

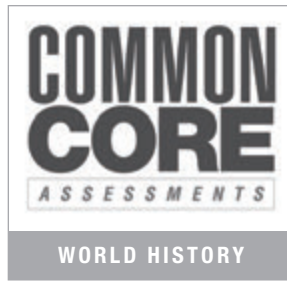
WORLD HISTORY

Shogun Japan

COMMON CORE

ASSESSMENTS

MindSparks
CHALLENGING STUDENTS TO THINK HISTORICALLY



Shogun Japan

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 shogun Japan. 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 world 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 world history**

Each reading skills assessment is based on one of the key Common Core History/Social Studies Reading Standards—Assessment 1 addresses Common Core Reading Standard 1, Assessment 2 addresses Common Core Reading Standard 2, and so on. 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 or on a primary and a secondary source. 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.

Teacher Introduction

- **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 as both 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 students' 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*

Shinto

★ Key Ideas and Details

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 world 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 demonstrate an understanding of metaphor as a figure of speech describing one thing as another very different thing that it resembles in some way. In this case, the metaphor of a tree with roots, branches, and flowers is used to describe Japan's relationship to China and India, along with their respective religious traditions, Shinto, Confucianism, and Buddhism. The metaphor suggests Japan's superiority over the other two nations by calling it the "roots and trunk" of the tree of civilization. Acceptable responses to the second assessment question may focus on different details, but mainly should note that Yoshida's view reflected a broader movement in the Tokugawa era to assert Japan's independence and superiority in spite of the centuries-long influence of China on Japan's culture and society.

Shinto

Directions: This exercise asks you to read a primary source document and 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

During the reign of the Empress Suiko, the thirty-fourth sovereign, Prince Shotoku stated in a memorial that Japan was the roots and trunk [of civilization], China its branches and leaves, and India its flowers and fruit. Similarly, Buddhism is the flowers and fruit of all laws, Confucianism their branches and leaves, and Shinto their roots and trunk. Thus, all foreign doctrines are off-shoots of Shinto.

Source Information: In the era of the Tokugawa shogunate, some wanted to purify Shinto and reduce other religious influences in Japanese life. Yoshida Kanetomo (1435–1511 CE) was a chief figure in this effort to revive a purified Shinto. This brief passage is a famous statement of his. It was quoted in *Shinto-shi* by Sadao Kiyohara (Tokyo: Koseikaku Shoten, 1932), p. 237.

Document 2: A Secondary Source

Long before the era of the shoguns, Japan was first united under emperors from the Yamato clan. In the early 600s CE, one of the most famous leaders, Prince Shotoku, took major steps to speed up Japan's adoption of many Chinese customs, political practices, and religious and philosophical systems of thought. As a result, both Buddhism and Confucianism came to prevail among Japan's aristocratic ruling groups. Older Shinto beliefs native to Japan faded away, at least among the powerful elites based in the imperial capital. For a long time, Japan's rulers looked to China for cultural standards and ideas about government. Buddhist monks in huge monastic complexes near the capital came to play a key role in the state as well.

The age of the shoguns (from around 1185 to 1868 CE) brought major changes of many sorts. The shoguns were powerful military commanders who ruled Japan in the name of the emperor, even though the emperors themselves had little independent political power. During these centuries, Buddhism and Confucianism continued to play key roles in society. But they took on more uniquely Japanese characteristics. Moreover, later in the Tokugawa era (1600–1869), Shinto won growing favor among some leaders and thinkers. This reflected a rising patriotic and nationalist mood. Shinto was, after all, Japan's own unique religious tradition. Shinto revived as Japan began to see itself, not China or any other nation, as a great civilization in its own right, perhaps even a superior nation.

Source Information: Document 2 is a secondary source about Japan's native religious tradition, Shinto, and its adoption of Buddhism and Confucianism from China. 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 secondary source historical account was written in 2014 specifically for use as part of this activity.

Assessment Questions

1. In Document 1, Yoshida Kanetomo uses the metaphor of a tree to make a point about Japan. Explain this tree metaphor and the point it helps Yoshida make about Japan.
2. How does Document 2 help you better understand Yoshida's point of view in Document 1. Cite details from the documents to clarify your answer.

Assessment 1 *Advanced Level*

Shinto

★ Key Ideas and Details

- 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.

★ 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 world 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 the metaphor of a tree with roots, branches, and flowers is used to describe Japan's relationship to China and India, along with their respective religious traditions, Shinto, Confucianism, and Buddhism. The metaphor is used to suggest Japan's superiority over the other two nations by identifying it and its Shinto tradition as the “roots and trunk” of the tree of civilization. China and Confucianism come next in priority as the branches and leaves, and India and Buddhism are seen as the fruit and flowers growing out of the other, more fundamental parts of the tree. Acceptable responses to the second assessment question should note that Japan was for many centuries heavily influenced by Chinese Confucianism and Buddhist traditions derived from India. Yoshida's view should be seen as reflecting a broader movement in the Tokugawa era to assert Japan's independence and superiority against the centuries-long influence of China on Japan's culture and society. Shinto played its part in this growing patriotic and nationalist mood, and Yoshida Kanetomo was one individual giving voice to this broader movement.

Shinto

Directions: This exercise asks you to read a primary source document and a 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

During the reign of the Empress Suiko, the thirty-fourth sovereign, Prince Shotoku stated in a memorial that Japan was the roots and trunk [of civilization], China its branches and leaves, and India its flowers and fruit. Similarly, Buddhism is the flowers and fruit of all laws, Confucianism their branches and leaves, and Shinto their roots and trunk. Thus, all foreign doctrines are off-shoots of Shinto.

Source Information: In the era of the Tokugawa shogunate, some wanted to purify Shinto and reduce other religious influences in Japanese life. Yoshida Kanetomo (1435–1511 CE) was a chief figure in this effort to revive a purified Shinto. This brief passage is a famous statement of his. It was quoted in *Shinto-shi* by Sadao Kiyohara (Tokyo: Koseikaku Shoten, 1932), p. 237.

Document 2: A Secondary Source

Long before the era of the shoguns, Japan was first united under emperors from the Yamato clan. In the early 600s CE, one of the most famous leaders, Prince Shotoku, took major steps to speed up Japan's adoption of many Chinese customs, political practices, and religious and philosophical systems of thought. As a result, both Buddhism and Confucianism came to prevail among Japan's aristocratic ruling groups. Older Shinto beliefs native to Japan faded away, at least among the powerful elites based in the imperial capital. For a long time, Japan's rulers looked to China for cultural standards and ideas about government. Buddhist monks in huge monastic complexes near the capital came to play a key role in the state as well.

The age of the shoguns (from around 1185 to 1868 CE) brought major changes of many sorts. The shoguns were powerful military commanders who ruled Japan in the name of the emperor, even though the emperors themselves had little independent political power. During these centuries, Buddhism and Confucianism continued to play key roles in society. But they took on more uniquely Japanese characteristics. Moreover, later in the Tokugawa era (1600–1869), Shinto won growing favor among some leaders and thinkers. This reflected a rising patriotic and nationalist mood. Shinto was, after all, Japan's own unique religious tradition. Shinto revived as Japan began to see itself, not China or any other nation, as a great civilization in its own right, perhaps even a superior nation.

Source Information: Document 2 is a secondary source about Japan's native religious tradition, Shinto, and its adoption of Buddhism and Confucianism from China. 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 secondary source historical account was written in 2014 specifically for use as part of this activity.

Assessment Questions

1. Explain the metaphor Yoshida Kanetomo uses in Document 1 and the point he seeks to make with it.

2. How does Document 2 help you see that Document 1 represents a broad trend, not just the opinion of one man? Cite details from the documents to clarify your answer.

Assessment 2 *Basic Level*

The “Way of Japan”

★ Key Ideas and Details

- 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.

★ 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 world 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 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 see that the term “Way” here means a broad set of ideas or traditions that can guide Japanese society. The main point of this passage is that ideas and traditions from other cultures or from Japan’s own distant past are not likely to be “practical” or useful for Japan in Tominaga’s own time. He is suggesting that ideas must fit the needs of society at a particular time in its development or history. Acceptable responses to the second assessment question may vary. It is not absolutely clear what Tominaga thinks the right “Way” for Japan is in his day. He only says the three teachings he mentions do not lead to “a Way practicable in present-day Japan.” This does seem to suggest that various “Ways” may be best for Japan as it evolves and changes over time.

The “Way of Japan”

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 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

In the world today there are three religions: Buddhism, Confucianism, and Shinto. . . . However, the way that may be called the Way of all ways is different from these, and what each of these three teachings calls the Way is not in accord with the Way of truth. The reason is that Buddhism is the Way of India, and Confucianism is the Way of China. Because they are peculiar to these countries, they are not the Way of Japan. Shinto is the Way of Japan, but because of the difference in time, it is not the Way for the present generation. Some may think that the Way is always the Way despite differences in nationality and differences in time; but the Way is called the Way because of its practicality, and a Way which is not practical is not the Way of truth. Thus, the Way as taught by the three teachings mentioned above is not a Way practicable in present-day Japan.

Source Information: Tominaga Nakamoto (1715–1748 CE) was a part of a growing merchant class in Japan in the 1700s, during the Tokugawa era. He was a philosopher who was known for his independent spirit. In this passage he discusses briefly three central religious and philosophical traditions that had the most influence in Japan. The passage is shortened and adapted from one found in volume 1 of *Sources of Japanese Tradition*, edited by Ryusaku Tsunoda, Wm. Theodore de Bary, and Donald Keene (New York: Columbia University Press, 1964), pp. 474–75.

Assessment Questions

1. The central idea of this passage is what Tominaga Nakamoto calls the “Way of Japan.” What overall point does he make about the Way of Japan?
2. Does Tominaga believe there is just one right way for Japan? Cite details in the text to support your answer.

Assessment 2 *Advanced Level*

The “Way of Japan”

★ 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.

★ 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 world 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 may vary, but perhaps the clearest summary statement of the key point is this sentence: “Some may think that the Way is always the Way despite differences in nationality and differences in time; but the Way . . . which is not practical is not the Way of truth.” In other words, no one system of ideas and traditions is valid for every society at all times. Ideas must be “practical” given a society’s current needs and conditions. The rest of the passage supports this view by mentioning the link between various influential philosophies and the societies that produced them. Acceptable responses to the second assessment question may vary. Tominaga does not accept any traditional set of beliefs as authoritative. He suggests that ideas are adapted to and are “practical” for the cultures that give rise to them. Some may see this as a more modern, relativistic approach to ideas in their contexts. Others may note that Tominaga does not really explain in any detail how ideas arise in one culture as opposed to another. Nor does he spell out what “Way” would be most practical for Japan in his day. In other words, some may feel there is not enough in the passage to go on in deciding how modern or rational its approach is.

The “Way of Japan”

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 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

In the world today there are three religions: Buddhism, Confucianism, and Shinto. Some think they represent the three different countries, India, China and Japan; while others consider them essentially one, or else dispute with one another over the truth or falsity of each. However, the way that may be called the Way of all ways is different from these, and what each of these three teachings calls the Way is not in accord with the Way of truth. The reason is that Buddhism is the Way of India, and Confucianism is the Way of China. Because they are peculiar to these countries, they are not the Way of Japan. Shinto is the Way of Japan, but because of the difference in time, it is not the Way for the present generation. Some may think that the Way is always the Way despite differences in nationality and differences in time; but the Way is called the Way because of its practicality, and a Way which is not practical is not the Way of truth. Thus, the Way as taught by the three teachings mentioned above is not a Way practicable in present-day Japan.

Source Information: Tominaga Nakamoto (1715–1748 CE) was a part of a growing merchant class in Japan in the 1700s, during the Tokugawa era. He was a philosopher who was known for his independent spirit. In this passage he discusses briefly three central religious and philosophical traditions that had the most influence in Japan. The passage is shortened and adapted from one found in volume 1 of *Sources of Japanese Tradition*, edited by Ryusaku Tsunoda, Wm. Theodore de Bary, and Donald Keene (New York: Columbia University Press, 1964), pp. 474–75.

Assessment Questions

1. Choose one sentence from this passage that sums up its central idea. Explain why you chose that sentence and explain how the other details in the passage help to support it.
2. One historian says, “Tominaga Nakamoto expresses a modern, rational, and historical approach to understanding Japan’s various religious traditions.” Explain why you do or do not agree with this statement.

Assessment 3 *Basic Level*

The Way of the Warrior

★ Key Ideas and Details

- 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

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 world 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 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 first assessment question should note Torii Mototada’s concern that to seek status and power as a daimyo would undermine the warrior code he wants his son to follow. In his view, the essential feature of that code is that a warrior must not value his own life at all and must be ready to die for his lord immediately. To wish for higher office, status, etc., would be to put one’s self and one’s ambitions ahead of this absolute loyalty. Torii’s son, as someone “born into the house of a warrior,” would be betraying his family and his honor to give in to such ambitions. Answers to the second assessment question may vary. Some may note that this third paragraph does not deal with a warrior’s readiness to give up his life. Instead, it stresses separate values, such as a sense of fairness, manners, and civility. All these values help maintain harmony between master and retainers, and it is this harmony that Torii sees threatened by ambition for higher office or rank.

The Way of the Warrior

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 primary 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: 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 Primary Source Document

The entire country will soon be in the hands of your master, Lord Ieyasu. If this is so, the men who served him will no doubt hope to become daimyo by his appointment. You should know that if such feelings arise, they are inevitably the beginning of the end of one’s fortunes in the Way of the Warrior.

Being affected by the avarice for office and rank, or wanting to become a daimyo and being eager for such things . . . will not one then begin to value his life? And how can a man commit acts of martial valor if he values his life? A man who has been born into the house of a warrior and yet places no loyalty in his heart and thinks only of the fortune of his position will be flattering on the surface and construct schemes in his heart, will forsake righteousness and not reflect on his shame, and will stain the warrior’s name of his household to later generations. This is truly regrettable. It is not necessary to say such a thing, but you should raise the name of your ancestors in this world yet more. . . .

Be first of all prudent in your conduct and have correct manners, develop harmony between master and retainers, and have compassion on those beneath you. Be correct in the degree of rewards and punishments, and let there be no partiality in your degree of intimacy with you retainers. The foundation of man’s duty as a man is in the “truth.” Beyond this, there is nothing to be said.

Source Information: Torii Mototada (1539–1600 CE) was a samurai warrior. Each samurai pledged to fight and remain loyal to a particular lord. Torii fought for Tokugawa Ieyasu in his struggle to unite Japan. Before Ieyasu triumphed and became shogun, Torii died defending him. When Torii knew he was going to die, he wrote a last statement to his son Tadamasu. This document is a passage from that statement. In it, Torii mentions the most powerful nobles called “daimyo.” The passage deals with what Torii wants his son to understand about the daimyo and about his own obligations as a samurai. “The Last Statement of Torii Mototada” is available online through the International Relations and Security Network: Primary Resources in International Affairs.

Assessment Questions

1. Torii Mototada warns his son not to seek appointment as a daimyo. Why not? Cite details from the first and second paragraphs to support your answer.
2. Does the third paragraph add to Torii’s appeal to his son in the first two paragraphs, or does it develop a separate idea entirely? Explain your answer.

Assessment 3 *Advanced Level*

The Way of the Warrior

★ Key Ideas and Details

- 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.

★ 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 world 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 for Torii Mototada, the essential feature of the warrior code is that a warrior must not value his own life at all and must be ready to die for his lord immediately. Any personal ambitions or desires—for higher office, riches, status—put the self ahead of this absolute loyalty to a master. Torii's son, as someone “born into the house of a warrior,” would be betraying his family and his honor by giving in to such ambitions. The third paragraph does not deal with a warrior's readiness to give up his life. Instead it stresses separate values, such as a sense of fairness, manners, and civility, which also work to maintain harmony between master and retainers. Above all, the Way of the Warrior rests on this absolute harmony and loyalty. Answers to the second assessment question should note that Torii anticipates the approaching triumph of Tokugawa Ieyasu, which would bring a time of peace. It would also be a time when many top samurai warriors would expect rewards, such as being appointed a daimyo. Torii's view is that seeking such rewards or accepting a life of ease would undermine the self-denial he sees as essential to the warrior code.

The Way of the Warrior

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 primary 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 Primary Source Document

The entire country will soon be in the hands of your master, Lord Ieyasu. If this is so, the men who served him will no doubt hope to become daimyo by his appointment. You should know that if such feelings arise, they are inevitably the beginning of the end of one's fortunes in the Way of the Warrior.

Being affected by the avarice for office and rank, or wanting to become a daimyo and being eager for such things . . . will not one then begin to value his life? And how can a man commit acts of martial valor if he values his life? A man who has been born into the house of a warrior and yet places no loyalty in his heart and thinks only of the fortune of his position will be flattering on the surface and construct schemes in his heart, will forsake righteousness and not reflect on his shame, and will stain the warrior's name of his household to later generations. This is truly regrettable. It is not necessary to say such a thing, but you should raise the name of your ancestors in this world yet more. . . .

Be first of all prudent in your conduct and have correct manners, develop harmony between master and retainers, and have compassion on those beneath you. Be correct in the degree of rewards and punishments, and let there be no partiality in your degree of intimacy with you retainers. The foundation of man's duty as a man is in the "truth." Beyond this, there is nothing to be said.

Source Information: Torii Mototada (1539–1600 CE) was a samurai warrior. Each samurai pledged to fight and remain loyal to a particular lord. Torii fought for Tokugawa Ieyasu in his struggle to unite Japan. Before Ieyasu triumphed and became shogun, Torii died defending him. When Torii knew he was going to die, he wrote a last statement to his son Tadamasa. This document is a passage from that statement. In it, Torii mentions the most powerful nobles called "daimyo." The passage deals with what Torii wants his son to understand about the daimyo and about his own obligations as a samurai. "The Last Statement of Torii Mototada" is available online through the International Relations and Security Network: Primary Resources in International Affairs.

Assessment Questions

1. In this passage, Torii Mototada speaks to his son about the "Way of the Warrior." Explain what Torii means by this phrase, and what the last paragraph of the passage adds to what the first two paragraphs say.
2. From the passage itself, explain why Torii might be especially worried about his son's ability to stay committed to preserving the Way of the Warrior at this time. Cite details in the text in support of your answer.

Assessment 4 *Basic Level*

On the Education of Women

★ *Craft and Structure*

- 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.

★ *Using 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 note that Nakae views women as temperamentally narrow-minded and petty, in part because of their nature and in part because of the narrow lives they live confined to the household. He accepts that their role in the household is proper because it benefits the entire family. He recognizes this means “theirs is a very private life and their vision is quite limited.” Yet while accepting this traditional view of women as subordinate, he disagrees with those who think women incapable of education. He sees the right kind of education as necessary to develop them more fully. Answers to the second assessment question will vary. It is not at all clear what “cultivation of the mind” means. Nakae contrasts it with “only a little reading,” so it is not mere scholarly study. He wants “cultivation of the mind” to enhance what women do. That is, it is a way to strengthen “the virtues and duties of womanhood” and help them perform their roles so as not to cause “domestic discord and family disaster.” There is plenty of room for debate about the phrase.

On the Education of Women

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 primary 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 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 Primary Source Document

Some say that learning seems not to be the business of women. I say that there are many women busy composing poetry in both Chinese and Japanese, and although poetry would seem not to be the business of women, they are not criticized for it. Control of the mind is of the utmost importance to women, and it would be a great mistake to say that it is not their business. The outward manner and temper of women is rooted in the negative (yin) power, and so temperamentally women are apt to be sensitive, petty, narrow, and jaundiced. As they live confined to their homes day in and day out, theirs is a very private life and their vision is quite limited. Consequently, among women compassion and honesty are rare indeed. Thus women are in special need of mental discipline. If a wife's disposition is healthy and pious, obedient, sympathetic, and honest, then her parents and children, brothers and sisters, and, in fact, every member of her family, will be at peace and the entire household in perfect order, so that even lowly servants benefit from her gracious kindness.

It may be added that in ancient times, when a girl reached ten years of age, she was turned over to a woman-teacher in order to learn the virtues and duties of womanhood. Now that practice has been discontinued, and "study" for women means only a little reading. Completely forgotten is the fact that cultivation of the mind is the essence of all learning. It is because of this that the question now has arisen as to whether or not learning is the business of women. It is imperative that great care be given to the proper education of women, lest they should turn out to be the cause of domestic discord and family disaster.

Source Information: Nakae Toju (1608–1648) was a scholar during the early years of the Tokugawa shogunate. He accepted many Confucian ideas but also expressed his own views on many matters. Central for him was what he called "cultivation of the mind." What exactly he meant by this phrase is not entirely clear. In this passage, he relates this idea to the educational needs of women. The passage is shortened and adapted from one found in volume 1 of *Sources of Japanese Tradition*, edited by Ryusaku Tsunoda, Wm. Theodore de Bary, and Donald Keene (New York: Columbia University Press, 1964), p. 372.

Assessment Questions

1. In this passage, Nakae Toju calls for better education for women. In general, what seems to be his view of women and their role in society?
2. Notice the three underlined phrases. Nakae uses these phrases to describe the kind of education he favors for women. Given the entire passage, what do you think he means by "cultivation of the mind" when it comes to women's education?

Assessment 4 *Advanced Level*

On the Education of Women

★ *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).

★ *Using 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 comment first on Nakae's view of women and their role. He views them as temperamentally narrow-minded and petty, in part because of their nature and in part because their role confines them to the household. He accepts that as their role since it benefits the entire family. But he also sees a need for education for women to help them overcome a very private life and its limits. He disagrees with those who think women incapable of education, insisting they need the right kind of education—"cultivation of the mind," rather than "only a little reading." Obviously, cultivation of the mind is not mere scholarly study, but answers will vary as to what it is, since Nakae only hints at it. He seems to relate it to what women do and to their role in society. It is a way to strengthen "the virtues and duties of womanhood" so as to avoid "domestic discord and family disaster." Answers to the second assessment question will also vary. Some will view as unenlightened his view of women as temperamentally "sensitive, petty, narrow, and jaundiced." He sees that their limited role confined to the household contributes to this, but he does not want to change that. Others will see his call for greater education as enlightened for his time in comparison with those who, as he puts it, "say that learning seems not to be the business of women." There is room for debate about both of these questions.

On the Education of Women

Directions: This exercise asks you to read one primary source document carefully and answer 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 just below the document itself. When you have studied the document and the source information, answer the two 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 Primary Source Document

Some say that learning seems not to be the business of women. I say that there are many women busy composing poetry in both Chinese and Japanese, and although poetry would seem not to be the business of women, they are not criticized for it. Control of the mind is of the utmost importance to women, and it would be a great mistake to say that it is not their business. The outward manner and temper of women is rooted in the negative (yin) power, and so temperamentally women are apt to be sensitive, petty, narrow, and jaundiced. As they live confined to their homes day in and day out, theirs is a very private life and their vision is quite limited. Consequently, among women compassion and honesty are rare indeed. Thus women are in special need of mental discipline. If a wife's disposition is healthy and pious, obedient, sympathetic, and honest, then her parents and children, brothers and sisters, and, in fact, every member of her family, will be at peace and the entire household in perfect order, so that even lowly servants benefit from her gracious kindness.

It may be added that in ancient times, when a girl reached ten years of age, she was turned over to a woman-teacher in order to learn the virtues and duties of womanhood. Now that practice has been discontinued, and “study” for women means only a little reading. Completely forgotten is the fact that cultivation of the mind is the essence of all learning. It is because of this that the question now has arisen as to whether or not learning is the business of women. It is imperative that great care be given to the proper education of women, lest they should turn out to be the cause of domestic discord and family disaster.

Source Information: Nakae Toju (1608–1648) was a scholar during the early years of the Tokugawa shogunate. He accepted many Confucian ideas but also expressed his own views on many matters. Central for him was what he called “cultivation of the mind.” What exactly he meant by this phrase is not entirely clear. In this passage, he relates this idea to the educational needs of women. The passage is shortened and adapted from one found in volume 1 of *Sources of Japanese Tradition*, edited by Ryusaku Tsunoda, Wm. Theodore de Bary, and Donald Keene (New York: Columbia University Press, 1964), p. 372.

Assessment Questions

1. Nakae often uses the phrase “cultivation of the mind” as the goal of education. Given his view of women and their role in society, what do you think he means when he uses that phrase in this passage?
2. Nakae seems to see himself as defending a more enlightened and positive view of women and their abilities than others of his era. Do you agree that his view is more enlightened? Why or why not?

Assessment 5 *Basic Level*

Confucianism and Taoism

★ *Craft and Structure*

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, chapters, as well as to 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 identify the basic "compare and contrast" structure of this text. Taoism is defined in the first paragraph. It is then contrasted with Confucianism in the second paragraph. No overall topic or problem is stated, with these two philosophies then offered merely as examples or alternative solutions. The goal of the passage is to contrast the two philosophies with each other directly. Answers to the second assessment question may vary, but all should note the distinction Hayashi Razan makes between Taoism's focus on nature as a whole and Confucianism's stress on human relationships, morality, and social order. He clearly feels that Confucianism is superior as a guide for humans, who are conscious beings and who must live together in society.

Confucianism and Taoism

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

Lao Tzu considered the Way to be quietness and nonstriving. He spoke of an original harmonious state of nature. But man is born into the world of today and cannot achieve the untroubled state of a distant past. Even less can he put himself in the original harmonious state of nature. It may be true that in the original state of unresolved chaos in nature there was no thought. Yet while men live and breathe how can they avoid thinking? Man is essentially an active living thing. How can he be compared to dried up bones?

The Way of the [Confucian] Sages is altogether different from this. Their Way consists in nothing else than the moral obligations between sovereign and subject, father and child, husband and wife, elder and younger brother, and friend and friend. One practices it with the five virtues [benevolence, honesty, knowledge, integrity, propriety]. The five virtues are rooted in the mind, and the principle which inheres in the mind is the nature [of man]. What all men partake of together is the Way, and attainment of the Way in one's mind is called virtue. Therefore, the Way, virtue, humanity, righteousness, decorum and wisdom are different in name but the same in essence. This is not what Lao Tzu called the Way. If one casts aside the moral obligations of man and calls something else the Way, then it is not the Confucian Way, it is not the Way of the Sages.

Source Information: Neo-Confucianism (the “new Confucianism”) first arose in China during the Song dynasty (960–1279 CE). It based its teachings on Confucius, who dealt with human relationships, moral behavior, and social order. The neo-Confucianists disliked Taoism for its emphasis on nature and Buddhism for its stress on individual enlightenment apart from society. The Tokugawa rulers generally favored neo-Confucianism. Hayashi Razan was a key neo-Confucian thinker in the early 1600s. In this passage, he deals with what he sees as flaws in Taoism, the philosophy of Lao Tzu. The passage is shortened and adapted from one found in volume 1 of *Sources of Japanese Tradition*, edited by Ryusaku Tsunoda, Wm. Theodore de Bary, and Donald Keene. (New York: Columbia University Press, 1964), p. 348.

Assessment Questions

1. “Text structure” refers to the way paragraphs and longer texts are organized, with different structures serving different purposes. Here are three types of text structure:

- *Description/Detailing of Events*: A topic is stated and important or illustrative descriptions, traits, examples or characteristics are listed.
- *Compare and Contrast*: A pattern shows what is similar and what is different in two events, examples, processes, etc.
- *Problem/Solution*: A problem or question is presented and a solution or series of steps in a solution follows.

Of these three text structures, choose the one you think most accurately describes the text structure of this document. Explain your choice.

2. Why does Hayashi Razan favor Confucianism as a philosophy to guide human society?

Assessment 5 *Advanced Level*

Confucianism and Taoism

★ Craft and Structure

- 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.

★ 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 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, chapters, as well as to 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 see that the text pattern here compares two things so as to show what is similar and what is different about them. This compare and contrast structure first defines Taoism in a paragraph and then follows with a somewhat more extended description of Confucianism in the second paragraph. This enables Hayashi to emphasize in a positive way the contrasting strengths of Confucianism as a philosophy more focused on humans who are conscious beings and who must live together in society. Answers to the second assessment question may vary but all should see that Hayashi does strongly prefer Confucianism, giving it a more detailed description and defense. Some may feel this is fair and that Taoism is not easily explained in any case. Others may feel he is too quick to suggest that Taoism has no relevance at all to the issues Confucianism stresses—human relationships, morality, and social order.

Confucianism and Taoism

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

Lao Tzu considered the Way to be quietness and nonstriving. He spoke of an original harmonious state of nature. But man is born into the world of today and cannot achieve the untroubled state of a distant past. Even less can he put himself in the original harmonious state of nature. It may be true that in the original state of unresolved chaos in nature there was no thought. Yet while men live and breathe how can they avoid thinking? Man is essentially an active living thing. How can he be compared to dried up bones?

The Way of the [Confucian] Sages is altogether different from this. Their Way consists in nothing else than the moral obligations between sovereign and subject, father and child, husband and wife, elder and younger brother, and friend and friend. One practices it with the five virtues [benevolence, honesty, knowledge, integrity, propriety]. The five virtues are rooted in the mind, and the principle which inheres in the mind is the nature [of man]. What all men partake of together is the Way, and attainment of the Way in one's mind is called virtue. Therefore, the Way, virtue, humanity, righteousness, decorum and wisdom are different in name but the same in essence. This is not what Lao Tzu called the Way. If one casts aside the moral obligations of man and calls something else the Way, then it is not the Confucian Way, it is not the Way of the Sages.

Source Information: Neo-Confucianism (the “new Confucianism”) first arose in China during the Song dynasty (960–1279 CE). It based its teachings on Confucius, who dealt with human relationships, moral behavior, and social order. The neo-Confucianists disliked Taoism for its emphasis on nature and Buddhism for its stress on individual enlightenment apart from society. The Tokugawa rulers generally favored neo-Confucianism. Hayashi Razan was a key neo-Confucian thinker in the early 1600s. In this passage, he deals with what he sees as flaws in Taoism, the philosophy of Lao Tzu. The passage is shortened and adapted from one found in volume 1 of *Sources of Japanese Tradition*, edited by Ryusaku Tsunoda, Wm. Theodore de Bary, and Donald Keene. (New York: Columbia University Press, 1964), p. 348.

Assessment 6 *Basic Level*

Perspectives on Death

★ *Craft and Structure*

- 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 assessment question may vary. Most will see that both documents express a similar attitude of unconcern about approaching death. There seems to be a common acceptance of the fleeting nature of life and the need to be able to face that fact. Neither of the two writers prefers death over life, but both express disdain for a fear of death. Some may see these documents as expressing the same point of view. Others may note that Zoso Royo only embraces this view at the very end of a very long life. His point seems to be that the self is somewhat of an illusion (“No one was ever here”) so nothing will be lost when he passes on. Document 2, on the other hand, is about the need for the samurai to accept death at any time even though “we all want to live.”

Perspectives on Death

Directions: This exercise asks you to read two primary source documents carefully and answer one question 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 question that follows.

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

I pondered Buddha’s teaching
A full four and eighty years.
The gates are all now locked about me.
No one was ever here—
Who then is he about to die,
and why lament for nothing?
Farewell!
The night is clear,
The moon shines calmly,
The wind in the pines
Is like a lyre’s song.
With no I and no other
Who hears the sound?

Source Information: Japanese poetry often dealt with topics having to do with the fleeting nature of all things. One version of this theme was the “death poem.” Death poems were supposedly written by poets in the last minutes of life. The poet Zoso Royo died in 1276 at the age of 84. This is his death poem. The poem can be found in *Japanese Death Poems: Written by Zen Monks and Haiku Poets on the Verge of Death*, edited by Yoel Hoffman (Boston: Charles E. Tuttle Co., 1986), p. 129.

Document 2: A Primary Source

The Way of the Samurai is found in death. When it comes to either/or, there is only the quick choice of death. It is not particularly difficult. Be determined and advance. To say that dying without reaching one's aim is to die a dog's death is the frivolous way of sophisticates. When pressed with the choice of life or death, it is not necessary to gain one's aim.

We all want to live. And in large part we make our logic according to what we like. But not having attained our aim and continuing to live is cowardice. This is a thin dangerous line. To die without gaining one's aim . . . there is no shame in this. This is the substance of the Way of the Samurai. If by setting one's heart right every morning and evening, one is able to live as though his body were already dead, he gains freedom in the Way. His whole life will be without blame, and he will succeed in his calling.

Source Information: In the early 1700s, samurai Yamamoto Tsunetomo wrote the *Hagakure*, or Book of the Samurai, for samurai warriors. It focuses on explaining *bushido*, the samurai warrior code. The book was an effort to guide the samurai during a time of peace when they did little fighting and were becoming more of a civilian administrative class. This document is a brief passage adapted from the first page of the *Hagakure*, available from the Internet Archive.

Assessment Question

Do Documents 1 and 2 agree completely in their point of view about death, or do they differ in some way? Cite details from the documents to support your answer.

Assessment 6 *Advanced Level*

Perspectives on Death

★ Craft and Structure

- 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.

★ 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 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 may vary. Some may also note Zoso's lines at the end, "With no I and no other/who hears the sound?" He seems to suggest the self is an illusion, so that nothing is really lost when a person dies. The poem has a peaceful, relaxed tone, an acceptance of the impermanence of all things, not a wish to die or a morbid dwelling on the idea. Acceptable answers to the second assessment question may vary. Some may stress the differences between the documents and say they do not provide evidence of a broad theme. Zoso Royo, after all, only expresses a disdain about death at the end of a very long life. His point seems to be that the self is somewhat of an illusion ("No one was ever here") so nothing will be lost when he passes on. With Document 2, on the other hand, the samurai is asked to accept death at any time even though "we all want to live." Despite these differences, others will see in both documents a common acceptance of the fleeting nature of life and the need to be able to face that fact. Neither prefers death over life, but both express disdain for a fear of death.

Perspectives on Death

Directions: This exercise asks you to read two primary source documents carefully and answer 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 two 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

I pondered Buddha's teaching
A full four and eighty years.
The gates are all now locked about me.
No one was ever here—
Who then is he about to die,
and why lament for nothing?
Farewell!
The night is clear,
The moon shines calmly,
The wind in the pines
Is like a lyre's song.
With no I and no other
Who hears the sound?

Source Information: Japanese poetry often dealt with topics having to do with the fleeting nature of all things. One version of this theme was the “death poem.” Death poems were supposedly written by poets in the last minutes of life. The poet Zoso Royo died in 1276 at the age of 84. This is his death poem. The poem can be found in *Japanese Death Poems: Written by Zen Monks and Haiku Poets on the Verge of Death*, edited by Yoel Hoffman (Boston: Charles E. Tuttle Co., 1986), p. 129.

Document 2: A Primary Source

The Way of the Samurai is found in death. When it comes to either/or, there is only the quick choice of death. It is not particularly difficult. Be determined and advance. To say that dying without reaching one's aim is to die a dog's death is the frivolous way of sophisticates. When pressed with the choice of life or death, it is not necessary to gain one's aim.

We all want to live. And in large part we make our logic according to what we like. But not having attained our aim and continuing to live is cowardice. This is a thin dangerous line. To die without gaining one's aim . . . there is no shame in this. This is the substance of the Way of the Samurai. If by setting one's heart right every morning and evening, one is able to live as though his body were already dead, he gains freedom in the Way. His whole life will be without blame, and he will succeed in his calling.

Source Information: In the early 1700s, samurai Yamamoto Tsunetomo wrote the *Hagakure*, or Book of the Samurai, for samurai warriors. It focuses on explaining *bushido*, the samurai warrior code. The book was an effort to guide the samurai during a time of peace when they did little fighting and were becoming more of a civilian administrative class. This document is a brief passage adapted from the first page of the *Hagakure*, available from the Internet Archive.

Assessment Questions

1. At one point in his poem, Zoso Royo says, "No one was ever here." How does this line contribute to the poem's overall meaning?

2. What do the two documents together suggest about a broader Japanese point of view about life? Consider both their similarities and differences, and cite details from the documents to support your answer.

Assessment 7 *Basic Level*

Japan's Seclusion

★ *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.

★ *Using 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 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 all three documents in one way or another are evidence of Japan's decision to close the society off from the outside world in a major way. In part, this took the form of banning Christianity and missionary activity by Europeans. Document 1 is evidence of this in that a Christian sect in hiding had to disguise this statue of the Virgin Mary as the Buddhist figure Kannon sitting in the Lotus position. Japan's seclusion also took the form of strict limits on trade, as suggested by the tiny, single port facility of Dejima (Document 2), which only the Dutch could use. Document 3 makes clear that the effort to cut Japan off from the world applied to its own citizens and merchants, not just European traders and missionaries.

Japan's Seclusion

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 Primary Source



Photo by By PHGCOM, own work (CC-BY-SA-3.0 or GFDL, via Wikimedia Commons), <http://creativecommons.org/licenses/by-sa/3.0> or <http://www.gnu.org/copyleft/fdl.html>

Source Information: Portuguese and Spanish missionaries started arriving in Japan in the mid-1500s. When several daimyo and thousands of other Japanese converted to Christianity, Japan's rulers became suspicious. They also feared Spain or Portugal might seek to colonize Japan. Restrictions were put in place and, at times, violent persecutions occurred. In the early 1600s, Christianity was banned and Christian churches often went into hiding. This statue is actually of the Virgin Mary, but a Christian sect in Japan in the 1600s disguised it as Kannon. Kannon was a female figure worshipped by East Asian Buddhists.

Document 2: A Primary Source



Courtesy of Library of Congress, LC-DIG-ds-00004

Source Information: This French illustration shows the plan for Dejima, an artificial island built in 1634 in the bay of Nagasaki. Nagasaki was the one Japanese port open to trade with the outside world throughout the Tokugawa era. From 1641 to 1852, the Dutch used Dejima as their trading post. During those years, the shoguns limited trade with Europe to the Protestant Dutch who did not try to convert the Japanese as Catholic Spain and Portugal had. This print by Henri Abraham Chatelain was created between 1714 and 1720.

Document 3: A Primary Source

- Japanese ships are strictly forbidden to leave for foreign countries.
- No Japanese is permitted to go abroad. If there is anyone who attempts to do so secretly, he must be executed. The ship so involved must be impounded and its owner arrested, and the matter must be reported to the higher authority.
- If any Japanese returns from overseas after residing there, he must be put to death.
- Any informer revealing the whereabouts of the followers of the [Catholic] priests must be rewarded accordingly. If anyone reveals the whereabouts of a high ranking priest, he must be given one hundred pieces of silver. For those of lower ranks, depending on the deed, the reward must be set accordingly.
- If there are any Southern Barbarians [Westerners] who propagate the teachings of the priests, or otherwise commit crimes, they may be incarcerated in the prison. . . .
- All incoming ships must be carefully searched for the followers of the priests.

Source Information: This document lists several points from the “Closed Country Edict of 1635.” The shogunate issued this edict to officials in charge of the port of Nagasaki, the site of much trade and also a center of Christian activity. The edict helped close Japan off from contact with other parts of the world. Quoted in full in volume 1 of *Japan: A Documentary History, The Dawn of History to the Late Tokugawa Period*, edited by David J. Lu (Armonk, NY: M. E. Sharp, 2005), pp. 221–22.

Assessment Question

These documents are evidence of a big change adopted by Japan’s leaders in the early 1600s at the start of the Tokugawa era. Describe that change and explain what evidence *all three* documents (and the source information) provide about it.

Assessment 7 *Advanced Level*

Japan's Seclusion

★ *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.

★ *Using 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 three documents in one way or another are evidence of Japan's decision to close the society off from the outside world in a major way. In part, this took the form of banning Christianity and missionary activity by Europeans. Document 1 is evidence of this in that a Christian sect in hiding had to disguise this statue of the Virgin Mary as the Buddhist figure Kannon sitting in the Lotus position. Japan's seclusion also took the form of strict limits on trade, as suggested by the tiny, single port facility of Dejima (Document 2), which only the Dutch could use. Document 3 makes clear that the effort to cut Japan off from the world applied to its own citizens and merchants, not just European traders and missionaries. Acceptable answers to the second assessment question may vary. Some may feel the effort to convert the Japanese to Christianity was a real threat to Japanese society and culture or an effort to prepare Japan for a colonial takeover by Spain or some other European power. The trade restrictions could be based on real fears about becoming economically dependent on outsiders. Others may regard the policies as excessively fearful of any disruptions to Japan's way of life. They may also regard them as self-defeating in that they closed Japan off from outside influences that could have benefited them. There is room for much debate here.

Japan's Seclusion

Directions: This exercise asks you to study three documents carefully and answer two questions focused 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 Primary Source



Photo by PHGCOM, own work (CC-BY-SA-3.0 or GFDL, via Wikimedia Commons), <http://creativecommons.org/licenses/by-sa/3.0> or <http://www.gnu.org/copyleft/fdl.html>

Source Information: Portuguese and Spanish missionaries started arriving in Japan in the mid-1500s. When several daimyo and thousands of other Japanese converted to Christianity, Japan's rulers became suspicious. They also feared Spain or Portugal might seek to colonize Japan. Restrictions were put in place and, at times, violent persecutions occurred. In the early 1600s, Christianity was banned and Christian churches often went into hiding. This statue is actually of the Virgin Mary, but a Christian sect in Japan in the 1600s disguised it as Kannon. Kannon was a female figure worshipped by East Asian Buddhists.

Document 2: A Primary Source



Courtesy of Library of Congress, LC-DIG-ds-00004

Source Information: This French illustration shows the plan for Dejima, an artificial island built in 1634 in the bay of Nagasaki. Nagasaki was the one Japanese port open to trade with the outside world throughout the Tokugawa era. From 1641 to 1852, the Dutch used Dejima as their trading post. During those years, the shoguns limited trade with Europe to the Protestant Dutch who did not try to convert the Japanese as Catholic Spain and Portugal had. This print by Henri Abraham Chatelain was created between 1714 and 1720.

Document 3: A Primary Source

- Japanese ships are strictly forbidden to leave for foreign countries.
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- If any Japanese returns from overseas after residing there, he must be put to death.
- Any informer revealing the whereabouts of the followers of the [Catholic] priests must be rewarded accordingly. If anyone reveals the whereabouts of a high ranking priest, he must be given one hundred pieces of silver. For those of lower ranks, depending on the deed, the reward must be set accordingly.
- If there are any Southern Barbarians [Westerners] who propagate the teachings of the priests, or otherwise commit crimes, they may be incarcerated in the prison. . . .
- All incoming ships must be carefully searched for the followers of the priests.

Source Information: This document lists several points from the “Closed Country Edict of 1635.” The shogunate issued this edict to officials in charge of the port of Nagasaki, the site of much trade and also a center of Christian activity. The edict helped close Japan off from contact with other parts of the world. Quoted in full in volume 1 of *Japan: A Documentary History, The Dawn of History to the Late Tokugawa Period*, edited by David J. Lu (Armonk, NY: M. E. Sharp, 2005), pp. 221–22.

Assessment Questions

1. These documents are evidence of a major shift in Japanese policy in the early 1600s. How does *each document* offer evidence of that policy change? Cite evidence from all three documents to support your answer.

2. Do you think Japanese leaders were responding reasonably to a real problem when they instituted these policy changes? Why or why not?

Assessment 8 *Basic Level*

Colonization

★ *Integration of Knowledge and Ideas*

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

★ *Using This Assessment*

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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 being able 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 Honda Toshiaki sees the benefits of colonies as military outposts and sources of new resources and products. He then addresses the objection that colonization would cost the government too much. His reasoning is that if the natives of the colonies are supplied with better goods and tools, they will be grateful and will work to produce the products Japan wants. This trade will then compensate for the expenses involved in colonization. Answers to the second assessment question should see that Honda regards the people to be colonized as backward “barbarians.” He assumes they will be deeply appreciative of having goods bestowed on them, the main purpose of which is to make them more productive workers. Thus, they will work hard producing the trade goods Japan needs. Answers to the question may vary, but they should all focus on the question of how realistic this view of the native peoples is. Most will recognize it as a stereotype and will detect a good deal of wishful thinking in the expectation that the colonized will appreciate the “benefits” Honda wants Japan to bestow on them.

Colonization

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

A Primary Source Document

If the islands near Japan were colonized they would make highly desirable places. By such colonization numerous possessions—some sixty or more—would be created, which would serve not only as military outposts for Japan, but would also produce in abundance metals, grain, and fruit, as well as various other products, thus greatly adding to Japan’s strength. I presume that run-of-the-mill officials think that colonization could be effected only at the expense of the government. This is the way mediocre minds always react.

First ships are to be dispatched to locate the islands to be taken, and to measure their size. The natural products of the islands are investigated and the native population is estimated. . . . If the natives of the islands are still living in caves, they are taught about houses. A house should be built for the tribal chief. Natives without implements should be supplied with them. By helping the natives and giving them everything they desire, one will inspire a feeling of affection and obedience in them, like the love of children for their parents. This is true because they are moved by the same feelings that pervade the rest of the world, even though they are considered barbarians.

The way to compensate for the expenses involved in colonization lies in taking the natural products of these islands and shipping them to Japan. Trading would then start to compensate for the expenses of colonization. Even barbarians do not expect to ask favors and give nothing in return. The products they offer represent a first form of taxation. . . . It is the task of the ruler-father to direct and educate the natives in such a manner that not a single one of them spends even one unproductive day.

Source Information: Honda Toshiaki (1744–1821) was a mathematician and political economist who wanted to see Japan end its isolation, develop foreign trade, and open itself to Western thinking and technology. In 1798, he wrote “A Secret Plan of Government” to call on Japan to end the ban on trade and create an overseas empire. This passage is from that plan. It is shortened and adapted from the one found in volume 1 of *Sources of Japanese Tradition*, edited by Ryusaku Tsunoda, Wm. Theodore de Bary, and Donald Keene (New York: Columbia University Press, 1964), p. 53–54.

Assessment Questions

1. In this passage, Honda Toshiaki argues against those who say it would be too expensive for Japan to establish colonies. Explain the reasoning he uses to make his case for colonization.
2. Honda expresses some ideas about the people in the lands he wants to colonize. Do these ideas strengthen or weaken his overall argument for colonization? Why or why not?

Assessment 8 *Advanced Level***Colonization**★ *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*

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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 paying 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 Honda Toshiaki addresses the objection that colonization would be too costly for Japan. Instead, he says the benefits of colonies would outweigh the costs. He reasons that if the native peoples in the colonies are supplied with better goods and tools, they will be grateful and will work to produce the products Japan wants. This trade will compensate for the expenses involved in colonization. Answers to the second assessment question should see that Honda assumes the lands to be colonized have the goods and resources Japan needs and that it will be cost-effective to put native people to work extracting or producing those things. Even more importantly, he assumes certain things about the native peoples themselves. He assumes they are backward "barbarians" who will be grateful for the goods and tools that a more civilized Japan supplies. He assumes they will not resist colonization in a major way. That is, he assumes they will be deeply appreciative of the opportunity to become more productive workers within a larger Japanese trading market. Most will recognize these assumptions as resting on stereotypes and will see a good deal of wishful thinking in them.

Colonization

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 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 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

If the islands near Japan were colonized they would make highly desirable places. By such colonization numerous possessions—some sixty or more—would be created, which would serve not only as military outposts for Japan, but would also produce in abundance metals, grain, and fruit, as well as various other products, thus greatly adding to Japan’s strength. I presume that run-of-the-mill officials think that colonization could be effected only at the expense of the government. This is the way mediocre minds always react.

First ships are to be dispatched to locate the islands to be taken, and to measure their size. The natural products of the islands are investigated and the native population is estimated. . . . If the natives of the islands are still living in caves, they are taught about houses. A house should be built for the tribal chief. Natives without implements should be supplied with them. By helping the natives and giving them everything they desire, one will inspire a feeling of affection and obedience in them, like the love of children for their parents. This is true because they are moved by the same feelings that pervade the rest of the world, even though they are considered barbarians.

The way to compensate for the expenses involved in colonization lies in taking the natural products of these islands and shipping them to Japan. Trading would then start to compensate for the expenses of colonization. Even barbarians do not expect to ask favors and give nothing in return. The products they offer represent a first form of taxation. . . . It is the task of the ruler-father to direct and educate the natives in such a manner that not a single one of them spends even one unproductive day.

Source Information: Honda Toshiaki (1744–1821) was a mathematician and political economist who wanted to see Japan end its isolation, develop foreign trade, and open itself to Western thinking and technology. In 1798, he wrote “A Secret Plan of Government” to call on Japan to end the ban on trade and create an overseas empire. This passage is from that plan. It is shortened and adapted from the one found in volume 1 of *Sources of Japanese Tradition*, edited by Ryusaku Tsunoda, Wm. Theodore de Bary, and Donald Keene (New York: Columbia University Press, 1964), p. 53–54.

Assessment 9 *Basic Level*

Kansei Edict

★ Integration of Knowledge and Ideas

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 should note that the edict orders the head of one key Confucian school to prohibit all “heterodox” teachings—that is, ideas and philosophies other than the officially approved set of ideas. In this case, that official set of approved ideas was the Confucianism of Chinese scholar Zhu Xi. The edict seeks to ban other ideas, not only at this one school but also at all the others. The only reason stated for the edict is that many other ideas and doctrines are spreading and that this “heterodoxy has ruined public morals.” Answers to the second assessment question should see that Document 2 focuses on the famine and plague and the resulting rebellion and disorder of the time just before the Kansei Edict. In the midst of this disorder, a reform group took over from officials seen as corrupt. The document supplies a context that might explain why these reformers so strongly feared public disorder and saw a need to impose strict controls on all ideas not approved by the authorities.

Kansei Edict

Directions: This exercise asks you to read two documents carefully and answer questions about specific details in them. One document is a primary source and the other is a secondary source. 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 Primary Source

Inasmuch as the teaching of Zhu Xi has enjoyed the confidence of successive generations of the ruling house since Keicho [1596–1614], and inasmuch as your house has for many generations been charged with maintaining this teaching, it might be expected to allow no failures in its application of the orthodox learning to the advancement of its students. However, in recent times, a variety of novel doctrines have been preached, and in some cases the prevalence of heterodoxy has ruined public morals. If this is really due to a decline of orthodoxy, it is altogether inexcusable. It has come to our attention that even among your students some are found occasionally whose scholarship is impure in the manner described above. What is the explanation for this? Now you are commanded to exercise strict control over the Sage’s Hall [the Confucian College]. Since two other officials have also been commanded to perform this task, you are to consult with them carefully on the content of this order and sternly forbid heterodoxy to the students. Further, you shall not confine this to your own school, but shall make every effort to reach an agreement with other schools to pursue orthodox learning and to advance men of ability.

Source Information: This document is a portion of the Kansei Edict of 1790. This edict was issued by Matsudaira Sandanobu, chief senior councilor of the Tokugawa shogunate from 1787 to 1793. The edict was directed to Hayashi Kinpō, the rector of Japan’s main Confucian academy. It announced that only the ideas of Chinese Confucian scholar Zhu Xi were to be taught, and all other “novel doctrines” were to be prohibited. This passage is shortened and adapted from a version of the proclamation quoted in “The Relationship of Confucianism to the Tokugawa Bakufu as Revealed in the Kansei Educational Reform” by Robert L. Backus, *Harvard Journal of Asiatic Studies* 34 (1974): 118.

Document 2: A Secondary Source

This was a critical time in the bakufu. For two years during 1783 and 1784 famine and plague had ravaged the northeastern provinces, and in 1786 the croplands of the Kantō itself, as well as the city of Edo, had been inundated by late-summer rains. Hunger fostered rebelliousness in the countryside, while mounting food prices made the populations of Edo and Osaka restive. Only a month before Sandanobu's appointment rice riots broke out in these cities, with mobs assaulting the houses of the wealthy, and the bakufu was compelled to clear the streets by force of arms. To political opponents of the governing clique these calamities were seen as the fruits of corruption, with which they had long charged the men in power. The death of the shogun in 1786 gave them their opportunity to begin dismantling the clique; and Sandanobu's appointment eleven months later signaled the triumph of the reformers and the commencement of what has come to known as the Kansei Reform, after the Kansei era which began in 1789.

Source Information: This passage is from a secondary source on conditions in Japan around the time when the Kansei Edict was issued. It refers to the “bakufu,” which was the term used for the shogun's military government. The passage is from “The Relationship of Confucianism to the Tokugawa Bakufu as Revealed in the Kansei Educational Reform” by Robert L. Backus, *Harvard Journal of Asiatic Studies* 34 (1974): 97–164.

Assessment Questions

1. Using only Document 1, explain what the Kansei Edict ordered and what the reasons were for this order.

2. How does Document 2 add to your understanding of what motivated Japan's rulers to issue the Kansei Edict? Cite details to support your answers.

Assessment 9 *Advanced Level***Kansei Edict**★ *Integration of Knowledge and Ideas*

- 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*

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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 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 should first note that the Kansei Edict orders the head of one key Confucian school to prohibit all “heterodox” teachings and teach only the Confucianism of Chinese scholar Zhu Xi. The edict seeks to ban other ideas, not only at this one school but also at all the others. The reason stated for the edict is that many other ideas and doctrines are spreading and that this “heterodoxy has ruined public morals.” Document 2 makes clear that this was a time of famine, plague, rebellion and corruption. This may explain why the reformers who came to power at that time feared public disorder and saw a need to impose strict controls on all ideas not approved by the authorities. Answers to the second assessment question may vary. However, they should all see that the documents together suggest a strong desire by Tokugawa rulers to prevent cultural and intellectual diversity so as to enforce stability and prevent any changes to the traditional social order.

Kansei Edict

Directions: This exercise asks you to read two documents carefully and answer two questions about specific details in them. One document is a primary source and the other is a secondary source. 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 Primary Source

Inasmuch as the teaching of Zhu Xi has enjoyed the confidence of successive generations of the ruling house since Keicho [1596–1614], and inasmuch as your house has for many generations been charged with maintaining this teaching, it might be expected to allow no failures in its application of the orthodox learning to the advancement of its students. However, in recent times, a variety of novel doctrines have been preached, and in some cases the prevalence of heterodoxy has ruined public morals. If this is really due to a decline of orthodoxy, it is altogether inexcusable. It has come to our attention that even among your students some are found occasionally whose scholarship is impure in the manner described above. What is the explanation for this? Now you are commanded to exercise strict control over the Sage’s Hall [the Confucian College]. Since two other officials have also been commanded to perform this task, you are to consult with them carefully on the content of this order and sternly forbid heterodoxy to the students. Further, you shall not confine this to your own school, but shall make every effort to reach an agreement with other schools to pursue orthodox learning and to advance men of ability.

Source Information: This document is a portion of the Kansei Edict of 1790. This edict was issued by Matsudaira Sandanobu, chief senior councilor of the Tokugawa shogunate from 1787 to 1793. The edict was directed to Hayashi Kinpō, the rector of Japan’s main Confucian academy. It announced that only the ideas of Chinese Confucian scholar Zhu Xi were to be taught, and all other “novel doctrines” were to be prohibited. This passage is shortened and adapted from a version of the proclamation quoted in “The Relationship of Confucianism to the Tokugawa Bakufu as Revealed in the Kansei Educational Reform” by Robert L. Backus, *Harvard Journal of Asiatic Studies* 34 (1974): 118.

Document 2: A Secondary Source

This was a critical time in the bakufu. For two years during 1783 and 1784 famine and plague had ravaged the northeastern provinces, and in 1786 the croplands of the Kantō itself, as well as the city of Edo, had been inundated by late-summer rains. Hunger fostered rebelliousness in the countryside, while mounting food prices made the populations of Edo and Osaka restive. Only a month before Sandanobu's appointment rice riots broke out in these cities, with mobs assaulting the houses of the wealthy, and the bakufu was compelled to clear the streets by force of arms. To political opponents of the governing clique these calamities were seen as the fruits of corruption, with which they had long charged the men in power. The death of the shogun in 1786 gave them their opportunity to begin dismantling the clique; and Sandanobu's appointment eleven months later signaled the triumph of the reformers and the commencement of what has come to known as the Kansei Reform, after the Kansei era which began in 1789.

Source Information: This passage is from a secondary source on conditions in Japan around the time when the Kansei Edict was issued. It refers to the “bakufu,” which was the term used for the shogun’s military government. The passage is from “The Relationship of Confucianism to the Tokugawa Bakufu as Revealed in the Kansei Educational Reform” by Robert L. Backus, *Harvard Journal of Asiatic Studies* 34 (1974): 97–164.

Assessment Questions

1. How does Document 2 add to your understanding of what may have motivated Japan’s rulers to issue the Kansei Edict? Cite details from *both* documents to support your answers.
2. What do these documents together suggest to you about the Tokugawa shogunate’s overall way of responding to disruptive change in Japanese life?

Writing Assessment 1

Shogun Japan

★ 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.

★ 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 world 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 Assignment 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?

Shogun Japan

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:

“During the age of the shoguns, Japan made a huge mistake by trying to wall itself off completely from all kinds of influences from China and the West.”

Documents: Base your essay on your general background knowledge and all of the primary and secondary source documents in *Shogun Japan 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

Shogun Japan

★ 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.

★ 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 world 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 Assignment 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?

Shogun Japan

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

The Question

Confucianism from China, Buddhism from India, and, later, Christianity from Europe all had an impact on shogun Japan's culture and society. Japan's rulers and thinkers responded to these outside influences in various ways. What impact did these outside influences have on Japan and how did Japan respond to them? Your task in this assignment is to choose from among the sources for these assessments *five* that you think best help to answer this question. Write an essay analyzing your choices in detail and explaining what all five sources show about Japan's response to these outside cultural, intellectual, and economic influences.

Documents: Base your essay on your general background knowledge and on your selection of sources from all the primary source documents in *Shogun Japan 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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