

Unit Heading:

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English 12AP

Unit Due Date: August 17, 2009

Unit Title: Living Deliberately

Unit Abstract: For this senior Advanced Placement unit, the organizing or essential question will be: "How can individuals most *deliberately* engage with their local surroundings?" We will consider this question using readings and quotations from the nonfiction essays of Henry David Thoreau and Ralph Waldo Emerson, and we will revisit/reread some excerpts or chapters from *Walden*, which students read as part of the junior year curriculum. The subtopics of the unit include: engaging environmentally, engaging economically, engaging socially, and engaging politically. Students will participate in activities ranging from close observation to class discussion. Students will also complete writing assignments to include journal entries and a formal essay.

Unit Duration and Objectives: This unit will take place over a period of nine weeks; during this time, we will dedicate one class period each week to the unit (i.e. every Friday). Spacing lessons in this way will help students to (1) manage the workload and reading assignments effectively, and more importantly (2) *deliberate* carefully when completing journal entries and other writing assignments. Spacing the lessons this way should accomplish the same objective as providing "wait time" during class discussions, and I hope to receive more thoughtful written responses and engage the students in richer discussions by giving them this additional time to ponder the material.

- **Outline of Subtopics/Extension of Abstract:**

- Engaging Environmentally: Using excerpts from "The Bean Field" and "Spring" chapters of *Walden* and the essay "Walking," students will participate in a close observation exercise of the local natural environment, discuss the concept of wildness, and apply Thoreau's notion of "uncivilized free and wild thinking." (2 lessons)
- Engaging Economically: Using quotations from "Economy" and "Where I Lived, and What I Lived For" in *Walden* and the essay "Life Without Principle," students will identify and examine the cost of an object and the value of time, deliberate about the best ways to spend time, interview a local adult about his or her economic motivation, compare the interviewee's answers with Thoreau's economic philosophy as outlined in the selected texts, and apply quotations from the texts to their own experience and ideas. (2 lessons)
- Engaging Socially: A continued examination of "Life Without Principle" and rereading of the chapters "Solitude" and "The Village" in *Walden* will drive the learning experiences in this subsection of the unit; quotations

from “Economy,” “Visitors,” and “Conclusion” may also stimulate student thinking. Students will again participate in a close observation exercise, this time using the high school cafeteria as the place under study. In addition to engaging as social observers, students will discuss their social participation, assessing the applicability of several Thoreau quotations relevant to social interaction. (2 lessons)

- Engaging Politically: Referring to the essay “Civil Disobedience,” students will outline Thoreau’s arguments, and they will deliberate about their own inadvertent support of what they consider to be injustices. (1 lesson)
- Tying It All Together:
 - Who’s Doing the Engaging?: Students will (re)read Emerson’s essay “Self-Reliance” and the “Conclusion” chapter of *Walden* (part of the junior year curriculum) and participate in a discussion of how the Transcendental individual as presented in Emerson’s essay would be likely to engage with his/her local surroundings. They will ask, “Is self-reliance compatible with moral responsibility?” and “Does self-reliance require the individual to live deliberately?” (1 lesson)
 - Evaluation: Student journal entries will be evaluated over the course of the unit using the rubric attached at the end of the unit. Additionally, students will complete two summative assessments, one of which will be graded. First, students will compose an essay (to be graded) that requires them to cite unit texts to connect Emerson’s ideas to Thoreau’s (as presented in the unit readings). The prompt students will respond to is: “How is Emerson’s concept of self-reliance compatible with Thoreau’s determination to ‘live deliberately’? Specifically, how are Thoreau’s insights about engaging with one’s local surroundings likely to be applied by the self-reliant individual?” Second, as an informal assessment (ungraded), students will also choose a quotation from the unit that they personally believe would be a suitable epigraph for the unit and present the quotation to the class, explaining their rationale for their choice and reflecting on how they might personally apply the unit’s theme of “living deliberately” to their interactions with their local surroundings. (1 class period)
- **Total Number of 52-Minute Class Periods Required**: 9 (including one for essay submissions and epigraph presentations)
- **Unit Objectives/Link to State Standards (refer to individual lessons for more detailed objectives)**:
 - **Unit Objectives**:

- Students will be able to participate in a close observation exercise in order to hone their attention to detail and to become critical observers of their local surroundings.
- Students will be able to closely read selected essays in order to identify the author's ideas (thesis and supporting arguments).
- Students will be able to participate in class discussions and compose journal entries in order to: critically assess an author's ideas, and to apply those ideas to their own lives.
- Students will be able to compose an analytical thesis-driven essay that examines the relationship between the ideas of two thinkers/authors using specific citations from the text in order to support their arguments.

- **State Standards, taken from the Massachusetts English Language Arts Curriculum Frameworks:**
- Language Strand, Standard 2: Students will pose questions, listen to the ideas of others, and contribute their own information or ideas in group discussions or interviews in order to acquire new knowledge.
- Reading and Literature Strand, Standard 8: Students will identify the basic facts and main ideas in a text and use them as the basis for interpretation; more specifically, *8.34: analyze and evaluate the logic and use of evidence in an author's argument.*
- Reading and Literature Strand, Standard 13: Students will identify, analyze, and apply knowledge of the purposes, structure, and elements of nonfiction or informational materials and provide evidence from the text to support their understanding; more specifically, *13.27: analyze, explain, and evaluate how authors use the elements of nonfiction to achieve their purposes.*
- Composition Strand, Standard 19: Students will write with a clear focus, coherent organization, and sufficient detail; *more specifically, 19.30: write coherent compositions with a clear focus, objective presentation of alternative views, rich detail, well-developed paragraphs, and logical argumentation.*
- Composition Strand, Standard 23: Students will organize ideas in writing in a way that makes sense for their purpose; more specifically, *23.14: organize ideas for emphasis in a way that suits the purpose of the writer AND 23.15: craft sentences in a way that supports the underlying logic of the ideas.*

Unit Bibliography: All citations in this unit are taken from the editions below.

Emerson, Ralph Waldo. "Self-Reliance." *Self-Reliance and Other Essays*. New York: Dover Publications, 1993. 19-38.

Thoreau, Henry David. "Civil Disobedience." *Civil Disobedience and Other Essays*. New York: Dover Publications, 1993. 1-18.

---. "Life Without Principle." *Civil Disobedience and Other Essays*. New York: Dover Publications, 1993. 75-90.

---. *Walden: A Fully Annotated Edition*. Ed. Jeffrey S. Cramer. New Haven: Yale University Press, 2004.

---. "Walking." *Civil Disobedience and Other Essays*. New York: Dover Publications, 1993. 49-74.

Unit Lesson Plans

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| <p>Goal/Objective(s):</p> <p>Students will be able to identify the unit's organizing question.</p> <p>Students will be able to participate in a close observation exercise in order to hone their attention to detail and to become critical observers of their local surroundings.</p> | <p>Unit Introduction/Engaging Environmentally Part One (Unit Class 1)</p> <p>Lesson Details:</p> <p>Part One: Unit Introduction (25 minutes)</p> <ul style="list-style-type: none"> • Ask students to do a quick-write reflecting on the question: "How much time do you typically spend reflecting on your reasons for doing what you do? What are the advantages and disadvantages of your approach to reflection?" Discuss student responses. • Ask students what they remember from the junior-year unit on HDT and the Transcendentalists, especially any famous quotations they remember. Pool student responses. • Coax students (if necessary) into remembering Thoreau's quotation about living deliberately, and pass out Unit Introduction Handout. • Read quotations on handout aloud, and discuss what the key elements of the quotation are, encouraging students to focus on the sections noted (underlined on teacher copy). • Introduce unit organizing question: "How can individuals most <i>deliberately</i> engage with their local surroundings?" • Have students brainstorm possible subtopics for the unit—what are the different ways/categories of engagement that we might examine? Provide actual unit subtopics if not suggested by students. |
| <p>Time: 52-minute class period (perhaps a 78-minute "triple" block if we walk to Habitat instead of using the school pond)</p> | <p>Part Two: Engaging Environmentally, Part 1 (25 minutes)</p> <ul style="list-style-type: none"> • Students and teacher will choose a local natural location to visit to do a close observation exercise (i.e. the pond on the high school grounds) and will travel to the site (5 minutes). • Students will receive the Close Observation Handout, and they will spend the rest of the class period following its instructions (see below) (20 minutes). • At the end of class, students will receive the Reading and Journal Assignments Handout with instructions to complete the assigned work over the course of the week between unit classes. |
| <p>Materials:</p> <p>Unit Introduction Handout</p> <p>Close Observation Handout</p> <p>Reading and Journal Assignments Handout</p> | |

Unit Introduction Handout (underlined material will not be underlined on student copy)

“Let us consider the way in which we spend our lives” (Thoreau, “Life Without Principle” 75).

From “Where I Lived, and What I Lived For” in *Walden*:

“The millions are awake enough for physical labor; but only one in a million is awake enough for effective intellectual exertion, only one in a hundred millions to a poetic or divine life. To be awake is to be alive. I have never yet met a man who was quite awake. How could I have looked him in the face?

“We must learn to reawaken and keep ourselves awake, not by mechanical aids, but by an infinite expectation of the dawn, which does not forsake us in our soundest sleep. I know of no more encouraging fact than the unquestionable ability of man to elevate his life by a conscious endeavor. It is something to be able to paint a particular picture, or to carve a statue, and so to make a few objects beautiful; but it is far more glorious to carve and paint the very atmosphere and medium through which we look, which morally we can do. To affect the quality of the day, that is the highest of arts. Every man is tasked to make his life, even in its details, worthy of the contemplation of his most elevated and critical hour. If we refused, or rather used up, such paltry information as we get, the oracles would distinctly inform us how this might be done.

“I went to the woods because I wished to live deliberately, to front only the essential facts of life, and see if I could not learn what it had to teach, and not, when I came to die, discover that I had not lived” (Thoreau, *Walden* 87-88).

Notes:

Unit Organizing Question:

Unit Subtopics:

- 1.
- 2.
- 3.
- 4.

5. Tying It All Together

Close Observation Handout

Food for Thought:

“Above all, we cannot afford not to live in the present. He is blessed over all mortals who loses no moment of the passing life in remembering the past” (Thoreau, “Walking” 73).

“Let us spend one day as deliberately as Nature, and not be thrown off the track by every nutshell and mosquito's wing that falls on the rails” (Thoreau, *Walden* 95).

Today's Task (and your journal assignment for homework):

From “The Bean Field”: “It was a singular experience that long acquaintance which I cultivated with beans, what with planting, and hoeing, and harvesting, and threshing, and picking over, and selling them,—the last was the hardest of all,—I might add eating, for I did taste. I was determined to know beans” (Thoreau, *Walden* 156).¹

Part One/Preparation to Write:

Choose a natural object to observe, and begin forming a “long acquaintance” with it. Make a list of everything you notice about its appearance. Walk around the object, and view it from all sides. Make a few sketches of the object. Touch the object, and describe its texture(s). If you could give the object a new name, what would it be, and what are your reasons for choosing the new name? How does the new name cut to the essence of what the object is?

Part Two/Journal Entry: Reflect on the experience of paying a single object so much deliberate attention. How did examining the object closely change your perception of it? How did this exercise affect your perception of the natural environment in Belmont, if at all? Will you return to the spot to more properly develop a “long acquaintance” with your object? What are the costs and benefits of doing (or not doing) so?

¹ Thanks to Janet Burne for the inspiration for this close observation exercise, which is adapted from one of the journal prompts in her “Living Thoreau as a Means of Approaching Walden” unit.

Reading and Journal Assignments Handout

To keep in mind while completing reading assignments:

"To read well, that is, to read true books in a true spirit, is a noble exercise, and one that will task the reader more than any exercise which the customs of the day esteem. It requires a training such as the athletes underwent, the steady intention almost of the whole life to this object. Books must be read as deliberately and reservedly as they were written" (Thoreau, *Walden* 99).

For Unit Class 2: (1) Complete Close Observation Journal Entry (2) Read "Walking" by Henry David Thoreau

For Unit Class 3: (1) Complete "Wildness" Journal Entry (2) Complete practice AP Prompt Journal about "uncivilized free and wild thinking"

For Unit Class 4: (1) Conduct interview according to guidelines on handout (2) Read "Life Without Principle" and choose two key quotations. Be prepared to discuss your reasons for choosing these quotations in class.

For Unit Class 5: (1) Complete Social Interaction Journal Entry (2) Read "Solitude" and "The Village" from *Walden*

For Unit Class 6: Complete Cafeteria Close Observation Journal Entry

For Unit Class 7: Read "Civil Disobedience"

For Unit Class 8: (1) Complete Justice Journal Entry (2) Read "Self-Reliance" by Emerson and the "Conclusion" chapter of *Walden* by Thoreau

For Unit Class 9: Complete Final Unit Assessments (1) Essay, and (2) Epigraph Presentation (Refer to instructions on relevant handouts)

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| <p>Goal/Objective(s):</p> <p>Students will be able to identify Thoreau's ideas about wildness and its value in order to analyze his essay "Walking."</p> <p>Students will be able to apply Thoreau's ideas about the writer's relationship to wildness by crafting deliberate descriptions of something "wild."</p> <p>Students will be able to apply Thoreau's notion of "uncivilized free and wild thinking" to an AP-style writing prompt.</p> | <p>Engaging Environmentally, Part Two (Unit Class 2)</p> <p>Lesson Details:</p> <ul style="list-style-type: none"> • Students will be given the opportunity to share reflections from their journal assignments before submitting them to the teacher. • Students will complete a quick-write using the following quotations from "Walking" to think about the deliberateness of the attention they pay to nature: <ul style="list-style-type: none"> • "But it sometimes happens that I cannot easily shake off the village. The thought of some work will run in my head, and I am not where my body is,—I am out of my senses. In my walks I could fain return to my senses. What business have I in the woods, if I am thinking of something out of the woods?" (Thoreau, "Walking" 52). • "Above all, we cannot afford not to live in the present" (Thoreau, "Walking" 73). • Discuss student quick-write responses. • Ask students: What part of our surroundings does Thoreau deem particularly worthy of our deliberate attention in "Walking"? (the wild). • Have students attempt to define "wildness" in Thoreau's terms, and have a discussion of the essay. A list of suggested quotations follows: <ul style="list-style-type: none"> • "The West of which I speak is but another name for the Wild; and what I have been preparing to say is, that in Wildness is the preservation of the world" (61). • "Life consists with wildness. The most alive is the wildest. Not yet subdued to man, its presence refreshes him" (62). • "In short, all good things are wild and free" (66). • Supplement the discussion with the following quotation from "Spring": "Our village life would stagnate if it were not for the unexplored forests and meadows which surround it. We need the tonic of wildness,—to wade sometimes in marshes where the bittern and the meadow-hen lurk, and hear the booming of the snipe; to smell the whispering sedge where only some wilder and more solitary fowl builds her nest, and the mink crawls with its belly close to the ground. At the same time that we are earnest to explore and learn all things, we require that all things be mysterious and unexplorable, that land and sea be infinitely wild, unsurveyed and unfathomed by us because unfathomable. We can never have enough of Nature. We must be refreshed by the sight of |
| <p>Time: 52-minute class period</p> | |
| <p>Materials:</p> <p>Text of "Walking"</p> <p>"Wildness" Journal Entry Handout</p> <p>AP-style Prompt Journal Handout</p> | |

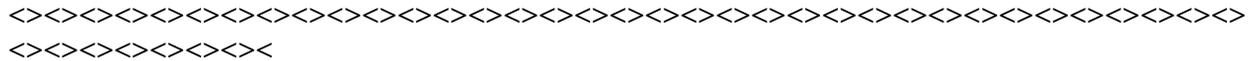
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| | <p>inexhaustible vigor, vast and Titanic features, the sea-coast with its wrecks, the wilderness with its living and its decaying trees, the thunder cloud, and the rain which lasts three weeks and produces freshets. We need to witness our own limits transgressed, and some life pasturing freely where we never wander” (Thoreau, <i>Walden</i> 306).</p> <ul style="list-style-type: none">• Ask students: How should the writer engage with wildness according to Thoreau? If necessary, lead students to the following quotations:<ul style="list-style-type: none">• “In Literature it is only the wild that attracts us. Dulness [sic] is but another name for tameness. It is the uncivilized free and wild thinking in ‘Hamlet’ and the ‘Iliad,’ in all the Scriptures and Mythologies, not learned in the schools, that delights us. As the wild duck is more swift and beautiful than the tame, so is the wild—the mallard—thought, which ‘mid falling dews wings its way above the fens. A truly good book is something as natural, and as unexpectedly and unaccountably fair and perfect, as a wild flower discovered on the prairies of the West or in the jungles of the East. Genius is a light which makes the darkness visible, like the lightning’s flash, which perchance shatters the temple of knowledge itself,—and not a taper lighted at the hearth-stone of the race, which pales before the light of common day” (64).• “Where is the literature which gives expression to Nature? He would be a poet who could impress the winds and streams into his service, to speak for him; who nailed words to their primitive senses, as farmers drive down stakes in the spring, which the frost has heaved; who derived his words as often as he used them—transplanted them to his page with earth adhering to their roots; whose words were so true and fresh and natural that they would appear to expand like the buds at the approach of spring, though they lay half smothered between two musty leaves in a library—aye, to bloom and bear fruit there, after their kind, annually, for the faithful reader, in sympathy with surrounding Nature” (65).• Assign “Wildness” Journal Entry and AP-style Prompt, and give students time to start working on these activities while circulating among them to provide guidance and encouragement. |
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“Wildness” Journal Entry Handout

Part One/Preparation to Write: Identify something natural that you deem “wild” or “wildly alive.” Either do another close observation exercise of the natural object (if possible) or research that object to find out as much about it as you can. Make a list of your observations/the essential elements of this object that comprise its wildness.

Part Two/Journal Entry: Recall Thoreau’s words about how the writer should engage with wildness (reprinted below). Using words “true and fresh and natural,” write about your object. Do your best to convey its essential wildness and the value of that wildness. Be deliberate in your word choice.

“He would be a poet who could impress the winds and streams into his service, to speak for him; who nailed words to their primitive senses, as farmers drive down stakes in the spring, which the frost has heaved; who derived his words as often as he used them—transplanted them to his page with earth adhering to their roots; whose words were so true and fresh and natural that they would appear to expand like the buds at the approach of spring, though they lay half smothered between two musty leaves in a library—aye, to bloom and bear fruit there, after their kind, annually, for the faithful reader, in sympathy with surrounding Nature” (Thoreau, “Walking” 65).



AP-style Prompt Journal Handout (an actual AP English Literature and Composition test prompt)

In his essay “Walking,” Henry David Thoreau offers the following assessment of literature: “In literature it is only the wild that attracts us. Dullness is but another name for tameness. It is the uncivilized free and wild thinking in *Hamlet* and *The Iliad*, in all scriptures and mythologies, not learned in schools, that delights us.”

Choose a novel, play, or epic poem that you may have thought was conventional and tame but you now value for its “uncivilized free and wild thinking.” Write an essay in which you explain what constitutes its “uncivilized free and wild thinking” and how that thinking is central to the value of the work as a whole. Support your ideas with specific references to the work you choose.

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| <p>Goal/Objective(s):</p> <p>Students will be able to identify the cost of an item in Thoreau's terms.</p> <p>Students will be able to deliberate about the value of time.</p> <p>Homework: Students will be able to interview an adult about his or her economic motivation and compare the adult's answers with Thoreau's philosophy as outlined in "Economy" and "Where I Lived, and What I Lived For."</p> | <p>Engaging Economically, Part One (Unit Class 3)</p> <p>Lesson Details:</p> <ul style="list-style-type: none"> • Teacher asks students to make a list of everything they are wearing today and how much it cost.² Students will then add up the cost, divide the cost by their hourly pay rate, and thus arrive at the amount of time required to pay for their clothing for one day. Students will share their remarks about their discoveries. • Teacher provides Thoreau quotation from "Economy," "[...] and the cost of a thing is the amount of what I will call life which is required to be exchanged for it, immediately or in the long run" (Thoreau, <i>Walden</i> 30). • Students reflect on whether they would be willing to invest the amount of time required to have the items they are wearing in class. Students reach the conclusions that (1) most people probably don't <i>deliberate</i> this much about the cost of their belongings, (2) people's spending habits might change if they did so, (3) Thoreau associates time sacrificed to secure things as "life" itself, and (4) time is irretrievable once spent. • Teacher provides Thoreau quotation from "Economy, "This spending of the best part of one's life earning money in order to enjoy a questionable liberty during the least valuable part of it, reminds me of the Englishman who went to India to make a fortune first, in order that he might return to England and live the life of a poet" (Thoreau, <i>Walden</i> 52). Students discuss their reactions to the quotation. • Teacher asks, "Given this information, what <i>are</i> the best ways to invest our time if we are going to live deliberately?" Students discuss which activities are worth <i>investing</i> time in. • Teacher provides list of quotations from "Economy" and "Where I Lived, and What I Lived For," and students discuss the quotations in small groups. (See handout) • Near the end of class, teacher assigns homework: (1) conduct interview according to guidelines on handout (2) read "Life Without Principle" and choose two key quotations. |
| <p>Time: 52-minute class period</p> | |
| <p>Materials:</p> <p>Key Quotations from "Economy" and "Where I Lived, and What I Lived For" Handout</p> <p>Interview Guidelines Handout</p> | |

² Thanks AGAIN to Janet Burne for this activity, which was discussed during her presentation during the 2009 Approaching Walden seminar.

Key Quotations from “Economy” and “Where I Lived, and What I Lived For” Handout“Economy” from *Walden*

- “Most of the luxuries, and many of the so called comforts of life, are not only not indispensable, but positive hinderances [sic] to the elevation of mankind” (Thoreau, *Walden* 14).
- “I too had woven a kind of basket of a delicate texture, but I had not made it worth any one's while to buy them. Yet not the less, in my case, did I think it worth my while to weave them, and instead of studying how to make it worth men's while to buy my baskets, I studied rather how to avoid the necessity of selling them” (Thoreau, *Walden* 18).
- “As for Clothing, to come at once to the practical part of the question, perhaps we are led oftener by the love of novelty, and a regard for the opinions of men, in procuring it, than by a true utility. Let him who has work to do recollect that the object of clothing is, first, to retain the vital heat, and secondly, in this state of society, to cover nakedness, and he may judge how much of any necessary or important work may be accomplished without adding to his wardrobe. Kings and queens who wear a suit but once, though made by some tailor or dress-maker to their majesties, cannot know the comfort of wearing a suit that fits. They are no better than wooden horses to hang the clean clothes on. Every day our garments become more assimilated to ourselves, receiving the impress of the wearer's character, until we hesitate to lay them aside, without such delay and medical appliances and some such solemnity even as our bodies. No man ever stood the lower in my estimation for having a patch in his clothes; yet I am sure that there is greater anxiety, commonly, to have fashionable, or at least clean and unpatched clothes, than to have a sound conscience” (Thoreau, *Walden* 20-21).
- “I say, beware of all enterprises that require new clothes, and not rather a new wearer of clothes. If there is not a new man, how can the new clothes be made to fit? If you have any enterprise before you, try it in your old clothes” (Thoreau, *Walden* 22).
- “This spending of the best part of one's life earning money in order to enjoy a questionable liberty during the least valuable part of it, reminds me of the Englishman who went to India to make a fortune first, in order that he might return to England and live the life of a poet” (Thoreau, *Walden* 52).

“Where I Lived, and What I Lived For” from *Walden*

- “[...] for a man is rich in proportion to the number of things which he can afford to let alone” (Thoreau, *Walden* 79).

- “But I would say to my fellows, once for all, As [sic] long as possible live free and uncommitted. It makes little difference whether you are committed to a farm or the county jail” (Thoreau, *Walden* 81).

Interview Guidelines Handout

Remember to conduct the interview *before* completing the reading assignment for "Life Without Principle."

Interview a local adult about his or her motivation for working. Feel free to add to the list of suggested questions below:

- How does he/she feel about the time he/she invests in work?
- How much time does he/she invest in getting a living?
- What proportion of his/her waking time is this amount?
- How does he/she decide or deliberate about what to do with the money earned for his/her time and talents?
- How does he/she conceptualize the cost of his/her purchases?

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| <p>Goal/Objective(s):</p> <p>Students will be able to interview an adult about his or her economic motivation and compare the adult's answers with Thoreau's philosophy as outlined in "Economy" and "Where I Lived, and What I Lived For."</p> | <p>Engaging Economically, Part Two (including transition to Engaging Socially) (Unit Class 4)</p> <p>Lesson Details:</p> <ul style="list-style-type: none"> • Students and teacher discuss the results of the interviews and compile information from students' findings. • Teacher asks, "Do the answers of the adults you interviewed conform to Thoreau's attitudes, particularly about (1) evaluating the cost of an item, as mentioned in 'Economy,' and (2) the 'aim of the laborer' as mentioned in 'Life Without Principle'? Does this conformity or nonconformity seem <i>deliberate</i> and conscious, or not?" Pool student responses. • Students share quotations they chose and write them on easel paper. Students and teacher post easel paper around the room, and students circulate, annotating the easel paper with the following: <ul style="list-style-type: none"> ○ Examples of answers in interviews that relate to the quotation ○ Assessments of the validity of Thoreau's point of view, logic, etc. (For example, is he being impractical?) ○ Applications: How do the quotations apply to students' own lives, especially their current occupations as students? (For example, in reference to what Thoreau says about the aim of the laborer, are students studying to get good grades or to learn and perform well?) ○ Responses to other student annotations • Suggested Quotations for easel paper (all from "Life Without Principle"): <ul style="list-style-type: none"> • "Most men would feel insulted, if it were proposed to employ them in throwing stones over a wall, and then in throwing them back, merely that they might earn their wages. But many are no more worthily employed now" (Thoreau 76). • "The ways by which you may get money almost without exception lead downward. To have done anything by which you earned money <i>merely</i> is to have been truly idle or worse" (Thoreau 77). • "The aim of the laborer should be, not to get his living, to get 'a good job,' but to perform well a certain work; and, even in a pecuniary sense, it would be economy for a town to pay its laborers so well that they would not feel that they were working for low ends, as for a livelihood merely, but for scientific, or even moral ends. Do not hire a man who does your |
| <p>Time: 52-minute class period</p> | |
| <p>Materials:</p> <p>Text of "Life Without Principle"</p> <p>Social Interaction Journal Entry Handout</p> | |

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| | <p>work for money, but him who does it for love of it" (Thoreau 77).</p> <ul style="list-style-type: none">• "I wish to suggest that a man may be very industrious, and yet not spend his time well. There is no more fatal blunderer than he who consumes the greater part of his life getting his living" (Thoreau 78).• "It is remarkable that there is little or nothing to be remembered written on the subject of getting a living: how to make getting a living not merely honest and honorable, but altogether inviting and glorious; for if <i>getting</i> a living is not so, then living is not. [...] The ways in which most men get their living, that is, live, are mere makeshifts, and a shirking of the real business of life,—chiefly because they do not know, but partly because they do not mean, any better" (Thoreau 79).• After students have had two or three minutes to annotate each piece of easel paper, they will select one idea from the last piece of easel paper they annotated, and these ideas will start a whole-class discussion. The discussion will focus on how all the quotations relate to spending time deliberately/making deliberate choices about how to spend one's time.• As part of the discussion of how these quotations apply to students' own lives, the teacher will share with students the following quotation from "Economy," "'But,' says one, 'you do not mean that the students should go to work with their hands instead of their heads?' I do not mean that exactly, but I mean something which he might think a good deal like that; I mean that they should not <i>play</i> life, or <i>study</i> it merely, while the community supports them at this expensive game, but earnestly <i>live</i> it from beginning to end. How could youths better learn to live than by at once trying the experiment of living? Methinks this would exercise their minds as much as mathematics" (Thoreau, <i>Walden</i> 48).• TRANSITION/Homework: We might also consider whether we are spending our time valuably when we are <i>socially</i> engaged. To prepare for the next class on engaging socially, students will (1) complete Social Interaction Journal Entry, and (2) read the "Solitude" and "The Village" chapters of <i>Walden</i> |
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| <p>Goal/Objective(s):</p> <p>Students will be able to participate in a discussion about what they deem socially valuable interactions.</p> <p>Students will be able to participate in a close observation exercise in order to hone their attention to detail and to become critical observers of their local surroundings.</p> | <p>Engaging Socially, Part One (Unit Class 5)</p> <p>Lesson Details:</p> <ul style="list-style-type: none"> • Students will do a Pair-Share activity with their journal entries (first they'll share with a partner; then we will have a whole-class discussion), focusing on their responses to Part Two (the journal entry itself, versus the preparation to write). • Teacher dispels any misconceptions about Thoreau being a misanthrope or hermit by pointing out that he's just very deliberate in choosing his social interactions with the following quotation from "Visitors": "I think that I love society as much as most, and am ready enough to fasten myself like a bloodsucker for the time to any full-blooded man that comes in my way. I am naturally no hermit, but might possibly sit out the sturdiest frequenter of the bar-room, <i>if my business called me thither</i>" (Thoreau, <i>Walden</i> 135, emphasis added). • Teacher directs students to the following quotations from "The Village": <ul style="list-style-type: none"> • "Every day or two I strolled to the village to hear some of the gossip which is incessantly going on there, circulating either from mouth to mouth, or from newspaper to newspaper, and which, taken in homoeopathic doses, was really as refreshing in its way as the rustle of leaves and the peeping of frogs. As I walked in the woods to see the birds and squirrels, so I walked in the village to see the men and boys; instead of the wind among the pines I heard the carts rattle. [...] I went there frequently to observe their habits. The village appeared to me a great news room; and on one side, to support it, as once at Redding & Company's on State Street, they kept nuts and raisins, or salt and meal and other groceries" (162). • "I observed that the vitals of the village were the grocery, the bar-room, the post-office, and the bank; and, as a necessary part of the machinery, they kept a bell, a big gun, and a fire-engine, at convenient places; and the houses were so arranged as to make the most of mankind, in lanes and fronting one another, so that every traveller [sic] had to run the gantlet, and every man, woman, and child might get a lick at him" (163). • Students and teacher discuss what the "vitals" of Belmont and Belmont High School are. After concluding that the cafeteria is one of the vitals of BHS, students and teacher |
| <p>Time: 52-minute class period</p> | |
| <p>Materials:</p> <p>Texts of "Solitude" and "The Village" from <i>Walden</i></p> <p>Cafeteria Close Observation Guidelines Handout</p> | |

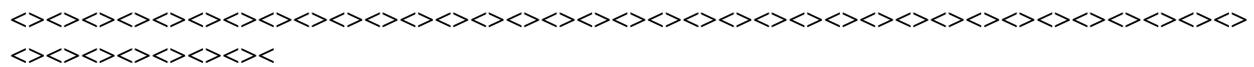
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| | <p>take a "field trip" to the cafeteria to participate in another close observation exercise (see handout). This observation exercise will take the remainder of the class period.</p> |
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Cafeteria Close Observation Guidelines Handout

Instructions for cafeteria close observation exercise:

- Spend the remainder of the class period in the cafeteria.
- Find an unobtrusive position from which you can observe your peers' social interactions.
- Pay close attention to the interactions you observe, and think about how your observations fit or do not fit with Thoreau's opinions as expressed in "Solitude" and "The Village."

- After you've left the cafeteria, compose a journal entry that explains the connections between your observations and the readings.



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| <p>Goal/Objective(s):</p> <p>Students will be able to participate in a discussion in which they cite quotations from Thoreau to support their insights about social interaction.</p> <p>Students will be able to participate in a Vote with Your Feet discussion of key quotations and reflect on that discussion's applicability to their own lives.</p> | <p>Engaging Socially, Part Two (Unit Class 6)</p> <p>Lesson Details:</p> <ul style="list-style-type: none"> • Each student shares one insight from his or her Cafeteria Close Observation Journal Entry, explaining the connection to a Thoreau quotation from the reading for last class ("Solitude" and "The Village"). • Transition: Last class focused on activities where students were social observers. This class asks students to reflect on their social participation. • Vote with Your Feet Activity for Thoreau quotations from "Solitude," "Visitors," and "Conclusion": <ul style="list-style-type: none"> ○ Students read handout and mark initial impressions. ○ Students and teacher do activity and have discussion according to directions on handout. • Closure Quick-Write/Ticket to Leave: How has discussing Thoreau's ideas about social interaction inspired you to be more deliberate in your own social interactions? Give an example, or explain why you don't buy into Thoreau's ideas and plan to make a deliberate choice to continue your social habits without any change. • Homework: Read "Civil Disobedience." |
| <p>Time: 52-minute class period</p> | |
| <p>Materials:</p> <p>Texts of "Solitude" and "The Village" from <i>Walden</i></p> <p>Key Quotations for</p> | |

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| Vote with Your Feet Activity on Social Participation Handout | |
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Key Quotations for Vote with Your Feet Activity on Social Participation Handout

For each quotation, determine whether you

- Strongly agree with Thoreau (SA)
- Generally agree with Thoreau (A)
- Feel neutral about Thoreau's remark (N)
- Generally disagree with Thoreau (D)
- Strongly disagree with Thoreau (SD)

Mark each quotation with your response.

When we begin the activity, you will notice markers around the room for each degree of opinion. After I read the quotation, move to the appropriate opinion marker. We will then discuss your reasons for choosing to stand where you are standing before moving on to the next quotation. If your opinion changes as you listen to your classmates' remarks, feel free to move your position.

- From "Solitude": "Yet I experienced sometimes that the most sweet and tender, the most innocent and encouraging society may be found in any natural object, even for the poor misanthrope and most melancholy man. There can be no very black melancholy to him who lives in the midst of Nature and has his senses still" (Thoreau, *Walden* 127).
- From "Solitude": "What sort of space is that which separates a man from his fellows and makes him solitary? I have found that no exertion of the legs can bring two minds much nearer to one another" (Thoreau, *Walden* 129).
- From "Solitude": "I find it wholesome to be alone the greater part of the time. To be in company, even with the best, is soon wearisome and dissipating. I love to be alone. I never found the companion that was so companionable as solitude. We are for the most part more lonely when we go abroad among men than when we stay in our chambers" (Thoreau, *Walden* 131).
- From "Solitude": "Society is commonly too cheap. We meet at very short intervals, not having had time to acquire any new value for each other. We meet at meals three times a day, and give each other a new taste of that old musty cheese that we are" (Thoreau, *Walden* 131-132).
- From "Solitude": "We have had to agree on a certain set of rules, called etiquette and politeness, to make this frequent meeting tolerable, and that we need not come to open war. We meet at the post-office, and at the sociable, and about the fireside every night; we live thick and are in each other's way, and stumble over one another, and I think that we thus lose some respect for one another" (Thoreau, *Walden* 132).
- From "Visitors": "If we would enjoy the most intimate society with that in each of us which is without, or above, being spoken to, we must not only be silent, but commonly so far apart bodily that we cannot possibly hear each other's voice in any case" (Thoreau, *Walden* 136).

- From "Conclusion": "What was the meaning of that South-Sea Exploring Expedition, with all its parade and expense, but an indirect recognition of the fact, that there are continents and seas in the moral world, to which every man is an isthmus or an inlet, yet unexplored by him, but that it is easier to sail many thousand miles through cold and storm and cannibals, in a government ship, with five hundred men and boys to assist one, than it is to explore the private sea, the Atlantic and Pacific Ocean of one's being alone" (Thoreau, *Walden* 310, 312).
- From "Conclusion": "If you would learn to speak all tongues and conform to the customs of all nations, if you would travel farther than all travellers [sic], be naturalized in all climes, and cause the Sphinx to dash her head against a stone, even obey the precept of the old philosopher, and Explore thyself" (Thoreau, *Walden* 312).
- From "Conclusion": "No face which we can give to a matter will stead us so well at last as the truth. This alone wears well. [...] Say what you have to say, not what you ought. Any truth is better than make-believe" (Thoreau, *Walden* 318).

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| <p>Goal/Objective(s):</p> <p>Students will be able to identify the thesis and supporting arguments of Thoreau's essay "Civil Disobedience."</p> <p>Students will be able to apply Thoreau's arguments from "Civil Disobedience" to their own lives in order to question whether living deliberately requires one to live morally.</p> | <p>Engaging Politically (Unit Class 7)</p> <p>Lesson Details:</p> <ul style="list-style-type: none"> • The lesson will begin with a pair-share (see above for instructions). Students will share what they already knew about civil disobedience before reading the essay and what surprised them (if anything) about the essay. • Students will work in groups to identify Thoreau's thesis and supporting points.³ Suggested key quotations follow: <ul style="list-style-type: none"> • "After all, the practical reason why, when the power is once in the hands of the people, a majority are permitted, and for a long period continue, to rule, is not because they are most likely to be in the right, nor because this seems fairest to the minority, but because they are physically the strongest. But a government in which the majority rule in all cases cannot be based on justice, even as far as men understand it. [...] Must the citizen ever for a moment, or in the least degree, resign his conscience to the legislator? Why has every man a conscience, then? I think that we should be men first, and subjects afterward. It is not desirable to cultivate a respect for the law, so much as for the right" (Thoreau, "Civil Disobedience" 2). • "Practically speaking, the opponents to a reform in Massachusetts are not a hundred thousand politicians at the South, but a hundred thousand merchants and farmers here, who are more interested in commerce and agriculture than they are in humanity, <i>cost what it may</i>. I quarrel not with far-off foes, but with those who, near at home, co-operate with, and do the bidding of those far away, and without whom the latter would be harmless" (Thoreau, "Civil Disobedience" 4-5). • "The character of the voters is not staked. I cast my vote, perchance, as I think right; but I am not vitally concerned that right should prevail. I am willing to leave it to the majority. Its obligation, therefore, never exceeds that of expediency. Even voting <i>for the right</i> is <i>doing</i> nothing for it. It is only expressing to men feebly your desire that it should prevail. A wise man will not leave the right to the mercy of chance, nor wish it to prevail through the power of the majority" (Thoreau, "Civil Disobedience" 5). |
| <p>Time: 52-minute class period</p> | |
| <p>Materials:</p> <p>Text of "Civil Disobedience"</p> <p>Justice Journal Entry Handout</p> | |

³ Thanks to *A Teacher's Guide to Transcendentalism* by Michael F. Crim for the idea to have students identify an author's thesis and supporting points. Crim also suggests that the thesis is the quotation marked as such in this lesson plan.

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| | <ul style="list-style-type: none"> • “It is not a man's duty, as a matter of course, to devote himself to the eradication of any, even to most enormous, wrong; he may still properly have other concerns to engage him; but it is his duty, at least, to wash his hands of it, and, if he gives it no thought longer, not to give it practically his support. If I devote myself to other pursuits and contemplations, I must first see, at least, that I do not pursue them sitting upon another man's shoulders” (Thoreau, “Civil Disobedience” 6). • “If you are cheated out of a single dollar by your neighbor, you do not rest satisfied with knowing you are cheated, or with saying that you are cheated, or even with petitioning him to pay you your due; but you take effectual steps at once to obtain the full amount, and see to it that you are never cheated again. Action from principle, the perception and the performance of right, changes things and relations; it is essentially revolutionary, and does not consist wholly with anything which was. It not only divided States and churches, it divides families; ay, it divides the individual, separating the diabolical in him from the divine. Unjust laws exist: shall we be content to obey them, or shall we endeavor to amend them, and obey them until we have succeeded, or shall we transgress them at once?” (Thoreau, “Civil Disobedience” 7). • THESIS (suggested—see footnote above): “[...] but if it [the injustice] is of such a nature that it requires you to be the agent of injustice to another, then, I say, break the law. Let your life be a counter friction to stop the machine. What I have to do is to see, at any rate, that I do not lend myself to the wrong which I condemn” (Thoreau, “Civil Disobedience” 8). • “But, if I deny the authority of the State when it presents its tax bill, it will soon take and waste all my property, and so harass me and my children without end. This is hard. This makes it impossible for a man to live honestly, and at the same time comfortably, in outward respects. It will not be worth the while to accumulate property; that would be sure to go again. You must hire or squat somewhere, and raise but a small crop, and eat that soon. You must live within yourself, and depend upon yourself always tucked up and ready for a start, and not have many affairs” (Thoreau, “Civil Disobedience” 11). • “The progress from an absolute to a limited monarchy, |
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| | <p>from a limited monarchy to a democracy, is a progress toward a true respect for the individual. [...] There will never be a really free and enlightened State, until the State comes to recognize the individual as a higher and independent power, from which all its own power and authority are derived, and treats him accordingly" (Thoreau, "Civil Disobedience" 18).</p> <ul style="list-style-type: none">• Class discussion of Thoreau's thesis and supporting arguments. This discussion of essay structure will also help students to plan the structure of their own essays, which will be assigned next class.• The rest of class will be spent assigning the Justice Journal Entry and allowing students time to start working while the teacher circulates to provide guidance and encouragement. Students will also read "Self-Reliance" and the "Conclusion" chapter of <i>Walden</i> for next class. |
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Justice Journal Entry Handout

"It is not a man's duty, as a matter of course, to devote himself to the eradication of any, even to most enormous, wrong; he may still properly have other concerns to engage him; but it is his duty, at least, to wash his hands of it, and, if he gives it no thought longer, not to give it practically his support. If I devote myself to other pursuits and contemplations, I must first see, at least, that I do not pursue them sitting upon another man's shoulders" (Thoreau, "Civil Disobedience" 6).

Part One/Preparing to Write: Reflect on the two main ideas presented in this quotation. First, Thoreau suggests there are circumstances in which a person is not morally bound to destroy injustice. Second, he suggests these circumstances only apply if a person has "wash[ed] his hands of [the injustice]." Perhaps Thoreau is implying that people inadvertently support injustice through their ignorance of (or failure to really deliberate about) it.

Do you agree with his first idea? Under what circumstances do you think this is true? Are there injustices you are aware of and do not feel any responsibility to address? More importantly, can you think of any ways in which you *are* figuratively "sitting upon another man's shoulders" and thus inadvertently contributing to injustice? (Some people might suggest buying clothes made in a sweatshop or using cosmetics tested on animals fall into these categories.) Think both globally and locally when developing your answers.

Part Two/Journal Entry: Briefly outline your responses to the questions above. Then, devote the bulk of your entry to the following questions. Once you really *deliberated* about inadvertently contributing to an injustice, did you still feel as if you could legitimately "wash [your] hands of it"? How might the answer to this question reveal Thoreau's rhetorical strategy? Does living deliberately require the individual to also live morally?

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| <p>Goal/Objective(s): (see also objectives for Unit Class 9)</p> <p>Students will be able to evaluate whether a Transcendental self-reliance is compatible with moral responsibility and with living deliberately.</p> | <p>Typing It All Together/Who's Doing the Engaging? (Unit Class 8)</p> <p>Lesson Details:</p> <ul style="list-style-type: none"> • Students will have the opportunity to discuss their Justice Journal Entries before submitting them, with particular attention being given to the question of whether living deliberately also means living morally. • Remind students about the relationship between Emerson and Thoreau and that "Self-Reliance" presents some key ideas of the Transcendentalists (without suggesting that Emerson is speaking for Thoreau). • If Emerson presents a picture of the Transcendental individual, however, it is worth asking how this individual would be likely to engage with his/her surroundings. • The two focus questions for discussion will be: "Is self-reliance compatible with moral responsibility (and why/why not)?" and "Does self-reliance require the individual to live deliberately?" • After the discussion reaches its conclusion, ask students what would be the social impact of the Transcendental individual living deliberately and morally? After pooling their answers, provide the following quotation from "The Village" in <i>Walden</i>: "The virtues of a superior man are like the wind; the virtues of a common man are like the grass; the grass, when the wind passes over it, bends" (Thoreau, <i>Walden</i> 167). • Assign Essay and Epigraph Presentation using guidelines on handout. Review guidelines with students and answer any questions they may have. |
| <p>Time: 52-minute class period</p> | |
| <p>Materials:</p> <p>Texts of "Self-Reliance" and "Conclusion" chapter of <i>Walden</i></p> <p>Key Quotations for Discussion Handout</p> <p>Essay Assignment and Rubric Handout(s)</p> <p>Epigraph Presentation Assignment Handout</p> | |

Key Quotations for Discussion of Self-Reliance, Moral Responsibility, and Living Deliberately

(Underlined material will not be underlined on student version of handout)

Suggested Emerson quotations for discussion:

- “To believe your own thought, to believe that what is true for you in your private heart is true for all men,—that is genius. Speak your latent conviction, and it shall be the universal sense;” (Emerson 19).
- “Great works of art have no more affecting lesson for us than this. They teach us to abide by our spontaneous impression with good-humored inflexibility then most when the whole cry of voices is on the other side. Else to-morrow a stranger will say with masterly good sense precisely what we have thought and felt all the time, and we shall be forced to take with shame our own opinion from another” (Emerson 19-20).
- “Trust thyself: every heart vibrates to that iron string” (Emerson 20).
- “Who can thus avoid all pledges, and having observed, observe again from the same unaffected, unbiased, unbribable, unaffrighted innocence, must always be formidable” (Emerson 21).
- “The virtue in most request is conformity. Self-reliance is its aversion. [...] Whoso would be a man must be a nonconformist. He who would gather immortal palms must not be hindered by the name of goodness, but must explore if it be goodness. Nothing at last is sacred but the integrity of your own mind” (Emerson 21).
- “No law can be sacred to me but that of my nature. Good and bad are but names very readily transferable to that or this; the only right is what is after my constitution, the only wrong what is against it” (Emerson 22).
- “What I must do is all that concerns me, not what the people think. This rule, equally arduous in actual and in intellectual life, may serve for the whole distinction between greatness and meanness. It is the harder, because you will always find those who think they know what is your duty better than you know it. It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude” (Emerson 23).
- “But why should you keep your head over your shoulder? Why drag about this corpse of your memory, lest you contradict somewhat you have stated in this or that public place? Suppose you should contradict yourself; what then? It seems to be a rule of wisdom never to rely on your memory alone, scarcely even in acts of pure memory, but to bring the past for judgment into the thousand-eyed present, and live ever in a new day. In your metaphysics you have denied personality to the Deity, yet when the devout motions of the soul come, yield to them heart and life, though they should clothe God with shape and color. Leave your theory, as Joseph his coat in the hand of the harlot, and flee.
“A foolish consistency is the hobgoblin of little minds, adored by little statesmen and philosophers and divines. With consistency a great soul has simply nothing to do. He may as well concern himself with his shadow on the wall. Speak what you think now in hard words and to-morrow speak what to-morrow thinks in hard words again, though it contradict every thing [sic] you said to-day [sic]” (Emerson 24).

- “The force of character is cumulative” (Emerson 25).
- “The magnetism which all original action exerts is explained when we inquire the reason of self-trust. Who is the Trustee? What is the aboriginal Self, on which a universal reliance may be grounded? What is the nature and power of that science- baffling star, without parallax, without calculable elements, which shoots a ray of beauty even into trivial and impure actions, if the least mark of independence appear? The inquiry leads us to that source, at once the essence of genius, of virtue, and of life, which we call Spontaneity or Instinct. We denote this primary wisdom as Intuition, whilst all later teachings are tuitions. In that deep force, the last fact behind which analysis cannot go, all things find their common origin” (27).
- “If therefore a man claims to know and speak of God and carries you backward to the phraseology of some old moldered nation in another country, in another world, believe him not. Is the acorn better than the oak which is its fullness and completion? Is the parent better than the child into whom he has cast his ripened being? Whence then this worship of the past?” (29).
- “Be it known unto you that henceforward I obey no law less than the eternal law. I will have no covenants but proximities. I shall endeavor to nourish my parents, to support my family, to be the chaste husband of one wife,—but these relations I must fill after a new and unprecedented way. I appeal from your customs. I must be myself. I cannot break myself any longer for you, or you. If you can love me for what I am, we shall be the happier. If you cannot, I will still seek to deserve that you should. I will not hide my tastes or aversions. I will so trust that what is deep is holy, that I will do strongly before the sun and moon whatever inly [sic] rejoices me and the heart appoints. If you are noble, I will love you: if you are not, I will not hurt you and myself by hypocritical attentions. If you are true, but not in the same truth with me, cleave to your companions; I will seek my own. I do this not selfishly but humbly and truly. It is alike your interest, and mine, and all men's, however long we have dwelt in lies, to live in truth” (31).
- “If any one imagines that this law is lax, let him keep its commandment one day” (32).
- “Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principles” (38).

Suggested Thoreau quotations for discussion:

- “A saner man would have found himself often enough ‘in formal opposition’ to what are deemed ‘the most sacred laws of society,’ through obedience to yet more sacred laws, and so have tested his resolution without going out of his way. It is not for a man to put himself in such an attitude to society, but to maintain himself in whatever attitude he find himself through obedience to the laws of his being, which will never be one of opposition to a just government, if he should chance to meet with such” (Thoreau, *Walden* 313).
- “I learned this, at least, by my experiment; that if one advances confidently in the direction of his dreams, and endeavors to live the life which he has imagined, he will meet with a success unexpected in common hours. He will put some things behind, will pass an invisible boundary; new, universal, and more liberal laws will begin to establish themselves around and within him; or the old

laws be expanded, and interpreted in his favor in a more liberal sense, and he will live with the license of a higher order of beings. In proportion as he simplifies his life, the laws of the universe will appear less complex, and solitude will not be solitude, nor poverty poverty, nor weakness weakness. If you have built castles in the air, your work need not be lost; that is where they should be. Now put the foundations under them" (Thoreau, *Walden* 313, 315).

- "Shall a man go and hang himself because he belongs to the race of pygmies, and not be the biggest pygmy that he can? Let every one [sic] mind his own business, and endeavor to be what he was made" (Thoreau, *Walden* 317).
- "If a man does not keep pace with his companions, perhaps it is because he hears a different drummer. Let him step to the music which he hears, however measured or far away" (Thoreau, *Walden* 317).

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| <p>Goal/Objective(s):</p> <p>Students will be able to compose an analytical thesis-driven essay that examines the relationship between Emerson's concept of self-reliance and Thoreau's ideas about living deliberately, using specific citations from the text in order to support their arguments.</p> <p>Students will be able to present a quotation that serves as an epigraph for the unit and explain its applicability to the unit's organizing question.</p> | <p>Assessment (Unit Class 9)</p> <p>Lesson Details:</p> <ul style="list-style-type: none"> • Students submit completed essays to the teacher with attached rubrics. • Students do Epigraph Presentations according to directions on handout. |
| <p>Time: 52-minute class period (perhaps part of a second class period, depending on length of student presentations)</p> | |
| <p>Materials (from previous class):</p> <p>Essay Assignment and Rubric Handout(s)</p> <p>Epigraph</p> | |

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| Presentation Assignment Handout | |
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Essay Assignment and Rubric Handout

You will compose a formal essay that requires you to cite unit texts to connect Emerson's ideas to Thoreau's (as presented in the unit readings). This essay will be worth 100 points.

Your 3-5 page essay will respond to the following prompt:

“How is Emerson’s concept of self-reliance compatible with Thoreau’s determination to ‘live deliberately’? Specifically, how are Thoreau’s insights about engaging with one’s local surroundings likely to be applied by the self-reliant individual?”

| Synthesis Paper Rubric | Masters or Exceeds Expectations (A) | Meets Expectations (B) | Approaches Expectations (C) | Does Not Yet Approach Expectations (D/F) |
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| Insight (weight: 2) | | | | |
| Argument <u>focuses equally on more than one text, synthesizing multiple texts into one coherent argument that includes a clear reference to the prompt</u> | | | | |
| Evidence (weight: 3) | | | | |
| Paper presents <u>sufficient, specific, well-selected evidence balanced among texts</u> (including both quotation and paraphrase) to support thesis and analysis | | | | |
| Paper provides introduction and analysis of evidence/citations; consistently and logically demonstrates evidence’s contribution to argument | | | | |
| Organization (weight: 2) | | | | |
| Skillful control of paragraph form, including effective topic and clincher sentences and appropriate paragraph length | | | | |
| Transitions create fluid connections within and among paragraphs; <u>paper organized in order of ideas, not texts</u> | | | | |
| Introduction engages and prepares the reader for the paper’s argument; conclusion extends/expands upon the argument rather than merely summarizing it | | | | |
| Fluency (weight: 1) | | | | |
| Word choice, syntax, and sentence structure contribute to clarity; sophisticated constructions enhance and do not obfuscate meaning | | | | |
| Writing shows control of | | | | |

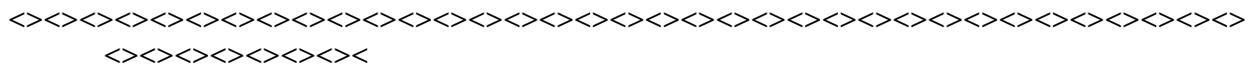
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| conventions of standard written English (grammar, usage, mechanics, spelling, etc) | | | | |
| Writing shows control of MLA documentation conventions | | | | |

Epigraph Presentation Handout

You will choose a quotation from the unit that you personally believe would be a suitable epigraph for the unit and present the quotation to the class. You may design a poster or some other creative representation of the quotation you choose if you wish, but this is not required.

In class, you will explain your rationale for your quotation choice, and you will share some of your reflections on how you might personally apply the unit's theme of "living deliberately" to your interactions with your local surroundings.

The Epigraph Presentation is an informal, ungraded assessment.



Journal Entry Rubric Handout

Each journal entry is worth a 20-point quiz grade.

Analysis that receives a "+" (19 pts; range 18-20) will, as a whole, have...

- Fully and thoughtfully addressed the prompts
- Offered insight, analysis, and reflection rather than description or summary
- Gone into the specifics of an argument or example rather than relying on generalizations
- Given multiple textual citations, either paraphrases with page references or direct quotes with page references (unless no text is referenced in the prompt)
- Shown evidence of due consideration given to alternate or opposing arguments (i.e., keeping an open mind, no knee-jerk reactions)
- Asked thoughtful and thought-provoking follow-up questions that might be raised in a class discussion
- Attempted, wherever possible, to connect the topic to other texts or areas of exploration covered in class
- Identified areas or questions for further research or thought

Analysis that receives a "√" (16 pts; range 15-17) will, as a whole, have...

- Fully addressed the prompts
- Attempted insight, analysis, and/or reflection
- Given specifics as well as generalizations
- Cited the text specifically (unless none is referenced)
- Asked some questions for follow-up
- Shows some consideration of connections between topic and other texts or areas of exploration covered in class

Analysis that receives a "—" (14 points or fewer) will, as a whole, have...

- Incompletely addressed the prompts
- Offered description and/or summary
- Given generalizations in place of specifics

