**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.


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.
   - Perseverance – Industry.
   - Respect – Chastity.

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.


**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.
Robespierre and Political Intolerance: Launch Activity Guided Reading Questions (p. 106)

1. Have students read The Declaration of Independence from billofrightsinstitute.org and compare.

2. Have students read The Declaration of Independence from billofrightsinstitute.org and compare.

3. Answers may vary. The goal of the document appears to be the protection of liberty, property, security, and resistance to oppression for the French citizens.

4. The protection of Natural Rights.

5. Law is the expression of the general will. Every citizen has a right to participate personally, or through his representative, in its foundation. It must be the same for all, whether it protects or punishes. All citizens, being equal in the eyes of the law, are equally eligible to all dignities and to all public positions and occupations, according to their abilities, and without distinction except that of their virtues and talents.

6. No, this document establishes the Rights of Man that are to be protected.

7. Answers may vary. The use of the word Citizens would imply that the rights expressed in the Declaration of the Rights of Man would only apply to those deemed to be French citizens.

Robespierre and Political Intolerance: Discussion Guide (p. 110)

1. In 1972, France was turmoil. It was the third year of the revolution and the Constitutional Monarchy had failed.

2. Answers may vary. Students should discuss how turmoil and political uncertainty would affect the daily lives of the citizens.

3. Robespierre was driven by a fierce dedication to the principles of the revolution.

4. Answers may vary. Killing the King was opposed by many who referred a popular referendum on the fate of the King.

5. Answers may vary. Robespierre was more concerned with the fate of the nation and the success of the revolution than with the morality of the death penalty.

6. The Committee passed the Law of Suspects, naming large swathes of the population as suspected traitors to the revolution. Among those named in the law were “those who, by their conduct, associations, comments, or writings have shown themselves partisans of tyranny or federalism and enemies of liberty,” as well as any nobility and their family who had not displayed sufficient revolutionary ardor. This method allowed for the conviction of those who were merely suspected of being opposed to the revolution, as opposed to being accused of such on the basis of evidence.

7. Answers may vary. The actions of the Committee of Public Safety, such as the Law of Suspects, ignored the ideals of Liberty, Equality, and Fraternity as well as rights expressly stated in the Declaration of the Rights of Man for the success of the revolution.

8. Answers may vary. Students should discuss how free speech and the open exchange of ideas is beneficial to society.

9. The denouncing of opponents and violence against them demonstrates a political intolerance and desire to destroy any different or dissenting opinions for ideological purity. This is dangerous in a democracy or republic, which is supposed to be rooted in the constitutional principle of majority rule/minority rights and the civic virtue of respect.

Robespierre and Political Intolerance: Analyzing Primary Source Documents (p. 113)

1. Robespierre claims he is working on behalf of the French citizens.
2. Answers may vary. The members of the Committee use “the revolution” ambiguously.

3. Answers may vary. The ambiguity of “the revolution” appears to allow for

4. Answers may vary. Justice appears to be the quashing of the resistance to the Revolution by whatever means necessary.

5. Robespierre appears to be referring to all perceived enemies of the revolution.

6. Answers may vary. A Revolutionary army would be used to eliminate opposition to the Revolution.

7. Answers may vary. Students should discuss Robespierre culpability for actions and statements of subordinates. Robespierre seemed to advocate for and inspire the use of drastic revolutionary language.

8. Answers may vary. The Law of Suspects does not protect the rights of individuals. It allows for the convictions of citizens without proof of committing the crime for which they suspected.

9. Answers may vary. This is dangerous because there is no method to protect the rights of a minority against a violent popular movement.

Rebels, Courage, and Tanks on the Square: Discussion Guide (p. 121)

1. Some students may say he was a hero because he was courageously risking his life for a just cause. Others may believe he was reckless because the risk was so high and because he may have put others in danger. Encourage thoughtful discussion of student responses.

2. Student responses will vary. Accept reasoned answers.

3. Some Chinese government officials may have wanted to be tolerant of the action, whether out of compassion or for political reasons. Other officials would have seen it as treasonous. Students may have varied responses as to whether individuals in the PLA who may have been awarded medals for bravery would or would not have deserved them. Their responses should be informed by some understanding of whether to be virtuous, an action must done in pursuit of justice (see the Virtue Teaching Tool in the first section of the book).