**East Meadow School District**

**CURRICULUM AREA PROJECT**

**2012-13**

**Gr. 9 Social Studies Common Core**

East Meadow High School

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**ABSTRACT**

This Social Studies Common Core CAP is intended to create units of lessons that align with the Common Core. It will make use of important primary source documents and have them correlate with the Ninth Grade Global History curriculum. The CAP will focus on independent work to be completed by students, vocabulary tasks, reading tasks, discussion tasks, writing tasks, and essential questions. Students will be required to cite specific textual evidence to support their analysis of the text. Each unit will commence with an essay assignment that allows the teacher to evaluate student comprehension of the text.

This CAP will focus on the Common Core standards that have been laid out for History/Social Studies. The reading standards focus on citing textual evidence from readings, analyzing the author’s point of view, and as well as comparing and contrasting readings. The writing standards focus on writing arguments with the use of factual evidence from readings, using technology to attain additional information which relates to assigned readings, as well as planning, revising, editing, and rewriting written pieces.

**RATIONAL**

The Common Core State Standards have been adopted by 45 states, including New York. The purpose of the Common Core is to ensure students are sufficiently prepared for success in postsecondary education and the workforce. In order for these standards to be met units that focus on the skills that students are required to achieve must be developed. This CAP consists of unit plans that are designed to meet the standards set forth by the Common Core.

**Common Core Unit- Stone Age**

**Unit Summary**: This unit has been developed to guide students and instructors in a close reading of *Window on the Stone Age,* by Leon Jaroff. The activities and actions described below follow a carefully developed set of steps that assist students in increasing their familiarity and understanding of the article from Time Magazine, through a series of text dependent tasks and questions that ultimately develop college and career ready skills identified in the Common Core State Standards.

**Reading Tasks:** Students will silently read the passage, first independently, and then following along with the text as the teacher and/or students read aloud. The teacher will then lead students through a set of concise, text-dependent questions that compel students to reread specific passages and discover the structure and meaning of the article based on the Stone Age.

**Vocabulary Tasks:** Most of the meanings of words in this selection can be discovered from careful reading of the context in which they appear. This practice is called for by the Common Core Standards and is also vital to prepare students for college and careers. Teachers must be prepared to reinforce it constantly by modeling and holding students accountable for looking in the context for meaning as well.

**Discussion Tasks:** Students will discuss the passage in depth as a class and perform activities that result in a close reading of the text. The goal is to foster student confidence when encountering complex text and to reinforce the skills they have acquired regarding how to build and extend their knowledge of a text.

**Writing Tasks:** Students will paraphrase various parts of the text presented and then write an analytical essay on their understanding of the *Window on the Stone Age.* Students will be afforded the opportunity to rewrite their explanation or revise their in-class paraphrases after participating in classroom discuss, allowing them to refashion both their understanding of the text and their expression of that understanding.

**Text Selection**: *Window on the Stone Age* discusses the 1994 cave findings of Jean-Marie Chauvet and two colleagues that bear Stone Age paintings and artifacts in southeastern France. These findings also bring to light the various moral dilemmas that arise with such ancient finds.

WINDOW ON THE STONE AGE

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| TEXT | VOCABULARY | GUIDING QUESTIONS |

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| **Abstract** In Dec 1994 Jean-Marie Chauvet and two colleagues discovered a complex of caves bearing Stone Age paintings and artifacts in the Ardeche region of southeastern France. The Chauvet caves could rival the caves of Lascaux, France and Altamira, Spain.  **Full text** AT THE BASE OF A CLIFF IN THE Ardeche region in southeastern France last December, the three middle-aged spelunkers felt a breeze wafting from a pile of rock and debris. "That was a sign that there was a cave beneath it," recalls Jean-Marie Chauvet. With his companions, Chauvet cleared away an opening, then wriggled through a tunnel into a complex of large caves.  Then, in the pale glow of their head lamps, the explorers noticed two red lines on a cavern wall. Chauvet, a government employee who oversees the protection of the many historically important caves in the region, recognized the markings as "characteristic of the Stone Age." What he did not immediately realize -- and the world did not know until the French Culture Ministry announced it last week -- was that they had discovered an archaeological trove that may rival even the fabled drawings on the cave walls at Lascaux in France and Altamira in Spain. The spelunkers had found an extraordinarily clear window on prehistoric life.  Restraining their curiosity, the trio crawled back outside and resealed the tunnel entrance. "Not only to keep people out," Chauvet explains, "but to return the airflow to what it had been before; a change in the interior climate could ruin whatever was inside." Six days later they returned with better lighting and plastic sheets that they spread about to avoid disturbing artifacts on the cavern floors.  Probing deeper into the cavern system, they began coming upon exquisite, intricately detailed wall paintings and engravings of animals, as well as numerous images of human hands, some in red, others in black pigment. "I thought I was dreaming," says Chauvet. "We were all covered with goose pimples."  The art was in pristine condition, apparently undisturbed for up to 20,000 years, as was other evidence of the ancient artists' presence: flint knives, mounds of clay used for making paint, and charred fire pits.  Photographs of the Stone Age art show images of lions, bison, deer, bears, horses and some 50 woolly rhinos. "These paintings are more beautiful than those in Lascaux," says Patrice Beghain, the regional head of cultural affairs. "There is a sense of rhythm and texture that is truly remarkable." One mural shows several horses apparently charging -- in a Stone Age mismatch -- toward two rhinos.  A few species represented on the walls of the Chauvet cave, as it has already been named, had never before been seen in prehistoric artwork: an owl engraved in rock and a panther depicted in red pigment. The image of a hyena, also painted in red, is only the second one discovered in Stone Age caves.  Of particular interest to Jean Clottes, France's foremost expert on prehistoric rock art, is the fact that, in contrast to previous cave artwork, images of predatory and dangerous species -- bears, lions, rhinos, a panther and a hyena -- far outnumber the horses, bison, deer and mammoths usually hunted by Stone Age people. "The paintings in this cave," he says, "will force us to change how we interpret Stone Age art."  Beghain is particularly struck by the skull of a bear perched on a stone near a wall adorned by an ursine image. "What is significant," says the official, "is that some 17,000 to 20,000 years ago, a human being decided to put it in that particular place for a particular reason. I think it fair to assume that the bear did not self-decapitate on that spot to intrigue us." Was this an altar for some Paleolithic ceremony?  Stung by lessons learned at Altamira and Lascaux, where initial unrestricted access to the caves obliterated archaeological clues and led to the rapid deterioration of artwork, the French Culture Ministry has put the Chauvet cave off limits to all but a handful of experts and installed video surveillance cameras and police guards at the entrance. "Our goal," says Beghain, "is to keep the cave in this virgin state so that research can, in theory, continue indefinitely."  No further research is needed to establish one fact about the Chauvet cave art: it was created by artists of remarkable talent. "I remember standing in front of the paintings of the horses facing the rhinos and being profoundly moved by the artistry," says Clottes. "Tears were running down my cheeks. I was witnessing one of the world's great masterpieces." | Stone Age- the period in the history of humankind marked by the use of stone tools and weapons  Artifacts- a manmade object, such as a tool, especially such an object found at an archaeological excavation  Spelunkers- a person who explores caves  Trove- a collection of objects  Cavern- a cave, especially one that is large and mostly underground  Prehistoric- pertaining to the time or period before recorded history  Ursine- of or pertaining to a bear or bears  Paleolithic- time period known as the Old Stone Age (2,000,000 BCE- 10,000BCE) | Why was the discovery by Chauvet significant?  Describe the findings made by Chauvet.  How were the findings in the Chauvet different than those found in other caves from the same era?  Why has the French Culture Ministry decided not to allow the general public into this cave? Should the public have access to the Chauvet cave? |

**Essay Assessment:**

Write a response to the following question that includes an introduction, at least two body paragraphs, and a conclusion:

**Why are cave paintings so significant to the study of humankind? Should caves be open to the public? Support your position with facts.**

In your response be sure to address the following:

**Describe what we have learned from cave paintings. Explain the positives and negatives of allowing these caves to be open to the public.**

**Common Core Standards:**

**Reading Standards for Literacy in History/Social Studies**

**LHSSSTS.9-10.RH.4- Determine the meaning of words and phrases as they are used in s text, including vocabulary describing political, social, or economic aspects of history/science.**

**LHSSSTS.9-10.RH.5- Analyze how a text uses structure to emphasize key points or advance an explanation or analysis.**

**Writing Standards for History/Social Studies**

**LHSSSTS.9-10.WHST.1- Write arguments focused on discipline-specific content.**

**LHSSSTS.9-10.WHST.4- Produce clear and coherent writing in which the development, organization, and style are appropriate to task, purpose, and audience.**

**LHSSSTS.9-10.WHST.9- Draw evidence from informational texts to support analysis, reflection, and research.**

**Common Core Unit: Hammurabi’s Code**

**Unit Summary:** This unit has been developed to guide students and instructors in a close reading of ***Hammurabi’s Code.*** The activities and actions described below follow a carefully developed set of steps that assist students in increasing their familiarity and understanding of Babylon’s laws, through a series of text dependent tasks and questions that ultimately develop college and career ready skills identified in the Common Core State Standards.

**Reading Tasks:** Students will silently read the passage, first independently, and then following along with the text as the teacher and/or students read aloud. The teacher will then lead students through a set of concise, text-dependent questions that compel students to reread specific passages and discover the structure and meaning of the laws set forth by Hammurabi.

**Vocabulary Tasks:** Most of the meanings of words in this selection can be discovered from careful reading of the context in which they appear. This practice is called for by the Common Core Standards and is also vital to prepare students for college and careers. Teachers must be prepared to reinforce it constantly by modeling and holding students accountable for looking in the context for meaning as well.

**Discussion Tasks:** Students will discuss the passage in depth as a class and perform activities that result in a close reading of the text. The goal is to foster student confidence when encountering complex text and to reinforce the skills they have acquired regarding how to build and extend their knowledge of a text.

**Writing Tasks:** Students will paraphrase various parts of the text presented and then write an analytical essay on their understanding of the Babylonian laws. Students will be afforded the opportunity to rewrite their explanation or revise their in-class paraphrases after participating in classroom discuss, allowing them to refashion both their understanding of the text and their expression of that understanding.

**Text Selection:** *Hammurabi’s Code* is a key legal document that influenced nearly all Western legal systems. Hammurabi, the ruler of Babylon, compiled one of the first written law codes in about 1750 B.C. The code reveals a stern ruler who wished to strengthen the power of the central government, keep order in his realm, and maintain the hierarchical (rigidly structured) nature of society. At the same time, it showed his desire to give some protection to his less privileged subjects-commoners, women, and slaves. Students will read the law code and draw conclusions about Babylonian society based on the codes.

HAMMURABI’S CODE

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| TEXT | VOCABULARY | GUIDING QUESTIONS |

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| Hammurabi, the ruler of Babylon, compiled one of the  first written law codes in about 1750 B.C. The code reveals a  stern ruler who wished to strengthen the power of the central  government, keep order in his realm, and maintain the hierarchical nature of society. At the same time,  it showed his desire to give some protection to his less privileged subjects-commoners, women, and slaves.  The code was inscribed on a seven-foot-high stone pillar.  At its top, a relief lends the weight of divine authority to the  laws by showing Hammurabi standing before the sun god.  The following laws from Hammurabi's code reveal almost  as much about the society that he ruled as it does about his  concept of justice.  1. If a man weave a spell and bring a charge of murder against  another man and has not justified himself, the accuser shall be  put to death.  2. If a man has put a spell upon another man, and has not justified himself, the one who is charged with [witchcraft] shall go to the holy river, he shall plunge into the holy river, and if the holy river overcomes him, his accuser shall take his estate. If the holy river shows that man to be innocent and has saved  him, he who charged him with [witchcraft] shall be put to  death and the man who plunged into the river shall take the  estate of him who brought the charge against him.  8. If a man has stolen ox or sheep or ass or pig, whether from the temple or from the palace, he shall pay thirty [times the value of the stolen goods]; if he stole from a commoner, he shall [pay] ten [times its value]. If the thief cannot pay, he shall be put to death.  15. If a man has helped a male or female palace slave, or a commoner's male or female slave, to escape out of the city gate, he shall be put to death.  21. If a man has broken into a house, he shall be killed before the [gap] and walled in it.  23. If the robber has not been caught, the man who has been  [robbed] shall [tell] before the god what he has lost, and the  city and governor in whose territory the robbery took place  shall make good to him his loss.  53. If a man has neglected to strengthen the dyke of his canal, and  a [gap] has opened in his dyke, and the waters have [damaged]  the meadow, the man in whose dyke the [gap] has  opened shall make good the corn that he caused to be lost.  110.If a nun, a lady of god, who is not living in a convent, has  opened the door of a wine shop or entered the wine shop for  a drink, that woman shall be burned.  117. If a debt came due against a man, and he has given his wife, his son, his daughter for the money, or handed himself over to work off the debt, for three years they shall work in the house of their buyer or exploiter. In the fourth year they shall be set free.  129. If the wife of a man has been caught lying with another man, they shall bind them and throw them into the waters. | Babylon- an ancient city in SW Asia, on the Euphrates river  Hierarchal- any system of persons or things ranked one above another  Divine- of or pertaining to a god, especially the Supreme Being  Estate- a piece of landed property  Dyke- an embankment for controlling or holding back the waters of a sea or a river  Canal- an artificial waterway for navigation, irrigation, etc.  Exploiter- a person who uses others for their own needs | What was the purpose of Hammurabi’s laws?  Describe the stone pillar the laws were inscribed on. In what ways is this significant?  In what ways are the punishments from Hammurabi’s Code based on an “eye for an eye” punishment or retribution?  How does one’s social class determine one’s punishment?  How does the code tend to punish crimes against property?  How does the code tend to punish crimes against persons?  Using specific examples, explain how the Code of Hammurabi is similar/different to the laws of today. |

**Essay Assessment:**

Write a response to the following question that includes an introduction, at least two body paragraphs, and a conclusion:

**How do the laws of Hammurabi create order socially, politically, and economically? In what ways are the laws put forth by Hammurabi similar/different to laws in the United States today?**

In your response be sure to address the following:

**Describe how the specific laws of Hammurabi affect society. Explain how laws today are similar or different to those of Babylon, using specific examples.**

**Common Core Standards**

**Reading Standards for Literacy in History/Social Studies**

**LHSSSTS.9-10.RH.1- Cite specific textual evidence to support analysis or primary and secondary sources, attending to such features as the date and origin of the information.**

**LHSSSTS.9-10.RH.4- Determine the meaning of words and phrases as they are used in s text, including vocabulary describing political, social, or economic aspects of history/science.**

**LHSSSTS.9-10.RH.5- Analyze how a text uses structure to emphasize key points or advance an explanation or analysis.**

**Writing Standards for History/Social Studies**

**LHSSSTS.9-10.WHST.1- Write arguments focused on discipline-specific content.**

**LHSSSTS.9-10.WHST.4- Produce clear and coherent writing in which the development, organization, and style are appropriate to task, purpose, and audience.**

**LHSSSTS.9-10.WHST.9- Draw evidence from informational texts to support analysis, reflection, and research.**

**Common Core Unit: The Roman Emperor Nero**

**Unit Summary:** This unit has been developed to guide students and instructors in a close reading about the Roman Emperor Nero. The activities and actions described below follow a carefully developed set of steps that assist students in increasing their familiarity and understanding of the reading through a series of text dependent tasks and questions that ultimately develop college and career ready skills identified in the Common Core State Standards.

**Reading Tasks:** Students will silently read the passage, first independently, and then following along with the text as the teacher and/or students read aloud. The teacher will then lead students through a set of concise, text-dependent questions that compel students to reread specific passages and discover the structure and meaning of the Roman Historian Suetonius’ description of the Roman Emperor Nero from his book *The Twelve Caesars*.

**Vocabulary Tasks:** Most of the meanings of words in this selection can be discovered from careful reading of the context in which they appear. This practice is called for by the Common Core Standards and is also vital to prepare students for college and careers. Teachers must be prepared to reinforce it constantly by modeling and holding students accountable for looking in the context for meaning as well.

**Discussion Tasks:** Students will discuss the passage in depth as a class and perform activities that result in a close reading of the text. The goal is to foster student confidence when encountering complex text and to reinforce the skills they have acquired regarding how to build and extend their knowledge of a text.

**Writing Tasks:** Students will paraphrase various parts of the text presented and then write an analytical essay on their understanding of the account of Nero. Students will be afforded the opportunity to rewrite their explanation or revise their in-class paraphrases after participating in classroom discuss, allowing them to refashion both their understanding of the text and their expression of that understanding.

**Text Selection:** The following account of Nero’s life is by a Roman historian, Suetonius, born a year after Nero died. Nero is one of a dozen Roman rulers whose biographies Suetonius collected in his book *The Twelve Caesars.* It reveals much about Nero as an emperor and will be used by students as a method of evaluating leadership.

THE ROMAN EMPEROR NERO

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| TEXT | VOCABULARY | GUIDING QUESTIONS |

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| Nero started off with a parade of virtue…he promised to model his rule on the principles laid down by Augustus, and never missed an opportunity of being generous or merciful, or of showing what a good companion he was. He lowered, if he could not abolish, some of the heavier taxes…Moreover, he presented the [representatives of the common people] with forty gold pieces each; settled annual salaries on distinguished but impoverished senators-to the amount of 5000 gold pieces in some cases- and granted the Guards battalions a free monthly issue of grain. If asked to sign the usual execution order for a criminal, he would sigh: “Ah, how I wish that I had never learned to write.” He seldom forgot a face, and would greet men of whatever rank by name without a moment’s hesitation. Once, when the Senate passed a vote of thanks to him, he answered: “Wait until I deserve them!” He…often gave public speeches. Also, he recited his own poems, both at home and in the Theater: a performance which…delighted everyone…  He gave an immense variety of entertainments—coming of age parties, chariot races in the Circus, stage plays, a gladiatorial show…He…actually raced four-camel chariots! At the Great Festival, as he called the series of plays devoted to the hope of his reigning forever, parts were taken by men and women of [both aristocratic and common background], and one well-known knight rode an elephant down a sloping tight-rope…Throughout the Festival all kinds of gifts were scattered to the people—1,000 assorted birds daily, and quantities of food parcels; besides vouchers for corn, clothes, gold, silver, previous stones, pearls, paintings, slaves, transport animals, and even trained wild beasts—and finally for ships, blocks of city tenements, and farms.  …The gladiatorial show took place in a wooden theater,…which had been built in less than a year; but no one was allowed to be killed during these combats, not even criminals. He did, however, make 400 senators and 600 knights, many of them rich and respectable, do battle in the arena; and some had to fight wild beasts and perform various duties about the ring…  I have separated this catalog of Nero’s less atrocious acts—some forgivable, some even praiseworthy—from the others; but I must begin to list his follies and crimes.  Music formed part of his childhood curriculum, and he early developed a taste for it. Soon after his accession, he summoned Terpnus, the greatest lyre-player of the day, to sing to him when dinner had ended, for several night in succession, until very late. Then, little by little, he began to study and practice himself, and conscientiously undertook all the usual exercises for strengthening and developing the voice…Ultimately, though his voice was still feeble and husky, he was pleased enough with his progress to nurse theatrical ambitions, and would quote to his friends the Greek proverb, “unheard melodies are never sweet.” His first stage appearance was at Naples where, disregarding an earthquake which shook the theater, he sang his piece through to the end. [The theater later collapsed, just after the audience had gone home.]  It might have been possible to excuse his insolent, lustful, extravagant, greedy or cruel early practices (which were, I grant more furtive than aggressive), by saying that boys will be boys; yet at the same time, this was the true Nero, not merely Nero in his adolescence. As soon as night fell he would snatch a hat or cap and make a round of the taverns, or prowl the streets in search of mischief—and not always innocent mischief either, because one of his games was to attack men on their way home from dinner, stab them if they offered resistance, and then drop their bodies down the sewers. He would also break into shops, afterwards opening a miniature market at the Palace with the stolen goods…During these escapades he often risked being blinded or killed—once he was beaten almost to death by a senator whose wife he had molested…  Gradually Nero’s vices gained the upper hand; he no longer tried to laugh them off, or hide, or deny them, but turned quite [bold]…  The over-watchful, over-critical eye that [his mother] kept on whatever Nero said or did proved more than he could stand…He tried to poison her three times, but she had always taken the anti-dote in advance; so he rigged up a machine in the ceiling of her bedroom which would dislodge the panels and drop them on her while she slept. However, someone gave the secret away. Then he had a collapsible cabin-boat designed which would either sink or fall in on top of her…[even this did not work, and Nero finally had his mother killed with a sword].  Having disposed of his mother, Nero proceeded to murder his aunt…  After getting rid of [his first wife] Octavia, he took two more wives [whom he later killed].  …[Nero] did not take the least trouble to dress as an emperor should, but always had his hair set in rows of curls and, when he visited Greece, let it grow long and hang down his back. He often gave audiences in an unbelted silk dressing-gown, slippers, and a scarf…  His greatest weaknesses were his thirst for popularity and his jealousy of men who caught the public eye by any means whatsoever…  Nero’s unreasonable craving for immoral fame made him change a number of well-known names in his favor. The month of April, for instance, became Neroneus; and Rome was on the point of being renamed “Neropolis.”…  Nero’s behavior finally became so outrageous that in the year 68 military leaders rose up in revolt. They declared a new emperor, and the Roman Senate ordered that Nero be put to death. Nero fled the capital, but armed guards pursued him. Suetonius says that when the guards tried to arrest him, Nero stabbed himself in the throat and died.  Nero died at the age of thirty-two, on the anniversary of Octavia’s murder. In the widespread general rejoicing, citizens ran through the streets wearing caps of liberty, as though they were freed slaves. But a few faithful friends used to lay spring and summer flowers on his grave for some years, and had statues made of him. | Virtue- moral excellence; goodness  Augustus- Also called Octavian. Rome’s first emperor; reformer, patron of art and literature  Abolish- to do away with; put an end to  Impoverished- reduced to poverty  Reigning- the period in which a sovereign (ruler) occupies the throne  Tenements- a run-down and often overcrowded apartment house  Follies- the state or quality of being foolish; lack of understanding or sense  Accession- the act of coming into the possession of a right, title, office, etc  Insolent- boldly rude or disrespectful  Furtive- sly; shifty  Vice- an immoral or evil habit or practice  Liberty- freedom from arbitrary or despotic (autocratic) government or control | In what ways was Nero a virtuous ruler?  How did Nero attempt to gain the support of people from all classes?  Why does the author describe Nero as “insolent, lustful, extravagant, greedy, or cruel”?  How do some of Nero’s personal relationships allow the author to vilify him?  How was Nero’s personal image different from other emperors?  What was the overall reaction of the populace upon hearing the news of Nero’s death? |

**Essay Assessment:**

Write a response to the following question that includes an introduction, at least two body paragraphs, and a conclusion:

**Obtain an additional analysis of Nero’s rule. In what ways are the two authors evaluation of Nero similar/different? Overall, how would you evaluate Nero.**

In your response be sure to address the following:

**Discuss the specific actions of Nero. Be sure to compare how the two different authors describe Nero personally and as a leader.**

**Common Core Standards**

**Reading Standards for Literacy in History/Social Studies**

**LHSSSTS.9-10.RH.1- Cite specific textual evidence to support analysis or primary and secondary sources, attending to such features as the date and origin of the information.**

**LHSSSTS.9-10.RH.4- Determine the meaning of words and phrases as they are used in s text, including vocabulary describing political, social, or economic aspects of history/science.**

**LHSSSTS.9-10.RH.5- Analyze how a text uses structure to emphasize key points or advance an explanation or analysis.**

**Writing Standards for History/Social Studies**

**LHSSSTS.9-10.WHST.1- Write arguments focused on discipline-specific content.**

**LHSSSTS.9-10.WHST.4- Produce clear and coherent writing in which the development, organization, and style are appropriate to task, purpose, and audience.**

**LHSSSTS.9-10.WHST.9- Draw evidence from informational texts to support analysis, reflection, and research.**

**Common Core Unit: Attila the Hun**

**Unit Summary:** This unit has been developed to guide students and instructors in a close reading of *Dinner with Attila the Hun (*from *Historici Graeci Minores)* by Priscus, a representative of the Eastern Roman Empire. The activities and actions described below follow a carefully developed set of steps that assist students in increasing their familiarity and understanding of text, through a series of text dependent tasks and questions that ultimately develop college and career ready skills identified in the Common Core State Standards.

**Reading Tasks:** Students will silently read the passage, first independently, and then following along with the text as the teacher and/or students read aloud. The teacher will then lead students through a set of concise, text-dependent questions that compel students to reread specific passages and discover the structure and meaning of the *Dinner with Attila the Hun* from *Historici Graeci Minores.*

**Vocabulary Tasks:** Most of the meanings of words in this selection can be discovered from careful reading of the context in which they appear. This practice is called for by the Common Core Standards and is also vital to prepare students for college and careers. Teachers must be prepared to reinforce it constantly by modeling and holding students accountable for looking in the context for meaning as well.

**Discussion Tasks:** Students will discuss the passage in depth as a class and perform activities that result in a close reading of the text. The goal is to foster student confidence when encountering complex text and to reinforce the skills they have acquired regarding how to build and extend their knowledge of a text.

**Writing Tasks:** Students will paraphrase various parts of the text presented and then write an analytical essay on their understanding of the reading about Attila the Hun . Students will be afforded the opportunity to rewrite their explanation or revise their in-class paraphrases after participating in classroom discuss, allowing them to refashion both their understanding of the text and their expression of that understanding.

**Text Selection**: This primary source text discusses Priscus’ interaction with Attila the Hun.

DINNER WITH ATTILA THE HUN AH

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| TEXT | VOCABULARY | GUIDING QUESTIONS |

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| Attila invited both parties of us to dine with him  about three o’clock that afternoon. We waited  for the time of the invitation, and then all of us, the  envoys from the Western Romans as well, presented  ourselves in the doorway facing Attila. In accordance  with the national custom the cupbearers gave  us a cup for us to make our libations before we took  our seats. When that had been done and we had  sipped the wine, we went to the chairs where we  would sit to have dinner. All the seats were ranged  down either side of the room, up against the walls.  In the middle Attila was sitting on a couch with a  second couch behind him. Behind that a few steps  led up to his bed, which for decorative purposes  was covered in ornate drapes made of fine linen,  like those which Greeks and Romans prepare for  marriage ceremonies. I think that the more distinguished  guests were on Attila’s right, and the second  rank on his left, where we were with Berichos, a  man of some renown among the Scythians, who  was sitting in front of us. Onegesios was to the right  of Attila’s couch, and opposite him were two of the  king’s sons on chairs. The eldest son was sitting on  Attila’s own couch, right on the very edge, with his  eyes fixed on the ground in fear of his father. . . .  After everyone had been toasted, the cupbearers  left, and a table was put in front of Attila and other  tables for groups of three or four men each. This  enabled each guest to help himself to the things put  on the table without leaving his proper seat. Attila’s  servant entered first with plates full of meat, and  those waiting on all the others put bread and  cooked food on the tables. A lavish meal, served on  silver trenchers, was prepared for us and the other  barbarians, but Attila just had some meat on a  wooden platter, for this was one aspect of his self-discipline.  For instance, gold or silver cups were  presented to the other diners, but his own goblet  was made of wood. His clothes, too, were simple,  and no trouble was taken except to have them clean.  The sword that hung by his side, the clasps of his  barbarian shoes and the bridle of his horse were all  free from gold, precious stones or other valuable  decorations affected by the other Scythians. When  the food in the first plates was finished we all got  up, and no one, once on his feet, returned to his seat  until he had, in the same order as before, drunk the  full cup of wine that he was handed, with a toast  for Attila’s health. After this honor had been paid  him, we sat down again and second plates were put  on each table with other food on them. This also  finished, everyone rose once more, drank another  toast and resumed his seat.  As twilight came on torches were lit, and two barbarians  entered before Attila to sing some songs  they had composed, telling of his victories and his  valor in war. The guests paid close attention to  them, and some were delighted with the songs,  others excited at being reminded of the wars, but  others broke down and wept if their bodies were  weakened by age and their warrior spirits forced to  remain inactive. | Envoys- a diplomatic agent or representative  Ornate- elaborate, often excessively showy  Distinguished- made conspicuous (easily seen) by excellence; noted; eminent  Lavish- extravagant  Trenchers- a serving plate  Bridle- part of the harness of a horse  Valor- boldness or determination in facing great danger | How did social class determine one’s seat at Attila’s gathering?  What are some aspects of Attila’s self-discipline that the author points out?  How does the end of the dinner party compare with the beginning of the party? |

**Essay Assessment:**

Write a response to the following question that includes an introduction, at least two body paragraphs, and a conclusion:

**What do you learn about Attila from this account? How might the author’s description of Attila have been affected by his background?**

In your response be sure to address the following:

**Discuss the description of Attila. Pay specific attention to the author and how their background may have impacted the author’s perspective.**

**Reading Standards for Literacy in History/Social Studies**

**LHSSSTS.9-10.RH.1- Cite specific textual evidence to support analysis or primary and secondary sources, attending to such features as the date and origin of the information.**

**LHSSSTS.9-10.RH.4- Determine the meaning of words and phrases as they are used in s text, including vocabulary describing political, social, or economic aspects of history/science.**

**LHSSSTS.9-10.RH.8- Assess the extent to which the reasoning and evidence in a text support the author’s claims.**

**Writing Standards for History/Social Studies**

**LHSSSTS.9-10.WHST.1- Write arguments focused on discipline-specific content.**

**LHSSSTS.9-10.WHST.4- Produce clear and coherent writing in which the development, organization, and style are appropriate to task, purpose, and audience.**

**Common Core Unit: Christianity**

**Unit Summary:** This unit has been developed to guide students and instructors in a close reading of *The Sermon on the Mount.* The activities and actions described below follow a carefully developed set of steps that assist students in increasing their familiarity and understanding of the sermon, through a series of text dependent tasks and questions that ultimately develop college and career ready skills identified in the Common Core State Standards.

**Reading Tasks:** Students will silently read the passage, first independently, and then following along with the text as the teacher and/or students read aloud. The teacher will then lead students through a set of concise, text-dependent questions that compel students to reread specific passages and discover the structure and meaning of the sermon.

**Vocabulary Tasks:** Most of the meanings of words in this selection can be discovered from careful reading of the context in which they appear. This practice is called for by the Common Core Standards and is also vital to prepare students for college and careers. Teachers must be prepared to reinforce it constantly by modeling and holding students accountable for looking in the context for meaning as well.

**Discussion Tasks:** Students will discuss the passage in depth as a class and perform activities that result in a close reading of the text. The goal is to foster student confidence when encountering complex text and to reinforce the skills they have acquired regarding how to build and extend their knowledge of a text.

**Writing Tasks:** Students will paraphrase various parts of the text presented and then write an analytical essay on their understanding of the sermon. Students will be afforded the opportunity to rewrite their explanation or revise their in-class paraphrases after participating in classroom discuss, allowing them to refashion both their understanding of the text and their expression of that understanding.

**Text Selection:** The New Testament is the part of the Christian Bible that relates the life of Jesus and the actions of his disciples. It adds the specifically Christian message to the Old Testament, which is common to both Christians and Jews. Some of the best-known parts of the New Testament are called the Beatitudes . The Beatitudes are teachings of Jesus about how Christians should live.

A SERMON FROM THE NEW TESTAMENT

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| TEXT | VOCABULARY | GUIDING QUESTIONS |

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| **The Beatitudes**  Then Jesus turned to his disciples and said, “God blesses you who are poor, for the Kingdom of God is given to you.  “God blesses you who are hungry now, for you will be satisfied.  “God blesses you who weep now, for the time will come when you will laugh with joy.  “God blesses you who are hated and excluded and mocked and cursed because you are identified with me, the Son of Man.  “When that happens, rejoice! Yes, leap for joy. For a great reward awaits you in heaven. And remember, the ancient prophets were also treated that way by your ancestors.”  **Sorrows Foretold**  “What sorrows await you who are rich, for you have your only happiness now.  “What sorrows await you who are satisfied and prosperous now, for a time of awful hunger is before you.  “What sorrows await you who laugh carelessly, for your laughing will turn to mourning and sorrow.  “What sorrows await you who are praised by the crowds, for their ancestors also praised false prophets.”  **Love for Enemies**  “But if you are willing to listen, I say love your enemies. Do good to those who hate you. Pray for the happiness of those who curse you. Pray for those who hurt you. If someone slaps you on one cheek, turn the other cheek. If someone demands your coat, offer your shirt also. Give what you have to anyone who asks you for it; and when things are taken away from you, don’t try to get them back. Do for others as you would like them to do for you.  “Do you think you deserve credit merely for loving those who love you? Even the sinners do that! And if you do good only to those who do good to you, is that so wonderful? Even sinners do that much! And if you lend money only to those who can repay you, what good is that? Even sinner will lend to their own kind for a full return.  “Love your enemies! Do good to them! Lend to them! And don’t be concerned that they may not repay. Then your reward from heaven will be very great, and you will truly be acting as children of the Most High (God), for he is kind to the unthankful and to those who are wicked. You must be compassionate, just as your Father (God) is compassionate.  **Do Not Condemn Others**  “Stop judging others, and you will not be judged. Stop criticizing others, or it will all come back on you. If you forgive others, you will be forgiven. If you give, you will receive. Your gift will return to you in full measure, pressed down, shaken together to make room for more, and running over. Whatever measure you use in giving –large or small—it will be used to measure what is given back to you. | Beatitudes- any of the declarations of blessedness pronounced by Jesus in the Sermon on the Mount  Disciples- followers of Christ  Prophets- a person who speaks for God¸ or by divine inspiration  Mourning- to grieve or lament  Compassionate- to have pity for | What are some of the values that Jesus is preaching?  Who will feel sorrow in the future, according to the text?  How should one’s enemy be treated?  How does one distinguish themselves from sinners?  What are the repercussions of judging others? |

**Essay Assessment:**

Write a response to the following question that includes an introduction, at least two body paragraphs, and a conclusion:

**What message did Jesus give to his followers and what does he promise those who follow his message? Why would a person be attracted to Christianity?**

In your response be sure to address the following:

**Discuss the rules set forth by Jesus. Who would most likely follow this message/ least likely? How were Christians treated in Early Rome?**

**Reading Standards for Literacy in History/Social Studies**

**LHSSSTS.9-10.RH.1- Cite specific textual evidence to support analysis or primary and secondary sources, attending to such features as the date and origin of the information.**

**LHSSSTS.9-10.RH.4- Determine the meaning of words and phrases as they are used in s text, including vocabulary describing political, social, or economic aspects of history/science.**

**LHSSSTS.9-10.RH.8- Assess the extent to which the reasoning and evidence in a text support the author’s claims.**

**Writing Standards for History/Social Studies**

**LHSSSTS.9-10.WHST.1- Write arguments focused on discipline-specific content.**

**LHSSSTS.9-10.WHST.4- Produce clear and coherent writing in which the development, organization, and style are appropriate to task, purpose, and audience.**

**Common Core Unit: Confucian Philosophy**

**Unit Summary:** This unit has been developed to guide students and instructors in a close reading of *Lessons for a Woman* by Ban Zhao Pan Chao. The activities and actions described below follow a carefully developed set of steps that assist students in increasing their familiarity and understanding of the rules laid out in *Lessons for a Woman,* through a series of text dependent tasks and questions that ultimately develop college and career ready skills identified in the Common Core State Standards.

**Reading Tasks:** Students will silently read the passage, first independently, and then following along with the text as the teacher and/or students read aloud. The teacher will then lead students through a set of concise, text-dependent questions that compel students to reread specific passages and discover the structure and meaning of the reading.

**Vocabulary Tasks:** Most of the meanings of words in this selection can be discovered from careful reading of the context in which they appear. This practice is called for by the Common Core Standards and is also vital to prepare students for college and careers. Teachers must be prepared to reinforce it constantly by modeling and holding students accountable for looking in the context for meaning as well.

**Discussion Tasks:** Students will discuss the passage in depth as a class and perform activities that result in a close reading of the text. The goal is to foster student confidence when encountering complex text and to reinforce the skills they have acquired regarding how to build and extend their knowledge of a text.

**Writing Tasks:** Students will paraphrase various parts of the text presented and then write an analytical essay on their understanding of the text. Students will be afforded the opportunity to rewrite their explanation or revise their in-class paraphrases after participating in classroom discuss, allowing them to refashion both their understanding of the text and their expression of that understanding.

**Text Selection:** Lessons for a woman discusses how Confucian doctrine applied to women, who were generally regarded as unworthy of a literary education, if they were even capable of learning such material.

CONFUCIAN PHILOSOPHY

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| TEXT | VOCABULARY | GUIDING QUESTIONS |

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| I, the unworthy writer, am unsophisticated, unenlightened, and by nature unintelligent, but I am fortunate both to have received not a little favor from my scholarly Father, and to have had a cultured mother and instructresses upon whom to rely for a literary education as well as for training in good manners. More than forty years have passed since at the age of fourteen I took up the dustpan and the broom in the Cao family [*the family into which she married*]. During this time with trembling heart I feared constantly that I might disgrace my parents, and that I might multiply difficulties for both the women and the men of my husband's family. Day and night I was distressed in heart, but I labored without confessing weariness. Now and hereafter, however, I know how to escape from such fears.  Being careless, and by nature stupid, I taught and trained my children without system. Consequently I fear that my son Gu may bring disgrace upon the Imperial Dynasty by whose Holy Grace he has unprecedentedly received the extraordinary privilege of wearing the Gold and the Purple, a privilege for the attainment of which by my son, I a humble subject never even hoped. Nevertheless, now that he is a man and able to plan his own life, I need not again have concern for him. But I do grieve that you, my daughters, just now at the age for marriage, have not at this time had gradual training and advice; that you still have not learned the proper customs for married women. l fear that by failure in good manners in other families you will humiliate both your ancestors and your clan. I am now seriously ill, life is uncertain. As I have thought of you all in so untrained a state, I have been uneasy many a time for you. At hours of leisure I have composed... these instructions under the title, "Lessons for Women." In order that you may have something wherewith to benefit your persons, I wish every one of you, my daughters each to write out a copy for yourself.  From this time on every one of you strive to practice these lessons.  **HUMILITY**  On the third day after the birth of a girl the ancients observed three customs: first to place the baby below the bed; second to give her a potsherd [*a piece of broken pottery*] with which to play; and third to announce her birth to her ancestors by an offering. Now to lay the baby below the bed plainly indicated that she is lowly and weak, and should regard it as her primary duty to humble herself before others. To give her potsherds with which to play indubitably signified that she should practice labor and consider it her primary duty to be industrious. To announce her birth before her ancestors clearly meant that she ought to esteem as her primary duty the continuation of the observance of worship in the home.  These three ancient customs epitomize woman's ordinary way of life and the teachings of the traditional ceremonial rites and regulations. Let a woman modestly yield to others; let her respect others; let her put others first, herself last. Should she do something good, let her not mention it; should she do something bad let her not deny it. Let her bear disgrace; let her even endure when others speak or do evil to her. Always let her seem to tremble and to fear. When a woman follows such maxims as these then she may be said to humble herself before others.  Let a woman retire late to bed, but rise early to duties; let her nor dread tasks by day or by night. Let her not refuse to perform domestic duties whether easy or difficult. That which must be done, let her finish completely, tidily, and systematically, When a woman follows such rules as these, then she may be said to be industrious.  Let a woman be correct in manner and upright in character in order to serve her husband. Let her live in purity and quietness of spirit, and attend to her own affairs. Let her love not gossip and silly laughter. Let her cleanse and purify and arrange in order the wine and the food for the offerings to the ancestors. When a woman observes such principles as these, then she may be said to continue ancestral worship.  No woman who observes these three fundamentals of life has ever had a bad reputation or has fallen into disgrace. If a woman fails to observe them, how can her name be honored; how can she but bring disgrace upon herself?  **HUSBAND AND WIFE**  The Way of husband and wife is intimately connected with Yin and Yang and relates the individual to gods and ancestors. Truly it is the great principle of Heaven and Earth, and the great basis of human relationships. Therefore the "Rites" [*The Classic of Rites*] honor union of man and woman; and in the "Book of Poetry" [*The Classic of Odes*] the "First Ode" manifests the principle of marriage. For these reasons the relationships cannot but be an important one.  If a husband be unworthy, then he possesses nothing by which to control his wife. If a wife be unworthy, then she possesses nothing with which to serve her husband. IF a husband does not control his wife, then the rules of conduct manifesting his authority are abandoned and broken. If a wife does not serve her husband, when the proper relationship between men and women and the natural order of things are neglected and destroyed. As a matter of fact the purpose of these two [the controlling of women by men, and the serving of men by women] is the same.  Now examine the gentlemen of the present age. They only know that wives must be controlled, and that the husband's rules of conduct manifesting his authority must be established. They therefore teach their boys to read books and study histories. But they do not in the least understand that husbands and masters must also be served, and that the proper relationship and the rites should be maintained. Yet only to teach men and not to teach women -- is that not ignoring the essential relation between them? According to the "Rites," it is the rule to begin to teach children to read at the age of eight years, and by the age of fifteen years they ought then to be ready for cultural training. Only why should it not be that girls' education as well as boys' be according to this principle?  **RESPECT AND CAUTION**  As Yin and Yang are not of the same nature, so man and woman have different characteristics. The distinctive quality of the Yang is rigidity; the function of the Yin is yielding. Man is honored for strength; a woman is beautiful on account of her gentleness. Hence there arose the common saying: "A man though born like a wolf may, it is feared, become a weak monstrosity; a woman though born like a mouse may, it is feared, become a tiger."  Now for self-culture nothing equals respect for others. To counteract firmness nothing equals compliance. Consequently it can be said that the Way of respect and acquiescence is woman's most important principle of conduct. So respect may be defined as nothing other than holding on to that which is permanent; and acquiescence nothing other than being liberal and generous. Those who are steadfast in devotion know that they should stay in their proper places; those who are liberal and generous esteem others, and honor and serve chem.  If husband and wife have the habit of staying together, never leaving one another, and following each other around within the limited space of their own rooms, then they will lust after and take liberties with one another. From such action improper language will arise between the two This kind of discussion may lead co licentiousness. But of licentiousness will be born a heart of disrespect to the husband. Such a result comes From not knowing that one should stay in one's proper place.  Furthermore, affairs may be either crooked or straight; words may be either right or wrong. Straightforwardness cannot but lead to quarreling; crookedness cannot but lead to accusation. If there are really accusations and quarrels, then undoubtedly there will be angry affairs. Such a result comes from not esteeming others, and not honoring and serving them.  If wives suppress not contempt for husbands, then it follows that such wives rebuke and scold their husbands. If husbands stop not short of anger, then they are certain to beat their wives. The correct relationship between husband and wife is based upon harmony and intimacy, and conjugal love is grounded in proper union. Should actual blows be dealt, how could matrimonial relationship be preserved? Should sharp words be spoken, how could conjugal love exist? If love and proper relationship both be destroyed, then husband and wife are divided.  **Implicit OBEDIENCE**  Whenever the mother-in-law says, "Do not do that," and if what she says is right, unquestionably the daughter-in-law obeys. Whenever the mother-in-law says, "Do that," even if what she says is wrong, still the daughter-in-law submits unfailingly to the command. Let a woman not act contrary to the wishes and the opinions of parents-in-law about right and wrong; let her not dispute with the them what is straight and what is crooked. Such docility may called obedience which sacrifices personal opinion. Therefore the ancient book, "A Pattern for Women," says: "If a daughter-in-law who follows the wishes of her parents-in-law is like and echo and shadow, how could she not be praised? | Unsophisticated- simple; artless  Unenlightened- not intellectual  Scholarly- concerned with academics  Distressed- great pain, anxiety  Weariness- fatigue; tire  Unprecedentedly- without a previous instance; unparalleled  Humility- the condition of being humble; modest  Lowly- low in growth or position  Humble- not proud or arrogant, modest  Indubitably- certainly  Industrious-skillful, hard-working  Epitomize- serve as a typical example of  Rites- a formal or ceremonial act  Fundamentals- basic principles or rules  Yin and Yang- these are the two basis elements of the Universe: Yin, the soft yielding feminine element, and Yang the hard aggressive male element; every substance contains both elements in varying proportions  Rigidity- stiff or unyielding  Yielding- submissive; compliant  Acquiescence- agreement or consent by silence  Licentiousness- unrestrained, immoral  Obedience- the act of obeying  Contrary- opposite in nature or character | Why is the author distressed?  How did the author raise her children in an unconventional manner?  How is a daughter’s position in society made clear at birth?  What are some values women were expected to have?  What are some duties a woman has to her husband?  How does one not following their role affect the balance in the household?  What are the complimentary parts of the order of the universe?  What does the author tell us of the status of daughters-in laws? |

**Essay Assessment:**

Write a response to the following question that includes an introduction, at least two body paragraphs, and a conclusion:

**What does this reading teach us about the role of women in traditional Chinese society? Would it be correct to call Ban Zhao (the author) a feminist?**

In your response be sure to address the following:

**Discuss the philosophy of Confucianism and its importance in Chinese society. Evaluate Ban Zhao’s opinion on the subject.**

**Reading Standards for Literacy in History/Social Studies**

**LHSSSTS.9-10.RH.1- Cite specific textual evidence to support analysis or primary and secondary sources, attending to such features as the date and origin of the information.**

**LHSSSTS.9-10.RH.5- Analyze how a text uses structure to emphasize key points or advance an explanation or analysis.**

**LHSSSTS.9-10.RH.8- Assess the extent to which the reasoning and evidence in a text support the author’s claims.**

**Writing Standards for History/Social Studies**

**LHSSSTS.9-10.WHST.4- Produce clear and coherent writing in which the development, organization, and style are appropriate to task, purpose, and audience.**

**LHSSSTS.9-10.WHST.5- Develop and strengthen writing as needed by planning, revising, editing, rewriting, or trying a new approach, focusing on addressing which is most significant for a specific purpose or audience.**

**LHSSSTS.9-10.WHST.9- Draw evidence from informational texts to support analysis, reflection, and research.**

**Common Core Unit: Hinduism**

**Unit Summary:** This unit has been developed to guide students and instructors in a close reading of Ibn Battuta’s observations of Hindu culture. The activities and actions described below follow a carefully developed set of steps that assist students in increasing their familiarity and understanding of the text, through a series of text dependent tasks and questions that ultimately develop college and career ready skills identified in the Common Core State Standards.

**Reading Tasks:** Students will silently read the passage, first independently, and then following along with the text as the teacher and/or students read aloud. The teacher will then lead students through a set of concise, text-dependent questions that compel students to reread specific passages and discover the structure and meaning of the reading.

**Vocabulary Tasks:** Most of the meanings of words in this selection can be discovered from careful reading of the context in which they appear. This practice is called for by the Common Core Standards and is also vital to prepare students for college and careers. Teachers must be prepared to reinforce it constantly by modeling and holding students accountable for looking in the context for meaning as well.

**Discussion Tasks:** Students will discuss the passage in depth as a class and perform activities that result in a close reading of the text. The goal is to foster student confidence when encountering complex text and to reinforce the skills they have acquired regarding how to build and extend their knowledge of a text.

**Writing Tasks:** Students will paraphrase various parts of the text presented and then write an analytical essay on their understanding of the Ibn Battuta’s writings . Students will be afforded the opportunity to rewrite their explanation or revise their in-class paraphrases after participating in classroom discuss, allowing them to refashion both their understanding of the text and their expression of that understanding.

**Text Selection:** Ibn Battuta traveled and observed the customs of the people he encountered. In this text he discusses his encounters with the people in India.

A MUSLIM TRAVELER OBSERVES HINDU CUSTOMS

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| TEXT | VOCABULARY | GUIDING QUESTIONS |

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| Ibn Battuta (1304-1368) was born in Morocco, on the northwest corner of Africa. He began to travel at an early age and spent most of his life on the move. As a devout Muslim, he first made a pilgrimage to Mecca. He went on to visit almost all the Muslim-ruled counties of the world—and others besides. His travels took him as far as China in Asia, as well as to sub-Saharan Africa and parts of Europe. Near the end of his life he returned to Morocco and wrote about his experiences in a book that became a key source of information about this period in history.  Because he was trained in religious and scientific matters, Ibn Battuta gained a high reputation. Sultans and emperors welcomed his arrival. They often granted him high honors and appointments to public office. Ibn Battuta traveled with many companions, including several wives and concubines. He was a keen observer and people and customs, and showed considerable tolerance for people whose ways differed from his own.  In the following excerpt, he describes experiences in northern India, where he arrived about 1333. At the time a Muslim sultan ruled much of India from his capital in Delhi. The custom Ibn Battuta describes- of widows voluntarily being burned with their husband’s bodies—is called *sutee*. Muslim rulers later banned the practice, although it continued in parts of India into the mid-1800s.  As I returned to the camp after visiting [a local leader]…, I saw the people hurrying out, and some of our party along with them. I asked them what was happening and they told me that one of the Hindu infidels had died, that a fire had been kindled to burn him, and his wife would burn herself along with him. After the burning, my companions came back and told me that she had embraced the dead man until she herself burned with him. Later on I used often to see a Hindu woman, richly dressed, riding on horseback, followed by both Muslims and infidels and preceded by drums and trumpets; she was accompanied by Brahmans, who are the chiefs of the Hindus. In the sultan’s [lands] they ask his permission to burn her, which he [grants] them. The burning of the wife after her husband’s death is regarded by them as a [praiseworthy] act, but is not compulsory; only when a widow burns herself her family acquire a certain prestige by it an gain a reputation for fidelity. A widow who does not burn herself dresses in coarse garments and lives with her own people in misery, despised for her lack of fidelity, but she is not forced to burn herself.  Once…I saw three women whose husbands had been killed in battle and who had agreed to burn themselves. Each one had a horse brought to her and mounted it, richly dressed and perfumed. In her right hand she held a coconut, with which she played, and in her left a mirror, in which she looked at her face. They were surrounded by Brahmans and their own relatives, and were preceded by drums, trumpets, and bugles. Every one of the infidels said to them “Take greeting from me to my father, or brother or mother, or friend.” And they would say, “Yes,” and smile at them. I rode out with my companions to see the way in which the burning was carried out. After three miles we came to a dark place with much water and shady trees, among which there were four pavilions [large tents]…  On reaching these pavilions the [women] descended to the pool, plunged into it and [took off]…their clothes and ornaments, given an unsewn garment of coarse cotton and tied part of it round her waist and part over her head and shoulders. The fires had been lit near this basin in a low-lying spot, and oil of sesame poured over them so that the flames were increased…The fire was screened off by a blanket held by some men, so that she should not be frightened by the sight of it.  I saw one of them, on coming to the blanket, pull it violently out of the men’s hands, saying to them with a smile, “Do you frighten me with the fire? I know that it is a fire, so let me alone.” Thereupon she joined her hands above her head in salutation to the fire and cast herself into in…When I saw this I had all but fallen off my horse, if my companions had not quickly brought water to me and [bathed] my face, after which I withdrew. | Muslim- a follower of Islam  Sultans- a leader of an Islamic country  Tolerance- a fair, objective, and permissive attitude toward opinions and practices that differ from one’s own  Sutee- a Hindu practice whereby a widow sacrifices herself on the funeral pyre of her husband; now abolished by law  Infidels- a non-believer  Compulsory- required; mandatory  Salutation- the act of saluting or greeting | How did Ibn Battuta’s background help him when he travelled?  Why would women participate in this “voluntary” sacrifice?  How does the author feel about this practice? |

**Essay Assessment:**

Write a response to the following question that includes an introduction, at least two body paragraphs, and a conclusion:

**What does this reading teach us about the role of women in traditional Indian society? How has the role of women changed in India in recent history?**

In your response be sure to address the following:

**How has the role of the British and Indian independence movements affected the lives of Indian women? Give specific examples of how women have reached high levels of success in modern India.**

**Reading Standards for Literacy in History/Social Studies**

**LHSSSTS.9-10.RH.1- Cite specific textual evidence to support analysis or primary and secondary sources, attending to such features as the date and origin of the information.**

**LHSSSTS.9-10.RH.4- Determine the meaning of words and phrases as they are used in s text, including vocabulary describing political, social, or economic aspects of history/science.**

**Writing Standards for History/Social Studies**

**LHSSSTS.9-10.WHST.5- Develop and strengthen writing as needed by planning, revising, editing, rewriting, or trying a new approach, focusing on addressing which is most significant for a specific purpose or audience.**

**LHSSSTS.9-10.WHST.9- Draw evidence from informational texts to support analysis, reflection, and research.**

**Common Core Unit: Islam**

Unit Summary: This unit has been developed to guide students and instructors in a close reading of *What to Wear to Mecca* by Ibn Khaldun.The activities and actions described below follow a carefully developed set of steps that assist students in increasing their familiarity and understanding of Ibn Khaldun’s writing, through a series of text dependent tasks and questions that ultimately develop college and career ready skills identified in the Common Core State Standards.

**Reading Tasks:** Students will silently read the passage, first independently, and then following along with the text as the teacher and/or students read aloud. The teacher will then lead students through a set of concise, text-dependent questions that compel students to reread specific passages and discover the structure and meaning of the reading.

**Vocabulary Tasks:** Most of the meanings of words in this selection can be discovered from careful reading of the context in which they appear. This practice is called for by the Common Core Standards and is also vital to prepare students for college and careers. Teachers must be prepared to reinforce it constantly by modeling and holding students accountable for looking in the context for meaning as well.

**Discussion Tasks:** Students will discuss the passage in depth as a class and perform activities that result in a close reading of the text. The goal is to foster student confidence when encountering complex text and to reinforce the skills they have acquired regarding how to build and extend their knowledge of a text.

**Writing Tasks:** Students will paraphrase various parts of the text presented and then write an analytical essay on their understanding of *What to Wear to Mecca* . Students will be afforded the opportunity to rewrite their explanation or revise their in-class paraphrases after participating in classroom discuss, allowing them to refashion both their understanding of the text and their expression of that understanding.

Text Selection: *What to Wear in Mecca* describes how hajjis are expected to dress in Mecca and the reasoning behind the required modesty.

ISLAM

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| TEXT | VOCABULARY | GUIDING QUESTIONS |

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| It should be known that people who are temperate  in their humanity cannot avoid giving some  thought to keeping warm, as they do to shelter. One  manages to keep warm by using woven material as  protective cover against both heat and cold. This  requires the interlacing of yarn, until it turns out to  be a complete garment. This is spinning and weaving.  Desert people restrict themselves to this. But  people who are inclined toward sedentary culture  cut the woven material into pieces of the right size  to cover the form of the body and all of its numerous  limbs in their various locations. They then put  the different pieces together with thread, until they  turn out to be a complete garment that fits the  body and can be worn by people. The craft that  makes things fit is tailoring.  These two crafts are necessary in civilization,  because human beings must keep warm.  The purpose of [weaving] is to weave wool and  cotton yarn in warp and woof and do it well, so that  the texture will be strong. Pieces of cloth of certain  measurements are thus produced. Some are garments  of cotton and linen for wear.  The purpose of tailoring is to give the woven  material a certain form in accordance with the  many different shapes and customs [that may occur  in this connection]. The material is first cut with  scissors into pieces that fit the limbs of the body.  The pieces are then joined together with the help  of skillful tailoring according to the rules, either by  the use of thread, or with bands, or [one] quilts  [them], or cuts openings. This [craft] is restricted to  sedentary culture, since the inhabitants of the desert  can dispense with it. They merely cover themselves  with cloth. The tailoring of clothes, the cutting, fitting,  and sewing of the material, is one of the various  methods and aspects of sedentary culture.  This should be understood, in order to understand  the reason why the wearing of sewn garments  is forbidden on the pilgrimage. According to the  religious law, the pilgrimage requires, among other  things, the discarding of all worldly attachments  and the return to God as He created us in the  beginning. Man should not set his heart upon any  of his luxury customs, such as perfume, women,  sewn garments, or boots. He should not go hunting  or expose himself to any other of the customs with  which his soul and character have become colored.  When he dies, he will necessarily lose them [anyhow].  He should come [to the pilgrimage] as if he  were going to the Last Judgment, humble in his  heart, sincerely devoted to his Lord. If he is completely  sincere in this respect, his reward will be  that he will shed his sins [and be] like he was on  the day when his mother gave birth to him. Praised  be You! How kind have You been with Your servants  and how compassionate have You been with  them in their search for guidance toward You! | Temperate- moderate or self-restrained  Sedentary- staying in one place  Civilization- an advanced state of human society, in which a high level of culture, science, industry, and government has been reached  Inhabitants- the permanent residents of a place  Pilgrimage- a religious journey  Worldly- pertaining to this world (materialism), as opposed to the spiritual world  Last Judgment- the final trial of all people, at the end of the world | How does one’s dress during the hajj exhibit modesty?  What are some rules followed by those on a pilgrimage?  What are the purpose of these rules? |

**Essay Assessment:**

Write a response to the following question that includes an introduction, at least two body paragraphs, and a conclusion:

**What was Ibn Khaldun’s explanation of how to dress appropriately on a hajj to Mecca? Why is modesty so crucial during the hajj?**

In your response be sure to address the following:

**Include rules that hajjis must follow and the purpose of the hajj. Be sure to research how many people worldwide the hajj affects.**

**Reading Standards for Literacy in History/Social Studies**

**LHSSSTS.9-10.RH.4- Determine the meaning of words and phrases as they are used in s text, including vocabulary describing political, social, or economic aspects of history/science.**

**LHSSSTS.9-10.RH.5- Analyze how a text uses structure to emphasize key points or advance an explanation or analysis.**

**LHSSSTS.9-10.RH.8- Assess the extent to which the reasoning and evidence in a text support the author’s claims.**

**Writing Standards for History/Social Studies**

**LHSSSTS.9-10.WHST.1- Write arguments focused on discipline-specific content.**

**LHSSSTS.9-10.WHST.4- Produce clear and coherent writing in which the development, organization, and style are appropriate to task, purpose, and audience.**

**LHSSSTS.9-10.WHST.9- Draw evidence from informational texts to support analysis, reflection, and research.**

**Common Core Unit: The Black Death**

Unit Summary: This unit has been developed to guide students and instructors in a close reading of Giovanni Boccaccio’sThe Decameron. The activities and actions described below follow a carefully developed set of steps that assist students in increasing their familiarity and understanding of The Decameron, through a series of text dependent tasks and questions that ultimately develop college and career ready skills identified in the Common Core State Standards.

**Reading Tasks:** Students will silently read the passage, first independently, and then following along with the text as the teacher and/or students read aloud. The teacher will then lead students through a set of concise, text-dependent questions that compel students to reread specific passages and discover the structure and meaning of the reading.

**Vocabulary Tasks:** Most of the meanings of words in this selection can be discovered from careful reading of the context in which they appear. This practice is called for by the Common Core Standards and is also vital to prepare students for college and careers. Teachers must be prepared to reinforce it constantly by modeling and holding students accountable for looking in the context for meaning as well.

**Discussion Tasks:** Students will discuss the passage in depth as a class and perform activities that result in a close reading of the text. The goal is to foster student confidence when encountering complex text and to reinforce the skills they have acquired regarding how to build and extend their knowledge of a text.

**Writing Tasks:** Students will paraphrase various parts of the text presented and then write an analytical essay on their understanding of the reading . Students will be afforded the opportunity to rewrite their explanation or revise their in-class paraphrases after participating in classroom discuss, allowing them to refashion both their understanding of the text and their expression of that understanding.

**Text Selection:** *The Decameron* tells of how the Black Death greatly impacted the lives of Europeans. The plague led to millions of deaths.

THE DECAMERON

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| TEXT | VOCABULARY | GUIDING QUESTIONS |

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| The Signs of Impending Death  "The symptoms were not the same as in the East, where a gush of blood from the nose was the plain sign of inevitable death; but it began both in men and women with certain swellings in the groin or under the armpit. They grew to the size of a small apple or an egg, more or less, and were vulgarly called tumours. In a short space of time these tumours spread from the two parts named all over the body. Soon after this the symptoms changed and black or purple spots appeared on the arms or thighs or any other part of the body, sometimes a few large ones, sometimes many little ones. These spots were a certain sign of death, just as the original tumour had been and still remained.  No doctor's advice, no medicine could overcome or alleviate this disease, An enormous number of ignorant men and women set up as doctors in addition to those who were trained. Either the disease was such that no treatment was possible or the doctors were so ignorant that they did not know what caused it, and consequently could not administer the proper remedy. In any case very few recovered; most people died within about three days of the appearance of the tumours described above, most of them without any fever or other symptoms.  The violence of this disease was such that the sick communicated it to the healthy who came near them, just as a fire catches anything dry or oily near it. And it even went further. To speak to or go near the sick brought infection and a common death to the living; and moreover, to touch the clothes or anything else the sick had touched or worn gave the disease to the person touching. "  Varying Reactions to Disaster  ".Such fear and fanciful notions took possession of the living that almost all of them adopted the same cruel policy, which was entirely to avoid the sick and everything belonging to them. By so doing, each one thought he would secure his own safety.  Some thought that moderate living and the avoidance of all superfluity would preserve them from the epidemic. They formed small communities, living entirely separate from everybody else. They shut themselves up in houses where there were no sick, eating the finest food and drinking the best wine very temperately, avoiding all excess, allowing no news or discussion of death and sickness, and passing the time in music and suchlike pleasures. Others thought just the opposite. They thought the sure cure for the plague was to drink and be merry, to go about singing and amusing themselves, satisfying every appetite they could, laughing and jesting at what happened. They put their words into practice, spent day and night going from tavern to tavern, drinking immoderately, or went into other people's houses, doing only those things which pleased them. This they could easily do because everyone felt doomed and had abandoned his property, so that most houses became common property and any stranger who went in made use of them as if he had owned them. And with all this bestial behaviour, they avoided the sick as much as possible.  In this suffering and misery of our city, the authority of human and divine laws almost disappeared, for, like other men, the ministers and the executors of the laws were all dead or sick or shut up with their families, so that no duties were carried out. Every man was therefore able to do as he pleased.  Many others adopted a course of life midway between the two just described. They did not restrict their victuals so much as the former, nor allow themselves to be drunken and dissolute like the latter, but satisfied their appetites moderately. They did not shut themselves up, but went about, carrying flowers or scented herbs or perfumes in their hands, in the belief that it was an excellent thing to comfort the brain with such odours; for the whole air was infected with the smell of dead bodies, of sick persons and medicines.  Others again held a still more cruel opinion, which they thought would keep them safe. They said that the only medicine against the plague-stricken was to go right away from them. Men and women, convinced of this and caring about nothing but themselves, abandoned their own city, their own houses, their dwellings, their relatives, their property, and went abroad or at least to the country round Florence, as if God's wrath in punishing men's wickedness with this plague would not follow them but strike only those who remained within the walls of the city, or as if they thought nobody in the city would remain alive and that its last hour had come."  The Breakdown of Social Order  "One citizen avoided another, hardly any neighbour troubled about others, relatives never or hardly ever visited each other. Moreover, such terror was struck into the hearts of men and women by this calamity, that brother abandoned brother, and the uncle his nephew, and the sister her brother, and very often the wife her husband. What is even worse and nearly incredible is that fathers and mothers refused to see and tend their children, as if they had not been theirs.  Thus, a multitude of sick men and women were left without any care, except from the charity of friends (but these were few), or the greed, of servants, though not many of these could be had even for high wages, Moreover, most of them were coarse-minded men and women, who did little more than bring the sick what they asked for or watch over them when they were dying. And very often these servants lost their lives and their earnings. Since the sick were thus abandoned by neighbours, relatives and friends, while servants were scarce, a habit sprang up which had never been heard of before. Beautiful and noble women, when they fell sick, did not scruple to take a young or old man-servant, whoever he might be, and with no sort of shame, expose every part of their bodies to these men as if they had been women, for they were compelled by the necessity of their sickness to do so. This, perhaps, was a cause of looser morals in those women who survived."  Mass Burials  "The plight of the lower and most of the middle classes was even more pitiful to behold. Most of them remained in their houses, either through poverty or in hopes of safety, and fell sick by thousands. Since they received no care and attention, almost all of them died. Many ended their lives in the streets both at night and during the day; and many others who died in their houses were only known to be dead because the neighbours smelled their decaying bodies. Dead bodies filled every corner. Most of them were treated in the same manner by the survivors, who were more concerned to get rid of their rotting bodies than moved by charity towards the dead. With the aid of porters, if they could get them, they carried the bodies out of the houses and laid them at the door; where every morning quantities of the dead might be seen. They then were laid on biers or, as these were often lacking, on tables.  Such was the multitude of corpses brought to the churches every day and almost every hour that there was not enough consecrated ground to give them burial, especially since they wanted to bury each person in the family grave, according to the old custom. Although the cemeteries were full they were forced to dig huge trenches, where they buried the bodies by hundreds. Here they stowed them away like bales in the hold of a ship and covered them with a little earth, until the whole trench was full." | Impending- about to happen  Inevitable- unable to avoid  Superfluity- excessive  Epidemic- a widespread disease  Victuals- food supplies or provisions | What were the symptoms of the Plague?  How did medical “experts” fail during this time?  How did people try to avoid this illness?  How did law and order break down due to this plague?  What were the different approaches people took to dealing with the spread of this illness?  In what ways did social order break down? |

**Essay Assessment:**

Write a response to the following question that includes an introduction, at least two body paragraphs, and a conclusion:

**In what ways did the Black Death impact Europe (discuss social, political, economic, and religious aspects)?**

In your response be sure to address the following:

**Point out specific examples from the text that show the breakdown of social, political, economic, and religious order. Identify how this illness changed European society positively and negatively.**

**Reading Standards for Literacy in History/Social Studies**

**LHSSSTS.9-10.RH.4- Determine the meaning of words and phrases as they are used in s text, including vocabulary describing political, social, or economic aspects of history/science.**

**LHSSSTS.9-10.RH.5- Analyze how a text uses structure to emphasize key points or advance an explanation or analysis.**

**LHSSSTS.9-10.RH.8- Assess the extent to which the reasoning and evidence in a text support the author’s claims.**

**Writing Standards for History/Social Studies**

**LHSSSTS.9-10.WHST.1- Write arguments focused on discipline-specific content.**

**LHSSSTS.9-10.WHST.4- Produce clear and coherent writing in which the development, organization, and style are appropriate to task, purpose, and audience.**

**LHSSSTS.9-10.WHST.9- Draw evidence from informational texts to support analysis, reflection, and research.**

**Common Core Unit: Declaration of the Rights of Man and of the Citizen**

**Unit Summary**: This unit has been developed to guide students and instructors in a close reading *of Declaration of the Rights of Man and of the Citizen*. The activities and actions described below follow a carefully developed set of steps that assist students in increasing their familiarity and understanding of document through a series of text dependent tasks and questions that ultimately develop college and career ready skills identified in the Common Core State Standards.

**Reading Tasks:** Students will silently read the passage, first independently, and then following along with the text as the teacher and/or students read aloud. The teacher will then lead students through a set of concise, text-dependent questions that compel students to reread specific passages and discover the structure and meaning of the reading.

**Vocabulary Tasks:** Most of the meanings of words in this selection can be discovered from careful reading of the context in which they appear. This practice is called for by the Common Core Standards and is also vital to prepare students for college and careers. Teachers must be prepared to reinforce it constantly by modeling and holding students accountable for looking in the context for meaning as well.

**Discussion Tasks:** Students will discuss the passage in depth as a class and perform activities that result in a close reading of the text. The goal is to foster student confidence when encountering complex text and to reinforce the skills they have acquired regarding how to build and extend their knowledge of a text.

**Writing Tasks:** Students will paraphrase various parts of the text presented and then write an analytical essay on their understanding of the document. Students will be afforded the opportunity to rewrite their explanation or revise their in-class paraphrases after participating in classroom discuss, allowing them to refashion both their understanding of the text and their expression of that understanding.

**Text Selection**: The Declaration of the Rights of Man and Citizen was written by the Third Estate as a means of protecting people’s regardless of their social classes.

DECLARATION OF THE RIGHTS OF MAN AND OF THE CITIZEN

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| TEXT | VOCABULARY | GUIDING QUESTIONS |

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| The Representatives of the French people, organized in National Assembly, considering that ignorance, forgetfulness, or contempt of the rights of man are the sole causes of public miseries and the corruption of governments, have resolved to set forth in a solemn declaration the natural, inalienable, and sacred rights of man, so that this declaration, being ever present to all the members of the social body, may unceasingly remind them of their rights and duties; in order that the acts of the legislative power, and those of the executive power, may at each moment be compared with the aim and of every political institution and thereby may be more respected; and in order that the demands of the citizens, grounded henceforth upon simple and incontestable principles, may always take the direction of maintaining the constitution and welfare of all.  In consequence, the National Assembly recognizes and declares, in the presence and under the auspices of the Supreme Being, the following rights of man and citizen:  Articles:  1. Men are born free and remain free and equal in rights. Social distinctions can be based only on public utility.  2. The aim of every political association is the preservation of the natural and imprescriptible rights of man. These rights are liberty, property, security, and resistance to oppression.  3. The sources of all sovereignty resides essentially in the nation; no body, no individual can exercise authority that does not proceed from it in plain terms.  4. Liberty consists in the power to do anything that does not injure others; accordingly, the exercise of the rights of each man has no limits except those that secure the enjoyment of these same rights to the other members of society. These limits can be determined only by law.  5. The law has only the rights to forbid such actions as are injurious to society. Nothing can be forbidden that is not interdicted by the law, and no one can be constrained to do that which it does not order.  6. Law is the expression of the general will. All citizens have the right to take part personally, or by their representatives, and its formation. It must be the same for all, whether it protects or punishes. All citizens, being equal in its eyes, art equally eligible to all public dignities, places, and employments, according to their capacities, and without other distinction than that of their virtues and talents.  7. No man can be accused, arrested, or detained, except in the cases determined by the law and according to the forms it has prescribed. Those who procure, expedite, execute, or cause arbitrary orders to be executed, ought to be punished: but every citizen summoned were seized in virtue of the law ought to render instant obedience; he makes himself guilty by resistance.  8. The law ought only to establish penalties that are strict and obviously necessary, and no one can be punished except in virtue of a law established and promulgated prior to the offense and legally applied.  9. Every man being presumed innocent until he has been pronounced guilty, if it is thought indispensable to arrest him, all severity that may not be necessary to secure his person ought to be strictly suppressed by law.  10. No one should be disturbed on account of his opinions, even religious, provided their manifestation does not upset the public order established by law.  11. The free communication of ideas and opinions is one of the most precious of the rights of man; every citizen can then freely speak, write, and print, subject to responsibility for the abuse of this freedom in the cases is determined by law.  12. The guarantee of the rights of man and citizen requires a public force; this force then is instituted for the advantage of all and not for the personal benefit of those to whom it is entrusted.  13. A general tax is indispensable for the maintenance of the public force and for the expenses of administration; it ought to be equally apportioned among all citizens according to their means.  14. All the citizens have a right to ascertain, by themselves or by their representatives, the necessity of the public tax, to consent to it freely, to follow the employment of it, and to determine the quota, the assessment, the collection, and the duration of it.  15. Society has the right to call for an account of his administration by every public agent.  16. Any society in which the guarantee of the rights is not secured, or the separation of powers not determined, has no constitution at all.  17. Property being a sacred to and inviolable right, no one can be deprived of it, unless illegally established public necessity evidently demands it, under the condition of a just and prior indemnity. | Representatives- a person or thing that represents another or others  National Assembly- This was the name given to the Third Estate after it separated from the Estates General. It claimed to represent the French people.  Inalienable- not transferable or able to be taken away  Incontestable- not open to dispute  Constitution- the system in which a nation, state, or the like, is governed  Distinctions- differences  Utility- usefulness  Imprescriptible- unobservable  Liberty- freedom from arbitrary or absolute government or control  Interdicted- prohibited  Constrained- forced  Arbitrary- unreasonable  Virtue- moral excellence, righteousness  Promulgated- published, made known openly  Indispensable- essential; necessary  Indemnity- protection or security against damage and loss | What is the purpose of this document?  How does article 1 contrast to the social hierarchy of pre-revolutionary France?  How is liberty defined? How were people treated by the Monarchy?  What does article 6 call for?  What rights are secured to the people regarding criminal matters?  What are some personal freedoms that are protected in this document?  How does the system of taxation discussed in article 13 differ from the system of taxation used by the monarchy? |

**Essay Assessment:**

Write a response to the following question that includes an introduction, at least two body paragraphs, and a conclusion:

**What rights does The Declaration of the Rights of Man and of the Citizen protect? How were these ideas influenced by the Enlightenment?**

In your response be sure to address the following:

**What were the conditions in pre-revolutionary France that the citizenry wanted to change? Explain how this document intended to make France a democracy. Discuss the major Enlightenment thinkers of the day and the changes they called for.**

**Reading Standards for Literacy in History/Social Studies**

**LHSSSTS.9-10.RH.4- Determine the meaning of words and phrases as they are used in s text, including vocabulary describing political, social, or economic aspects of history/science.**

**LHSSSTS.9-10.RH.5- Analyze how a text uses structure to emphasize key points or advance an explanation or analysis.**

**LHSSSTS.9-10.RH.8- Assess the extent to which the reasoning and evidence in a text support the author’s claims.**

**Writing Standards for History/Social Studies**

**LHSSSTS.9-10.WHST.1- Write arguments focused on discipline-specific content.**

**LHSSSTS.9-10.WHST.4- Produce clear and coherent writing in which the development, organization, and style are appropriate to task, purpose, and audience.**

**LHSSSTS.9-10.WHST.9- Draw evidence from informational texts to support analysis, reflection, and research.**

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