

The Remedial Herstory Project

INQUIRY - BASED LESSON PLAN

STAGING THE INQUIRY

For this inquiry, teachers should consider opening with an intriguing and open ended question, then provide some background on this topic generally in the form of a video, brief lecture, or presentation. Close the introduction by asking students what questions they have, guide them in discussion to the question for the inquiry, highlighted at the top of the next page.

ACTIVITY TASKS

- Pose a broad open ended question. Provide background information.
- Students respond to questions in this packet independently or with a partner.
- Consider doing one of the following to extend the exercise:
 - Facilitate student discussion of the compelling question.
 - Facilitate a 4-corner debate.
 - Facilitate a structured academic controversy.
 - Students assume the characters involved and discuss the compelling question in character.
- Students craft an argument.

C3 FRAMEWORK

D1.1.9-12. Explain how a question reflects an enduring issue in the field.

D1.2.9-12. Explain points of agreement and disagreement experts have about interpretations and applications of disciplinary concepts and ideas associated with a compelling question.

D2.His.4.9-12. Analyze complex and interacting factors that influenced the perspectives of people during different historical eras.

D2.His.5.9-12. Analyze how historical contexts shaped and continue to shape people's perspectives.

D2.His.10.9-12. Detect possible limitations in various kinds of historical evidence and differing secondary interpretations.

D2.His.11.9-12. Critique the usefulness of historical sources for a specific historical inquiry based on their maker, date, place of origin, intended audience, and purpose.

D2.His.12.9-12. Use questions generated about multiple historical sources to pursue further inquiry and investigate additional sources.

D2.His.14.9-12. Analyze multiple and complex causes and effects of events in the past.

D2.His.16.9-12. Integrate evidence from multiple relevant historical sources and interpretations into a reasoned argument about the past.

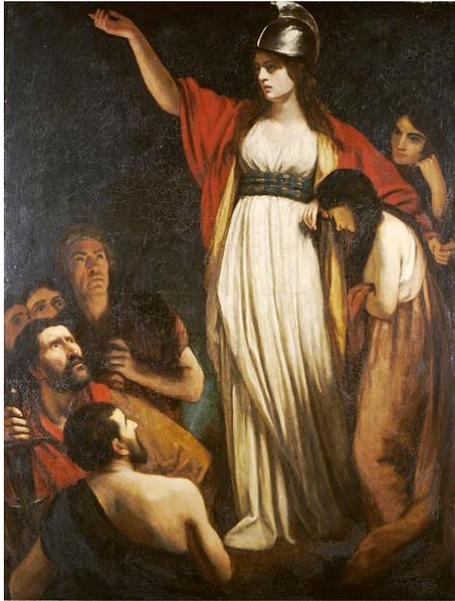
Why did women resist empire?

Examine the documents below. Then consider the question above. What were the similarities and differences in women's resistance against empire?

Document A: Boudicca

The following passage comes from the *Ancient History Encyclopedia*.

Boudicca (d. 61 CE) was the Celtic queen of the Iceni tribe of modern-day East Anglia, Britain, who led a revolt against Rome in 60/61 CE. The Iceni king, Prasutagus, an independent ally of Rome, divided his estate between his daughters and the Roman emperor Nero (r. 54-68 CE). When Prasutagus died, however, his lands were taken by Rome and the Iceni lost their status as allies.



When his wife, Boudicca, objected to this action she was flogged and her two daughters raped. She mounted a revolt against Rome which left the ancient Roman cities of Camulodunum, Londinium, and Verulamium in ruins and over 80,000 citizens of Roman Britain dead. She was defeated at the Battle of Watling Street by the Roman governor Gaius Suetonius Paulinus (l. 1st century CE) chiefly by his judicious choice of the battlefield and allowing her army to cut off its own escape route by encircling their rear with their wagons, animals, and families. Boudicca is said to have committed suicide by poisoning herself after her defeat.

The primary sources of the story of Boudicca's revolt are the Roman historians, Publius Cornelius Tacitus (l. 56-117 CE) and Cassius Dio (l. 150-235 CE). These two offer different versions of the story in that Tacitus claims the revolt sprang from the ill treatment of the Iceni following Prasutagus' death while Dio writes that the cause of the uprising was a dispute over a loan.

The other significant difference in the versions is that Dio makes no mention of the flogging of Boudicca or the rape of her daughters and claims she died of wounds incurred in battle, not by poisoning. Tacitus' account is generally accepted as being more factual because his father-in-law, Gnaeus Julius Agricola (l. 40-93 CE) was the governor in Britain chiefly responsible for the successful conquest of the region and served as Tacitus' primary source of information. There is no doubt of Agricola's participation in the suppression of Boudicca's revolt, serving under Suetonius as a young soldier in 61 CE...

Boudicca first struck the city of Camulodunum (modern Colchester) where she massacred the inhabitants and destroyed the settlement. Governor Suetonius was engaged in putting down an uprising on the island of Mona and so the Roman citizens appealed to imperial agent Catus Decianus. He sent a lightly armed force of 200 men who proved ineffective in defense of the city. The Ninth Roman Division, led by Rufus, marched to relieve the settlement but were routed and the infantry decimated by the

Briton forces. Tacitus cites the greed and rapacity of men like Catus Decianus for the viciousness of the Britons in revolt.

Suetonius, returning from Mona, marched to Londinium (modern London) but, upon receiving intelligence that Boudicca's forces far outnumbered his own, left the city to its fate and sought a field more advantageous for battle. Boudicca's army sacked Londinium and, as before, massacred the inhabitants.

Suetonius had offered the people of the city safe passage with his army and it seems many accepted this offer. However, Tacitus writes, "but those who stayed because they were women, or old, or attached to the place, were slaughtered by the enemy. Verulamium suffered the same fate."

While the Britons were destroying Verulamium (modern St. Albans) Suetonius "chose a position in a defile with a wood behind him. There could be no enemy, he knew, except at his front, where there was open country without cover for ambushes" (Tacitus). The Britons arrived to battle in "unprecedented numbers. Their confidence was such that they brought their wives with them to see the victory, installing them in carts stationed at the edge of the battlefield"(Tacitus).

Both leaders are said to have encouraged and inspired their troops and then Suetonius gave the signal for battle and the infantry moved forward to throw their javelins. Boudicca's superior numbers were of no advantage in the narrow field Suetonius had chosen and, in fact, worked against her as the mass of men pushed together provided easy marks for the Romans.

The Britons fell back before the javelin assault and then the advancing wedge formation which cut through their ranks. Suetonius ordered in his auxiliary infantry and then his cavalry and the Britons turned to flee the field. The supply train they had arranged at their rear prevented their escape and the rout turned into a massacre.

Tacitus writes, "the remaining Britons fled with difficulty since their ring of wagons blocked the outlets. The Romans did not spare even the women. Baggage animals too, transfixed with weapons, added to the heaps of dead." Boudicca and her daughters apparently managed to escape but, soon after, poisoned themselves to escape capture...

Following Boudicca's defeat, Suetonius instituted harsher laws on the indigenous people of Britain until he was replaced by Publius Petronius Turpilianus who further secured the south of the region for Rome through gentler measures.

Other, smaller, insurrections were mounted in the years following Boudicca's revolt but none gained the same widespread support nor cost as many lives. The Romans would continue to hold Britain, without any further significant trouble, until their withdrawal from the region in 410 CE. Though she lost her battle and her cause, Boudicca is celebrated today as a national heroine and a universal symbol of the human desire for freedom and justice.

Mark, Joshua J. "Boudicca." *Ancient History Encyclopedia*. Last modified November 08, 2013.
<https://www.ancient.eu/Boudicca/>.

Source

1. *How reliable is the information we have about her?*

Document

2. *Why does she decide to fight Rome?*
3. *Is she successful? Define her success or failure.*

Document B: Zenobia

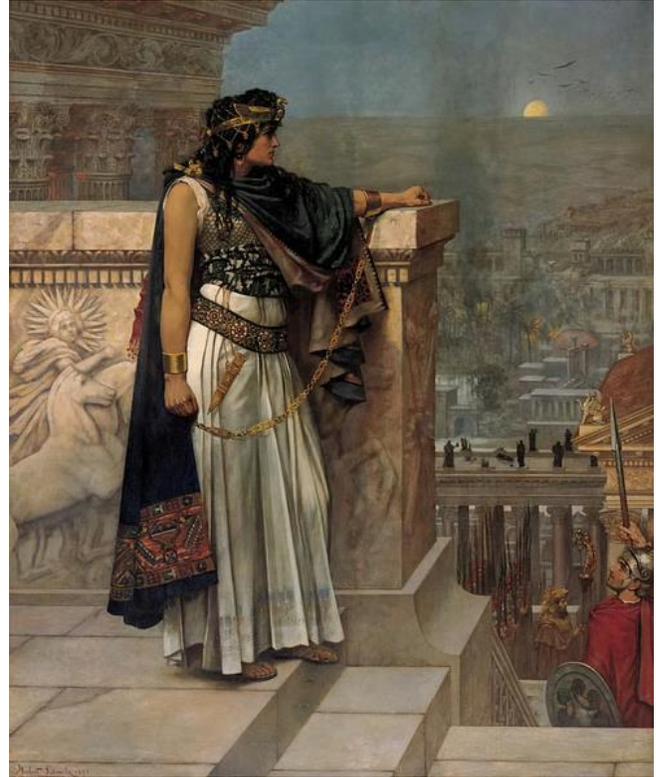
The following passage comes from the Ancient History Encyclopedia.

Zenobia (born c. 240 CE, death date unknown) was the queen of the Palmyrene Empire who challenged the authority of Rome during the latter part of the period of Roman history known as The Crisis of the Third Century (235-284 CE). This period, also known as The Imperial Crisis, was characterized by constant civil war, as different Roman generals fought for control of the empire. The crisis has been further noted by historians for widespread social unrest, economic instability and, most significantly, the dissolution of the empire, which broke into three separate regions: the Gallic Empire, the Roman Empire, and the Palmyrene Empire...

While all of these sources maintain that Queen Zenobia of Palmyra challenged the authority of Rome, none of them characterize her actions as an outright rebellion. This view of her reign, of course, depends on one's definition of "rebellion". While she was careful not to engage Rome directly in military conflict, it is clear she increasingly disregarded Roman authority in establishing herself as the legitimate monarch of the east...

By 258 CE, Zenobia was married to Lucius Septimus Odaenthus, Roman governor of Syria, with whom she had at least one son, Vaballathus. She was Odaenthus' second wife, and he had a son and heir, Herodes, from his first marriage. Odaenthus ruled over a very prosperous region and especially the city of Palmyra, which was an important trade center on the Silk Road between the east and the west. Merchants coming to or returning from Rome had to stop in Palmyra to pay taxes and simply to rest...

Odaenthus was made governor of the entire eastern part of the Roman Empire. In 261 CE, when the usurper Quietus challenged Gallienus' rule, Odaenthus defeated and killed him and, after this, had enough power and prestige to effectively rule over his realm almost independent of Rome. In 266/267 CE he was assassinated, along with his son Herodes, by his nephew after a dispute following a hunting trip. While some sources have claimed, or at least suggested, that Zenobia had him murdered so that her son could become king, this has been rejected by most later writers and historians... Zenobia then became regent, since Vaballathus was still a minor. She surrounded herself at court with intellectuals and philosophers, among them the Platonist Cassius Longinus (213-273 CE) who would later be blamed for encouraging her break with Rome...



Zenobia's policies steadily changed and, in 269 CE, seeing that Rome was too busy with its own problems to notice her, she sent her general Zabdas at the head of her army into Roman Egypt and claimed it as her own...

Even in this, however, she was careful not to appear to be in conflict with Rome... By this time Aurelian was emperor, and Zenobia had coins minted displaying an image of Vaballathus on one side and Aurelian on the other as joint rulers of Egypt. She had inscriptions to Aurelian's honor placed in Palmyra and included his name on official correspondence. At the same time, however, she adopted the imperial titles of Augustus for Vaballathus and Augusta for herself, titles which were the privilege of the royal family of Rome alone. She also conducted trade agreements, negotiated with the Sassanid Persians, and added territories to her empire without consulting Rome or even considering Rome's interests. By 271 CE she ruled over an empire which stretched from modern-day Iraq across through Turkey and down through Egypt.

While the other emperors had failed to notice what Zenobia was doing, or simply did not have the resources to do anything about it, Aurelian was a very different kind of ruler. He had risen in the ranks from infantryman to general and, now, to emperor, and he was a soldier first and politician second. When he assumed rule he had to contend with defeating the Vandals, Alemanni, and the Goths but, by 272 CE, he was ready to reclaim the eastern provinces from Zenobia. He did not send envoys with letters asking for an explanation nor did he wait for Zenobia to offer one on her own; he marched on the Palmyrene Empire with his entire army.

Entering Asia Minor, he destroyed every town and city loyal to Zenobia and fought off various robber attacks while on the march, until he reached Tyana... Aurelian spared the city and marched on. Mercy proved to be very sound policy... After Tyana, none of the cities opposed him and sent word of their allegiance to Aurelian before he ever reached their gates and so, soon, he arrived in Syria.

While Aurelian had been on the march, Zenobia had rallied her troops and the two armies met outside the city of Daphne at the Battle of Immae in 272 BCE... The Palmyrians were routed and then slaughtered. Zenobia herself, along with her general Zabdas, fled to the city of Emesa where she had more men and, also, stored her treasury.

Aurelian pursued her while she regrouped and reorganized her forces, and the armies met again in battle outside of Emesa where the Romans were again victorious using precisely the same tactic they had used at Immae... The Palmyrian forces were destroyed and Aurelian took the city and, it is assumed, plundered the treasury. Zenobia, however, had again escaped.

She went to Palmyra where she prepared the city for defense, and Aurelian followed close behind, besieging the city... it seems clear that she was hoping for reinforcements and aid to come from the Persians and, when it failed to arrive, she fled Palmyra with her son on the back of a camel and tried to reach safety in Persia.

When Aurelian entered Palmyra and found her gone, he sent cavalry to apprehend her, and she was taken prisoner while trying to cross the Euphrates River. She was brought back to Aurelian in chains where she protested her innocence and blamed her actions on the bad advice given her by her advisors, chiefly Cassius Longinus, who was promptly executed. Zenobia was then brought back to Rome.

What happened to her next varies with the account one reads. According to Zosimus, she and her son drowned in the Bosphorus while being transported back to Rome, but he also claims she arrived in Rome, without her son, was put on trial, and acquitted; after which she lived in a villa and eventually married a Roman. The *Historia Augusta* relates the story of her being paraded through the streets of Rome in gold chains and heavily-laden with jewelry during Aurelian's triumph parade, after which she was released and given a palace near Rome where she "spent her last days in peace and luxury". Zonaras claims she was taken back to Rome, never was paraded through the streets in chains, and married a wealthy Roman husband, while Aurelian married one of her daughters.

Al-Tabari, like the other Arabian writers, does not mention Aurelian or Rome in his narrative at all. In Al-Tabari's account, Zenobia murdered a tribal chief named Jadhima on their wedding night, and his nephew sought revenge. The nephew pursues her to Palmyra where she escapes on a camel and flees to the Euphrates. She had earlier ordered a tunnel dug beneath the river in case her plans went wrong and she needed to escape, which, in the story, she is just entering when she is caught. She then either kills herself by drinking poison or, in another version of the story, is executed.

The end of Zenobia's life, then, depends upon which source one finds most credible... It seems unlikely that he would have wanted to draw any more attention to Zenobia than was necessary, and the famous tale of her being paraded through Rome in golden chains, which has been represented in painting and sculpture since, is most likely a fiction. The story of her trial, acquittal, and later life in Rome is, therefore, the most probable. There is no record regarding when or how she died, but no western sources indicate that she was executed, and it is thought that this version of her death was introduced to her legend through the Arabian versions of her story.

Zenobia became one of the most popular figures of the ancient world in the legends of the Middle Ages, and her legacy as a great warrior-queen and clever ruler, surrounded by the wisest men of her time, influenced painters, artists, writers, and even later monarchs such as Catherine the Great of Russia (1729-1796 CE), who compared herself to Zenobia and her court to that of Palmyra. The story of her life was transmitted largely to these later generations through the *Historia Augusta* and Gibbon's work which presented the Queen of Palmyra as an honorable and worthy adversary of Rome and a great heroine of the ancient world, and this is how she is still remembered in the present day.

Mark, Joshua J. "Zenobia." *Ancient History Encyclopedia*. Last modified September 14, 2014.
<https://www.ancient.eu/zenobia/>.

Source

4. *How reliable is the information we have about her?*

Document

5. *Why does she decide to fight Rome?*

6. *Is she successful? Define her success or failure.*

Document C: The Trung Sisters

The following passage comes from ThoughtCo.

Beginning in 111 B.C., Han China sought to impose political and cultural control over northern Vietnam, assigning their own governors to oversee existing local leadership, but unease within the region gave birth to brave Vietnamese fighters like Trung Trac and Trung Nhi, The Trung Sisters, who led a heroic yet failed rebellion against their Chinese conquerors.

The pair, born sometime around the dawn of modern history (1 A.D.), were the daughters of a Vietnamese nobleman and military general in the area near Hanoi, and after the death of Trac's husband, she and her sister raised an army to resist and reclaim freedom for Vietnam, thousands of years before it gained its modern independence.

Despite the relatively loose control of Chinese governors in the region, cultural differences made relations between the Vietnamese and their conquerors tense. In particular, Han China followed the strictly hierarchical and patriarchal system espoused by Confucius (Kong Fuzi) whereas the Vietnamese social structure was based on a more equal status between the sexes. Unlike those in China, women in Vietnam could serve as judges, soldiers, and even rulers and had equal rights to inherit land and other property.

To the Confucian Chinese, it must have been shocking that the Vietnamese resistance movement was led by two women – the Trung Sisters, or Hai Ba Trung – but they made a mistake in 39 A.D. when Trung Trac's husband, a noble named Thi Sach, lodged a protest about increasing tax rates, and in response, the Chinese governor apparently had him executed.

The Chinese would have expected a young widow to go into seclusion and mourn her husband, but Trung Trac rallied supporters and launched a rebellion against foreign rule – along with her younger sister Trung Nhi, the widow raised an army of some 80,000 fighters, many of them women, and drove the Chinese from Vietnam.

In the year 40, Trung Trac became the queen of northern Vietnam while Trung Nhi served as a top advisor and possibly co-regent. The Trung sisters ruled over an area that included about sixty-five cities and towns and constructed a new capital at Me-ling, a site long associated with the primordial Hong Bang or Loc Dynasty, which legend holds ruled Vietnam from 2879 to 258 B.C.

China's Emperor Guangwu, who had reunified his country after the Western Han kingdom fell apart, sent his best general to crush the upstart Vietnamese queens' rebellion again a few years later and General Ma Yuan was so pivotal to the emperor's successes that Ma's daughter became the empress of Guangwu's son and heir, Emperor Ming.

Ma rode south at the head of a battle-hardened army and the Trung sisters rode out to meet him on elephants, in front of their own troops. For more than a year, the Chinese and Vietnamese armies fought for control of northern Vietnam.

Finally, in 43, General Ma Yuan defeated the Trung sisters and their army. Vietnamese records insist that the queens committed suicide by jumping into a river, once their defeat was inevitable while the Chinese claim that Ma Yuan captured and beheaded them instead.

Once the Trung sisters' rebellion was put down, Ma Yuan and the Han Chinese clamped down hard on Vietnam. Thousands of the Trungs' supporters were executed,

and many Chinese soldiers remained in the area to ensure China's dominance over the lands around Hanoi.

Emperor Guangwu even sent settlers from China to dilute the rebellious Vietnamese – a tactic still used today in Tibet and Xinjiang, keeping China in control of Vietnam until 939.

China succeeded in impressing many aspects of Chinese culture upon the Vietnamese, including the civil service exam system and ideas based on Confucian theory. However, the people of Vietnam refused to forget the heroic Trung sisters, despite nine centuries of foreign rule.

Szczepanski, Kallie. "Who Were the Trung Sisters of Ancient Vietnam? Fought the Invasion From the Powerful Eastern Han Dynasty of China." Thought Co. Last modified June 11, 2019. <https://www.thoughtco.com/trung-sisters-heroes-of-vietnam-195780>.

Source

1. How reliable is the information we have about her?

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2. Why does she decide to fight Rome?
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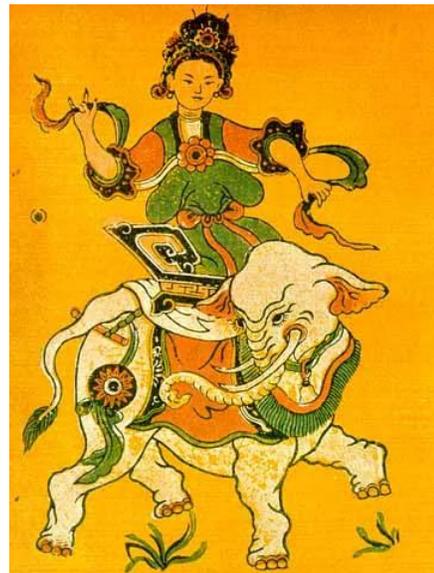
Document D: Trieu Thi

The following passage comes from ThoughtCo.

Sometime around 225 CE, a baby girl was born to a high-ranking family in northern Vietnam. We don't know her original given name, but she is generally known as Trieu Thi Trinh or Trieu An. The scanty sources that survive about Trieu Thi Trinh suggest that she was orphaned as a toddler, and was raised by an elder brother.

At the time Vietnam was under the domination of the Eastern Wu Dynasty of China, which ruled with a heavy hand. In 226, the Wu decided to demote and purge the local rulers of Vietnam, members of the Shih Dynasty. In the uprising that followed, the Chinese killed more than 10,000 Vietnamese.

This incident was only the latest in centuries of anti-Chinese rebellion, including that led by the Trung Sisters more than 200 years earlier. When Lady Trieu (Ba Trieu) was about 19 years old, she



decided to raise an army of her own and go to war against the oppressive Chinese.

According to Vietnamese legend, Lady Trieu's brother tried to prevent her from becoming a warrior, advising her to get married instead. She told him,

"I want to ride the storm, tread the dangerous waves, win back the fatherland and destroy the yoke of slavery. I don't want to bow down my head, working as a simple housewife."

Other sources assert that Lady Trieu had to flee into the mountains after murdering her abusive sister-in-law. In some versions, her brother actually led the original rebellion, but Lady Trieu showed such ferocious bravery in battle that she was promoted to head of the rebel army.

Lady Trieu led her army north from the Cu-Phong District to engage the Chinese, and over the next two years, defeated the Wu forces in more than thirty battles. Chinese sources from this time record the fact that a serious rebellion had broken out in Vietnam, but they do not mention that it was led by a woman. This is likely due to China's adherence to Confucian beliefs, including the inferiority of women, which made military defeat by a female warrior particularly humiliating.

Perhaps in part because of the humiliation factor, the Taizu Emperor of Wu determined to stamp out Lady Trieu's rebellion once and for all in 248 CE. He sent reinforcements to the Vietnamese frontier, and also authorized the payment of bribes to Vietnamese who would turn against the rebels. After several months of heavy fighting, Lady Trieu was defeated.

According to some sources, Lady Trieu was killed in the final battle. Other versions hold that she jumped into a river and committed suicide, like the Trung Sisters.

After her death, Lady Trieu passed into legend in Vietnam and became one of the immortals. Over the centuries, she acquired superhuman traits. Folktales record that she was both incredibly beautiful and extremely frightening to see, nine feet (three meters) tall, with a voice as loud and clear as a temple bell. She also had breasts three feet (one meter) long, which she reportedly threw over her shoulders as she rode her elephant into battle. How she managed to do so, when she was supposed to be wearing gold armor, is unclear.

Dr. Craig Lockard theorizes that this representation of the superhuman Lady Trieu became necessary after Vietnamese culture accepted the teachings of Confucius, under continued Chinese influence, which states that women are inferior to men. Prior to the Chinese conquest, Vietnamese women held a much more equal social status. In order to square Lady Trieu's military prowess with the idea that women are weak, Lady Trieu had to become a goddess rather than a mortal woman.

Szczepanski, Kallie. "Trieu Thi Trinh, Vietnam's Warrior Lady." *ThoughtCo*. Last modified October 16, 2019. <https://www.thoughtco.com/trieu-thi-trinh-vietnams-warrior-lady-195779>.

Source

1. How reliable is the information we have about her?

Document

2. *Why does she decide to fight Rome?*
3. *Is she successful? Define her success or failure.*

Questions for Analysis

1. **What similarities do these women from regions around Eurasia and centuries apart have?**
2. **What are their key differences?**