**Frederick Douglass Academy**

**Advanced Placement European History**

**Mr. Murphy**

**Chapter 17: The Age of Enlightenment**

**Homework #8 508 - 517 - Stop at “Jewish Thinkers”**

**Due Wednesday, November 12, 2014**

This chapter is a ***big one.*** Arguably, the ideas promulgated during this age are the formative ones that not just our Democracy is based on, but most of modern societies as well. Here are a few of the critical ideas in this section:

1. We need to look back and consider the critical ideas that were introduced as part of the Scientific Revolution. If we can look at the Universe as a rational construct, and identify the fact that there are natural laws that govern all motion of the heavens, then we can also consider the fact that Man is primarily a rational being, and universal laws of motion might also mean that there are ***universal laws that could govern man.***
	1. There might be, as well, individual rights that man possesses simply because he or she ***exists***.
	2. A movement toward a more tolerant society, not just of ideas but also in matters of faith will be an offshoot of the Scientific Revolution as well.
2. By *The Enlightenment*, we mean a period roughly from 1688 – 1780. This would cover the time period from the Glorious Revolution in England to a period just before the French Revolution.
3. The chapter begins, (as a good reminder), with the roles that both John Locke and Isaac Newton played in the start of the Enlightenment. It is critical that you be able to revisit those thinkers, and connect their ideas with what we will call Enlightenment Thought.
4. The characteristics of British Society as the exemplar of toleration and free speech, and the very tangible impact of the growth of Print Culture will provide us with tangible evidence of time and place can drive an age of ideas.
5. We will see categorized here the people that will be called ***Philosophes***, and this classification is another reminder of how the role of the philosopher and the societal conditions that help to make them, are changing at this time.
6. Since you are reading Candide at this point, the section on Voltaire will provide you with some valuable background on our author, as well as nice overview of his primary thoughts.
7. A critical section is that of The Enlightenment and Religion. Remember, thinking of the Universe, and its creator, in a rational way does not necessarily mean that a Philosophe does not believes in God; rather, it is the established Churches, particularly Roman Catholicism, that these thinkers find to be objectionable.
8. It is critical that you be able to understand the concept of Deism, and how it melds Faith Rationality
9. Both Locke and Voltaire, among others, will promote the necessity of religious toleration, while others, David Hume, for example, will take a far more radial approach to criticism of religion.

**Questions:**

1. Explain the basic beliefs and goals of this period that will be called The Enlightenment.
2. How do Newton and Locke serve and ideological “founders” of Enlightenment thought?
3. What characteristics of British Society made it ***ideal*** as a breeding ground for the Enlightenment?
4. What was this concept known as *Print Culture,* and how did it help to spread the Enlightenment?
5. What would be a profile of a Philosophe; by that I mean, how were they specifically assisted/created by the time that they lived in?
6. What would be some critical information on the life of Voltaire that would help you better understand the man who wrote Candide?
7. What were the primary aspects of traditional Christian thought and practice that Enlightenment thinkers found ***problematic***?
8. Provide ***three critical*** ideas that would best define ***Deism***.
9. How does the case of Jean Calas exemplify the necessity of toleration, and explain David Hume’s ***extremely radical*** criticism of Christianity.

**Document Analysis: Voltaire Attacks Religious Fanaticism.**

\*Two paragraphs on his most important ideas concerning the dangers of faith becoming fanaticism.