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.

<table>
<thead>
<tr>
<th>Temperance</th>
<th>Industry</th>
<th>Cleanliness</th>
</tr>
</thead>
<tbody>
<tr>
<td>Silence</td>
<td>Sincerity</td>
<td>Tranquility</td>
</tr>
<tr>
<td>Order</td>
<td>Justice</td>
<td>Chastity</td>
</tr>
<tr>
<td>Resolution</td>
<td>Moderation</td>
<td>Humility</td>
</tr>
<tr>
<td>Frugality</td>
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</tbody>
</table>

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.
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 allways
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 occurr’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 judged 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 acquire’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 determined 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 suppose’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 imagined, 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...
…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?
Imagine that the inventive Benjamin Franklin is not only alive in the present day, but that he is designing an app to help people improve their character. It will be a twenty-first century version of his journaling project as described in his *Autobiography*. With your partner(s), write a description of how the app will work. How will goals and progress be measured? Will it interface with any existing apps? Will it require any accessories?

Give the app a name, as well as a description that would accompany its listing in the App Store.

**Extension:** Display the students’ App Store descriptions, and devise a system for students to “browse” the App Store, then select two or three apps for which to write a review and to rate on a five-star system.
Be Like Ben?

Directions  Should you try to be “the best,” or even perfect, at every endeavor? If perfection is unattainable, then what is the purpose of striving, every day, to do better than you did the day before? Identify an area of your life in which you, like Ben Franklin, work to improve, and explain why you do so.

“Resolve to perform what you ought. Perform without fail what you resolve.”

—BENJAMIN FRANKLIN