

# CREATE YOUR OWN ENLIGHTENED SCHOOL

LESSON\_2

*Using Enlightenment Philosophy to Create a Democratic High School*

**Jennifer Crawford** Social Studies Teacher, Central High School, Knox County Schools



# Create Your Own Enlightened School

## Skill Level

High School (9th – 12th grades)

## Educational Standards

GC.01 – Examine the influence of leading European thinkers (e.g. John Locke, Charles-Louis Montesquieu, Thomas Hobbes) and other roots of American Government (e.g. Greek democracy, Roman republic, Magna Carta)

SSP.02 – Critically examine a primary or secondary source in order to extract and paraphrase significant ideas.

AP U.S. Government & Politics LO 1.1.A Explain how democratic ideals are reflected in the Declaration of Independence and the U.S. Constitution.

## Educational Outcomes

This lesson introduces students to the concepts and ideas that influenced the creation of American government.

## Tag or Keyword

Key Historical Documents  
Analyzing Primary and Secondary Sources  
Appreciation for Democratic Principles  
Civic Knowledge

## Time Needed

150 – 180 minutes

## Materials Needed (per group)

Student Document Analysis Guide

Pre-Assessment

Post-Assessment

Referenced Readings, Primary Resources

Poster paper

Markers

## Author

Jennifer Crawford

## Introduction to Content

This lesson uses excerpts from Thomas Hobbes's *Leviathan*, John Locke's *Two Treatises of Government*, Charles-Louis Secondat, baron of Montesquieu's *The Spirit of the Laws*, *The Magna Carta*, and information about Greek and Roman democracy. Most of the materials are provided at three different reading levels – original language, modified for 10th grade reading levels, and modified for 6th grade reading levels. Modifications have been created by artificial intelligence and can be further modified if needed.

## Introduction to Methodology

This lesson allows students to analyze excerpts from Enlightenment philosophers and historical governments in order to understand the concepts that influenced American government. Students will then take those concepts and use them to create a school structure that follows the ideals of social contract and separation of powers, democracy and popular sovereignty.

## Terms / Concepts

- Social contract – the agreement between individuals in a society to join in a community and follow its rules, which results in the individuals losing some freedom.
- Separation of powers – dividing the powers of government among several branches to ensure no branch gets too much power.
- Republic – a representative democracy, wherein individuals are chosen to represent the will of the people.
- Direct democracy – a form of democracy in which all eligible citizens vote on all proposed rules.
- Popular sovereignty – the idea that the power of the government comes from the people and is usually exercised through voting.
- Limited government – restricting the power of the government, usually through a constitution

### **Setting the Stage/Opening Question**

Ask students “Who is the biggest social media influencer today? How have they changed your generation?” Ask students to take a few moments to write down their answers. Allow students to share out responses and explain how the influencer chosen has impacted their life. Allow students to debate for 5 minutes who the biggest influencer is.

### **Experience**

Tell students “Today, we are looking at the popular ideas and important historical governments that influenced the creation of our American government. These popular ideas from the past influenced our government in the same way that the social influencer you mentioned has influenced your generation. As you work through this lesson, you will be uncovering these popular ideas and then applying them to the creation of a new school.”

Place students into groups of 3 to assist in the document analysis process. For improved collaboration, provide each student with a role (Reader to read the document aloud, Researcher to look up confusing words, Scribe to record answers for the group) Hand out Document Analysis Guide and the Athenian (Greek) Democracy document to students. Ask students to read the document and complete the Analysis Guide for the document. Allow 5 minutes for this task to be complete.

When students are finished, ask students to share out the important concepts they found in the document (voting, direct democracy) and explain to students that these are elements of popular sovereignty (the power of the government resides with the people).

Continue with each of the remaining documents. Use the Document Analysis Key to help you if needed. Allot approximately 10 - 15 minutes for each document for students to work alone.

**Notes:**

**Process**

Ask students to share their findings with each document. What is the important concept contained in the document? Why is it important? How could it help inform people on creating a new government?

Use this process to make sure that students have gathered the important information necessary to move on. Use the Document Analysis Guide Key to assist you if necessary.

The total recommended time to complete document analysis and discuss the documents is listed below:

Athens Document - 10 minutes  
Rome Document - 15 minutes  
Magna Carta - 20 minutes  
Hobbes Document - 30 minutes  
Locke Document - 20 minutes  
Montesquieu - 20 minutes

Students should begin to move more quickly through the documents with practice. Feel free to move at your own pace.

**Generalize:**

Once all documents are analyzed, ask students, “Before we go further, what is the most important idea you found in these documents? Why is it important?” Invite students to share out their answers to the class.

**Apply**

Once all of the documents are analyzed, ask students, “Now that you understand the important influences on government, let’s put your new knowledge to work. With your group, use these concepts to design your perfect school.

Be sure to think about the following as you design:

- Who is the ultimate source of power in your school?
- What will the hierarchy of the school look like?
- How will the rules of the school be established? What are some of these rules?
- What course of action will students have if the rules do not work or seem problematic?
- How is your school an improvement over the school structure we have here?”

### **Apply (*continued*)**

Ask students to create a name for their school, an organizational chart, three important rules, and how students can impact and change those rules. All of this information should be written with a marker on large poster paper.

Allow 45 - 50 minutes for students to complete their schoolwork. When finished, ask students to present their school, or allow students to gallery walk and read about each school.

When finished with this step, ask students, “Which school best employed the concept of social contract? Separation of powers? Democracy? Limited government?” Be sure to ask students to justify their answers.

### **Evaluation**

Evaluate student knowledge prior to beginning the lesson with the Unit 1 Vocabulary Pre-Test. Evaluate during the lesson through questioning and observing student responses on the Document Analysis Guide. Evaluate student understanding as ideas are applied to the structure of an Enlightened School. Evaluate at the end of the lesson with the Unit 1 Vocabulary Post-Test to determine if students are ready to move on to learning about the Declaration of Independence.

Pre-Assessment –  
Unit 1 Vocabulary Pre-Test

Post-Assessment –  
Unit 1 Vocabulary Post-Test

### **Worksheet**

Document Analysis Guide

Excerpted Documents provided at 3 reading levels:

Athenian (Greek) Democracy  
Roman Republic Government Structure  
Magna Carta  
Leviathan  
Second Treatise on Government  
The Spirit of the Laws

## References

Democracy (ancient Greece). Education. (n.d.).  
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<https://www.gutenberg.org/files/3207/3207-h/3207-h.htm>

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Montesquieu, C.-L. S. (1748). The Spirit of the Laws. National Constitution Center – constitutioncenter.org.  
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The National Archives. (2025, March 4). Magna carta, 1215.  
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Public Broadcasting Service. (n.d.). History of the Roman senate. PBS. <https://www.pbs.org/articles/learn-about-the-roman-senate>

Stephan, A. (2020, November 2). Voting with the ancient Greeks. Getty Iris. <https://blogs.getty.edu/iris/voting-with-the-ancient-greeks/>

Create Your Own Enlightened School  
Document Analysis Guide

<b>Document</b>	<b>Author's Purpose</b>	<b>Main Idea</b>	<b>Points to include in a new government</b>
Athenian (Greek) Democracy			
Roman Republic Government Structure			
Magna Carta			
Leviathan – Thomas Hobbes			

Create Your Own Enlightened School  
Document Analysis Guide

Second Treatise on Government – John Locke			
The Spirit of the Laws – Charles-Louis Secondat, baron de Montesquieu			

## Unit 1 Vocabulary Pre-Test

1. Describe social contract theory.
2. What is the difference between direct democracy and a republic?
3. Define separation of powers.
4. What is meant by popular sovereignty?
5. Why is it important to have limited government?

## Unit 1 Vocabulary Post-Test

- Which of the following does **not** describe social contract theory?
  - Men are born equal with rights that cannot be taken away
  - Men submit to government in order to protect themselves
  - Men get to vote on all the rules government creates
  - Men get to withdraw their consent if government is unjust
- Place a check in the column if a characteristic of a republic or direct democracy is described.

<b>Characteristic of democracy</b>	<b>Direct Democracy</b>	<b>Republic</b>
Citizens get to vote		
Citizens vote on all laws and decisions made by the government		
Citizens vote to elect representatives who then make decisions for the government		

- Define separation of powers
- In the United States, the people have the ultimate power to decide how our government is run. This is called
  - Limited government
  - Popular sovereignty

## Unit 1 Vocabulary Post-Test

- C. Constitutional republic
- D. Checks and balances

5. Why is it important to have limited government?

Create Your Own Enlightened School  
Document Analysis Guide

<b>Document</b>	<b>Author's Purpose</b>	<b>Main Idea</b>	<b>Points to include in a new government</b>
Athenian (Greek) Democracy	To describe the basics of democracy in ancient Greece	Direct democracy Citizens (only free men) required to participate	<ul style="list-style-type: none"> <li>• Citizens vote on all proposed ideas</li> <li>• Require participation</li> </ul>
Roman Republic Government Structure	To depict the structure of the Roman republic	Patricians (wealthy) had power Representative democracy Organized hierarchy	<ul style="list-style-type: none"> <li>• Representative democracy</li> <li>• Power hierarchy</li> </ul>
Magna Carta	To lay out the agreement between the King and the Nobles that limited the King's power	Stopped the abuses by the King in particular with regard to taxes and jail	<ul style="list-style-type: none"> <li>• Taxes must be limited</li> <li>• Witnesses and trials required to jail someone</li> </ul>
Leviathan – Thomas Hobbes	To describe the reasons why free men create government and submit to it	Man in nature is equal which leads to fighting Government creates rules that keep men secure and limit freedom	<ul style="list-style-type: none"> <li>• Rules needed to keep men safe from each other</li> <li>• Some freedom may be lost</li> </ul>
Second Treatise on Government – John Locke	To describe the reasons why free men create government and submit to it	Man in nature is equal which leads to fighting Government creates just rules to protect life, liberty, property If government is unjust, power returns back to the people	<ul style="list-style-type: none"> <li>• Rules need to be created by legislature</li> <li>• Unjust government can be ignored or removed</li> </ul>
The Spirit of the Laws – Charles-Louis Secondat, baron de Montestuiquieu	To describe how government should be organized to protect the people's freedom	Government should be divided into three branches – legislative, executive, judicial – to keep the power of the government limited	<ul style="list-style-type: none"> <li>• Separation of power into separate groups</li> </ul>

## Connected Readings

### ***The Spirit of the Laws - Montesquieu***

*Source: The following is an excerpt from The Spirit of the Laws by Charles-Louis Secondat, baron de Montesquieu, provided by the National Constitution Center. Montesquieu was highly regarded by the framers of our Constitution for his ideas about the separation of powers and checks and balances.*

In every government there are three sorts of power: the legislative; the executive in respect to things dependent on the law of nations; and the executive in regard to matters that depend on the civil law.

By virtue of the first, the prince or magistrate enacts temporary or perpetual laws, and amends or abrogates those that have been already enacted. By the second, he makes peace or war, send or receives embassies, establishes the public security and provides against invasions. By the third, eh punishes criminals ro determines the disputes that arise between individuals. The latter we shall call the judiciary power, and the other simply the executive power of the state.

The political liberty of the subject is a tranquility of mind arising from the opinion each person has of his safety. In order to have this liberty, it is requisite the government be so constituted as one man need not be afraid of another.

When the legislative and executive powers are united in the same person, or in the same body of magistrates, there can be no liberty; because apprehensions may arise, lest the same monarch or senate should enact tyrannical laws, to execute then in a tyrannical manner.

Again, there is no liberty if the judiciary power not be separated from the legislative and executive. Were it joined with the legislative, the life and liberty of the subject would be exposed to arbitrary control; for the judge would be then the legislator. Were it joined to the executive power, the judge might behave with violence and oppression.

There would be an end of everything, were the same man or the same body, whether of the nobles or of the people, to exercise those three powers, that of enacting laws, that of executing the public resolutions, and of trying the causes of individuals.

### **L10**

*Source: The following is an excerpt from The Spirit of the Laws by Charles-Louis Secondat, baron de Montesquieu, provided by the National Constitution Center. Montesquieu was highly regarded by the framers of our Constitution for his ideas about the separation of powers and checks and balances.*

In every government, there are three main kinds of power: the **legislative**, the **executive** dealing with foreign affairs, and the **judicial**.

The **legislative power** allows the ruler or group in charge to make laws—whether temporary or permanent—and to change or cancel laws that already exist.

The **executive power**, as it concerns foreign matters, gives the leader the authority to make peace or declare war, send or receive ambassadors, protect the nation, and guard against invasions.

The **judicial power** is used to punish criminals and settle arguments between people. We shall call this the **judiciary**, while the second we may simply call the **executive power of the state**.

**Political liberty** means feeling safe and free in society. People enjoy this liberty when they believe their rights and safety are protected. For such liberty to exist, the government must be organized in a way that no one person has too much power—and so that one person does not need to fear another.

If the same person or group has both the **legislative** and **executive** powers, there is **no freedom**. People will fear that those who make the laws might also use their power to enforce them unfairly or harshly.

Likewise, there is **no liberty** if the **judicial power** is not separate from the legislative and executive. If the same people make the laws and judge those who break them, they could easily become unfair. If judges are part of the executive, they might act with violence or abuse their power.

In short, **freedom is lost** when the same person—or the same group of people, whether nobles or commoners—holds **all three powers**: making laws, enforcing them, and judging legal cases. Such concentration of power brings an end to justice, balance, and liberty.

## L6

*Source: The following is an excerpt from The Spirit of the Laws by Charles-Louis Secondat, baron de Montesquieu, provided by the National Constitution Center. Montesquieu was highly regarded by the framers of our Constitution for his ideas about the separation of powers and checks and balances.*

In every government, there are three main powers:

- The **power to make laws** (legislative),
- The **power to deal with other countries** and protect the nation (executive), and
- The **power to judge people and settle problems** (judicial).

The first power allows leaders to create new laws or change old ones.

The second power lets them make peace or go to war, send and receive ambassadors, and keep the country safe.

The third power is used to decide if someone has broken the law and to solve arguments between people.

We will call this third power the **judicial power**, and the second one the **executive power**.

**Freedom** means feeling safe and protected in your country. People feel free when they trust that no one can harm them unfairly. For this freedom to exist, the government must be set up in a way that no one person has too much power.

If the same person or group makes the laws and also carries them out, there is **no real freedom**. That person could make unfair laws and then enforce them unfairly.

There is also no freedom if the **judging power** is not kept separate from the others. If the same person makes the laws and judges the people, he may use the law to hurt others. If the judge is also the one who enforces the law, he could be too harsh or unfair.

**Everything would be lost** if one person or one group had all three powers: making the laws, carrying them out, and judging others. That much power in one place would lead to unfairness and fear, not freedom.

## **Magna Carta, 1215**

*Source: Signed in 1215 by the English King John, the Magna Carta (Latin for Great Charter) was a contract between the King and the British nobles that limited the power of the King. The Magna Carta created a council of 25 Barons who would be able to approve orders by the King. Translation from National Archives, Washington, D.C.*

Henry by the grace of God King of England, lord of Ireland, duke of Normandy and Aquitaine and count of Anjou sends greetings to his archbishops, bishops, abbots, priors, earls, barons, sheriffs, reeves, ministers and all his bailiffs and faithful men inspecting the present charter. Know that we, at the prompting of God and for the health of our soul and the souls of our ancestors and successors, for the glory of holy Church and the improvement of our realm, freely and out of our good will have given and granted to the archbishops, bishops, abbots, priors, earls, barons and all of our realm these liberties written below to hold in our realm of England in perpetuity.

(15) In future we will allow no one to levy an 'aid' from his free men, except to ransom his person, to make his eldest son a knight, and (once) to marry his eldest daughter. For these purposes only a reasonable 'aid' may be levied.

(28) No bailiff is henceforth to put any man on his open law or on oath simply by virtue of his spoken word, without reliable witnesses being produced for the same.

(29) No freeman is to be taken or imprisoned or disseised of his free tenement or of his liberties or free customs, or outlawed or exiled or in any way ruined, nor will we go against such a man or send against him save by lawful judgement of his peers or by the law of the land. To no-one will we sell or deny of delay right or justice.

We, holding these aforesaid gifts and grants to be right and welcome, concede and confirm them for ourselves and our heirs and by the terms of the present (letters) renew them, wishing and granting for ourselves and our heirs that the aforesaid charter is to be firmly and inviolably observed in all and each of its articles in perpetuity, including any articles contained in the same charter which by chance have not to date been observed. In testimony of which we have had made these our letters patent. Witnessed by Edward our son, at Westminster on the twelfth day of October in the twenty-fifth year of our reign. (Chancery warranty by John of) Stowe.

**L10**

## **Magna Carta, 1215**

*Source: The Magna Carta, which means "Great Charter" in Latin, was signed in 1215 by King John of England. It was an agreement between the king and a group of powerful nobles (called barons). The Magna Carta limited the king's power and gave more rights to the nobles. One important rule it created was a council of 25 barons who had the authority to approve certain decisions made by the king.*

Henry, by the grace of God King of England, sends greetings to his church leaders, nobles, and officials. We want everyone to know that, for the good of our soul and the souls of our family members, and to

honor the Church and improve our kingdom, we have freely decided to give and confirm the following rights to the people of England. These rights will last forever.

**(15)** In the future, no one can collect money (called an “aid”) from free men unless it is to help pay a ransom if someone is captured, to knight his oldest son, or to marry off his oldest daughter. Even in these cases, only a fair amount of money may be asked.

**(28)** No official (called a bailiff) is allowed to accuse someone or make them swear an oath just based on their own word. There must be reliable witnesses.

**(29)** No free person will be arrested, put in prison, lose their property or rights, be forced to leave the country, or be punished in any way—unless they are judged guilty in a fair trial by other people like them, or by the laws of the land. We promise that no one will be denied justice or treated unfairly.

We believe these promises are fair and good. We confirm them for ourselves and future kings. We want this charter to be followed fully and forever, even if some parts were not followed in the past. This document was made official and signed in Westminster on October 12th in the 25th year of our reign.

**L6**

### **Magna Carta, 1215**

**Source:** The Magna Carta (which means “Great Charter” in Latin) was signed in the year 1215 by King John of England. It was a deal between the king and powerful landowners called barons. This agreement said that the king had to follow certain rules and could not do whatever he wanted. It also created a group of 25 barons who would help make sure the king followed the rules.

#### **What the Magna Carta Said (Simplified):**

##### **Introduction:**

King Henry, who rules England and other lands, is writing to all the church leaders, nobles, and government workers. He says he wants to do what is right for the good of his soul, the souls of his family, the Church, and the whole kingdom. He promises to give the people of England the rights listed below, and he says these rights should last forever.

##### **Some Important Rules:**

**(15)** In the future, people cannot be forced to give money (called an “aid”) unless it is for one of these reasons:

- To pay a ransom if someone is captured
- To make the oldest son a knight
- To help pay for the oldest daughter’s wedding  
Even then, the amount of money must be fair.

**(28)** A government worker (called a bailiff) cannot accuse someone of breaking the law just by saying so. There must be good witnesses to prove it.

**(29)** A free person cannot be arrested, sent to jail, lose their property, or be kicked out of the country unless a fair court says so. This must be decided by a group of people like them (called their “peers”) or by the laws of the land.

No one will be kept from getting justice or treated unfairly.

### **Final Promise:**

The king agrees that these rules are good and promises that he and future kings will follow them forever. Even if some of the rules haven't been followed before, they must be followed now. This promise was made official in Westminster on October 12, in the 25th year of King Henry's rule.

### **Second Treatise – Locke**

*Source: Excerpts from The Second Treatise on Government by John Locke, 1690. An Enlightenment philosopher, Locke is often credited with social contract theory: the idea that men submit willingly to government and can withdraw consent when government is not serving the people.*

MEN being, as has been said, by nature, all free, equal, and independent, no one can be put out of this estate, and subjected to the political power of another, without his own consent. The only way whereby any one divests himself of his natural liberty, and puts on the bonds of civil society, is by agreeing with other men to join and unite into a community for their comfortable, safe, and peaceable living one amongst another, in a secure enjoyment of their properties, and a greater security against any, that are not of it...When any number of men have so consented to make one community or government, they are thereby presently incorporated, and make one body politic, wherein the majority have a right to act and conclude the rest.

IF man in the state of nature be so free, as has been said; if he be absolute lord of his own person and possessions, equal to the greatest, and subject to no body, why will he part with his freedom? why will he give up this empire, and subject himself to the dominion and controul of any other power? To which it is obvious to answer, that though in the state of nature he hath such a right, yet the enjoyment of it is very uncertain, and constantly exposed to the invasion of others...This makes him willing to quit a condition, which, however free, is full of fears and continual dangers: and it is not without reason, that he seeks out, and is willing to join in society with others, who are already united, or have a mind to unite, for the mutual preservation of their lives, liberties and estates, which I call by the general name, property.

And so whoever has the legislative or supreme power of any commonwealth, is bound to govern by established standing laws, promulgated and known to the people, and not by extemporary decrees... And all this to be directed to no other end, but the peace, safety, and public good of the people.

But if they have set limits to the duration of their legislative, and made this supreme power in any person, or assembly, only temporary; or else, when by the miscarriages of those in authority, it is forfeited; upon the forfeiture, or at the determination of the time set, it reverts to the society, and the people have a right to act as supreme, and continue the legislative in themselves; or erect a new form, or under the old form place it in new hands, as they think good.

### **L10**

*Source: These excerpts come from The Second Treatise on Government by John Locke, written in 1690. Locke was a philosopher during the Enlightenment. He is well known for developing the idea of the **social contract**—the belief that people agree to follow a government, but they also have the right to take back that agreement if the government fails to serve them.*

All men, by nature, are in a state of perfect freedom and equality, possessing the right to govern their own actions and possessions as they see fit, within the bounds of reason. No man may rightfully be subjected to the political power of another without his own voluntary consent. It is only by entering into agreement with others, to unite and form a community, that a man lays down part of his natural liberty and accepts the bonds of civil society. This he does for the more secure and peaceable enjoyment of his property—his life, liberty, and estate.

When men thus consent to join together and form one body politic, they become a single society, wherein the will of the majority must be taken as the will of all. For it is the only means by which the community may act with one voice, and make laws for the preservation of the whole.

Though man in the state of nature is free and master of himself, he is ever exposed to the danger of others who may do him harm. The enjoyment of such natural freedom is uncertain and fraught with peril, for there is no common authority to restrain the violent or to judge disputes. This uncertainty drives men to seek out union with others in society, wherein they may live under known laws and a common power to protect their rights.

The supreme power in any commonwealth—the legislature—must rule only by established, known, and standing laws, not by sudden or arbitrary commands. And this power must ever be directed to the peace, safety, and public good of the people.

But if the trust placed in those who govern is broken—whether through the abuse of power or the expiration of its lawful term—then that power returns to the people. For the authority of rulers is derived from the consent of the governed, and when that consent is justly withdrawn, the people have the right to resume their original liberty, to reform their government, or to establish a new one, as shall seem best to them for the preservation of their rights and the good of the commonwealth.

## L6

*Source: These are ideas from The Second Treatise on Government, written in 1690 by John Locke. He was a philosopher during a time called the Enlightenment. Locke believed that people should agree to follow a government, but only if that government protects their rights. If the government doesn't do its job, the people can take back their power.*

All men are born into the world **free and equal**, each with a right to live as he chooses, so long as he does not harm another. No man ought to be ruled by another unless he has **agreed to it** by his own will. It is only when men choose to come together, and form a society, that they give up some of their natural freedom. This they do so they may live in **peace and safety**, and enjoy their **lives, liberty, and property** without fear.

When men join together in this way, they form a government, and the **majority** among them must guide the rest. For without this, no decisions could be made, and the group would fall into disorder.

One may ask, “If man is free, why would he give up his freedom?” To this I answer: though man in the state of nature be free, his freedom is always at risk. He may be attacked, his goods taken, or his life threatened. There is no judge to help him, no common power to protect him. And so, though he is free, he is also in danger.

It is for this reason that men agree to live under laws, and to be governed by rulers. These rulers must use **fair and known laws**, not make new ones as they please. Their duty is to serve the **good of the people**, and to keep the peace.

But if those in power do not follow the rules, or if their time to rule is ended, then their power is lost. It returns to the people, from whom it first came. The people may then **choose new leaders**, or form a new government, to better protect their **rights and safety**.

### **Leviathan – Hobbes**

*Source: The following includes several excerpts from Leviathan by Thomas Hobbes, written in 1651. Hobbes, an Enlightenment philosopher, argued that powerful government is necessary to provide order and security to mankind who turn easily to violence and chaos.*

Nature hath made men so equall, in the faculties of body, and mind; as that though there bee found one man sometimes manifestly stronger in body, or of quicker mind then another; yet when all is reckoned together, the difference between man, and man, is not so considerable... From this equality of ability, ariseth equality of hope in the attaining of our Ends. And therefore if any two men desire the same thing, which neverthesse they cannot both enjoy, they become enemies; and in the way to their End, endeavour to destroy, or subdue one an other.

In such condition, there is no place for Industry; because the fruit thereof is uncertain; and consequently no Culture of the Earth; no Navigation, nor use of the commodities that may be imported by Sea; no commodious Building; no Instruments of moving, and removing such things as require much force; no Knowledge of the face of the Earth; no account of Time; no Arts; no Letters; no Society; and which is worst of all, continuall feare, and danger of violent death; And the life of man, solitary, poore, nasty, brutish, and short.

The finall Cause, End, or Designe of men, (who naturally love Liberty, and Dominion over others,) in the introduction of that restraint upon themselves, (in which wee see them live in Common-wealths,) is the foresight of their own preservation, and of a more contented life thereby; that is to say, of getting themselves out from that miserable condition of Warre, which is necessarily consequent (as hath been shewn) to the naturall Passions of men, when there is no visible Power to keep them in awe, and tye them by feare of punishment to the performance of their Covenants, and observation of these Lawes of Nature

### **L10**

*Source: The following includes excerpts from Leviathan by Thomas Hobbes, written in 1651. Hobbes was a philosopher during the Enlightenment who believed that strong government is necessary to keep people safe and prevent chaos, because without rules, people often turn to violence.*

Nature has made all people mostly equal in body and mind. Even if one person is sometimes stronger or smarter than another, overall, the differences between people aren't very big. Because of this basic equality, everyone has equal hope of reaching their goals. But if two people want the same thing, and only one of them can have it, they become enemies. To reach their goal, they will try to defeat or overpower each other.

In such a situation, where everyone is fighting to survive, there's no place for hard work, because people can't count on keeping the results. There would be no farming, no trade, no ships bringing goods, no buildings, no machines, no exploration, no writing, no art, and no society. Worst of all, people would live in constant fear of violence and death. Life would be lonely, poor, dirty, full of fear, and very short.

So why do people agree to live under governments and follow laws? The reason is that people, who naturally want freedom and power, also want to stay alive and live more peacefully. To escape the constant fighting and fear, people agree to limit their own freedom by forming governments. These governments create laws and have the power to punish those who break them. This helps people keep their promises and live together more safely.

L6

Source: The following comes from *Leviathan*, a book written in 1651 by a man named Thomas Hobbes. He was a thinker during a time called the Enlightenment. Hobbes believed that people need strong governments to keep them safe and stop them from hurting each other.

Hobbes said that people are mostly equal. One person might be a little stronger or smarter than another, but overall, we're all pretty much the same. Because of this, we all think we have a good chance of getting what we want. But if two people want the same thing and only one of them can have it, they might fight over it. They may even try to hurt or defeat each other.

In a world where everyone is always fighting to survive, no one can really get anything done. People wouldn't plant food or build homes because someone else could take it away. There would be no travel, no inventions, no books, no art, and no communities. People would live in fear all the time, always worried about being attacked. Life would be lonely, poor, dirty, violent, and short.

So why do people agree to follow rules and live under governments? Hobbes said it's because people want to be safe and live better lives. Even though we love freedom, we're willing to give up some of it if it means we don't have to live in constant fear. Governments help people live together peacefully by making laws and punishing those who break them.

### **Athenian (Greek) Democracy**



Source: Voting with *psephoi* (pebbles) in a scene from about 490 B.C., attributed to the Brygos Painter. Red-figured kylix made in Athens. Terracotta, 4 7/16 in. high x 12 3/8 in. diam. The J. Paul Getty Museum, 86.AE.286

The ancient Greeks were the first to create a democracy. The word “democracy” comes from two Greek words that mean people (*demos*) and rule (*kratos*). Democracy is the idea that the citizens of a country should take an active role in the government of their country and manage it directly or through elected representatives. In addition, it supports the idea that the people can replace their government through peaceful transfers of power rather than violent uprising or revolution. Thus, a key part of democracy is that the people have a voice.

The first known democracy in the world was in Athens. Athenian democracy developed around the fifth century B.C.E. The Greek idea of democracy was different from present-day democracy because, in Athens, all adult citizens were required to take an active part in the government. If they did not fulfill their duty they would be fined and sometimes marked with red paint. The Athenian definition of “citizens” was also different from modern-day citizens: only free men were considered citizens in Athens. Women, children, and slaves were not considered citizens and therefore could not vote.

Each year 500 names were chosen from all the citizens of ancient Athens. Those 500 citizens had to actively serve in the government for one year. During that year, they were responsible for making new laws and controlled all parts of the political process. When a new law was proposed, all the citizens of Athens had the opportunity to vote on it. To vote, citizens had to attend the assembly on the day the vote took place. This form of government is called direct democracy.

*Source: National Geographic Education online.*

### **Government Structure in Roman Republic**

\*Share graphic on Roman Republic Government Structure from textbook.

# ***I.D.E.A.L. CITIZENRY***

*Innovative Designs that Engage  
Active Learning for Citizenry*

**Joshua Kenna**  
Project Principal  
Investigator

**Joshua Dunn**  
**Zoi Traga-Philippakos**  
**Frankie Nicole Weaver**  
Co-PI's

**Claudia Williamson-Kramer**  
**Kim Holder**  
**Lynne Middleton**  
Key Contributors

## *UT System Affiliated Groups*

### **Theory and Practice In Teacher Education**

College of Education, Health, and Human Sciences  
University of Tennessee, Knoxville

### **Institute of American Civics**

Baker School of Public Policy and Public Affairs  
University of Tennessee, Knoxville

### **Tennessee 4-H Youth Development**

University of Tennessee, Institute of Agriculture (UTIA)

### **The Probasco Chair of Free Enterprise and The Center for Economic Education**

Gary W. Rollins College of Business  
The University of Tennessee at Chattanooga

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