

INTEGRITY



Suggested Launch Activity TEACHER'S NOTES

About Launch Activities

This optional introductory activity is designed to support you in the classroom. However, the primary narratives and photos in the section that follows can be used with or without this introduction.

CENTRAL QUESTION: How can we expand our understanding of a virtue by examining its opposite?

Before class, draft a list of “villains” – at least one for every 3 to 4 students. Use the **Infamous Examples Cards**, adding names that will be most relevant to your students.

Assign students to groups of 3 or 4. Distribute one **Infamous Examples** card to each group. Give the groups a few minutes to consolidate and discuss their knowledge about the person/people listed on their cards.

Have each group report to the class the name on their card and a brief statement explaining who that person (or group of people) is. (*All are famous for acts of betrayal.*)

Ask what the opposite of betrayal might be. (*Loyalty, trustworthiness, honor, integrity*)

Ask the central question: ***How can we expand our understanding of a virtue by examining its opposite?*** During this discussion, refer students to the names on their cards, asking them to describe our reactions to the betrayals and why we react in that way. Referring students to the names on their **Infamous Examples** cards, ask what the motives were for the betrayal. Ask how understanding the motives for non-virtuous deeds helps us to understand human nature. Ask how self-deception might lead us away from integrity. Ask if they believe that may have happened with any of the people on the **Infamous Examples** cards.

Post this definition of **integrity**: *To tell the truth, expose untruths, and keep your promises.* Ask for specific ways we can better understand or appreciate **integrity** through examples of betrayal. Ask if, based on these examples, human beings are fundamentally good, or fundamentally evil. (*While human beings are imperfect, we also have the capacity to act virtuously.*) To enliven the dialogue, you may want to ask how a character like J.K. Rowling's Severus Snape fits into this discussion.

Transition to the Benedict Arnold narrative by asking students to name the infamous person from U.S. history whose name has become synonymous with treachery. (*Benedict Arnold.*) Ask students to tell what they know about Benedict Arnold.

Explain that they will now have the opportunity examine Arnold even more closely as the opposite of integrity, and to use him to figure out some reasons why people don't always act with integrity.

INFAMOUS EXAMPLES



Use the name-cards that would be most relevant to your students. Use blank cards to create additional cards tailor-made to accommodate your students' knowledge and interests. Distribute one card to each small group.

Marcus Brutus

Roman senator who agreed to join the conspiracy to assassinate his friend, Julius Caesar. He may have done so to prevent Caesar from claiming too much power and becoming a tyrant, or he may have done so for other reasons.

Robert Hanssen

A former FBI counter-intelligence agent who sold United States intelligence secrets to the Soviet Union, and later Russia, between 1979 and 2001. His activities led to the deaths of a number of members of, or informants for, the U.S. intelligence service. The subsequent report described his actions as "possibly the worst intelligence disaster in U.S. history." He did all this for nearly \$1.5 million and diamonds.

Judas Iscariot

One of the twelve disciples of Jesus Christ. He is the one who betrayed Jesus for thirty pieces of silver and led the Roman soldiers to Jesus. In paintings of "The Last Supper," Judas's cup is typically portrayed as having overturned and spilled. After Jesus's crucifixion, Judas hanged himself.

Aldrich Ames

A former CIA counter-intelligence officer who gave U.S. intelligence secrets to the Soviet Union, and later Russia, between 1985 and 1993. Numerous members of the U.S. intelligence service, or their informants, were executed by the Soviets as a result of the information he provided. His motivation for selling the secrets appeared to be money to support a lifestyle more luxurious than he could otherwise afford.

Lord and Lady Macbeth

From Shakespeare's *Macbeth*. Lord Macbeth is a general in King Duncan's army and eventual Thane of Cawdor. Lady Macbeth is his wife. After speaking with the Three Witches, Lord Macbeth entertains visions of becoming king. When he hesitates at this ambition, Lady Macbeth strongly urges him to kill King Duncan in order to seize power for himself. He does so and, in the aftermath, additional murders occur.

The Chicago Black Sox

Eight players for the Chicago White Sox during the 1919 World Series in which the White Sox lost to the Cincinnati Reds. These players were accused of intentionally losing games in exchange for money. Although acquitted of charges, they were banned from baseball for life. Questions have been raised about whether one of the players, Joe Jackson, had truly been a full participant in the plot.

The Cambridge Five

Five British men who infiltrated the highest levels of British intelligence services while spying for Russia during World War II, and for the Soviet Union during the Cold War. After being recruited by the KGB in the 1930s, Kim Philby then recruited four of his Cambridge classmates—Donald Maclean, Guy Burgess, Anthony Blunt, and allegedly John Cairncross—to the spy ring. They sought no compensation for their work, apparently motivated by political solidarity with Soviet communism.

Scar

From the animated film and Broadway musical *The Lion King*. The younger brother of Mufasa, King of the Pride Lands. Jealous for power, he murders Mufasa and allows Mufasa's young son, Simba, to believe himself responsible. Simba runs away into exile. Scar tells the other lions that both Mufasa and Simba have been killed, and proclaims himself the next king.

Prince Hans

From the animated film *Frozen*. The prince is the youngest of 13 siblings and, therefore, with no country of his own to eventually rule. He courts the orphaned Princess Anna, proposing marriage shortly after having met her. Once he believes both she and her sister, Queen Elsa, will soon be dead, he reveals that his true aim has been to acquire power as Arendelle's new monarch once both sisters have died.

President Snow

From the book and film *The Hunger Games*. Tyrannical president of Panem. Although his title is president, it is unclear whether he was democratically elected. He is in charge of the oppressive military regime that rules Panem's districts, disturbed about the uprisings begun by Katniss and Peeta, and ruthless in his actions to preserve both his pride and his power.

Darth Vader

From *Star Wars*. Former Jedi knight who turned to the Dark Side of the Force in order to gain power. He serves alongside a Sith master (Siths are enemies to the Jedi and try to master the dark side of the Force), and as apprentice to the emperor of the Galactic Empire. Having left the Jedi order for the Siths, he mercilessly fights against the Jedis in order to maintain Galactic power. His son Luke's eventual willingness to sacrifice himself on his behalf eventually redeems Vader.

INTEGRITY

Benedict Arnold's Treason



During the first six years of the American Revolution, no one sacrificed more for the cause than Benedict Arnold of Connecticut. In 1775, he led a failed American invasion of Canada, in which the participants nearly died from starvation and exposure traversing the wilderness of Maine. The following year, Arnold helped turn back a British invasion of the United States from Canada at Valcour Island on Lake Champlain. Most important, in the fall of 1777, General Arnold played the critical role in forcing the British to surrender at Saratoga, New York. This victory convinced France to enter into an alliance guaranteeing American Independence. In securing that critical success, Arnold suffered grievous wounds that cost him a couple of inches of bone in one of his legs and left him disabled.

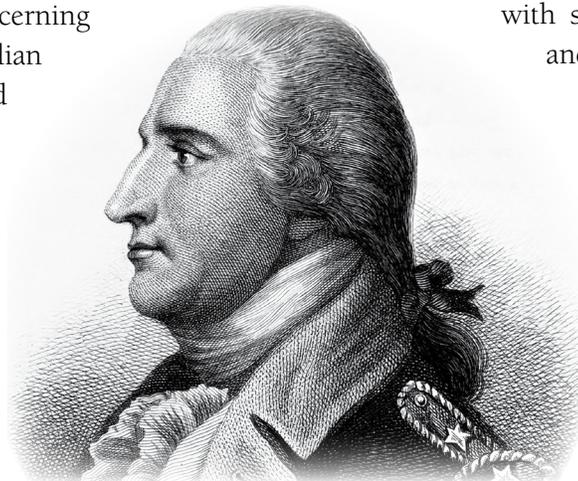
In the opening months of the Revolution, Americans shared Arnold's patriotism. But as the war wore on, many lost their enthusiasm and dropped out of the cause, leaving Arnold increasingly disgusted by the apathy of his fellow countrymen. Not only did Arnold's fellow citizens leave the tough job of fighting the British up to a tiny minority; they also neglected to support the army financially, instead concerning themselves with their civilian pursuits. Arnold grew more and more frustrated with these "sunshine patriots."

Many Continental Army officers and enlisted men shared Arnold's bitterness toward the American public. Others expressed their frustration either by simply resigning and going home,

or by organizing themselves to lobby Congress for a redress of grievances. Officers pressured Congress to recognize their services by voting them a military pension and to provide for the widows and orphans of those killed in action.

But the tactless Arnold lacked the patience for collective action. Instead he preferred to take lonely and dramatic stands on his own. Denied the major general's commission he believed he deserved (Connecticut, it seemed, already had its quota of major generals), he battled Congress on his own for justice. Thanks to the loyal support of his commanding officer, General George Washington, Congress grudgingly awarded Arnold the position, but refused him the seniority he merited. Arnold saw this as Congress being petty. Instead of joining the officers' campaign for a pension, Arnold fought a personal crusade to win financial relief for the family of Dr. Joseph Warren, killed at Bunker Hill. When all else failed, Arnold opened his own wallet to help the suffering Warren family.

A "perfect storm" of factors—his crippling injuries, his intolerable mistreatment, and even his recent marriage to a lady half his age with strong British connections and a lifestyle he could not afford—all drove Arnold to reckless measures. He concluded that the new United States had become even more corrupt than Great Britain. And if that was the case, then the colonies might as well reconcile with the



mother country. And who better to bring about that reconciliation than Arnold himself—the one and only virtuous revolutionary remaining? Self-pitying and increasingly delusional, Arnold contemplated the unthinkable: He would defect to the British! He even convinced himself that his treason would inspire other officers to defect, crushing the Revolution once and for all.

Arnold used his influence with his loyal mentor, General Washington, to obtain command of the critical U.S. fort at West Point on the Hudson River. He then closed his infamous secret deal with the British: He would turn over West Point to the enemy without a fight! Even worse, he would betray the commander who had always stood up for him. Arnold carefully arranged the surrender to take place while General Washington was present at West Point, so that the British would not only acquire the strategic stronghold, but would also obtain Washington as a prisoner! In return, Arnold would receive a general's commission in the British army and a whopping cash reward of 10,000 pounds sterling.

In the end Arnold's treasonous plot against both his country and his commander failed—only because some local militia forces by chance captured a spy, Major John Andre, carrying last-minute details of the conspiracy. Washington, who now knew of Arnold's treachery, secured West Point. The turncoat fled to the British for protection. Washington demanded Arnold's return, so that he could be hanged for



◀ *This monument to Benedict Arnold at Saratoga National Historical Park in New York is the only war memorial in the U.S. that does not bear the name of its honoree.*

treason. When the British refused to hand over Arnold, Washington instead hanged John Andre, the captured British courier. Andre, a handsome, charming, well-liked young British officer, died at the gallows in place of Arnold.

Although appointed a British general as he had been promised, Arnold never obtained the fame and recognition he craved. Having proven himself a traitor, the British could never trust him with significant responsibilities. Arnold's claim to fame during the remainder of the war was to burn to the ground the city of New London, Connecticut (just a few miles from his birthplace in Norwich), in a British raid. After the war, Arnold went to England, where he lived until he died at the age of 60. He has been reviled in American history ever since as a traitor to his country.

The ultimate irony of Arnold's treason is that it sent such shock waves across the U.S. that instead of inspiring mass defections and a reconciliation with Great Britain, it instead inspired the very patriotic sacrifices for the cause that Arnold had once sought—the very sacrifices needed finally to secure American Independence.

—STUART LEIBIGER
LaSalle University



Defining Civic Virtues: Integrity

To tell the truth, expose untruths, and keep your promises.

Discussion Guide



Directions: Discuss the following questions with your partner(s).

1. How did Benedict Arnold serve his country in the Revolutionary War?
2. Why did Arnold grow frustrated with his fellow Patriots?
3. Should Arnold have joined with his fellow officers in lobbying Congress to recognize their services? Should he have fought alone for the pension of one man killed in action? When that failed, should he have used his own money to help that man's family? Explain.
4. Make a list of all the betrayals you note in the story. Were any merely imagined?
If Arnold had been correct that he had been betrayed, or that the United States had lost its virtue, would those things have justified his actions? (*If you have studied the Articles of Confederation and the reasons some Founders believed a new Constitution was needed, you may choose to use that information to inform this part of your discussion.*)
5. In your judgment, what is the very worst thing Arnold did? Which of his actions (or inactions) is least understandable or forgivable? Why?
6. In literature, tragic heroes are individuals who could have been great but for one flaw that causes the audience to feel pity and fear. If you were to analyze Arnold as a character in a drama, what would be his tragic flaw?
7. Certain historical markers bear the stigma of Arnold's treachery. How do these tributes reveal the shame that Arnold brought to his name?
 - A memorial of the Saratoga Battlefield, site of the decisive battle, is now preserved at Saratoga National Historical Park. The memorial names and features monuments to three other generals at the battle; a fourth niche is empty.
 - At the United States Military Academy at West Point, plaques memorialize all the generals who served in the Revolutionary War. One has no name and reads only "major general ... born 1740."
8. Can we come closer to understanding a virtue by examining its *opposite*? How did Arnold's actions evidence dishonor, dishonesty, and cowardice? What virtue(s) does his story help you understand?
9. Do you think Benedict Arnold *believed* he was acting with integrity?
 - What is to keep people who believe they are doing right from hurting the people they believe they are protecting?
 - Explain the danger of self-deception in relation to civic virtue.
 - What is the importance of integrity in a constitutional republic such as in the United States?
 - Describe a situation in which you be may be susceptible to self-deception about your own integrity.

Virtue In Action



Strive for integrity in your daily life. Keep a journal and note the ways you act with honesty, honor, and integrity.

- Benedict Arnold's self-deception may have been rooted in self-congratulatory or self-righteous attitudes. Identify the areas in which you can tend toward those traits, and be aware of the self-deception to which they can lead.
- Stay on top of your academic studies. Take responsibility for both your good and bad grades.
- If you do poorly on an assignment, don't blame others.
- If you do well within a group assignment, ensure that due credit is given to all.
- If you play a team sport, remember that your teammates are counting on you. Practice regularly, arrive at each practice prepared, and do your best on game day, even if you aren't the star of the team.
- If you are a member of a musical group, remember that your fellow musicians are counting on you. Practice regularly, arrive at each rehearsal prepared, and play with excellence at performances, even if you are never assigned a solo.

Sources & Further Reading

Martin, James Kirby. *Benedict Arnold, Revolutionary Hero*. New York: New York University Press, 2000.

Martin, James Kirby. "Benedict Arnold's Treason as Political Protest." *Parameters*, 11:63-74.

Wallace, Willard M. "Benedict Arnold: Traitorous Patriot," in George Athan Billias, ed., *George Washington's Generals*. New York: William Morrow & Co., 1964. 163-92.

Virtue Across the Curriculum

Below are corresponding literature and film suggestions to help you teach this virtue across the curriculum. Sample prompts have been provided for the key corresponding works. For the other suggested works, or others that are already part of your curriculum, create your own similar prompts.

***Harry Potter and the Prisoner of Azkaban* by J. K. Rowling**

Compare and contrast the actions of Sirius Black with those of Peter Pettigrew. What virtues does Black embody? Why is Pettigrew so loathed? Does Severus Snape act with integrity, or with honor? Can an act of betrayal ever be virtuous? *Note: Also a 2004 film directed by Alfonso Cuarón, rated PG.*

***Julius Caesar* by William Shakespeare**

Was Brutus's decision to join the conspirators an act of treason, or was he a man of integrity, acting to protect the republic from a would-be dictator? Did all of the conspirators have the same motivation? Could some have been acting out of virtue while others were not? Are there any principles so important to you that you would "betray" a friend for those ideals?

***Rickover: The Birth of Nuclear Power* directed by Michael Pack**

Why might integrity have been of particular importance to Admiral Rickover? How was he perceived by some who worked with him? Can imperfect people still have virtues that benefit society?

OTHER WORKS

The Bridge on the River Kwai (1957) directed by David Lean

Farewell to Manzanar by Jeanne Houston and James D. Houston

King Lear by William Shakespeare

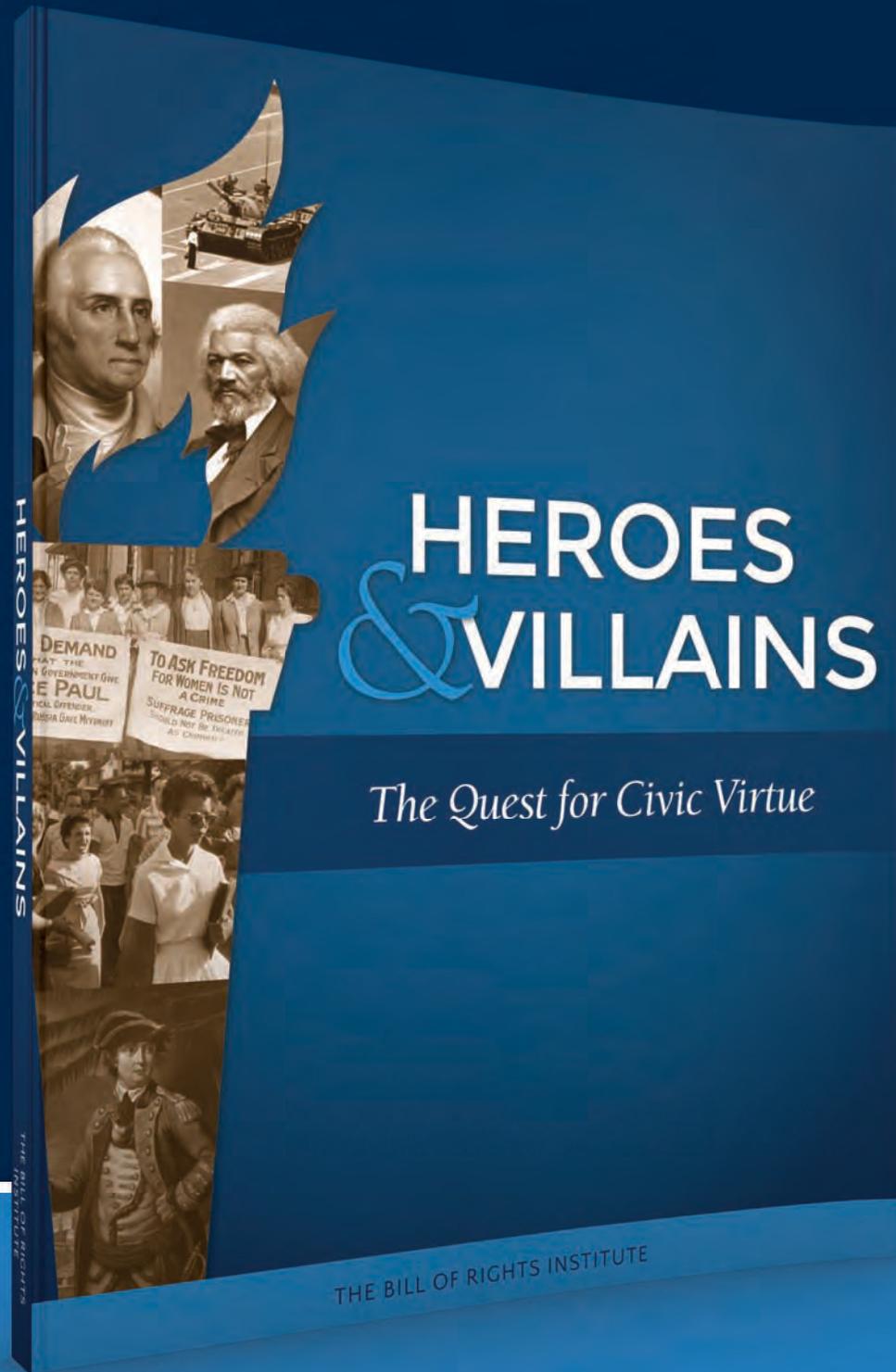
Macbeth by William Shakespeare

Mr. Smith Goes to Washington (1939) directed by Frank Capra

The Manchurian Candidate (1962) directed by John Frankenheimer

The Scarlet Letter by Nathaniel Hawthorne

The Strange Case of Dr. Jekyll and Mr. Hyde by Robert Louis Stevenson



A CHARACTER EDUCATION IMPLEMENTATION GUIDE



Equip teachers for character education that lets them do what they do best, in the context of subjects they already teach.

CHARACTER EDUCATION SIMPLIFIED

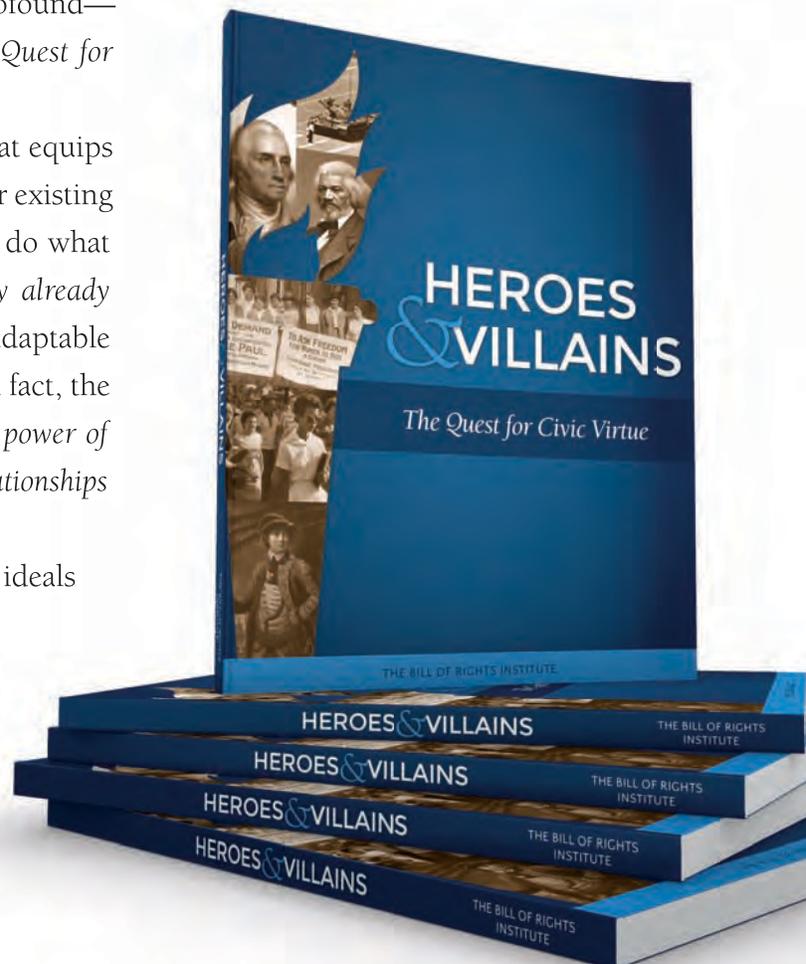
Introducing Our New Resource



What are the deepest, truest aims of character education? Think about the character education you already do at your school—whether formal or informal. What are you really trying to accomplish? Though we value our students’ character formation, it can seem a daunting task. So many expectations are laid at our doorstep. So many demands pull at our time. How do school leaders ensure that, amidst competing demands, our highest aims aren’t pushed aside? Could it be less complicated? Yes, it can. Satisfying character education can be profound—and as uncomplicated as *Heroes & Villains: The Quest for Civic Virtue*.

Heroes & Villains is a curricular supplement that equips teachers to integrate character education into their existing curriculum, then gets out of the way to let them do what they do best ... *in the context of the subjects they already teach*. Teaching civic virtue can be robust, yet adaptable enough to tailor to your teachers and students. In fact, the more flexible it is, the more you can *harness the power of the strongest element your school already has: the relationships among faculty, students, and staff*.

At the Bill of Rights Institute, the ideas and ideals of the Constitution are at the heart of our work. This is why we developed a resource to reinvigorate the teaching of civic virtue based on primary sources, grounded in critical thinking, and focused on history. Better yet, because we know the constraints teachers face daily, we designed it to be easily



tailored to your existing curriculum, to your own school, and to the students who walk its hallways.

Character education is often viewed as an “add-on program” that distracts from “real teaching”. But it should be a rich teaching experience, not a demand—and certainly not a costly, off-the-shelf “add-on”. Even more, it can be a seamlessly integrated part of curriculum and instruction. The key? Simplicity. *Heroes & Villains* is neither costly nor an add-on. Instead, it is *a straightforward and adaptable curricular supplement*. Based on the content history and English teachers are already teaching, it provides a clear framework for extending that very content into the realm of character and civic virtue.

We respect that you and your faculty—not any one program or book—bring the most vital elements to the character-education table: *knowledge of your own school, its faculty, and its students*. This guide is for faculty who supervise curriculum and character education. With a small investment of time up-front, you can determine how your colleagues and students can get the most out of *Heroes & Villains*. The “Working Notes” section will get you started as you tailor this surprisingly simple resource to your own school.

Look at the *Heroes & Villains* overview and see how you can bring the virtues of Aristotle and the Founders to your students. Start with the “Working Notes” on page 11.

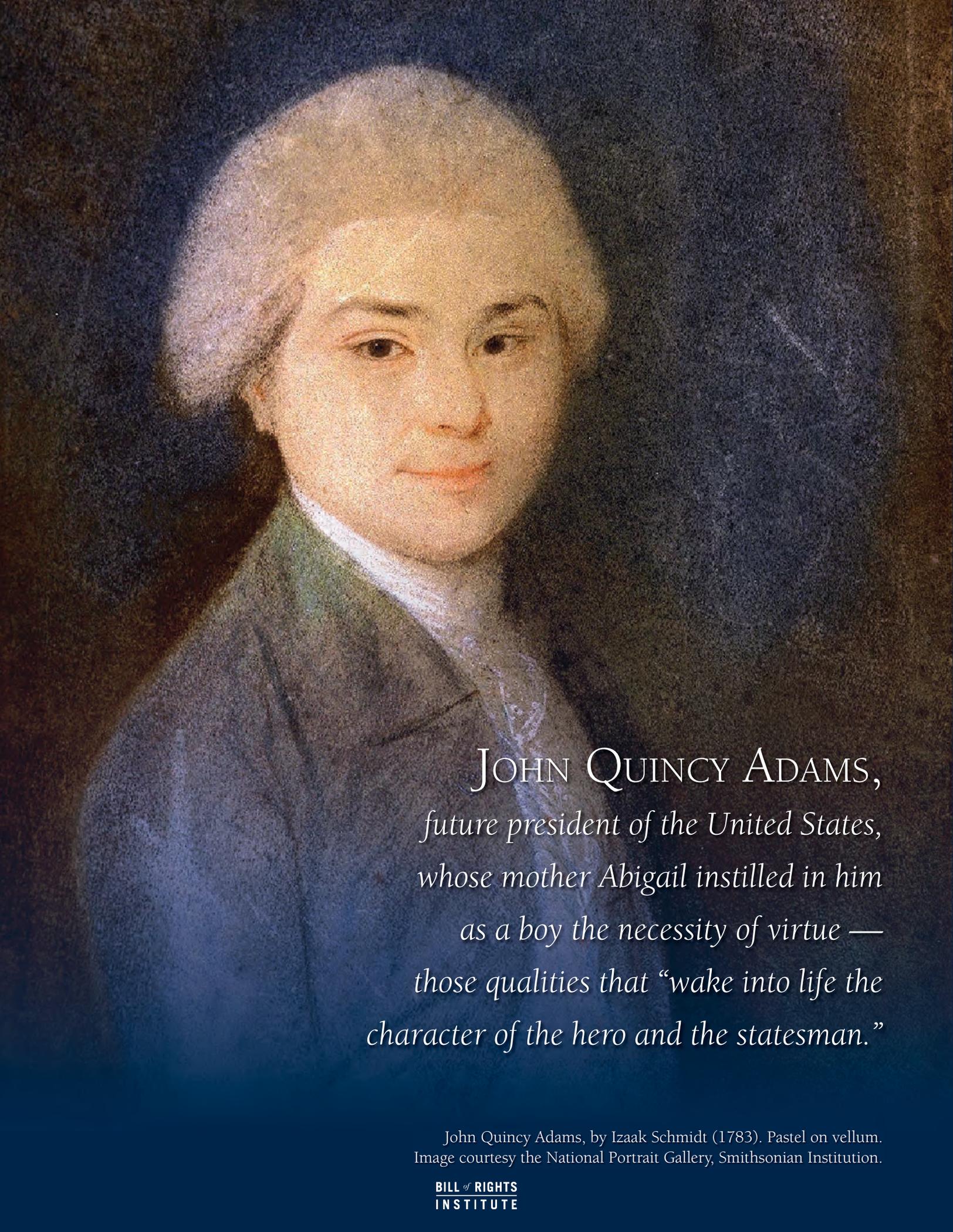
If you don’t already have a copy of *Heroes & Villains*, contact us at info@billofrightsinstitute.org. We’ll get it into your hands so you can get started.

WE BELIEVE
*that increased
understanding of
virtue will lead to
more individuals
acting virtuously in
school, and these
changes will pay
dividends in improved
school climate.*

TABLE OF CONTENTS



Heroes & Villains Program Overview	1
Why Storytelling?	4
Heroes & Villains Materials Overview	6
Working Notes and Ideas for Implementing Heroes & Villains	
Laying the Groundwork with Your Faculty	8
Civic Virtues Based on the Thinking of the Founders	9
The Question: How can we make character education seamless and integral to our school's culture?	10
Working Notes: Our Current School Climate and Culture	11
<i>Leadership</i> Working Notes	12
<i>Understanding</i> Working Notes	14
<i>Informing Instruction and Implementation</i> Working Notes	16
Integration Throughout the School and Across the Curriculum	18
Brainstorming Space	20
Organizing Your Thoughts: Planning for the School Year Worksheet	21
Next Steps—First Steps	22



JOHN QUINCY ADAMS,
*future president of the United States,
whose mother Abigail instilled in him
as a boy the necessity of virtue —
those qualities that “wake into life the
character of the hero and the statesman.”*

John Quincy Adams, by Izaak Schmidt (1783). Pastel on vellum.
Image courtesy the National Portrait Gallery, Smithsonian Institution.

HEROES & VILLAINS

Program Overview



At an age when most children today are beginning their high school education, young John Quincy Adams was practicing French along with statesmanship skills on a diplomatic trip to Europe with his father. He had not wanted to go. His mother Abigail wrote him a wonderful letter expressing her hope that he would not regret the journey. She wrote:

“Great necessities call out great virtues. When a mind is raised and animated by scenes that engage the heart, then those qualities, which would otherwise lie dormant, wake into life and form the character of the hero and the statesman.”

Mrs. Adams knew that her son held those qualities in his heart and closed her letter with this stirring admonition:

“The strict and inviolable regard you have ever paid to truth, gives me pleasing hopes that you will not swerve from her dictates, but add justice, fortitude, and every manly virtue which can adorn a good citizen, do honor to your country, and render your parents supremely happy.”

Indeed, to the Founding generation, virtue was inseparable from freedom; self-government depended on a virtuous people. Abigail Adams’ son, as an adult, said, “Public virtue cannot exist in a nation without private [virtue], and public virtue is the only foundation of republics.”

But what happens to a republic when virtue withers? In a nation founded on principles such as



IMBUING

civic virtue into every aspect of school life will lead to deeper understanding, and that greater understanding will lead to an improved school climate and culture.

individual liberty and consent of the governed, civic and character education must be central to all that we teach. Indeed, to teach civic virtue is to help preserve our republic.

In his Second Inaugural Address, President Barack Obama alluded to the need for citizens to live virtuously every day:

“What makes us exceptional, what makes us America, is our allegiance to an idea articulated in a declaration made more than two centuries ago: ‘We hold these truths to be self-evident, that all men are created equal. That they are endowed by their creator with certain unalienable rights, and among these are life, liberty, and the pursuit of happiness...’ History tells us that while these truths may be self-evident, they’ve never been self-executing. That while freedom is a gift from God, it must be secured by his people here on earth. ...You and I, as citizens, have the obligation to shape the debates of our time, not only with the votes we cast, but the voices we lift in defense of our most ancient values and enduring ideas.”



Ancient Values, Enduring Ideas, Daily Difference

Those “most ancient values” include commitments to justice, perseverance, initiative, and other virtues of citizenship that allow a free people to govern themselves. These are among the citizen virtues that the Founders believed were necessary for self-government.

The goals of the narratives, discussion guides, lists of resources, and journal prompts in this program include an increased understanding of civic virtue on the part of both students and teachers. We invite you to engage students with the resources not only in U.S. History, but also in World History and English classes, as well as the wider school community through department meetings, faculty meetings, lunch-and-learns, assemblies, or other creative options that could work best for your school. We believe that imbuing civic virtue into every aspect of school life will lead to deeper understanding, and that greater understanding will lead to an improved school climate and culture.

We can address challenges common to the school environment with a richer and more complete understanding of civic virtue. For example, does bullying occur because a student is seeking “respect”? Does cheating or plagiarism take place because students lack understanding of—or experience with—perseverance? A deeper and historically-grounded understanding of virtue can be arrived at through discussion in which *all* take part. When all in the school, students and adults, discuss the deepest and historically-grounded understandings about civic virtue, both the whole school and the community benefit.



The lessons were valuable because they made the students reevaluate their own ethics. Although many of our students are “good” people, these lessons help reinforce the virtues and standards that we would like our students to embrace and display as citizens.

—FIELD-TESTING
TEACHER

WHY STORYTELLING?



*“If history were taught in the form of stories,
it would never be forgotten.”*

–RUDYARD KIPLING

The same is true of virtue. People of all ages are naturally drawn to stories. While Mrs. Adams wrote to her son about “scenes that engage the heart,” her son was living those scenes in two countries in revolution, the fate of the new nation at stake. Her lesson—that trying times are tests of virtue—endures when young peoples’ minds are raised by studying historical examples. Within the selection of visual and historical narratives in this program are examples of civic virtue to be identified, discussed, analyzed, and evaluated. In the stories of villains from history are opportunities to analyze the actions of individuals who perhaps strove for virtue, but failed.

The materials in this resource were selected to engage the heart as well as the mind. Through

discussion of all the narratives, students will implicitly judge: Why do we admire heroes? On the other hand, why do we harshly judge individuals like Benedict Arnold? The virtues (and lack thereof!) highlighted in these stories—along with self-reflection, discussion, and journaling—encourage teachers and students to make these virtues a habit.

Educators don’t simply reach students in their schools and classrooms; their influence extends beyond into times and places unpredictable and unknown, and may shape the lives of generations. As Abigail wrote to her son in 1780, we hope these materials on civic virtue will help you “transmit this inheritance to ages yet unborn.”

These lessons serve a vital purpose and prompt interesting conversations that connect past events to current events and to students themselves.

–FIELD-TESTING TEACHER
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The lesson—that trying times are tests of virtue—endures when young people study historical examples.



HEROES & VILLAINS

Materials Overview



This civic education resource stays away from shallow topics, instead inviting teachers and students to dive straightforwardly into robust, history-based topics. Through rich narratives, critical questions, meaningful discussion, and personal application, teachers and students will examine the “civic virtue” assumptions of our nation’s Founders and their relevance today.

- Ten narratives, photo-narratives, or primary sources convey stories of individuals who faced crises of civic virtue—including Benedict Arnold, Frederick Douglass, Elizabeth Eckford, and more.
- Journaling exercises engage individual students’ hearts and minds.
- “Virtue in Action” supplements provide ideas for demonstrating civic virtue in schools and communities.
- Cross-curricular connections make it easy for faculty and staff to work together toward the same character goals within the context of their own classrooms.
- Suggestions for further reading from literary and historical primary sources.



These exercises, based on historical events, are definitely more effective in getting students to examine their own commitment to these virtues.

Working Notes and Ideas for Implementing
HEROES & VILLAINS



Laying the Groundwork with Your Faculty

- As you introduce *Heroes & Villains* to faculty and staff for the first time, ask them to recall their favorite stories from childhood or early adulthood.
- Transition to a discussion about successful storytelling in the classroom. Chances are teachers are already comfortable with a storytelling approach. (e.g., history narratives, Supreme Court cases, stories of science discoveries, or lab reports done as story structure).
- Maintain an atmosphere that allows faculty to feel confident discussing virtue with students. Assure them that when discussing with students, they can emphasize that civic virtue may include, but does not require, religious belief.
- In keeping with the above, affirm for teachers that they can encourage students who do have a faith tradition to relate their thinking about virtue to it. Allow those who wish to do so to reflect on examples from their own faiths. (For example, individuals from sacred texts who acted virtuously, religious teachings, etc.)
- Acknowledge that all schools and all curricula do teach values or virtue, whether implicitly or explicitly. You are merely providing a language that enables free and open discussion.
- Request that teachers review the materials and hold “listening sessions” for them to come to you with any questions about their use of *Heroes & Villains*.
- Encourage teachers to share information with families, and invite parents to come to class for discussions.

Civic Virtues Based on the Thinking of the Founders



First things first. Let's define our terms. In *Heroes & Villains*, virtue is defined as:

Conduct that reflects universal principles of moral and ethical excellence essential to leading a worthwhile life and to effective self-government. For many leading Founders, attributes of character such as justice, responsibility, perseverance, etc., were thought to flow from an understanding of the rights and obligations of men. Virtue is compatible with, but does not require, religious belief.

Next, what virtues do we include and how do we define them? Based on writings of the U.S. founders, we could have chosen a number of civic virtues that were important to their understanding of the running of a constitutional republic. Of that number, *Heroes & Villains* addresses the following:

Contribution: The discovering of your passions and talents, and the use of them to create what is beautiful and needed. Working hard to take care of yourself and those who depend on you.

Courage: Standing firm in being a person of character and doing what is right, especially when it is unpopular or puts you at risk.

Humility: To remember that your ignorance is far greater than your knowledge. To give praise to those who earn it.

Integrity: To tell the truth, expose untruths, and keep your promises.

Justice: To stand for equally applied rules and to make sure everyone obeys them.

Perseverance: To stay the course, choosing not the easy path, but rather the right one.

Respect: To protect your mind and body as precious aspects of your identity. To extend that protection to every other person you encounter.

Responsibility: To strive to know and do what is best, not what is most popular. To be trustworthy for making decisions in the best long-term interests of the people and tasks of which one is in charge.

Self-Governance: To be self-controlled, avoiding extremes, and to not be influenced or controlled by others.

THE QUESTION

How can we make character education seamless and integral to our school's culture?



Get outside the “character curriculum box.” Instead, stop to think about the following three aspects of your school: **Leadership**, **Understanding**, and **Informing Instruction**. As you do, you’ll naturally discover ways to weave the themes of *Heroes & Villains* into the processes and culture that already exist among your faculty, students, and staff.

As you, with your faculty, plan to integrate *Heroes & Villains* into your school’s teaching and culture, these three areas will provide you with the clearest path to implementation.



WORKING NOTES:

Our Current School Climate and Culture

Before using *Heroes & Villains* at your school, describe the current school culture, character strengths, and areas for growth. Use the following prompts to help you do just that.

**Our School's Best Cultural
Attributes Are...**

-
-
-
-
-

**Our School Culture Could Be
Improved by a Focus On...**

-
-
-
-
-

Our Ideal School Culture Would Be...

Let's start with... Leadership

Below, and on the following pages, are some leadership-related items to consider as you integrate *Heroes & Villains* into the curriculum and civic education at your school.

Faculty Ownership

- Among your faculty, who are the key influencers whose leadership can help make this happen?
- How will we incorporate staff feedback to tailor this to our school?
- How might that feedback inform your use of *Heroes & Villains*?

Integration with Existing Character-Education Efforts

- What existing character efforts, formal or informal (if any), does your school employ?
- How can *Heroes & Villains* content bolster those efforts? What tensions may exist?

Role Modeling

- How do your faculty and administrators already exemplify these virtues for the school community?
- How might this role-modeling look in different areas of school life (rehearsal rooms, athletic fields, classrooms, hallways, cafeteria, etc.)?



“People who work together will win, whether it be against complex football defenses, or the problems of modern society.”

–VINCE LOMBARDI

Athletics & Extracurriculars

- How might coaches, resource teachers, directors, and other extracurricular and facility staff extend these ideas beyond the classroom?

Parents & Community Involvement

- How involved should parents be in this process? What opportunities exist to extend these ideas beyond the classroom?
- How might you involve the larger community (outside speakers, authority figures such as law enforcement, older students mentoring younger students, etc.)? What about volunteer opportunities?

On what other leadership areas may you want to focus as you implement *Heroes & Villains*?

Next, look at... Understanding

Use the prompts below to plan how you will ensure that everyone in the school community shares the same understandings as you use *Heroes & Villains*.

Staff Education and Professional Development

- How will these civic virtues be understood and reinforced among your school's faculty?
- Who will be primarily responsible for this effort?
- What opportunities will the faculty have to discuss these ideas with each other on an ongoing basis?

Teaching the Content

- How will social studies and/or English teachers address this content?
- How many teachers in each department will cover this content?
- Will the content be taught all at once, periodically, or throughout the year?
- What cross-curricular efforts would be helpful? What, for example, could this look like in a math or science classroom?
- Will we evaluate students in some way? If so, how?
- How will these virtues be reinforced year-round...
 - ☐ in social studies or English classrooms?
 - ☐ in other classes?
 - ☐ in school assemblies, communications, or daily announcements?

Peer Discussions and Mentoring: Students

- Identify students whose leadership could move others in the direction of these goals.
- What opportunities will older students have to mentor younger students?
- In what contexts can you envision getting students to discuss these ideas?
 - ▣ In class...
 - ▣ Outside of class...
- How might student clubs, student government, or other school groups reinforce these goals in your school?

On what other areas of student and faculty understanding may you want to focus as you implement *Heroes & Villains*?

-
-
-
-

“Nobody ever listens to a teenager. Everybody thinks you should be happy just because you're young. They don't see the wars that we fight every single day.”

–FROM FREEDOM WRITERS

Thinking about...

Informing Instruction and Implementation

Below, and on the following pages, are feedback-related items to consider as you and your faculty implement *Heroes & Villains*.

Your School: *Start with Your Strengths*

- Look back at what you noted on your “School Climate and Culture” chart on page 11. Which civic virtue does your student body currently reflect most fully? Which virtue is currently weak? (*Full list on page 9.*)
- Consider the civic virtue that is strongest at your school. How can you reinforce it? How can you harness it to improve in the weakest area?

Policies & Language

- Given the language and format of *Heroes & Villains*, how might your feedback to students (both positive and constructive) be revised?
- How might classroom and school policies be revised to reflect these civic virtues?

Faculty Feedback

- What could positive accountability look like in relation to these virtues? Are there ways to incorporate these concepts into existing feedback systems?
- Identify some informal ways colleagues can hold each other accountable for role-modeling these civic virtues.

Home-School Communication

- How can discussions about conduct be used to reinforce these civic virtues with students and their parents?
- How can written communication to parents incorporate the language of civic virtue?

What additional feedback-related ideas do you have as you integrate *Heroes & Villains* into your school curriculum and culture?

-
-
-
-

“The life I touch for good or ill will touch another life, and that in turn another, until who knows where the trembling stops or in what far place my touch will be felt.”

–FREDERICK BUECHNER

Integrating Heroes & Villains Throughout the School and Across the Curriculum

Each narrative includes a “Virtue in Action” section with concrete suggestions for making civic virtue both active and a habit. In addition to these examples, you may consider some of the following suggestions.



In the Social Studies Classroom

- Complete the activities for one narrative per month during the school year.
- Acknowledge that “heroes” are not demigods but human and, therefore, imperfect.
- Encourage teaching of history as “philosophy teaching by example.” Have students work as detectives to find virtues in history. For example, individuals who acted courageously in pursuit of justice; great historical moments involving what Aristotle called righteous indignation: American Revolution; Abolition; Women’s Suffrage; Civil Rights Era; etc.



In the English/Language Arts Classroom

- Students could write short historical fiction stories based on the lives of the individuals in the narratives.
- Select companion stories or poetry for a literature class that reflect the same virtue being studied in the historical narrative. (See *Further Reading* and *Virtue Across the Curriculum* resources included after each of the book’s narratives.)
- Acknowledge the complexity of life and literature — even “good” characters may do bad things.

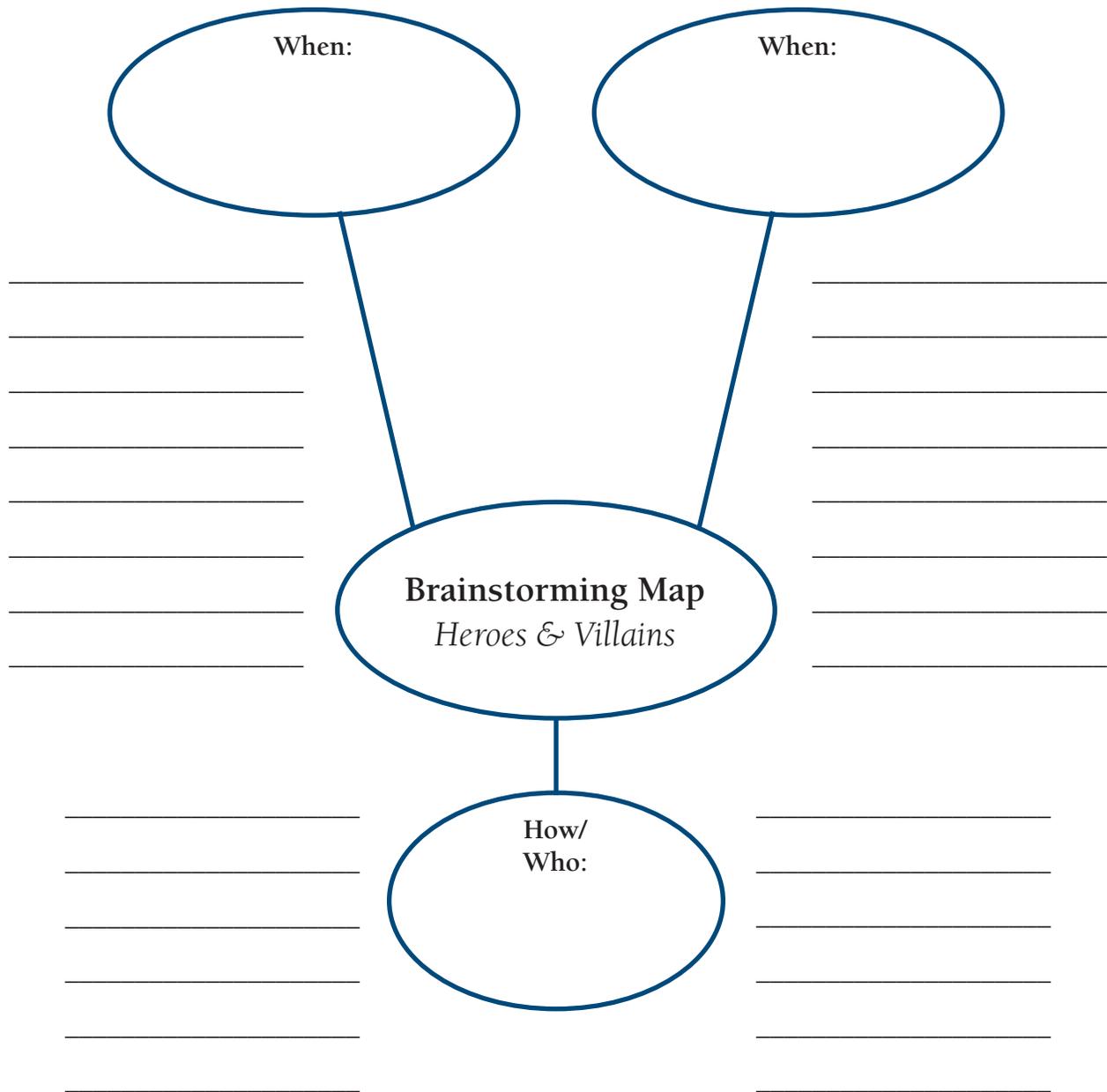


In Classrooms, in Rehearsal Rooms, on Athletic Fields, and Beyond

- When affirming students who achieve excellent results, emphasize character traits such as **perseverance** and **responsibility** rather than innate intellect or talent.
- George Washington, Abraham Lincoln, and other great leaders saw themselves as role models; within the school community, we are all role models. The question is not *whether* we will be role models, but *which virtues we will model*.
- If students wish to reflect on **examples of virtue** from sacred texts, encourage those contributions to the discussion.
- Encourage awareness of **humility, contribution, and justice** on the playing field.
- Distinguish between aggressor and defender in bullying cases. Praise the **courage** of those who defend the weak.
- Include references to these character traits, and use specific language, when communicating with parents—including report card narratives, and in parent meetings.

BRAINSTORMING SPACE

Use the map below either to brainstorm your ideas, or to begin to organize the “Who/What/How” for the ideas that you may already have brainstormed with your faculty.



ORGANIZING YOUR THOUGHTS

Planning for the School Year

What will the implementation of *Heroes & Villains* look like across the school year?
Use this space to plan.

Time Period	Administrators	Teachers	Students
September			
October			
November			
December			
January			
February			
March			
April			
May			
June			

NEXT STEPS—FIRST STEPS

What are the very next steps you want to take as you begin integrating *Heroes & Villains* into your school's curriculum and instruction?

What?	Why?	Who?	When?

ADDITIONAL NOTES

ADDITIONAL NOTES



In December of 1784, when he sought recommendations for a tutor for Martha Washington's two grandchildren at Mount Vernon, George Washington wrote a letter to George Chapman, former headmaster of the grammar school in Dumfries, Scotland. In the letter, Washington wrote,

“My sentiments are perfectly in unison with yours sir, that the best means of forming a manly, virtuous and happy people, will be found in the right education of youth.”

Whatever your next steps may be, they are significant. You have the affirmation of George Washington himself.

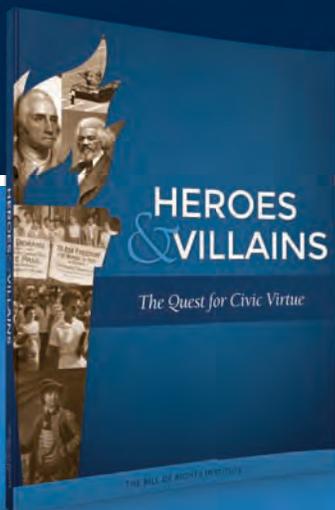
PRAISE FROM TEACHERS FOR *HEROES & VILLAINS*



“Giving the students a role model of the virtue is a great way to teach civic virtue. The stories do a great job of giving the students characteristics to emulate.”

“I find myself drawn to, and using, more and more primary sources. The students enjoy deciphering pictures, especially, and then discussing their context and importance.”

“The cross-curricular approach was great! I was able to do the historical aspect and discussion, and the English teacher worked with them on writing their essay ... It was a great lesson for everyone.”



Heroes & Villains: The Quest for Civic Virtue is a program of the Bill of Rights Institute. For more information or to order, visit

www.BillofRightsInstitute.org

Defining Civic Virtue



Launching Heroes & Villains with your Students

As you begin to integrate Heroes & Villains into your instruction, you may find it helpful to have a place to consider how it relates to topics you already teach. On page xiii is a curricular planning guide so that you and your colleagues can do just that—and determine where and how you can naturally *weave character themes into the curricula you are already teaching*.

As you initiate student discussions involving civic virtue, you will naturally be checking students' current understanding and defining the terms that will be a part of readings and classroom discussions. The readings and activities on the following pages will be an indispensable starting point as you do this.

Heroes & Villains Launch Activity:

1. On the pages that follow are the student handouts *What is Virtue?—Historical and Philosophical Context* and *What is Virtue?—Defining the Term*. Before distributing those readings, have students respond in writing to the Defining Virtue questions on the following page. Do not discuss them before students have completed the reading. Explain to students that after they have read this, they will be expected to be able to elaborate further on their written responses. Have students read the handout, then discuss it as a class, referring to the questions included in the text.
2. After the reading, distribute the *Clarifying Civic Virtue* handout to the students. Have students write complete responses to the questions. Use that second set of questions as the basis for a discussion about the reading and to check students' understanding of the content as well as their engagement with the ideas.
3. Separate students into groups of 2 or 3 to discuss questions on the handout, particularly the final questions about whether they changed their responses, and why. Transition to a whole-class discussion of these final questions, ensuring that students refer to the text of both handouts to support and explain their responses.
4. The *Identifying and Defining Civic Virtue* handout includes a list of the civic virtues addressed in this book, along with a definition for each. Post or project that list—without the definitions—on the board. Elicit from students what each one means, asking them to offer examples from their personal lives. Encourage examples from within their families, school, and community. Explain that these are among the virtues that the U.S. Founders believed were essential to the form of government they were creating. Break students into their former groups of 2 or 3 and have them read the definitions. Then, assign to each group one or two of the listed virtues and have them write down examples of each, including context and further explanation. Examples could come from U.S. or world history, literature, or current events.
5. Students report back to the large group their examples and why, according to the listed definition, those people exemplify that civic virtue.

What Is Virtue? — Historical and Philosophical Context



Some assumptions underlie our selection and discussion of virtues.

Right and wrong exist. Understanding civic virtue means acknowledging this.

To further justice requires that one exercise judgment. To understand and evaluate virtue, we must be willing to admire heroes and condemn villains. We must be willing to take a stand. A special challenge today may be that many people do not wish to appear judgmental. We seek to balance two ideas: on the one hand, being too quick to judge is wrong. Respect means not looking down on others who are not harming anyone simply because you don't agree with them. On the other hand, a reluctance to judge the behavior of others should not mean we do nothing in the face of evil. All that is needed for evil to triumph, it is often said, is for good people to do nothing.



“You never really understand a person until you consider things from his point of view—until you climb into his skin and walk around in it.”

—Atticus Finch, *To Kill a Mockingbird*, by Harper Lee



“Our lives begin to end the day we become silent about things that matter.”

—Martin Luther King, Jr.

Being virtuous does not require belief in a supreme being.

We need not shy away from the term “virtue.” Despite the occasional misunderstanding that it requires religion, virtue may in fact be defined as conduct that reflects universal principles of moral and ethical excellence essential to leading a worthwhile life and to effective self-government. For many leading Founders, attributes of character such as justice, responsibility, perseverance, and others were thought to flow from an understanding

of the rights and obligations of men. Virtue is compatible with, but does not require, religious belief.

To many in the Founding generation, religion and morality were “indispensable supports” to people’s ability to govern themselves. This is because religious institutions nurtured virtue, and the Founders knew virtue was needed for self-government to survive. On the other hand, to paraphrase Thomas Jefferson, it does you no injury whether your neighbor believes in one god or twenty gods. A person’s religion alone would not make him virtuous, and his particular (or lack of) religion would not mean he was incapable of virtue.



“We ought to consider what is the end [purpose] of government before we determine which is the best form. Upon this point all speculative politicians will agree that the happiness of society is the end of government, as all divines and moral philosophers will agree that the happiness of the individual is the end of man. . . . All sober inquirers after truth, ancient and modern, pagan and Christian, have declared that the happiness of man, as well as his dignity, consists in virtue.”

—John Adams, *Thoughts on Government*, 1776

Why virtues and not “values” or “character”?

Virtues are eternal because they are rooted in human nature. Values, on the other hand, can change with the times. The word “value” itself implies that values are relative. While values can change with circumstances, it is *always* good to be just, to persevere, to be courageous, to respect others, and so on. The word “character” refers to the sum total of virtues an individual displays. A person of character is virtuous.

Why these virtues?

The United States Founders believed that certain civic virtues were required of citizens in order for the Constitution to work. Numerous primary sources—notably the Federalist Papers and the Autobiography of Ben Franklin—point us to the “Founders’ Virtues.” You will explore some of the following civic virtues as an integral part of *Heroes and Villains*.

- Contribution
- Courage
- Humility
- Integrity
- Justice
- Perseverance
- Respect
- Responsibility / Prudence
- Self-Governance / Moderation

Virtue

Conduct that reflects universal principles of moral and ethical excellence essential to leading a worthwhile life and to effective self-government. For many leading Founders, attributes of character such as justice, responsibility, perseverance, etc., were thought to flow from an understanding of the rights and obligations of men. Virtue is compatible with, but does not require, religious belief.

What Is Virtue? — Defining the Term

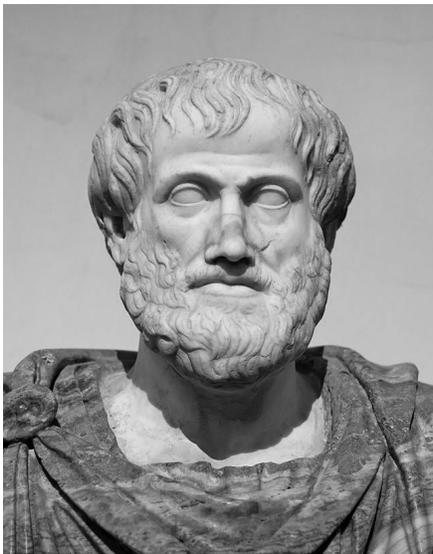


Virtue is a “golden mean.”

Aristotle understood virtue as a “mean” (or middle) between two extremes. The same character trait, when expressed to the extreme, ceases to be virtue and becomes vice. For example, too little courage is cowardice, while too much makes one foolhardy. A healthy respect for authority becomes blind obedience to power when expressed too strongly, or it descends into unprincipled recalcitrance when completely lacking.

Virtue is action.

Thoughts may be about virtuous things, but do not themselves merit the name of virtue. Similarly, words can describe virtuous acts or traits, but can never themselves be virtuous. One’s thoughts and words alone don’t make a person virtuous—one must act on them.



Bust of Aristotle. Marble, Roman copy after a Greek bronze original from 330 BC.

Virtue is a habit.

Aristotle also believed that virtue is a habit. Virtuous behavior is not the result of numerous, individual calculations about which course of action would be most advantageous. For example, a person who finds a piece of jewelry, intends to keep it, but later returns it to the owner to collect a reward helps bring about a just outcome (property was returned to its rightful owner); however he falls short the title “virtuous” because of the calculation he went through to arrive at his course of action. While all virtues must be habits, not all habits are virtuous.

Virtue requires a just end.

Behavior can be virtuous only when done in the pursuit of justice. For example, though courage is a virtue, a Nazi who proceeded in killing thousands of people despite his own feelings of fear cannot be called courageous. Though respect is a virtue, a junior police officer who stood by while his captain brutalized a suspect cannot be called respectful. A complication can come when we either “zoom in” or enlarge the sphere within which action takes place. Could an officer on the wrong side of a war display virtue in the form of courage by taking care of the younger men in his charge and shielding them from harm? Is the “end” of his action the responsibility towards his men, or the continued strength of his army, which is working toward an evil cause?

Clarifying Civic Virtue



Questions 1 and 2 are also on the *Defining Civic Virtue* handout you completed earlier. Now that you have completed and discussed the *What is Virtue?* readings, write your revised responses to those questions, as well as full responses to the additional questions.

1. After further reading and discussion, what do you now believe “civic virtue” means?

2. Compare your response to Question 1 to your response to the same question on the *Defining Civic Virtue* handout.

Did your response change at all after having read and discussed the articles?

Yes / No (Circle one)

If you did revise your answer: What, in the reading and discussion, caused you to revise your response?

If you did not revise your answer: Why did you not change your response?

Even if you did not change your response, what points (in the reading, the discussion, or both) did you find compelling and worth considering?

3. Think about principles in the U.S. Constitution such as consent of the governed, separation of powers, and limited government. What assumptions did the Founders seem to be making about human nature? Why might those principles have required civic virtue among citizens and elected leaders?

Identifying and Defining Civic Virtues



Below are several civic virtues, along with definitions.

Contribution: To discover your passions and talents, and use them to create what is beautiful and needed. To work hard to take care of yourself and those who depend on you.

Courage: To stand firm in being a person of character and doing what is right, especially when it is unpopular or puts you at risk.

Humility: To remember that your ignorance is far greater than your knowledge. To give praise to those who earn it.

Integrity: To tell the truth, expose untruths, and keep your promises.

Justice: To stand for equally applied rules that respect the rights and dignity of all, and make sure everyone obeys them.

Perseverance: To remember how many before you chose the easy path rather than the right one, and to stay the course.

Respect: To protect your mind and body as precious aspects of your identity. To extend that protection to every other person you encounter.

Responsibility: To strive to know and do what is best, not what is most popular. To be trustworthy for making decisions in the best long-term interests of the people and tasks of which they are in charge.

Self-Governance: To be self-controlled, avoiding extremes, and to not be excessively influenced or controlled by others.

In the table below, write down the virtues your teacher assigns to your group. For each, identify a person or character in history, literature, or current events who exemplified that virtue. Include an explanation.

Civic Virtue	Person/Character	Why, or How?

Teacher's Notes for Launching *Heroes & Villains*



As you begin to integrate *Heroes & Villains* into your instruction, you may find it helpful to consider how it relates to topics you already teach. Below is a curricular planning map so that you and your colleagues can do just that—and determine where and how you can naturally *weave character themes into the curricula you are already teaching*.

Curricular Planning

If you would like to collaborate with colleagues to align your teaching of various themes across your subject areas, a simplified curriculum map may be a quick, easy, and useful tool. See the example below. A blank, full-page version is on the following page.

Notes:

- The history and art teachers have a natural fit, in that both are covering nineteenth century United States.
- Though the English classes are in a different century entirely since they will be reading Homer's *The Odyssey*, they have the opportunity to team up with the history and art teachers by reinforcing the character theme of perseverance in the course of their studies during those weeks.

SAMPLE			
Time	Subject	Topic(s)	Virtue(s)
Sept-Oct	History	Westward Expansion	Perseverance
Sept-Oct	English	<i>The Odyssey</i>	Perseverance
Sept-Oct	Art	19 th c. American Art	Perseverance

Heroes & Villains Curricular Planning



Virtue(s)				
Topic(s)				
Subject				
Time				

BENJAMIN FRANKLIN AND CIVIC VIRTUE



Suggested Launch Activity TEACHER'S NOTES



About Launch Activities

This optional introductory activity is designed to support you in the classroom. However, the primary narratives and photos in the section that follows can be used with or without this introduction.

Initiate a discussion about individual character by diving, with your students, into Benjamin Franklin's *Autobiography*. As you prepare to teach this primary source activity, select eight or nine of Franklin's list of 13 virtues (listed below) that you believe are either well-reflected or absent from your school's culture. Post your selected list on the board for reference as you read with your students.

Temperance	Industry	Cleanliness
Silence	Sincerity	Tranquility
Order	Justice	Chastity
Resolution	Moderation	Humility
Frugality		

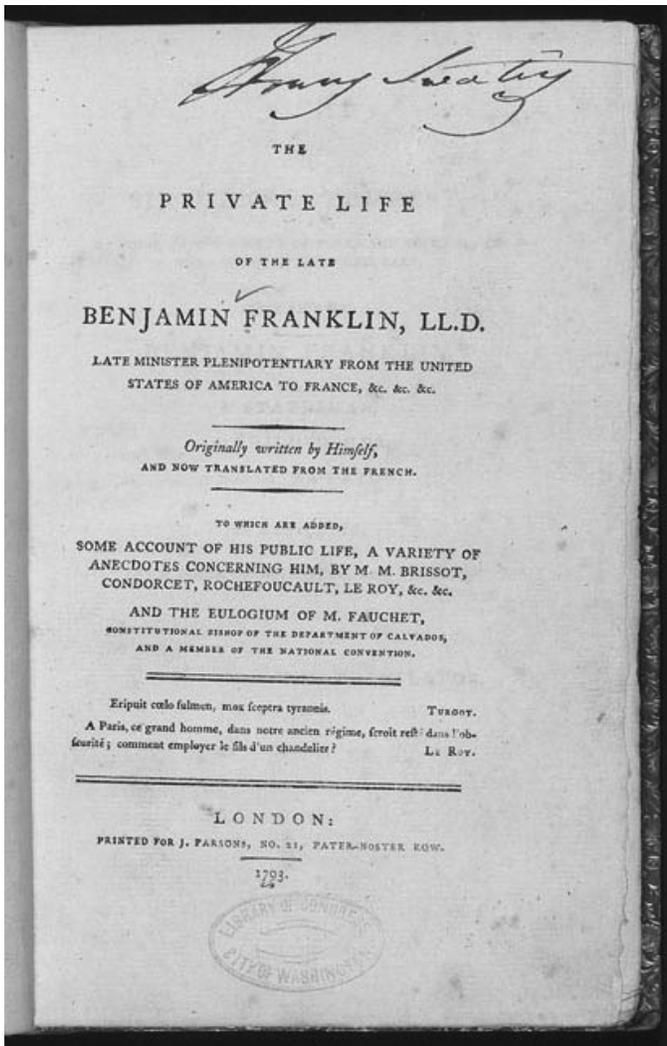
As students enter, instruct them to:

- Read the posted list, identifying the one trait they believe is particularly strong within your school's culture.
- Identify what they believe are the "top three" they believe are weak or absent in your school's culture.
- Write a definition for each of the four that they selected.

Lead a brief discussion of the traits the students listed as strong as well as those they listed as absent or weak. Discuss their definitions of each of the traits you listed on the board.

After students have drafted their lists and written their definitions, ask them what kinds of lists they have ever written. (They may mention homework, packing for trips, reading lists.)

Follow up by asking what techniques they use to motivate themselves for improving artistic or athletic performance, saving up money for something, etc. (They may mention workout lists, practice lists, schedules, college lists, etc.)



Introduce the Benjamin Franklin *Autobiography* excerpts by relating it to the kinds of lists that they just described and explaining that they will find out how he defined the traits. Instruct students to refer as they read to the lists they created when they entered the classroom. Ask them to compare Franklin's definitions to their own as well as to evaluate the effectiveness of his strategy.

Title page, *The Private Life of the Late Benjamin Franklin...* Originally Written by Himself, and Now Translated from the French. London, Printed for J. Parsons, 1793 *Library of Congress*.

Benjamin Franklin and Civic Virtue

Primary Source Activity — Student Handout



Directions: When Benjamin Franklin was in his twenties, he began a project to become a more virtuous person. Many years later, he wrote the following selection from his Autobiography about that time. Read his reflections on virtue, then answer the questions that follow.

It was about this time that I conceiv'd the bold and arduous Project of arriving at moral Perfection. I wish'd to live without committing any Fault at any time; I would conquer all that either Natural Inclination, Custom, or Company might lead me into. As I knew, or thought I knew, what was right and wrong, I did not see why I might not always do the one and avoid the other. But I soon found I had undertaken a Task of more Difficulty than I had imagined. While my Attention was taken up in guarding against one Fault, I was often surpris'd by another. Habit took the Advantage of Inattention. Inclination was sometimes too strong for Reason. I concluded at length, that the mere speculative Conviction that it was our Interest to be completely virtuous, was not sufficient to prevent our Slipping, and that the contrary Habits must be broken and good ones acquired and established, before we can have any Dependence on a steady uniform Rectitude of Conduct. For this purpose I therefore contriv'd the following Method.

In the various enumerations of the moral Virtues I had met with in my Reading, I found the Catalogue more or less numerous, as different Writers included more or fewer Ideas under the same Name. Temperance, for example, was by the some confin'd to eating & Drinking, while by others it was extended to mean

the moderating every other Pleasure, Appetite, Inclination or Passion, bodily or mental, even to our Avarice & Ambition. I propos'd to myself, for the sake of Clearness, to use rather more Names with fewer Ideas annex'd to each, than a few Names with more Ideas; and I included under Thirteen Names of Virtues all that at that time occur'd to me as necessary or desirable, and annex'd to each a short Precept, which fully express'd the extent I gave to its Meaning.

These Names of Virtues with their Precepts were:
TEMPERANCE. Eat not to dullness; drink not to elevation.

SILENCE. Speak not but what may benefit others or yourself; avoid trifling conversation.

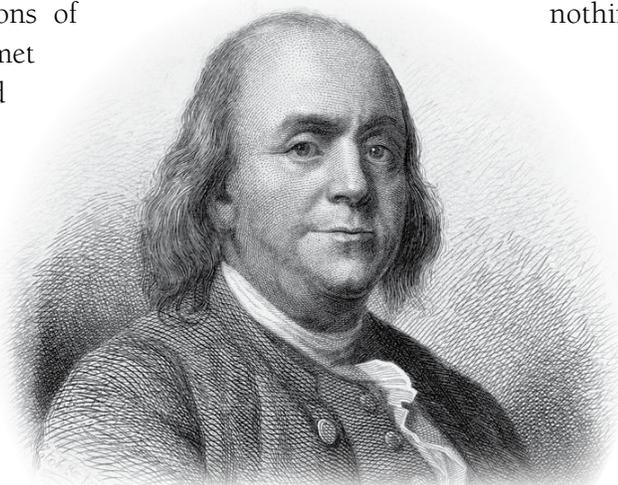
ORDER. Let all your things have their places; let each part of your business have its time.

RESOLUTION. Resolve to perform what you ought; perform without fail what you resolve.

FRUGALITY. Make no expense but to do good to others or yourself; i.e., waste nothing.

INDUSTRY. Lose no time; be always employ'd in something useful; cut off all unnecessary actions.

SINCERITY. Use no hurtful deceit; think innocently and justly, and, if you speak, speak accordingly.



JUSTICE. Wrong none by doing injuries, or omitting the benefits that are your duty.

MODERATION. Avoid extremes; forbear resenting injuries so much as you think they deserve.

CLEANLINESS. Tolerate no uncleanness in body, cloaths, or habitation.

TRANQUILITY. Be not disturbed at trifles, or at accidents common or unavoidable.

CHASTITY. Rarely use venery but for health or offspring, never to dulness, weakness, or the injury of your own or another's peace or reputation.

HUMILITY. Imitate Jesus and Socrates.

My Intention being to acquire the Habitude of all these Virtues, I judg'd it would be well not to distract my Attention by attempting the whole at once, but to fix it on one of them at a time, and when I should be Master of that, then to proceed to another, and so on till I should have gone thro' the thirteen. And as the previous Acquisition of some might facilitate the Acquisition of certain others, I arrang'd them with that View as they stand above. Temperance first, as it tends to procure that Coolness & Clearness of Head, which is so necessary where constant Vigilance was to be kept up, and Guard maintained, against the unremitting Attraction of ancient Habits, and the Force of perpetual Temptations. This being acquir'd & establish'd, Silence would be more easy, and my Desire being to gain Knowledge at the same time that I improv'd in Virtue and considering that in Conversation it was obtain'd rather by the use of the ears than of the Tongue, & therefore wishing to break a Habit I was getting into of Prattling, Punning & Joking, which only made me acceptable to trifling Company, I gave Silence the second Place. This, and the next, order, I expected would allow me more Time for attending to my Project and my Studies; RESOLUTION, once become habitual, would keep me firm in my endeavors to obtain all the subsequent Virtues; Frugality & Industry, by freeing me from my remaining Debt, & producing Affluence & Independence, would make more easy the Practice of Sincerity and Justice, &c &c. Conceiving then that agreeable to the Advice of Pythagoras in his Golden Verses daily examination would be

necessary, I contriv'd the following Method for conducting that examination.

I made a little Book in which I allotted a Page for each of the Virtues. I rul'd each Page with red Ink, so as to have seven Columns, one for each Day of the Week, marking each Column with a letter for the Day. I cross'd these Columns with thirteen red lines, marking the Beginning of each line with the first letter of one of the Virtues, on which line & in its proper Column I might mark by a little black Spot every Fault I found upon examination to have been committed respecting that Virtue upon that Day.

I determin'd to give a Week's strict Attention to each of the Virtues successively. Thus in the first Week my great Guard was to avoid every the least offense against Temperance, leaving the other Virtues to their ordinary Chance, only marking every evening the Faults of the Day. Thus if in the first Week I could keep my first line marked clear of Spots, I suppos'd the Habit of that Virtue so much strengthen'd and its opposite weaken'd, that I might venture extending my Attention to include the next, and for the following Week keep both lines clear of Spots. Proceeding thus to the last, I could go thro' a Course complete in Thirteen Weeks, and four Courses in a Year. And like him who having a Garden to weed, does not attempt to eradicate all the bad Herbs at once, which would exceed his Reach and his Strength, but works on one of the Beds at a time, & having accomplish'd the first proceeds to a Second; so I should have, (I hoped) the encouraging Pleasure of seeing on my Pages the Progress I made in Virtue, by clearing successively my lines of their Spots, till in the end by a Number of Courses, I should be happy in viewing a clean Book after a thirteen Weeks, daily examination.

I enter'd upon the execution of this Plan for Self examination, and continu'd it with occasional Intermissions for some time. I was surpris'd to find myself so much fuller of Faults than I had imagin'd, but I had the Satisfaction of seeing them diminish. To avoid the Trouble of renewing now & then my little Book, which by scraping out the Marks on the Paper of old Faults, to make room for new ones in a new Course, became full of Holes: I transferr'd my Tables

& Precepts to the Ivory leaves of a Memorandum Book, on which the lines were drawn with red Ink that made a durable Stain, and on those lines I mark'd my Faults with a black lead Pencil, which Marks I could easily wipe out with a wet Sponge. After a while I went thro' one course only in a year, and afterward only one in several years, till at length I omitted them entirely, being employ'd in voyages and business abroad, with a multiplicity of affairs that interfered; but I always carried my little book with me.

...on the whole, tho' I never arrived at the perfection I had been so ambitious of obtaining, but fell far short of it, yet I was, by the endeavour, a better and a happier man than I otherwise should have been if I had not attempted it; as those who aim at perfect writing by imitating the engraved copies, tho' they never reach the wish'd-for excellence of those copies, their hand is mended by the endeavor, and is tolerable while it continues fair and legible.

Questions to Consider



1. How does Franklin understand virtue? How does he define, use, and refine the term?
2. What was Franklin's rationale for ordering and working on the virtues in the order he did?
3. Franklin wrote that there was something more powerful than his intention to live virtuously. What was that more powerful thing?
4. Aristotle believed that virtue was a habit. Would Franklin have agreed with him?
5. How did Franklin incorporate the virtues he wrote about into his project to embody them?
6. How does Franklin describe his struggle to live virtuously? Do you believe moral perfection is possible? Is so, how? If not, what motivates an individual to act virtuously? Is it better to aim for perfection and fail than to not try at all?
7. What does Franklin reveal about his beliefs regarding the universality of right and wrong?
8. Did Franklin believe he succeeded in his ultimate goal? Why or why not?
9. What value did Franklin find in the project?
10. What most impresses you about Franklin's project?
11. Compare Franklin's list to the one found in the "Identifying and Defining Civic Virtue" handout earlier in this book. What differences do you find? What similarities?
12. How could you borrow some of Franklin's ideas and strategies to help you work on just one or two character traits you would like to improve?

HEROES & VILLAINS

Answer Key



Defining Civic Virtue (p. v)

1. Answers will vary. Some students may say that when they encounter the term “civic virtue,” they assume it refers to religious morality, or some sort of general morality. Others may be more specific, saying that it refers to personal conduct that affects society in a positive way.
2. Answers will vary. Encourage open and thoughtful discussion of responses.
3. Sample responses: Because human beings are imperfect, no one person should have too much power—hence, separation of powers. Because no one group should have too much power—limited government.

Clarifying Civic Virtue (p. x)

1. Students’ responses should expand on their previous answers and incorporate historical and philosophical context, perhaps including Aristotle and indicating that it may include, but does not require, religious belief. Some students should also note that it involves a balance between extremes, action rather than just ideals, regular habits, and must be related to just purposes.
2. If student response did change, response should be a reasoned explanation of what points in the reading contributed to this change. If the student response did not change, response should provide a reasoned explanation for why, based on the text, it did not.
3. Student responses should have expanded beyond their first response and make a direct

connection between the U.S. constitution and a constitutional republic, as well as to the ideas about human nature and the constitutional republic as addressed in the reading.

Identifying and Defining Civic Virtue (p. xi)

Student responses will vary; accept answers that make a reasonable connection among the civic virtue, the person or character, and the justification based on the definition.

Benjamin Franklin and Civic Virtue - Questions to Consider (p. xix)

1. Franklin understood virtue to be habits or traits that would reflect good conduct (“rectitude of conduct”) and bring a person closer to moral perfection. He refined his understanding as he concluded that moral perfection was not possible, but that the ambition and attempt toward it made him a better and a happier person.
2. Franklin ordered the virtues because he thought that working on all of them at the same time would be distracting and that focusing on one at a time would be a more effective way to work on them. He put them in an order so that virtues he acquired earlier might help him to develop others that were later on his list.
3. “Contrary Habits” or “Inclination” led him to keep slipping into habits that were not virtuous.
4. Given how frequently Franklin refers “habit” as a part of his attempt to become more “morally

perfect,” and the system he devised in order to increase his practice of virtues, he appears to have agreed with Aristotle that virtue was, indeed, a habit.

5. Franklin intended to master one virtue at a time, focusing on each one for a week and marking in his book the number of times he failed at that virtue. His goal was to keep each week clear of marks indicating when he had failed.

6. Franklin has difficulty living as virtuously as was his goal. He had difficulty keeping his weekly lines “marked clear of spots.” He did, however, see his faults diminish.

Moral perfection: Student responses will vary, but should be reasonable and related to the student’s overall beliefs and understandings. Challenge students to identify the bases of their motivations to act virtuously.

7. Franklin’s words are based on assumptions that right and wrong are universal and absolute, even while moral perfection may not be humanly impossible.

8. Franklin did not accomplish his initial goal of moral perfection because he never did rid himself of the faults he sought to eliminate because he found himself “so much fuller of Faults” than he had imagined.

9. He did eventually begin to see his faults diminish, and he did become a happier person than he would have been if he had not made the attempt, and he believes he was made better for having tried.

10. Student responses will vary, but should be based on the text.

11. Similarities students may find are:

- Contribution – Industry.
- Integrity – Sincerity.
- Justice – Justice.
- Perseverance – Industry.
- Respect – Chastity.

- Responsibility – Resolution. Responsibility – Frugality. Responsibility – Temperance.
- Self-Governance – Silence. Self-Governance – Order. Self-Governance – Moderation.

Students may find several differences, including that some of Franklin’s virtues may not seem to correlate to those in the “Identifying and Defining Civic Virtue” list. Students may also identify differences in the definition of virtues that may otherwise seem similar.

12. Accept reasoned student responses.

Tanks in the Square (p. 3)

1. Students may be somewhat familiar with this scene, including the fact that it is often referred to as “Tank Man” and that it took place in China. Some may know the decade or year it took place. Some may also know something about the political context and its place in history. Use responses to inform instruction.

2. Student responses will vary. Use responses to inform instruction throughout the rest of the activity. Provide answers, to students’ additional questions, or provide a means for them to research them in class.

3. Accept reasoned responses that are based on what can be observed in the photograph. Students should spot the man standing in front of the tank.

4. Students should identify the man standing in front of the tank on the left side of the photo. In the context of the size of the Square, and the size and number of the tanks, he appears quite small—and could almost be missed by someone not looking closely.

Students may say that he is making a statement about his determination in his protest, about his lack of fear of the tanks and troops, or of his willingness to sacrifice for what he is demanding.

3. Accept and discuss reasoned responses.
4. Student responses will vary; guide students toward a connection between the ideas in the text and their own life experiences.
5. In a society founded on democratic principles, tyranny of the majority can occur. When it does, it is important that citizens have the courage to speak their conscience and stand up for people with little or no voice.

Benedict Arnold's Treason: Discussion Guide
(p. 82)

1. He led a difficult American invasion of Canada (it failed); he helped to turn back a British invasion from Canada; he played an important role in the British surrender at Saratoga.
2. His compatriots became apathetic and abandoned (or seemed to abandon) the cause.
3. Answers may vary; accept reasoned responses based on appropriate understanding of relevant historical facts.
4. List of betrayals: fellow Americans left the fighting to a small minority; they failed to financially support the army; he did not receive the commission he thought was owed to him. Some of these may have been either imagined or exaggerated in his mind or influenced by grudges that he held.

Answers will vary regarding whether Arnold was correct, or whether the U.S. had lost its virtue.

5. Accept reasoned responses.
6. Answers may include self-deception, self-pity, impatience, or pride. Accept additional responses that are reasonable and based on the text.
7. In both cases, acknowledgement is given that a general played an important role there, but does not offer him honor by attaching his name.

8. By looking at the flip side of a virtue, we have the opportunity to consider the consequences when people fail to embody those virtues, as well as to better understand the importance of that virtue in a person's development, in his or her relationship to other people, and in society as a whole.
9. Arnold may very well have convinced himself that he was acting in the best interests of Americans.

Other answers may vary; accept reasoned responses.

Close-Reading Washington in Houdon's Art
(p. 89–90)

1. Washington is standing in a relaxed posture, with his left leg stepping forward and knee bent.
2. His left hand rests atop his cloak, which is draped atop a fasces, and his right hand leans on a cane. His right foot is planted, and his left foot is stepping slightly outward. The clock beneath his left hand is a military cloak, referencing his military career. His right hand holds a cane, referencing his identity as a farmer. The emphasis is on his military and farming vocations. (The statue was begun prior to Washington's presidency and sculpted between 1785 and 1791.)
3. Answers may vary. Some students may say that his forward-moving foot indicates action and vision; others may note that his planted foot is on the side with the cane and infer an emphasis on farming.
4. His facial expression appears relaxed, yet firm. His chin is slightly raised, and his gaze is directed upward and forward. The sculptor may have been indicating firmness, decisiveness, and a focus on the future.
5. Washington's choice of clothing may indicate a desire to be portrayed as a man of his time