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.
9. Students should state a connection between freedom and responsibility. They may, in addition, note principles such as checks and balances, separation of powers, and limited government, and note a relationship between human nature and those checks on power that are intended to curb lack of virtue.

10. Some students may mention part-time jobs, household chores, community service, or extracurricular responsibilities. (Ideally, someone will mention homework!) In five years, they may be responsible for increased work responsibility, college or graduate school studies, or volunteer responsibilities. Some students may also mention family responsibilities, car ownership, or having to provide for their own food and home.

11. Answers will vary; accept reasoned responses.

John Brown and Self-Deception: Discussion Guide (p. 84)

1. John Brown was guided by his religious principles and the conviction that one should follow a higher moral law than the laws of the United States.

2. Brown dedicated his life to the destruction of slavery by violent means if necessary. The murders in the Kansas Territory and the violence of his raid on Harper’s Ferry as well as the expected race war are evidence. Other abolitionists used less violent means of giving anti-slavery speeches, sending anti-slavery petitions to Congress, and writing anti-slavery pamphlets and newspapers. Brown’s inciting violence and a race war in the United States seems to conflict with a respect for the rule of law.

3. Brown acted to his pure ethical motives but ignored any practical outcome of his violent actions on human life, the health of the laws of the country, and igniting a possible war. In the end, most of his followers were killed, he was hanged, innocent people were killed, and he further ignited deep divisions in the country leading to Civil War. Answers may vary on debating whether the ends justify the means.

4. Brown moved to Kansas to attempt to make it a free state with the expectation of employing violence. He and his sons dragged people out of their homes, even if they did not themselves own slaves, and carried out summary justice, murdering them. Answers may vary on whether this was justified.

5. Answers will vary on this philosophical question. Have the students defend their answers.

6. Brown’s plan to free the slaves was to raid Harper’s Ferry, seize the weapons, arm slaves, and start a slave insurrection and race war in which slaves killed their masters for freedom. Brown did not have a realistic tactical plan and probably underestimated the violence that southerners would employ to block the plan from coming to fruition. Brown was deluded by his righteousness to think that violence was the only solution. Abolitionists and later Abraham Lincoln employed a variety of lawful and peaceful actions to work toward the same goal of freeing the slaves.

7. Brown’s plan for taking Harper’s Ferry was poorly conceived and met a great deal of resistance from townspeople and the military that doomed it to failure. Brown did not care who was killed in the raid, whether innocent people or his own children, because he was more concerned with the injustice against millions of slaves.

8. Brown never expressed remorse for the killing because he felt justified by a higher religious authority for his actions.

9. Brown did not seem to consider or be concerned about the thousands of slaveowners, slaves, and other citizens who might have been swept up in the violence of a race war if his plan had actually succeeded.
10. Answers will vary. Those who agreed with his moral goals and who supported his following a higher authority to do what was right regardless of consequences hailed him as a hero. Both those who disagreed with his goal of ending slavery and those who disagreed with his violent means of achieving his goal disagreed with him.

**John Brown and Self-Deception: Graphic Organizer (p. 88)**

1. What is their view of the rule of law in the United States?
   - **John Brown**: Brown was guided by a higher law and thought the rule of law and Constitution was inadequate because they allowed slavery.
   - **Abraham Lincoln**: The rule of law was vital to a healthy republic and civil society. Immoral laws should be changed, not broken.
   - **Martin Luther King, Jr.**: King believed in the rule of law, but made a distinction between just and unjust laws. He believed individuals had a responsibility to obey just laws and to disobey unjust laws non-violently.

2. When can an individual or a group justifiably decide to break the law? How are laws to be broken?
   - **John Brown**: Brown believed that the individual could break the law if guided by a higher law. Laws could be broken violently if necessary.
   - **Abraham Lincoln**: Individuals cannot decide which laws to follow and which to break. Conscience and principle were important but should be used to change the laws if they are immoral.
   - **Martin Luther King, Jr.**: Individuals must follow just laws and break unjust laws, if they conflict with the moral law. Unjust laws must be broken openly, lovingly, non-violently, and with an acceptance of the punishment.

3. What is the person's goal related to the laws of the United States?
   - **John Brown**: Brown's pursuit of his goal of ending slavery was unconcerned with the laws governing the United States.
   - **Abraham Lincoln**: Lincoln agreed with the principle of ending slavery but wanted to do so in a constitutional manner.
   - **Martin Luther King, Jr.**: King wanted to change unjust laws such as segregation by arousing the conscience of the community with non-violent demonstrations against unjust laws.

**When Free Speech and Respect Collide: Analyzing Primary Source Documents (p. 95)**

1. Close-reading of the photographs.
   - A group of teenagers or young adults is gathered. All except one are white.
   - Everyone is standing, and most are facing in the same direction and appear to be walking. One young woman has her mouth open and appears to be yelling at the one young woman who is not white. Some people are looking at the young woman who is yelling; others are looking at the young women at whom the yelling is directed; others are looking at each other, possibly talking to each other. One or two appear to be smiling. This indicates that a crowd has gathered around the one non-white young woman, and that some have strong attitudes about her while others' attitudes are not as clear.
   - The clothing and hairstyles indicate that this may be in the mid- to late-1950s.
   - This photograph may have been taken in the southern part of the United States.