WORLD HISTORY

## Ancient Greece

## COMMIN

ASSESSMENTS

MindSparks



## Ancient Greece

BY JONATHAN BURACK





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### **Teacher Introduction**

These Common Core History Assessments are designed to help your students develop key literacy and history thinking skills as they learn about ancient Greece. The assessments are intended to be *formative* more than *summative*. That is, they are meant to be part of the instructional process itself, providing you and your students with information at a point when timely adjustments in teaching and learning can be made.

Similar sets of assessments are available (or planned) for each unit in a typical ancient history class.

### 🖈 Historical Thinking and the Challenge of the Common Core

This set includes nine assessments aligned with the first nine Common Core History/Social Studies Reading Standards. We have left out the tenth Common Core History/Social Studies Reading Standard, which does not lend itself to assessments of the sort provided here. The set also includes two writing tasks aligned with two key Common Core History/Social Studies Writing Standards.

These Common Core standards challenge history teachers to develop in students the complex literacy skills they need in today's world and the ability to master the unique demands of working with historical primary and secondary source texts. The Common Core standards are supportive of the best practices in teaching historical thinking. Such practices include close reading, attending to a source's point of view and purpose, corroborating sources, and placing sources in their historical context. These are the skills needed to make history less about rote learning and more about an active effort to investigate and interpret the past.

These assessments are also useful in many ways for ELA teachers. They assess many of the skills specified in the College and Career Readiness Anchor Standards, which put a good deal of emphasis on the reading of informational texts. The Anchor Standards form the basis for all of the various Common Core standards for English Language Arts.

### What Are These Assessments Like?

### A group of nine reading skills assessments and two writing tasks for each major era of Ancient History

Each reading skills assessment is based on one of the key Common Core History/Social Studies Reading Standards. Two writing tasks are based on the first two College and Career Readiness Anchor Standards for Writing, which are the basis for the Common Core History/Social Studies Writing Standards. The two writing standards focus on writing arguments to support claims and writing informative/explanatory texts.

### Based on primary or secondary sources

In most cases, one primary source is used. In some cases, an assessment is based on more than one primary source, on a primary and a secondary source, or on secondary sources alone. The sources are brief. In most cases, texts have been slightly altered to improve readability, but without changing meaning or tone. Links to online versions of print media are available in the Bibliography. Please note that these links were valid at the time of production, but the websites may have since been discontinued.

### Brief tasks promoting historical literacy

For each assessment, students write brief answers to one or two questions. The questions are not tests of simple factual recall. They assess the students' mastery of the skills addressed by that assessment's Common Core History/Social Studies Standard.

### • Two versions of each of the nine reading standards assessments

A basic and an advanced version of each assessment are provided. The basic assessment addresses the Common Core Standard for grades 6–8. The advanced assessment is based on the Common Core Standard for grades 9–10 and grades 11–12 combined. Each version uses the same source or sources. In some cases, sources have been somewhat shortened for the basic version.

### Easy to use both as learning and assessment tools

These assessments do not take valuable time away from instruction. The primary sources and background information on each source make them useful mini-lessons as well as tools to assess student historical thinking skills. The sources all deal with themes and trends normally covered when teaching the relevant historical era.

### Evaluating student responses

Brief but specific suggestions are provided defining acceptable and best responses to each question asked in the assessment. The suggestions are meant to aid in evaluating students, but even more importantly they are a way for teachers to help students better understand and master the skills on which the assessment is focused.

### Assessment 1 Basic Level

## Gods and Heroes in Ancient Greece



1. (6-8) Cite specific textual evidence to support analysis of primary and secondary sources.

### \*Using This Assessment

These Common Core History Assessments are intended to help your students develop key literacy and history thinking skills as they study and master the content covered in their ancient history coursework. The assessments are intended to be *formative* more than *summative*. That is, they are meant to be part of the instructional process itself, providing you and your students with information at a point when timely adjustments in teaching and learning can be made.

Assessment 1 is designed to measure students' ability to master the skills described in Common Core History/Social Studies Reading Standard 1 for grades 6–8. It asks students to cite specific textual evidence from two documents. It also challenges students to adapt that reading skill to the unique demands of thinking historically as they carefully interpret textual evidence in a primary source from a time in the past and a secondary source account of that same time in the past.

### \* Evaluating Student Responses to This Assessment

Acceptable responses to the first assessment question should see that Jove is upset about the disobedience of the other gods. He demands, "Let none of you, neither goddess nor god, try to cross me." He follows this up by threatening an increasingly severe series of punishments for those who misbehave. He then asserts in dramatic terms his superior power. Some may see this as depicting Jove as the supreme and dominant god. However, the intensity of Jove's speech makes clear how much trouble these independent deities are for him. Acceptable responses to the second assessment question should note two points made by Document 2—first, that the Greek gods shared many qualities in common with humans, and second, that the human heroes in Greek myths and stories were seen as godlike in their excellence. Homer's Odysseus is said to represent an ideal that puts him on a level with the gods. In general, answers should note the way stories about gods and about human heroes both reflect a deep admiration for the bold, intelligent, courageous, and independent individual.

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### **Gods and Heroes in Ancient Greece**

**Directions:** This exercise asks you to read one primary source document and one secondary source document carefully and answer questions about specific details in the documents. In order to better understand the documents, read and make use of the source information located just below each document. When you have studied the documents and the source information, answer the two assessment questions that follow.

**CCS Standard 1:** Cite specific textual evidence to support analysis of primary and secondary sources.

### **Document 1: A Primary Source**

Now when Morning, clad in her robe of saffron, had begun to suffuse light over the earth, Jove called the gods in council on the topmost crest of serrated Olympus. Then he spoke and all the other gods gave ear. "Hear me," said he, "gods and goddesses, that I may speak even as I am minded. Let none of you, neither goddess nor god, try to cross me, but obey me every one of you that I may bring this matter to an end. If I see anyone acting apart and helping either Trojans or Danaans, he shall be beaten inordinately ere he come back again to Olympus. Or I will hurl him down into dark Tartarus, far into the deepest pit under the earth, where the gates are iron and the floor bronze, as far beneath Hades as heaven is high above the earth. [I will do this so] that you may learn how much the mightiest I am among you. Try me and find out for yourselves. Hang me [on] a golden chain from heaven, and lay hold of it all of you, gods and goddesses together. Tug as you will, you will not drag Jove the supreme counselor from heaven to earth. But were I to pull at it myself I should draw you up with earth and sea into the bargain. Then would I bind the chain about some pinnacle of Olympus and leave you all dangling in the mid firmament. So far am I above all others either of gods or men."

**Source Information:** The ancient Greek city-states worshipped many gods. The major gods lived on Mount Olympus, and Zeus was their leader. However, like the city-states themselves, the Greek gods mainly acted independently of one another. This passage is adapted from Chapter 8 in *The Iliad of Homer*, translated by Samuel Butler (London: Longmans, Green, & Co., 1898). The Greeks called their leading god Zeus, but here Butler calls him Jove, which was the Roman name for him.

### **Document 2: A Secondary Source**

Greek religion was unusual in that its gods were so human in many ways. They argued, fell in love, grew jealous, and fought with one another—and with humans. While Greek gods could be all too human, human heroes in Greek myths were often godlike. One of the most important human heroes of Greek mythology was a man named Odysseus. He is the main character in one of the first great classics of Greek literature—*The Odyssey*. Versions of this story had been told orally many times before a man we know as Homer finally wrote it down. Homer's *Odyssey* tells of the wanderings and adventures of Odysseus after the Trojan War. Odysseus is portrayed as brave, loyal, and wise, but also as cunning and even dishonest at times. In either case, he sums up a Greek ideal: the bold, independent individual who is a man of courage, resourcefulness, and endurance.

**Source Information:** This passage is a secondary source document about Greek religion and literature and the gods and heroes Greeks worshipped. A secondary source is an account of past events written later by someone who did not experience or take part in those events. This particular historical account was written in 2014 specifically for use as part of this activity.

### **Assessment Questions**

 The source information for Document 1 says the gods of ancient Greece were very independent spirits. How does Jove's speech suggest that same idea? Cite details from the passage to support your answer.

2. What the Greeks admired about their gods may reflect what they also admired about human beings. How does Document 2 make that point? Cite details from the document to support your answer.



### Assessment 1 Advanced Level

## Gods and Heroes in Ancient Greece



- **1. (9–10)** Cite specific textual evidence to support analysis of primary and secondary sources, attending to such features as the date and origin of the information.
- **1. (11–12)** Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole.

### XUsing This Assessment

These Common Core History Assessments are intended to help your students develop key literacy and history thinking skills as they study and master the content covered in their ancient history coursework. The assessments are intended to be *formative* more than *summative*. That is, they are meant to be part of the instructional process itself, providing you and your students with information at a point when timely adjustments in teaching and learning can be made.

Assessment 1 is designed to measure students' ability to master the skills described in Common Core History/Social Studies Reading Standard 1 for grades 9–10 and 11–12 combined. It asks students to cite specific textual evidence from two documents. It also challenges students to adapt that reading skill to the unique demands of thinking historically as they carefully interpret textual evidence in a primary source from a time in the past and a secondary source account of that same time in the past. As called for by the Common Core standard for grades 11–12, it also prompts students to relate the textual details to "an understanding of the text as a whole."

### \* Evaluating Student Responses to This Assessment

Acceptable responses to the first assessment question should see that while Jove forcefully asserts his superiority over the other gods, he also implies that they are a very disobedient and independent-minded group. Hence, he has to threaten any who misbehave with increasingly severe punishments. He claims unique power and complete dominance, but the forcefulness of his complaints suggests that the others often go against his wishes. Document 2 shows that the Greek gods shared many qualities in common with humans, or at least with the human heroes the Greeks most admired in their myths and literature. Human heroes such as Homer's Odysseus were seen as godlike in the level of excellence they achieved. The Greek gods and human heroes both reflect a deep admiration for the bold, intelligent, and independent individual. Acceptable responses to the second assessment question should be able to point to such patterns as the decentralized nature of Greek political life, in which fiercely independent city-states often competed with one another for dominance. This spirit of independence can be seen in other aspects of Greek political life, such as in the democratic assemblies of some city-states, where individuals openly debated and competed for power, etc.

### **Gods and Heroes in Ancient Greece**

**Directions:** This exercise asks you to read one primary source document and one secondary source document carefully and answer questions about specific details in the documents. In order to better understand the documents, read and make use of the source information located just below each document. When you have studied the documents and the source information, answer the two assessment questions that follow.

**CCS Standard 1: (9–10)** Cite specific textual evidence to support analysis of primary and secondary sources, attending to such features as the date and origin of the information. **(11–12)** Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole.

### **Document 1: A Primary Source**

Now when Morning, clad in her robe of saffron, had begun to suffuse light over the earth, Jove called the gods in council on the topmost crest of serrated Olympus. Then he spoke and all the other gods gave ear. "Hear me," said he, "gods and goddesses, that I may speak even as I am minded. Let none of you, neither goddess nor god, try to cross me, but obey me every one of you that I may bring this matter to an end. If I see anyone acting apart and helping either Trojans or Danaans, he shall be beaten inordinately ere he come back again to Olympus. Or I will hurl him down into dark Tartarus, far into the deepest pit under the earth, where the gates are iron and the floor bronze, as far beneath Hades as heaven is high above the earth. [I will do this so] that you may learn how much the mightiest I am among you. Try me and find out for yourselves. Hang me [on] a golden chain from heaven, and lay hold of it all of you, gods and goddesses together. Tug as you will, you will not drag Jove the supreme counselor from heaven to earth. But were I to pull at it myself I should draw you up with earth and sea into the bargain. Then would I bind the chain about some pinnacle of Olympus and leave you all dangling in the mid firmament. So far am I above all others either of gods or men."

**Source Information:** The ancient Greek city-states worshipped many gods. The major gods lived on Mount Olympus, and Zeus was their leader. However, like the city-states themselves, the Greek gods mainly acted independently of one another. This passage is adapted from Chapter 8 in *The Iliad of Homer*, translated by Samuel Butler (London: Longmans, Green, & Co., 1898). The Greeks called their leading god Zeus, but here Butler calls him Jove, which was the Roman name for him.

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### **Document 2: A Secondary Source**

Greek religion was unusual in that its gods were so human in many ways. They argued, fell in love, grew jealous, and fought with one another—and with humans. While Greek gods could be all too human, human heroes in Greek myths were often godlike. One of the most important human heroes of Greek mythology was a man named Odysseus. He is the main character in one of the first great classics of Greek literature—*The Odyssey*. Versions of this story had been told orally many times before a man we know as Homer finally wrote it down. Homer's *Odyssey* tells of the wanderings and adventures of Odysseus after the Trojan War. Odysseus is portrayed as brave, loyal, and wise, but also as cunning and even dishonest at times. In either case, he sums up a Greek ideal: the bold, independent individual who is a man of courage, resourcefulness, and endurance.

**Source Information:** This passage is a secondary source document about Greek religion and literature and the gods and heroes Greeks worshipped. A secondary source is an account of past events written later by someone who did not experience or take part in those events. This particular historical account was written in 2014 specifically for use as part of this activity.

### **Assessment Questions**

1. Both of these documents are evidence of a strong sense of individualism typical of ancient Greek culture and thought. Explain how both documents illustrate this idea, and cite details from the documents to support your answer.

2. Based on what you know about ancient Greece, explain how its political life also reflected this spirit of individualism.

### Assessment 2 Basic Level

### The Death of Socrates



**2. (6–8)** Determine the central ideas or information of a primary or secondary source; provide an accurate summary of the source distinct from prior knowledge or opinions.

### XUsing This Assessment

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Assessment 2 is designed to measure students' ability to master the skills described in Common Core History/Social Studies Reading Standard 2 for grades 6–8. It asks students to summarize the central ideas in a source from the text itself without imposing ideas or attitudes external to the text. This is not easy to do. This activity assesses the ability to read closely in order to build an overall understanding of the source out of the text itself.

### \* Evaluating Student Responses to This Assessment

Acceptable responses to the first assessment question should be able to define the concept of "gadfly" as someone who annoys people, as a buzzing fly might, and provokes people by upsetting or challenging them. Acceptable responses to the second assessment question should be able to use the passage as context to explain how Socrates applies the gadfly concept. In the passage, Socrates suggests that he is unique and valuable to the Athenian state because he challenges it to understand its ideas better, see its flaws, and seek the truth more honestly. He says, "The state is like a great and noble steed who is tardy in his motions owing to his very size, and requires to be stirred into life." He claims he was "given to the state by the God" to be that challenger, or that gadfly.

### The Death of Socrates

**Directions:** This exercise asks you to study one primary source document carefully and answer two questions about specific details in the document. In order to better understand the document as a historical primary source, read and make use of the source information located just below the document itself. When you have studied the document and the source information, answer the assessment questions that follow.

**CCS Standard 2:** Determine the central ideas or information of a primary or secondary source; provide an accurate summary of the source distinct from prior knowledge or opinions.

### **A Primary Source Document**

And now, Athenians, I am not going to argue for my own sake, as you may think, but for yours, that you may not sin against the God, or lightly reject his [gift to you] by condemning me. For if you kill me you will not easily find another like me, who, if I may use such a ludicrous figure of speech, am a sort of gadfly, given to the state by the God. And the state is like a great and noble steed who is tardy in his motions owing to his very size, and requires to be stirred into life. I am that gadfly which God has given the state, and all day long and in all places am always fastening upon you, arousing and persuading and reproaching you. And as you will not easily find another like me, I would advise you to spare me. I dare say that you may feel irritated at being suddenly awakened when you are caught napping. And you may think that if you were to strike me dead, . . . which you easily might, then you would sleep on for the remainder of your lives, unless God in his care of you gives you another gadfly.

**Source Information:** In 399 BCE, Socrates was tried by his fellow Athenians and found guilty of impiety and of corrupting the youth of Athens. As his punishment, he chose death instead of exile. This was a time just after Athens had lost a long war with Sparta, and its democracy was threatened by many inside Athens itself. Socrates was a well-known figure there who loved to debate with young men, often challenging their deeply held beliefs. He was also critical of many aspects of democratic government in Athens. Socrates never wrote anything of his own. However, Greek philosopher Plato admired Socrates and quoted him in many of his dialogues. In his "Apology," Plato re-creates what Socrates supposedly said about his trial to his jurors (there would have been several hundred of them). This document is a slightly shortened and adapted passage from Plato's "Apology," in *The Dialogues of Plato*, vol. 1, translated by Benjamin Jowett (New York: Charles Scribner & Co., 1871), p. 328–29.

### **Assessment Questions**

- 1. In this passage, Plato writes that Socrates tells his jurors he is like a "gadfly." Explain what Socrates means by this.
- 2. Why is this concept of the "gadfly" so important to the central idea Socrates expresses about his trial in this passage?

### Assessment 2 Advanced Level

### The Death of Socrates

### \* Key Ideas and Details

- **2. (9–10)** Determine the central ideas or information of a primary or secondary source; provide an accurate summary of how key events or ideas develop over the course of the text.
- **2. (11–12)** Determine the central ideas or information of a primary or secondary source; provide an accurate summary that makes clear the relationships among the key details and ideas.

### XUsing This Assessment

These Common Core History Assessments are intended to help your students develop key literacy and history thinking skills as they study and master the content covered in their ancient history coursework. The assessments are intended to be *formative* more than *summative*. That is, they are meant to be part of the instructional process itself, providing you and your students with information at a point when timely adjustments in teaching and learning can be made.

Assessment 2 is designed to measure students' ability to master the skills described in Common Core History/Social Studies Reading Standard 2 for grades 9–10 and 11–12 combined. It asks students to summarize the central ideas in a source from the text itself without imposing ideas or attitudes external to the text. This is not easy to do. Moreover, when it comes to the unique demands of thinking historically we do also want students to use knowledge of historical context to help them interpret sources. But that sort of contextualizing also demands that students suspend their own present-day ideas while studying a source. This activity assesses the ability to read closely in order to build an overall understanding of the source out of the text itself.

### \* Evaluating Student Responses to This Assessment

Acceptable responses to the first assessment question should note that Socrates claims to be unique and valuable to the Athenian state because he challenges it to understand its ideas better, see its flaws, and seek the truth more honestly. He says, "The state is like a great and noble steed who is tardy in his motions owing to his very size, and requires to be stirred into life." He claims he was "given to the state by the God" to be that challenger. He makes no plea for leniency or justice for himself and does not deny that he has provoked people. He then insists he has not played this role for any personal gain, has in fact not charged anyone for his advice, and has lived a life of poverty. Acceptable responses to the second assessment question may vary. Some may believe the point adds to Socrates's credibility and makes his effort seem nobler. Others may believe it is not relevant to the issue of whether or not his "gadfly" role was helpful to Athens. Still others may see it as an effort to manipulate and win sympathy. This question should be discussed.

### The Death of Socrates

**Directions:** This exercise asks you to study one primary source document carefully and answer two questions about specific details in the document. In order to better understand the document as a historical primary source, read and make use of the source information located just below the document itself. When you have studied the document and the source information, answer the assessment questions that follow.

**CCS Standard 2: (9–10)** Determine the central ideas or information of a primary or secondary source; provide an accurate summary of how key events or ideas develop over the course of the text. **(11–12)** Determine the central ideas or information of a primary or secondary source; provide an accurate summary that makes clear the relationships among the key details and ideas.

### **A Primary Source Document**

And now, Athenians, I am not going to argue for my own sake, as you may think, but for yours, that you may not sin against the God, or lightly reject his [gift to you] by condemning me. For if you kill me you will not easily find another like me, who, if I may use such a ludicrous figure of speech, am a sort of gadfly, given to the state by the God. And the state is like a great and noble steed who is tardy in his motions owing to his very size, and requires to be stirred into life. I am that gadfly which God has given the state, and all day long and in all places am always fastening upon you, arousing and persuading and reproaching you. And as you will not easily find another like me, I would advise you to spare me. I dare say that you may feel irritated at being suddenly awakened when you are caught napping. And you may think that if you were to strike me dead, . . . which you easily might, then you would sleep on for the remainder of your lives, unless God in his care of you gives you another gadfly. And that I am given to you by God is proved by this:—that if I had been like other men, I should not have neglected all my own concerns . . . , coming to you individually, like a father or elder brother, exhorting you to regard virtue. This . . . would not be like human nature. . . . [Had I been paid for my exhortations, there would have been some sense in that. But now, as you will perceive, not even . . . my accusers dare to say that I have ever exacted or sought pay of anyone; they have no witness of that. And I have a witness of the truth of what I say; my poverty is a sufficient witness.

**Source Information:** In 399 BCE, Socrates was tried by his fellow Athenians and found guilty of impiety and of corrupting the youth of Athens. As his punishment, he chose death instead of exile. This was a time just after Athens had lost a long war with Sparta, and its democracy was threatened by many inside Athens itself. Socrates was a well-known figure there who loved to debate with young men, often challenging their deeply held beliefs. He was also critical of many aspects of democratic government in Athens. Socrates never wrote anything of his own. However, Greek philosopher Plato admired Socrates and quoted him in many of his dialogues. In his "Apology," Plato recreates what Socrates supposedly said about his trial to his jurors (there would have been several hundred of them). This document is a slightly shortened and adapted passage from Plato's "Apology," in *The Dialogues of Plato*, vol. 1, translated by Benjamin Jowett (New York: Charles Scribner & Co., 1871), pp. 328–29.

### **Assessment Questions**

1. Socrates tells his jurors they should refuse to condemn him not "for my own sake, as you may think, but for yours." Explain how the entire passage is an effort to explain this central idea.

2. Socrates makes a point at the end of this passage about the fact that he was not paid for teaching Athenians about virtue. Do you think this point strengthens Socrates's central argument in the passage? Why or why not?



### Assessment 3 Basic Level

## War and Democracy in Ancient Athens



**3. (6–8)** Identify key steps in a text's description of a process related to history/social studies (e.g., how a bill becomes law, how interest rates are raised or lowered).

### \*Using This Assessment

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Assessment 3 is designed to measure students' ability to master the skills described in Common Core History/Social Studies Reading Standard 3 for grades 6–8. It asks students to follow the way a set of ideas or sequence of events in a text interacts together to describe a process or develop a central idea. This activity assesses the students' ability to read closely in order to understand various connections between each detail and the next in a text.

### \* Evaluating Student Responses to This Assessment

Answers to the assessment question should see that the passage's central point is that the growth of democracy in Athens in these centuries was closely linked to specific military developments there. The first paragraph seeks to show that ancient Athens did develop a highly democratic system, even though it falls short when measured by modern standards. The next paragraph begins to develop the idea that this democratic evolution is linked to military developments. It explains how the hoplite reforms reduced reliance on noble cavalry forces in favor of hoplite formations made up mainly of small farmers. Because such formations required the disciplined and energetic involvement of the soldiers, these farmer-soldiers gained the prestige and power needed to win the right to take part in Athens's democratic assembly. The last paragraph describes the rise of the Athenian navy's triremes, which depended mainly on lower-class rowers who lacked much or any property. These men, too, needed to be motivated and disciplined. As with the hoplites, the passage suggests this enabled them to win the right to vote and speak in the assembly.

### War and Democracy in Ancient Athens

**Directions:** This exercise asks you to read one secondary source document carefully and answer one question about specific details in it. In order to better understand the document as a historical source, read and make use of the source information just below the document itself. When you have studied the document and the source information, answer the assessment question that follows.

**CCS Standard 3:** Identify key steps in a text's description of a process related to history/social studies (e.g., how a bill becomes law, how interest rates are raised or lowered).

### **A Secondary Source Document**

Ancient Athens was a busy, wealthy center of art, culture, ideas, and trade. It also led the way in becoming the first truly democratic state. In the fifth century BCE, 250,000 people lived in Athens or its rural area, the region known as Attica. This city-state wasn't fully democratic. Women, foreigners, and thousands of slaves did not have political rights. Nevertheless, in time all male citizens in Athens won the right to take part in the decisions of the assembly. This was as pure a form of democracy as could be found in any complex society of that time

War actually had a lot to do with why Athens became a democracy. Previously, wars in Greece had been fought mainly by wealthy nobles on horses. Only these nobles could afford horses and the training to use them. At first, small groups of such wealthy nobles ruled Athens, as well as many other Greek city-states. This began to change when these city-states started to rely more on soldiers called "hoplites." A hoplite was a less wealthy, small landowner who could only afford a sword, shield, shin guards, and helmet. Hoplites fought in a tight formation called a phalanx. It took training and real dedication to become an effective hoplite. As their military value grew, these hoplites gained political power as well. In Athens they soon won the right to speak up and vote in the assembly, become members of juries, and serve as officials in the city's government.

Hoplites were a kind of middle class. But in time, even poor male citizens without land also won these same rights. That was also a result of military developments. Specifically, it was due to the huge triremes that made up Athens's navy, a navy that made Athens a mighty seafaring empire. "Trireme" means "three-oared." The name refers to the three rows of oars on each side of this type of powerful warship. Each trireme needed about 170 rowers. These rowers were mostly poor citizens. They did not have to pay for any equipment to row triremes. However, like hoplites, they had to be well trained, highly disciplined, and enthusiastic. In time, this led the Athenians to extend democratic rights to them, just as such rights had been granted to the hoplite farmers

**Source Information:** This document is a secondary source about military power and democracy in ancient Athens. This particular secondary source was written in 2014 specifically for use as part of this activity.

### **Assessment Question**

This passage's central point is about military developments and the growth of democracy in Athens in the fifth century BCE. Summarize that central point and explain how each paragraph helps develop that point.



### Assessment 3 Advanced Level

## War and Democracy in Ancient Athens



- **3. (9–10)** Analyze in detail a series of events described in a text; determine whether earlier events caused later ones or simply preceded them.
- **3. (11–12)** Evaluate various explanations for actions or events and determine which explanation best accords with textual evidence, acknowledging where the text leaves matters uncertain.

### XUsing This Assessment

These Common Core History Assessments are intended to help your students develop key literacy and history thinking skills as they study and master the content covered in their ancient history coursework. The assessments are intended to be *formative* more than *summative*. That is, they are meant to be part of the instructional process itself, providing you and your students with information at a point when timely adjustments in teaching and learning can be made.

Assessment 3 is designed to measure students' ability to master the skills described in Common Core History/Social Studies Reading Standard 3 for grades 9–10 and 11–12 combined. It asks students to follow the way a set of ideas or sequence of events in a text interacts together to describe a process or develop a central idea. The activity assesses the students' ability to read closely in order to understand various connections between each detail and the next in a complex text. It also asks them to evaluate the explanation offered in the passage and consider how adequate it is.

### \* Evaluating Student Responses to This Assessment

Answers to the first assessment question should see that the central point is that the growth of democracy in Athens was closely linked to specific military developments there. The first paragraph describes Athenian democracy itself. The next paragraph begins to develop the central idea, that Athens's democratic evolution was linked to its military developments. It explains how the hoplite reforms reduced reliance on noble cavalry forces in favor of disciplined formations of small farmers. These forces had to be well motivated and hence were able to win the right to take part in Athens democratic assembly. The last paragraph makes the same point about lower-class rowers on the Athenian navy's triremes, who did not own property. These men also needed to be motivated and disciplined. Hence, as with the hoplites, this gave them the authority needed to win the right to vote and speak in the assembly. Answers to the second assessment question may vary. Most should be wary of any single-cause explanation of something as complex as a new system of government. Some may ask why Athens's armed forces had to be rewarded with democratic rights when many authoritarian societies have had massive and well-trained armies. Others may point to Sparta, where disciplined hoplite forces existed without much of a democratic system. Many other factors could be suggested. This question deserves to be discussed thoroughly.

### War and Democracy in Ancient Athens

**Directions:** This exercise asks you to read one secondary source document carefully and answer two questions about specific details in it. In order to better understand the document as a historical source, read and make use of the source information just below the document itself. When you have studied the document and the source information, answer the assessment questions that follow.

**CCS Standard 3: (9–10)** Analyze in detail a series of events described in a text; determine whether earlier events caused later ones or simply preceded them. **(11–12)** Evaluate various explanations for actions or events and determine which explanation best accords with textual evidence, acknowledging where the text leaves matters uncertain.

### A Secondary Source Document

Ancient Athens was a busy, wealthy center of art, culture, ideas, and trade. It also led the way in becoming the first truly democratic state. In the fifth century BCE, 250,000 people lived in Athens or its rural area, the region known as Attica. This city-state wasn't fully democratic. Women, foreigners, and thousands of slaves did not have political rights. Nevertheless, in time all male citizens in Athens won the right to take part in the decisions of the assembly. This was as pure a form of democracy as could be found in any complex society of that time

War actually had a lot to do with why Athens became a democracy. Previously, wars in Greece had been fought mainly by wealthy nobles on horses. Only these nobles could afford horses and the training to use them. At first, small groups of such wealthy nobles ruled Athens, as well as many other Greek city-states. This began to change when these city-states started to rely more on soldiers called "hoplites." A hoplite was a less wealthy, small landowner who could only afford a sword, shield, shin guards, and helmet. Hoplites fought in a tight formation called a phalanx. It took training and real dedication to become an effective hoplite. As their military value grew, these hoplites gained political power as well. In Athens they soon won the right to speak up and vote in the assembly, become members of juries, and serve as officials in the city's government.

Hoplites were a kind of middle class. But in time, even poor male citizens without land also won these same rights. That was also a result of military developments. Specifically, it was due to the huge triremes that made up Athens's navy, a navy that made Athens a mighty seafaring empire. "Trireme" means "three-oared." The name refers to the three rows of oars on each side of this powerful warship. Each trireme needed about 170 rowers. These rowers were mostly poor citizens. They did not have to pay for any equipment to row triremes. However, like hoplites, they had to be well trained, highly disciplined, and enthusiastic. In time, this led the Athenians to extend democratic rights to them, just as such rights had been granted to the hoplite farmers.

**Source Information:** This document is a secondary source about military power and democracy in ancient Athens. This particular secondary source was written in 2014 specifically for use as part of this activity.

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### **Assessment Questions**

1. This passage deals with the development of democracy over time in Athens. What central point does it make, and how does each paragraph in the passage help to develop that point?

2. Do you think this passage presents a complete and convincing explanation of the growth of democracy in Athens? Why or why not?

### Assessment 4 Basic Level

### The Citizen-Soldiers of Sparta



**4. (6–8)** Determine the meaning of words and phrases as they are used in a text, including vocabulary specific to domains related to history/social studies.

### XUsing This Assessment

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Assessment 4 is designed to measure students' ability to master the skills described in Common Core History/Social Studies Reading Standard 4 for grades 6–8. It asks students to recognize that words and phrases must be understood in relation to the meaning of the text as a whole. In seeking to understand historical sources, this is an especially important challenge. Words and phrases need to be understood as they were used within their historical context. This activity assesses the students' ability to read closely in order to understand terms in these ways.

### \* Evaluating Student Responses to This Assessment

Answers to the first assessment question should be able to give a reasonable definition of oligarchy from the context of the passage. Some may define the word independently of the passage as a government under the tight control of a small group. Whether they do this or not, reasonable answers should all base their definitions mainly on details in the passage about the small group that ruled in Sparta. That group was led by Sparta's two kings, the ephors, and the council of elders. The group allowed very little room for any input from others. It also enforced a very strict ethic of obedience on citizens, demanding high levels of military discipline and conformity to the oligarchy's rules and policies. Answers to the second assessment question should see that these historians might view the assembly of citizen-soldiers as a democratic feature at odds with true oligarchy. On the other hand, that assembly's powers were very limited. Moreover, Sparta's citizen-soldiers could themselves be seen as a part of Sparta's oligarchy in that they ruled over a vast number of helots who had no rights at all. This question clearly has debatable answers that should be discussed.

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### The Citizen-Soldiers of Sparta

**Directions:** This exercise asks you to study one secondary source document carefully and answer two questions about specific details in the document. In order to better understand the document as a historical source, read and make use of the source information just below the document. When you have studied the document and the source information, answer the assessment questions that follow.

**CCS Standard 4:** Determine the meaning of words and phrases as they are used in a text, including vocabulary specific to domains related to history/social studies.

### **A Secondary Source Document**

Not all of the city-states of ancient Greece became democracies like Athens. Some remained oligarchies. Sparta was the main backer of oligarchy. Some say it was itself an oligarchy, not a true democracy. Sparta was governed by two kings, a council of elders, and a group of five officials called ephors. The elders served for life, but Sparta's citizen-soldiers did get to vote for the ephors each year. The citizen-soldiers also had a limited say in the assembly; they could vote "yes" or "no" to proposals their leaders presented to them.

However, even these citizen-soldiers were just a tiny share of the population. They had control over the "helots," the huge majority of Sparta's people. Helots were other Greeks whom Sparta had conquered in regions close to their city and in nearby Messenia. They had no rights. They farmed the land as serfs and were mistreated in many ways. For example, the Spartans actually declared war on the helots each year so that they could be killed for any small reason.

**Source Information:** This document is a secondary source about the nature of the political system of Sparta, the city-state that was often Athens's greatest rival. This particular secondary source was written in 2014 specifically for use as part of this activity.

### **Assessment Questions**

- 1. This passage describes some ancient Greek city-states as oligarchies. Using the passage, define "oligarchy," and explain why some believe Sparta was an oligarchy.
- 2. Not all historians agree that Sparta was an oligarchy. Based on the passage, what reasons might they have for saying Sparta was not an oligarchy?

### Assessment 4 Advanced Level

### The Citizen-Soldiers of Sparta

### Craft and Structure

- **4. (9–10)** Determine the meaning of words and phrases as they are used in a text, including vocabulary describing political, social, or economic aspects of history/social science.
- **4. (11–12)** Determine the meaning of words and phrases as they are used in a text, including analyzing how an author uses and refines the meaning of a key term over the course of a text (e.g., how Madison defines *faction* in *Federalist* No. 10).

### XUsing This Assessment

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Assessment 4 is designed to measure students' ability to master the skills described in Common Core History/Social Studies Reading Standard 4 for grades 9–10 and 11–12 combined. It asks students to recognize that words and phrases must be understood in relation to the meaning of the text as a whole. In seeking to understand historical sources, this is an especially important challenge. Words and phrases need to be understood as they were used within their historical context. This activity assesses the students' ability to read closely in order to understand terms in these ways.

### \* Evaluating Student Responses to This Assessment

Answers to the first assessment question should be able to define the word *oligarchy* as signifying a government under the tight control of a small group. In defining oligarchy, answers should relate the term to the small group that ruled in Sparta. That group was led by Sparta's two kings, the ephors, and the council of elders. It allowed very little room for any input from others. Some might disagree with the belief that Sparta was a true oligarchy because its assembly of citizen-soldiers added a democratic feature at odds with oligarchy. On the other hand, that assembly's powers were very limited. Moreover, Sparta's citizen-soldiers could themselves be seen as a part of Sparta's oligarchy in that they ruled over a vast number of helots who had no rights at all. Answers to the second assessment question may vary and should be discussed. The discussion should use Sparta as an example, but it could consider the many ways in which modern representative systems co-exist with various social, economic, and political elites or hierarchies in which small groups have substantial powers.

### The Citizen-Soldiers of Sparta

**Directions:** This exercise asks you to study one secondary source document carefully and answer two questions about specific details in the document. In order to better understand the document as a historical source, read and make use of the source information just below the document. When you have studied the document and the source information, answer the assessment questions that follow.

**CCS Standard 4: (9–10)** Determine the meaning of words and phrases as they are used in a text, including vocabulary describing political, social, or economic aspects of history/social science. **(11–12)** Determine the meaning of words and phrases as they are used in a text, including analyzing how an author uses and refines the meaning of a key term over the course of a text (e.g., how Madison defines *faction* in *Federalist* No. 10).

### **A Secondary Source Document**

Not all of the city-states of ancient Greece became democracies like Athens. Some remained oligarchies. Sparta was the main backer of oligarchy. Some say it was itself an oligarchy, not a true democracy. Sparta was governed by two kings, a council of elders, and a group of five officials called ephors. The elders served for life, but Sparta's citizen-soldiers did get to vote for the ephors each year. The citizen-soldiers also had a limited say in the assembly; they could vote "yes" or "no" to proposals their leaders presented to them.

However, even these citizen-soldiers were just a tiny share of the population. They had control over the "helots," the huge majority of Sparta's people. Helots were other Greeks whom Sparta had conquered in regions close to their city and in nearby Messenia. They had no rights. They farmed the land as serfs and were mistreated in many ways. For example, the Spartans actually declared war on the helots each year so that they could be killed for any small reason.

**Source Information:** This document is a secondary source about the nature of the political system of Sparta, the city-state that was often Athens's greatest rival. This particular secondary source was written in 2014 specifically for use as part of this activity.

### **Assessment Questions**

- 1. Some historians say Sparta was a true oligarchy. Others disagree. Using this document, explain how there could be two views about this. Cite details from this document to support your answer.
- 2. Consider this statement: "No pure democracy is possible. Every democracy inevitably will have some oligarchic features." Explain why you do or do not agree with this statement.

### Assessment 5 Basic Level

### The Socratic Dialogue



**5. (6–8)** Describe how a text presents information (e.g., sequentially, comparatively, causally).

### \*Using This Assessment

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Assessment 5 is designed to measure students' ability to master the skills described in Common Core History/Social Studies Reading Standard 5 for grades 6–8. It asks students to pay attention to a text's "structure"—that is, to the overall pattern or organizational arrangement of its headings, sentences, paragraphs, stanzas, and chapters, as well as its various stylistic features. These formal elements can contribute to a text's meanings in many ways. This activity assesses the students' ability to read closely in order to understand the impact of the way one historical primary source is structured to present its information.

### \* Evaluating Student Responses to This Assessment

Acceptable responses to the first assessment question should note that after Laches offers an initial definition of courage, Socrates describes an example of a courageous act that does not fit Laches's definition. This then forces Laches to rethink his original idea about the nature of courage in general. Acceptable responses to the second assessment question should see that a dialogue structure is the most effective way to illustrate Socrates's teaching technique, which is to confront a partner with a series of questions that force that partner to see in his answers the flaws in his ideas. In other words, Socrates does not teach his students his own ideas as much as he leads them to examine their own and see the need to rethink and clarify them.

### **The Socratic Dialogue**

**Directions:** This exercise asks you to read one primary source document and answer two questions about specific details in the document. In order to better understand the document as a historical primary source, read and make use of the source information located just below the document itself. When you have studied the document and the source information, answer the assessment questions that follow.

CCS Standard 5: Describe how a text presents information (e.g., sequentially, comparatively, causally).

### **A Primary Source Document**

Socrates. Then, Laches, suppose that we first set about determining the nature of courage, and in the second place proceed to enquire how the young men may attain this quality of courage . . . by the help of studies and pursuits. Try, and see whether you can tell me what is courage.

Laches. Indeed, Socrates, that is soon answered: he is a man of courage who does not run away, but remains at his post and fights against the enemy; of that you may be very certain.

Soc. That is good, Laches; and yet I fear that I did not express myself clearly. And therefore you have answered not the question which I intended to ask, but another.

La. What do you mean, Socrates?

Soc. I will [try] to explain. You would call a man courageous who remains at his post, and fights with the enemy?

*La*. Certainly I should.

Soc. And so should I. But what would you say of another man, who fights flying, instead of remaining?

La. How flying?

Soc. Why, as the Scythians are said to fight, flying as well as pursuing. And as Homer says in praise of the horses of Aeneas, that they knew "how to pursue, and fly quickly hither and thither."

**Source Information:** Socrates is famous not merely for his ideas, but for the way he debated them. Above is part of a dialogue written by Plato. In it, he records Socrates's questioning of a young Athenian named Laches about the nature of courage. This brief passage is typical of how Socrates constantly guided his debate partners with questions. That is, it is useful for illustrating the nature of Socratic dialogues in general. This passage is slightly adapted from Plato's "Laches," in *The Dialogues of Plato*, vol. 1, translated by Benjamin Jowett (New York: Charles Scribner & Co., 1871), p. 83.

### **Assessment Questions**

1. In this short passage, Socrates asks Laches what he means by "courage." How does he get Laches to see that his first definition of courage is flawed?

2. This text is structured as a dialogue between two individuals. Why is this a good text structure to use to show how Socrates and his students searched for truth and greater understanding?



### Assessment 5 Advanced Level

### The Socratic Dialogue



- **5. (9–10)** Analyze how a text uses structure to emphasize key points or advance an explanation or analysis.
- **5. (11–12)** Analyze in detail how a complex primary source is structured, including how key sentences, paragraphs, and larger portions of the text contribute to the whole.

### XUsing This Assessment

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Assessment 5 is designed to measure students' ability to master the skills described in Common Core History/Social Studies Reading Standard 5 for grades 9–10 and 11–12 combined. It asks students to pay attention to a text's "structure"—that is, to the overall pattern or organizational arrangement of its headings, sentences, paragraphs, stanzas, and chapters, as well as its various stylistic features. Students should see how structure is deliberately used to enable the text to achieve certain goals. Such formal elements can contribute to a text's meanings in many ways. This activity assesses the students' ability to read closely in order to understand the impact of the way one historical primary source is structured to present its information.

### \* Evaluating Student Responses to This Assessment

Acceptable responses to the first assessment question should note that Socrates's teaching technique is to confront a partner with a series of questions that force that partner to see in his own answers the flaws in his ideas. In other words, Socrates does not teach his students his ideas so much as he leads them to exam their own ideas and see the need to rethink and clarify them. A dialogue structure clearly illustrates how Socrates leads his debate partners through this process. In this case, Socrates describes a courageous act that does not fit Laches's definition of courage. This then forces Laches to rethink his original idea about the nature of courage in general. Acceptable responses to the assessment question will vary and should be discussed.

### The Socratic Dialogue

**Directions:** This exercise asks you to read one primary source document and answer two questions about specific details in the document. In order to better understand the document as a historical primary source, read and make use of the source information located just below the document itself. When you have studied the document and the source information, answer the assessment questions that follow.

**CCS Standard 5: (9–10)** Analyze how a text uses structure to emphasize key points or advance an explanation or analysis. **(11–12)** Analyze in detail how a complex primary source is structured, including how key sentences, paragraphs, and larger portions of the text contribute to the whole.

### **A Primary Source Document**

*Socrates.* Then, Laches, suppose that we first set about determining the nature of courage, and in the second place proceed to enquire how the young men may attain this quality of courage . . . by the help of studies and pursuits. Try, and see whether you can tell me what is courage.

Laches. Indeed, Socrates, that is soon answered: he is a man of courage who does not run away, but remains at his post and fights against the enemy; of that you may be very certain.

Soc. That is good, Laches; and yet I fear that I did not express myself clearly. And therefore you have answered not the question which I intended to ask, but another.

La. What do you mean, Socrates?

Soc. I will [try] to explain. You would call a man courageous who remains at his post, and fights with the enemy?

La. Certainly I should.

Soc. And so should I. But what would you say of another man, who fights flying, instead of remaining?

La. How flying?

*Soc.* Why, as the Scythians are said to fight, flying as well as pursuing. And as Homer says in praise of the horses of Aeneas, that they knew "how to pursue, and fly quickly hither and thither."

**Source Information:** Socrates is famous not merely for his ideas, but for the way he debated them. Above is part of a dialogue written by Plato. In it, he records Socrates's questioning of a young Athenian named Laches about the nature of courage. This brief passage is typical of how Socrates constantly guided his debate partners with questions. That is, it is useful for illustrating the nature of Socratic dialogues in general. This passage is slightly adapted from Plato's "Laches," in *The Dialogues of Plato*, vol. 1, translated by Benjamin Jowett (New York: Charles Scribner & Co., 1871), p. 83.

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### **Assessment Questions**

1. This text is structured as a dialogue. Explain why this is the most effective structure for Plato to use to illustrate Socrates's teaching method.

2. Plato (and Plato's Socrates) saw in this sort of dialogue a method for discovering truth—in this case the true meaning of courage. Do you think this Socratic dialogue can lead to such truth, or is it only a way to play with words?

### Assessment 6 Basic Level

### **Two Views of Athenian Democracy**



**6. (6–8)** Identify aspects of a text that reveal an author's point of view or purpose (e.g., loaded language, inclusion or avoidance of particular facts).

### \*Using This Assessment

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Assessment 6 is designed to measure students' ability to master the skills described in Common Core History/Social Studies Reading Standard 6 for grades 6–8. It asks students to note a text's point of view as expressed by looking closely at details in the text itself. These details may take the form of emotional language, distorted or exaggerated descriptions, stereotyped labeling, etc. However, even a text with a neutral tone may express bias or point of view by selectively emphasizing some facts while omitting others. Therefore, students also need to go outside the text to interpret point of view by considering sourcing information such as the author's background, purpose, and audience. In addition, students need to see that when sources express conflicting points of view they may still be reliable in certain ways—for example, by what they share in common or by backing up their claims with solid evidence.

### \* Evaluating Student Responses to This Assessment

Acceptable answers to the first assessment question should note that Pericles praises Athenian democracy for giving all male citizens equal rights. By saying "the claim of excellence is also recognized," he is saying that this same democracy gives special respect and authority to men of unusual ability or talent. He uses the term "merit" for such men in order to make clear that he does not simply mean rich men—men of "privilege" or noble birth. He insists all, rich and poor, can rise to positions of authority on the basis of their talent and effort. He praises the system both for the equality it accords all its male citizens and for nurturing individual striving and excellence. Acceptable answers to the second assessment question should see that Plato thinks the assembly does not choose wise leaders or leaders who are truly "excellent," as Pericles might put it. He makes this point by contrasting the way the assembly treats technical matters, such as shipbuilding, with the way it chooses its top leaders. On technical matters, it laughs at any unqualified person who tries to offer advice. However, when the issue is a broad "affair of state," the citizens believe "that this sort of knowledge cannot be taught," so they often pick unqualified people to lead them. Plato implies that political leadership is also a matter of knowledge and wisdom and that ordinary people are not qualified to make decisions about it.

# **Two Views of Athenian Democracy**

**Directions:** This exercise asks you to read two primary source documents carefully and answer two questions about specific details in them. In order to better understand these documents as historical primary sources, read and make use of the source information located just below each document. When you have studied the documents and the source information, answer the assessment questions that follow.

**CCS Standard 6:** Identify aspects of a text that reveal an author's point of view or purpose (e.g., loaded language, inclusion or avoidance of particular facts).

### **Document 1: A Primary Source**

Our government does not copy our neighbors', but is an example to them. It is true that we are called a democracy, for the administration is in the hands of the many and not of the few. But while there exists equal justice to all and alike in their private disputes, the claim of excellence is also recognized. And when a citizen is in any way distinguished, he is preferred [for] public service, not as a matter of privilege, but as the reward [for his] merit. Neither is poverty an obstacle, but a man may benefit his country [however obscure] his condition. There is no exclusiveness in our public life. And in our private business we are not suspicious of one another, nor angry with our neighbor if he does what he likes. We do not put on sour looks at him which, though harmless, are not pleasant. While we are thus unconstrained in our private [activities], a spirit of reverence pervades our public acts. We are prevented from doing wrong by respect for the authorities and for the laws.

**Source Information:** From 431 to 404 BCE, Athens and its allies fought Sparta and its allies in the Peloponnesian War. After the first year of the war, the Athenians held a customary funeral for all those killed. The great Athenian politician and general Pericles spoke at the ceremony. His Funeral Oration of 431 BCE is perhaps the most famous statement of Athenian democratic and patriotic ideas. In a history of this conflict, the Greek historian Thucydides recorded Pericles's Funeral Oration. Thucydides based his account on what he knew about Pericles and the speech, but not on an exact record of it. This document is a slightly adapted portion of Richard Hooker's translation of Thucydides's record of this oration, which is available online at the Human Rights Library, University of Minnesota.

### **Document 2: A Primary Source**

I observe that when we [meet] together in the assembly, and the matter in hand relates to building, the builders are summoned as advisers. When the question is one of shipbuilding, then the shipbuilders are summoned as advisers, and the [same is true for the] other arts which [the people] think capable of being taught and learned. And if some person offers to give them advice who is not supposed by them to have any skill in the art, even though he be good-looking, and rich, and noble, they [will not] listen to him. [They will] laugh at him, and

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hoot [at] him, until either he is [shouted] down and retires of himself, or if he persists, he is dragged away or put out by the constables at the command of [those in charge]. This is their way of behaving about the arts which have professors. But when the question is an affair of state, then everybody is free to have a say—carpenter, tinker, cobbler, sailor, passenger, rich and poor, high and low. Anyone who likes gets up, and no one reproaches him . . . with not having learned, and having no teacher, and yet giving advice. [This is] evidently because they are under the impression that this sort of knowledge cannot be taught. And not only is this true of the state, but of individuals. The best and wisest of our citizens are unable to impart their political wisdom to others . . . but [the people] are allowed to wander at their own free will, in a sort of hope that they will light upon virtue of their own accord.

**Source Information:** This passage is from Plato's "Protagoras." It was shortened and adapted from *The Dialogues of Plato*, vol. 1, translated by Benjamin Jowett (New York: Charles Scribner & Co., 1871), pp. 119–20.

### **Assessment Questions**

1. In Document 1, Pericles says this about Athenian democracy: "While there exists equal justice to all . . . the claim of excellence is also recognized." Explain why this statement is the central idea of the passage.

2. In Document 2, Plato discusses Athens's democratic assembly. How does his point of view about Athenian democracy differ from that of Pericles (in Document 1)? Cite details from both documents to support your answer.



# Assessment 6 Advanced Level

# **Two Views of Athenian Democracy**



- **6. (9–10)** Compare the point of view of two or more authors for how they treat the same or similar topics, including which details they include and emphasize in their respective accounts.
- **6. (11–12)** Evaluate authors' differing points of view on the same historical event or issue by assessing the authors' claims, reasoning, and evidence.

# XUsing This Assessment

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Assessment 6 is designed to measure students' ability to master the skills described in Common Core History/Social Studies Reading Standard 6 for grades 9–10 and 11–12 combined. It asks students to note a text's point of view as expressed by looking closely at details in the text itself. These details may take the form of emotional language, distorted or exaggerated descriptions, stereotyped labeling, etc. However, even a text with a neutral tone may express bias or point of view by selectively emphasizing some facts while omitting others. Therefore, students also need to go outside the text to interpret point of view by considering sourcing information such as the author's background, purpose, and audience. In addition, students need to see that when sources express conflicting points of view they may still be reliable in certain ways—for example, by what they share in common or by backing up their claims with solid evidence.

# \* Evaluating Student Responses to This Assessment

Acceptable answers to the first assessment question should note that Pericles insists that in Athenian democracy, "the claim of excellence" is recognized. That is, Athenians do choose men of unusual ability or talent to lead them. Pericles speaks of men of "merit" to make clear that he does not simply mean rich men—men of "privilege" or noble birth. He says the system nurtures individual striving and excellence to as great a degree possible. Plato disagrees. He thinks the assembly often chooses leaders who are not wise. On purely technical matters, such as shipbuilding, they may laugh at any unqualified person who offers advice. But when it comes to knowing about any broad "affair of state," people believe "this sort of knowledge cannot be taught." So they often pick unqualified people to lead them. Acceptable answers to the second assessment question should note Pericles's high praise for the way citizens act, both in their public capacity in the assembly and in the tolerance they show one another in private life. Plato suggests the assembly is harsh in its dealings with those it disagrees with in debates and is often foolish in the choices it makes. In his view, political leadership is a matter of knowledge and wisdom and ordinary people are not qualified to make decisions about it.

# **Two Views of Athenian Democracy**

**Directions:** This exercise asks you to read two primary source documents carefully and answer two questions about specific details in them. In order to better understand these documents as historical primary sources, read and make use of the source information located just below each document. When you have studied the documents and the source information, answer the assessment questions that follow.

**CCS Standard 6: (9–10)** Compare the point of view of two or more authors for how they treat the same or similar topics, including which details they include and emphasize in their respective accounts. **(11–12)** Evaluate authors' differing points of view on the same historical event or issue by assessing the authors' claims, reasoning, and evidence.

### **Document 1: A Primary Source**

Our government does not copy our neighbors', but is an example to them. It is true that we are called a democracy, for the administration is in the hands of the many and not of the few. But while there exists equal justice to all and alike in their private disputes, the claim of excellence is also recognized. And when a citizen is in any way distinguished, he is preferred [for] public service, not as a matter of privilege, but as the reward [for his] merit. Neither is poverty an obstacle, but a man may benefit his country [however obscure] his condition. There is no exclusiveness in our public life. And in our private business we are not suspicious of one another, nor angry with our neighbor if he does what he likes. We do not put on sour looks at him which, though harmless, are not pleasant. While we are thus unconstrained in our private [activities], a spirit of reverence pervades our public acts. We are prevented from doing wrong by respect for the authorities and for the laws.

**Source Information:** From 431 to 404 BCE, Athens and its allies fought Sparta and its allies in the Peloponnesian War. After the first year of the war, the Athenians held a customary funeral for all those killed. The great Athenian politician and general Pericles spoke at the ceremony. His Funeral Oration of 431 BCE is perhaps the most famous statement of Athenian democratic and patriotic ideas. In a history of this conflict, the Greek historian Thucydides recorded Pericles's Funeral Oration. Thucydides based his account on what he knew about Pericles and the speech, but not on an exact record of it. This document is a slightly adapted portion of Richard Hooker's translation of Thucydides's record of this oration, which is available online at the Human Rights Library, University of Minnesota.

### **Document 2: A Primary Source**

I observe that when we [meet] together in the assembly, and the matter in hand relates to building, the builders are summoned as advisers. When the question is one of shipbuilding, then the shipbuilders are summoned as advisers, and [the same is true for the] other arts which [the people] think capable of being taught and learned. And if some person offers to

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give them advice who is not supposed by them to have any skill in the art, even though he be good-looking, and rich, and noble, they [will not] listen to him. [They will] laugh at him and hoot [at] him, until either he is [shouted] down and retires of himself, or if he persists, he is dragged away or put out by the constables at the command of [those in charge]. This is their way of behaving about the arts which have professors. But when the question is an affair of state, then everybody is free to have a say—carpenter, tinker, cobbler, sailor, passenger, rich and poor, high and low. Anyone who likes gets up, and no one reproaches him . . . with not having learned, and having no teacher, and yet giving advice. [This is] evidently because they are under the impression that this sort of knowledge cannot be taught. And not only is this true of the state, but of individuals. The best and wisest of our citizens are unable to impart their political wisdom to others . . . but [the people] are allowed to wander at their own free will in a sort of hope that they will light upon virtue of their own accord.

**Source Information:** This passage is from Plato's "Protagoras." It was shortened and adapted from *The Dialogues of Plato*, vol. 1, translated by Benjamin Jowett (New York: Charles Scribner & Co., 1871), pp. 119–20.

### **Assessment Questions**

1. Pericles speaks of men of "excellence" and "merit." Plato speaks of the "best and wisest of our citizens." How do their views differ as to the place of such individuals in Athenian democracy?

2. The two men also differ in their views about the ordinary citizens of Athens. How do the passages reveal their different attitudes toward those citizens?

## Assessment 7 Basic Level

# The Seafaring Greeks

# \*Integration of Knowledge and Ideas

**7. (6–8)** Integrate visual information (e.g., in charts, graphs, photographs, videos, or maps) with other information in print and digital texts.

# XUsing This Assessment

These Common Core History Assessments are intended to help your students develop key literacy and history thinking skills as they study and master the content covered in their ancient history coursework. The assessments are intended to be *formative* more than *summative*. That is, they are meant to be part of the instructional process itself, providing you and your students with information at a point when timely adjustments in teaching and learning can be made.

Assessment 7 is designed to measure students' ability to master the skills described in Common Core History/Social Studies Reading Standard 7 for grades 6–8. It asks students to do something historians must do all the time—integrate evidence found in several primary sources presented in a variety of visual and textual formats.

# \* Evaluating Student Responses to This Assessment

Acceptable answers to the assessment question should see that Document 1 and Document 2 by themselves are evidence of the unique nature of ancient Greece as a seafaring nation. Unlike other ancient civilizations, such as Egypt, China, or the Mesopotamian civilizations, the Greeks set up many overseas colonies all around the Mediterranean and Black Seas. Their shipbuilding prowess helped them to do this, and Document 2 is evidence of that expert ability. Document 3 explains the geographic conditions that encouraged the Greeks to turn to the sea, to overseas trade, and to establishing overseas colonies. It also explains Greece's politically divided nature as compared with the powerful unified states that arose in the other ancient civilizations.

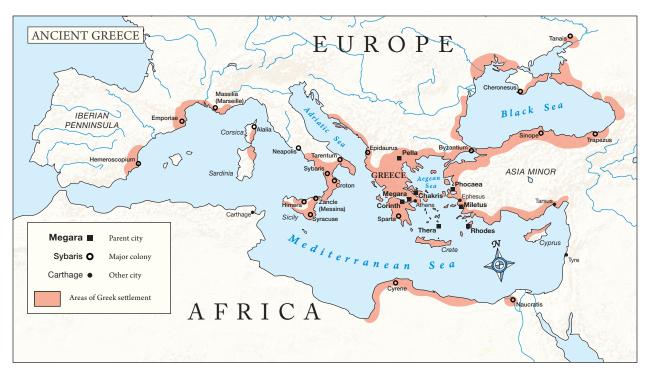
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# **The Seafaring Greeks**

**Directions:** This exercise asks you to study three documents carefully and answer one question on what these sources have in common. In order to better understand the documents and their importance as historical evidence, read and make use of the source information located just below or next to each document itself. When you have studied the documents and the source information, answer the assessment question that follows.

**CCS Standard 7:** Integrate visual information (e.g., in charts, graphs, photographs, videos, or maps) with other information in print and digital texts.

### **Document 1: A Secondary Source**



**Source Information:** This map shows the Greek territories and colonies during the Archaic period of ancient Greece, which lasted from the eighth to fourth centuries BCE.

### **Document 2: A Secondary Source**



Image Credit: Public domain, via Wikimedia Commons.

**Source Information:** This photograph shows a fleet of reconstructed ancient Greek galleys. The ships' design was based off of information from The Perseus Project, Tufts University.

### **Document 3: A Secondary Source**

The first great civilizations grew up in fertile valleys along rivers. Egypt emerged on the Nile, early Mesopotamian cultures along the Tigris and Euphrates, the Indus civilization on the river of that name, and ancient China along the Huang-He. Rivers provided the well-watered fertile soil that such civilizations needed. . . . Greece was different. Mountains divide mainland Greece into many separate regions. Its rocky hills and narrow valleys all seem to lead to the coast. To trade, Greeks were forced to look outward, to the islands of the Aegean Sea, and to other cultures along the coasts of the Mediterranean. This meant that ancient Greece would differ in many ways from other early civilizations.

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Greece's rocky lands made farming difficult. Yet after about 2000 BCE, the growth of an amazing civilization began in this region. From the start, trading and seafaring skills were key to this rising civilization's wealth and power. . . . The Greeks traded pottery, wine, woolen cloth, tools, weapons, and other goods for timber, metals, and other resources. As Greece's population grew, many overcrowded Greek cities also set up colonies all over the Mediterranean region and far up into the Black Sea. These further helped the Greeks develop their great trading empire.

Fertile lands along the Nile River gave that society a huge surplus of food. However, ancient Greece could not grow a surplus from its own lands. Instead, it earned its surplus by selling goods to others. Also, this surplus was earned by each individual city-state, not by one united Greece led by a single all-powerful ruler. Geography allowed the growth of hundreds of fiercely independent city-states, helping foster a spirit of individual striving and competition.

**Source Information:** This is a secondary source document about the geography of ancient Greece. The passage is adapted and expanded from Jonathan Burack's *Ancient Greece* (Culver City, CA: MindSparks, 2009).

### **Assessment Question**

Greece differed from many other major ancient civilizations. In part, geography explains some of the biggest differences. How do *all three* of these documents offer evidence in support of this idea?

# Assessment 7 Advanced Level

# The Seafaring Greeks

# \*Integration of Knowledge and Ideas

- **7. (9–10)** Integrate quantitative or technical analysis (e.g., charts, research data) with qualitative analysis in print or digital text.
- **7. (11–12)** Integrate and evaluate multiple sources of information presented in diverse formats and media (e.g., visually, quantitatively, as well as in words) in order to address a question or solve a problem.

# XUsing This Assessment

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Assessment 7 is designed to measure students' ability to master the skills described in Common Core History/Social Studies Reading Standard 7 for grades 9–10 and 11–12 combined. It asks students to do something historians must do all the time—integrate evidence found in a wide variety of primary sources presented in many visual and textual formats. It also asks them to judge the relative strengths and weaknesses of visual as compared with written sources.

# \* Evaluating Student Responses to This Assessment

Acceptable answers to the first assessment question should see that all the documents have something to do with geographic conditions and other factors contributing to ancient Greece's unique nature as a decentralized society of city-states oriented to the sea and overseas trade. An acceptable thesis statement should deal with some aspect of that theme. Document 1 and Document 2 by themselves are evidence of the unique nature of ancient Greece as a seafaring nation. Document 3 helps to explain the geographic conditions that pushed the Greeks to turn to the sea, to overseas trade, and to colonies. It also explains why Greece was politically divided, compared with the powerful unified states that arose in the other ancient civilizations. Acceptable answers to the second assessment question may vary, and suggestions should be shared and discussed. Images of trade goods and related artifacts, detailed topographical maps of ancient Greece itself, accounts of rivalries among city-states, documents about Greek colonies, and many other sources could provide corroborating evidence.

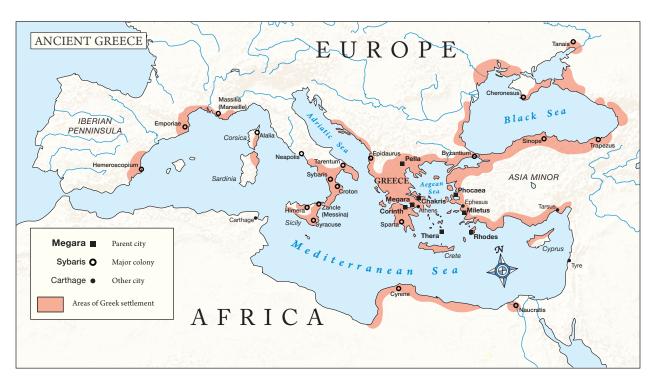
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# **The Seafaring Greeks**

**Directions:** This exercise asks you to study three documents carefully and answer two questions on what these sources have in common. In order to better understand the documents and their importance as historical evidence, read and make use of the source information located just below or next to each document itself. When you have studied the documents and the source information, answer the assessment questions that follow.

**CCS Standard 7: (9–10)** Integrate quantitative or technical analysis (e.g., charts, research data) with qualitative analysis in print or digital text. **(11–12)** Integrate and evaluate multiple sources of information presented in diverse formats and media (e.g., visually, quantitatively, as well as in words) in order to address a question or solve a problem.

### **Document 1: A Secondary Source**



**Source Information:** This map shows the Greek territories and colonies during the Archaic period of ancient Greece, which lasted from the eighth to fourth centuries BCE.

### **Document 2: A Secondary Source**



Image Credit: Public domain, via Wikimedia Commons.

**Source Information:** This photograph shows a fleet of reconstructed ancient Greek galleys. The ships' design was based off of information from The Perseus Project, Tufts University.

### **Document 3: A Secondary Source**

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Greece's rocky lands made farming difficult. Yet after about 2000 BCE, the growth of an amazing civilization began in this region. From the start, trading and seafaring skills were key to this rising civilization's wealth and power. . . . The Greeks traded pottery, wine, woolen cloth, tools, weapons, and other goods for timber, metals, and other resources. As Greece's population grew, many overcrowded Greek cities also set up colonies all over the Mediterranean region and far up into the Black Sea. These further helped the Greeks develop their great trading empire.

Fertile lands along the Nile River gave that society a huge surplus of food. However, ancient Greece could not grow a surplus from its own lands. Instead, it earned its surplus by selling goods to others. Also, this surplus was earned by each individual city-state, not by one united Greece led by a single all-powerful ruler. Geography allowed the growth of hundreds of fiercely independent city-states, helping foster a spirit of individual striving and competition.

**Source Information:** This is a secondary source document about the geography of ancient Greece. The passage is adapted and expanded from Jonathan Burack's *Ancient Greece* (Culver City, CA: MindSparks, 2009).

### **Assessment Questions**

1. Construct a thesis statement or claim about the nature of ancient Greek civilization and explain how *all three* of these sources support that claim.

2. What other sources might help to back up your claim? Describe at least two other kinds of sources that might do this.

# Assessment 8 Basic Level

# **Aristotle on Slavery**



**8. (6–8)** Distinguish among fact, opinion, and reasoned judgment in a text.

# \*Using This Assessment

These Common Core History Assessments are intended to help your students develop key literacy and history thinking skills as they study and master the content covered in their ancient history coursework. The assessments are intended to be *formative* more than *summative*. That is, they are meant to be part of the instructional process itself, providing you and your students with information at a point when timely adjustments in teaching and learning can be made.

Assessment 8 is designed to measure students' ability to master the skills described in Common Core History/Social Studies Reading Standard 8 for grades 6–8. It asks students to pay attention to the way a text reasons about its factual claims and to distinguish between these and expressions of opinion. This could mean paying close attention to the factual evidence offered or to the reasoning process and logic used to support a claim—as well as an ability to distinguish these from the text's biases or expressions of opinion. This activity assesses the students' ability to read closely in order to understand a text in these ways.

# \* Evaluating Student Responses to This Assessment

Responses to the first assessment question should see that Aristotle at first defines a form of "natural" slavery, by which he means some are by nature born to be slaves. That is, as he says, "Some are marked out for subjection, others for rule." Aristotle sees this group of slaves as "inferior" by nature; he compares these slaves to females, whom he also calls "inferior" in relation to men. Prisoners of war are Aristotle's second group. These he calls slaves by "law" or "convention." That is, they become slaves as a result of war, not as a result of anything in their nature. Responses to the second assessment question may vary and should be discussed. Aristotle acknowledges that some people condemn the second form of slavery, since war captives may include people who are not inferior by nature. Some people may feel that Aristotle himself has doubts about this form of slavery since he acknowledges the doubts of others. This question could lead to a discussion as to why slavery was accepted so easily in Athens, which also praised liberty and democracy.

# **Aristotle on Slavery**

**Directions:** This exercise asks you to read one primary source document carefully and answer two questions about specific details in the document. In order to better understand the document as a historical source, read and make use of the source information located just below the document itself. When you have studied the document and the source information, answer the assessment questions that follow.

CCS Standard 8: Distinguish among fact, opinion, and reasoned judgment in a text.

### **A Primary Source Document**

Is there any one thus intended by nature to be a slave, and for whom such a condition is expedient and right? Or rather is not all slavery a violation of nature? There is no difficulty in answering this question, on grounds both of reason and of fact. For that some should rule and others be ruled is a thing not only necessary, but expedient; from the hour of their birth, some are marked out for subjection, others for rule. . . . Again, the male is by nature superior, and the female inferior; and the one rules, and the other is ruled; this principle, of necessity, extends to all mankind. . . .

It is clear, then, that some men are by nature free, and others slaves, and that for these latter slavery is both expedient and right. There is a [form of] slavery by law as well as by nature. The law of which I speak is a sort of convention—the law by which whatever is taken in war is supposed to belong to the victors. But this right many jurists [condemn], as they would an orator who brought forward an unconstitutional measure. They detest the notion that, because one man has the power of doing violence and is superior in brute strength, another shall be his slave and subject. Even among philosophers there is a difference of opinion.

**Source Information:** Along with Plato and Socrates, another of ancient Greece's most famous philosophers was Aristotle. In this passage, Aristotle discusses slavery, which was widespread in ancient Greece. Slaves were mainly obtained in Greece as prisoners of war or purchased in trade throughout the Mediterranean and the Black Sea regions. This passage is adapted from *The Politics of Aristotle*, translated by Benjamin Jowett (New York: Colonial Press, 1900).

### **Assessment Questions**

- 1. In this passage, Aristotle justifies two forms of slavery. What are the two forms of slavery, and how does Aristotle justify each?
- 2. Why do you think Aristotle felt a need to discuss these two forms of slavery separately?

# Assessment 8 Advanced Level

# **Aristotle on Slavery**

# 🖈 Integration of Knowledge and Ideas

- **8. (9–10)** Assess the extent to which the reasoning and evidence in a text support the author's claims.
- **8. (11–12)** Evaluate an author's premises, claims, and evidence by corroborating or challenging them with other information.

# \*Using This Assessment

These Common Core History Assessments are intended to help your students develop key literacy and history thinking skills as they study and master the content covered in their ancient history coursework. The assessments are intended to be *formative* more than *summative*. That is, they are meant to be part of the instructional process itself, providing you and your students with information at a point when timely adjustments in teaching and learning can be made.

Assessment 8 is designed to measure students' ability to master the skills described in Common Core History/Social Studies Reading Standard 8 for grades 9–10 and 11–12 combined. It asks students to pay attention to the way a text backs up or seeks to explain its factual claims. This could mean paying close attention to the factual evidence offered in the text as compared with expressions of opinion. Or it could mean attention to the reasoning process and logic used to support a claim. It may also require students to examine underlying assumptions and bias in order to see how they shape or distort the reasoning process presented by the text. This activity assesses the students' ability to read closely in order to understand a text in these ways.

# \* Evaluating Student Responses to This Assessment

Responses to the first assessment question should see that Aristotle at first defines a form of "natural" slavery. That is, as he says, "Some are marked out for subjection, others for rule." Aristotle sees this group of slaves as "inferior" by nature; he compares them to females, whom he also calls "inferior" in relation to men. Prisoners of war are Aristotle's second group. These he calls slaves by "law" or "convention." That is, they become slaves as a result of war, not as a result of anything in their nature. From Aristotle's point of view, these are two very different groups of slaves. He acknowledges that some people condemn the second form of slavery, since war captives are not necessarily inferior by nature. Some may see Aristotle as himself having doubts about this form of slavery, which he expresses by acknowledging the doubts of others. It should be clear that his doubts do not extend to "natural" slaves, given his assumptions about human nature. Responses to the second assessment question may vary and should be discussed thoroughly. What appears contradictory to people today might not seem so to people in the past. The Greeks may have felt that only certain groups could handle liberty responsibly, as we still do today with regard to children or people in prison. Discussion should focus on the assumptions the Greeks made about other humans that allowed them to limit liberty as they did. Another theme worth discussing is the degree to which we can apply our own ethical standards to past civilizations in assessing or judging those civilizations.

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# **Aristotle on Slavery**

**Directions:** This exercise asks you to read one primary source document carefully and answer two questions about specific details in the document. In order to better understand the document as a historical source, read and make use of the source information located just below the document itself. When you have studied the document and the source information, answer the assessment questions that follow.

**CCS Standard 8: (9–10)** Assess the extent to which the reasoning and evidence in a text support the author's claims. **(11–12)** Evaluate an author's premises, claims, and evidence by corroborating or challenging them with other information.

### **A Primary Source Document**

Is there any one thus intended by nature to be a slave, and for whom such a condition is expedient and right? Or rather is not all slavery a violation of nature? There is no difficulty in answering this question, on grounds both of reason and of fact. For that some should rule and others be ruled is a thing not only necessary, but expedient; from the hour of their birth, some are marked out for subjection, others for rule. . . . Again, the male is by nature superior, and the female inferior; and the one rules, and the other is ruled; this principle, of necessity, extends to all mankind. . . .

It is clear, then, that some men are by nature free, and others slaves, and that for these latter slavery is both expedient and right. There is a [form of] slavery by law as well as by nature. The law of which I speak is a sort of convention—the law by which whatever is taken in war is supposed to belong to the victors. But this right many jurists [condemn], as they would an orator who brought forward an unconstitutional measure. They detest the notion that, because one man has the power of doing violence and is superior in brute strength, another shall be his slave and subject. Even among philosophers there is a difference of opinion.

**Source Information:** Along with Plato and Socrates, another of ancient Greece's most famous philosophers was Aristotle. In this passage, Aristotle discusses slavery, which was widespread in ancient Greece. Slaves were mainly obtained in Greece as prisoners of war or purchased in trade throughout the Mediterranean and the Black Sea regions. This passage is adapted and shortened from *The Politics of Aristotle*, translated by Benjamin Jowett (New York: Colonial Press, 1900).

### **Assessment Questions**

- 1. Aristotle here presents two different justifications for slavery. What are his two justifications, and why do you think he felt a need to distinguish between these two kinds of slavery?
- 2. Many people today see slavery in ancient Greece as proof that the Greeks really did not care about liberty and democracy as much as they claimed. Do you agree? Why or why not?

# Assessment 9 Basic Level

# Thucydides and the Peloponnesian War



**9. (6–8)** Analyze the relationship between a primary and secondary source on the same topic.

# \*Using This Assessment

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Assessment 9 is designed to measure students' ability to master the skills described in Common Core History/Social Studies Reading Standard 9 for grades 6–8. It asks students to understand the relationship between primary and secondary sources. This means students must know the difference between the two kinds of sources—that primary sources provide the evidence for secondary source claims and interpretations. This should lead them to adopt a critical approach to secondary sources themselves. That is, such secondary accounts should not be regarded as final and complete. They are interpretations of the past, not the past itself. Students should learn to weigh secondary source accounts against the relevant primary source evidence.

# \* Evaluating Student Responses to This Assessment

Answers to the first assessment question may vary. The document really does not assign blame for the outbreak of the war in 431 BCE. However, it does suggest that the power of the Delian League alarmed the Spartans. It also suggests that Athens was heavy handed in its rule, in that it would not let member states leave. The Spartans also are said to have been "reluctant" to go to war to aid Corinth. All these details could support a claim that this account mainly blames Athens for the war. On the other hand, the account also suggests Sparta was vigorous in opposing Athens in the name of its league of oligarchies. It had a choice as to whether to aid Corinth, and it chose to do so even though this meant war with Athens. So there is enough evidence in the passage to assign blame to either side. Best answers should see that the passage does not offer enough evidence to assign blame with certainty. Answers to the second assessment question may also vary and should be discussed. The speech makes an appeal to Sparta to engage in arbitration, not war. The Athenians do appear reasonable and seem engaged in a last-minute effort to work out their differences with Sparta. However, this is an Athenian speaking to Spartans, so this passage represents an Athenian point of view. Best answers will also note that Thucydides was himself an Athenian and perhaps was presenting the Athenian case in the best possible light.

# Thucydides and the Peloponnesian War

**Directions:** This exercise asks you to read one secondary source document and one primary source document carefully and answer questions about specific details in them. In order to better understand the documents, read and make use of the source information located just below each document. When you have studied the documents and the source information, answer the assessment questions that follow.

**CCS Standard 9:** Analyze the relationship between a primary and secondary source on the same topic.

### **Document 1: A Secondary Source**

From 431 to 404 BCE, Sparta and Athens led two large groups of city-states in a truly terrible civil conflict called the Peloponnesian War. The Peloponnese is the region on Greece's large southern peninsula.

The two city-states were not always enemies. In 490 BCE and again in 480–479 BCE, Athens and Sparta united against a huge invading Persian army. Sparta's hoplites led other city-states in fighting on land. Athens was a great sea power. Together, they and their allies defeated a vastly greater force of 250,000 Persian soldiers. In the Persian Wars, Greeks stood together and defended their freedom against a powerful empire. However, sadly for Greece, this unity was not to last.

After the Persian Wars, Athens formed The Delian League made up of city-states on islands in the Aegean Sea and Greek city-states on the western coast of Asia Minor (today's Turkey). This Delian League was meant to keep Persia in check. To run it, Athens demanded payments from all its members. It used these payments to build hundreds of triremes and police the seas. But it also used this wealth to build temples and many other works in the city. In time, many member states came to resent how Athens used their payments in selfish ways, but Athens would not let any state leave the league.

Sparta never joined the Athenian League. Instead, it strengthened its own Peloponnesian League. Many of its states were ruled by oligarchies. Sparta became the champion of the oligarchs, just as Athens encouraged its member states to be democracies. As the Athenian League grew in wealth and power, Sparta began to fear it greatly.

The war began in 431 BCE when one of Sparta's allies, Corinth, demanded that Sparta help it in a fight it was having with Athens. Sparta was reluctant to go to war, but in the end it felt it had to hold onto its leadership of the Peloponnesian League. Athens and Sparta had already clashed off and on even before 431 BCE. But the fighting after 431 was far more destructive. It added to deep hatreds among the Greek peoples. In the end, it left Greece far weaker and more open to conquest.

**Source Information:** This document is a secondary source account of the Peloponnesian War between Sparta and Athens. The war lasted from 431 to 404 BCE. This particular historical account was written in 2014 specifically for use as part of this activity.

### **Document 2: A Primary Source**

[Our] empire was not acquired by force. You would not stay and make an end to the [Persian] barbarians, [so] the allies came of their own accord and asked us to be their leaders. The subsequent development of our power was originally forced upon us by circumstances; fear [of Persia] was our first motive. Afterwards ambition, and then interest stepped in. . . .

An empire was offered to us. Can you wonder that, acting as human nature always will, we accepted it and refused to give it up again, [influenced] by three all-powerful motives: ambition, fear, interest. We are not the first who have [desired] to rule. The world has ever held that the weaker must be kept down by the stronger. And we think that we are worthy of power, and there was a time when you thought so too. But now, when you [intend to act in your own interest], you talk about justice. Did justice ever deter anyone from taking by force whatever he could? Men who indulge the natural ambition of empire deserve credit if they are in any degree more careful of justice than they need to be. How moderate we are would speedily appear if others took our place. . . .

Therefore while both of us can still choose the prudent [path], we tell you not to break the peace or violate your oaths. Let our differences be settled by arbitration, according to the treaty. If you refuse, we call to witness the Gods, by whom you have sworn, that you are the authors of the war; and we will do our best to strike in return.

**Source Information:** Thucydides was an Athenian nobleman and a general in the Peloponnesian War. However, he was exiled in 424 BCE for supposedly failing to prevent the loss of a key city to Sparta. He then spent years writing his *History of the Peloponnesian War*, which tells the story of the war until 411 BCE. Thucydides is often called the first true historian for his care in gathering evidence and interpreting it carefully. In this passage, Thucydides records a speech by the Athenians to the Spartans just before the war began. In the speech, the Athenians ask Sparta not to go to war over a conflict between Athens and Corinth. Thucydides was not present to record this speech. He re-created it from what he was able to learn about it from others. This passage is adapted from *Thucydides*, vol. 1, translated by Benjamin Jowett (Oxford, UK: Clarendon Press, 1881), pp. 48–50.

## **Assessment Questions**

- 1. Using *only* Document 1, do you think Athens or Sparta was more to blame for the outbreak of the Peloponnesian War? Cite details in the document to support your answer.
- 2. Does the speech recorded in Document 2 alter in any way the view you expressed when answering the first question? Cite details from Document 2 to support your answer.



# Assessment 9 Advanced Level

# Thucydides and the Peloponnesian War



- **9. (9–10)** Compare and contrast treatments of the same topic in several primary and secondary sources.
- **9. (11–12)** Integrate information from diverse sources, both primary and secondary, into a coherent understanding of an idea or event, noting discrepancies among sources.

# \*Using This Assessment

These Common Core History Assessments are intended to help your students develop key literacy and history thinking skills as they study and master the content covered in their ancient history coursework. The assessments are intended to be *formative* more than *summative*. That is, they are meant to be part of the instructional process itself, providing you and your students with information at a point when timely adjustments in teaching and learning can be made.

Assessment 9 is designed to measure students' ability to master the skills described in Common Core History/Social Studies Reading Standard 9 for grades 9–10 and 11–12 combined. It asks students to understand the relationship between primary and secondary sources. This means students must know the difference between the two kinds of sources—that primary sources provide the evidence for secondary source claims and interpretations. This should lead them to adopt a critical approach to secondary sources themselves. That is, such secondary accounts should not be regarded as final and complete. They are interpretations of the past, not the past itself. Students should learn to weigh secondary source accounts against the relevant primary source evidence.

# \* Evaluating Student Responses to This Assessment

Answers to the first assessment question may vary. In Document 2, the Athenians appear reasonable and seem engaged in a last-minute effort to work out their differences with Sparta. Document 1 could be seen to support this view somewhat. It depicts Sparta and its league of oligarchies as vigorously opposed to Athens. Sparta had a choice about aiding Corinth. It chose to do so even though this meant war with Athens. However, Document 1 also says the Spartans were "reluctant" to go to war to aid Corinth—even though Sparta had reasons to worry about the powerful and heavy-handed Delian League. Best answers should see that Document 1 does not really offer enough evidence to fully support the Athenian view expressed in Document 2. Answers to the second assessment question should note that this is a speech delivered by an Athenian; therefore, it represents an Athenian point of view. We do not learn much about the speech's context from this passage alone. For example, we



do not hear the Spartan response. Some may infer from the source information that Thucydides as an Athenian may be presenting his city-state's case in the best possible light. On the other hand, his experience as an exile might have led him to be more even-handed in his loyalties. It should also be noted that he recorded this speech based on what he could learn about it from others. All this should encourage a skeptical attitude as to the dependability of this passage as evidence of what actually took place.

# Thucydides and the Peloponnesian War

**Directions:** This exercise asks you to read one secondary source document and one primary source document carefully and answer questions about specific details in them. In order to better understand the documents, read and make use of the source information located just below each document. When you have studied the documents and the source information, answer the assessment questions that follow.

**CCS Standard 9: (9–10)** Compare and contrast treatments of the same topic in several primary and secondary sources. **(11–12)** Integrate information from diverse sources, both primary and secondary, into a coherent understanding of an idea or event, noting discrepancies among sources.

### **Document 1: A Secondary Source**

From 431 to 404 BCE, Sparta and Athens led two large groups of city-states in a truly terrible civil conflict called the Peloponnesian War. The Peloponnese is the region on Greece's large southern peninsula,

The two city-states were not always enemies. In 490 BCE and again in 480–479 BCE, Athens and Sparta united against a huge invading Persian army. Sparta's hoplites led other city-states in fighting on land. Athens was a great sea power. Together, they and their allies defeated a vastly greater force of 250,000 Persian soldiers. In the Persian Wars, Greeks stood together and defended their freedom against a powerful empire. However, sadly for Greece, this unity was not to last.

After the Persian Wars, Athens formed the Delian League made up of city-states on islands in the Aegean Sea and Greek city-states on the western coast of Asia Minor (today's Turkey). This Delian League was meant to keep Persia in check. To run it, Athens demanded payments from all its members. It used these payments to build hundreds of triremes and police the seas. But it also used this wealth to build temples and many other works in the city. In time, many member states came to resent how Athens used their payments in selfish ways, but Athens would not let any state leave the league.

Sparta never joined the Athenian League. Instead, it strengthened its own Peloponnesian League. Many of its states were ruled by oligarchies. Sparta became the champion of the oligarchs, just as Athens encouraged its member states to be democracies. As the Athenian League grew in wealth and power, Sparta began to fear it greatly.

The war began in 431 BCE when one of Sparta's allies, Corinth, demanded that Sparta help it in a fight it was having with Athens. Sparta was reluctant to go to war, but in the end it felt it had to hold onto its leadership of the Peloponnesian League. Athens and Sparta had already clashed off and on even before 431 BCE. But the fighting after 431 was far more destructive. It added to deep hatreds among the Greek peoples. In the end, it left Greece far weaker and more open to conquest.

**Source Information:** This document is a secondary source account about the Peloponnesian War between Sparta and Athens. The war lasted from 431 to 404 BCE. This particular historical account was written in 2014 specifically for use as part of this activity.

### **Document 2: A Primary Source**

[Our] empire was not acquired by force. You would not stay and make an end to the [Persian] barbarians, [so] the allies came of their own accord and asked us to be their leaders. The subsequent development of our power was originally forced upon us by circumstances; fear [of Persia] was our first motive. Afterwards ambition, and then interest stepped in. . . .

An empire was offered to us. Can you wonder that, acting as human nature always will, we accepted it and refused to give it up again, [influenced] by three all-powerful motives: ambition, fear, interest? We are not the first who have [desired] to rule. The world has ever held that the weaker must be kept down by the stronger. And we think that we are worthy of power, and there was a time when you thought so too. But now, when you [intend to act in your own interest], you talk about justice. Did justice ever deter anyone from taking by force whatever he could? Men who indulge the natural ambition of empire deserve credit if they are in any degree more careful of justice than they need to be. How moderate we are would speedily appear if others took our place. . . .

Therefore while both of us can still choose the prudent [path], we tell you not to break the peace or violate your oaths. Let our differences be settled by arbitration, according to the treaty. If you refuse, we call to witness the Gods, by whom you have sworn, that you are the authors of the war; and we will do our best to strike in return.

**Source Information:** Thucydides was an Athenian nobleman and a general in the Peloponnesian War. However, he was exiled in 424 BCE for supposedly failing to prevent the loss of a key city to Sparta. He then spent years writing his *History of the Peloponnesian War*, which tells the story of the war until 411 BCE. Thucydides is often called the first true historian for his care in gathering evidence and interpreting it carefully. In this passage, Thucydides records a speech by the Athenians to the Spartans just before the war began. In the speech, the Athenians ask Sparta not to go to war over a conflict between Athens and Corinth. Thucydides was not present to record this speech. He re-created it from what he was able to learn about it from others. This passage is adapted from *Thucydides*, vol. 1, translated by Benjamin Jowett (Oxford, UK: Clarendon Press, 1881), pp. 48–50.

### **Assessment Questions**

- 1. Does Document 1 support or contradict the view of the Athenians as presented in Document 2? Cite details from both documents as you explain your answer.
- 2. In Document 2, the Athenians seem to be trying to avoid a war with Sparta. Might historians today have doubts as to how dependable the passage is as evidence of what the Athenians' views really were at that moment? Why or why not?



# Writing Assessment 1

# **Ancient Greece**

# The College and Career Readiness Anchor Standard for Writing

1. Write arguments to support claims in an analysis of substantive topics or texts using valid reasoning and relevant and sufficient evidence.

This standard is the basis for the corresponding No. 1 Common Core Writing Standards for Literacy in History/Social Studies, Science, and Technical Subjects.

# XUsing This Assessment

These Common Core History Assessments are intended to help your students develop key literacy and history thinking skills as they study and master the content covered in their ancient history coursework. The assessments are intended to be *formative* more than *summative*. That is, they are meant to be part of the instructional process itself, providing you and your students with information at a point when timely adjustments in teaching and learning can be made.

Writing Assessment 1 is designed to measure students' ability to master the skills described in the College and Career Readiness Anchor Standard for Writing 1. The Anchor Standards are the basis on which the various Common Core History/Social Studies Standards are based. This assessment asks students to write an essay that makes meaningful claims and that develops those claims using relevant evidence and sound reasoning. The essay should make clear the strengths and limitations of the claims it makes while also considering possible challenges or counter claims.

# \* Evaluating Student Responses to Writing Assessment 1

Essays for this assignment should be scored according to these criteria.

- How well does the essay state a claim addressing all elements of the prompt?
- Does the essay use evidence from all or most of the documents assigned for this task?
- Is the evidence explained effectively using careful reasoning and a logical flow of one idea to the next?
- Does the essay defend the claim in relation to any relevant alternative claims?
- Are ideas presented using precise language, effective transitions, and domain-specific vocabulary?
- Does the essay include an effective conclusion supporting its claims?
- How well does the essay follow rules of usage, spelling, and punctuation?

### **Ancient Greece**

The Standard: Write a brief essay that presents a well-reasoned argument focused on historical content.

### **The Question**

Using your background history knowledge and the primary source documents listed here, explain why you do or do not agree with the following statement:

"Athenian democracy was not the great triumph of liberty and individual rights it is often made out to be. It does not deserve to be seen as any sort of great historical breakthrough."

**Documents:** Base your essay on your general background knowledge and all of the primary and secondary source documents in *Ancient Greece* assessments.

### Instructions

- Write a brief, well-organized essay that includes an introduction, one to three internal paragraphs, and a conclusion.
- Introduce a specific claim that you can defend in response to the question.
- Support your claim with an argument based on evidence from the documents and sound reasoning about that evidence.
- Consider other possible claims that may differ from your own.
- Include related outside information based on your background knowledge of history.
- Use transitions and a logical arrangement of ideas to connect all parts of your essay to the claim you are making.
- Write a conclusion that follows from the argument your essay has made.



# Writing Assessment 2

# **Ancient Greece**

# The College and Career Readiness Anchor Standard for Writing

2. Write informative/explanatory texts to examine and convey complex ideas and information clearly and accurately through the effective selection, organization, and analysis of content.

This standard is the basis for the corresponding No. 2 Common Core Writing Standards for Literacy in History/Social Studies, Science, and Technical Subjects.

# XUsing This Assessment

These Common Core History Assessments are intended to help your students develop key literacy and history thinking skills as they study and master the content covered in their ancient history coursework. The assessments are intended to be *formative* more than *summative*. That is, they are meant to be part of the instructional process itself, providing you and your students with information at a point when timely adjustments in teaching and learning can be made.

Writing Assessment 2 is designed to measure students' ability to master the skills described in the College and Career Readiness Anchor Standard for Writing 2. The Anchor Standards are the basis on which the various Common Core History/Social Studies Standards are based. This assessment asks students to write an essay that uses sources effectively to provide strong support and evidence clarifying and explaining a central idea or set of ideas and concepts.

# \* Evaluating Student Responses to Writing Assessment 2

Essays for this assignment should be scored according to these criteria.

- How well does the introduction address the prompt with a clear, well-defined central idea and a preview of supporting ideas?
- Does the essay use evidence from many of the documents assigned for this task?
- Is the evidence used effectively to support the essay's key ideas and concepts?
- Does the essay engage in careful reasoning and a logical flow of one idea to the next?
- Are ideas presented using precise language, effective transitions, and domain-specific vocabulary?
- Does the essay include an effective conclusion supporting its key ideas?
- How well does the essay follow rules of usage, spelling, and punctuation?

### **Ancient Greece**

**The Standard:** Write an informative/explanatory essay clearly describing and explaining historical events and trends.

### **The Question**

Most of the great ancient civilizations developed along major river systems. And in most of those civilizations, powerful and united governments evolved, usually with one supreme ruler. This was the case for Egypt, China, and for several of the great Mesopotamian civilizations. It was also later true for Rome. Ancient Greece was different. Your task is to write an essay explaining why ancient Greek civilization did not develop an organized, unified state under the control of a single all-powerful ruler. Your explanation should be based on a careful use of the sources in this set of assessments, including sources that support your conclusion as well as any that oppose it.

**Documents:** Base your essay on your general background knowledge and on your selection of sources from all the primary and secondary source documents in *Ancient Greece* assessments.

### Instructions

- Write a brief, well-organized essay that includes an introduction, one to three internal paragraphs, and a conclusion.
- Introduce the topic with a clear, well-defined central idea, and preview in a general way other key ideas your essay will develop.
- Support each of your key ideas with evidence from many of the documents and with sound reasoning about that evidence.
- Include related outside information based on your background knowledge of history.
- Use transitions and a logical arrangement of ideas to connect the major parts of your essay.
- Write a conclusion that follows from and summarizes the main points your essay has made.

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