today as it was when Tocqueville painted his perceptive picture of the young American nation. This heritage of, and for, America gives American Heritage School not only its name but also its mission. This mission is enhanced by our Restoration perspective of American Christian education, which enriches the Reformation perspective bequeathed to us by Protestant proponents of Christian liberty in America. Our Restoration perspective gives us a heritage of American Christian education that honors an America that God set apart as sacred ground, not since Columbus, the Pilgrims, the Puritans, or Revolutionary generation—but since the Garden of Eden.

Our Restoration perspective on America's Christian education shines light on so many models and methods of righteous education founded upon America's promise and Christ's Atonement: rich resources of revealed truth that are cloaked from the world only because the world knows not where to find them. Imagine the joy of some of our brothers and sisters when, during the Millennium that Isaiah saw, "the earth shall be full of the knowledge of the Lord, as the waters cover the sea,"⁵⁰ and they learn that Adam and Eve, using the Book of Remembrance, taught their children the plan of salvation, reading and writing, and the first principles and ordinances of the gospel. Imagine the joy of some of our brothers and sisters when they learn that the Jaredites knew that America was a land choice above all others and that Jesus Christ was the God of that land. Imagine the joy of some of our brothers and sisters when they read the Nephite records and feel the purity of their testimonies of Christ and the depth of their understanding about America's role in "His Story." Imagine the joy of some of our brothers and sisters when they, through these supernal records, figuratively sit at the feet of the Savior of the World and hear—for the first time—His words of wonder to His other sheep. Imagine the joy of some of our

brothers and sisters when, in all of these instances from the "other books" that shall "establish the truth" of the Bible, they are transformed by so many scriptural stories of internal conversion to true principles creating blessed external results. Then, when these brothers and sisters taste the fruit of those "plain and precious things" that they had never known, yet always known, and nourish that fruit through faith, repentance, and obedience, they will exult with Alma that it "is most precious," yea, "sweet above all that is sweet, . . . white above all that is white, . . . and pure above all that is pure," and they, too, "shall feast upon this fruit even until [they] are filled, that [they] hunger not, neither shall [they] thirst."⁵¹

Along with the Reformation perspective's priceless, principle-based examples of American Christian government and society found in the histories of the Pilgrims, Puritans, and Revolutionary generation, this fruit, even that which grows from a Restoration perspective that is "sweet above all that is sweet" because it contains the revelation and priesthood necessary for exaltation, is what we share each and every day at American Heritage School. Just as the Reformation prepared the world to accept the

Restoration, the examples of the Pilgrims, Puritans, and Revolutionary Founders prepare our hearts to accept the greater light and knowledge of the Restoration.

As we teach students about this Reformation-Restoration heritage of America, we understand that Robert Frost said more than he knew when he wrote that “[America] was ours before we were [America’s].” Before the Founders fought for freedom, Nephi saw in vision the promises of America: “such as [America] was, such as [America] would become.” Before the Puritans created covenant communities, Christ, Himself, testified that God had set up a free people on the land: “such as [America] was, such as [America] would become.” Before the Pilgrims came for conscience, Ether knew that the continent had been consecrated for covenant-keeping Christians: “such as [America] was, such as [America] would become.” God ordained the land of America to be ours—as members of the restored church of Jesus Christ, “the only true and living church upon the face of the whole earth, with which ... the Lord [is] well pleased”⁵²—millennia before we, or our Christian European ancestors, were ever the land’s, before we ever stepped foot on its sacred soil,

called it our own, or created a nation. May we always celebrate this revealed heritage of American Christian education: *our* unique heritage of American Christian education. In the name of Jesus Christ, the God of this land, amen.

¹ Robert Frost, “The Gift Outright,” quoted in Edward Connery Lathem, ed., *The Poetry of Robert Frost: The Collected Poems, Complete and Unabridged* (1969), 348.

² The Church of Jesus Christ of Latter-day Saints, *Old Testament Institute Student Manual*, 33.

³ The Pearl of Great Price, Moses 5:4-12.

⁴ The Pearl of Great Price, Moses 6:5-6.

⁵ The Church of Jesus Christ of Latter-day Saints, *Pearl of Great Price Institute Student Manual*, 19-20.

⁶ The Pearl of Great Price, Moses 6:52, 57-60, 62 and Moses 7:1.

⁷ For official commentary on the dividing of the earth, see The Church of Jesus Christ of Latter-day Saints, *Old Testament Institute Student Manual*, 58.

⁸ The Book of Mormon, Ether 13:2.

⁹ The Book of Mormon, Ether 2:7-8, 12.

¹⁰ The Book of Mormon, Ether 6:12, 16, 17.

¹¹ The Book of Mormon, Ether 3:14.

¹² The Book of Mormon, Ether 6:30, Ether 7:23, and Ether 8.

¹³ The Book of Mormon, Ether 9:20 and Ether 12:4.

¹⁴ The Book of Mormon, 2 Nephi 25:23-26.

¹⁵ The Book of Mormon, Mosiah 1:3-5, 7.

¹⁶ The Book of Mormon, Helaman 3:29-30.

¹⁷ The Book of Mormon, 2 Nephi 9:28-29, 2 Nephi 28:14, and Enos 1:1-8.

¹⁸ The Book of Mormon, Mosiah 4:11-12, 15.

¹⁹ The Book of Mormon, Mosiah 2:17.

²⁰ The Book of Mormon, Alma 37:35.

²¹ The Book of Mormon, Alma 41:10, Mosiah 2:41, and 2 Nephi 2:27.

²² The Book of Mormon, Mosiah 3:5-10.

²³ The Book of Mormon, Alma 42:15, 23-24.

²⁴ The Book of Mormon, 3 Nephi 11:10-11, 14 and 3 Nephi 15:21.

²⁵ The Holy Bible, 1 Corinthians 2:9.

²⁶ The Book of Mormon, 2 Nephi 1:5-7.

²⁷ The Book of Mormon 2 Nephi 1:9.

²⁸ The Book of Mormon 3 Nephi 21:4.

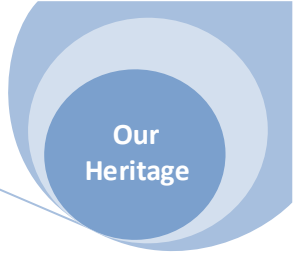
²⁹ The Book of Mormon, 2 Nephi 1:10-12.

³⁰ The Book of Mormon, 1 Nephi 13:12.

³¹ The Church of Jesus Christ of Latter-day Saints, *Book of Mormon Institute Student Manual*, 27-28.

-
- ³² The Book of Mormon, 1 Nephi 13:13-24.
- ³³ The Book of Mormon, 1 Nephi 13:28, 29 and The Pearl of Great Price, Joseph Smith—History 1:19.
- ³⁴ The Book of Mormon, 1 Nephi 13:39-40.
- ³⁵ The Book of Mormon, 1 Nephi 14:7, 17 and Doctrine and Covenants 1:15. See also 1 Nephi 22:8-11 and 2 Nephi 3:7, 12, 21.
- ³⁶ The Book of Mormon, 2 Nephi 3:24, 15, 12 and 2 Nephi 29:7, 8, 9.
- ³⁷ Edmund S. Morgan, *Visible Saints: The History of a Puritan Idea* (1963), 3, 4, 33, 34.
- ³⁸ Perry Miller, *Errand into the Wilderness* (1956), 3, 4.
- ³⁹ William Bradford, *Of Plymouth Plantation*, quoted in *The Norton Anthology of American Literature: Shorter 6th Edition* (2003), 78, 79.
- ⁴⁰ David Hackett Fischer, *Albion's Seed: Four British Folkways in America* (1989), 14-16.
- ⁴¹ John Winthrop, "A Model of Christian Charity," quoted in *The Norton Anthology of American Literature: Shorter 6th Edition* (2003), 103-106.
- ⁴² Perry Miller, *Errand into the Wilderness* (1956), 12.
- ⁴³ Alan Taylor, *American Colonies: The Settling of North America* (2001), 179.
- ⁴⁴ Perry Miller, *Errand into the Wilderness* (1956), 55.
- ⁴⁵ David Hackett Fischer, *Albion's Seed: Four British Folkways in America* (1989), 130-134 and Alan Taylor, *American Colonies: The Settling of North America* (2001), 179.
- ⁴⁶ Jacob Duché, "The American Vine" (20 July 1775), quoted in Jack P. Greene, ed., *Colonies to Nation, 1763-1789: A Documentary History of the American Revolution*, 261-262, 264.
- ⁴⁷ <http://stonebridgeschool.com/348460.ihtml>
- ⁴⁸ Verna M. Hall, *The Christian History of the Constitution of the United States of America: Christian Self-Government* (1960), 373 and Ezra Taft Benson, "The Constitution—A Glorious Standard," *Ensign*, Sep 1987, 6.
- ⁴⁹ Alexis de Tocqueville, *Democracy in America*, vol. 1 (Everyman's Library edition, 1994), 303, 304, 305-306.
- ⁵⁰ The Old Testament, Isaiah 11:9.
- ⁵¹ The Book of Mormon, Alma 32:42.
- ⁵² The Doctrine and Covenants 1:30.

4R-ing Handout to Accompany the Tract “Our Heritage of American Christian Education”



Purpose: Use the 4R-ing questions on this handout to internalize and apply the message of the tract “Our Heritage of American Christian Education.” These questions could be used to enrich personal, family, home-school, and/or private-school study.

Research: Read the tract “Our Heritage of American Christian Education.”

From the Section “American Eden”

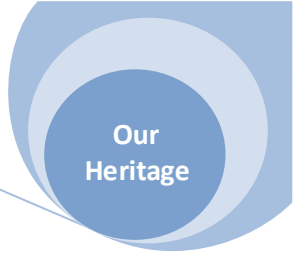
Reason and Record: What are principles of righteous education in the home?

Relate and Record: What are three goals the Lord would have you set to follow the model parenting of Adam and Eve?

From the Section “Jaredites in the Promised Land”

Reason and Record: What did the Jaredites learn about how to qualify for God’s promised blessings for America?

4R-ing Handout to Accompany the Tract “Our Heritage of American Christian Education”



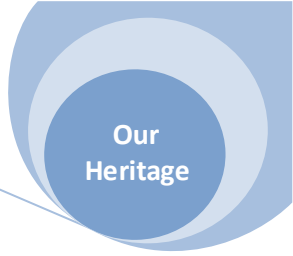
Relate and Record: What are two things you can do to help keep Jesus Christ as the “God of the land” in America?

From the Section “Nephites and the Apex of American Christian Education”

Reason and Record: What two components of an exemplary American Christian education did the Nephites implement extraordinarily well? What did the Nephites teach about these two things, and how did they teach them so effectively?

Relate and Record: What does King Benjamin’s prophecy about Christ cause you to want to do better? How does Nephi’s vision of American history inspire you to be a better missionary?

4R-ing Handout to Accompany the Tract “Our Heritage of American Christian Education”



From the Section “Pilgrims, Puritans, and the Reformation Perspective on American Christian Education”

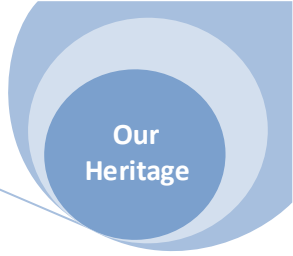
Reason and Record: What principles of devoted Christian discipleship do you learn from the examples of the Pilgrims and Puritans?

Relate and Record: What are three goals for scripture study that would help you to treasure God’s word more like the Pilgrims and Puritans did?

From the Section “The American Revolutionary Generation and the Biblical Worldview”

Reason and Record: What principles of righteous government do you learn from the American Founders?

4R-ing Handout to Accompany the Tract “Our Heritage of American Christian Education”



Relate and Record: What are three ways that America’s government and society have strayed from their foundational principles? What are two ways that you can promote the 7 Principles in your city?

From the Section “American Heritage School and the Restoration Perspective on American Christian Education”

Reason and Record: How does the Restoration perspective on America’s Christian education enrich the Reformation perspective on it?

Relate and Record: Write a poem, paragraph, or song about our unique heritage of American Christian education. Memorize it and present it to a private or public audience.



Meet Mr. Gentile



© 2010 American Heritage Schools

My Eternal Companion



© 2010 American Heritage Schools

Her name is Christina.



© 2010 American Heritage Schools

She's my best friend!



© 2010 American Heritage Schools

Our Treasures



© 2010 American Heritage Schools

Mia is 20-months old.



© 2010 American Heritage Schools

Josh is three-months old.



© 2010 American Heritage Schools

Mia loves to draw.



© 2010 American Heritage Schools

Josh loves to smile.



© 2010 American Heritage Schools

Where was I born?

- a) Boston, Massachusetts
- b) New York, New York
- c) Tokyo, Japan
- d) Salt Lake City, Utah

© 2010 American Heritage Schools

Where did I grow up?

- a) Utah
- b) Arizona
- c) Virginia
- d) New York
- e) New Hampshire

© 2010 American Heritage Schools

What food did I refuse to eat until my mission?

- a) Lima beans
- b) Tuna fish
- c) Anchovies
- d) Carrots
- e) Pumpkin

© 2010 American Heritage Schools

What did I aspire to become when I was younger?

- a) A professional baseball player
- b) A professional singer
- c) An engineer
- d) A writer
- e) A journalist
- f) A history teacher
- g) A chef

© 2010 American Heritage Schools

What were my favorite books to read when I was a child?

- a) Comic books
- b) Fiction books
- c) Sports books
- d) History books
- e) Travel books
- f) Science books

© 2010 American Heritage Schools

Where did I first do baptisms for the dead?

- a) The Boston Temple
- b) The Washington, D. C., Temple
- c) The Palmyra Temple
- d) The Toronto Temple
- e) The Salt Lake City Temple

© 2010 American Heritage Schools

Where did I spend my summers as a boy?

- a) On my uncle's farm in Virginia
- b) On a boat in the harbor of New York City
- c) At my grandparents' house in New Hampshire
- d) At the U. S. Embassy in Beijing

© 2010 American Heritage Schools

What was my favorite thing to do during Thanksgiving when I was young?

- a) Eat lots of turkey at my grandparents' house in New York City
- b) Listen to my grandfather tell stories about immigrating to America from Italy
- c) Watch Italian Serie A soccer with my grandfather
- d) Play football in the yard with my two brothers and one sister
- e) Get fresh Italian bread from the bakery on the corner

© 2010 American Heritage Schools

What musicals have I been in?

- a) *Guys and Dolls*
- b) *Oklahoma!*
- c) *The King and I*
- d) *Oliver!*
- e) *The Work and the Glory*
- f) a and b
- g) b and c
- h) all of the above

© 2010 American Heritage Schools

What sports did I play on varsity high school teams?

- a) Football
- b) Wrestling
- c) Soccer
- d) Baseball
- e) Basketball
- f) Skiing
- g) horseshoes
- h) a and e
- i) c and d

© 2010 American Heritage Schools

What extracurricular activities did I do in high school (along with sports and drama)?

- a) Class government offices
- b) School-wide student council
- c) Boy Scouts
- d) Young Men's/Young Women's
- e) Literary magazine
- f) School newspaper
- g) Chorus
- h) Early-morning seminary
- i) Family fun
- j) Community service as a little league baseball coach
- k) National Honor Society
- l) National French Honor Society
- m) Daughters of the American Revolution

© 2010 American Heritage Schools

What types of jobs did I do in high school?

- a) Scooped ice cream
- b) Worked as a farm hand
- c) Worked as a bus boy at Olive Garden
- d) Worked at a law office
- e) Worked at McDonald's
- f) Babysat young children
- g) Worked at a historical society

© 2010 American Heritage Schools

Where was my family's favorite vacation spot when I was young?

- a) Boston, Massachusetts
- b) New York, New York
- c) The Poconos in Pennsylvania
- d) Williamsburg, Virginia
- e) Washington, D. C.

© 2010 American Heritage Schools

Where did I serve a mission?

- a) Moscow, Russia
- b) Paris, France
- c) Seoul, Korea
- d) Londrina, Brazil
- e) Boston, Massachusetts
- f) New Orleans, Louisiana
- g) Houston, Texas

© 2010 American Heritage Schools

What language did I use during the second year of my mission?

- a) French
- b) Chinese
- c) Korean
- d) Farsi
- e) KSL
- f) Japanese
- g) English
- h) Arabic

© 2010 American Heritage Schools

What is my favorite food?

- a) Pizza
- b) Pork roast
- c) Barbeque chicken
- d) Ch'unch'eon dak kalbi
- e) Mango chicken curry

© 2010 American Heritage Schools

What is my favorite book?

- a) The Book of Mormon
- b) *The Grapes of Wrath*
- c) *A Tale of Two Cities*
- d) *Forward with Faith*
- e) *Washington's Crossing*
- f) *The Ideological Origins of the American Revolution*
- g) *Original Meanings*
- h) *The Federalist Papers*

© 2010 American Heritage Schools

How do I get to work each morning?

- a) By car
- b) By skateboard
- c) By bike
- d) By bus
- e) By buffalo

© 2010 American Heritage Schools

How did I gain my personal testimony of the restored gospel?

- a) I felt the Spirit while doing baptisms for the dead.
- b) I read the Book of Mormon, prayed, and received an answer.
- c) I prayed in the woods behind my parents' house in New Hampshire.
- d) I felt the Spirit while attending early-morning seminary.

© 2010 American Heritage Schools

What is my favorite chapter/section of scripture?

- a) Daniel 2
- b) Doctrine and Covenants 132
- c) 1 Corinthians 15
- d) Alma 42
- e) Abraham 3

© 2010 American Heritage Schools

What are my roles at AHS?

- a) History teacher
- b) English teacher
- c) French teacher
- d) Physical Education teacher
- e) Soccer coach
- f) Athletic director

© 2010 American Heritage Schools

Why am I happy?

- a) I feel so blessed to have a testimony that God lives, that Jesus is the Christ, and that Joseph Smith restored the fullness of the gospel to the earth.
- b) I feel so much love each day because I am married for eternity to my best friend and because our children fill our lives with joy.
- c) I feel so blessed to live in a country that offers so much freedom and opportunity as a promised land and cradle of the Restoration.
- d) I feel so blessed to be able to work at a school that promotes Christian character education and the study of government from an LDS perspective—study by learning and also by faith.
- e) I feel that helping young men and young women to realize their incredible eternal potential is the most rewarding profession I could ever dream of. I love having a job where I get to care so much each day.
- f) I love learning—and I love teaching!
- g) We are going to have a WONDERFUL year!!!! ☺

© 2010 American Heritage Schools