

12.2.1 Lesson 14

Introduction

In this lesson, students read and analyze part 3, paragraphs 17-19 of Thoreau's "Civil Disobedience" (from "They who know of no purer sources of truth" to "which also I have imagined, but not yet anywhere seen"), in which Thoreau suggests that democracy and its values are not necessarily universal truths, but rather steps in human progress. Students discuss and explore how Thoreau develops his ideas about democracy and government. Student learning is assessed via a Quick Write at the end of the lesson: How does Thoreau develop the idea of a "free and enlightened State" in part 3, paragraphs 17-19?

For homework, students add at least two ideas to their Central Ideas Tracking Tools. In addition, students reread part 3, paragraphs 17-19 and answer the following question: Which sentence of part 3, paragraphs 17-19 is most critical to your understanding of "Civil Disobedience" and why? Students may also complete the optional Accountable Independent Writing (AIW) assignment: Compare the approaches Bhutto and Thoreau take on the topic of democracy. How do their approaches add to your understanding of their ideas about citizenship? Use evidence from part 3, paragraph 19 of "Civil Disobedience" and Bhutto's speech to support your response.

File: 12.2.1 Lesson 14 Date: 2/13/15 Classroom Use: Starting 2/2015

© 2015 Public Consulting Group. This work is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 3.0 Unported License

Standards

Assessed Standard(s)	
RI.11-12.3	Analyze a complex set of ideas or sequence of events and explain how specific individuals, ideas, or events interact and develop over the course of the text.
Addressed Standard(s)	
W.11-12.9.b	Draw evidence from literary or informational texts to support analysis, reflection, and research. b. Apply <i>grades 11-12 Reading standards</i> to literary nonfiction (e.g., “Delineate and evaluate the reasoning in seminal U.S. texts, including the application of constitutional principles and use of legal reasoning [e.g., in U.S. Supreme Court Case majority opinions and dissents] and the premises, purposes, and arguments in works of public advocacy [e.g., <i>The Federalist</i> , presidential addresses]”).
L.11-12.5.a	Demonstrate understanding of figurative language, word relationships, and nuances in word meanings. a. Interpret figures of speech (e.g., hyperbole, paradox) in context and analyze their role in the text.

Assessment

File: 12.2.1 Lesson 14 Date: 2/13/15 Classroom Use: Starting 2/2015

© 2015 Public Consulting Group. This work is licensed under a

Creative Commons Attribution-NonCommercial-ShareAlike 3.0 Unported License

Assessment(s)

Student learning is assessed via a Quick Write at the end of the lesson. Students respond to the following prompt, citing textual evidence to support analysis and inferences drawn from the text.

- How does Thoreau develop the idea of a “free and enlightened State” in part 3, paragraphs 17-19?

High Performance Response(s)

A High Performance Response should:

- Describe Thoreau’s idea of a “free and enlightened State” (e.g., Thoreau’s idea of a “free and enlightened State” (part 3, par. 19) is one in which the state respects the individual; Thoreau’s idea of a “free and enlightened State” is one governed by individual ethics rather than by the authority of the state).
- Discuss how Thoreau develops this idea (e.g., Thoreau develops the idea of a “free and enlightened State” (part 3, par. 19) as one in which the state respects the individual. Thoreau sees the progress from absolute monarchy to democracy as “a progress toward a true respect for the individual” (part 3, par. 19), but suggests that this progress is still incomplete. He claims that “There will never be a really free and enlightened State until the State comes to recognize the individual as a higher and independent power” (part 3, par. 19), meaning that a truly just state is one in which the rights of the individual are respected.).

Vocabulary

File: 12.2.1 Lesson 14 Date: 2/13/15 Classroom Use: Starting 2/2015

© 2015 Public Consulting Group. This work is licensed under a

Creative Commons Attribution-NonCommercial-ShareAlike 3.0 Unported License

Vocabulary to provide directly (will not include extended instruction)

- reverence (n.) - a feeling or attitude of deep respect
- humility (n.) - modest opinion or estimate of one's own importance
- gird up their loins (idiom) - prepare themselves for something requiring readiness, strength, or endurance
- fountain-head (n.) - head or source of a stream; a chief source of anything
- legislation (n.) - the act of making or enacting laws
- orators (n.) - people distinguished for skill and power as public speakers
- rectitude (n.) - the quality of being honest and morally correct
- sanction (n.) - official permission or approval
- enlightened (adj.) - having or showing a good understanding of how people should be treated; not ignorant or narrow in thinking
- repose (n.) - a state of resting or not being active
- aloof (adj.) - indifferent, disinterested

Vocabulary to teach (may include direct word work and/or questions)

- None.

Additional vocabulary to support English Language Learners (to provide directly)

- authority (n.) - the power to give orders or make decisions; the power or right to direct or control someone or something

Lesson Agenda/Overview

File: 12.2.1 Lesson 14 Date: 2/13/15 Classroom Use: Starting 2/2015

© 2015 Public Consulting Group. This work is licensed under a

Creative Commons Attribution-NonCommercial-ShareAlike 3.0 Unported License

Student-Facing Agenda	% of Lesson
<p>Standards & Text:</p> <ul style="list-style-type: none"> Standards: RI.11-12.3, W.11-12.9.b, L.11-12.5.a Text: “Civil Disobedience” by Henry David Thoreau, Part 3, paragraphs 17-19 <p>Learning Sequence:</p> <ol style="list-style-type: none"> 1. Introduction of Lesson Agenda 2. Homework Accountability 3. Reading and Discussion 4. Quick Write 5. Closing 	<ol style="list-style-type: none"> 1. 5% 2. 20% 3. 55% 4. 15% 5. 5%

Materials

- Student copies of the Short Response Rubric and Checklist (refer to 12.2.1 Lesson 1) (optional)
- Student copies of the Central Ideas Tracking Tool (refer to 12.2.1 Lesson 4)—students may need additional blank copies

File: 12.2.1 Lesson 14 Date: 2/13/15 Classroom Use: Starting 2/2015

© 2015 Public Consulting Group. This work is licensed under a

Creative Commons Attribution-NonCommercial-ShareAlike 3.0 Unported License

Learning Sequence

How to Use the Learning Sequence	
Symbol	Type of Text & Interpretation of the Symbol
10%	Percentage indicates the percentage of lesson time each activity should take.
no symbol	Plain text indicates teacher action.
	Bold text indicates questions for the teacher to ask students.
	<i>Italicized text indicates a vocabulary word.</i>
►	Indicates student action(s).
💬	Indicates possible student response(s) to teacher questions.
❗	Indicates instructional notes for the teacher.

Activity 1: Introduction of Lesson Agenda

5%

Begin by reviewing the agenda and the assessed standard for this lesson: RI.11-12.3. In this lesson, students explore how Thoreau develops his ideas about democracy and government in part 3, paragraphs 17-19 of “Civil Disobedience.” Students engage in an evidence-based discussion and complete a brief writing assignment to close the lesson.

- Students look at the agenda.

Activity 2: Homework Accountability

20%

Instruct students to take out their responses to the first part of the previous lesson’s homework assignment. (Add at least two ideas to your Central Ideas Tracking Tool.) Instruct students to Turn-and-Talk in pairs to discuss their responses.

- See the Model Central Ideas Tracking Tool at the end of this lesson.

File: 12.2.1 Lesson 14 Date: 2/13/15 Classroom Use: Starting 2/2015

© 2015 Public Consulting Group. This work is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 3.0 Unported License

Instruct students to take out their responses to the second part of the previous lesson's homework assignment. (Read and annotate part 3, paragraphs 9-16 of "Civil Disobedience" and develop 2-3 discussion questions focused on how specific individuals, ideas, or events interact and develop over the course of the text. Prepare possible answers to your questions for discussion.)

Instruct students to talk in pairs about questions they developed for homework, specifically analyzing a complex set of ideas or sequence of events and how specific individuals, ideas, or events interact and develop over the course of these paragraphs.

- Student questions may include:

How does Thoreau develop his claims about taxation?

- Student responses may include:
 - Thoreau explains that he does not pay tax because he does not want to support the state. He says, "I simply wish to refuse allegiance to the State, to withdraw and stand aloof from it effectually" (part 3, par. 9). Thoreau wishes to detach himself from the state, and even oppose it, saying that "[he] quietly declare[s] war with the State" (part 3, par. 9).
 - In part 3, paragraph 12, Thoreau considers the reasons for which he might pay tax and then goes on to refute them. First, he suggests that people who pay taxes without question "mean well; they are only ignorant; they would do better if they knew how." In other words, such people believe that they are acting virtuously, and would act differently if they knew better. However, Thoreau then points out that the good intentions of those who pay taxes are not a good reason for following their example: "This is no reason why I should do as they do, or permit others to suffer much greater pain of a different kind" (part 3, par. 12). Later, he suggests that the state is so powerful that it is as useless to resist "this overwhelming brute force" as it is to resist "cold and hunger; the winds and the waves" (part 3, par. 12). However, he refutes this by stating that the state is not as powerful as the "brute force" of the winds and the waves, because it is "partly a human force" and that it can be resisted: "appeal is possible" (part 3, par. 12). In other words, unlike the elements or cold and hunger, Thoreau can act against the state. By considering opposing viewpoints in this way, before dismissing them, Thoreau is able to develop and justify his own ideas.

Explain to students that this technique of acknowledging a point made by one's opponent is known as *concession*.

What criticism does Thoreau make of Webster in part 3, paragraph 16?

- Student responses may include:
 - Thoreau criticizes Webster because he “never goes behind government, and so cannot speak with authority about it” (part 3, par. 16). In other words, Webster only considers existing structures of government as a solution and does not think of serious reform to them. This means that although Webster seems wise to “those legislators who contemplate no essential reform in the existing government” (part 3, par. 16), he cannot satisfy “thinkers, and those who legislate for all time” (part 3, par. 16), who imagine more fundamental changes in government.
 - Thoreau suggests that Webster is “not a leader, but a follower” (part 3, par. 16), because he follows the “men of ’87,” the writers of the Constitution (part 3, par. 16), even when the Constitution supports great wrongs. For example, he quotes Webster’s views on slavery, in which Webster states that because slavery was “part of the original compact—let it stand” (part 3, par. 16).

Lead a brief whole-class discussion of student responses.

- Consider asking students which passages they found difficult or problematic. Lead a brief whole-class discussion of student responses

Activity 3: Reading and Discussion**55%**

Instruct students to form small groups. Post or project each set of questions below for students to discuss. Instruct students to continue to annotate the text as they read and discuss (W.11-12.9.b).

- If necessary to support comprehension and fluency, consider using a masterful reading of the focus excerpt for the lesson.
- **Differentiation Consideration:** Consider posting or projecting the following guiding question to support students in their reading throughout this lesson:

What kind of state does Thoreau imagine in this excerpt?

Instruct student pairs to read part 3, paragraph 17 (from “They who know of no purer sources of truth” to “and continue their pilgrimage toward its fountain-head”) and answer the following questions before sharing out with the class.

Provide students with the definitions of *reverence*, *humility*, *gird up their loins*, and *fountain-head*.

File: 12.2.1 Lesson 14 Date: 2/13/15 Classroom Use: Starting 2/2015

© 2015 Public Consulting Group. This work is licensed under a

Creative Commons Attribution-NonCommercial-ShareAlike 3.0 Unported License

- Students may be familiar with some of these words. Consider asking students to volunteer definitions before providing them to the group.
 - Students write the definitions of *reverence*, *humility*, *gird up their loins*, and *fountain-head* on their copies of the text or in a vocabulary journal.

Explain Thoreau's use of metaphor in part 3, paragraph 17 (L.11-12.5.a).

- Thoreau uses the metaphor of a stream to refer to truth in part 3, paragraph 17. He speaks of “purer sources of truth” and refers to those who have “traced up [truth’s] stream no higher [than] ... the Bible and the Constitution” (part 3, par. 17), meaning those who regard the Bible and the Constitution as the highest sources of truth. Later, he describes those who seek higher sources of truth than the Bible and the Constitution as continuing “their pilgrimage towards [truth’s] fountain-head” (part 3, par. 17).

What does Thoreau's metaphor suggest about the authority of the Bible and the Constitution in paragraph 17? (L.11-12.5.a)

- Thoreau's metaphor suggests that there may be higher sources of truth than the Bible and the Constitution. Thoreau draws a distinction between those who “know of no purer sources of truth” (part 3, par. 17) than the Bible and the Constitution, and those who “behold where it comes trickling into this lake or that pool” (part 3, par. 17), or realize that the Bible and the Constitution are not the ultimate sources of truth. These people, in Thoreau's metaphor, search for truth beyond the Bible and the Constitution as they carry on their “pilgrimage toward [truth’s] fountain-head,” or origin (part 3, par. 17).

How does Thoreau's metaphor develop a central idea of the text? (L.11-12.5.a)

- Thoreau's metaphor develops the central idea of ethics because he suggests that the Bible and the Constitution are not the ultimate sources of authority, but that there might be “purer sources of truth” (part 3, par.17). He suggests that rather than relying on traditional authorities, people should use their own consciences, and make their own “pilgrimage toward [truth’s] fountain-head” (part 3, par. 17).

Lead a brief whole-class discussion of student responses.

Instruct student groups to read part 3, paragraph 18 (from “No man with a genius for legislation has appeared in America” to “the light which it sheds on the science of legislation”) and answer the following questions before sharing out with the class.

File: 12.2.1 Lesson 14 Date: 2/13/15 Classroom Use: Starting 2/2015

© 2015 Public Consulting Group. This work is licensed under a

Creative Commons Attribution-NonCommercial-ShareAlike 3.0 Unported License

Provide students with the definitions of *legislation*, *orators*, and *rectitude*.

- Students may be familiar with some of these words. Consider asking students to volunteer definitions before providing them to the group.
- Students write the definitions of *legislation*, *orators*, and *rectitude* on their copies of the text or in a vocabulary journal.

What distinction does Thoreau make between the “man with a genius for legislation” and “orators, politicians, and eloquent men” in part 3, paragraph 18?

- Student responses may include:
 - Thoreau distinguishes between the “man with a genius for legislation” who can solve the problems of the day and those who merely speak well, saying that “the speaker has not yet opened his mouth to speak who is capable of settling the much-vexed questions of the day” (part 3, par. 18). Eloquence, then, according to Thoreau, does not make a man a good politician, since eloquent speakers have not been able to solve the problems of the day.
 - Compared to the “orators, politicians, and eloquent men,” who can be found “by the thousand,” those “with a genius for legislation” are “rare in the history of the world” and non-existent in America, according to Thoreau (part 3, par. 18). In other words, good speakers are common, but people capable of solving problems of legislation and government are rare.

What criticism does Thoreau make of legislators in part 3, paragraph 18?

- Student responses may include:
 - Thoreau criticizes legislators because for all their “wordy wit” (part 3, par. 18), they are unable to resolve practical problems as they “have no genius or talent for comparatively humble questions of taxation and finance, commerce and manufacturers and agriculture” (part 3, par. 18).
 - Thoreau criticizes legislators because they fundamentally misunderstand what is of value to people: “Our legislators have not yet learned the comparative value of free-trade and of freedom, of union, and of rectitude, to a nation” (part 3, par. 18). In other words, they prioritize freedom of trade over freedom, and union over morality, choosing what is expedient and profitable over what is right.

How does Thoreau’s criticism of legislators develop his ideas about the exercise of power in part 3, paragraph 18?

- By criticizing legislators, Thoreau develops the central idea of the exercise of power, in particular the exercise of power through language. Thoreau suggests that the “wordy wit” of “orators, politicians and eloquent men” is not enough to deal with society’s real problems, showing that the exercise of power through language is not sufficient if it is not accompanied by “wisdom and practical talent” (part 3, par. 18).

Lead a brief whole-class discussion of student responses.

Instruct student groups to read part 3, paragraph 19 (from “The authority of government, even such as I am willing to submit to” to “which also I have imagined but not yet anywhere seen”) and answer the following questions before sharing out with the class.

Provide students with the definitions of *sanction*, *enlightened*, *repose*, and *aloof*.

- Students may be familiar with some of these words. Consider asking students to volunteer definitions before providing them to the group.
 - Students write the definitions of *sanction*, *enlightened*, *repose*, and *aloof* on their copies of the text or in a vocabulary journal.
- **Differentiation Consideration:** Consider providing students with the definition of *authority*.
 - Students write the definition of *authority* on their copies of the text or in a vocabulary journal.

What would make the authority of a government “just,” according to Thoreau in part 3, paragraph 19?

- In order for the authority of a government to be just, Thoreau suggests, it must have the approval and agreement of those whom it seeks to govern: “it must have the sanction and consent of the governed” (part 3, par. 19). No government can take anything from an individual citizen that he or she does not agree to give up because, as Thoreau states, “[the government] can have no pure right over my person and property but what I concede to it” (part 3, par. 19).

What is Thoreau’s view of democracy in part 3, paragraph 19?

- Student responses may include:
 - Thoreau believes that the progress from absolute monarchy to democracy represents progress “toward a true respect for the individual” (part 3, par. 19),

meaning that he believes that democracy represents a positive shift towards a government that recognizes the rights of the individual.

- Although he believes that democracy represents progress, Thoreau does not believe that democracy is necessarily the end point of progress: he asks, “Is a democracy, such as we know it, the last improvement possible in government?” (part 3, par. 19).

What does Thoreau suggest is the basis of a “free and enlightened” state in part 3, paragraph 19?

- Student responses may include:
 - Thoreau believes that respect for the individual is the basis of a “free and enlightened State,” saying that no such state is possible until “the State comes to recognize the individual as a higher and independent power, from which all its own power and authority are derived” (part 3, par. 19). A “free and enlightened State” is one in which the individual is treated with respect by the state, which recognizes that the consent of the individual is the basis of its power, and which “treats [the individual] accordingly” (part 3, par. 19).
 - A “free and enlightened State” would not be threatened by individuals who choose not to participate in it. Such a state “would not think it inconsistent with its own repose if a few were to live aloof from it, not meddling with it, nor embraced by it” (part 3, par. 19).

Lead a brief whole-class discussion of student responses.

- Consider asking students which passages they found difficult or problematic. Lead a brief whole-class discussion of student responses.

Activity 4: Quick Write

15%

Instruct students to respond briefly in writing to the following prompt:

How does Thoreau develop the idea of a “free and enlightened State” in part 3, paragraphs 17-19?

Instruct students to look at their annotations to find evidence. Ask students to use this lesson’s vocabulary wherever possible in their written responses.

- Students listen and read the Quick Write prompt.

File: 12.2.1 Lesson 14 Date: 2/13/15 Classroom Use: Starting 2/2015

© 2015 Public Consulting Group. This work is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 3.0 Unported License

- Display the prompt for students to see, or provide the prompt in hard copy.

Transition to the independent Quick Write.

- Students independently answer the prompt using evidence from the text.
- See the High Performance Response at the beginning of this lesson.
- Consider using the Short Response Rubric to assess students' writing. Students may use the Short Response Rubric and Checklist to guide their written responses

Activity 5: Closing

5%

Display and distribute the homework assignment. For homework, instruct students to add at least two ideas to their Central Ideas Tracking Tool.

Additionally, instruct students to reread part 3, paragraphs 17-19 and answer the following question:

Which sentence of part 3, paragraphs 17-19 is most critical to your understanding of “Civil Disobedience” and why?

Instruct students to look at their annotations to find evidence. Ask students to use this lesson's vocabulary wherever possible in their written responses.

- Consider reminding students of the alternative End-of-Unit Assessment prompt. Provide the following scaffolding question as an optional AIW assignment.

Compare the approaches Bhutto and Thoreau take on the topic of democracy. How do their approaches add to your understanding of their ideas about citizenship? Use evidence from part 3, paragraph 19 of “Civil Disobedience” and Bhutto's speech to support your response.

- Students follow along.

Homework

Add at least two ideas to your Central Ideas Tracking Tool.

Reread part 3, paragraphs 17-19 and answer the following question:

Which sentence of part 3, paragraphs 17-19 is most critical to your understanding of “Civil Disobedience” and why?

File: 12.2.1 Lesson 14 Date: 2/13/15 Classroom Use: Starting 2/2015

© 2015 Public Consulting Group. This work is licensed under a

Creative Commons Attribution-NonCommercial-ShareAlike 3.0 Unported License

Look at your annotations to find evidence. Use this lesson's vocabulary wherever possible in your written responses.

File: 12.2.1 Lesson 14 Date: 2/13/15 Classroom Use: Starting 2/2015

© 2015 Public Consulting Group. This work is licensed under a

Creative Commons Attribution-NonCommercial-ShareAlike 3.0 Unported License

Model Central Ideas Tracking Tool

Name :		Class :		Date :	
------------------	--	-------------------	--	------------------	--

Directions: Identify the ideas that you encounter throughout the text. Trace the development of those ideas by noting how the author introduces, develops, or refines these ideas in the text. Cite textual evidence to support your work.

Text :	"Civil Disobedience" by Henry David Thoreau
------------------	---

Part and Paragraph #	Central Ideas	Notes and Connections
Part 3, par. 4	The relationship between the individual and the state	While in prison, Thoreau is able to see the state more clearly and in a completely different light: he has "a wholly new and rare experience" of the state and its institutions. This changes his relationship to the state by allowing him to perceive its institutions as if they were new and unfamiliar to him. As a result, he sees the state and its weaknesses more clearly, so that the state begins to have less power over him.

File: 12.2.1 Lesson 14 Date: 2/13/15 Classroom Use: Starting 2/2015

© 2015 Public Consulting Group. This work is licensed under a

Creative Commons Attribution-NonCommercial-ShareAlike 3.0 Unported License

Part 3, par. 6	The relationship between the individual and the state	<p>Upon leaving prison, Thoreau immediately perceives that “a change had to [his] eyes come over the scene—the town, and State, and country—greater than any that mere time could effect.” This statement shows how Thoreau’s relationship to the state has changed through his time in jail, because he “saw yet more distinctly the State in which [he] lived.”</p> <p>Following his night in jail, Thoreau does not see the state in the same way, but recognizes the weakness of its authority; thus, the relationship between the individual and the state has changed, because Thoreau no longer views himself as bound by the state. Thoreau begins to distance himself from the state and from those who serve it unquestioningly, saying that such people are “a distinct race from me by their prejudices and superstitions.”</p>
Part 3, par. 6	Ethics	<p>Thoreau’s time in prison makes him see those around more clearly: “I saw to what extent the people among whom I lived could be trusted as good neighbors and friends.” He is critical of his neighbors and friends because they do not live ethically, remarking that they “did not greatly propose to do right,” and “ran no risks” in “their sacrifices to humanity,” suggesting that they do not act ethically, but rather for the sake of expediency, obeying the law rather than their consciences, even when they know the law to be wrong.</p>