



TEACHER'S GUIDE

DAVE RAYMOND'S Modernity



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Modernity

Teacher's Guide

Sequence, Grading Guides & Answer Keys

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How to Use This Curriculum

Introduction

There are a number of different elements to this curriculum that make it unique. Once you see how everything works together, however, it should be fairly easy to teach.

The course is designed to fill two semesters. It covers 27 lessons with the goal of completing one lesson per week. Each lesson is broken down into five different lectures (approximately 20 minutes each) with associated readings, assignments, or exams. You can assign one lecture a day or you can go through two or more lectures in one day. Additionally, the readings in the second semester are sometimes much longer than the readings in the first. Feel free to abridge any of the writings to more appropriately challenge your student. He or she will be the best gauge of how much to cover per day or week.

The components of the course:

1. video lectures
2. the Student Reader
3. a notebook
4. a portfolio (explained in the next section)
5. a series of papers and projects (also explained later)

Both the Student Reader and this Teacher's Guide are available in digital and printed formats from *CompassClassroom.com*.

You, as the teacher, should read through the following sections before starting the course. It might also be a good idea for your student to know what's in the "*Portfolio & Project Guide*" section, which follows.

You will also want to watch all five parts of **Lesson 1: Orientation**. The entire curriculum is explained in detail there.

If you have more questions after reading the Teacher's Guide and watching the Orientation videos, email *info@compassclassroom.com* for additional help.

Thank you for purchasing this series. We hope that you and your student learn many new things about modern world history.

Scope & Sequence

One lesson is normally completed per week. Use the chart on the next few pages to mark off what has been finished. Only exams, essays and projects are scored.

If an assignment asks one or more questions, these are meant to be considered by the student as he or she does the reading. You can also use these questions as a way to discuss the lesson with your student after the lesson and readings are complete.

		LECTURE TITLE / ASSIGNMENT DIRECTIONS	COMPLETE	PORTFOLIO	SCORE
	FOR PARENTS	Read Teacher's Guide			
LESSON 1 ORIENTATION	LECTURE 1.1	Introduction & Note-Taking			
	LECTURE 1.2	Why Life?			
	LECTURE 1.3	Why School?			
	LECTURE 1.4	Why History?			
	LECTURE 1.5	Course Assignments, ▲ Exam #1			
	PORTFOLIO	Watch & Create			
LESSON 2 THE GREAT STAGE: INTRODUCTION TO THE WEST	LECTURE 2.1	The Principle			
	LECTURE 2.2	Christendom & Modernity			
	LECTURE 2.3	The Thirty Years War			
	LECTURE 2.4	John Amos Comenius			
	LECTURE 2.5	The Legacy of the West, ▲ Exam #2			
	PROJECT	Choose Reformational Masterwork & Begin Research*			
LESSON 3 IDEAS HAVE CONSEQUENCES: THE ENLIGHTENMENT	LECTURE 3.1	The Principle			
	LECTURE 3.2	Ockham & Descartes			
	LECTURE 3.3	Spinoza, Hobbes, Locke, and Hume			
	LECTURE 3.4	Kant, Diderot, and Voltaire			
	LECTURE 3.5	Rousseau, ▲ Exam #3			
LESSON 4 THE SACRED & THE SECULAR: EMPIRES, PIRATES, AND RULERS	LECTURE 4.1	The Principle			
	LECTURE 4.2	Explorers & Empires			
	LECTURE 4.3	The Muslim Threat & Catholic Missions			
	LECTURE 4.4	The Golden Age of Piracy			
	LECTURE 4.5	Enlightened Despots, ▲ Exam #4			
LESSON 5 ROYAL SCIENCE: THE SCIENTIFIC REVOLUTION	LECTURE 5.1	The Principle			
	LECTURE 5.2	The Scientific Revolution			
	LECTURE 5.3	Revolutions in Astronomy			
	LECTURE 5.4	The Royal Society			
	LECTURE 5.5	Two Royal Giants: Leibniz & Newton, ▲ Exam #5			
LESSON 6 THE CREATORS: PASCAL, VERMEER, JOHNSON, AND BACH	LECTURE 6.1	The Principle			
	LECTURE 6.2	Blaise Pascal			
	LECTURE 6.3	Jan Vermeer			
	LECTURE 6.4	Samuel Johnson			
	LECTURE 6.5	Johann Sebastian Bach (<i>there is no exam for this lesson</i>)			

*See Portfolio & Project Guide for more details

SCOPE & SEQUENCE

		LECTURE TITLE / ASSIGNMENT DIRECTIONS	COMPLETE	PORTFOLIO	SCORE
LESSON 7 THE DEVIL HAS NO STORIES: THE FRENCH REVOLUTION	LECTURE 7.1	The Principle			
	LECTURE 7.2	The Setting of the French Revolution & the Reign of the Sun King			
	LECTURE 7.3	The French Revolution I			
	LECTURE 7.4	The French Revolution II			
	LECTURE 7.5	The French Revolution III, ▲ Exam #7			
	PROJECT	Reformational Imitation Finished			
LESSON 8 I AM THE REVOLUTION: NAPOLEON BONAPARTE	LECTURE 8.1	The Principle			
	LECTURE 8.2	The Age & Character of Napoleon			
	LECTURE 8.3	The Man of Ambition			
	LECTURE 8.4	The Man as Emperor I			
	LECTURE 8.5	The Man as Emperor II, ▲ Exam #8			
	PROJECT	Choose Topic for Speech on Tradition Project*			
LESSON 9 DEUS EX MACHINA: THE INDUSTRIAL REVOLUTION	LECTURE 9.1	The Principle			
	LECTURE 9.2	Revolutionary Change I			
	LECTURE 9.3	Revolutionary Change II			
	LECTURE 9.4	Inventors I			
	LECTURE 9.5	Inventors II, ▲ Exam #9			
LESSON 10 THE ANTIQUARY & THE MUSE: SCOTT, AUSTEN, AND THE ROMANTIC POETS	LECTURE 10.1	The Principle			
	LECTURE 10.2	The History of the Novel & Sir Walter Scott			
	LECTURE 10.3	The Arts of Domesticity & Jane Austen			
	LECTURE 10.4	The Romantic Poets I			
	LECTURE 10.5	The Romantic Poets II, ▲ Exam #10			
LESSON 11 NO VISION TOO LARGE: WILBERFORCE & CHALMERS	LECTURE 11.1	The Principle			
	LECTURE 11.2	William Wilberforce I			
	LECTURE 11.3	William Wilberforce II			
	LECTURE 11.4	Thomas Chalmers I			
	LECTURE 11.5	Thomas Chalmers II, ▲ Exam #11			
LESSON 12 CULTURE = STATE: NATIONALISM	LECTURE 12.1	The Principle			
	LECTURE 12.2	Simón Bolívar & the Narrative of Nationalism I			
	LECTURE 12.3	The Narrative of Nationalism II			
	LECTURE 12.4	Making Nationalism International: Communism			
	LECTURE 12.5	The Communist Manifesto, ▲ Exam #12			
	PROJECT	Give Speech on Tradition			

*See Portfolio & Project Guide for more details

	LECTURE TITLE / ASSIGNMENT DIRECTIONS	COMPLETE	PORTFOLIO	SCORE
LESSON 13 EMINENT CULTURE: VICTORIANISM	LECTURE 13.1	The Principle		
	LECTURE 13.2	The Empire & Eminent Victorians I		
	LECTURE 13.3	Eminent Victorians II		
	LECTURE 13.4	Eminent Victorians III		
	LECTURE 13.5	The Prince of Preachers: Spurgeon, ▲ Exam #13		

SEMESTER BREAK

LESSON 14 THE WEST AND THE REST: VICTORIAN MISSIONS	LECTURE 14.1	The Principle		
	LECTURE 14.2	The Scope of Missions		
	LECTURE 14.3	India & William Carey		
	LECTURE 14.4	China & Hudson Taylor		
	LECTURE 14.5	Africa & David Livingstone, ▲ Exam #14		
	PROJECT	Choose Thesis Paper Topic & Begin Research*		
LESSON 15 THE NEW PRIESTHOOD: SCIENTISM & DARWINISM	LECTURE 15.1	The Principle		
	LECTURE 15.2	Figures of Scientism I		
	LECTURE 15.3	Figures of Scientism II		
	LECTURE 15.4	The Realities of Scientism I		
	LECTURE 15.5	The Realities of Scientism II, ▲ Exam #15		
LESSON 16 THE SQUARE INCH WAR: KUYPER & WILSON	LECTURE 16.1	The Principle		
	LECTURE 16.2	Fundamentalists & Radicals		
	LECTURE 16.3	Abraham Kuyper		
	LECTURE 16.4	Woodrow Wilson		
	LECTURE 16.5	Wilson's Presidency, ▲ Exam #16		
	PROJECT	Thesis Statement Finished		
LESSON 17 THE CITY OF WAR: WORLD WAR I	LECTURE 17.1	The Principle		
	LECTURE 17.2	The Scope of the Great War & Its Beginning		
	LECTURE 17.3	The Character & Narrative of the Great War		
	LECTURE 17.4	America & Notable Characters in the Great War		
	LECTURE 17.5	The Poets, the Chaplains, and the Armistice, ▲ Exam #17		
LESSON 18 DOMESTICITY VERSUS TYRANNY	LECTURE 18.1	The Principle		
	LECTURE 18.2	The Rise of the Despots I		
	LECTURE 18.3	The Rise of the Despots II		
	LECTURE 18.4	The Return to Normalcy I		
	LECTURE 18.5	The Return to Normalcy II, ▲ Exam #18		
	PROJECT	Thesis Outline Finished		

*See Portfolio & Project Guide for more details

SCOPE & SEQUENCE

	LECTURE TITLE / ASSIGNMENT DIRECTIONS	COMPLETE	PORTFOLIO	SCORE
LESSON 19 MODERN ART & THE DEATH OF CULTURE: ART & ARCHITECTURE	LECTURE 19.1	The Principle		
	LECTURE 19.2	The Modern Artist		
	LECTURE 19.3	Expressionism to Cubism		
	LECTURE 19.4	Dadaism to Pop		
	LECTURE 19.5	Bauhaus & International Style (<i>there is no exam for this lesson</i>)		
LESSON 20 I'LL TAKE MY STAND: THE THIRTIES	LECTURE 20.1	The Principle		
	LECTURE 20.2	Hoover & the Crash		
	LECTURE 20.3	FDR & the New Deal		
	LECTURE 20.4	The Georgian Devil: Stalin		
	LECTURE 20.5	The Austrian Devil: Hitler, ▲ Exam #20		
LESSON 21 THE LOST GENERATION: LITERARY CONVERTS	LECTURE 21.1	The Principle & Q		
	LECTURE 21.2	G.K. Chesterton		
	LECTURE 21.3	Evelyn Waugh & Dorothy Sayers		
	LECTURE 21.4	C.S. Lewis		
	LECTURE 21.5	J.R.R. Tolkien, ▲ Exam #21		
	PROJECT	Thesis Paper Finished		
LESSON 22 THE WRATH OF MAN: WORLD WAR II	LECTURE 22.1	The Principle & the Rise of Nazi Germany I		
	LECTURE 22.2	The Rise of Nazi Germany II & the Start of War		
	LECTURE 22.3	France, Britain, and the Soviet Union		
	LECTURE 22.4	The Empire of the Rising Sun		
	LECTURE 22.5	The American Entrance & Early Battles, ▲ Exam #22		
LESSON 23 THE CROSS & PERSEVERANCE	LECTURE 23.1	The Principle & the Invasion of Fortress Europe		
	LECTURE 23.2	The Fall Of Man's Empires		
	LECTURE 23.3	The Atomic Bomb & the Holocaust		
	LECTURE 23.4	Dietrich Bonhoeffer & Winston Churchill I		
	LECTURE 23.5	Winston Churchill II, ▲ Exam #23		
	PROJECT	Choose "Hour Project" Goal*		
LESSON 24 PERSONAL PEACE & AFFLUENCE: THE FIFTIES	LECTURE 24.1	The Principle & Pop Art		
	LECTURE 24.2	TV & Suburbs		
	LECTURE 24.3	The Cold War		
	LECTURE 24.4	M.A.D. & China		
	LECTURE 24.5	The Korean War, the Red Menace, and Ike, ▲ Exam #24		

*See Portfolio & Project Guide for more details

	LECTURE TITLE / ASSIGNMENT DIRECTIONS	COMPLETE	PORTFOLIO	SCORE
LESSON 25 THE GREAT DIVORCE: THE SIXTIES	LECTURE 25.1	The Principle & Kennedy's Presidency		
	LECTURE 25.2	The Civil Rights Movement		
	LECTURE 25.3	The Culture of Revolution		
	LECTURE 25.4	LBJ: War & Peace		
	LECTURE 25.5	The 10,000 Day War: Vietnam, ▲ Exam #25		
LESSON 26 THE WEST LIKE THE REST: THE SEVENTIES & THE END OF MODERNITY	LECTURE 26.1	The Principle		
	LECTURE 26.2	The Sexual Revolution & Abortion		
	LECTURE 26.3	Modern Israel		
	LECTURE 26.4	Watergate & Iran		
	LECTURE 26.5	Alexander Solzhenitsyn, ▲ Exam #26		
LESSON 27 THE TRIUMPH OF THE WEST: THE FALL OF COMMUNISM & POSTMODERNITY	LECTURE 27.1	The Principle & the Church Today		
	LECTURE 27.2	Ronald Reagan		
	LECTURE 27.3	Margaret Thatcher, Pope John Paul II, and the Leaders Against Communism		
	LECTURE 27.4	Gorbachev & the Fall of the Evil Empire		
	LECTURE 27.5	Postmodernity, ▲ Exam #27		
PROJECT	Hour Project Finished			

Congratulations! You're finished!

Portfolio & Project Guide

Portfolio

The Modernity Portfolio is essentially a scrapbook or a visual textbook for the semester's lessons which shows the lessons that have been verbally discussed. Students should complete this with a great attention to craftsmanship and ownership of the material.

Portfolio entries should be completed for each lesson. Portfolios should be completed in a scrapbook, photo album, 3-ring binder, or a fine sketchbook. Portfolios must have a title page with the name of the class, the student's name, and the year or period of time during which they were completed. The paper used for each entry should be of durable quality such as card stock or a heavy drawing paper. Notebook and copier/printer paper should not be used.

Portfolio entries should be both visual and textual. Titles and captions should be used for all entries as well as pictures, photographs, maps, famous paintings, original artwork, articles, advertisements, poems, lyrics, quotes, etc. Each item of content should relate to the lesson discussed. Entries should have a **minimum of three items or one item of original artwork.**

Portfolios are graded upon completion, presentation, craftsmanship, and the following of directions. The next section of this book, "Grading Guide," contains helpful rubrics for the Portfolio.

Project Guide

Reformational Imitation Project

For this project, students imitate and reproduce a work from a seventeenth- or eighteenth-century master in one of four ways:

1. Copy a work or a series of sketches by a master artist of the period such as Vermeer, Caravaggio, or Copley.
2. Copy a score from a master composer such as Bach, Haydn, or Beethoven.
3. Copy and illuminate a poem by a master poet such as Milton, Blake, or Coleridge.
4. Reconstruct a famous invention or device by a master scientist such as Pascal, Newton, Boyle, or any member of the Royal Society.

Students should first choose a project, master, and work to imitate and reproduce. They should then research their chosen work and begin the actual imitation. These imitations should accurately copy the form, details, and design of the original. If a long or epic work is chosen, students may obtain a teacher's approval to shorten the amount imitated.

This project should be completed by the end of Lesson 7. Imitations are graded on craftsmanship, attention to detail, faithfulness to original design, and the following of instructions. The "Grading Guide" in this book contains a rubric for the Reformational Imitation Project.

Content abridged for sample

Grading Guide

On Exams

Grading is one of the most challenging tasks of the humanities teacher. Grading a simple question such as, “In what year was Napoleon defeated at Waterloo?” is easy and straightforward. But grading the question, “How could France endure an emperor so soon after its revolution?” is rather complex because it requires a careful consideration on the part of the teacher over a multitude of answers. The reason for this is that history is an art within the humanities which, as Harry L. Lewis once said, “teach[es] us what it means to be human.” A multitude of answers can therefore be given since different students have different perspectives.

That said, specific information is always provided in these history lessons. Furthermore, a principle, or main idea, is always referred to. The real art of the humanities teacher is to evaluate a student’s knowledge, understanding, and wisdom of a given subject. Such an evaluation looks like this:

- A. **Knowledge** — Does the student know key people, places, dates, and events?
- B. **Understanding** — Does the student understand how the idea or action of one person or people resulted in a specific event or culture later in history?
- C. **Wisdom** — Can the student apply this knowledge and understanding to other periods of history, other subjects, and even his or her personal life?

When I grade my students according to this rubric, I ask several key questions of the student’s answers. First, I want to know, “Do the answers of

the student show a work ethic matching their current maturity in the discipline of history?” No one starts in the same place as another. Every individual brings a unique experience and perspective to the table. Thus, not all students have the same abilities as each other when answering questions or performing tasks. However, all students can be graded against themselves, week-by-week. The goal is to see consistent improvement in students’ answers exam-by-exam and to evaluate their level of work ethic when they apply themselves to an assigned task or question.

Secondly, “How thorough is the answer of the student?” Consider whether or not the student has answered all parts of the question. Determine whether or not all required information has been included. Ask the student to augment answers that are vague or lacking in detail. After all, history is about specifics and is typically told through a narrative. Students should be able to retell the stories of the past as this is the key to enjoying history.

Thirdly, “Does the student show an ability to interact with and explain the principle through their answers?” This is the most difficult part to grade but is also the most rewarding. In the work of my students, I am constantly searching for an understanding of how Biblical principles work, whatever the subject, because this is the key to wisdom. In the answers of your students, you want to ask whether or not they understand the main idea and have connected it to the specific info contained in the lesson. If they have, encourage them to apply this in other areas of their life. If they have not, review the material or discuss it from a fresh perspective.

Content abridged for sample

Name _____ Date _____

Portfolio Grading Sheet | 1st Quarter

Requirements: Has the student met the required number of portfolio entries along with their assigned topics? _____
out of 10 points

Consistency: Has the student shown diligence in regularly making entries with a variety of or a consistency in presentation methods? (i.e., prints, pictures, maps, original artwork, etc.) Has the student met the required items for each entry and included captions? _____
out of 10 points

Craftsmanship: Has the student put purposeful effort into his/her work with a desire for artistic quality? _____
out of 10 points

Presentation: Has the student arranged the material well and presented it in an attractive manner? Has the student followed all directions? (Binding? Paper quality? Title page?) _____
out of 10 points

TOTAL PORTFOLIO SCORE _____
out of 40 points

Portfolio Grading Sheet | 2nd Quarter

Requirements: Has the student met the required number of portfolio entries along with their assigned topics? _____
out of 10 points

Consistency: Has the student shown diligence in regularly making entries with a variety of or a consistency in presentation methods? (i.e., prints, pictures, maps, original artwork, etc.) Has the student met the required items for each entry and included captions? _____
out of 10 points

Craftsmanship: Has the student put purposeful effort into his/her work with a desire for artistic quality? _____
out of 10 points

Presentation: Has the student arranged the material well and presented it in an attractive manner? Has the student followed all directions? (Binding? Paper quality? Title page?) _____
out of 10 points

TOTAL PORTFOLIO SCORE _____
out of 40 points

Content abridged for sample

GRADING GUIDE

Name _____ Date _____

Reformational Imitation Project Grading Sheet

PROJECT	<p>Research: Has the student researched his or her imitation and chosen a suitable subject? Has the student followed the project's instructions and deadlines?</p>	<p>_____</p> <p>out of 20 points</p>
	<p>Accuracy: How well has the student imitated the original in essential parts and details?</p>	<p>_____</p> <p>out of 20 points</p>
	<p>Craftsmanship: Of what quality is the project? How well executed is it?</p>	<p>_____</p> <p>out of 20 points</p>
	<p>Work Ethic: How industrious is the project? How ambitious is the project?</p>	<p>_____</p> <p>out of 20 points</p>
PRESENTATION	<p>Posture & Dress: How well does the student hold himself or herself? How well does the student present himself or herself in dress and posture?</p>	<p>_____</p> <p>out of 5 points</p>
	<p>Quality of Speech: How well does the student project his or her voice? How clear is the student's speech?</p>	<p>_____</p> <p>out of 5 points</p>
	<p>Eye Contact: How well does the student make eye contact with the audience?</p>	<p>_____</p> <p>out of 5 points</p>
	<p>Passion: How passionately and artfully has the student delivered his or her speech?</p>	<p>_____</p> <p>out of 5 points</p>
TOTAL PROJECT SCORE		<p>_____</p> <p>out of 100 points</p>

Suggested Titles for Further Reading

LESSON 1	<i>Goodbye, Mr. Chips</i> by James Hutton
LESSON 2	<i>Rasselas</i> by Samuel Johnson
LESSON 5	<i>The Scarlet Pimpernel</i> by Baroness Emmuska Orczy
LESSON 6	<i>A Tale of Two Cities</i> by Charles Dickens
LESSON 7	<i>The Antiquary</i> by Sir Walter Scott
LESSON 9	<i>Pride and Prejudice</i> by Jane Austen
LESSON 10	<i>The Portable Romantic Poets</i> edited by W.H. Auden
LESSON 13	<i>Silas Marner</i> by George Eliot
LESSON 15	<i>The Man Who Was Thursday</i> by G.K. Chesterton
LESSON 16	<i>Greenmantle</i> by John Buchan
LESSON 19	<i>The Lord of the Rings</i> by J.R.R. Tolkien
LESSON 21	<i>Brideshead Revisited</i> by Evelyn Waugh
LESSON 23	<i>The Night Tailors</i> by Dorothy Sayers
LESSON 24	<i>The Space Trilogy</i> by C.S. Lewis
LESSON 26	<i>One Day in the Life of Ivan Denisovich</i> by Alexander Solzhenitsyn
LESSON 27	<i>Brave New World</i> by Aldous Huxley

Answer Key to Readings & Exams

LESSON 1

Orientation

LECTURE 1.1

Read the following quotes about the pursuit and use of wisdom and education. What does education and the pursuit of wisdom require of us?

SAMPLE ANSWER

When a student takes a class, it's not about the class credit. It's not about the facts they memorize, or even about the grade. It's about how the things they learn impact their lives. To take a class and it be about more than taking a class, there are things a student requires. A student requires respect, repentance, and a desire in the course they are not just taking but pursuing.

Respect for the past is important—as is really diving into who is being taught about, and what did they really do to impact us. Also important is having an understanding and dedication to people and stories that came before us is the key to unlocking a respect for the past that will help immensely in the class being taken. A student needs repentance in education, a humility in grasping that we are not who we are ultimately supposed to be at this moment, and the recog-

niton that the instruction given will sharpen and shape us to become closer to who God intends us to be. A desire to learn also cannot be missing in the pursuit of knowledge. Grasping that there is something here, in this course, that is worth loving and knowing should spark a fire in our mind which will ultimately be so valuable to learning well. These things will enable us to be teachable, to be impacted by the histories of the world around us, and to ultimately fulfill God's great plan for us as His people.

LECTURE 1.2

Read the following letter by J.R.R. Tolkien. How does he define the purpose of life?

SAMPLE ANSWER

When a young girl wrote to author J.R.R. Tolkien to ask the simple question that seems to bother every living thing on this earth “What is the purpose of life?”, he answered using biblical wisdom, and I believe his insight is applicable to all areas of life. Tolkien writes: “It may be said that the chief purpose of life, for any one of us, is to increase according to our capacity our knowledge of God by all the means we have, and to be moved to praise and thanks.” There is immeasurable truth in those few words. Faithfully applying that principle would ensure a life that glorifies God for His glory and our good.

Content abridged for sample

LESSON 2

The Great Stage: Introduction to the West

LECTURE 2.1

Read the first chapter of the Westminster Confession of Faith on the Holy Scripture. *Why is Scripture necessary? By what authority is Scripture considered Scripture? What is needed to properly interpret, understand, and love Scripture?*

SAMPLE ANSWER

God gave us His holy, inerrant Word to help us, to heal us, to bring us closer to Him. Scripture provides a worldview to make sense of why this world is the way it is, why we are the way we are, and it gives us a hope for changing and life after death. It is the best-selling book in the world, the most influential book of all time telling us how we should live. It's not just a set of rules, it's the story about how a holy God saves His people. All these things that it is and does must make us question its authority to have such a great place in our lives, and its inerrancy.

That's a natural question to ask, as our world is always questioning authority. The scriptures themselves attest to their own authorities, and all scripture points to another. The New Testament recognizes the authority of the Old Testament, and of itself as God's inerrant, Spirit-breathed Word. It is consistent in all its statements and truths. It is not only internally consistent, but also consistent with the experience we have in

this world. The Bible explains to us who we are, why we have experienced this fallen world, and it provides a solution for the ultimate challenge in this life: death. Because the solution is dependent on God entirely who is infinite and above all people and things, we know it is the only solution in this life. To properly understand Scripture, we must trust and submit ourselves to the authority it has proved. We must obey its teaching and pray through them to understand them. Even Augustine—who knew almost all Scripture and had studied it deeply—was still lost until God found Him and grabbed hold of him by grace. When we do not believe, we must trust and call out to God to help our unbelief. Scripture is given to us by the inspiration of God to be the rule of faith and life, and it is above all things in this world.

LECTURE 2.2

Read the Nicene Creed, a foundational document from the history of the church, written in A.D. 325. *What are the values of Christendom evident in this creed?*

SAMPLE ANSWER

The values of Christendom are evident in *The Nicene Creed*. "I believe in One God, the Father Almighty, maker of heaven and earth" affirms the belief that God is the only authoritative power and is above all things on earth and in heaven. Parts of the Creed reference the ethics of Christendom, that man is under God and in His image. "And he shall come again, with glory, to judge both the quick and the dead;" reference the justice of Christendom, that God is ultimately the judge of all people. The Creed also

points to the beliefs of structure (the church) and of continuity (God gives us perseverance to life faithfully).

LECTURE 2.3

Read the farewell address of King Gustavus Adolphus from May 1630. For what reason is he fighting? Of what does his character consist?

SAMPLE ANSWER

Gustavus Adolphus was the king of Sweden in 1632, and he fought on the side of the Protestant Reformation. He had no desire to go to war, but when he saw persecuted people in need, he decided to help them. He said during his final battle that he believed God had called him to help the Protestants. That reveals his character as a brave and capable leader of Sweden. He was a champion of the Reformation & the Protestants with the way he fought against the Habsburgs. He was known for having his army sing hymns before battle, many of which were written by Martin Luther. He was truly a great leader.

LECTURE 2.4

Read chapter 6 of John (Jan) Amos Comenius' The Great Didactic. Why is education necessary for all men, young and old, ignorant and clever?

SAMPLE ANSWER

John (Jan) Amos Comenius was renowned as one of the greatest figures of the Reformation. Hudson Taylor said he was the “single greatest innovator of missions, education, and literature.” Who was this man, and how did he obtain these titles? John Amos Comenius was

not a soldier, a general, or king. He was simply a pastor and teacher that lived in the 1600s, who dedicated his life to the better education of others. He believed in many things to do with education: for instance, that learning should be comprehensive and through the five senses.

But he mainly believed that education is necessary and important in the life of every man, young, old, ignorant, and clever. In his book *The Great Didactic* he touches especially on this. He compares man to an animal, saying that an animal cannot reach its full potential until fully trained, then uses that to point to a man. “Why, therefore, should it be claimed for our mind that, of itself, it can exist in its full development, and without any previous preparation; since it is the law of all things created that they take their origin from nothing and develop themselves gradually, in respect both of their material and of the process of development?” He also says that education is necessary for all, especially with different degrees of ability. Of course the stupid need teaching, but the clever need even more. “But in reality those who are clever need it far more, since an active mind, if not occupied with useful things, will busy itself with what is useless, curious, and pernicious...” He says an excellent intelligence will grow from a clever mind being sown with seeds of wisdom and virtue. “We see then that all who are born to man’s estate have need of instruction, since it is necessary that, being men, they should not be wild beasts, savage brutes, or inert logs.”

LECTURE 2.5 | ▲ EXAM #2

1. *Why does Comenius call this world “the Great Stage”?*

We are all covenantally connected to each other. Whatever happens to people around the world affects us all.

2. *Apart from geography, what is “the West?”*

Those nations and people who have adopted a biblical worldview.

3. *What is the soul of western civilization according to Vishal Mangalwadi? Why?*

The Bible. It has provided the basis for authority, logic, science, freedom, etc. within western thought.

4. *Define the term Modernity.*

Modernus comes from the Latin word for “just now” or “present” and was originally used by the church to describe the future kingdom of Christ. Over time, it became a term to describe the advancement of technology and a better future based upon man’s achievements.

5. *Contrast at least three values or worldview categories of Christendom with those of Modernity.*

Christendom derives its authority from God whereas Modernity derives it from man himself. Christendom is structured by the family and the church whereas force is the structure of Modernity. In Christendom, ethics are determined by absolute truths whereas Modernity determines ethics by what is right to the majority or by relativism. Justice is a carrying out of the Scriptures and

biblical principles in Christendom whereas justice is accomplishing the greater good in Modernity. Christendom’s continuity is maintained by God’s grace and the perseverance of the saints whereas Modernity is maintained by its own accomplishments, a type of works righteousness.

6. *Using at least two of its mottoes, briefly explain some of the core beliefs of the Reformation.*

Soli Deo Gloria argued that all things should be done for God’s glory alone, that such glory is our purpose. *Sola Scriptura* said that the scriptures are alone sufficient for salvific knowledge. *Sola Fide* and *Sola Gratia* stated that we are saved by grace through faith alone and do not require good works for salvation. *Solus Christus* showed that Christ alone is our mediator and that a priesthood is not needed to attain forgiveness or to speak to God.

7. *What did the Peace of Augsburg allow within the Holy Roman Empire?*

Freedom of religion. Each principality of the empire could choose its own form of worship and theology.

8. *What various things sparked the Thirty Years War?*

Several things sparked the war, such as the division among Protestants and Catholics, the creation of the Protestant Union and the Catholic League, and the execution of the emperor’s ambassadors in Prague.

9. *Who was Gustavus Adolphus? Why did he participate in the Thirty Years War?*

He was the king of Sweden and a devoted follower of the Reformation. He entered the war reluctantly in order to help the beleaguered Protestant states of the Holy Roman Empire.

10. *What was the outcome of the Thirty Years War?*

A return to the Peace of Augsburg, enormous death and depopulation throughout the Holy Roman Empire, and the loss of rights for minorities within Hapsburg-controlled lands.

11. *Who was John Amos Comenius? What were his contributions to education?*

He was a Czech/Moravian pastor, writer, and educator. He promoted the teaching of languages for thinking and worldview skills, taught from familiar objects and pictures, sought to educate the whole man, desired to make education seen as a pleasure, and advocated accessible education for all.

12. *List and define at least four contributions of the West.*

- Logic: God, his word, and his world are logical and knowable.
- Sanctity of Life: All people are made in God's image and are therefore valuable and sacred.
- Original Sin: Man is fallen and must be ruled by a just government.
- Incarnation: Original sin has been solved by God's assuming of human flesh.

- Grace: Forgiveness is possible.
- Heroes: Great men and women are defined by service and repentance.
- Justice: Corruption must be actively fought.
- Technology: Advances in technology are primarily to be used for helping others and alleviating the effects of the Fall.
- *Lex Rex*: Government should be limited allowing the people to maintain as many rights as possible.
- Science: God has made an orderly, good world that can be understood and appreciated through natural laws.
- Family: The family and the marriage vow are the normal objects of life, along with a firm work ethic expressed through personal calling.
- Compassion: Christians should be known by their generosity towards others.

LESSON 3

Ideas Have Consequences: The Enlightenment

LECTURE 3.1

Read Proverbs 1-4. What is wisdom? How is wisdom described? Of what value is it? To what is wisdom contrasted?

SAMPLE ANSWER

Proverbs is the center of wisdom in the Bible. It was written by King Solomon of Israel, who possessed more wisdom than any other man in the world. He focuses primarily on wisdom in Proverbs. Wisdom, according to Proverbs, is receiving instruction, to give prudence to the simple, to increase in learning, to understand and obtain guidance. "If you seek it like silver and search for it as for hidden treasures then you will understand the fear of the Lord and find the knowledge of God" (Proverbs 2). Wisdom is the understanding of all things good, and right. It is the beginning of knowledge of God. Its value is greater than anything in this world. "Blessed is the one who finds wisdom, and the one who gets understanding, for the gain from her is better than gain from silver and her profit better than gold. She is more precious than jewels, and nothing you desire can compare with her" (Proverbs 3). Being wise is contrasted with being a fool, for "fools despise wisdom and understanding" (Proverbs 1).

LECTURE 3.2

Read and take notes on René Descartes' "On the Nature of the Human Mind, and That It Is More Easily Known Than the Body" from his Meditations on First Philosophy. What is his argument? What are the roles of the senses, thinking, and doubt according to Descartes?

SAMPLE ANSWER

René Descartes' was a great philosopher and mathematician in the sixteenth and seventeenth centuries, and wrote many renowned works in the world of philosophy during the Enlightenment, including Discourse on the Method, where his best known statement is found: "I think, therefore I am." In "On the Nature of the Human Mind, and That It Is More Easily Known Than the Body" from his *Meditations on First Philosophy*, he argues the certainty of the human state, and questions the existence of everything. "I will continue always in this track until I shall find something that is certain, or at least, if I can do nothing more, until I shall know with certainty that there is nothing certain."

He starts by determining that nothing is real, and by suspending his own doubt. Once all has gone away, he is left with no more than his own mind. About this he says, "I believe that body, figure, extension, motion, and place are merely fictions of my mind. What is there, then, that can be esteemed true? Perhaps this only, that there is absolutely nothing certain." Then he goes on to say that if he has a mind that can doubt, there must be someone who put it there. About the senses and the body, he writes, "Am I, then, at least not something? But I before de-

nied that I possessed senses or a body; I hesitate, however, for what follows from that? Am I so dependent on the body and the senses that without these I cannot exist? But I had the persuasion that there was absolutely nothing in the world, that there was no sky and no earth, neither minds nor bodies; was I not, therefore, at the same time, persuaded that I did not exist?" He believes that since he can doubt, his very ability to doubt proves his existence.

LECTURE 3.3

Read the following selection from David Hume's "Of Miracles" found in his An Enquiry into Human Understanding. For what reasons does he discredit miracles?

SAMPLE ANSWER

David Hume was a champion of skepticism in the Enlightenment. He suggested that nothing in this world is truly reliable, and the tools we rely on are flawed. Hume questioned and picked apart many things in his day and age, and one of those things was the nature of a miracle. Though he denied the reliability of anything, he did lean on natural law for many of his beliefs. In this way, he completely denied the probability of miracles based upon natural law. "A miracle is a violation of the laws of nature; and as a firm and unalterable experience has established these laws, the proof against a miracle, from the very nature of the fact, is as entire as any argument from experience can possibly be imagined."

LECTURE 3.4

Read Immanuel Kant's 1784 essay, "What is Enlightenment?" According to Kant, what is enlightenment? How is it alike to wisdom in Proverbs 1-4? How is it different? How does he connect it to freedom and to government?

SAMPLE ANSWER

Immanuel Kant lived between 1724 and 1804 in Prussia in the highpoint of the Enlightenment. He was raised by the Pietist belief in a simple and holy life, and he uses faith and reason in many of his ideas. He believed that human reason and experience could solve many things but he emphasized the limitations of man. He says, "Enlightenment is man's release from his self-incurred tutelage." It is like Proverbs in the sense that men without knowledge (wisdom in the case of Proverbs, enlightenment in Kant's mind) are fools, helplessly left to their own state. It is different in the foundation of knowledge being found. Proverbs believes that wisdom is found through the fear of God, while Kant claims knowledge is found between men. He says about freedom, "For this enlightenment, however, nothing is required but freedom."

LECTURE 3.5 | ▲ EXAM #3**1. Explain the phrase “Ideas Have Consequences” in the context of the Enlightenment.**

An idea fully formed becomes a motivator of action. True assent means taking the implications of belief all the way home. There is a consequence to believing that “man is the measure of all things” and that the mind and achievements of man are unlimited: no creator, much less a savior, deserves the worship of mankind. [Students may supply one or more example of an Enlightenment idea and walk the reader through its application. Dave explicitly calls Rousseau’s ideas the foundation of Robespierre’s thoughts and deeds during the French Revolution.]

2. For what reason(s) was Prometheus the symbol of the Enlightenment?

Prometheus was a character in Greek mythology who gave the secret of fire to mankind against the wishes of the gods. For his treason he was eternally punished, but man now had an important bit of the secret knowledge of heaven. Many Enlightenment philosophers presented their ideas as a kind of liberty from the “ancient, restrictive” belief in a god, elevating man’s reason to the level of God’s special revelation. Genesis tells another story: disobedience leads to the presence of sin, not a lack of knowledge.

3. List and define the “Trinity of Unbelief” in the Enlightenment.

Classical Humanism makes man’s reason the gauge against which truth is measured. Naturalism limits truth to the observable world alone. Individualism breaks the feudal relationships of community and responsibility that were drawn from Scriptural commands.

4. Define the philosophy of Nominalism which William of Ockham proposed.

Nominalism began with the idea that God is absolutely free, not contingent upon anyone else. However, Ockham emphasized God’s freedom above any of His other attributes (love, goodness, immutability). At least theoretically, then, God could change His from being a good, loving, unchangeable being. Absolute truths therefore do not ultimately exist in Ockham’s belief. This provides a simple basis in the Enlightenment for the emphasis on man’s own will.

5. List in detail the argument of René Descartes concerning doubt and his own existence.

Cogito ergo sum, or “I think, therefore I am” asserts that man must begin knowledge with self-knowledge. Man must first determine for himself the nature of existence before he examines the truth of anything around him. Furthermore, the posture of that exploration must be one of doubt, according to Descartes.

6. Define the philosophy of Baruch Spinoza.

Spinoza believed there was no god but the physical universe. God is the “indwelling, and not the transient cause of all things.” “Nothing in itself can be external to God,” so creation is elevated. *Deus sive Natura*, his phrase, meant that whether one speaks of “God or Nature,” one ultimately means the same thing. He also invalidated the Scriptures because of his belief that miracles violated natural law.

7. Define the philosophy of either Thomas Hobbes or John Locke.

Hobbes understood the natural state of man is struggle. The only real solution to this struggle in this life was for man to serve a greater good, with an absolute ruler. This is represented in his work as “Leviathan.”

Locke argued that man, being a creature of reason, should be able to govern himself. Called the father of modern empiricism. He disagreed with Descartes by saying we are a *tabula rasa*, a blank slate. We come to know God based on our circumstances. If people were free to do what they want to do, they would be naturally good.

8. Define the philosophy of either David Hume or Voltaire.

Hume is considered the father of skepticism. It is difficult to know if anything is true at all. Hume argued that we understand what we know (epistemology) based on experience. Cause and effect are the chief tools in discovering truth.

Voltaire (a pen-name) called the church “the infamous thing” and supported the idea of enlightened despots. Much like Plato’s philosopher kings of old, these men and women would be worthy to lead mankind on the basis of their knowledge, not their obedience to God.

9. How was the life and thinking of Jean-Jacques Rousseau the crowning achievement of the Enlightenment? Define his beliefs and life and explain how he was the natural result of the previous thinkers.

Rousseau believed that man was ultimately good and that society was the problem, not sin nature. He elevated the standing of the state and believed that man must be given entirely to the state or become a “noble savage” and live outside it in his naturally good and free existence. Therefore his lifestyle and illicit relationships intentionally broke the commands of Scripture.

10. How can a Christian pursue knowledge without making the same mistakes as did Enlightenment philosophers?

Answers will vary. The basic template is that while most of these men discovered something useful about the mind or the natural world, their elevation of man’s reason and will to deity meant that they left behind Scriptural teaching about sin, redemption, and sanctification.