

**ENDURING ISSUES ESSAY #2 – WEBSITE COPY****Day I – Annotation and Planning:**

**Note:** You have only today's class period to get as far as you can on the following tasks. You must hand in this packet at the end of class today, whether or not you are finished with all of the steps. (Remember, you will not be graded on the accuracy of your annotations—you're just doing them to help you write your essay.) I will post the documents on the class website tonight so that you may study them further. You will not be able to bring any materials from home to use on the essay exam. All you will be allowed to use on essay day is this packet, a pen, and writing paper that I will provide.

- 1) Annotate the documents using MEOW. The documents are marked to remind you of the method.
- 2) Draft your introduction paragraph using the BAR method. A reminder of the method is included.
- 3) If there's time, start planning your body paragraphs by writing your topic sentences (first sentence of each body paragraph) and/or indicating what evidence (documents + outside info) you plan to use.

**Day II - Extended Essay:**

An enduring issue is an issue that exists across time. It is one that many societies have attempted to address with varying degrees of success.

**In your essay**

- Identify and define an enduring issue raised by this set of documents.
- Using your knowledge of Social Studies and evidence from the documents, argue why the issue you selected is significant and how it has endured across time.

**Be sure to**

- Identify the issue based on a historically accurate interpretation of at least three documents.
- Define the issue using evidence from at least three documents.
- Argue that this is a significant issue that has endured by showing:
  - How the issue has affected people or been affected by people
  - How the issue has continued to be an issue or changed over time
- Include outside information from your knowledge of social studies and evidence from the documents.

**Document 1****Main Idea****The Ten Commandments**

And God spake all these words, saying,  
 (1) I am the LORD thy God[...]  
 (2) Thou shalt have no other gods before me. Thou shalt not make unto thee any graven [engraved] image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them[...]  
 (3) Thou shalt not take the name of the LORD thy God in vain[...]  
 (4) Remember the sabbath day, to keep it holy[....] in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates[....]  
 (5) Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.  
 (6) Thou shalt not kill.  
 (7) Thou shalt not commit adultery [cheat on one's husband or wife].  
 (8) Thou shalt not steal.  
 (9) Thou shalt not bear false witness [lie] against thy neighbour.  
 (10) Thou shalt not covet [want] thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass [donkey], nor any thing that is thy neighbour's[....]

Source: Exodus 20: 1-21, King James Version of the Holy Bible. Retrieved July 29, 2014, from <http://www.sacred-texts.com/bib/kjv/exo020.html>

Enduring Issue

Outside Information

When?

## Document 2

### Main Idea

Enduring Issue

The Bhagavad Gita (or 'The Song of God') is a 700 verse Hindu scripture. In the following excerpt, Arjuna is a warrior from the Kshatriya caste. His dharma [duty] as a member of that caste is to rule and to fight, but he does not want to fight in the battle he faces because he will have to fight against members of his own family and he does not want to cause them any more suffering. The Hindu god, *Vishnu*, (who is the speaker in this text) takes the form of a human, comes to Earth, and speaks to him.

Outside Information

...The fourfold division of castes was created by me [Vishnu] according to the apportionment [distribution] of qualities and duties....The duties of Brâhmins, Kshatriyas, and Vaisyas, and of Sûdras, too...are distinguished according to the qualities born of nature.<sup>1</sup> Tranquillity, restraint of the senses, penance, purity, forgiveness, straightforwardness, also knowledge, experience, and belief (in a future world), this is the natural duty of Brâhmins. Valour, glory, courage, dexterity, not slinking away from battle, gifts, exercise of lordly power, this is the natural duty of Kshatriyas. Agriculture, tending cattle, trade, (this) is the natural duty of Vaisyas, And the natural duty of Sûdras, too, consists in service.

(Every) man intent on his own respective duties obtains perfection. Listen, now, how one intent on one's own duty obtains perfection. Worshipping, by (the performance of) his own duty, him from whom all things proceed, and by whom all this is permeated, a man obtains perfection. One's duty, though defective, is better than another's duty well performed. Performing the duty prescribed by nature, one does not incur sin.... one should not abandon a natural duty though tainted with evil; for all actions are enveloped by evil, as fire by smoke.

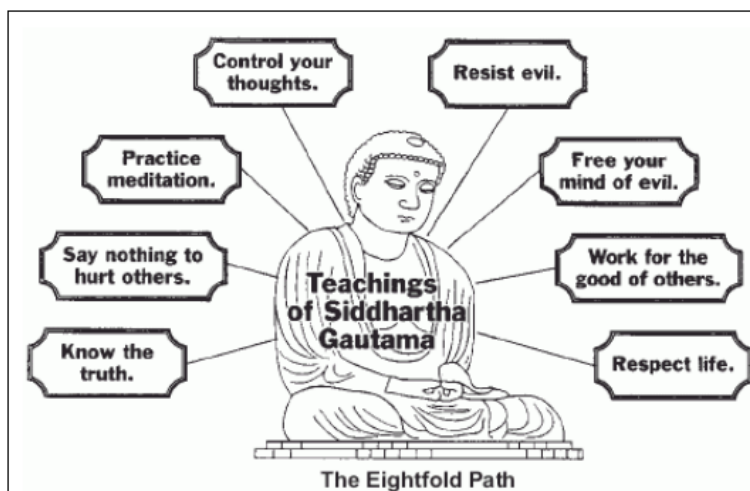
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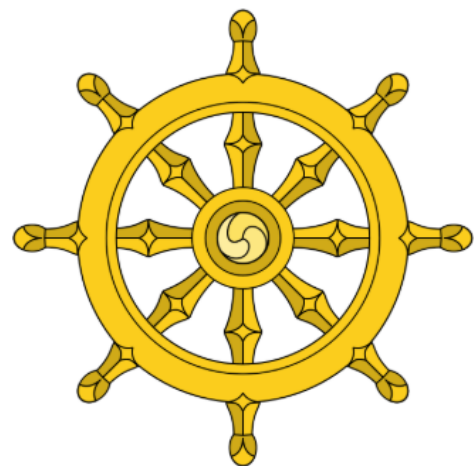
## Document 3

### Main Idea

Enduring Issue



Source: *The Human Experience*, Glencoe from the NYS Global History and Geography Regents Exam.



Outside Information

"The Wheel of Life" is a common symbol of Buddhism. It represents the cycle of reincarnation. There are eight spokes in the wheel representing the Eightfold Path.

[Dharma Wheel.svg](#) by Shazz, Esteban.barahona is published under the [CC BY-SA 3.0 Unported](#) license

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## Document 4

### Main Idea

#### Excerpts from a transcript of a YouTube video explaining the teachings of Lao Tzu (2014)

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(2:44) [The Dao] might seem lofty and bizarre, but most of Lao Tzu's suggestions are actually very simple. First, we ought to take more time for stillness. "To the mind that is still," Lao Tzu said, "the whole universe surrenders." We need to let go of our schedules, worries and complex thoughts for a while and simply experience the world. We spend so much time rushing from one place to the next in life, but Lao Tzu reminds us "nature does not hurry, yet everything is accomplished."

(3:22) When we are still and patient we also need to be open. "The usefulness of a pot comes from its emptiness." Lao Tzu said. "Empty yourself of everything, let your mind become still." If we are too busy, too preoccupied with anxiety or ambition, we will miss a thousand moments of the human experience that are our natural inheritance. We need to be awake to the way sounds of the birds in the morning, the way other people look when they are laughing, the feeling of wind against our face. These experiences reconnect us to parts of ourselves.

(3:49) This is another key point of Lao Tzu's writing: we need to be in touch with our real selves. We spend a great deal of time worrying about who we ought to become, but we should instead take time to be who we already are at heart. We might rediscover a generous impulse, or a playful side we had forgotten, or simply an old affection for long walks. Our ego is often in the way of our true self, which must be found by being receptive to the outside world rather than focusing on some critical, too-ambitious internal image. "When I let go of what I am," Lao Tzu wrote, "I become what I might be."

(4:22) Nature is particularly useful for finding ourselves. Lao Tzu liked to compare different parts of nature to different virtues. He said, "The best people are like water, which benefits all things and does not compete with them. It stays in lowly places that others reject. This is why it is so similar to the Dao." Each part of nature can remind us of a quality we admire and should cultivate ourselves—the strength of the mountains, the resilience of trees, the cheerfulness of flowers. Of course, there are issues that must be addressed by action, and there are times for ambition.

Outside  
Information

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## Document 5

### Main Idea

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Issue



Outside  
Information

The image above comes from an 1846 reprint of book entitled *The Twenty-four Filial Exemplars* which was originally written by Guo Jujin (1260-1368 CE). In it, a son kneels to honor his father.

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