

Ancient Egypt and the Crusades: Journals, Timelines, Narratives, and Speeches (Oh My)

COURSE: CHW3M – World History to the End of the Fifteenth Century, Grade 11

SPECIFIC EXPECTATION EXPLORED: C1. Social, Economic, and Political Context

ABSTRACT: The primary objective of this kit is to facilitate student-centred learning that explores primary source documents in order to improve understanding of specific historical eras. The first lesson seeks to expand the idea of Historical Perspective to the world of Mythology, and have students take on critical roles of Egyptian gods and answers questions in a journal. The second lesson breaks down the benefits and downsides of using multiple sources for Continuity and Change, and focuses on teaching skills related to utilizing sources to come to conclusions. The third lesson is a primary source analysis activity that explores the Evidences of Pope Urban II's speech at Clermont in 1095 and their different perspectives and biases. The fourth lesson is a guided narrative which tells the story of the Second Crusade and its Causes and Consequences.

KEYWORDS: Historical Perspective; Continuity and Change; Evidence; Cause and Consequence; Ancient Egypt; Mythology; Timeline Activity; First Crusade; Pope Urban II; Second Crusade, Pope Eugene III

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The First of Four

COURSE: CHW3M – World History to the End of the Fifteenth Century, Grade 11

SPECIFIC EXPECTATION: C1

PRIMARY HISTORICAL THINKING CONCEPT EXPLORED: Historical Perspective

SECONDARY HISTORICAL THINKING CONCEPTS EXPLORED: Evidence, Continuity and Change

LESSON # 1

TITLE OF STORY: Ancient Egyptian Gods – Powerhouses in Power

OVERVIEW:

In this lesson, the class will be taking on the perspective of the Egyptian Gods and thinking about how they interact with Ancient Egyptian social and political values. This is the first chronological step in the Resource Pack, and begins the journey through Ancient History through the lens of the top of the political and social pillar.

LEARNING GOAL:

I will demonstrate an ability to think in the perspective of historical figures, so that I can answer questions about how *bias* impacts perspective.

SUCCESS CRITERIA:

I will demonstrate an ability to work in groups to create questions, so that I may answer them using the tools that Primary / Secondary sources provide.

I will assume the role of an Egyptian god, so that I can begin to think about the role of the gods in Egyptian politics and society.

APPENDICES:

1. Primary Sources (PSD 1.1)
2. Black Line Masters (BLM 1.1)

PLAN OF INSTRUCTION:

Step 1: Warm up – 10 minutes

Where is the wonder? How might you provoke awe?

Ancient Egypt is an amazing society that held their Head of Politics to be an embodiment of a god. This ideology is totally in opposition to the way modern politics works, and tackling the sources that speak to how Religion interacts with their society demonstrates an incredibly interesting social hierarchy. The lesson will begin with Mythology as its key, since that's very accessible to many. A brief demonstration of Mummification and the Afterlife using a YouTube Videoⁱ, which depicts the Primary Source of *The Book of the Dead* in a digestible format, and then an actual image from the *Book* [PSD 1.1]ⁱⁱ. This is important to begin with because the religious aspect of Mummification and the Book of the Dead are some of the greatest sources we have of the time, and inform a lot of our understanding of the time.

Step 2: Discussion – 20 minutes

Activate Background Knowledge

We will then discuss how the political system of Ancient Egypt functioned, with the Pharaoh at the top and Priests very close to him. How religion dominated most actions of the Egyptians, either politically or socially, and what sort of things some Pharaohs would do to alter the religion. Such as King Tut rectifying the complete change to their political structure that his father implemented. Explain how the Pharaoh was seen as an embodiment of Horus (or Set, or Ra, depending on the Pharaoh), and how important it was for political stability for that to work. Then have a class Think-Pair-Share about what sort of system we have in Canada (or, should there be international students, from their place of origin) and how it compares.

Step 3: Modeling – 10 minutes

Where you demonstrate the kinds of actions/skills/thinking patterns for the class

Next up, I will pull up a version of the Osiris Mythⁱⁱⁱ, which is located through an educational website and serves as an introduction to the myths of Egypt – later lessons would locate more details sources; such as a copy of the original source where possible. I will summarize the story, and then explain how each one of the students will receive an Egyptian God with which to think about how their god would feel about changes over time. Each god will have a brief description (BLM 1.1), there will be some overlap, of what sort of thing they did. I will exemplify the sorts of answers they require by modelling the learning they will have to do through examples of questions I would ask myself in order to complete the task. Using Osiris as my exemplar, I will put up a few questions that their journal should definitively tackle, such as “What do I [the god] do for the Egyptian System?”, “How do I feel about the ever changing systems of Egypt?” and so on. I will emphasize that the purpose of the assignment is for them to think about how the god would feel about the political system, keeping in mind how the gods themselves existed in a hierarchy of power that mirrored the real world.

Step 4: Guided Practice – 15 minutes

Where the class has the opportunity to engage with the work independently/in small groups under your supervision or under guidance

The students will pair with others who received the same god as them, and then they will chart out what sort of things they would cover in the journal on Chart Paper – mind mapping their ideas. I will facilitate questions, and assemble a selection of great questions on the blackboard in my own mind map, so the students have a constructed exemplar of their own ideas. The intent is that students co-construct what they believe to be the most important things to answer, with my help, and thereby have a valid bank of questions to pull from to begin their Journal.

Step 5: Independent Activity – 25 minutes

Where the students work independently to practice the actions/skills/habits of mind on their own.

After they complete their charts, they will write into a Journal / on a sheet of paper / through a word processor and answer the questions they have developed in groups and the ones that I have on the board. This is the crux of the Historical Perspective task, as the format of a *personal journal* – making sure that the students understand that it is almost a diary-like entry – allows the students to more deeply take on the role of the god they have. This particular activity, after being introduced today, should be continued to be referenced and used throughout the unit – every 3 – 5 days, not every day, but at least 3 times in the unit. That way the students continue to assume a Historical Perspective and speak from it as they learn more about the way of Ancient Egyptian people. Furthermore, they will have a trackable example of their own learning and of the continuity of Ancient Egypt in relation to the gods, which were integral to Egyptian society at the time.

Step 6: Sharing / Discussing / Teaching – 10 minutes

After completing their first journal entry, the class will hold a small discussion about how they felt about the assignment, and share what they thought their God would feel about the changes in Egyptian politics. This is intended to be a task completed early on in the unit, and is intended to be preceded with only a small amount of information to inform their first foray into taking on historical perspective – the students are not expected to have phenomenally constructed questions and answers, this is just the beginning. Depending on the group of students, I would have them do another Think-Pair-Share, or just pair up in groups, or just write an exit-card while I ask them independently how they felt.

ASSESSMENT:

By collecting the Journals as they complete them, and seeing if the students can correctly speak from the perspective of their assigned god. As doing so effectively demonstrates an understanding of *bias* inherently. This is definitely an Assessment *For* learning, and at the end of the unit I would ask the students to assess their own Journals for creativity, effort, and bias.

Instructions for Teachers

Differentiation

- Differentiating this lesson is incredibly simple; provide the students who require word processing with laptops so they can complete the journal digitally.
- Make sure to have an agenda outlining the tasks for the day, this is a transition-heavy lesson so this will help mitigate that. As well, ensure that you are giving the students fair warning before switching up the tasks.
- Should any student have a more specific IEP, make sure to properly accommodate for each exceptional learner. You may have to translate the material into Brail, or make sure that it is accessible online the day before the lesson so ELL can access it beforehand to translate in advance.
- If a student is incredibly opposed to the group work it can be completed independently, however, it would be best to try and have the students form meaningful connections with peers through the groups.

Modification

- Simply keep in mind what modifications need to happen in future assessment and give detailed feedback on the journals accordingly.
- For example, some students with Asperger's (ASD) may have particular difficulty fielding the hypothetical of taking on Historical Perspective, this cannot be helped. In such a case I recommend modifying the goal to facilitate Continuity and Change over Perspective. However, this is not universal to all students with ASD – modify accordingly.

Primary Source Documents

1. PSD 1.1:iv



Black Line Masters

1. **BLM 1.1:** Partially constructed of personal knowledge, and assistance from the website noted in the Endnotes.

Isis

The daughter of **Geb**, god of the Earth, and **Nut**, the goddess of the Sky. She represented the ideal mother and wife, and was also the patron of nature and magic.

Her most important temples were located at **Behbeit El Hagar**.

Isis means “Throne”, and she personified that position. She was important in representing the power of the Pharaoh of Egypt (who sat on the throne). She was the mother of **Horus**, and, by extension, seen as the mother of the Pharaoh.

Isis was married to **Osiris**, the God of the Afterlife. Originally, due to her role with the Pharaoh and Osiris, she was seen as the Wife of the Pharaoh and heavily involved in funerary rites.

Isis’ symbol was the *tyet*, which represented health/life. It was frequently used as a funerary amulet.

The importance of **magic** to Isis’ importance over time cannot be overstated. As time passes it becomes more of a central part of Isis’ being.

Surprisingly, evidence of people worshipping her began only in the late period of the Old Kingdom (over 1000 years after Egypt first became a city).

Ra / Re

Ra, in many stories, originates from the **Chaos** that was the universe before him. He has no parents, and instead is the originator of 9 Major Deities beneath him: **Shu, Tefnut, Geb, Nut, Osiris, Set, Isis, and Nephthys**.

Ra was the God of the Sun, the God of the Dead, and as the Creator God in some instances. Much like the Sun, whenever the sun set he was seen as merging with Osiris through the night to get through the **Duat** (Egyptian Underworld) to reach Morning.

Whenever he left the Underworld, he would rise as the Sun in the morning and separate from Osiris.

In some stories he is the Creator God, especially at **Heliopolis** – the City where his cult originated from.

As one of the first Gods, and one that was frequently revered as the highest God, he frequently merged with other gods. In some stories, his tears created man and himself.

Contrasting that, some stories have him created by **Ptah (God of Creation** [as in artistic creation]).

Anubis

Anubis, the Greek name for the Egyptian God, was the God of **Mummification, Cemeteries, and Embalming**. He was the **Lord of the Underworld** at the beginning of the Dynasties of Egypt, as well as the God of Embalming.

Anubis was the **Protector of the Dead**, as Jackals were heavily associated with graves.

At times, he is the son of **Ra**, at others the son of **Bastet**, at another as a son of **Osiris**. No matter his parentage, he is one of the oldest Egyptian Gods for which we have evidence.

Anubis also plays a significant role in judging the heart of the dead, as the one who **Weighs the Heart of Man against Ma’at (Truth)** – which is depicted as a feather.

He eventually played the role of the **Guider of Souls to the Afterlife**.

Anubis is one of the oldest gods in the Pantheon of Egypt, and the one who changed the most through history.

Horus

Horus is the son of **Isis and Osiris** in his most popular myths. He is the **God of the Sky, War, Hunting, and Kingship**. Commonly depicted with a falcon head (his name literally translates to Falcon).

The current Pharaoh was seen as manifesting Horus. Whenever the Pharaoh died, they manifested **Osiris**.

He is the rival of **Set**, and in one story is represented as the Patron of Upper Egypt fighting a war against Set, the patron of Lower Egypt. In another, the reverse is true (Set = Upper, Horus = Lower).

Horus was the first known national god of Egypt.

Horus also constantly changed forms, and is actually seen as multiple different gods over time by Egyptologists.

Thoth

Sometimes, Thoth created himself. Others, he is seen as a child of **Neith and Ra**, or **Horus and Hathor**. He is the God of many things, and their common thread is **Knowledge**. But, overall, he is seen as the God of: **The Moon, Measurement, Wisdom, Logic, Magic, Secrets, Scribes, Reason, Writing, Meditation, Intelligence, Thought, and the Alphabet**.

His city was **Khmun**, and was seen as the leader of a pantheon of 8 Deities: Nu, Nut, Hehu, Hehut, Kekui, Kekuit, Qerh, and Qerhet. This pantheon (called the Ogdoad) is ancient and was considered unimportant by the end of the first major Kingdom of Egypt. He was the mediator between Good and Evil – playing a major role in maintaining balance in the duality of the world. Without Thoth it was believed that the gods would simply not exist.

Thoth was the scribe to the gods, and by extent seen as the author of almost everything ever produced in writing. He was also an embodiment of the **Law**, and was considered a master of it.

He is a completely neutral God, and is also said to have created the 365-day calendar.

Imhotep

Imhotep was a chancellor to *Djoser*, a Pharaoh around 2650 – 2630 BCE, and was a High Priest to Ra when he was alive. Uniquely, Imhotep was a real human.

We have little record of Imhotep as a living person, but we know that he is the one who likely created the **Step Pyramid** – which was the first of its kind in Ancient Egypt.

Seth / Set

The **God of the Desert, Violence, Chaos, Storms, and Foreigners**. His parents were **Geb and Nut**, the Earth and Sky, and variably served “Good” and “Evil” through his mythology.

Like many Egyptian gods, Set is depicted with an animal head, but we have no clue what that animal is.

Set plays a significant role in the balance of the world, according to Egyptian beliefs. As his initial depictions have him **sided with Ra, fending off Apep / Apophis**, the embodiment of Chaos.

He is eventually rivalled to **Horus**, and was constantly depicted at war with him. He played the role of **Usurper** as he kills his brother, **Osiris**. Isis, Osiris' wife, then resurrects him and sires Horus. Which consequently leads to the rivalry. His temple was located at **Ombos (Nakada)**.

Osiris

The **God of the Afterlife, Resurrection, the Dead**. Osiris is one of the many children of **Geb and Nut** in some stories, and the son of **Ra** in others. His sister, and wife, is **Isis**. He is seen as both a Judge of the dead, and also the being who gives life (specifically to the Nile River regions). He was associated with the Pharaoh's in death, as they were said to embody him in death and **Horus** in life.

He is one of the gods who remain consistent throughout Egyptian history, as always being the God of the Dead. One of the Egyptian gods without an animal (though he wears ostrich feathers), he instead is associated with a Crook and Flail.

Osiris' temple was located in **Abydos**. Those who worshiped him saw him strongly associated with immortality.

He plays a central role in all of Egyptian Religious beliefs, as their world view attributed death to *transition* and Osiris as the one who ruled over worthy souls.

Ma'at

Ma'at is both a God, and a Concept. She was the **Goddess of Truth and Justice**. As a goddess, she was the person who was at creation and gave the universe order. In some accounts she is the daughter of **Ra**.

Ma'at was seen as the norm, the balance, of nature and humans. She served to prevent the planet from falling back into chaos, and her primary role was in serving as the weight against which all humans were judged in death.

Ma'at, as a concept, is the ethical and moral principles that governed daily Egyptian life. It is **truth** and **justice** and **honor**. Following Ma'at led to a society that upheld a harmony that, if upset, would directly influence the lives of Egyptians.

The ideals of Ma'at, and the Goddess, both acted as forces that kept Egyptian society as one that was very strict, and opposed to any change.

All Egyptian Cities observed her as a Goddess and concept.

Sekhmet

The **Goddess of War, Fire, and Healing**. Sekhmet was the protector of the Pharaohs, and was the daughter of **Ra and Hut-Heru**.

Depicted with the head of a lioness, she was also seen as a deity related to the sun directly. Sekhmet served as the arbiter of Justice (Ma'at) in the **Hall of Osiris**.

Her major temple was located at **Memphis**.

Sekhmet was seen to be in a rage during battle, and was calmed with festivals celebrated after victory or defeat. The most important of these festivals was one that aimed to make Sekhmet incredibly intoxicated. It took place at the beginning of the year, so as to prevent her rage from becoming too great throughout the year.

The Second of Four

COURSE: CHW3M – World History to the End of the Fifteenth Century, Grade 11

SPECIFIC EXPECTATION: C1

PRIMARY HISTORICAL THINKING CONCEPT EXPLORED: Continuity and Change

SECONDARY HISTORICAL THINKING CONCEPTS EXPLORED: Evidence

LESSON # 2

TITLE OF STORY: Ancient Egyptian Pharaohs – The Controllers of the World

OVERVIEW:

In this lesson, the class will be completing a Timeline assignment that facilitates a deeper understanding of the New Kingdom of Egypt. This lesson is student-centered, and should allow the students to grasp the depth of the power that the Pharaoh held in Egypt, as well as the great impact each individual one could have on the history of the nation. Today will outline the great sweeping changing that rapidly occurred in the New Kingdom.

LEARNING GOALS:

I will create a timeline that depicts one of the Dynasties of Ancient Egypt, so that I can understand how things changed or stayed the same across Pharaohs at the time.

I will comprehend the benefits and downfalls of textbooks in History, so that I will seek multiple sources whenever I seek further knowledge.

SUCCESS CRITERIA:

I will demonstrate an ability to read sources effectively, so that I may be able to understand how bias and authorship effect Secondary sources, such as textbooks.

I will demonstrate an ability to organize my thoughts and ideas into a timeline neatly, so that my peers can read and learn as I did creating my timeline.

APPENDICES:

1. Primary Sources (PSD 2.1)
2. Black Line Masters (BLM 2.1; 2.2)

PLAN OF INSTRUCTION:

Step 1: Warm up – 10 minutes

Where is the wonder? How might you provoke awe?

Imagine that you owned everything. Whenever a neighbor grew a crop, or raised an animal, that it was yours. They could use it however they wanted, until you asked for it – then they had to give it to you. Imagine a system where you are Prime Minister, and because of that you are legally in possession of everything in Canada. That was the Pharaoh to the Egyptians. They owned literally everything, and this aggressive power allowed them to totally alter the very foundations of the Political and Social system of Egypt, as well as the economic.

Using Google Earth, show the students just how **massive** Egypt really is, and emphasize how the Pharaoh ruled over all of it without ever having to leave his capital.

Step 2: Discussion – 5 minutes

Activate Background Knowledge

Calling upon the Journal Activity, and the general concept of the Pharaoh embodying a god, ask the students to think about the progress of Ancient Egypt through the Old and Middle Kingdoms, which should have been covered before hitting the New Kingdom, today. As this conversation occurs, draw a timeline of what has been covered in class until this point on the board and fill in general points. The intent would be to have a timeline already going on in the classroom, so this would be the first time the students construct a portion entirely on their own.

Step 3: Modeling – 0 Minutes, but many over the unit

Where you demonstrate the kinds of actions/skills/thinking patterns for the class

The skills and patterns of thinking that are to be used in this class should have been demonstrated by the teacher prior to this lesson occurring, by maintaining a timeline throughout the lessons.

Step 4: Guided Practice – 55 minutes

Where the class has the opportunity to engage with the work independently/in small groups under your supervision or under guidance

The class should be split into 4 groups, or – depending on size – any number divisible by 4. Each group will be assigned a Dynasty of the New Kingdom – from 17th to 20th Dynasty. Each one, using 2 sources, a Textbook and a website, will formulate a timeline for their dynasty.

Answer the following questions:

- Include the Family Line of the Dynasty, as best as you can make it out (it can get a bit messy).
- Include at least 1 thing each Pharaoh in the Dynasty did (where applicable).
- Include at least 1 thing that happened during each Pharaoh's reign (where

applicable).

- Include at least 1 written link to a piece of art from your Dynasty. [PSD 2.1]

You want the students to use more than one source for their timeline, as different secondary sources have different times for most events. Though they may be similar, they will be different. For example, using the website www.ancient.eu [BLM 2.1] compared to *Echoes of the Past* [BLM 2.2], the textbook by Garfield Gini-Newman. Luckily, ancient.eu comes with a wide collection of primary source images, maps, sculptures, and more.

This makes this task serve double-time, as it teaches the students that they should consult multiple sources to discern differences, and that history is constructed by historians. Plus, for the content itself, which teaches how Ancient Egypt evolved through the New Kingdom, the key component of Continuity and Change. Essentially, the use of the textbook in this task is integral to part of an underlying lesson about the pitfalls of textbooks.

Step 6: Sharing / Discussing / Teaching – 20 Minutes

Where the students have occasion to demonstrate their learned expertise/share their experience with you, with peers, or with another stakeholder.

In such a case that your class is large enough to have multiple groups on one dynasty, at this time they should be consolidated into one group and have a few minutes to discuss what they have on their timeline.

Then, have each group present their timeline to the class and briefly explain what happened. [5 minutes per group].

As the teacher I would ask critical questions through the process, making sure they understand how impactful it was that some Pharaoh's took on Set as their embodied god, and others took Ra, and some took Horus.

At the end of the lesson, the timelines should be posted on the wall underneath your existing timeline.

ASSESSMENT:

How do you know that the students have learned the knowledge/skills/habits of mind that you identified in the learning goals?

With the timelines being openly displayed in class, I will be able to track whether or not the students demonstrated the ability to organize their thoughts. Throughout the lesson, I would also make sure to circulate amongst the students and ask questions about what they're placing on their timelines and why. Making sure to prompt students who need a bit of a nudge in the right direction, and keeping them on task.

Instruction for Teacher

Differentiation

- Ensure that everyone has access to a device when possible, though in a situation where this is impossible it may be necessary to rely on textbooks to complete the task.

- Pair students who are weaker with stronger students, so that the end product of the timeline will be on paper and not just digital – as having it posted in class is a major component of the assignment.

- Chunk the information from ancient.eu into word documents with just the chunk of the dynasty each group needs, in case the amount of information provided on the website is too much – though it is naturally chunked there as well. Gauge your classroom for this one.

- Differentiate appropriately for each student in your class who requires specific aid, such as Deaf/Hard-of-Hearing or Blind/Low-Vision students.

Modification

- This is a task that should require little modification, as long as you make sure that the groups are evenly distributed for skill and not by friends or randomness.

Primary Source Documents

2. PSD 2.1:

Mark, Joshua. "New Kingdom of Egypt." Ancient History Encyclopedia. October 07, 2016. Accessed December 06, 2017.
https://www.ancient.eu/New_Kingdom_of_Egypt/.

Black Line Masters

2. BLM 2.1:

- a. Gini-Newman, Garfield, and Elizabeth Graham. *Echoes of the Past*. McGraw-Hill Ryerson, 2001.

3. BLM 2.2:

- a. Mark, Joshua. "New Kingdom of Egypt." Ancient History Encyclopedia. October 07, 2016. Accessed December 06, 2017.
https://www.ancient.eu/New_Kingdom_of_Egypt/.

The Third of Four

COURSE: CHW3M World History to the End of the Fifteenth Century, Grade 11

SPECIFIC EXPECTATION: C1

PRIMARY HISTORICAL THINKING CONCEPT EXPLORED: Evidence

SECONDARY HISTORICAL THINKING CONCEPT EXPLORED: Historical Significance, Historical Perspective

LESSON # 3

TITLE OF STORY: 5 Versions of Pope Urban II's Speech at Clermont: An Exercise in Historiography

OVERVIEW: In a primary source analysis activity, students will explore the different accounts of Pope Urban II's speech at Clermont in 1095, research their backgrounds, and recognize their biases.

LEARNING GOALS:

Students will be able to analyze primary source documents and make a judgement on their reliability.

Students will learn about the meaning and importance of the field of historiography.

SUCCESS CRITERIA:

I can summarize the main points of a primary source.

I can identify the origins and biases of a primary source.

I can explain what historiography involves.

APPENDICES:

3. Primary Sources (PSD 3.1, 3.2, 3.3, 3.4, 3.5, 3.6)
4. Black Line Masters (BLM 3.1, 3.2, 3.3)

PLAN OF INSTRUCTION:

Step 1: Warm up/Discussion – 10 minutes

Where is the wonder? How might you provoke awe? Activate Background Knowledge

Begin by showing a Deus Vult meme to engage students (BLM 3.1). Ask students what they know about the crusades and the meaning of Deus Vult. Be careful in navigating some of the topics that may be involved; be sensitive to students' religious and cultural beliefs. Explain that Deus Vult means "God wills it" and it is what the crowd chanted after Pope Urban II finished his speech at Clermont with those words. Show the 0:44-2:25 of the video to provide some historical context behind the First Crusade. Explain that despite the huge historical significance of the Clermont speech, there was no official transcript of what was said at the time.

Step 2: Modeling – 10 minutes

Where you demonstrate the kinds of actions/skills/thinking patterns for the class

Hand out a copy of BLM 3.3 to each student. Explain that the class is engaging in an investigation as to what was said by Pope Urban II at Clermont that elicited such a huge response from Christendom and changed the course of European and Middle-Eastern history for centuries to come. Using the previous video (BLM 3.2) as an example, explain that students are to research about the author of each source, their background, and when the source was written. They are then to summarize the main reasons why the Pope called for a crusade according to each source. Using all these information, they are then to come up with possible reasons why the source may be biased. Explain to students that this is called historiography – the study of how history is written.

The example of BLM 3.2 would be as follows:

Primary Source Document	Author	Year written	Main reasons why the Pope called for a crusade	Possible biases/inaccuracies and reasons
BLM 3.2	BazBattles, YouTube creator, focuses on animating battles and explaining history	2017	Byzantine Emperor Alexios Comnenos asked the Pope for help to reclaim lost territories and the Holy Lands	No citations, expertise is in battles and not religious/political history

Step 3: Independent Activity – 30 minutes

Where the students work independently to practice the actions/skills/habits of mind on their own.

Split the class into five groups, each will tackle one of the primary sources available (PSD 3.1-6), except that one group will do both PSD 3.5 and 3.6. Each group is to work

together to complete the row for their assigned source(s) on BLM 3.3. Circulate around the groups to ask guiding questions in order to nudge them in the right direction and make sure they are on the right track.

Step 4: Sharing / Discussing / Teaching – 25 minutes

Where the students have occasion to demonstrate their learned expertise/share their experience with you, with peers, or with another stakeholder.

Each group will have the opportunity to present their own findings for all the columns. The teacher would mirror the points of the groups and fill in a master copy of BLM 3.3 under an Elmo document camera for all students to see the summary of the findings. By the end of the presentations, everyone should have the whole sheet filled out. Explain to the students that there are many reasons why a source is biased, including the blurring of historical memory, appealing to specific audiences, the author’s personal sentiments about the events and people involved, incomplete records, etc. Take a poll by a raise of hands as to which source the students think is the most reliable (exclude PSD 3.6 since it is not directly about the speech at Clermont). As an exit card activity, have students justify why they thought the source they have chosen is the most reliable.

ASSESSMENT:

How do you know that the students have learned the knowledge/skills/habits of mind that you identified in the learning goals?

Students should have demonstrated their abilities to summarize primary sources and recognize the biases in them through completing their row on BLM 3.3. Observation during the independent activity would ensure each student is engaged and contributes to the investigation and small-group discussion. Students can also demonstrate their critical thinking skills through their exit card.

Instruction for Teacher

Differentiation

- Ensure that all students have access to a device in order to conduct research about their primary source effectively.

- Group students so that there is at least one strong student to guide each group in terms of deeper levels of thinking.

- Some students with reading difficulties may need a slimmed down version or text-to-speech software support.

Modification

- If a student struggles with taking different historical perspectives when analyzing the sources, the lesson can be modified to focus on the success criterion of summarizing the main ideas of the source. That said, this can be avoided (depending on context) if enough support is given to the student by the teacher and their group.

Primary Source Documents

3. PSD 3.1: Fulcher of Chartres^{vi}

[adapted from Thatcher] Here is the one by the chronicler Fulcher of Chartres. Note how the traditions of the peace and truce of God - aimed at bringing about peace in Christendom - ties in directly with the call for a Crusade. Does this amount to the export of violence?

Most beloved brethren: Urged by necessity, I, Urban, by the permission of God chief bishop and prelate over the whole world, have come into these parts as an ambassador with a divine admonition to you, the servants of God. I hoped to find you as faithful and as zealous in the service of God as I had supposed you to be. But if there is in you any deformity or crookedness contrary to God's law, with divine help I will do my best to remove it. For God has put you as stewards over his family to minister to it. Happy indeed will you be if he finds you faithful in your stewardship. You are called shepherds; see that you do not act as hirelings. But be true shepherds, with your crooks always in your hands. Do not go to sleep, but guard on all sides the flock committed to you. For if through your carelessness or negligence a wolf carries away one of your sheep, you will surely lose the reward laid up for you with God. And after you have been bitterly scourged with remorse for your faults-, you will be fiercely overwhelmed in hell, the abode of death. For according to the gospel you are the salt of the earth [Matt. 5:13]. But if you fall short in your duty, how, it may be asked, can it be salted? O how great the need of salting! It is indeed necessary for you to correct with the salt of wisdom this foolish people which is so devoted to the pleasures of this -world, lest the Lord, when He may wish to speak to them, find them putrefied by their sins unsalted and stinking. For if He, shall find worms, that is, sins, In them, because you have been negligent in your duty, He will command them as worthless to be thrown into the abyss of unclean things. And because you cannot restore to Him His great loss, He will surely condemn you and drive you from His loving presence. But the man who applies this salt should be prudent, provident, modest, learned, peaceable, watchful, pious, just, equitable, and pure. For how can the ignorant teach others? How can the licentious make others modest? And how can the impure make others pure? If anyone hates peace, how can he make others peaceable ? Or if anyone has soiled his hands with baseness, how can he cleanse the impurities of another? We read also that if the blind lead the blind, both will fall into the ditch [Matt. 15:14]. But first correct yourselves, in order that, free from blame , you may be able to correct those who are subject to you. If you wish to be the friends of God, gladly do the things which you know will please Him. You must especially let all matters that pertain to the church be controlled by the law of the church. And be careful that simony does not take root among you, lest both those who buy and those who sell [church offices] be beaten with the scourges of the Lord through narrow streets and driven into the place of destruction and confusion. Keep the church and the clergy in all its grades entirely free from the secular power. See that the tithes that belong to God are faithfully paid from all the produce of the land; let them not be sold or withheld. If anyone seizes a bishop let him be treated as an outlaw. If anyone seizes or robs monks, or clergymen, or nuns, or their servants, or pilgrims, or merchants, let him be anathema [that is, cursed]. Let robbers and incendiaries and all their accomplices be expelled from the church and

anathematized. If a man who does not give a part of his goods as alms is punished with the damnation of hell, how should he be punished who robs another of his goods? For thus it happened to the rich man in the gospel [Luke 16:19]; he was not punished because he had stolen the goods of another, but because he had not used well the things which were his.

"You have seen for a long time the great disorder in the world caused by these crimes. It is so bad in some of your provinces, I am told, and you are so weak in the administration of justice, that one can hardly go along the road by day or night without being attacked by robbers; and whether at home or abroad one is in danger of being despoiled either by force or fraud. Therefore it is necessary to reenact the truce, as it is commonly called, which was proclaimed a long time ago by our holy fathers. I exhort and demand that you, each, try hard to have the truce kept in your diocese. And if anyone shall be led by his cupidity or arrogance to break this truce, by the authority of God and with the sanction of this council he shall be anathematized."

After these and various other matters had been attended to, all who were present, clergy and people, gave thanks to God and agreed to the pope's proposition. They all faithfully promised to keep the decrees. Then the pope said that in another part of the world Christianity was suffering from a state of affairs that was worse than the one just mentioned. He continued:

"Although, O sons of God, you have promised more firmly than ever to keep the peace among yourselves and to preserve the rights of the church, there remains still an important work for you to do. Freshly quickened by the divine correction, you must apply the strength of your righteousness to another matter which concerns you as well as God. For your brethren who live in the east are in urgent need of your help, and you must hasten to give them the aid which has often been promised them. For, as the most of you have heard, the Turks and Arabs have attacked them and have conquered the territory of Romania [the Greek empire] as far west as the shore of the Mediterranean and the Hellespont, which is called the Arm of St. George. They have occupied more and more of the lands of those Christians, and have overcome them in seven battles. They have killed and captured many, and have destroyed the churches and devastated the empire. If you permit them to continue thus for awhile with impurity, the faithful of God will be much more widely attacked by them. On this account I, or rather the Lord, beseech you as Christ's heralds to publish this everywhere and to persuade all people of whatever rank, foot-soldiers and knights, poor and rich, to carry aid promptly to those Christians and to destroy that vile race from the lands of our friends. I say this to those who are present, it meant also for those who are absent. Moreover, Christ commands it.

"All who die by the way, whether by land or by sea, or in battle against the pagans, shall have immediate remission of sins. This I grant them through the power of God with which I am invested. O what a disgrace if such a despised and base race, which worships demons, should conquer a people which has the faith of omnipotent God and is made glorious with the name of Christ! With what reproaches will the Lord overwhelm us if you do not aid those who, with us, profess the Christian religion! Let those who have been accustomed unjustly to wage private warfare against the faithful now go against the infidels and end with victory this war which should have been begun long ago. Let those

who for a long time, have been robbers, now become knights. Let those who have been fighting against their brothers and relatives now fight in a proper way against the barbarians. Let those who have been serving as mercenaries for small pay now obtain the eternal reward. Let those who have been wearing themselves out in both body and soul now work for a double honor. Behold! on this side will be the sorrowful and poor, on that, the rich; on this side, the enemies of the Lord, on that, his friends. Let those who go not put off the journey, but rent their lands and collect money for their expenses; and as soon as winter is over and spring comes, let hem eagerly set out on the way with God as their guide."

4. PSD 3.2: Robert the Monk^{vii}

Robert perhaps 25 years after the speech, but he may have been present at the council. He used the Gesta version (see below, number 3).

Oh, race of Franks, race from across the mountains, race chosen and beloved by God as shines forth in very many of your works set apart from all nations by the situation of your country, as well as by your catholic faith and the honor of the holy church! To you our discourse is addressed and for you our exhortation is intended. We wish you to know what a grievous cause has led us to Your country, what peril threatening you and all the faithful has brought us.

From the confines of Jerusalem and the city of Constantinople a horrible tale has gone forth and very frequently has been brought to our ears, namely, that a race from the kingdom of the Persians, an accursed race, a race utterly alienated from God, a generation forsooth which has not directed its heart and has not entrusted its spirit to God, has invaded the lands of those Christians and has depopulated them by the sword, pillage and fire; it has led away a part of the captives into its own country, and a part it has destroyed by cruel tortures; it has either entirely destroyed the churches of God or appropriated them for the rites of its own religion. They destroy the altars, after having defiled them with their uncleanness. They circumcise the Christians, and the blood of the circumcision they either spread upon the altars or pour into the vases of the baptismal font. When they wish to torture people by a base death, they perforate their navels, and dragging forth the extremity of the intestines, bind it to a stake; then with flogging they lead the victim around until the viscera having gushed forth the victim falls prostrate upon the ground. Others they bind to a post and pierce with arrows. Others they compel to extend their necks and then, attacking them with naked swords, attempt to cut through the neck with a single blow. What shall I say of the abominable rape of the women? To speak of it is worse than to be silent. The kingdom of the Greeks is now dismembered by them and deprived of territory so vast in extent that it can not be traversed in a march of two months. On whom therefore is the labor of avenging these wrongs and of recovering this territory incumbent, if not upon you? You, upon whom above other nations God has conferred remarkable glory in arms, great courage, bodily activity, and strength to humble the hairy scalp of those who resist you.

Let the deeds of your ancestors move you and incite your minds to manly achievements; the glory and greatness of king Charles the Great, and of his son Louis, and of your other

kings, who have destroyed the kingdoms of the pagans, and have extended in these lands the territory of the holy church. Let the holy sepulchre of the Lord our Saviour, which is possessed by unclean nations, especially incite you, and the holy places which are now treated with ignominy and irreverently polluted with their filthiness. Oh, most valiant soldiers and descendants of invincible ancestors, be not degenerate, but recall the valor of your progenitors.

But if you are hindered by love of children, parents and wives, remember what the Lord says in the Gospel, "He that loveth father or mother more than me, is not worthy of me." "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake shall receive an hundredfold and shall inherit everlasting life." Let none of your possessions detain you, no solicitude for your family affairs, since this land which you inhabit, shut in on all sides by the seas and surrounded by the mountain peaks, is too narrow for your large population; nor does it abound in wealth; and it furnishes scarcely food enough for its cultivators. Hence it is that you murder one another, that you wage war, and that frequently you perish by mutual wounds. Let therefore hatred depart from among you, let your quarrels end, let wars cease, and let all dissensions and controversies slumber. Enter upon the road to the Holy Sepulchre; wrest that land from the wicked race, and subject it to yourselves. That land which as the Scripture says "floweth with milk and honey," was given by God into the possession of the children of Israel Jerusalem is the navel of the world; the land is fruitful above others, like another paradise of delights. This the Redeemer of the human race has made illustrious by His advent, has beautified by residence, has consecrated by suffering, has redeemed by death, has glorified by burial. This royal city, therefore, situated at the centre of the world, is now held captive by His enemies, and is in subjection to those who do not know God, to the worship of the heathens. She seeks therefore and desires to be liberated, and does not cease to implore you to come to her aid. From you especially she asks succor, because, as we have already said, God has conferred upon you above all nations great glory in arms. Accordingly undertake this journey for the remission of your sins, with the assurance of the imperishable glory of the kingdom of heaven.

When Pope Urban had said these and very many similar things in his urbane discourse, he so influenced to one purpose the desires of all who were present, that they cried out, "It is the will of God! It is the will of God!" When the venerable Roman pontiff heard that, with eyes uplifted to heaven he gave thanks to God and, with his hand commanding silence, said:

Most beloved brethren, today is manifest in you what the Lord says in the Gospel, "Where two or three are gathered together in my name there am I in the midst of them." Unless the Lord God had been present in your spirits, all of you would not have uttered the same cry. For, although the cry issued from numerous mouths, yet the origin of the cry was one. Therefore I say to you that God, who implanted this in your breasts, has drawn it forth from you. Let this then be your war-cry in combats, because this word is given to you by God. When an armed attack is made upon the enemy, let this one cry be raised by all the soldiers of God: It is the will of God! It is the will of God!

And we do not command or advise that the old or feeble, or those unfit for bearing arms,

undertake this journey; nor ought women to set out at all, without their husbands or brothers or legal guardians. For such are more of a hindrance than aid, more of a burden than advantage. Let the rich aid the needy; and according to their wealth, let them take with them experienced soldiers. The priests and clerks of any order are not to go without the consent of their bishop; for this journey would profit them nothing if they went without permission of these. Also, it is not fitting that laymen should enter upon the pilgrimage without the blessing of their priests.

Whoever, therefore, shall determine upon this holy pilgrimage and shall make his vow to God to that effect and shall offer himself to Him as a, living sacrifice, holy, acceptable unto God, shall wear the sign of the cross of the Lord on his forehead or on his breast. When, 'truly', having fulfilled his vow he wishes to return, let him place the cross on his back between his shoulders. Such, indeed, by the twofold action will fulfill the precept of the Lord, as He commands in the Gospel, "He that taketh not his cross and followeth after me, is not worthy of me."

5. PSD 3.3 Version of Balderic of Dol^{viii}

Balderic was archbishop of Dol. He wrote in the early twelfth century and his main source was the Gesta

. . . "We have heard, most beloved brethren, and you have heard what we cannot recount without deep sorrow how, with great hurt and dire sufferings our Christian brothers, members in Christ, are scourged, oppressed, and injured in Jerusalem, in Antioch, and the other cities of the East. Your own blood brothers, your companions, your associates (for you are sons of the same Christ and the same Church) are either subjected in their inherited homes to other masters, or are driven from them, or they come as beggars among us; or, which is far worse, they are flogged and exiled as slaves for sale in their own land. Christian blood, redeemed by the blood of Christ, has been shed, and Christian flesh, akin to the flesh of Christ, has been subjected to unspeakable degradation and servitude. Everywhere in those cities there is sorrow, everywhere misery, everywhere groaning (I say it with a sigh). The churches in which divine mysteries were celebrated in olden times are now, to our sorrow, used as stables for the animals of these people! Holy men do not possess those cities; nay, base and bastard Turks hold sway over our brothers. The blessed Peter first presided as Bishop at Antioch; behold, in his own church the Gentiles have established their superstitions, and the Christian religion, which they ought rather to cherish, they have basely shut out from the ball dedicated to God! The estates given for the support of the saints and the patrimony of nobles set aside for the sustenance of the poor are subject to pagan tyranny, while cruel masters abuse for their own purposes the returns from these lands. The priesthood of God has been ground down into the dust. The sanctuary of God (unspeakable shame!) is everywhere profaned. Whatever Christians still remain in hiding there are sought out with unheard of tortures.

"Of holy Jerusalem, brethren, we dare not speak, for we are exceedingly afraid and ashamed to speak of it. This very city, in which, as you all know, Christ Himself suffered for us, because our sins demanded it, has been reduced to the pollution of paganism and, I say it to our disgrace, withdrawn from the service of God. Such is the heap of reproach

upon us who have so much deserved it! Who now serves the church of the Blessed Mary in the valley of Josaphat, in which church she herself was buried in body? But why do we pass over the Temple of Solomon, nay of the Lord, in which the barbarous nations placed their idols contrary to law, human and divine? Of the Lord's Sepulchre we have refrained from speaking, since some of you with your own eyes have seen to what abominations it has been given over. The Turks violently took from it the offerings which you brought there for alms in such vast amounts, and, in addition, they scoffed much and often 'at Your religion. And yet in that place (I say only what you already know) rested the Lord; there He died for us; there He was buried. How precious would be the longed for, incomparable place of the Lord's burial, even if God failed there to perform the yearly miracle! For in the days of His Passion all the lights in the Sepulchre and round about in the church, which have been extinguished, are relighted by divine command. Whose heart is so stony, brethren, that it is not touched by so great a miracle? Believe me, that man is bestial and senseless whose heart such divinely manifest grace does not move to faith! And yet the Gentiles see this in common with the Christians and are not turned from their ways! They are, indeed, afraid, but they are not converted to the faith; nor is it to be wondered at, for a blindness of mind rules over them. With what afflictions they wronged you who have returned and are now present, you yourselves know too well you who there sacrificed your substance and your blood for God.

"This, beloved brethren, we shall say, that we may have you as witness of our words. More suffering of our brethren and devastation of churches remains than we can speak of one by one, for we are oppressed by tears and groans, sighs and sobs. We weep and wail, brethren, alas, like the Psalmist, in our inmost heart! We are wretched and unhappy, and in us is that prophecy fulfilled: 'God, the nations are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem in heaps; the dead bodies of thy servants have been given to be food for the birds of the heaven, the flesh of thy saints unto the beasts of the earth. Their blood have they shed like water round about Jerusalem, and there was none to bury them.' Woe unto us, brethren! We who have already become a reproach to our neighbors, a scoffing, and derision to them round about us, let us at least with tears condone and have compassion upon our brothers! We who are become the scorn of all peoples, and worse than all, let us bewail the most monstrous devastation of the Holy Land! This land we have deservedly called holy in which there is not even a footstep that the body or spirit of the Saviour did not render glorious and blessed which embraced the holy presence of the mother of God, and the meetings of the apostles, and drank up the blood of the martyrs shed there. How blessed are the stones which crowned you Stephen, the first martyr! How happy, O, John the Baptist, the waters of the Jordan which served you in baptizing the Saviour! The children of Israel, who were led out of Egypt, and who prefigured you in the crossing of the Red Sea, have taken that land, by their arms, with Jesus as leader; they have driven out the Jebusites and other inhabitants and have themselves inhabited earthly Jerusalem, the image of celestial Jerusalem.

"What are we saying? Listen and learn! You, girt about with the badge of knighthood, are arrogant with great pride; you rage against your brothers and cut each other in pieces. This is not the (true) soldiery of Christ which rends asunder the sheepfold of the Redeemer. The Holy Church has reserved a soldiery for herself to help her people, but you debase her wickedly to her hurt. Let us confess the truth, whose heralds we ought to

be; truly, you are not holding to the way which leads to life. You, the oppressors of children, plunderers of widows; you, guilty of homicide, of sacrilege, robbers of another's rights; you who await the pay of thieves for the shedding of Christian blood -- as vultures smell fetid corpses, so do you sense battles from afar and rush to them eagerly. Verily, this is the worst way, for it is utterly removed from God! if, forsooth, you wish to be mindful of your souls, either lay down the girdle of such knighthood, or advance boldly, as knights of Christ, and rush as quickly as you can to the defence of the Eastern Church. For she it is from whom the joys of your whole salvation have come forth, who poured into your mouths the milk of divine wisdom, who set before you the holy teachings of the Gospels. We say this, brethren, that you may restrain your murderous hands from the destruction of your brothers, and in behalf of your relatives in the faith oppose yourselves to the Gentiles. Under Jesus Christ, our Leader, may you struggle for your Jerusalem, in Christian battleline, most invincible line, even more successfully than did the sons of Jacob of old - struggle, that you may assail and drive out the Turks, more execrable than the Jebusites, who are in this land, and may you deem it a beautiful thing to die for Christ in that city in which He died for us. But if it befall you to die this side of it, be sure that to have died on the way is of equal value, if Christ shall find you in His army. God pays with the same shilling, whether at the first or eleventh hour. You should shudder, brethren, you should shudder at raising a violent hand against Christians; it is less wicked to brandish your sword against Saracens. It is the only warfare that is righteous, for it is charity to risk your life for your brothers. That you may not be troubled about the concerns of tomorrow, know that those who fear God want nothing, nor those who cherish Him in truth. The possessions of the enemy, too, will be yours, since you will make spoil of their treasures and return victorious to your own; or empurpled with your own blood, you will have gained everlasting glory. For such a Commander you ought to fight, for One who lacks neither might nor wealth with which to reward you.

Short is the way, little the labor, which, nevertheless, will repay you with the crown that fadeth not away. Accordingly, we speak with the authority of the prophet: 'Gird thy sword upon thy thigh O mighty one.' Gird yourselves, everyone of you, I say, and be valiant sons; for it is better for you to die in battle than to behold, the sorrows of your race and of your holy places. Let neither property nor the alluring charms of your wives entice you fro' going; nor let the trials that are to be borne so deter you that you remain here."

And turning to the bishops, he said, "You, brothers and fellow bishops; you, fellow priests and sharers with us in Christ, make this same announcement through the churches committed to you, and with your whole soul vigorously preach the journey to Jerusalem. When they have confessed the disgrace of their sins, do you, secure in Christ, grant them speedy pardon. Moreover, you who are to go shall have us praying for you; we shall have you fighting for God's people. It is our duty to pray, yours to fight against the Amalekites. With Moses, we shall extend unwearied hands in prayer to Heaven, while you go forth and brandish the sword, like dauntless warriors, against Amalek."

As those present were thus clearly informed by these and other words of this kind from the apostolic lord, the eyes of some were bathed in tears; some trembled, and yet others discussed the matter. However, in the presence of all at that same council, and as we

looked on, the Bishop of Puy, a man of great renown and of highest ability, went to the Pope with joyful countenance and on bended knee sought and entreated blessing and permission to go., Over and above this, he won from the Pope the command that all should obey him, and that he should hold sway over all the army in behalf of the Pope, since all knew him to be a prelate of unusual energy and industry.

6. PSD 3.4 Version of Guibert de Nogent^{ix}

Guibert, Abbot of Nogent, attended the Council of Clermont. His Historia quae dicitur Gesta Dei per Francos used both his own knowledge and other sources such as the Gesta.

"If among the churches scattered about over the whole world some, because of persons or location, deserve reverence above others (for persons, I say, since greater privileges are accorded to apostolic sees; for places, indeed, since the same dignity which is accorded to persons is also shown to regal cities, such as Constantinople), we owe most to that church from which we received the grace of redemption and the source of all Christianity. If what the Lord saysnamely, 'Salvation is from the Jews,' accords with the truth, and it is true that the Lord has left us Sabaoth as seed, that we may not become like Sodom and Gomorrah, and our seed is Christ, in whom is the salvation and benediction of all peoples, then, indeed, the very land and city in which He dwelt and suffered is, by witnesses of the Scriptures, holy. If this land is spoken of in the sacred writings of the prophets as the inheritance and the holy temple of God before ever the Lord walked about in it, or was revealed, what sanctity, what reverence has it not acquired since God in His majesty was there clothed in the flesh, nourished, grew up, and in bodily form there walked about, or was carried about; and, to compress in fitting brevity all that might be told in a long series of words, since there the blood of the Son of God, more holy than heaven and earth, was poured forth, and His body, its quivering members dead, rested in the tomb. What veneration do we think it deserves? If, when the Lord had but just been crucified and the city was still held by the Jews, it was called holy by the evangelist when he says, 'Many bodies of the saints that had fallen asleep were raised; and coming forth out of the tombs after His resurrection, they entered into the holy city and appeared unto many,' and by the prophet Isaiah when he says, 'It shall be His glorious sepulchre,' then, surely, with this sanctity placed upon it by God the Sanctifier Himself, no evil that may befall it can destroy it, and in the same way glory is indivisibly fixed to His Sepulchre. Most beloved brethren, if you reverence the source of that holiness and I . you cherish these shrines which are the marks of His footprints on earth, if you seek (the way), God leading you, God fighting in your behalf, you should strive with your utmost efforts to cleanse the Holy City and the glory of the Sepulchre, now polluted by the concourse of the Gentiles, as much as is in their power.

"If in olden times the Maccabees attained to the highest praise of piety because they fought for the ceremonies and the Temple, it is also justly granted you, Christian soldiers, to defend their liberty of your country by armed endeavor. If you, likewise, consider that the abode of the holy apostles and any other saints should be striven for with such effort, why do you refuse to rescue the Cross, the Blood, the Tomb? Why do you refuse to visit them, to spend the price of your lives in rescuing them? You have thus far waged unjust

wars, at one time and another; you have brandished mad weapons to your mutual destruction, for no other reason than covetousness and pride, as a result of which you have deserved eternal death and sure damnation. We now hold out to you wars which contain the glorious reward of martyrdom, which will retain that title of praise now and forever.

"Let us suppose, for the moment, that Christ was not dead and buried, and had never lived any length of time in Jerusalem. Surely, if all this were lacking, this fact alone ought still to arouse you to go to the aid of the land and city -- the fact that 'Out of Zion shall go forth the law and the word of Jehovah from Jerusalem!' If all that there is of Christian preaching has flowed from the fountain of Jerusalem, its streams, whithersoever spread out over the whole world, encircle the hearts of the Catholic multitude, that they may consider wisely what they owe such a well-watered fountain. If rivers return to the place whence they have issued only to flow forth again, according to the saying of Solomon, it ought to seem glorious to you to be able to apply a new cleansing to this place, whence it is certain that you received the cleansing of baptism and the witness of your faith.

"And you ought, furthermore, to consider with the utmost deliberation, if by your labors, God working through you, it should occur that the Mother of churches should flourish anew to the worship of Christianity, whether, perchance, He may not wish other regions of the East to be restored to the faith against the approaching time of the Antichrist. For it is clear that Antichrist is to do battle not with the Jews, not with the Gentiles; but, according to the etymology of his name, He will attack Christians. And if Antichrist finds there no Christians (just as at present when scarcely any dwell there), no one will be there to oppose him, or whom he may rightly overcome. According to Daniel and Jerome, the interpreter of Daniel, he is to fix his tents on the Mount of Olives; and it is certain, for the apostle teaches it, that he will sit at Jerusalem in the Temple of the Lord, as though he were God. And according to the same prophet, he will first kill three kings of Egypt, Africa, and Ethiopia, without doubt for their Christian faith: This, indeed, could not at all be done unless Christianity was established where now is paganism. If, therefore, you are zealous in the practice of holy battles, in order that, just as you have received the seed of knowledge of God from Jerusalem, you may in the same way restore the borrowed grace, so that through you the Catholic name may be advanced to oppose the perfidy of the Antichrist and the Antichristians then, who can not conjecture that God, who has exceeded the hope of all, will consume, in the abundance of your courage and through you as the spark, such a thicket of paganism as to include within His law Egypt, Africa, and Ethiopia, which have withdrawn from the communion of our belief? And the man of sin, the son of perdition, will find some to oppose him. Behold, the Gospel cries out, 'Jerusalem shall be trodden down by the Gentiles until the times of the Gentiles be fulfilled.' 'Times of the Gentiles' can be understood in two ways: Either that they have ruled over the Christians at their pleasure, and have gladly frequented the sloughs of all baseness for the satisfaction of their lusts, and in all this have had no obstacle (for they who have everything according to their wish are said to have their time; there is that saying: 'My time is not yet come, but your time is always ready,' whence the lustful are wont to say 'you are having your time'). Or, again, 'the times of the Gentiles' are the fulness of time for those Gentiles who shall have entered secretly before Israel shall be

saved. These times, most beloved brothers, will now, forsooth, be fulfilled, provided the might of the pagans be repulsed through You, with the cooperation of God. With the end of the world already near, even though the Gentiles fail to be converted to the Lord (since according to the apostle there must be a withdrawal from the faith), it is first necessary, according to their prophecy, that the Christian sway be renewed in those regions either through you, or others, whom it shall please God to send before the coming of Antichrist, so that the head of all evil, who is to occupy there the throne of the kingdom, shall find some support of the faith to fight against him.

"Consider, therefore, that the Almighty has provided you, perhaps, for this purpose, that through you He may restore Jerusalem from such debasement. Ponder, I beg you, how full of joy and delight our hearts will be when we shall see the Holy City restored with your little help, and the prophet's, nay divine, words fulfilled in our times. Let your memory be moved by what the Lord Himself says to the Church: 'I will bring thy seed from the East and gather thee from the West.' God has already brought our, seed from the East, since in a double way that region of the East has given the first beginnings of the Church to us. But from the West He will also gather it, provided He repairs the wrongs of Jerusalem through those who have begun the witness of the final faith, that is the people of the West. With God's assistance, we think this can be done through you.

"If neither the words of the Scriptures arouse you, nor our admonitions penetrate your minds, at least let the great suffering of those who desired to go to the holy places stir you up. Think of those who made the pilgrimage across the sea! Even if they were more wealthy, consider what taxes, what violence they underwent, since they were forced to make payments and tributes almost every mile, to purchase release at every gate of the city, at the entrance of the churches and temples, at every side journey from place to place: also, if any accusation whatsoever were made against them, they were compelled to purchase their release; but if they refused to pay money, the prefects of the Gentiles, according to their custom, urged them fiercely with blows. What shall we say of those who took up the journey without anything more than trust in their barren poverty, since they seemed to have nothing except their bodies to lose? They not only demanded money of them, which is not an unendurable punishment, but also examined the callouses of their heels, cutting them open and folding the skin back, lest, perchance, they had sewed something there. Their unspeakable cruelty was carried on even to the point of giving them scammony to drink until they vomited, or even burst their bowels, because they thought the wretches had swallowed gold or silver; or, horrible to say, they cut their bowels open with a sword and, spreading out the folds of the intestines, with frightful mutilation disclosed whatever nature held there in secret. Remember, I pray, the thousands who have perished vile deaths, and strive for the holy places from which the beginnings of your faith have come. Before you engage in His battles, believe without question that Christ will be your standard-bearer and inseparable forerunner."

The most excellent man concluded his oration and by the power of the blessed Peter, absolved all who vowed to go and confirmed those acts with apostolic blessing. He instituted a sign well suited to so honorable a profession by making the figure of the Cross, the stigma of the Lord's Passion, the emblem of the soldiery, or rather, of what was to be the soldiery of God. This, made of any kind of cloth, he ordered to be sewed upon the

shirts, cloaks, and byrra of those who were about to go. He commanded that if anyone, after receiving this emblem, or after taking openly this vow, should shrink from his good intent through base change of heart, or any affection for his parents, he should be regarded an outlaw forever, unless he repented and again undertook whatever of his pledge he had omitted. Furthermore, the Pope condemned with a fearful anathema all those who dared to molest the wives, children, and possessions of these who were going on this journey for God. . . .

7. PSD 3.5: The Gesta Version^x

Circa 1100-1101, an anonymous writer connected with Bohemund of Antioch wrote the Gesta francorum et aliorum Hierosolymitanorum; (The Deeds of the Franks) This text was used by the later writers as a source.

When now that time was at hand which the Lord Jesus daily points out to His faithful, especially in the Gospel, saying, "If any man would come after me, let him deny himself and take up his cross and follow me," a mighty agitation was carried on throughout all the region of Gaul. (Its tenor was) that if anyone desired to follow the Lord zealously, with a pure heart and mind, and wished faithfully to bear the cross after Him, he would no longer hesitate to take up the way to the Holy Sepulchre.

And so Urban, Pope of the Roman see, with his archbishops, bishops, abbots, and priests, set out as quickly as possible beyond the mountains and began to deliver sermons and to preach eloquently, saying: "Whoever wishes to save his soul should not hesitate humbly to take up the way of the Lord, and if he lacks sufficient money, divine mercy will give him enough." Then the apostolic lord continued, "Brethren, we ought to endure much suffering for the name of Christ - misery, poverty, nakedness, persecution, want, illness, hunger, thirst, and other (ills) of this kind, just as the Lord saith to His disciples: 'Ye must suffer much in My name,' and 'Be not ashamed to confess Me before the faces of men; verily I will give you mouth and wisdom,' and finally, 'Great is your reward in Heaven.'" And when this speech had already begun to be noised abroad, little by little, through all the regions and countries of Gaul, the Franks, upon hearing such reports, forthwith caused crosses to be sewed on their right shoulders, saying that they followed with one accord the footsteps of Christ, by which they had been redeemed from the hand of hell.

8. PSD 3.6: Urban II: Letter of Instruction to the Crusaders, December 1095^{xi}

Urban, bishop, servant of the servants of God, to all the faithful, both princes and subjects, waiting in Flanders; greeting, apostolic grace, and blessing.

Your brotherhood, we believe, has long since learned from many accounts that a barbaric fury has deplorably afflicted and laid waste the churches of God in the regions of the Orient. More than this, blasphemous to say, it has even grasped in intolerable servitude its churches and the Holy City of Christ, glorified by His passion and resurrection. Grieving with pious concern at this calamity, we visited the regions of Gaul and devoted ourselves largely to urging the princes of the land and their subjects to free the churches of the East. We solemnly enjoined upon them at the council of Auvergne (the accomplishment of) such an undertaking, as a preparation for the remission of all their sins. And we have

constituted our most beloved son, Adhemar, Bishop of Puy, leader of this expedition and undertaking in our stead, so that those who, perchance, may wish to undertake this journey should comply With his commands, as if they were our own, and submit fully to his loosings or bindings, as far as shall seem to belong to such an office. If, moreover, there are any of your people whom God has inspired to this vow, let them know that he (Adhemar) will set out with the aid of God on the day of the Assumption of the Blessed Mary, and that they can then attach themselves to his following.

Black Line Masters

4. BLM 3.1^{xii}



5. BLM 3.2^{xiii}

https://youtu.be/hwq4_U4xH4?t

6. BLM 3.3

Primary Source Document	Author and background	Year written	Main reasons why the Pope called for a crusade	Possible biases/inaccuracies and reasons
3.1				
3.2				
3.3				
3.4				
3.5				
3.6				

The Fourth of Four

COURSE: CHW3M World History to the End of the Fifteenth Century, Grade 11

SPECIFIC EXPECTATION: C1

PRIMARY HISTORICAL THINKING CONCEPT EXPLORED: Cause and Consequence

SECONDARY HISTORICAL THINKING CONCEPT EXPLORED: Historical Significance, Historical Perspective, Continuity and Change

LESSON # 4

TITLE OF STORY: A Guided Narrative through the Second Crusade

OVERVIEW: Through the telling of the story of the Second Crusade, its prelude, and its aftermath from the perspective of a crusader, students will explore its causes and consequences through reflective journaling.

LEARNING GOALS:

Students will learn about the origins of the Second Crusade and its immediate and long-term aftermath.

Students will understand the complexity of Outremer politics.

SUCCESS CRITERIA:

I can identify the short-term and immediate causes of the Second Crusade.

I can explain the effects that the failure of the Second Crusade had on the Outremer political landscape and relationships between the parties involved.

APPENDICES:

1. Primary Sources (PSD 4.1)
2. Black Line Masters (BLM 4.1, 4.2)

PLAN OF INSTRUCTION:

Step 1: Discussion – 10 minutes

Activate Background Knowledge

Show a map of the Holy Lands in 1135 (BLM 4.1). Activate the students' prior knowledge about the political landscape in the Outremer after the First Crusade. Note the fragmentation and rivalry between the Crusader States, and have students recall the many different reasons why the crusaders came in the first place.

Step 2: Guided Practice – 45 minutes

Where the class has the opportunity to engage with the work independently/in small groups under your supervision or under guidance

From the perspective of a European nobleman who is a future crusader, tell the story about the rise of the Zengid Dynasty and its threat to the Crusader states in the 1130s-40s. Detail how the County of Edessa was invaded and sacked by Zengi in December of 1144, causing a massive shock amongst the rest of the Crusader States and Europe. Have students read the papal bull of Dec. 1, 1145 by Pope Eugene III (BLM 4.2) and write a journal entry from the perspective of that European nobleman reacting to the papal bull. Explain that the papal bull they just read was the spark that kick-started the Second Crusade.

Continue the story of the Second Crusade, explaining how the protagonist of our story arrived in Outremer and experienced the conflict at the Council of Acre on June 24, 1148 about choosing an appropriate target for the crusade, since Edessa was already in ruins. Highlight the rivalry and quarrels between crusaders as a recurring theme throughout this era. Explain that Damascus was actually an ally of the Kingdom of Jerusalem at the time. Then, briefly outline the events of the siege of Damascus as our crusader experienced it: The Crusaders' arrival and first camp, the move to the Eastern wall, and ultimate retreat. The event itself is not the focus of this lesson, so no need to go into too much detail.

Have students read BLM 4.2. In another journal entry from the perspective of our protagonist, have students describe why the Second Crusade failed and what effect that may have on the political stage of the Outremer.

Step 3: Sharing / Discussing / Teaching – 20 minutes

Where the students have occasion to demonstrate their learned expertise/share their experience with you, with peers, or with another stakeholder.

On a piece of chart paper, draw a T-chart with the title "The Second Crusade" and the headings "Causes" and "Consequences". Have students share their thoughts from their journal entries in order to fill out the chart. Furthermore, ask students to think on a broader term in the historical context of the Second Crusade: Even if they did not care about Edessa, why would some people have joined the crusade anyway? How would different groups react to the failure at Damascus? Who gained and who lost from the Second Crusade?

For the causes, note that the fall of Edessa was the main triggering event in the short term, but there were other factors, such as the desire to reinforce the Crusader States against the growing Muslim threat. Many other motivations also remained the same as the First Crusade: desire for glory, fame, lands, and riches, as well as religious fervor. For the consequences, note that there is growing mistrust between the Eastern and Western crusaders; the disaster led to a lot of blaming between people, including the Pope himself. The failure of the crusade was of course a huge morale blow to the crusaders, and the threat of the Zengid Dynasty remained. Damascus was also furious at this betrayal and cooperated with the Zengids instead. This led to a period of weakness and inactivity for the Crusader States while the Zengids gained more power.

Post the chart paper on the wall of the classroom.

ASSESSMENT:

How do you know that the students have learned the knowledge/skills/habits of mind that you identified in the learning goals?

Students' journal entries should sufficiently explain the causes and consequences of the Second Crusade from a contemporary perspective. This can be assessed by collecting these entries. Students can also be assessed by how they contribute to the final class chart of consolidated knowledge, which is to be displayed in the classroom. Those who did not grasp all of the concepts would have the opportunity to review them at any time, which would be assessed at the end of the unit in a test.

Instruction for Teacher

Differentiation

- Some students with reading difficulties may need a slimmed down version or text-to-speech software support.
- Provide more specific guiding questions for those struggling with coming up with ideas for the journal entries
- Journals can be produced in ways other than written form
- Use maps and pictures to more vividly illustrate the story
- Provide a handout with a timeline to help students follow along the story

Modification

- Little modification should be needed. If necessary, have the student skip the journal entries and instead focus on reading the BLMs. They should still be able to grasp the main ideas from the class consolidation

Primary Source Documents

9. PSD 4.1: Excerpt from Eugene III: Summons to A Crusade, Dec 1, 1145^{xiv}

Which, by the grace of God, and the zeal of your fathers, who at intervals of time have striven to the extent of their power to defend them and to spread the name of Christ in those parts, have been retained by the Christians up to this day; and other cities of the infidels have by them been manfully stormed. But now, our sins and those of the people themselves requiring it, a thing which we can not relate without great grief and wailing, the city of Edessa which in our tongue is called Rohais,-which also, as is said, once when the whole land in the east was held by the pagans, alone by herself served God under the power of the Christians-has been taken and many, of the castles of the Christians occupied by them (the pagans). The archbishop, moreover, of this same city, together with his clergy and many other Christians, have there been slain, and the relics of the saints have been given over to the trampling under foot of the infidels, and dispersed. Whereby how great a danger threatens the church of God and the whole of Christianity, we both know ourselves and do not believe it to be hid from your prudence. For it is known that it will be the greatest proof of nobility and probity, if those things which the bravery of your fathers acquired be bravely defended by you the sons. But if it should happen otherwise, which God forbid, the valour of the fathers will be found to have diminished in the case the of the sons.

We exhort therefore all of you in God, we ask and command, and, for the remission of sins enjoin: that those who are of God, and, above all, the greater men and the nobles do manfully gird themselves; and that you strive so to oppose the multitude of the infidels, who rejoice at the time in a victory gained over us, and so to defend the oriental church - freed from their tyranny by so great an outpouring of the blood of your fathers, as we have said, - and to snatch many thousands of your captive brothers from their hands,- that the dignity of the Christian name may be increased in your time, and that your valour which is praised throughout the whole world, may remain intact and unshaken. May that good Matthias be an example to you, who, to preserve the laws of his fathers, did not in the least doubt to expose himself with his sons and relations to death, and to leave whatever he possessed in the world; and who at length, by the help of the divine aid, after many labours however, did, as well as his progeny, manfully triumph over his enemies.

We, moreover, providing with paternal solicitude for your tranquillity and for the destitution of that same church, do grant and confirm by the authority conceded to us of God, to those who by the promptings of devotion do decide to undertake and to carry through so holy and so necessary a work and labour, that remission of sins which our aforesaid predecessor pope Urban did institute; and do decree that their wives and sons, their goods also and possessions shall remain under the protection of our selves and of the archbishops, bishops and other prelates of the church of God. By the apostolic authority, moreover, we forbid that, in the case of any thing, which they possessed in peace, when they took the cross, any suit be brought hereafter until most certain news has been obtained concerning their return or their death. Moreover since those who war for the Lord should by no means prepare themselves with precious garments, nor with provision for their personal appearance, nor with dogs or hawks , other things which portend licentiousness: we exhort your prudence in the Lord that those who have decided

to undertake so holy a work shall not strive after these things, but shall show zeal and diligence with all their strength in the matter of arms, horses and other things with which they may fight the infidels. But those who are oppressed by debt and begin so holy a journey with a pure heart, shall not pay interest for the time past, and if they or n t others for them are bound by an oath or pledge i ' he matter of interest, we absolve them by apostolic authority. It is allowed to them also when their relations, being warned, or the lords to whose fee they belong, are either unwilling or unable to advance them the money, to freely pledge without any reclamation, their lands or other possessions to churches, or ecclesiastical persons, or to any other of the faithful. According to the institution of our aforesaid predecessor, by the authority of almighty God and by that of St. Peter the chief of the apostles, conceded to us by God, we grant such remission and absolution of sins, that he who shall devoutly begin so sacred a journey and shall accomplish it, or shall die during it, shall obtain absolution for all his sins which with a humble and contrite heart he shall confess, and shall receive the fruit of eternal retribution from the Remunerator of all.

Given at Vetralle on the Calends of December.

Black Line Masters

7. BLM 4.1^{xv}



8. BLM 4.2

The most important point of debate surrounds the crusaders’ alleged move to the east side of the city, and the reason behind doing so. The eastern plains outside Damascus had neither orchards nor rivers to supply the large crusading army with food and water, and the eastern fortifications were not weaker than their western counterparts as the crusaders thought.

Many historians and even the crusaders themselves pointed to treachery: someone, with the argument that the walls were easier to assault on the other side of the city, had purposely misled the leaders of the crusade to move to the east in order to starve out the army and force them to retreat. Indeed, historians have highlighted many dissenting parties within the crusader camp who potentially had the motivation for treachery. Though these accusations are difficult to confirm or deny, blame was certainly the name of the game after the failure at Damascus.

Regardless of the true reason behind the crusaders' retreat, it is evident that there was much division and mistrust in the crusaders' camp. As exemplified by the many accusations put forth against each other after the failure of the siege, many of the western crusaders and eastern Franks evidently thought someone in their own camp, instead of external factors, was to blame. The fact that the crusaders were so quick to blame each other further highlights the different intentions and interests both at Damascus and Acre, as plans to renew the attack on Damascus or assault Ascalon failed to come to fruition. In the end, most parties left with bitter feelings, and the relationship between the lords of the Outremer and the West would never be the same again.

ⁱ Tejal Gala, "The Egyptian Book of the Dead: A guidebook for the underworld - Tejal Gala," YouTube, 4:31, posted by TED-Ed on Oct. 31, 2016, https://youtu.be/1yv_MXNYbAo.

ⁱⁱ "The Book of the Dead: Becoming God in Ancient Egypt," *The Oriental Institute of the University of Chicago*, accessed December 06, 2017, <https://oi.uchicago.edu/museum-exhibits/book-dead>.

ⁱⁱⁱ April McDevitt, "The Story of Isis and Osiris," *Ancient Egypt: the Mythology*, accessed Dec. 6, 2017, <http://egyptianmyths.net/mythisis.htm>.

^{iv} *Ibid.*

^v Ancient History Encyclopedia. Accessed December 06, 2017. <https://www.ancient.eu/>.

^{vi} Jacques Bongars, *Gesta Dei per Francos*, 1, pp. 382 f., trans. in Oliver J. Thatcher, and Edgar Holmes McNeal, eds., *A Source Book for Medieval History* (New York: Scribners, 1905), 513-17.

^{vii} Dana C. Munro, "Urban and the Crusaders", *Translations and Reprints from the Original Sources of European History*, Vol 1:2 (Philadelphia: University of Pennsylvania, 1895), 5-8.

^{viii} August. C. Krey, *The First Crusade: The Accounts of Eyewitnesses and Participants* (Princeton: 1921), 33-36

^{ix} *Ibid.*, 36-40.

^x *Ibid.*, 28-30.

^{xi} *Ibid.*, 42-43.

^{xii} "Deus Vult," *Know Your Meme*, accessed Dec. 6, 2017, <http://i0.kym-cdn.com/photos/images/original/001/176/885/d8a.png>

^{xiii} "First Crusade: Battle of Dorylaeum 1097 AD," YouTube video, 13:37, posted by "BazBattles," May 31, 2017, https://www.youtube.com/watch?v=_hwq4_U4xH4.

^{xiv} Michael Doeberl, *Monumenta Germaniae Selecta*, Vol 4, p. 40, trans. in Ernest F. Henderson, *Select Historical Documents of the Middle Ages* (London: George Bell and Sons, 1910), 333-336.

^{xv} "The Near East in 1135, with the Crusader states marked with red crosses," *Wikipedia*, accessed Dec. 6, 2017, https://en.wikipedia.org/wiki/Crusader_states#/media/File:Map_Crusader_states_1135-en.svg.