

2016-2017 Social Studies Vanguard Annual Project Lesson Plan Template

Lesson Type: Simulation

Lesson Title: Tea and Philosophy

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Appropriate for Grade Level(s): 6-12 (10th grade example)

Content/Topic Focus: Enlightenment (but strategy can be applied to any time period or historical figures)

History Standard(s)/ CCSS(s):

Nevada –

Content Literacy: Process or synthesize information through writing using note taking, graphic organizers, summaries, proper sequencing of events, and/or formulating thesis statements that examine why as well as how.

Historical Interpretation & Analysis: Apply social studies (content & skills) to real life situations.

Civic Participation: Collaborate effectively as a member of a group.

H1.[9-12].14 Identify the influence of the Enlightenment on the Western World, i.e., philosophy, science, fine arts, government, and literature.

Common Core –

CCSS.ELA-LITERACY.SL.9-10.1 Initiate and participate effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grades 9-10 topics, texts, and issues, building on others' ideas and expressing their own clearly and persuasively.

CCSS.ELA-LITERACY.RH.9-10.6 Compare the point of view of two or more authors for how they treat the same or similar topics, including which details they include and emphasize in their respective accounts

CCSS.ELA-LITERACY.SL.9-10.1.A Come to discussions prepared, having read and researched material under study; explicitly draw on that preparation by referring to evidence from texts and other research on the topic or issue to stimulate a thoughtful, well-reasoned exchange of ideas.

CCSS.ELA-LITERACY.SL.9-10.1.D Respond thoughtfully to diverse perspectives, summarize points of agreement and disagreement, and, when warranted, qualify or justify their own views and understanding and make new connections in light of the evidence and reasoning presented.

Objectives:

- SWBAT explain the major beliefs of the most important figures of the enlightenment by researching and impersonating an Enlightenment philosopher.
- SWBAT express their own opinions about major philosophical issues by discussing and debating them within a small group.

Project Summary/Overview: In this lesson, students will get to know an Enlightenment philosopher well enough to impersonate him/her. They will be able to express and explain that philosopher's opinions well enough to hold a debate as that person. In the process, students will also decide their own beliefs on the same topics. During the course of our salon they will answer major philosophical questions both as their philosopher, and as themselves. This promotes a deep level of academic rigor and complex thinking. Students have to know the topics well enough to hold a discussion as a historical figure; but they will also get a chance to flesh out their own thinking and discuss these fascinating topics with their peers. This is always a high engagement and deep thinking lesson that students talk about all year long.

Literacy Connection In this example, students will read summaries of the beliefs of Enlightenment figures. To differentiate this activity, teachers can ask students to complete their own research on each character or students could read primary sources rather than summaries.

Social & Emotional Learning and/or 21st Century Learning Connections: This activity builds 21st century skills such as collaboration and skilled communication by requiring students to interact with one another in a respectful, academic setting while discussing big picture (and sometimes controversial) philosophical issues. It also focuses on the SEL standards of social awareness and relationship skills at the same time.

Description of assessment criteria: At the end of this activity, students will be assessed on three criteria: quality of in-class discussion, a self-assessment of their performance within their group, and a comparative essay on one of the topics discussed during the activity.

Total Time Needed 150 minutes (more if the essay will be completed in class)

Materials:

- 6 belief briefs for each philosopher (36 all together)
- 40 blank belief sheets
- 6 Philosophical question handouts (1 for each group)
- Hot water for drinks
- Tea, hot chocolate, hot cider
- Tea party snacks
- Tablecloths, electric candles, centerpieces etc. (as elaborate or simple as you want to get)

Student Guidelines or Directions all student handouts found at end of document

Include assessment rubric: see end of document.

Procedures (based on 50 minute classes)

Day 1

- Introduction
 - Ask students the following question for their starter:
 - “What are two enlightenment beliefs that you agree with? What are two you disagree with? Be sure to cite your evidence and explain your reasoning for each”
 - Students should use previous readings or notes from class to cite their evidence.
 - Give students 5-10 minutes to complete the starter.
- Salon prep
 - Pass out the blank belief pages.
 - Have students sign up for which philosopher they want to research and impersonate
 - Make sure to limit the number of each philosopher. You want even groups with all 6 philosophers in each group (or as close as possible – you just don’t want any repeats in your groups, each student in a group should be a different philosopher).
 - You can either put them into groups of 6 and have each person chose a different philosopher, or you can say no more than 4 or 5 people can sign up for each one (first come first served)
 - Pass out the belief brief for each philosopher.
 - Students should spend the rest of class reading their belief brief and filling out their blank belief page.
 - They should summarize their philosopher’s beliefs in their own words, then write their own beliefs on the back.

Day 2

- Introduction
 - Have students complete the following starter for the first 5-10 minutes of class:
 - Who is your philosopher? What is their most important belief? How do you know? Be sure to cite your evidence and explain your reasoning.
- Salon Prep
 - Have students continue to work on their belief sheets. They must finish both sides in order to participate in the salon the next day
- Closing
 - Remind students that they must finish their belief sheets (front and back) to participate tomorrow. Tell them they are encouraged to dress up and are welcome to bring in snacks for the salon.

Day 3

Be sure to prep the room before students come in – put desks together in tables of 6, cover with tablecloths. Place candles/centerpieces on tables. Put out hot water and drink accoutrements.

- Introduction
 - Have students get into groups of six, each with all 6 philosophers represented.
 - Give them 5-10 minutes to get their drinks and snacks.
 - During this time, the teacher should check to see that each discussion sheet is complete.
 - Any student that did not complete the beliefs sheet should sit off to the side to complete it. When they finish they can join their group for discussion.
 - Students should greet each other with a “Bonjour!” then introduce themselves as their character.
- Discussions
 - Students will have 8 minutes to discuss each category.
 - They must spend 4 minutes discussing in character as their philosopher.
 - The other 4 minutes they should discuss their personal opinions.
 - Students will have 4 questions to choose from for each topic. They can spend all 8 minutes on the same question, or they can discuss multiple questions. The teacher should walk around the room monitoring conversations and giving participation points for quality insights and thoughtful responses.
- Closing
 - After we have gone through every question, students should thank their group for a pleasant debate. If there is time, they should tell each other at least one thing someone in their group said that they thought was interesting or insightful.

John Locke

Government –

Locke did not believe a democracy was the only valid system of government. He did not have a problem with a monarchy as long as its power was not absolute. Absolute power is completely at odds with a civil society because the people consented to be governed and it is illogical that they would choose a government that was worse than the state of nature.

The consent of the governed is one of the major themes of Locke's *Second Treatise*. No one can force men to form a government; they have to agree to create a social contract. The perfect freedom that they enjoyed in the state of nature must be set aside and the power to legislate and punish must be placed in an authority. The loss of the state of natural liberty is countered by the gain of many conveniences of a government.

When the ruler(s) of a commonwealth violates the law of nature and no longer seeks to preserve the public good, then the people have the right to rise up against him. A ruler should always be aware of the power of the people because they were the ones that formed the government and they have the power to dissolve it.

Human nature –

For Locke, all knowledge comes exclusively through experience. He argues that at birth the mind is a *tabula rasa*, or blank slate, that humans fill with ideas as they experience the world through the five senses.

Humans are neither good nor evil, but rather are shaped by their experiences.

In the state of nature men mostly kept their promises and honored their obligations, and, though insecure, it was mostly peaceful, good, and pleasant. Though such places and times are insecure, violent conflicts are often ended by the forcible imposition of a just peace on evil doers, and peace is normal. Humans know what is right and wrong, and are capable of knowing what is lawful and unlawful well enough to resolve conflicts. In particular, and most importantly, they are capable of telling the difference between what is theirs and what belongs to someone else. Regrettably they do not always act in accordance with this knowledge.

Religion –

We also have a demonstrative knowledge of God's existence, though our understanding cannot fully comprehend who or what he is.

Locke argues that God gave us our capacity for reason to aid us in the search for truth. As God's creations, we know that we must preserve ourselves. To help us, God created in us a natural aversion to misery and a desire for happiness, so we avoid things that cause us pain and seek out pleasure instead. We can reason that since we are all equally God's children, God must want everyone to be happy. If one person makes another unhappy by causing him pain, that person has rejected God's will.

Recognizing the responsibility to preserve the rights of all humankind naturally leads to tolerance, the notion that forms the basis for Locke's belief in the separation of church and state. If we all must come to discover the truth through reason, then no one man is naturally better able to discover truth than any other man. For this reason, political leaders do not have the right to impose beliefs on the people.

Basic Rights –

In the state of nature, all men are equal to one another because they were created as such by God. They are to seek the preservation of mankind and refrain from interfering with other men's life, liberty, and possessions. Reason is what guides men in this state of nature, for if they comprehend that preserving other men will lead to their own preservation, then the state of nature is ideal. If any violation of this natural law occurs, all men are able to punish the offender because that man is disrupting this state of perfect freedom and is thus violating the rights of all men.

Knowledge –

He challenged the traditional doctrine that learning consisted entirely of reading ancient texts and absorbing religious dogmas. He maintained that understanding the world required observation. He encouraged people to think for themselves. He urged that reason be the guide. Thomas Hobbes had insisted that education should promote submission to authority, but Locke declared education is for liberty. Locke believed that setting a personal example is the most effective way to teach moral standards and fundamental skills, which is why he recommended homeschooling. He objected to government schools. He urged parents to nurture the unique genius of each child.

Women's rights –

Locke gives important status to women. Locke establishes the status through the arguments that women are not property, women still retain power over children in the absence of the father, women are capable of leaving the compact of marriage and finally that women are to be honored and respected by children. Although Locke has feminist leanings, he falls short of feminist ideals by limiting each of these female rights.

Thomas Hobbes

Government –

Hobbes promoted that monarchy is the best form of government and the only one that can guarantee peace. He unequivocally argues that absolutist monarchy is the only right form of government. Humans give up their rights completely when a government is formed. In return, they no longer have to fear being killed.

If you shut up and do as you are told, you have the right not to be killed, and you do not even have the right not to be killed, for no matter what the Sovereign does, it does not constitute violation of the contract.

There is no right to rebel against a ruler. The ruler's will defines good and evil for his subjects. The King can do no wrong, because lawful and unlawful, good and evil, are merely commands, merely the will of the ruler.

Human nature –

Human beings are physical objects, according to *Hobbes*, sophisticated machines all of whose functions and activities can be described and explained in purely mechanistic terms. Even thought itself, therefore, must be understood as an instance of the physical operation of the human body. As Hobbes acknowledged, this account of human nature emphasizes our animal nature, leaving each of us to live independently of everyone else, acting only in his or her own self-interest, without regard for others. Humans, in essence, are naturally selfish because they only look out for their best interests. This produces what he called the "state of war," a way of life that is certain to prove "solitary, poor, nasty, brutish, and short." The only escape is by entering into contracts with each other—mutually beneficial agreements to surrender our individual interests in order to achieve the advantages of security that only a social existence can provide.

Religion –

Hobbes believed that all phenomena in the universe, without exception, can be explained in terms of the motions and interactions of material bodies. He did not believe in the soul, or in the mind as separate from the body. Instead, he saw human beings as essentially machines, with even their thoughts and emotions operating according to physical laws and chains of cause and effect, action and reaction

Basic Rights –

There are none. Everyone gave them up to the government in order to get protection.

Knowledge –

Hobbes rejected what we now know as the scientific method because he believed that the observation of nature itself is too subjective a basis on which to ground philosophy and science.

Morality-

Hobbes believed that in man's natural state, moral ideas do not exist. Thus, in speaking of human nature, he defines *good* simply as that which people desire and *evil* as that which they avoid, at least in the state of nature. Hobbes uses these definitions as bases for explaining a variety of emotions and behaviors. For example, *hope* is the prospect of attaining some apparent good, whereas *fear* is the recognition that some apparent good may not be attainable.

Jean Jacques Rousseau

Government –

Rousseau believed that good government must have the freedom of all its citizens as its most fundamental objective. Rousseau acknowledged that as long as property and laws exist, people can never be as entirely free in modern society as they are in the state of nature.

To Rousseau, laws should always record what the people collectively desire (the general will) and should always be universally applicable to all members of the state. Further, they should exist to ensure that people's individual freedom is upheld, thereby guaranteeing that people remain loyal to the sovereign at all times.

Human inequality as we know it does not exist in the state of nature. In fact, the only kind of natural inequality, according to Rousseau, is the physical inequality that exists among men in the state of nature who may be more or less able to provide for themselves according to their physical attributes.

Human nature –

In his work, Rousseau addresses freedom more than any other problem of political philosophy and aims to explain how man in the state of nature is blessed with an enviable total freedom.

The most important characteristic of the state of nature is that people have complete physical freedom and are at liberty to do essentially as they wish. ...by and large he reveres it for the physical freedom it grants people, allowing them to be unencumbered by the coercive influence of the state and society.

In this regard, Rousseau's conception of the state of nature is entirely more positive than Hobbes's conception of the same idea, as Hobbes, who originated the term, viewed the state of nature as essentially a state of war and savagery. This difference in definition indicates the two philosophers' differing views of human nature, which Rousseau viewed as essentially good and Hobbes as essentially base and brutal. Rousseau believed that man was good when in the state of nature, but is corrupted by society.

Religion –

Rousseau distinguishes three different kinds of religion. First, there is the "religion of man," which is a personal religion, linking the individual to God. Rousseau admires this kind of religion (and indeed professed to practice it) but suggests that by itself, it will hurt the state. A pure Christian is interested only in spiritual and other-worldly blessings, and will happily endure hardships in this life for the sake of heavenly rewards. A healthy state needs citizens who will struggle and fight to make the state strong and safe.

Second, there is the "religion of the citizen," which is the official religion of the state, complete with dogmas and ceremonies. This religion combines the interests of church and state, teaching patriotism and a pious respect for the law. However, it also corrupts religion, by replacing true, sincere worship with official, dogmatic ceremony. It also breeds a violent intolerance of other nations. Third, there is the kind of religion that Rousseau associates with the Catholic church, among others, which he condemns forcefully. In trying to set up two competing sets of laws--one civil and one religious--it creates all sorts of contradictions that prevent the proper exercise of any kind of law. Rousseau recommends a compromise between the first two kinds of religion.

Basic Rights –

Rousseau believed in two basic rights that all humans deserve: freedom and equality. He argued that modern society disrupts the natural order by depriving humans of both of these rights.

He argues all the inequalities we recognize in modern society are characterized by the existence of different classes or the domination and exploitation of some people by others. Rousseau terms these kinds of inequalities *moral inequalities*, and he devotes much of his political philosophy to identifying the ways in which a just government can seek to overturn them. In general, Rousseau's meditations on inequality, as well as his radical assertion of the notion that all men are by-and-large equal in their natural state, were important inspirations for both the American and French Revolutions.

Knowledge –

Rousseau was a big supporter of education. "We are born weak, we need strength; helpless we need aid; foolish we need reason. All that we lack at birth, all that we need when we come to man's estate, is the gift of education." His novel *Emile* emphasizes how allowing free expression and a focus on the environment instead of repressing curiosity will produce a well-balanced, freethinking child. He also believed that women needed to be educated as well as men, but in different directions. Women, according to Rousseau, were not meant to be brought up ignorant and only allowed to do housework.

Needs–

Rousseau includes an analysis of human need as one element in his comparison of modern society and the state of nature. According to Rousseau, "needs" result from the passions, which make people desire an object or activity. In the state of nature, human needs are strictly limited to those things that ensure survival and reproduction. By contrast, as cooperation and division of labor develop in modern society, the needs of men multiply to include many nonessential things, such as friends, entertainment, and luxury goods. As time goes by and these sorts of needs increasingly become a part of everyday life, they become necessities. Although many of these needs are initially pleasurable and even good for human beings, men in modern society eventually become slaves to these superfluous needs, and the whole of society is bound together and shaped by their pursuit.

Voltaire

Government –

He was an outspoken supporter of social reform (including the defense of civil liberties, freedom of religion and free trade), despite the strict censorship laws and harsh penalties of the period, and made use of his satirical works to criticize Catholic dogma and the French institutions of his day. Along with John Locke, Thomas Hobbes and Jean-Jacques Rousseau, his works and ideas influenced important thinkers of both the American and French Revolutions.

In his later life Voltaire was involved in a wide variety of campaigns for social and political justice. When he returned to Paris at the age of eighty-three the populace hailed him with a hero's welcome. According to the "Stanford Encyclopedia of Philosophy," Voltaire was a strong advocate of political reform. He declared his own independent stance, saying he belonged to the "party of humanity." Aside from religion, his other main target was extremism in any form, be it political or religious. Voltaire directed much of his social and political criticism at the monarchy and aristocracy, also challenging the judicial system as "irrational and brutal."

Human nature –

Voltaire was deeply pessimistic about the human nature. He never dreamed of creating a perfect world (despite the utopia depicted in *Candide*). He only argued that the world could be less bad than it is if we replaced ignorance and superstition with knowledge and rational thought.

Religion –

Voltaire's words attacked the church and the state with equal fervor, and earned him widespread repute. A lifelong champion of the poor and downtrodden, he wrote against tyranny and religious persecution with unmatched audacity.

Candide reflects Voltaire's lifelong aversion to Christian regimes of power and the arrogance of nobility

While he never openly declared himself to be a non-believer, he advocated religious perspective known as deism. Deism proposes that there is some kind of supernatural creator, but it is not associated with any mainstream religion. Open opposition to religion was a serious offense that landed Voltaire in jail and ultimately, exile.

Basic Rights –

Voltaire was a proponent of personal liberty and freedom of speech, making the famous statement, "I disagree with what you say, but I will defend to the death your right to say it." For Voltaire, rational human beings -- for the most part -- were capable of thinking for themselves and therefore did not need institutions thinking for them. At the same time, he pointed out that many people are incapable of such rational thought and must therefore turn to religion for personal guidance. Despite his apparent disdain for religion, Voltaire was a strong advocate for religious tolerance, stating that diverse, open religious beliefs are fine, "as long as they are not murderous."

Knowledge –

Voltaire believed that education was an important thing for everyone to have (not women, but all men) so that they could be free of religion and understand with reason. He believed that the Catholic Church was greedy and wrong in its teachings. He thought that god did not make everything happen but that there was a reason behind everything in nature. He believed that education was the way to understanding the truth and the way to be free of organized religion and to understand the truth (REASON).

Other –

Voltaire was also a huge supporter of empiricism. Like the English philosophers, he began by doubting everything. He tried very strongly to develop a French philosophy based on empiricism. Unlike other French philosophers of his time who proposed a rationalist way of looking at things Voltaire wanted humanity to be led by their experience.

Baron de Montesquieu

Government –

According to Montesquieu, there were three types of government: a monarchy (ruled by a king or queen), a republic (ruled by an elected leader), and a despotism (ruled by a dictator). Montesquieu believed that a government that was elected by the people was the best form of government. He did, however, believe that the success of a democracy - a government in which the people have the power - depended upon maintaining the right balance of power.

Montesquieu argued that the best government would be one in which power was balanced among three groups of officials. He thought England - which divided power between the king (who enforced laws), Parliament (which made laws), and the judges of the English courts (who interpreted laws) - was a good model of this. Montesquieu called the idea of dividing government power into three branches the "separation of powers." He thought it most important to create separate branches of government with equal but different powers. That way, the government would avoid placing too much power with one individual or group of individuals.

He stayed in England for eighteen months and praised Britain's constitutional monarchy. He was opposed to republicanism and disliked democracy, which he saw as mob rule. He saw government as benefiting from the knowledge of society's elite, and he saw common people as unfit to discuss public affairs. The masses, he believed, were moved too much by emotion and too little by reason.

Human nature –

The spirit of the laws is affected by climate, terrain, the general spirit of the people (their *virtus*), mores (their internal belief systems, attitudes, and values), and manners (externally manifested civility in the public sphere). Each country is unique and that determines their national psyche.

Religion –

Montesquieu, although preceding a later generation of philosophes who became concerned with discovering man's natural place in the universe, moves past this and accepts as common sense that man is an intelligent being created by an intelligent God. He believed in a god that had made the laws that governed the physical world. But humanity, he believed, had a free will and God did not direct human affairs. A god who directed people as if they were puppets he thought would not have produced human intelligence.

He reflected the materialist thinkers of England who sought to discover the laws through which God set the world in motion. Through such beliefs Montesquieu began to discover the laws by which men were supposed to govern themselves. He shared most of the same Enlightenment dismay over intolerance and oppression. He believed the Church held back society not only through the strict enforcement of their beliefs but in an economic sense. Through its vow of celibacy in the priesthood, Montesquieu saw the Church as contributing to depopulation. In his *Persian Letters*, Montesquieu becomes maybe the first to beg the question of the dominance of one religion over another. He thinks that the bringing together of these religions under one nation can only benefit the nation.

Basic Rights –

Montesquieu, like other philosophes, wanted freedom and tolerance. In *Persian Letters*, he criticizes the church and the state remarking on the people's lack of liberty and the existence of religious intolerance. He also dealt with the subject of censorship in *Persian Letters*.

Knowledge –

Montesquieu believed that all things were made up of rules or laws that never changed. He set out to study these laws scientifically with the hope that knowledge of the laws of government would reduce the problems of society and improve human life.

Other –

Despite Montesquieu's belief in the principles of a democracy, he did not feel that all people were equal. Montesquieu approved of slavery. He also thought that women were weaker than men and that they had to obey the commands of their husband. However, he also felt that women did have the ability to govern. *"It is against reason and against nature for women to be mistresses in the house... but not for them to govern an empire. In the first case, their weak state does not permit them to be preeminent; in the second, their very weakness gives them more gentleness and moderation, which, rather than the harsh and ferocious virtues, can make for a good environment."* In this way, Montesquieu argued that women were too weak to be in control at home, but that their calmness and gentleness would be helpful qualities in making decisions in government.

Olympe de Gouges

Government –

Among her many calls for change in this medium were: (as mentioned above) a demand for a national theatre dedicated to the works of women; a voluntary tax system (one of the few demands she published anonymously and which saw implementation the following year); state-sponsored working-groups for the unemployed; social services for widows, the elderly and orphans; civil rights for illegitimate children and unmarried mothers; suppression of the dowry system; regulation of prostitution; sanitation; rights of divorce; rights to marriage for priests and nuns; people's juries for criminal trials; and the abolition of the death penalty.

She called for a referendum to let the people decide the form the new government should take. Proposing three forms of government: republic, federalist or constitutional monarchy, the essay was interpreted as a defense of the monarchy and used as justification for her arrest in September. Her continuing preference for a constitutional monarchy was likely propelled in part by her disappointment with the Revolution, but more specifically by her opposition to the death penalty and her general humanitarian inclinations. She appears to have had no elemental dispute with monarchy *per se*, problematizing any philosophical understanding of her commitment to human rights. *The Rights of Woman*, for instance, is dedicated to the Queen—as a woman, but presumably *because* she is the Queen.

Human nature –

Gouges argues that in the state of nature both men and women are completely equal. She argues that perfect equality is natural and that the inequality of the present day is an artificial creation. She strongly argues for the need to return to this natural equality.

Religion –

An atheist, she critiques religion—particularly Catholicism—by focusing on its oppressiveness, especially towards women. Religion should not prohibit one from listening to reason or encourage one to be “deaf to nature.” The celibacy of priests and nuns lays the ground for corruption and plays a role in religion's oppressiveness as well, she proclaimed. Throughout her writings, respect for the individual appears more vividly than Enlightenment philosophers generally could conceive, grounds her pacifism, inspires her attention to children, and underscores her political vision.

Basic Rights –

The sociopolitical works that de Gouge produced during this period focused strongly on the issues of civil rights, particularly the rights of women, which she deemed were “natural” and “inalienable.” Her dedication to and advocacy for these issues stemmed from her much broader belief in the complete equality of all human beings.

De Gouges was an ardent advocate of many human rights, especially equality for women, at a time when those beliefs were considered radical. She wrote dozens of pamphlets during the French Revolution, calling for slave emancipation, rights for single mothers and orphans, and free speech for women. In 1791 she wrote the inflammatory *Declaration of the Rights of Woman and of the Citizen*,

which declared that women and men are equal and thus women should be afforded the same rights as men.

She was among the first to demand the emancipation of slaves, the rights of women (including divorce and unwed motherhood), and the protection of orphans, the poor, the unemployed, the aged and the illegitimate.

Knowledge –

She proclaimed in *The Rights of Woman* that the failure of society to educate its women was the “sole cause” of the corruption of government.

Gouges points to female artifice and weakness as a consequence of woman’s powerless place in this legalized sexual union. Gouges, much like Wollstonecraft, attempts to combat societal deficiencies: the vicious circle which neglects the education of its females and then offers their narrower interests as the reason for the refusal of full citizenship. Both, however, see the resulting fact of women’s corruption and weak-mindedness as a major source of the problems of society, but herein also lies the solution.

Other –

She advocated for the complete legal equality of the sexes, more job opportunities for women, a legal alternative to the private dowry system, better education for young girls, and the establishment of a national theater that would show only plays written by women.

Name _____ Period _____

Character _____

For each of the following topics, be sure to write your philosopher's views AND cite your evidence for each.

My views on . . .

Government –

Human nature –

Religion –

Basic Rights –

Knowledge –

Other –

Me _____

For each of the following topics, write your opinions on each AND explain why you believe it using evidence and reasoning. Refer to examples from the texts to support your ideas.

My views on . . .

Government -

Human nature -

Religion -

Basic Rights -

Knowledge -

Other -

Enlightenment Discussion prompts

For your discussion today, you must choose 1-2 questions to discuss for each topic. If you finish your discussion before time is up, discuss another question. **Do not move on to the next topic until told to do so.**

Government

1. Which form of government is best? Monarchy, democracy, republic, or some mix?
2. What should be the chief goal of the government?
3. Which is more important, security or liberty?
4. Do you think our government is effective today? Does it fulfill its function and/or represent the people? Why or why not?

Human Nature

1. What is human nature? Are humans naturally good, evil, neither, or somewhere in between?
2. Which has more influence on your life: nature or nurture? Are you born with specific personality and talents or do you develop more based on the environment you grow up in?
3. Is conflict part of human nature? Or does our society put people in competition?
4. Why are there so many problems in the world? Is that part of human nature or are humans being corrupted in some way?

Religion

1. Is religion an overall force for good or for harm?
2. What should the role of religion be in the government? Should there be a strict separation?
3. Do you believe in a religion or do you think its all man made?
4. How can someone decide what religion to follow and what to believe?

Human Rights

1. What do you think are basic human rights? These are rights that must be protected and guaranteed for every person.
2. Do you believe that these rights are honored by society today?
3. Do you believe that every human is equal? Are they treated equally in today's society? Should they be?
4. Are there any situations where some people deserve fewer rights than others? For example, criminals, illegal immigrants, and students all have their rights restricted in the US. Is this acceptable?

Knowledge

1. Do you believe that education is a basic right?
2. Who should be educated? To what level?
3. What should they be taught?
4. Should education be mandatory for everyone?

Women's Rights

1. Are women and men equal in all ways?
2. Are there any natural differences between men and women? Or is it all based on culture and how people are raised?
3. Should men and women be treated equally by society? Are they? What can be done to fix this?
4. Should men be given paid paternity leave? Should women have to sign up for the draft?

Writing Task

This is an argumentative writing task based on NVACS standards. Students will demonstrate their understanding of the historical concepts discussed as well as express their own personal beliefs on the topics discussed while supporting their opinions with evidence and reasoning.

For this essay, you will discuss your beliefs as compared to your historical character. What issues do you and your character share an opinion? On which issues do you disagree?

- Answer the above question in approximately half a page using evidence from our class notes and research.
- Choose at least 3 topics to discuss. You must agree with at least one idea from your character and you must disagree with at least one idea from your character.
- For each topic, include at least one piece of evidence to support your character's opinion and one piece of evidence to support your opinion.
- For each piece of evidence, clearly reason (explain) why this piece of evidence helps support your or your character's idea. Underline your reasoning. Reasoning can be in the same sentence or the evidence or come before or after the sentence that includes the evidence.
- Choose [4] of the important vocabulary terms from the box below to include in your writing. Add at least one context clue for each term to demonstrate your understanding. Circle your context clues for each term.

State of nature Natural rights Enlightenment Salon Treatise Philosophe	Monarchy Democracy Republic Sovereign Divine-Right Civil Rights	Leviathan Tabula Rosa Noble Savage Consent of the Governed Social Contract	Feminism Patriarchy Revolution Overthrow Oppression Tyranny
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