

Kolbe Academy Home School

GRADE TWELVE UNITED STATES & MODERN HISTORY

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COURSE TITLE: United States and Modern History

COURSE TEXTS:

- | | |
|-------------------|---|
| READER | ❖ <i>Kolbe Academy Modern History Reader</i> , Kolbe Academy Press: Napa, 2008. (T7884) |
| HISTORY | ❖ <i>A Documentary History of the United States</i> , Richard D. Heffner, 1999. (T7872) |
| FEDERALIST | ❖ <i>The Federalist Papers</i> , Hamilton, Madison, Jay (T7873) |
| DEMOCRACY | ❖ <i>Democracy in America</i> , Alexis de Tocqueville, abridged edition, 1984. (T7876) |
| MODERN | ❖ <i>Modern Times: The World from the 20's to the 90's</i> , Paul Johnson, 1992. (T7875) |
| <i>Guide 1</i> | ❖ <i>Kolbe Academy Study Guide to the US & Modern History Course, Quarter 1</i> . Kolbe Academy Press: Napa, 2008. (T7884A) |
| <i>Guide 2</i> | ❖ <i>Kolbe Academy Study Guide to the US & Modern History Course, Quarter 2</i> . Kolbe Academy Press: Napa, 2008. (T7884B) |
| <i>Guide 3</i> | ❖ <i>Kolbe Academy Study Guide to the US & Modern History Course, Quarter 3</i> . Kolbe Academy Press: Napa, 2008. (T7884C) |
| <i>Guide 4</i> | ❖ <i>Kolbe Academy Study Guide to the US & Modern History Course, Quarter 4</i> . Kolbe Academy Press: Napa, 2008. (T7884D) |

COURSE DESCRIPTION:

Thought shapes history. Man's thoughts are shaped by his beliefs, his habits (be they virtue or vice), his society, culture, custom, environment, experience, and education. Man shapes history through his choices, which are rooted in those soils of his thought. As you read the pages of modern history you will see that man's thought—beliefs and philosophies—are some of the most powerful forces on earth.

This course studies the major ideological trends of modern Western Civilization and their effects on the world. In this course students will be asked to examine the work of a number of thinkers—philosophers, scientists and theologians — in conjunction with their study of historical events and documents. In essence this is both a course in history and in political philosophy. It will be most fruitful to seriously consider the power of an idea in to shape history.

COURSE OBJECTIVES:

This course will enable the student to:

- ❖ Identify major ideological and political trends
- ❖ Critically interpret political and philosophical rhetoric
- ❖ Analyze the implications of philosophical ideologies; and of political actions, policies and regimes

WEEKLY COURSE WORK:

1. Readings: approximately 50 pages per week
2. Accompanying study guide questions
3. Weekly papers; topics are listed in the Course Plan. These papers should be 1- 2 pages type-written, size 12 font, double-spaced or neatly handwritten in cursive. Each paper should be comprised of a strong introduction, body, and conclusion. See the *Weekly Paper Topics Answer Guide* for grading guidelines.
4. **Key Points** sections highlight the most important concepts that the student should know and consider.

5. Three-Part Quarterly Exams: given at the end of each quarter in order to assess the student's understanding and retention of material and concepts. These tests along with the test answer keys are provided in the Course Plan packet.
6. Students seeking Honors for this course must complete the readings, weekly papers, reading assignments, and quarterly tests as laid out in the course plan.

SKILLS TO BE DEVELOPED:

- Knowledge of the ideologies and major historical events of modern Western Civilization through a study of influential first hand sources
- Greater ability to distinguish truth from falsity
- Ability to identify rhetoric and distinguish between truth and mere rhetoric
- Ability to analyze ideas
- Ability to reason according to sound logic
- Ability to formulate and effectively communicate clear, logically sound arguments both in writing and speaking

DIPLOMA REQUIREMENTS:

Summa Cum Laude students must complete the entire Kolbe Academy proposed curriculum as written. Summa students must fulfill the requirements for the Kolbe Core (K) or Kolbe Honors (H) course as outlined in this History course plan. In 9th grade, **Summa** students must pursue the (H) designation in at least one of the following courses: Theology, Literature, or History. In 10th grade, **Summa** students must pursue the (H) designation in at least two of the following courses: Theology, English, Literature, or History. In 11th grade, **Summa** students must pursue the (H) designation in at least three of the following courses: Theology, English, Literature, or History. In 12th grade, **Summa** students must pursue the (H) designation in all of the following courses: Theology, English, Literature, and History. **Magna Cum Laude** and **Standard** diploma candidates may choose to pursue the (H) or (K) designation, but are not required to do so. If not pursuing either of those designations the parent has the option of altering the course plan as desired. **Magna Cum Laude** students must include 3 years of History in high school, include 1 year of World History and one year of American history. **Standard** diploma students must include 3 years of History in high school, including 1 year of World History and one year of American history.

KOLBE CORE (K) AND HONORS (H) COURSES:

- ❖ Students pursuing the **Kolbe Core (K)** designation should do all of the reading **except** those listed as HONORS or Supplemental. **Kolbe Core students need to complete at least 1 or 2 of the 7 weekly papers each quarter;** they should have discussions or write informal essays in response to the rest of the weekly paper topics as these are major themes and will appear in some way on the final exam.
- ❖ Students pursuing the **Kolbe Honors (H)** designations must do all of the readings. The readings listed as HONORS are done in addition to the rest of the assignments, not in lieu of them. Honors students are *not* required to read the supplemental readings. **Honors students need to complete 5 of the 7 weekly papers each quarter;** they should have discussions or write informal essays in response to the rest of the weekly paper topics as these are major themes and will appear in some way on the final exam.
- ❖ For students who are not seeking either the Kolbe Core (K) or Honors (H) designation for this course, parents may alter the course as they so desire.

REQUIRED SAMPLE WORK:

Designation*		K	H
Course Title	US & Modern History	US & Modern History	US & Modern History
Quarter 1	1. Any written sample work	1. <i>Complete</i> Quarter 1 Exam	1. <i>Complete</i> Quarter 1 Exam 2. One Paper Topic Essay
Quarter 2	1. Any written sample work	1. <i>Complete</i> Quarter 2 Exam	1. <i>Complete</i> Quarter 2 Exam 2. One Paper Topic Essay
Quarter 3	1. Any written sample work	1. <i>Complete</i> Quarter 3 Exam	1. <i>Complete</i> Quarter 3 Exam 2. One Paper Topic Essay
Quarter 4	1. Any written sample work	1. <i>Complete</i> Quarter 4 Exam	1. <i>Complete</i> Quarter 4 Exam 2. One Paper Topic Essay

*Designation refers to designation type on transcript. K designates a Kolbe Academy Core course. H designates a Kolbe Academy Honors course.

The Kolbe academic advisor will verify that the required work was completed successfully and award the Kolbe Core (K) or Honors (H) designation. The Kolbe academic advisor has the final decision in awarding the designation for the course. **If no designation on the transcript is desired, parents may alter the lesson plan in any way they choose and any written sample work is acceptable to receive credit for the course each quarter.** If you have any questions regarding what is required for the (K) or (H) designations or diploma type status, please contact the academic advising department at 707-255-6499 ext. 5 or by email at advisors@kolbe.org.

SCOPE AND SEQUENCE:**FIRST QUARTER**

- I. New Modes and Orders: Machiavelli
- II. The Scientific Revolution
- III. Europe: 1565-1685 - Religious Warfare and the Ascent of Absolutism and Nationalism
- IV. 17th Century England: From the Civil War to the Glorious Revolution
- V. The Nascence of Modern Political Theory: Thomas Hobbes and John Locke
- VI. Rise of Modern Economic Theory: Adam Smith
- VII. Political Philosophy during the Enlightenment: Jean Jacques Rousseau

SECOND QUARTER

- I. America: A New Beginning
- II. The Development of the Colonies and the Move Toward Unification
- III. English Abuses and American Responses
- IV. America Breaks Free
- V. Europe in Turmoil: The French Revolution
- VI. Early Formation of a New Nation
- VII. The Founding of the United States of America

THIRD QUARTER

- I. Growth of a New Nation
- II. Religion, Liberty and Democracy

- III. Preventing Democratic Despotism
- IV. The Changing American Landscape
- V. Changes Abroad
- VI. The Civil War
- VII. Booming Business in America: The Late 19th Century

FOURTH QUARTER

- I. World War I
- II. Post War Economics & Modern Man
- III. The End of Isolationism & The Rise of Stalin
- IV. Nazi Germany & The Cold War
- V. The 1960s & Concluding WWII
- VI. 1970s – The Decade of Turmoil
- VII. Conservatism in the West & The Communist Regime of Mao Tse-Tung in the Far East

SUPPLEMENTAL MATERIALS:

- Warren Carroll,
 - ❑ *The Rise and Fall of the Communist Revolution*
 - ❑ ---, *1917*
 - ❑ ---, *The Founding of Christendom*
 - ❑ ---, *Conquest of Darkness*

COURSE PLAN METHODOLOGY:

- It is recommended that this course be taken in conjunction with the 12th grade Theology course.
- Be sure to reference the introductory portions and glossaries of your textbooks. They are full of valuable information and helps for understanding the texts.
- Family discussions on the materials and lessons are highly effective means to foster deeper considerations of the materials. Use the *Key Points* from the course plan, the paper topics and study guide questions as a basis to start these discussions at home with your students.

◆◆◆ FIRST QUARTER ◆◆◆

WEEK 1		
READER	New Modes and Orders: Machiavelli	<u>The Prince</u> , Niccolo Machiavelli Books 6-9, 15-18, 26
<i>Study Guide</i>	<i>Guide 1</i>	Week One Questions
Paper Topic	<p>Using the following quote as the basis for Machiavelli’s view of human nature, discuss why it is necessary that the prince must operate the way that he does. Make sure to use specific examples from the text to explain your position.</p> <p>“Because this is to be asserted in general of men, that they are ungrateful, fickle, false, cowardly, covetous, and as long as you succeed they are yours entirely; they will offer you their blood, property, life, and children, as is said above, when the need is far distant; but when it approaches they turn against you.” (Machiavelli, <u>The Prince</u>, Book XVII)</p>	
<p>Niccolo Machiavelli’s (1469-1527) works, particularly <u>The Prince</u> and <u>Discourses on Livy</u> were groundbreaking in the history of western civilization, particularly as a bridge between the Greek, Roman, and Medieval outlook with the modern world. Coming out of the Italian Renaissance of the late fifteenth and early sixteenth century, Machiavelli’s ideas paved the way for the emergence of religious wars, royal absolutism, constitutionalism, the French Revolution, nationalism, communism, fascism and the modern administrative state. The political fabric of the modern world can be directly traced back to his ideas.</p> <p>🔑 Key Points</p> <p>To understand the context of <u>The Prince</u>, Machiavelli’s seminal work, it is important to discuss the historical circumstances that precipitated this earthshaking book. As Europe emerged out of the Middle Ages and into the Renaissance, Christendom was beginning to disintegrate. The power of the papacy was increasingly challenged by political and religious groups in an attempt to break the Church’s influence over civil society. The calamitous fourteenth century, filled with wars and plagues (particularly the Black Death), brought about a fundamental restructuring of society that essentially buried the ordered feudal and political society that had characterized the Middle Ages. The gradual emergence of nationalism and the nation-state with the Hundred-Years War between England and France intensified the already contentious power struggle between secular kingdoms and the papacy.</p> <p>Meanwhile, the Renaissance’s “rediscovery” of the Greek and Roman classics chipped away at the medieval emphasis on man’s soul and the afterlife. The emergence of secular humanism, although not inherently contradictory to Catholic teaching, began to focus more and more attention on human accomplishments and endeavors not related to the salvation of man’s eternal soul. The Italian people, although still divided into numerous kingdoms, duchies, and republics, began to yearn for a united Italy as it had existed during the Roman Empire. It was in this tumultuous hotbed of intellectual and political change that Machiavelli wrote <u>The Prince</u>.</p> <p>Book VI of <u>The Prince</u> begins with Machiavelli speaking of the founding of new principalities or regimes. He argues that princes must aim high in founding and ruling their regimes, not because they ought to have their regime mirror the City of God as had been the case in the medieval world, but because by doing so they can attain their earthly goal of retaining power. Being a successful ruler, Machiavelli argues, consists in possessing a good combination of virtue and fortune, the former being the most important ingredient in a successful regime. It is important to note that the virtue Machiavelli speaks of is not the classical and medieval</p>		

idea of virtue, but the virtue of good statesmanship. He cites Moses, Cyrus, Romulus, and Theseus as examples of men who have ruled well due to virtue.

Hinting at his own agenda, Machiavelli states that the founding of new modes and orders is the most difficult human endeavor. In instituting new regimes, princes will have to counter the opposition from traditional sectors of society such as the Church and the nobility. In order to deal with this opposition, rulers must ruthlessly squelch it in order for their regime to survive. This is because keeping subjects convinced of their power and authority is a difficult thing to do. Thus Machiavelli concludes that armed prophets triumph while unarmed prophets fail. The ability and readiness to use force to retain power is crucial to his amoral philosophy.

Rule through virtue and fortune is continued as a theme by Machiavelli in Book VII. He spends a great deal of time speaking well of Cesare Borgia, the illegitimate son of Pope Alexander VI, who obtained his power through fortune. Cesare is to be praised, argues Machiavelli, because he exhibited the characteristics of an armed prophet, a man who relies neither on the arms or fortune of others, at least initially. Quite telling of Machiavelli's thought is the story of Remirro de Orco, a cruel and ruthless man whom Cesare Borgia placed in charge of the province of Romagna. De Orco's brutality and excessive force were instrumental in pacifying the seemingly ungovernable province. In a further twist, Borgia ended up having de Orco killed and displayed gruesomely in public view. De Orco's role of pacification being completed, Borgia was able to gain popularity from the people of Romagna by eliminating their feared ruler. Thus, not only did Borgia pacify Romagna without taking the blame for it, but he also was loved by his people even more. In the end, however, Borgia's reign was a failure since his father, Alexander VI, died before Borgia had consolidated his power thus rendering him a victim of fortune and ultimately, a failure.

Book VIII deals with Machiavelli's criticism of Agathocles the Sicilian, King of Syracuse. It may come as a surprise to the student that Machiavelli is immensely critical of a man who used brutality to gain and retain his position of power. Specifically, Machiavelli criticizes Agathocles' use of brutality that garnered him much hatred. After all, a good prince ought not to constantly fear for his life. Instead, Machiavelli argues, he should have used his cruelty so that he would gain fear and respect, not hatred. Machiavelli then concludes that cruelty, by its very nature, is a morally neutral concept. It can be used for useful or detrimental purposes in the political regime.

In Book IX, Machiavelli discusses the two groups from which a ruler derives his power: the people and the nobility. Since the nobility are quite often the equal of or greater than the prince in cunning and intelligence, it behooves him to derive his support from the people. Unlike the nobility who desire to dominate others, the people simply wish to be free from excessive domination and cruelty. Given that the people are greater in number than the nobility, it is advantageous for the prince to have the people on his side. As long as the prince has the virtue to rule his people, he can effectively maintain his authority. (Remember virtue for Machiavelli is effective statesmanship, not moral virtue.) Machiavelli's choice of the people over the nobility has had far-reaching consequences. Given that the vast majority of kings in the Middle Ages ruled effectively only with the consent of the nobility, the decision to choose the people is truly revolutionary. Although there are exceptions to this rule in ancient history (The Gracchi Brothers in Rome), this political realignment in history helps to pave the way for the development of constitutionalism and modern liberal democracy.

Book XV of *The Prince* is an implicit rejection of Plato's *Republic*, Aristotle's *Politics*, and St. Augustine's *City of God*. According to Machiavelli, he is not writing about how to create and govern imaginary republics or regimes based on a flawed understanding and expectations of human nature possessed by the classical and medieval thinkers. He sees things as they are, that men are inherently wicked, possessing no goodness in them, an idea that runs contrary to the Catholic understand of human nature as flawed but not totally

depraved. It is interesting to note that Martin Luther and John Calvin, the vanguards of the Protestant Reformation, essentially agree with Machiavelli in their understanding of human nature as totally depraved. Given the realities of man's nature, according to Machiavelli, it is then necessary for the prince to learn how to be good and wicked according to political expediency.

Having set up the introduction for his topic in Book XV, Machiavelli discusses two qualities in a ruler in Book XVI: liberality (or generosity) and stinginess. Although it would be ideal to have a good balance of both, the prince should strive to avoid excessive liberality and to embrace stinginess. Having the reputation of liberality makes the citizenry expect a great deal from the prince, an expectation that cannot be maintained in time of war or great economic distress. If one must be generous to his subjects, he must be liberal in giving away things that are not his own. In other words, be generous as long as it doesn't hurt his own standing. Thus, it is preferable for the prince to possess stinginess which, although it may not make him popular, will allow him to maintain his regime while avoiding hatred from his subjects.

Whether a prince should desire to be feared or loved by his subjects is the topic of Book XVII. As one should be figuring out by this point, Machiavelli believes it would be best to possess both qualities if possible according to the dictates of political reality. However, if one must choose between the two, it is better to be feared (not hated, though) rather than loved. Since men are inherently evil by nature, the ruler must instill fear in his subjects. By doing this, he avoids potential rebellion and unrest in the kingdom. A prince who always wishes to be loved and governs according to this wish will not be taken seriously by his subjects. He will be perceived as weak, ineffective, and vulnerable. Machiavelli cites the example of Hannibal who effectively maintained control over the Carthaginian army by instilling fear and respect in them, using some harsh measures when necessary. Scipio's wish to be loved by his soldiers, on the other hand, caused them to revolt against his rule due to their perception of his weakness.

Interestingly enough, Machiavelli turns to the subject of the faith of the prince in Book XVIII. Religion is the most important quality that a prince ought to possess. Not that the prince himself should be personally pious, but that he should possess the appearance of piety and religiosity. Since personal piety and faith will stand in the way of effective rule, it is nonetheless necessary that the prince appears to be a man of faith for the stability of his regime. Doubtless Machiavelli was well versed enough in classical and medieval history to see the immense importance of religion to the maintenance of a well-ordered society, but only as a means of maintaining political power through appearances.

The final paragraph in Book XVIII contains perhaps the most famous passage in *The Prince*, a statement that has had long-lasting and devastating consequences for human history. The prince, in order to be an effective ruler, must always be aiming for the correct end result which then justifies the means to attain this result. In other words, the end justifies the means. As long as power is maintained, the prince will be judged as a success in the world.

The seeds of emerging Italian nationalism, a prominent topic in nineteenth century European history, are prominent in Book XXVI, the final chapter of *The Prince*. Ever since the dissolution of the western Roman Empire in 476 A.D., the Italian peninsula had been a collection of relatively weak and ineffective kingdoms and republics. Their weakness left them vulnerable to foreign domination from the emerging nation-states of France and, Spain, as well as the Holy Roman Empire and the secular power of the papacy and its corresponding Papal States. Given that Machiavelli was writing toward the end of the Italian Renaissance, an era that extolled the glory of former days, particularly the Roman Empire, it is not surprising that he would be heavily influenced by these ideas which would have a strong likelihood of being palatable to the educated elite of Italy. Machiavelli's new modes and orders are all aimed at giving a prince in Italy the opportunity to utilize these ideas in the pursuit of Italy's return to glory. He believed that only with a strong and effective

leader could Italy hope to overthrow its barbarian occupiers and the secular power of the Catholic Church.

In conclusion, it is very important for the student to realize just how incompatible Machiavelli's political, philosophical, and theological ideas are with the teachings of the Catholic Church. Principally, Machiavelli is opposed to the Church's understanding of human nature and the morality that derives from it. While the Church believes that man's original goodness has been tarnished by the stain of original sin, it still maintains that man is essentially good while possessing the inclination towards evil. This evil must be checked by the power of the church and government. Machiavelli, on the other hand, sees man's nature as inherently wicked, totally depraved, and incapable of any goodness. (The concept of grace is completely absent in The Prince.) Machiavelli does not preach "do unto others as you would have them do unto you," but rather "if men treat you wickedly, treat them wickedly in return." Since Machiavelli rejects Catholic morality, and by doing so rejects the limits to power that exist according to the natural law, he recognizes no natural limits to power whatsoever. The pure dictates of practical political considerations and maintenance of power at all costs replace the natural law in Machiavelli's regime.

Discuss:

- How does Machiavelli's view of human nature lead to his conclusions in The Prince?
- How did the emerging nationalism of the Late Middle Ages and the ideas of the Renaissance play a role in Machiavelli's thought?
- Why are Machiavelli's political teachings "new modes and orders"?
- Discuss the difference between ruling by virtue or by fortune. Discuss the example of Cesare Borgia as a man who ruled by fortune but did not possess the virtue to retain his kingdom.
- Why must the prince not imitate the example of Agathocles, King of Syracuse?
- Why should the prince derive his consent from the people rather than the nobility?
- How is Machiavelli's political philosophy radically different from the classical and medieval view? (Hint: Human Nature)
- Why must a prince choose to be feared rather than loved?
- Why is religion the most important quality that a prince must possess?
- Explain the implications of Machiavelli's idea that the ends justify the means in politics.
- Discuss the implications of Machiavelli's final chapter for the emerging nationalism in Europe. In a very general sense, discuss the many ways in which Machiavelli's political revolution is contrary to the teachings of the Catholic Church that had developed to its height philosophically with the writings of St. Augustine and St. Thomas Aquinas in Late Antiquity and the Middle Ages.

Notes

WEEK 2

READER	The Scientific Revolution	<ol style="list-style-type: none"> 1. "On the Revolutions of the Heavenly Spheres," Copernicus 2. "Letter to Madame Christina of Lorraine Grand Duchess of Tuscany," Galileo Galilei 3. "Letter on Galileo's Theories," St. Robert Bellarmine 4. "Discourse on Method," Descartes
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