

ENDURING ISSUES ESSAY #1**Day I – Annotation and Planning:**

Note: You have only today's class period to get as far as you can on the following tasks. You must hand in this packet at the end of class today, whether or not you are finished with all of the steps. (Remember, you will not be graded on the accuracy of your annotations—you're just doing them to help you write your essay.) I will post the documents on the class website tonight so that you may study them further. You will not be able to bring any materials from home to use on the essay exam. All you will be allowed to use on essay day is this packet, a pen, and writing paper that I will provide.

- 1) Annotate the documents using MEOW. The documents are marked to remind you of the method.
- 2) Draft your introduction paragraph using the BAR method. A reminder of the method is included.
- 3) If there's time, start planning your body paragraphs by writing your topic sentences (first sentence of each body paragraph) and/or indicating what evidence (documents + outside info) you plan to use.

Day II - Extended Essay:

An enduring issue is an issue that exists across time. It is one that many societies have attempted to address with varying degrees of success.

In your essay

- Identify and define an enduring issue raised by this set of documents.
- Using your knowledge of Social Studies and evidence from the documents, argue why the issue you selected is significant and how it has endured across time.

Be sure to

- Identify the issue based on a historically accurate interpretation of three documents.
- Define the issue using evidence from at least three documents.
- Argue that this is a significant issue that has endured by showing:
 - How the issue has affected people or been affected by people
 - How the issue has continued to be an issue or changed over time
- Include outside information from your knowledge of social studies and evidence from the documents.

Document 1**Main Idea**

Enduring Issue



An illustration of Aristotle's elements- Earth, wind, water, and fire.

During the Middle Ages, alchemists, who were the medieval version of chemists, believed that all things consisted of six elements: air, earth, fire, water, Sulphur (which gave things the ability to catch fire), and mercury (which gave things a metallic character). These ideas came from the ancient Greek philosopher Aristotle (384 BCE-322 BCE) and the Persian alchemist Jabir ibn Hayyan (721-815 CE)

Outside Information

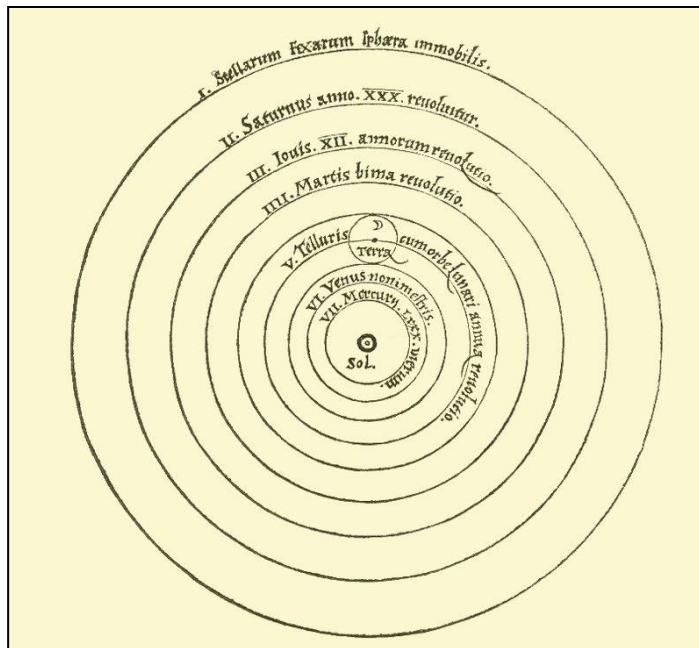
When?

Document 2

Main Idea

Heliocentric model from Nicolaus Copernicus' On the Revolutions of the Heavenly Spheres' (1543)

Enduring
Issue



Outside
Information

When?

Document 3

Main Idea

Excerpt from 'The Refutation of the Philosophies' by Francis Bacon (1620)

Enduring
Issue

“But even though Aristotle were the man he thought to be I should still warn you against receiving as oracles the thoughts and opinions of one man. What justification can there be for this self-imposed servitude (that)... you are content to repeat Aristotle’s [thoughts and ideas] after two thousand (years)?... But if you will be guided by me you will deny, not only to this man but to any mortal now living or who shall live hereafter, the right to dictate your opinions.... You will never be sorry for trusting your own strength, if you but once make trial of it. You may be inferior to Aristotle on the whole, but not in everything. Finally, and this is the head and front of the whole matter, there is at least one thing which you are far ahead of him--in precedents, in experience, in the lessons of time. Aristotle, it is said, wrote a book in which he gathered together the laws and institutions of two hundred and fifty-five cities; yet I have no doubt that the customs of Rome are worth more than all of them combined so far as military and political science are concerned. The position is the same in natural philosophy. Are you of a mind to cast aside not only your endowments but the gifts of time? Assert yourselves before it is too late. Apply yourselves to the study of things themselves. Be not forever the property of one man.

Outside
Information

When?

Document 4

Main Idea

Enduring
Issue

The *natural* liberty of man is to be free from any superior power on Earth, and not to be under the will (control) or legislative (law-making) authority of man, but to have only the law of nature for his rule. The liberty of man, in *society*, is to be under no other legislative power that is not established by consent (permission)... Freedom then is not, “*a liberty for everyone to do what he [wants], to live as he pleases, and not to be tied by any laws...*” Freedom of Men under Government, is, to have a standing Rule to live by, common to every one of that society, and made by the legislative power erected in it; a liberty to follow my own will (desire) in all things, where the Rule prescribes (forbids) not; and not to be subject to the inconstant (frequently changing), uncertain, unknown, arbitrary (random) will of another man.

Outside
Information

-adapted excerpt from Two Treatises on Government by John Locke (1690)

When?

Document 5

Main Idea

Enduring
Issue

“It does not require any great art or studied elocution [public speaking ability] to prove that all Christians ought to tolerate one another. I will go even further and say that we ought to look upon all men as our brothers. What! Call a Turk, a Jew, and a Siamese my brother? Yes of course; for are we not all children of the same father, and the creatures of the same God?

Outside
Information

What is tolerance [acceptance]?... We are all full of weakness and errors, let us mutually pardon our follies...

It is clear that every private individual who persecutes a man, his brother, because he is not of the same opinion, is a monster...

Of all religions, the Christian ought doubtless to inspire the most tolerance, although hitherto [up until now] the Christians have been the most intolerant of all men...

Tolerance has never brought civil war; intolerance has covered the earth with carnage [killing].

– Source: Voltaire, *Treatise on Tolerance* (1763)

When?