Name\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Global Studies 9H

Mrs. Oliveras

**Global 9 Honors Summer Reading Assignment 2024**

Hello and thank you for your interest in taking the Global 9 Honors course next year. It is the precursor to the AP World course offered in 10th grade. This is a two year course which examines Global History and Geography chronologically. The grade nine curriculum focuses on the history of civilization starting from the beginning of man to Age of Absolutism.  Important historical, geographic, political and economic characteristics of the societies that developed in each region of the world are studied.  Skills assessed in writing include making comparisons, analyzing and identifying bias in sources, identifying continuities and changes, and causation/effects of events. Below is the assignment for your summer reading that should be completed by the beginning of the school year.

**Part I**- Current Events: You are to read 3 current events articles from June/ July/August/September of 2024 and fill in the attached worksheet. The following sources are suggested sources you can use (you may not use entertainment/sports articles):

* 1. Time.com
	2. USA Today
	3. The New York Times
	4. CNN.com
	5. Smithsonian.com
	6. washingtontimes.com
	7. History.com
	8. Bbcnews.com
	9. Npr.com
	10. Newsweek.com
	11. www.online.wsj.com

**Part II**- Enduring Issues Paragraph

**Part III**- Epic of Gilgamesh source reading and questions

**Due Date: First week of school-we will have time in class to discuss the assignments.**

* **Once completed, please submit to the google classroom page.**
* **Please email me at** **toliveras@mtplcsd.org** **if you have any questions regarding the project or class. HAVE A GREAT SUMMER!!**

\*\*\*Please make a copy of this document and save it/title it with your name followed by 9H summer assignment; then submit to the google classroom that will be created for the class. You will get an invitation to join as soon as it is created. Please DO NOT email the assignment directly to me.

**Example) Amelia Earhart-Global 9H Summer Assignment**

Name\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

9H Summer Assignment Current Events:

**Part I:**  Choose 3 current events articles from any of the suggested sources and type in the answer(s) to the questions below.

**Title of Article 1** \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Author: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Date of article: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Source: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

1. Summarize in your own words in about 5-6 sentences what the article is about.
2. Who are the people mentioned in the article?
3. What place(s) are described/mentioned in the article?
4. Why was this article written?

\*Please give thorough, **well explained** answers for the following:

1. What does the article demonstrate about the social, political, economic systems (government, values, institutions, etc.), or way of life in the country/region you read about? What can we learn about the nation or its people from this article?
2. What impact (short-term or long-term effects) will the event/incident/information discussed in the article have on this country/region, socially, politically, or economically?
3. Identify a key social, political, or economic issue/event being discussed or demonstrated in the article. How could this article shape the reader's understanding or point of view on the issue or event?
4. Identify and discuss any opinions, inferences, biases, stereotypes, or persuasive appeals presented in the article. Is it a trustworthy or biased source? Explain why.

**Title of Article 2** \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Author: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Date of article: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Source: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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**Title of Article 3** \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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Source: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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**Part II: Enduring Issues paragraph**

An enduring issue is an issue that exists across time periods. It is one that many societies have attempted to address with varying degrees of success. Some examples of enduring issues are conflict, human rights violations, power, cooperation, environmental impact, inequalities between race or gender, discrimination, war, and interconnectedness. Identify an **enduring issue** that is evident in **ALL 3** of your current events articles (you only need to choose **ONE** enduring issue that connects all articles). Explain how it is an enduring issue by giving example(s) from your current event and explaining how the issue can be seen in all three of your articles. Be sure to write at least eight or more sentences relating and explaining why your article depicts the enduring issue you chose. **Please type your answer in the space below.**

**MESOPOTAMIAN VALUES: IDEAS ABOUT THE NATURE OF LIFE AND DEATH**

**Historical Context**: Unlike the waters of the beneficent Nile, whose annual floods were predictable and controllable, those of the Tigris and Euphrates rivers proved erratic and often devastat-ing. This factor, combined with the harshness of the physical terrain, the absence of protective natural barriers, and the steady intrusion of invaders who used the element of surprise, superb leadership, and technological advantage to gain temporary hegemony over the region, prompted a complex outlook that found expression in the eclectic civilization that evolved in ancient Mesopotamia. The Sumerians, whose creative genius provided the cultural foundations of the region, perceived humans as lowly mortal servants to a pantheon of immortal gods and goddesses, and they viewed the state of humanity as a consequence of human failure to obey divine commands. These views, frequently reiterated in the literature of the region, are best expressed in the great Babylonian heroic tale, The Gilgamesh Epic. This poem was preserved in 12 tablets that were recovered during 19th-century excavations of Ashurbanipal's (668-627 B.C.E.) palace library in Nineveh. It is the first known piece of written literature in the world.

Heavily indebted to a variety of older oral stories, the epic describes the vain quest of its hero, Gilgamesh (ca. 2800 B.C.E.), fifth ruler of the first dynasty of Uruk, to secure immortality. By recounting the perilous ventures and hardships of Gilgamesh, the poem reaffirms that valiant personal efforts cannot prevent one's inevitable death and suggests that energy should instead be directed toward enjoying and making the most of life. During his quest, Gilgamesh sought and found Per-napishtim, the Babylonian Noah, who had secured immortality because of his piety. Tablet XI focuses on their meeting and provides Per-napishtim's account of the great deluge (flood). Below is an excerpt from the story.

**THE EPIC OF GILGAMESH**

[From the shore Unapishtim, the favorite of the gods, now relates the story of the deluge to the hero, who, sitting in his ship, is listening to him.]

Utnapishtim then said unto Gilgamesh:

"I will reveal unto thee, O Gilgamesh, the mysterious story, and the mystery of the gods I will tell thee.

The city of Shuruppak, a city which, as thou knowest, is situated on the bank of the river Euphrates.

That city was corrupt, so that the gods within it decided to bring about a deluge, even the great gods, as many as there were: their father, Anu; their counselor, the warrior Bel; their leader, Ninurta;

their champion, the god Enlil.

But Ea, the lord of unfathomable wisdom, argued with them.

Their plan he told to a reed-hut, (saying):

'Reed-hut, reed-hut, clay-structure, clay-structure!

Reed-hut, hear; clay-structure, pay attention!

Thou man of Shuruppak, son of Ubara-Tutu, Build a house, construct a ship;

Forsake thy possessions, take heed for thy life!

Abandon thy goods, save (thy) life,

and bring living seeds of every kind into the ship.

As for the ship, which thou shalt build, let its proportions be well measured:

Its breadth and its length shall bear proportion each to each, and into the sea then launch it.' I took heed, and said to Ea, my lord:

I will do, my lord, as thou hast commanded;

I will observe and will fulfill thy command.

But what shall I answer to (the inquiries of) the city, the people, and the elders?'

Ea opened his mouth and spoke, and he said unto me, his servant:

'Man, as an answer say thus unto them:

"I know that Bel hates me.

No longer can I live in your city;

Nor on Bel's territory can I live securely any longer;

I will go down to the 'deep,' I will live with Ea, my lord.

Upon you he will (for a time) pour down a rich blessing.

He will grant you fowl [in plenty] and fish in abundance, Herds of cattle and an abundant harvest.

Shamash has appointed a time when the rulers of darkness at eventide will pour down upon you a destructive rain.'

All that was necessary I collected together.

On the fifth day I drew its design;

In its middle part its sides were ten gar high;

Ten gar also was the extent of its deck;

I added a front-roof to it and closed it in.

I built it in six stories, thus making seven floors in all;

The interior of each I divided again into nine partitions.

Beaks for water within I cut out.

I selected a pole and added all that was necessary.

Three (variant, five) shar of pitch I smeared on its outside; three shar of asphalt I used for the inside (so as to make it water-tight).

Three shar of oil the men carried, carrying it in vessels.

One share of oil I kept out and used it for sacrifices, while the other two share the boatman stowed away.

For the temple of the gods (?) I slaughtered oxen;

I killed lambs (?) day by day.

Jugs of cider (?), of oil, and of sweet wine,

Large bowls (filled therewith?), like river water (i.e., freely) I poured out as libations.

I made a feast (to the gods) like that of the New-Year's Day.

To god Shamash my hands brought oil.

[\* \*\*] the ship was completed. [\*\*\*] heavy was the work, and

I added tackling above and below, [and after all was finished,]

The ship sank into water two thirds of its height.

With all that I possessed I filled it; with all the silver I had I filled it; with all the gold I had I filled it; with living creatures of every kind I filled it.

Then I embarked also all my family and my relatives,

cattle of the field, beasts of the field, and the unrighteous people-all them I embarked.

A time had Shamash appointed, (namely):

'When the rulers of darkness send at eventide a destructive rain, then enter into the ship and shut its door.' This very sign came to pass, and

The rulers of darkness sent a destructive rain at eventide.

I saw the approach of the storm, and I was afraid to witness the storm;

I entered the ship and shut the door.

I entrusted the guidance of the ship to Purur-bel, the boatman, the great house, and the contents thereof.

As soon as early dawn appeared,

there rose up from the horizon a black cloud, within which the weather god (Adad) thundered,

and Nabu and the king of the gods (Marduk) went before.

The destroyers passed across mountain and dale (literally, country).

Dibbara, the great, tore loose the anchor cable (?).

There went Ninib and he caused the banks to overflow; the Anunnaki lifted on high (their) torches,

and with the brightness thereof they illuminated the universe,

The storm brought on by Adad swept even up to the heavens,

And all light was turned into darkness.

［\* \*\*］ overflooded the land like ［\*\*]

It blew with violence and in one day, it rose above the mountains.

Like an onslaught in battle it rushed in on the people.

Not could brother look after brother.

Not were recognised the people from heaven.

The gods even were afraid of the storm;

they retreated and took refuge in the heaven of Anu.

There the gods crouched down like dogs, on the inclosure of heaven they sat cowering.

Then Ishtar cried out like a woman in travail,

and the lady of the gods lamented with a loud voice, (saying):

'The world of old has been turned back into clay, because I assented to this evil in the assembly of the gods.

Alas! that when I assented to this evil in the council of the gods, I was for the destruction of my own people.

What I have created, where is it?

Like the spawn of fish it fills the sea.' The gods wailed with her over the Anunnaki.

The gods were bowed down, and sat there weeping.

Their lips were pressed together (in fear and in terror).

Six days and nights

The wind blew, and storm and tempest overwhelmed the country.

When the seventh day drew nigh the tempest, the storm, the battle which they had waged like a great host began to moderate.

The sea quieted down; hurricane and storm ceased.

I looked out upon the sea and raised loud my voice, But all mankind had turned back into clay.

Like the surrounding field had become the bed of the rivers.

I opened the air-hole and light fell upon my cheek.

Dumbfounded I sank backward, and sat weeping, while over my cheek flowed the tears.

Flocked in every direction, and behold, all was sea.

Now, after twelve (days) there rose (out of the water) a strip of land.

To Mount Nisir the ship drifted.

On Mount Nisir the boat stuck fast and it did not slip away.

The first day, the second day, Mount Nisir held the ship fast, and did not let it slip away.

The third day, the fourth day, Mount Nisir held the ship fast, and did not let it slip away.

The fifth day, the sixth day, Mount Nisir held the ship fast, and did not let it slip away.

When the seventh day drew nigh I sent out a dove, and let her go.

The dove flew hither and thither,

but as there was no resting-place for her, she returned.

Then I sent out a swallow, and let her go.

The swallow flew hither and thither,

but as there was no resting-place for her she also returned.

Then I sent out a raven, and let her go.

The raven flew away and saw the abatement of the waters.

She settled down to feed, went away, and returned no more.

Then I let everything go out unto the four winds, and I offered a sacrifice.

I poured out a libation upon the peak of the mountain.

I placed the censers [incense burner] seven and seven, and poured into them calamus [oil], cedar-wood, and sweet-incense.

The gods smelt the savour;

yea, the gods smelt the sweet savor; the gods gathered like flies around the sacrificer.

**QUESTIONS TO ANSWER:**

1. What are the main features of the flood story?

2. What does the story mean? What values was it meant to impress on the audience?

3. What religious beliefs does the Gilgamesh Epic express? What is the nature of divinity? Of evil? What is the relationship of humans to the gods?

4. Some historians have found The Gilgamesh Epic pessimistic, but these views have been disputed. How do you interpret this example of Mesopotamian values?

5. Epic literature developed in many early civilizations-not only that of Meso-potamia, but also in Hebrew, Greek, and Indian cultures. How would tales like Gilgamesh help shape and express a civilization's values? What purpose did these stories serve?