Lesson 1:

Materials Needed:
- CD Player
- DVD Player
- Handouts of Play Synopsis, About the Playwrights, Jazz Age Glossary, Mencken’s Creed, Vocabulary Sheet
- CD w/ “Gimmie That Old Time Religion” (resource kit)
- DVD of *Inherit The Wind* (resource kit)
- Photos of Scopes Trial Citizens (resource kit)

AIM: Why do people "take a stand" for something they believe in?

DO NOW: (write the following two lines on the board):

Character #1: May I ask your opinion, sir, on evolution?
Character #2: Don’t have any opinions. They’re bad for business.
~lines from *Inherit the Wind*

1. Have students write their own definitions for FACT and OPINION
   a. Fact (noun) a thing that is indisputably the case
   b. Opinion (noun) a view or judgment formed about something
2. Explore why Character #2 answered #1 in that way.

Warm Up Activity:

1. Designate one side of the room as the side for AGREE and the opposite side of the room for DISAGREE.
2. Ask students to stand in silence and listen to the statements you read.
   a. If they agree they should move to the side of the room that says AGREE and if they disagree they go to that side of the room.
   b. This activity should be done in silence.
3. If the class is too large to do this all at once, break it into two groups and have one group silently observe their classmates moving through the room for half of the statements.
   a. Ask them to observe and make notes regarding the physical behaviors of the participants.
4. When the participants are writing their reflection facilitate a discussion with the observers about what they saw as signs of the difficulty that their peers experienced in making a choice of side.
5. Have the two groups switch roles as you read the second half of the statements. Repeat the reflection process.

**Statements to ask**: Do you agree or disagree that…

- Women should have the right to vote.
- Schools should be racially segregated.
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- It is the government’s responsibility to help the poor in America.
- Marriage should be illegal for two people of different races.
- Evolution should be taught in public schools.
- Women should have the right to choose to have a legal abortion.
- Illegal immigrants should be given access to federal funds for college.
- Religious prayer should be allowed in public schools.
- Marriage should be legal for any two consenting adults.
- You should think for yourself and not follow what “everyone” else does or thinks.
- People in authority should never be questioned.

Reflection:

Ask students to consider/discuss the following questions:
1. Was that easy or difficult? Why?
2. Which statement was hardest for you to decide?
3. Did you ever have to move across the room by yourself? How did that feel?
4. Was there a moment when you wanted to move but hesitated because others were not moving?
5. Why and how did you resolve that moment?

*Tell students that all of the statements you read are actual issues that have been debated in the American Justice System since the beginning of the 20th century. Explain that this activity was in preparation for studying the play Inherit the Wind which explores the import and consequences of having an unpopular opinion.

Main Activity:

1. Put CD on of “Gimmie that Old Time Religion”
2. Hand out Synopsis of the play, Inherit the Wind to the students while CD plays.
3. Read and discuss the play synopsis.
   a. How do the students connect the play to the opening activity?
   b. Are there connections from the activity and the play to what they see going on now in American society?
4. Hand out Vocabulary Sheet

HOMEWORK:

Have students pick one of the statements and write a defense of their opinion.
About the Play

A Brief Synopsis

As Inherit the Wind opens, Bert Cates, having been arrested for teaching evolution to his sophomore science class, is in jail. Rachel Brown, his girlfriend and the daughter of Reverend Brown (the spiritual leader of Hillsboro) visits him. Rachel is confused and torn between the opposing beliefs held by Cates (academic freedom) and her father (fundamentalism) and her love for both of them. Desperately wanting to avoid the mounting controversy over his case, she pleads with Cates to admit he was wrong to teach evolution, and she is disappointed that Cates refuses.

Cates is nervous and frightened because he has learned that Matthew Harrison Brady, three-time presidential candidate, fundamentalist, and leader of the crusade against evolution, has volunteered to be the prosecuting attorney. He reveals to the bailiff, Mr. Meeker, that he has sent a letter to the Baltimore Herald asking for an attorney to defend him.

To celebrate Brady’s arrival, the townspeople of Hillsboro carry posters, hang banners, provide a picnic lunch “fitt’n fer a king,” and parade through the town singing “Gimme that old-time religion.” Brady basks in the adoration of his followers and vows to defend the people of Hillsboro against “Evil-ution.” E.K. Hornbeck, cynical columnist for the Baltimore Herald, also arrives in Hillsboro. He openly mocks Brady and is contemptuous of the bigotry and ignorance he observes in Hillsboro. He informs Brady’s followers that Henry Drummond, an attorney famous for successfully defending underdogs, has been sent by the Baltimore Herald to defend Cates. Drummond arrives in Hillsboro later that evening. Upon his arrival, the only attention he receives is from Melinda, a young girl who screams that he’s the devil.

When the trial begins, the courtroom is full. Both Brady and Drummond are self-assured: Brady, because he has the support of the spectators and is confident that his fundamentalist views are right and will, therefore, prevail; Drummond, because he seeks the truth.

After the first day in court, which involves selecting the jury, Reverend Brown holds a prayer meeting, at which he delivers a fire-and-brimstone sermon. Becoming overzealous, he prays that Cates be destroyed. When his daughter, Rachel, tries to stop him, he condemns her as well. Uncomfortable with the tenor of the prayer and afraid that Reverend Brown’s actions may hinder the support the townspeople have in him, Brady steps forward and curtails Reverend Brown’s sermon by reciting the wisdom of Solomon.

The following day, the trial proceeds and witnesses are called. Cates’ students testify, and Rachel, whom Brady tricked into revealing confidential conversations she’d had with Cates, also testifies. The judge excludes Drummond’s scientific witnesses claiming that evolution itself is not on trial. Determined to challenge the Butler Law, Drummond shrewdly switches his tactics and calls Brady to testify as an expert on the Bible. Brady arrogantly and ignorantly agrees to take the stand. Drummond’s cross-examination of Brady, in which he exposes that Brady doesn’t interpret the Bible literally and destroys Brady’s credibility by questioning his status as a self-anointed prophet, changes the course of the trial.
The jury finds Cates guilty, and he is fined $100. Brady protests the minimal punishment. Although he won the case, his victory is a hollow one. The real triumph belongs to Drummond and Cates, who win a moral victory for freedom of thought.

Trying to stem the tide of attention and support that has rapidly drifted away from him, Brady insists on giving his closing speech, despite the fact that court had been adjourned and carnival atmosphere has intruded. Only a few of the faithful followers seem prepared to listen; the others who remain listen only grudgingly. Brady begins his speech, but he is unable to hold the crowd’s attention. The final insult occurs when the radio announcer interrupts Brady to return the listeners to their regularly scheduled broadcast. Brady collapses, is removed from the courtroom, and soon after dies.

Rachel enters the courtroom, carrying a suitcase. She apologizes to Cates for her lack of understanding and to Drummond for possibly offending him. She reveals that she has read Darwin’s *On Origin of Species*, and, although she doesn’t like the premise of evolutionary theory, she now understands how important having the freedom to think is. She chooses to support Cates and leave her father.

Hornbeck continues to mock Brady after learning of his death, and Drummond defends Brady, angrily pointing out that “Brady had the same right as Cates: the right to be wrong!” Then Drummond leaves the courtroom with a Bible and a copy of Darwin’s *On the Origin of Species.*
Lesson #2:

Materials Needed:
- CD Power Point Presentation (PPP)
- DVD of *Inherit the Wind*
- Smartboard or LCD Projector w/computer attached
- Copies of selected scene
- Copies of Jazz Age Glossary

Aim: Why do new and different ideas often provoke fear?

Do Now:
1. In groups, hand out copies of the photos of the townspeople from the Scopes Monkey Trial town.
   a. See Power Point Presentation: Scopes Monkey Trial.
   b. You can print copies off of this CD or show the PPP
2. Have the students write short descriptive reactions/”inner monologue” for the townspeople.
3. Reflect on time period: What impression do you think these people had of the changes occurring in American cities at that time?
   a. i.e. Jazz Age; Flappers, speakeasies; etc.
4. Do you think they approved or disapproved of what was changing? Support your answers with details.
5. Why did the idea of evolution make people scared?
   [http://www.flickr.com/photos/smithsonian/sets/72157607580371997/] Actual photographs of the town during the trial and the townspeople

Main Activity:
1. Show the beginning scene in the movie DVD:
   a. After the court room exchange> the town turning out for the arrival of Matthew Harrison Brady through his speech and the set up of the people’s opinions.
2. Discussion:
   a. This play takes place in 1925. The world is changing after WWI.
      i. New freedoms in dress, slang, morals, prohibition, etc.
   b. In what ways would the Jazz Age seem new and scary to them?
   c. Why would the people of small towns want to keep things as they were?
      i. What did they consider the “evils” of big city life in comparison to theirs?
   d. Contrast with what is going on with today’s way of life…IMing, texting, modern slang.
3. Copy and hand out courtroom scene, pages 45-65
   a. Before reading, set the scene for them: it is summer, the weather is sweltering and there is no air conditioning.
      i. The people are a mixture of anger, fear and confusion over what is right and what is wrong.
   b. The students must try their best to keep this in mind---players and audience alike.
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i. Ask the students who are not reading roles to start thinking of themselves as townspeople in the courtroom.

c. Please ask students who read the roles to do so standing up in front of the room if possible. Set up chairs and podiums as needed.

d. Due to the varying reading levels, this lesson might take two sessions.
   i. Please plan accordingly.

Homework:

1. Hand out Jazz Age Glossary.
   a. Who mostly uses slang?
   b. Why is slang used?
   c. Why did the advent of Jazz slang come into being?

2. Take the Jazz Age Slang Glossary and using the language write a journal entry taking one side in the debate over the teaching of evolution.
The Jazz Age Glossary

The exuberant '20s were extraordinarily fertile years for language in America; dozens of new words and expressions sprang into existence. Much of the new verbiage was scornful of established ways; no less than half a dozen of the terms are roughly synonymous words meaning "nonsense." A partial list of terms that were coined or popularized in the decade appears below.

All wet—wrong; abusing a mistaken notion or belief.

Apple sauce—a term of derogation; nonsense; same as baloney, bunk.
Banana oil, hobnob and horsefeathers.
Banlon—nonsense; same as applesauce, etc.
Banana oil—nonsense; same as above.
Bee's knees—a superb person or thing.
Belly laugh—a loud, uninhibited laugh.
Berries—anything wonderful; similar to bee's knees.
Bible belt—an area in the South or south Midwest where Fundamentalist religion prevails (coined by H. L. Mencken).

Dumb Dora—a stupid girl.
Dust off—to murder.
Dumb—nonsense; same as applesauce, etc. (a shortened form of "bunkum," which is also
Dumb Dora

Spelled "tropical," from the name of a North Carolina county whose representative in Congress in 1870 explained the irrelevance of a speech he was making by saying he was "talking to Bunker.""

Cake-eater—a ladies' man.
Carry a torch—to suffer from unrequited love.
Cat's meow—anything wonderful; similar to bee's knees.

Cheaters—eyeglasses.
Copolastic—excellent.
Crush—an infatuation with a person of the opposite sex.
Darb—an excellent person or thing.
Dogs—human feet.
Drugstore cowboy—a fashionably dressed idler who hangs around public places trying to pick up girls.

Dumb Dora—a stupid girl.
Fall guy—a scapegoat.
Flapper—a typical young girl of the '20s, usually with bobbed hair, short skirts and bobbed hair, short skirts and bobbed hair, short skirts and bobbed hair.

Flapper—longer skirt.
Flat tire—a dull, boring person.
Frame—to cause a person's arrest by giving false evidence.

Gang—girl's leg (from French dialect "gambine").
Gatecrasher—a person who attends a party without an invitation, or a show without paying admission.

Giggle water—an alcoholic drink.

Gin mill—a speakeasy.
Gold digger—a woman who uses feminine charm to extract money from a man.
Goofy—silly.
Gyp—a cheat (from "gypsy").

Hard-boiled—tough; without sentiment.

Heebie-jeebies—the jitters.
name, or a bootlegger named McCoy who did not infidelate his liquor.

Run-around—deceptive or delaying action, especially in response to a request.

Scram—to leave hastily (from "scamble").

Scowky—crazy, eccentric.

Sex appeal—physical attractiveness to members of the opposite sex.

Sheba—a young woman with sex appeal.

Sheik—a young man with sex appeal.

Smeller—the nose.

Sob sister—a woman reporter who leans toward sentimentality in the treatment of her subject matter.

Speakeasy—a saloon or bar selling bootleg whiskey.

Spirits—drunk.

Spliffy—having an elegantly fashionable appearance.

Struggle buggy—a car (from its use as a place in which boys tried to seduce girls).

Stuck on—having a crush on.

Swank—risky.

Swell—marvelous.

Torpedo—a hired gunman.

Upchuck—to vomit.

Whooppee—bustardous, convivial fun.
Lesson #3:

**Materials Needed:**
- Copies of HL Mencken Creed
- Copies of selected scenes

**Aim:** How can we understand the reasons that facts often take a back seat to opinions? Why do opinions sometimes outweigh facts?

**Do Now:**
1. Hand out a copy of H.L. Mencken’s Creed to the students.  
   a. Have them read his creed to themselves silently.
2. Jot down on index cards or in books which of the statements stand out for them (at least two) and why.
3. Discussion:
   a. HL Mencken was a famous journalist who covered the Scopes Monkey Trial.  
      i. Using his creed, what side do the students feel he was on?  
      ii. Was he an objective or subjective reporter, and why.

**Main Activity:**
1. Hand out copies of pages 45-65, Act II Scene 1 (from previous lesson).  
   a. Ask the students to briefly restate what they read the previous day.
2. Finish reading the scene until the end.
3. Discussion:
   a. What do the students feel is the relationship between Drummond and Brady?
   b. Can the students express their viewpoints?
   c. Do any of the students take one side over the other?
      i. Why?
   d. How would the students classify the individual arguments?
   e. Why is there an ongoing debate over separation of Church and State?
      i. How is this argument portrayed during the scene that was read?

**Homework:**
1. Taking on the role of the teacher, Mr. Scopes (or Cates, in the play), faced with the opposition he encountered and that it was against the law at that time, write a brief monologue/journal entry/letter to a friend in the characters’ point of view.  
   a. If you were Scopes (Cates), what would you have done and why?
   b. Would you have done anything different?
Mencken's Creed

I believe that religion, generally speaking, has been a curse to mankind - that its modest and greatly overestimated services on the ethical side have been more than overcome by the damage it has done to clear and honest thinking.

I believe that no discovery of fact, however trivial, can be wholly useless to the race, and that no trumpeting of falsehood, however virtuous in intent, can be anything but vicious.

I believe that all government is evil, in that all government must necessarily make war upon liberty...

I believe that the evidence for immortality is no better than the evidence of witches, and deserves no more respect.

I believe in the complete freedom of thought and speech...

I believe in the capacity of man to conquer his world, and to find out what it is made of, and how it is run.

I believe in the reality of progress.

I - But the whole thing, after all, may be put very simply. I believe that it is better to tell the truth than to lie. I believe that it is better to be free than to be a slave. And I believe that it is better to know than be ignorant.
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Lessons 4 & 5:

- Materials Needed:
- CD Player
- CD from Resource Kit “Gimmie that Old Time Religion”
- Index Cards

Aim: How do points of view become evident in a trial setting?

Do Now:
1. Break students into small groups or pairs.
2. Take out last night’s homework.
3. They should read to each other their homework
   a. Once done, discuss how it felt to “put yourself in someone else’s shoes”.
   b. Did what that character do have a different viewpoint then your own?

Main Activity: Mock Trial
1. The students will be enacting their own version of the end of the trial.
   a. They will be doing a process drama/role playing.
      i. They already started with the homework.
2. Prepare index cards with roles to play and the characters’ main viewpoint:
   a. Townspeople (a mixture of only for Creation viewpoint; a few unsure; a few for evolution)
   b. Out of town big city reporters (cynical; anti-small town life; don’t care one way or the other when it comes to Evolution or Creation; they can go either way)
   c. Drummond (Lawyer for Civil rights)
   d. Brady (Lawyer for Creationism)
   e. Cates (the teacher; stands firmly for Evolution and right to teach)
   f. Town Preacher (stands firmly for Creationism and the right of a community to censor what is taught in the classroom).
   g. Judge (should be the teacher as moderator; devil’s advocate; unbiased either way).
3. The teacher can either get volunteers for these main characters, leave it to chance or choose the students who have best represented their arguments in the homework assignments.
4. Divide the class into two sides-Creationists and Evolutionists- allow them to discuss/debate their positions.
5. The teacher/moderator briefly restates what is on trial here: philosophy, religious beliefs, federal law and personal beliefs.
   a. The students are to try and stay in role through this Mock Trial.
6. The teacher should designate and model how the entire class will participate, whether by raising hands or other class room methods.
7. It is suggested that before you begin the actual debate/Mock Trial, you start and end each session with a ritual.
   a. The ritual denotes that you are “leaving” the normal classroom routine and are leading the students into a different “reality” i.e.: the courtroom; summertime; the setting and time period, etc.
b. **Ritual**: turn off or down the lights.
   i. Have the students close their eyes and concentrate on breathing.
   ii. No other noise.
   iii. Ask them to breathe deeply on a count of three; hold on three; out on three.
   iv. Ask them not to make silly noises when doing so.
   v. Repeat at least three times.
   vi. Ask the students to breathe naturally.
   vii. Play, softly, the recording of “Gimmie that old time Religion”
   viii. Explain, with their eyes still closed, that when you count to three this time
        they will not be in the classroom but in the courtroom, they are to be in the
        role assigned to them, that you are to be addressed normally but as “your
        honor” the judge, as you are taking on a roll as well.
   ix. When you count to three, ask them to open their eyes.
   x. Turn off the music.

8. Explain, as the judge, the case as it stands;
   a. You must initially use the students for Drummond and Brady to start things off as
      they are speaking for their “side”, but hopefully you will get the other students to
      voice their opinions.
   b. Cross Examining (Debate) should be encouraged.
      i. Make sure no name calling or shouting occurs.
      ii. All voices should be respected and heard.

9. Continue to the end of the period.
10. Before dismissal, have the students close their eyes again and perform a small closing
    ritual to bring them back to “the present”.
    a. A short breathing exercise is easy to use once they are used to it.

11. **Final day**, you may or may not have a definitive answer.
    a. That is ok. It is the process, the problem solving and creative thinking that is
       important.
       i. Listening skills and thinking for themselves is what is really on trial here.
    b. IF you feel it is important for the class to have a decisive winner, have them
       “vote”, as in a real jury, which side made the best “arguments.”
       i. You can do this with “secret” ballots and read out at the end.

**NOTE**: It is very important that the classroom teacher acts as a moderator and devil’s advocate
at all times. Your opinion should never enter the discussion, but as moderator you keep the class
in order. You should only allow Forensic style rules to apply (no yelling out; listening to the full
statement before raising hands to join in; no accusatory or negative vocabulary). Their
viewpoints in role need to be expressed in a safe and non-judgmental manner. The students
MAY take a viewpoint that is not necessarily their own and stick to it (putting themselves in
another’s shoes).

It is also important that some students may have a very strong viewpoint in this area personally.
If they are given a role opposite their own, please explain the importance of listening to differing
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viewpoints and that this is role playing, not an attempt at trying to change their own belief system.

This lesson is designed for TWO days unless you have a double period, in which case it might then be concluded in one setting. IF the debates are spirited and you feel that extending the mock trial to a third day would be valuable, please do so.

**Homework Lesson #4**: Journal personal feelings IN CHARACTER of what was discussed during the lesson and if there was an argument you’d like to bring up the next day.

**Homework Lesson #5**: Research Intelligent Design.
Lesson #6: Inherit the Wind

Materials Needed:
- Copies of selected scenes
- DVD of Inherit the Wind
- Smartboard or LCD Projector w/computer hookup

Aim: How can we better understand the conflict between the proponents of Intelligent Design/Creationism and Evolution?

Do Now:
1. Students discuss in groups what they found in research of Intelligent Design.
   a. Ask them to compare that to what they know of evolution.
   b. Have one student take notes; one volunteer to share discussion.
2. Discussion:
   a. Have a group leader share what the group discovered.
   b. Discuss the ongoing politics of separation of Church and State
   c. Reflect on mock trial and what came out of in the ideas of Intelligent Design, Evolution, and separation of church and state.

Main Activity:
1. Show the final courtroom scenes until end of DVD
2. Final Reflection
   a. Discuss entire process.
   b. What did they learn about themselves?
   c. Is there a right and wrong side to all these questions?
   d. Did taking on a different viewpoint alter their own beliefs/ideas?
3. Hand out “About the Playwrights” and have the students read.

For Teacher use:
Explore this website for more in depth coverage of the Scopes Monkey Trial and related documents. IF you have a SmartBoard or computer projector system, they have a Scopes Monkey Trial Jeopardy game that can be tacked onto the end of entire unit.

http://www.npr.org/templates/story/story.php?storyId=4723956 this is a timeline of all news leading up to the Scopes trial and beyond: an NPR release. Excellent source material.

http://www.flickr.com/photos/smithsonian/sets/72157607580371997/ Actual photographs of the town during the trial and the townspeople
About the Playwrights
Their Partnership and Work

Even though Lawrence and Lee had grown up only about thirty miles from each other, they did not meet until 1942 in New York City, where they formed a partnership to write and direct plays. Both men joined the army in 1942, temporarily suspending their professional collaboration. Their partnership resumed, however, after they returned home. Combining their talents, Lawrence and Lee wrote a myriad of plays and musicals, screenplays, radio plays, and scripts for radio and television programs, as well as stories and articles for various publications, biographies, and textbooks. Their partnership proved fulfilling, successful, and enduring and lasted until Lee’s death in 1998.

In their work, Lawrence and Lee wanted to make people think about mankind and react to the world around them. They were relentless in their determination to fight limitations placed on the individual mind—limitations such as censorship, fear of what others would think, and bigotry.

Major Themes

Lawrence and Lee’s passion for the freedom to think and the freedom to experience life is reflected in their work. Their protagonists, whether funny or serious, embody this philosophy. Drummond, in Inherit the Wind, shows audiences that differing perspectives must—and can—be valued with an open-mind. In Auntie Mame, Mame’s curiosity enables her to live beyond the limitations that most women of that era faced. In The Night Thoreau Spent in Jail, Thoreau suffered the consequences for willfully violating what he considers to be unjust laws.

Literary Influences

Lawrence and Lee claim to have been influenced by playwrights such as Clifford Odets, Thornton Wilder, Lillian Hellman, Robert Sherwood, and others. Maxwell Anderson’s work also had a significant impact on their work, particularly with Inherit the Wind. Anderson’s play Winterset concerns the Sacco-Vanzetti trial in which two men are convicted of murder and sentenced to die, only to be found innocent after their executions. In Winterset, Anderson used dramatic license to add to the original case and to eliminate facts that he considered irrelevant to his play. He also made the conflict (social injustice) universal and timeless. Lawrence and Lee adapted this style when they wrote Inherit the Wind. Like Anderson, they used dramatic license to create a play based on a conflict that, at its heart, is both universal and timeless.

Honors and Awards

Together, Lawrence and Lee wrote an amazing amount of work. Many of their plays—Inherit the Wind (1955), Auntie Mame (1956) and Mame (1966) (the musical onstage version of Auntie Mame), The Night Thoreau Spent in Jail (1970), and First Monday in October, (1975)—have been hailed as contemporary classics and been translated and performed in over thirty languages. Their work has received much critical acclaim and been honored with numerous awards, including the following:

* Two George Foster Peabody awards for distinguished achievement in broadcasting (1949 and 1952)
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* The Donaldson Award for best new play (1955) for *Inherit the Wind*
* The *Variety* Critics Poll award, both in New York (1955) and London (1960), for *Inherit the Wind*
* The Lifetime Achievement Award from the American Theatre Association (1979)
* The Writers Guild of America Valentine Davies Award (1984) for contributions to the entertainment industry that have brought honor and dignity to all writers

In 1990, Lawrence and Lee were inducted into the Theater Hall of Fame and received membership in the College of Fellows of the American Theatre.

Other Contributions

In addition to their great plays, Lawrence and Lee made numerous other contributions to the theatre. They were co-founders of the Margo Jones Award and American Playwrights Theatre. Lawrence is a member of the Authors League of America and the Dramatists Guild, and Lee was a member of the Writers Executive Committee of the Academy of Motion Picture Arts & Sciences. Throughout the years, Lawrence and Lee shared a deep commitment to teaching, and taught and lectured extensively throughout the United States and abroad.
VOCABULARY:
AGNOSTIC
ATHEIST
DOGMA
HEATHEN
HERETIC
ORATORY
PAGAN
PARIAH
PATRIARCH
PRECEPTS
RIGHTOUS
SOVEREIGN

agnostic |ag næstik|
noun
a person who believes that nothing is known or can be known of the existence or nature of God or of anything beyond material phenomena; a person who claims neither faith nor disbelief in God.

adjective
of or relating to agnostics or agnosticism.

atheism | āθē izəm|
noun
the theory or belief that God does not exist.

dogma | dôgmə|
noun
a principle or set of principles laid down by an authority as incontrovertibly true: the Christian dogma of the Trinity | the rejection of political dogma.

heathen | hēðən|
noun chiefly derogatory
a person who does not belong to a widely held religion (esp. one who is not a Christian, Jew, or Muslim) as regarded by those who do: bringing Christianity to the heathens.
• a follower of a polytheistic religion; a pagan.
• (the heathen) heathen people collectively, esp. (in biblical use) those who did not worship the God of Israel.
• informal an unenlightened person; a person regarded as lacking culture or moral principles.

adjective
of or relating to heathens: heathen gods.
• informal unenlightened or uncivilized: they dismiss the idea of a sauce of simply melted butter as somewhat heathen.
heretic | ˈhərətik|
noun
a person believing in or practicing religious heresy.
• a person holding an opinion at odds with what is generally accepted.

pagan | ˈpāɡən|
noun
a person holding religious beliefs other than those of the main world religions.
• dated derogatory a non-Christian.
• an adherent of neopaganism.
adjective
of or relating to such people or beliefs: a pagan god.

pariah | ˈpəriə|
noun
1 an outcast: they were treated as social pariahs.
2 historical a member of a low caste or of no caste in southern India.

patriarch | ˈpātrē ˈɑrk|
noun
the male head of a family or tribe.
• a man who is the oldest or most venerable of a group: Hollywood's reigning patriarch rose to speak.
• a man who behaves in a commanding manner: Cunningham's authoritative energy marks him out as patriarch within his own company.
• a person or thing that is regarded as the founder of something: the patriarch of all spin doctors.

precept | ˈprē sept|
noun
1 a general rule intended to regulate behavior or thought: moral precepts | the legal precept of being innocent until proven guilty | children learn far more by example than by precept.
2 a writ or warrant: the Commissioner issued precepts requiring the companies to provide information.

righteous | ˈrī chəs|
adjective
1 (of a person or conduct) morally right or justifiable; virtuous: he is a good, righteous man, I am sure | feelings of righteous indignation about pay and conditions. See note at moral.
2 informal perfectly wonderful; fine and genuine: righteous bread pudding.

sovereign | ˈsōv(ə)rən|
noun
1 a supreme ruler, esp. a monarch.