To our Advanced Placement World History students:

Congratulations on your decision to enroll in Advanced Placement World History! We are excited to have you as part of the AP World History class at North Penn High School. This next school year will be full of both great challenges and even greater rewards.

The goal of the AP World History Course is to explore the evolution of society by focusing on human contact and interaction. By combining factual evidence and the development of analytical skills, the course will show you the major changes that have occurred throughout world history while highlighting the commonalities shared by many societies. Rather than memorizing small details about myriad different societies, you will look at all regions across time to find commonalities and differences, continuity and change, and global patterns rather than local ones.

On May 16th, 2013 you will have the opportunity to take a national exam to earn college credit. The exam will consist of 70 multiple choice questions and three essays that will test your knowledge of course content. It is our belief that your ability, combined with hard work and the right attitude, will allow each of you to achieve success both in the course and on the exam.

The summer assignment that follows will prepare you for our first unit of study, which will cover the origins of civilization and ancient societies like Mesopotamia and Egypt. Please read the directions thoroughly and consider the following as you complete your summer assignment:

- **Don’t procrastinate!** One of the many skills you will learn in AP World History is time management. Labor Day Weekend is not the time to start your summer assignment!

- **Don’t stress out!** You have worked hard to get to this point. If you do your work in a timely and diligent fashion, you will find success is attainable.

- **We’re here to help!** We are ready to work as hard as you will to help you achieve all of your goals next year. If you have questions regarding the course, summer assignment, or World History content, please email either Dr. Daughton or Mr. Mostert. You should get a response within a week: daughtkh@npenn.org mosterbh@npenn.org

We look forward to greeting you in September and wish you a relaxing but productive summer as you prepare for a great sophomore year. We hope that you are as excited as we are about next year.

Dr. Kathryn Daughton

Mr. Brendon Mostert

Copies of the summer assignments are also available on the instructors’ webpages using www.npenn.org

- Use the drop-down box to select North Penn High School
- Click on “Teacher Webpages” on the top navigation bar
- Click on either Dr. Daughton’s or Mr. Mostert’s name

In addition to the summer assignment, the webpages will be updated periodically with homework calendars and resources for the first unit of study for September. We recommend familiarizing yourself with these resources and considering reading ahead in the textbook.
Background:
Perhaps the most fundamental skill to success in AP World History is the ability to read and understand nonfiction text. There are no substitutes or quality shortcuts to thorough reading. The best readers learn to balance their view of big picture themes, comparisons, and connections with telling details, examples, and notable exceptions.

Purpose:
To introduce the beginnings of World History with the rise of agriculture and civilization.

Task:
1. Read pages 2-31
2. As you read, take notes using the guided note format
   a. Use the left column guided notes as a summary of essential concepts.
   b. Use the right column to note details, illustrative examples, and connections in order to provide deeper understanding/memorization
<table>
<thead>
<tr>
<th>Main Ideas</th>
<th>Details &amp; Examples</th>
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<tr>
<td><strong>Life before Agriculture</strong></td>
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| **Characteristics of Hunting & Gathering** | • Small groups w/ low global population  
• Women limited fertility  
• Hunting only required 7 hrs. per 3 days  
• Significant equality b/t sexes |
| **Mesolithic & Transition to Agriculture** | • Last ice age ends 14,000 yrs ago leading to accelerated development  
  – Shaping of stone & bone improved  
  – Built rafts & dugouts for fishing  
  – Manufactured pots & baskets  
  – Domesticated animals  
• Population growth led to war |
| **Neolithic Revolution** | • End of ice age led to population growth & decline of hunting yields → need reliable food  
• Neolithic Revolution = development of farming  
  – Critical to elaborate societies:  
    • Allowed settlement in one spot, division of labor, & population growth  
    – Adoption of ag debated but spread regardless |
**Main Ideas**

*Neolithic Revolution – cont.*

<table>
<thead>
<tr>
<th>Details &amp; Examples</th>
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<tbody>
<tr>
<td>• Effects of agriculture</td>
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<tr>
<td>– Specialization</td>
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<tr>
<td>– Study of weather &amp; flooding</td>
</tr>
<tr>
<td>– Bronze Age</td>
</tr>
<tr>
<td>– Development of metal marks next stage</td>
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<tr>
<td>• More efficient tools</td>
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<tr>
<td>• More powerful weapons against stone age societies</td>
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<td>• Climate of invention</td>
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**Questions**

• *Describe human migration patterns across the globe.*

• *How did sedentary agriculture lead to societal changes?*

**Civilization**

• Agriculture leads to civilization b/c of need to pool resources
  – EX: Catal Huyuk
  – Civilization difficult to define
  – Surplus for division of labor & hierarchy
  – Political organization
  – Significant cities
  – Writing
  – Agricultural societies
Main Ideas

Civilization – cont.

- Nomads (in contrast to ag societies)
  - Lack stability & consistent resources
  - No writing
  - “Barbarians”
  - Served key role in history by developing contact b/t settled groups
  - Civilization is not a synonym for good, but history focuses on civilizations

Details & Examples

Tigris-Euphrates Civ

Mesopotamia
- Pave way → feats don’t need reinventing
- Easily invaded → region of diverse cultures

- Sumerians
  - Cuneiform writing, limited to small # of scribes
  - Polytheistic w/ gloomy belief in punishment
  - City-states ruled by kings w/ divine authority

- Babylonians
  - Extended civilization to new areas
  - Hammurabi’s law code

- Assyrians, Persians

Nile Civ

Egypt
- Unified state ruled by pharaoh w/ god-like status
- Agricultural economy w/ heavy gov coordination
- Less elaborate science
- Highly advanced math & art
### Main Ideas

#### Indus Civ

- **India**
  - Prosperous urban civ
  - Rapid decline from environmental destruction & invaders

#### Huanghe Civ

- **Shang China**
  - God-like kings
  - Advanced pottery & metal technology
  - Ideographic writing
  - Developed art

### Questions

- *How did geography influence the rise of civilizations?*

- *Compare and contrast two (2) river valley civilizations. Consider:*
  - Political Structure
  - Economy
  - Social hierarchy & gender relationships

### Heritage of River Valley Civs

- Contributed vital achievements in general
- Specific contribution less clear
  - **China**: clear link b/t Shang & later Zhou
  - **India**: no evidence
**Main Ideas**

*Heritage of River Valley Civi* — cont.

- **Mesopotamia & Egypt:**
  - *Claims:* origin of West, slavery, view of nature
  - *Fact:* astronomy, Mesopotamian art, Egyptian math & architecture

- Spread civ to regional cultures, acting as bridge b/t ancient civs & later classical civs

- **Phoenicians**
  - Established alphabetic, numeral, & commercial predecessors for Greeks

- **Jews (Semitic)**
  - Monotheistic — w/ god of power, rationality, justice
  - Predecessor of Christianity & Islam
  - No missionary effort → permanent minorities

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**Details & Examples**

*First Civilizations & Global Connections*

- Agriculture brought trade into picture
  - Trade most exists b/t city & hinterland
  - Only sporadic long-distance trade

- Civilization reduces local autonomy
  - EX: trade, war

- Varying level of global reach
  - **Mesopotamia:** outward reaching, established Middle East as center of contact
  - **Egypt:** inward looking, self-contained
  - **China:** isolated yet strong regional legacy
Map Exercise

*Background:*
Knowing and understanding World History means very little without knowing where the major empires, events, and developments take place. Location and the environments of those locations are important factors for the interaction of societies.

*Purpose:*
To identify the location of historically significant regions, countries, and geographic features.

*Task:*
1. On the map, label the following historically ancient locations using Chapter 1 in your textbook:

   - Mesopotamia
   - Tigris & Euphrates Rivers
   - Sumer
   - Mediterranean Sea
   - Nile River
   - Egypt
   - Indus River
   - Harappa
   - Mediterranean Sea
   - Mediterranean Sea
   - Huanghe River
   - Yangtze River
   - Shang China
Journal Article
“The Worst Mistake in the History of the Human Race” by Jared Diamond

Background:
The discovery and spread of agriculture is arguable the most influential event in the history of humans. Jared Diamond is a Pulitzer Prize winning author who is among the world’s most exhaustive researchers about agriculture and the influence of geography. Sometimes referred to as a geographic determinist, Jared Diamond and his article “The Worst Mistake in the History of the Human Race,” explores what may be the often forgotten dark impacts of agriculture.

Purpose:
To analyze the positive and negative impacts of the development of agriculture on human history.

Task:
1. Read the article
2. Upon on the start of the school year, be prepared to analyze and write about: To what extent do you agree with Jared Diamond’s argument in “The Worst Mistake”?
3. Then, identify elements of Mr. Diamond’s argument:
   a. Highlight the thesis statement and conclusion
   b. Circle the main ideas
   c. Underline key supporting details/facts
To science we owe dramatic changes in our smug self-image. Astronomy taught us that our earth isn’t the center of the universe but merely one of billions of heavenly bodies. From biology we learned that we weren’t specially created by God but evolved along with millions of other species. Now archaeology is demolishing another sacred belief: that human history over the past million years has been a long tale of progress. In particular, recent discoveries suggest that the adoption of agriculture, supposedly our most decisive step toward a better life, was in many ways a catastrophe from which we have never recovered. With agriculture came the gross social and sexual inequality, the disease and despotism, that curse our existence.

At first, the evidence against this revisionist interpretation will strike twentieth century Americans as irrefutable. We’re better off in almost every respect than people of the Middle Ages, who in turn had it easier than cavemen, who in turn were better off than apes. Just count our advantages. We enjoy the most abundant and varied foods, the best tools and material goods, some of the longest and healthiest lives, in history. Most of us are safe from starvation and predators. We get our energy from oil and machines, not from our sweat. What neo-Luddite among us would trade his life for that of a medieval peasant, a caveman, or an ape?

For most of our history we supported ourselves by hunting and gathering; we hunted wild animals and foraged for wild plants. It’s a life that philosophers have traditionally regarded as nasty, brutish, and short. Since no food is grown and little is stored, there is (in this view) no respite from the struggle that starts anew each day to find wild foods and avoid starving. Our escape from this misery was facilitated only 10,000 years ago, when in different parts of the world people began to domesticate plants and animals. The agricultural revolution spread until today it’s nearly universal and few tribes of hunter-gatherers survive.

From the progressivist perspective on which I was brought up, to ask “Why did almost all our hunter-gatherer ancestors adopt agriculture?” is silly. Of course they adopted it because agriculture is an efficient way to get more food for less work. Planted crops yield far more tons per acre than roots and berries. Just imagine a band of savages, exhausted from searching for nuts or chasing wild animals, suddenly grazing for the first time at a fruit-laden orchard or a pasture full of sheep. How many milliseconds do you think it would take them to appreciate the advantages of agriculture?

The progressivist party line sometimes even goes so far as to credit agriculture with the remarkable flowering of art that has taken place over the past few thousand years. Since crops can be stored, and since it takes less time to pick food from a garden than to find it in the wild, agriculture gave us free time that hunter-gatherers never had. Thus it was agriculture that enabled us to build the Parthenon and compose the B-minor Mass.

While the case for the progressivist view seems overwhelming, it’s hard to prove. How do you show that the lives of people 10,000 years ago got better when they abandoned hunting and gathering for farming?
Until recently, archaeologists had to resort to indirect tests, whose results (surprisingly) failed to support the progressivist view. Here's one example of an indirect test: Are twentieth century hunter-gatherers really worse off than farmers? Scattered throughout the world, several dozen groups of so-called primitive people, like the Kalahari bushmen, continue to support themselves that way. It turns out that these people have plenty of leisure time, sleep a good deal, and work less hard than their farming neighbors. For instance, the average time devoted each week to obtaining food is only 12 to 19 hours for one group of Bushmen, 14 hours or less for the Hadza nomads of Tanzania. One Bushman, when asked why he hadn't emulated neighboring tribes by adopting agriculture, replied, “Why should we, when there are so many mongongo nuts in the world?”

While farmers concentrate on high-carbohydrate crops like rice and potatoes, the mix of wild plants and animals in the diets of surviving hunter-gatherers provides more protein and a better balance of other nutrients. In one study, the Bushmen's average daily food intake (during a month when food was plentiful) was 2,140 calories and 93 grams of protein, considerably greater than the recommended daily allowance for people of their size. It's almost inconceivable that Bushmen, who eat 75 or so wild plants, could die of starvation the way hundreds of thousands of Irish farmers and their families did during the potato famine of the 1840s.

So the lives of at least the surviving hunter-gatherers aren't nasty and brutish, even though farms have pushed them into some of the world's worst real estate. But modern hunter-gatherer societies that have rubbed shoulders with farming societies for thousands of years don't tell us about conditions before the agricultural revolution. The progressivist view is really making a claim about the distant past: that the lives of primitive people improved when they switched from gathering to farming. Archaeologists can date that switch by distinguishing remains of wild plants and animals from those of domesticated ones in prehistoric garbage dumps.

How can one deduce the health of the prehistoric garbage makers, and thereby directly test the progressivist view? That question has become answerable only in recent years, in part through the newly emerging techniques of paleopathology, the study of signs of disease in the remains of ancient peoples.

In some lucky situations, the paleopathologist has almost as much material to study as a pathologist today. For example, archaeologists in the Chilean deserts found well preserved mummies whose medical conditions at time of death could be determined by autopsy (Discover, October). And feces of long-dead Indians who lived in dry caves in Nevada remain sufficiently well preserved to be examined for hookworm and other parasites.

Usually the only human remains available for study are skeletons, but they permit a surprising number of deductions. To begin with, a skeleton reveals its owner's sex, weight, and approximate age. In the few cases where there are many skeletons, one can construct mortality tables like the ones life insurance companies use to calculate expected life span and risk of death at any given age. Paleopathologists can also calculate growth rates by measuring bones of people of different ages, examine teeth for enamel defects (signs of childhood malnutrition), and recognize scars left on bones by anemia, tuberculosis, leprosy, and other diseases.

One straightforward example of what paleopathologists have learned from skeletons concerns historical changes in height. Skeletons from Greece and Turkey show that the average height of hunter-gatherers toward the end of the ice ages was a generous 5'9" for men, 5'5" for women. With the adoption of agriculture, height crashed, and by 3000 B.C. had reached a low of only 5'3" for men, 5' for women. By classical times heights were very slowly on the rise again, but modern Greeks and Turks have still not regained the average height of their distant ancestors.

Another example of paleopathology at work is the study of Indian skeletons from burial mounds in the Illinois and Ohio river valleys. At Dickson Mounds, located near the confluence of the Spoon and Illinois rivers, archaeologists have excavated some 800 skeletons that paint a picture of the health changes that occurred when a hunter-gatherer culture gave way to intensive maize farming around A.D. 1150. Studies by
George Armelagos and his colleagues then at the University of Massachusetts show these early farmers paid a price for their new-found livelihood. Compared to the hunter-gatherers who preceded them, the farmers had a nearly 50 per cent increase in enamel defects indicative of malnutrition, a fourfold increase in iron-deficiency anemia (evidenced by a bone condition called porotic hyperostosis), a threefold rise in bone lesions reflecting infectious disease in general, and an increase in degenerative conditions of the spine, probably reflecting a lot of hard physical labor. “Life expectancy at birth in the pre-agricultural community was about twenty-six years,” says Armelagos, “but in the post-agricultural community it was nineteen years. So these episodes of nutritional stress and infectious disease were seriously affecting their ability to survive.”

The evidence suggests that the Indians at Dickson Mounds, like many other primitive peoples, took up farming not by choice but from necessity in order to feed their constantly growing numbers. “I don’t think most hunger-gatherers farmed until they had to, and when they switched to farming they traded quality for quantity,” says Mark Cohen of the State University of New York at Plattsburgh, co-editor with Armelagos, of one of the seminal books in the field, Paleopathology at the Origins of Agriculture. “When I first started making that argument ten years ago, not many people agreed with me. Now it’s become a respectable, albeit controversial, side of the debate.”

There are at least three sets of reasons to explain the findings that agriculture was bad for health. First, hunter-gatherers enjoyed a varied diet, while early farmers obtained most of their food from one or a few starchy crops. The farmers gained cheap calories at the cost of poor nutrition. (Today just three high-carbohydrate plants—wheat, rice, and corn—provide the bulk of the calories consumed by the human species, yet each one is deficient in certain vitamins or amino acids essential to life.) Second, because of dependence on a limited number of crops, farmers ran the risk of starvation if one crop failed. Finally, the mere fact that agriculture encouraged people to clump together in crowded societies, many of which then carried on trade with other crowded societies, led to the spread of parasites and infectious disease. (Some archaeologists think it was the crowding, rather than agriculture, that promoted disease, but this is a chicken-and-egg argument, because crowding encourages agriculture and vice versa.) Epidemics couldn’t take hold when populations were scattered in small bands that constantly shifted camp. Tuberculosis and diarrheal disease had to await the rise of farming, measles and bubonic plague the appearance of large cities.

Besides malnutrition, starvation, and epidemic diseases, farming helped bring another curse upon humanity: deep class divisions. Hunter-gatherers have little or no stored food, and no concentrated food sources, like an orchard or a herd of cows: they live off the wild plants and animals they obtain each day. Therefore, there can be no kings, no class of social parasites who grow fat on food seized from others. Only in a farming population could a healthy, non-producing elite set itself above the disease-ridden masses. Skeletons from Greek tombs at Mycenae c. 1500 B. C. suggest that royals enjoyed a better diet than commoners, since the royal skeletons were two or three inches taller and had better teeth (on the average, one instead of six cavities or missing teeth). Among Chilean mummies from c. A. D. 1000, the elite were distinguished not only by ornaments and gold hair clips but also by a fourfold lower rate of bone lesions caused by disease.

Similar contrasts in nutrition and health persist on a global scale today. To people in rich countries like the U. S., it sounds ridiculous to extol the virtues of hunting and gathering. But Americans are an elite, dependent on oil and minerals that must often be imported from countries with poorer health and nutrition. If one could
choose between being a peasant farmer in Ethiopia or a bushman gatherer in the Kalahari, which do you think would be the better choice?

Farming may have encouraged inequality between the sexes, as well. Freed from the need to transport their babies during a nomadic existence, and under pressure to produce more hands to till the fields, farming women tended to have more frequent pregnancies than their hunter-gatherer counterparts—with consequent drains on their health. Among the Chilean mummies for example, more women than men had bone lesions from infectious disease.

Women in agricultural societies were sometimes made beasts of burden. In New Guinea farming communities today I often see women staggering under loads of vegetables and firewood while the men walk empty-handed. Once while on a field trip there studying birds, I offered to pay some villagers to carry supplies from an airstrip to my mountain camp. The heaviest item was a 110-pound bag of rice, which I lashed to a pole and assigned to a team of four men to shoulder together. When I eventually caught up with the villagers, the men were carrying light loads, while one small woman weighing less than the bag of rice was bent under it, supporting its weight by a cord across her temples.

As for the claim that agriculture encouraged the flowering of art by providing us with leisure time, modern hunter-gatherers have at least as much free time as do farmers. The whole emphasis on leisure time as a critical factor seems to me misguided. Gorillas have had ample free time to build their own Parthenon, had they wanted to. While post-agricultural technological advances did make new art forms possible and preservation of art easier, great paintings and sculptures were already being produced by hunter-gatherers 15,000 years ago, and were still being produced as recently as the last century by such hunter-gatherers as some Eskimos and the Indians of the Pacific Northwest.

Thus with the advent of agriculture and élite became better off, but most people became worse off. Instead of swallowing the progressivist party line that we chose agriculture because it was good for us, we must ask how we got trapped by it despite its pitfalls.

One answer boils down to the adage “Might makes right.” Farming could support many more people than hunting, albeit with a poorer quality of life. (Population densities of hunter-gatherers are rarely over one person per ten square miles, while farmers average 100 times that.) Partly, this is because a field planted entirely in edible crops lets one feed far more mouths than a forest with scattered edible plants. Partly, too, it’s because nomadic hunter-gatherers have to keep their children spaced at four-year intervals by infanticide and other means, since a mother must carry her toddler until it’s old enough to keep up with the adults. Because farm women don’t have that burden, they can and often do bear a child every two years.

As population densities of hunter-gatherers slowly rose at the end of the ice ages, bands had to choose between feeding more mouths by taking the first steps toward agriculture, or else finding ways to limit growth. Some bands chose the former solution, unable to anticipate the evils of farming, and seduced by the transient abundance they enjoyed until population growth caught up with increased food production. Such bands outbreed and then
drove off or killed the bands that chose to remain hunter-gatherers, because a hundred malnourished farmers can still outfight one healthy hunter. It’s not that hunter-gatherers abandoned their life style, but that those sensible enough not to abandon it were forced out of all areas except the ones farmers didn’t want.

At this point it’s instructive to recall the common complaint that archaeology is a luxury, concerned with the remote past, and offering no lessons for the present. Archaeologists studying the rise of farming have reconstructed a crucial stage at which we made the worst mistake in human history. Forced to choose between limiting population or trying to increase food production, we chose the latter and ended up with starvation, warfare, and tyranny.

Hunter-gatherers practiced the most successful and longest-lasting life style in human history. In contrast, we’re still struggling with the mess into which agriculture has tumbled us, and it’s unclear whether we can solve it. Suppose that an archaeologist who had visited from outer space were trying to explain human history to his fellow spacelings. He might illustrate the results of his digs by a 24-hour clock on which one hour represents 100,000 years of real past time. If the history of the human race began at midnight, then we would now be almost at the end of our first day. We lived as hunter-gatherers for nearly the whole of that day, from midnight through dawn, noon, and sunset. Finally, at 11:54 p.m. we adopted agriculture. As our second midnight approaches, will the plight of famine-stricken peasants gradually spread to engulf us all? Or will we somehow achieve those seductive blessings that we imagine behind agriculture’s glittering façade, and that have so far eluded us?
Introduction to the Document-Based Question

Background:
One of the essay types you will encounter on the AP World History exam is the document-based question (DBQ). As the name implies, this question is based on a bunch of documents (typically 4-10) that cover one topic. For example, a DBQ may require you to analyze a set of documents about trading practices during the Age of Exploration. The documents may include a map of trade routes, a letter from a merchant, to his ruler at home, or some laws regarding trade agreements. Your job would be to work through the documents to determine how they relate to each other, what changes can be seen over time, and how the author’s background may have influenced the contents of each document. In this exercise, you will examine attitudes toward women in the early stages of history.

Often considered the quintessential AP assignment because of its emphasis on reading comprehension, analysis, and written expression, it may prove useful to practice these skills early and often.

Purpose:
To practice the skills of the document-based question by reading and responding to guiding questions for a mini-DBQ.

Task:
**Step 1: Process the Question.**
You cannot begin to think about the documents until you know the question that you are being asked to answer. Read the question carefully. Underline any important dates, regional locations, or cultures. Then circle what you are supposed to do (analyze, compare and contrast, evaluate, etc).

Using the documents, compare and contrast the attitudes toward women found in various cultures from about 1800 BCE until the late 200’s CE.

**Step 2: Build a Framework.**
Based on the question, you should begin to think about what an answer might look like. Based on your prior knowledge, what do you expect to write about? What do you think the documents will say? Then you need to consider a structure (through a chart or outline) that will directly fit the question. You should then work the documents with your framework in mind. Based on the question above, your framework might look like this:

| Similarities in Attitudes toward Women | Differences in Attitudes toward Women |
**Step 3: Work the Documents.**
For each document, read and consider the how it connects to the question asked. Notice that step 3 does not say “read the documents.” Reading is simply too passive. Instead, working the documents may be accomplished by analyzing each document through the acronym APPARTS:

- **Author** - Who created the source? What is their point of view, standpoint or bias?
- **Place and Time** - Where and when was the source produced?
- **Prior Knowledge** - What do you already know that would further your understanding of this sources?
- **Audience** - For whom was the source created? Does this affect the reliability of the source?
- **Reason** - Why was this source produced at the time it was produced?
- **The Main Idea** - What is the source trying to convey?
- **Significance** - Why is this source important? How does it fit your framework or connect to the question?

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**Document 1**

*Source:* Christian Bible, Old Testament (Deuteronomy), primarily written in seventh century B.C.E. but based on ancient religious code.

When a man takes a wife and marries her, if then she finds no favor in his eyes because he has found some indecency in her, and he writes her a bill of divorce and puts it in her hand and sends her out of his house, and she departs out of his house, and if she goes and becomes another man's wife, and the latter husband dislikes her and writes her a bill of divorce and puts it in her hand and sends her out of his house, or if the latter husband dies, who took her to be his wife, then her former husband, who sent her away, may not take her again to be his wife, after she had been defiled; for that is an abomination before the Lord, and you shall not bring guilt upon the land which the Lord your God gives you for an inheritance.

First, circle the source, making note of the writer and time period or other relevant information. This document came from the Old Testament. What was the attitude toward women at that time? Clearly women were little more than possessions. A husband had the ability to hand his wife her walking papers pretty much at will and would only commit a sin against God if he took her back after her second husband dumped her. Let's see how this compares to the second document.

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**Document 2**

*Source:* The Code of Hammurabi, 1792-1750 B.C.E.

If a man's wife, who lives in his house, wishes to leave it, plunges into debt, tries to ruin her house, neglects her husband, and is judicially convicted: if her husband offers her release, she may go on her way, and he gives her nothing as a gift of release. If her husband does not wish to release her, and if he takes another wife, she shall remain as servant in her husband's house.

If a woman quarrels with her husband, and says: "You are not congenial to me," the reasons for her prejudice must be presented. If she is guiltless, and there is no fault on her part, but he leaves and neglects her, then no guilt attaches to this woman, she shall take her dowry and go back to her father's house.

This document came from the Code of Hammurabi, written from 1800-1700 B.C.E. What was the attitude toward women under the Code of Hammurabi? While women still seem to be considered possessions, they have a few more rights. For example, if she tells him he is a jerk and is proven right, she gets to go home with dowry guilt-free. Notice, too, the increased level of judiciary involvement. The decisions seem to be less at the whim of the husband. Try working the next three documents.
Document 3
Source: Plutarch, excerpt from "Women's Life in Greece and Rome," *Moralia*, 242 C.E.

27. When music is played in two parts, it is the bass part which carries the melody. So in a good and wise household, while every activity is carried on by husband and wife in agreement with each other, it will still be evident that it is the husband who leads and makes the final choice.

Document 4
Source: Ban Zhou, leading female Confucian and imperial historian under Emperor Han Hedi, from *Lessons for Women*, an instruction manual in feminine behavior, 100 C.E.

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, then 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.

Document 5
Source: Excerpt from "The Laws of Manu," the *Rig Vedas*, 100 B.C.E.-200 C.E.

[In the *Rig Vedas* (collection of hymns to the Aryan gods) of Classical India, Manu is the father of humanity.]

74. A man who has business (abroad) may depart after securing a maintenance for his wife; for a wife, even though virtuous, may be corrupted if she be distressed by want of subsistence.

75. If (the husband) went on a journey after providing (for her), the wife shall subject herself to restraints in her daily life; but if he departed without providing (for her), she may subsist by blameless manual work.

76. If the husband went abroad for some sacred duty, (she) must wait for him eight years, if (he went) to (acquire) learning or fame six (years), if (he went) for pleasure three years.

77. For one year let a husband bear with a wife who hates him; but after (the lapse of) a year let him deprive her of her property and cease to cohabit with her.

78. She who shows disrespect to (a husband) who is addicted to (some evil) passion, is a drunkard, or diseased, shall be deserted for three months (and be) deprived of her ornaments and furniture.

What did you notice about these documents? Any differences or changes? Document 3, written in Greece and Rome in the third century, shows clearly the attitudes of that time and culture—husband and wife are partners, but the husband is in command. Document 4 is the only document so far that was written by a woman. Notice how in Document 4 the woman is still subservient, but the discussion is about the responsibilities of both men and women? Document 5, which was written about the same time as Document 4, has far more detailed laws regarding the conduct of husbands and wives. Again, women are clearly subservient, yet men are charged with definite responsibilities to their wives.
Step 4: Respond to Question.
Revisit the framework you developed in Step 2 to make sure that it is still appropriate after having read the documents. Use the framework to create a quick plan; then respond to the question. Typically, you would respond to the question for 40 minutes in the form of a 4-5 paragraph essay, aim to create 3 groups of 2 or more documents, and analyze the point of view of at least 2 documents. Since you are practicing with a limited number of documents, you will complete a shortened version in the chart below.

| Thesis: Write 1-3 sentences that are the core of an answer to the question. | Response |
| Group1 & Support: Select 2-3 documents that represent the first category of your argument. List any supporting details from the content of these documents that would support your thesis. | |
| Group2 & Support: Select 2-3 documents that represent the first category of your argument. List any supporting details from the content of these documents that would support your thesis. | |
| Point of View: Choose one document to analyze for point of view. To select the best document, look for one that has a strong bias, or is heavily influenced by the author's background, or the audience it was intended for. Then, explain how this document was likely influenced by these factors. | |