### Engage: Infamous Cards

**Educator Directions:** 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.

<table>
<thead>
<tr>
<th>Name</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Scar</strong></td>
<td>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 to exile. Scar tells the other lions both Mufasa and Simba were killed, and proclaims himself the next king.</td>
</tr>
<tr>
<td><strong>Prince Hans</strong></td>
<td>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 meeting her. Once he believes both she and her sister, Queen Elsa, will soon be dead, he reveals his true aim was to acquire power as Arendelle's new monarch once both sisters died.</td>
</tr>
<tr>
<td><strong>President Snow</strong></td>
<td>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.</td>
</tr>
<tr>
<td><strong>Darth Vader</strong></td>
<td>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 this behalf eventually redeems Vader.</td>
</tr>
<tr>
<td>Name</td>
<td>Description</td>
</tr>
<tr>
<td>-----------------------------</td>
<td>---------------------------------------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>The Chicago White Sox</td>
<td>Eight players from the Chicago White Sox during the 1919 World Series, when 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 were raised about whether one of the players, Joe Jackson, had truly been a full participant in the plot.</td>
</tr>
</tbody>
</table>
Narrative

Benedict Arnold and Dishonor

- I can define the vice of dishonor by examining the story of Benedict Arnold

**Essential Vocabulary** (See Glossary for Definitions)

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>dishonor</td>
<td>Failing to demonstrate good character and integrity and acting deceptively.</td>
</tr>
<tr>
<td>integrity</td>
<td>To tell the truth, expose untruths, and keep your promises.</td>
</tr>
<tr>
<td>self-deception</td>
<td>Acting on a belief that a false idea or situation is true. Being deluded or deceived by ideas that endanger the humanity of others and movements that are unjust.</td>
</tr>
<tr>
<td>treason</td>
<td>The crime of betraying one’s country, especially by attempting to kill the sovereign citizens or overthrow the government.</td>
</tr>
<tr>
<td>conspiracy</td>
<td>A secret plan by a group to do something unlawful or harmful.</td>
</tr>
<tr>
<td>Sunshine Patriot</td>
<td>A soldier who only supports a cause when it is winning and not through challenging times. This phrase comes from an influential pamphlet by Thomas Paine, <em>The American Crisis No. 1, written in 1776</em>.</td>
</tr>
<tr>
<td>infamous</td>
<td>Being famous for doing something bad or treacherous.</td>
</tr>
<tr>
<td>turncoat</td>
<td>A traitor.</td>
</tr>
<tr>
<td>courier</td>
<td>A person who carries messages.</td>
</tr>
</tbody>
</table>

**Narrative**

During the first six years of the American Revolution, few fought with greater honor and 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 importantly, in the fall of 1777, General Arnold played a critical role in forcing the British to surrender at Saratoga, New York. This victory convinced France to enter into an alliance with the colonies that helped lead to American Independence. In securing that key success, Arnold suffered grievous wounds that cost him a couple of inches of bone in one of his legs and left him disabled. He was trusted for his character and self-sacrifice.

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, and instead concerned 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 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 promotion he merited. Arnold saw this as Congress being petty.

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 and dishonorable 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. The honorable and courageous revolutionary officer gave in to deception and dishonor.

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 commit treason against his country and 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 André, carrying 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 treason. When the British refused to hand over Arnold, Washington instead hanged John André, the captured British courier. André, 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 and remained a model of dishonor.

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.

### Analysis Questions

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 better support 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?
5. In your judgment, what is the very worst thing Arnold did? Why? Which of his actions are understandable, but still flawed? Why?
6. 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?
7. Do you think Benedict Arnold believed he was acting with integrity?
8. What is to keep people who believe they are doing right from hurting the people they believe they are protecting?
10. What is the importance of integrity in a constitutional republic such as in the United States?
11. Describe a situation in which you may be susceptible to self-deception about your own integrity.
Responsibility: Acting on good judgment about what is right or wrong even when it is not popular. Individuals must take care of themselves, their families, and their fellow citizens/others in civil society and a republic and be vigilant to preserve their own liberty and the liberty of others.

Essential Question

How does an individual’s responsibility to their fellow citizens affect the health of a civil society?

Guiding Questions

What does it mean to be responsible for oneself? For one’s community?

When is it difficult to act with responsibility? How can you overcome and still act responsibly?

Objectives

Students will analyze the story of Clara Barton to identify her actions as examples of responsibility.

Students will define the virtue of responsibility. They will create examples that demonstrate how to responsibly care for themselves and for their fellow citizens and others in civil society.

Students will explain how an individual’s responsibility to their fellow citizens affects the health of a civil society.

Procedures

The following lesson asks students to consider the virtue of responsibility.

Students will engage with the story of Clara Barton and the virtue of responsibility as they consider the question: How does an individual’s responsibility to their fellow citizens affect the health of a civil society?
The main activity in this lesson requires students to read and analyze a narrative that explores Clara Barton’s responsibility towards her work and others. Students may work individually, in pairs, or small groups as best fits your classroom. The analysis questions provided can be used to help students comprehend and think critically about the content. As the teacher, you can decide which questions best fit your students’ needs and time restraints.

Lastly, the lesson includes sources used in this lesson for further reading and suggestions for cross-curricular connections.

**Resources**

**Student Resources:**
- Clara Barton and Responsibility Narrative
- Virtue in Action

**Teacher Resources:**
- Analysis Questions
- Virtue in Action
- Journal Activity
- Sources for Further Reading
- Virtue Across the Curriculum

**Anticipate**

Ask students to define responsibility in their own words. They should have this definition readily available for the lesson.

**Engage**

*Scaffolding Note:* You may use this activity to prepare your students and introduce the vocabulary and ideas discussed in this lesson.

**Essential Vocabulary** (See Glossary for Definitions)

| Responsibility |

Have students share their definitions of responsibility with a partner. Partners should compare their definitions and make any adjustments if needed.

Pair students with small groups and repeat sharing and adjusting definitions.

Share the Bill of Rights Institute’s definition of responsibility. *Ask students, How does this definition compare with the definitions we created? Do you agree that responsibility at the individual level is interconnected with a larger group (a family, a team, fellow citizens)? Why or why not?*
Explore

Transition to the Clara Barton and Responsibility Narrative. Students will learn and analyze the story of Clara Barton to understand the civic virtue of responsibility.

Scaffolding Note: It may be helpful to instruct students to do a close reading of the text. Close reading asks students to read and reread a text purposefully to ensure students understand and make connections. For more detailed instructions on how to use close reading in your classroom, use these directions. Additional reading strategies (See Appendix) are provided for other options that may meet your students’ needs.

Essential Vocabulary (See Glossary for Definitions)

<table>
<thead>
<tr>
<th>Responsibility</th>
<th>Civil Society</th>
</tr>
</thead>
</table>

Transition to the analysis questions. Have students work individually, with partners, or as a whole class to answer the questions.

Scaffolding Note: If there are questions that are not necessary to your students’ learning or time restraints, then you can remove those questions.

Analysis Questions

- How did Clara Barton earn the nickname “The Angel of the Battlefield”?
- Barton displayed the virtue of responsibility in multiple events throughout her life. List two of them and explain how she contributed to the well-being of others by doing so.
- Why do you think voluntary organizations are so important in a healthy civil society?
- What are some ways that you can exercise the virtue of responsibility in your daily life? How will doing so benefit your family, your community, and yourself?

Assess & Reflect

Virtue in Action

Scaffolding Note: You may use this activity to help your students reflect on the content they learned about Clara Barton and responsibility.

Distribute the Virtue in Action handout and review the directions with students. They will need to reference their personal definition of responsibility from earlier in the lesson.

AND/OR
Responsibility Journal Activity

Have students self-reflect and answer the following question in their journal:

- In societies that lack freedom, overreaching governments tend to suppress the ability of citizens to form voluntary associations and organizations out of fear that they will exist outside of its control. The inability to create voluntary associations that could help with community problems leads to citizens distrusting each other. They also turn to the government as the solution for every issue since they are unable to exercise responsibility to solve it themselves.

- How does this inability to exercise responsibility negatively impact the health of a civil society? What is an example in the modern day of an individual improving the health of our civil society by taking responsibility?

Extend

Sources & Further Reading

For additional sources and further reading on Clara Barton, explore the following list.


Virtue Across the Curriculum

Below are corresponding literature suggestions to help you teach about responsibility 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.

- *To Kill a Mockingbird* by Harper Lee
  - How does the character Atticus Finch demonstrate individual responsibility? How do Atticus’ actions affect the larger community of Maycomb?

- *The Giver* by Lois Lowry
  - In this dystopian novel, the Receiver of Memory is given the sole responsibility of keeping memories from the time before Sameness. What problems arise from having one person bear responsibility for the entire community’s memories?
I can define the virtue of responsibility by examining the story of Clara Barton.

**Essential Vocabulary:**

| **Responsibility** | Acting on good judgment about what is right or wrong even when it is not popular. Individuals must take care of themselves, their families, and their fellow citizens/others in civil society and a republic and be vigilant to preserve their own liberty and the liberty of others. |
| **Civil Society** | The various volunteer organizations and associations that are separate from the government that are dedicated to the well-being of society. |

**Narrative**

In September 1862, Clara Barton led a team of wagons to the battlefield of Antietam. She pushed her team of mules to go through the night to ensure she would arrive in time to be there once the looming fight between Union and Confederate forces began. The Battle of Antietam ended as the single bloodiest day of the Civil War, with thousands killed and tens of thousands wounded. Barton arrived to provide much needed medical assistance to the overwhelmed surgeons caring for the wounded. She earned the nickname, “The Angel of the Battlefield,” for taking **responsibility** to provide aid and comfort to her fellow citizens during the war so that they could return to their families and homes.

Clara Barton was born on December 25, 1821. From a young age, she felt a strong sense of **responsibility** to care for those around her. One day, her brother fell in a barn and suffered from an extreme headache for months. Barton watched as doctors treated him and learned their methods. She would almost constantly be at his side to treat him, even after the doctors had nearly given up on him because of their inability to cure him. Later recalling that time in her autobiography, Barton wrote, “I realize now how carefully and apprehensively the whole family watched [me], but I had no idea of it then. I thought my position the most natural thing in the world; I almost forgot that there was an outside to the house.”

At the age of 17, Barton began to teach. Her sense of **responsibility** for educating her pupils became widely known in the areas around her, and other schools petitioned her to teach at their schoolhouses.
Eventually, Barton began working at the U.S. Patent Office in Washington, D.C. In April 1861, the Civil War began. A group of Massachusetts militia men were traveling south to Washington, D.C. when they were attacked by pro-Confederate citizens in Baltimore. When the wounded were brought to Washington, D.C., Barton believed she had a **responsibility** to care for the wounded, so she quit her job and volunteered to work in the hospital to provide aid to them. She also solicited citizens to provide food, bedding, and other supplies that were drastically understocked at the hospital. Barton believed that she had a **responsibility** to create an association with her fellow citizens to work towards a healthy **civil society** and care for those in their community who needed it the most. She would go on to work at hospitals behind the frontlines for the rest of the year.

In 1862, she was granted permission to work on the frontlines — a job traditionally filled by men. She worked at several battlefields over the course of the war including Antietam, Fredericksburg, and Fort Wagner, where she cared for wounded African American soldiers from the famous 54th Massachusetts regiment, which was the first regiment of African Americans to serve during the Civil War.

During one battle, she was providing comfort and care to a soldier lying wounded on the battlefield when a bullet tore through her sleeve and killed the man. She took her **responsibility** to alleviate the suffering of those around her seriously and threw every ounce of herself into it. Barton would frequently not sleep in her frenzy to care for the seemingly neverending line of wounded left in the wake of every battle.

After the war, Barton’s work for soldiers wasn’t finished. She received letters from distressed families who knew that Barton had met many soldiers while working as a nurse. These letters inquired about missing sons, husbands, and fathers. The War Department’s system for tracking the wounded, missing and killed during the war was inadequate, so Barton knew that she had to act once again to meet a need in her country. She received permission from President Lincoln to open the Office of Missing Soldiers. In his letter offering his support for Barton’s endeavor, Lincoln wrote, “To the Friends of Missing Persons: Clara Barton has kindly offered to search for the missing prisoners of war. Please address her ...giving her the name, regiment, and company of any missing prisoner.” This office worked to help families find where their loved ones were being treated for wounds or were buried.
In 1869, Barton traveled to Europe to take a break from her work and to recover her health. In Geneva, Switzerland she learned more about the International Red Cross, a humanitarian group dedicated to providing neutral assistance to soldiers on all sides during wartime. She took what she learned back home and founded the American Red Cross, a voluntary organization dedicated to the well-being of humanity as a whole. She eventually added relief for natural disasters to the list of her organization’s work.

Clara Barton’s sense of responsibility towards mankind continued for the rest of her life. Even in her 70s, she worked to provide aid in Cuba to locals and soldiers during the Spanish-American War. The American Red Cross continues to provide aid in numerous ways to Americans and people around the world as a testament to Barton’s legacy. Barton’s life was dedicated to improving people’s lives in times of distress and helping strengthen voluntary organizations for healthy civil societies.

**Analysis Questions**

1. How did Clara Barton earn the nickname “The Angel of the Battlefield”?

2. Barton displayed the virtue of responsibility in multiple events throughout her life. List two of them and explain how she contributed to the well-being of others by doing so.

3. Why do you think voluntary organizations are so important in a healthy civil society?

4. What are some ways that you can exercise the virtue of responsibility in your daily life? How will doing so benefit your family, your community, and yourself?
Virtue in Action: Responsibility

☐ I can define the virtue of responsibility.

☐ I will create examples that demonstrate how to responsibly care for themselves and for their fellow citizens/others in civil society.

**Directions:** Return to your definition of responsibility. Answer the following questions, which relate to your previous definition. Then fill out the organizer.

**Reflection Questions**

1. Did Clara Barton’s actions throughout her life demonstrate responsibility as you defined it? Explain.

2. Would you change anything about your definition after learning about Clara Barton? Explain.
3. Identify two or three situations in your life, big or small, in which you could demonstrate responsibility to yourself. What challenges might you face in acting responsibly? How could you overcome them? How would this action affect others? An example has been provided for you.

<table>
<thead>
<tr>
<th>Action Behavior</th>
<th>Challenge</th>
<th>How to overcome the challenge</th>
<th>How it benefits the greater good</th>
</tr>
</thead>
<tbody>
<tr>
<td>Making sure I put my water bottle in the recycling</td>
<td>- not always a recycling bin available</td>
<td>commit to putting empty bottle in my bag until I have a recycling bin nearby</td>
<td>small actions add up to reduce litter and increase sustainability</td>
</tr>
<tr>
<td></td>
<td>- easier to just throw away</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

4. Would following the plan you mapped out above meet your definition of responsibility? Explain.

______________________________________________________________________________________________________________________________

________________________________________________________________________________________________________________________________

________________________________________________________________________________________________________________________________

________________________________________________________________________________________________________________________________
Self-Deception: Acting on a belief that a false idea or situation is true. Being deluded or deceived by ideas that endanger the humanity of others and movements that are unjust.

Integrity: To tell the truth, expose untruths, and keep one’s promises.

Essential Question
Why is self-deception destructive to a healthy civil society?

Guiding Questions
When can an individual or a group justifiably decide to break the law?

How can people become so deceived by ideas that they will commit horrific acts against others?

How can one prevent themselves from being deceived by harmful ideas?

Objectives
Students will analyze the story of John Brown to identify examples of self-deception.

Students will compare primary sources from John Brown and other historic examples to explain the dangers of self-deception in a civil society.

Students will apply an understanding of the consequences of self-deception to their own behaviors.

Procedures
The following lesson asks students to consider the vice of self-deception and how it can cause an individual to fail to act with integrity. Students will engage with the story of John Brown, as they consider the essential question: Why is self-deception destructive to a healthy civil society?
The main activity in this lesson requires students to read and analyze a narrative that explores John Brown’s decisions that led him to self-deception. Students may work individually, in pairs, or small groups as best fits your classroom. The analysis questions provided can be used to help students comprehend and think critically about the content. As the teacher, you can decide which questions best fit your students’ needs and time restraints.

The lesson includes a variety of activities and suggestions for your classroom. Time estimates are included in the activities, so that you can decide what’s most appropriate for your teaching.

Additionally, the lesson includes primary source analysis to compare other historical figures and how they understood unjust laws and acted with integrity.

The excerpt from Dr. Martin Luther King, Jr.’s “Letter from Birmingham Jail” contains terminology that is no longer used because the terms are recognized to be offensive or derogatory. These terms are retained in their original usage in order to present them accurately in their historical context for student learning.

Lastly, the lesson includes sources used in this lesson for further reading and suggestions for cross-curricular connections.

Resources

Student Resources

John Brown and Self-Deception Narrative
Primary Source Activity Handout and Graphic Organizer
Scaffolded Primary Source Activity Handout and Graphic Organizer

Teacher Resources

Analysis Questions
Virtue in Action
Journal Activity
Sources for Further Reading
Virtue Across the Curriculum

Engage

Scaffolding Note: You may use this activity to prepare your students and introduce the vocabulary and ideas discussed in this lesson.

Pose the following question to students:

- Is it ever morally permissible to disobey the law? Explain your answer.

Scaffolding Note: You may wish to have students write their response first, then share with a shoulder partner before leading a brief share-out with the class.

- Time estimate: 5 minutes
Explore

Transition to the John Brown and Self-Deception Narrative. Students will learn and analyze the story of John Brown to understand how he fell for self-deception while trying to end slavery.

Scaffolding Note: It may be helpful to instruct students to do a close reading of the text. Close reading asks students to read and reread a text purposefully to ensure students understand and make connections. For more detailed instructions on how to use close reading in your classroom, use these directions. Additional reading strategies (See Appendix) are provided for other options that may meet your students’ needs.

Essential Vocabulary (See Glossary for Definitions)

<table>
<thead>
<tr>
<th>Self-deception</th>
<th>Deceive</th>
<th>Insurrection</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abolitionist</td>
<td>Popular sovereignty</td>
<td>Oration</td>
</tr>
<tr>
<td>Equivocate</td>
<td>Inciting</td>
<td>Sectionalism</td>
</tr>
<tr>
<td>Consecrate</td>
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</tr>
</tbody>
</table>

Transition to the analysis questions. Have students work individually, with partners, or as a whole class to answer the questions.

Scaffolding Note: If there are questions that are not necessary to your students’ learning or time restraints, then you can remove those questions.

Analysis Questions

1. What ideals encouraged John Brown to dedicate his life to abolitionism?
2. When John Brown dedicated his life to the destruction of slavery, what means did he use to achieve his goal? Were there other means at his disposal that were less violent? What other courses did abolitionists use to work for the end of slavery in the United States?
3. What is the difference between acting according to uncompromising principles and acting according to the classical idea of prudence, or practical wisdom? Which course guided Brown, and did it benefit his cause?
4. Why did John Brown move to Kansas? What actions against slavery did he take while he was there? Were his actions justified? Explain your answer.
5. What was Brown’s plan to rid the country of slavery? Was it a realistic plan? Were there other alternatives that he could have pursued to help end slavery? Had he deluded himself into thinking that it was the right and only path? Explain your answers.
6. Did the raid on Harper’s Ferry go according to plan? Were innocent people swept up in the violence and lost their lives? Did Brown consider the loss of life tragic or necessary to achieve his goals? Explain your answer.

7. Did Brown express any remorse for killing people or breaking the law? Did his righteous vision cloud his judgment regarding the rightness or wrongness of his actions? Explain your answer.

8. Did Brown consider the consequences of his raid for human lives? Did he consider the consequences if he had actually succeeded in raiding Harper’s Ferry and starting a race war in the South? Did he consider the consequences of fueling tensions between the North and South because of his violent plan? Explain your answers.

9. Why was John Brown considered by some to be a hero and by some to be a villain? Why is his life and legacy still debated as a hero or villain?

Estimated time: 50 minutes

Transition to the Primary Source Activity Handout and Graphic Organizer.

Students will read statements from John Brown, Abraham Lincoln and Martin Luther King, Jr. Then students will complete the following graphic organizer related to Brown, Lincoln and King’s views on just and unjust laws.

Scaffolding Note: A scaffolded version of the primary sources is also available with shorter excerpts and space for note-taking. Scaffolded Primary Source Activity Handout and Graphic Organizer

Estimated time: 45 minutes

Assess & Reflect

Virtue in Action

Have students respond to the following prompts in small groups or in a class discussion:

- What actions can you take in your own life to ensure that you think and act in accordance with your own integrity?

- How can you be mindful to avoid self-deception while remaining true to your values?

Scaffolding note: Use the concentric circles discussion strategy for this discussion. This strategy involves students standing in two concentric circles facing one another and responding to a question in a paired discussion. When prompted by the teacher, one of the circles rotates so each student now faces a new partner.

Estimated time: 10 minutes
**Self-Deception Journal Activity**

President Abraham Lincoln was strongly dedicated to the principle of natural rights for all human beings. Although the abolitionists pressed for immediate action, Lincoln was also firmly dedicated to the constitutional rule of law and would not break it to do what was right. The Emancipation Proclamation (1863) demonstrated that Lincoln wanted the slaves to be free while acting under presidential authority in the Constitution.

Have students self-reflect on the prompt and answer the following question in their journals:

- Compare and contrast the goals and methods of John Brown and Abraham Lincoln. Did Brown or Lincoln demonstrate the virtue of prudence, or practical wisdom, in achieving his goal?

*Estimated time: 10 minutes*

**Extend**

**Sources & Further Reading**

Explore the following list for additional sources and further reading on the John Brown.

Virtue Across the Curriculum

Below are corresponding literature suggestions to help you teach about self-deception across the curriculum. Sample prompts are 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.

- **“A Man for All Seasons”, by Robert Bold**
  - Playwright Robert Bold dramatizes the struggle between King Henry VIII of England and his chancellor Thomas More. How does Thomas More preserve both his moral conscience and his dedication to the rule of law? What sacrifice does More and his family make for his obedience to conscience and law? How do More and his daughter, Margaret, demonstrate great courage? Note: The 1966 film version of this play is rated G.

- **“Resistance to Civil Government”, also called “On the Duty of Civil Disobedience” or “Civil Disobedience” by Henry David Thoreau**
  - Transcendentalist Henry David Thoreau wrote this essay as a response to the Mexican-American war and the abhorrence of slavery. According to Thoreau, what is the relationship between one’s personal integrity or conscience and the law?

- **Selections from Gandhi (1982), Directed by Richard Attenborough**
  - Ben Kingsley’s Academy Award – winning portrayal of Indian leader Mohandas Gandhi covers over 50 years. Discuss how the following scenes demonstrate Gandhi’s commitment to nonviolence and its connection to personal integrity and political beliefs.
    - Protesting the treatment of Indians in South Africa: https://bit.ly/42E3hbA
    - Explaining his tactics for fighting British rule in India: https://bit.ly/43Q6YMn
    - A nonviolent protest at a salt mine: https://bit.ly/3P6KTVx

**OTHER WORKS**

- **Lincoln (2012), Directed by Steven Spielberg**
- **Plato, Crito**
- **Mark Twain, Joan of Arc**
Narrative

John Brown and Self-Deception

☐ I can analyze the story of John Brown to identify examples of self-deception.

Essential Vocabulary:

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>self-deception</td>
<td>Acting on a belief that a false idea or situation is true. Being deluded or deceived by ideas that endanger the humanity of others and movements that are unjust.</td>
</tr>
<tr>
<td>abolitionist</td>
<td>A person who favors the abolition of a practice or institution, such as slavery.</td>
</tr>
<tr>
<td>equivocate</td>
<td>To use unclear language, especially to deceive or mislead someone.</td>
</tr>
<tr>
<td>consecrate</td>
<td>To make or declare something sacred.</td>
</tr>
<tr>
<td>deceive</td>
<td>To make someone believe something that is not true.</td>
</tr>
<tr>
<td>popular sovereignty</td>
<td>A political policy under which residents of a territory voted on whether slavery would be allowed or not.</td>
</tr>
<tr>
<td>inciting</td>
<td>Encourage or stir up (violent or unlawful behavior).</td>
</tr>
<tr>
<td>insurrection</td>
<td>A violent uprising against an authority or government.</td>
</tr>
<tr>
<td>oration</td>
<td>A formal speech.</td>
</tr>
<tr>
<td>sectionalism</td>
<td>Loyalty to one’s own region or section of the country, rather than to the country as a whole.</td>
</tr>
</tbody>
</table>

Narrative

John Brown was greatly admired as a hero to some and fiercely hated by others during his lifetime. Abolitionists who supported the end of slavery praised his actions as necessary to destroy the institution; Southerners were horrified by the violence he employed to achieve his ends. Others, such as politician Abraham Lincoln, questioned the means even if they agreed with the end result of abolishing slavery. Rarely has an individual stirred such controversy over his historical reputation as a hero or villain. Even today, John Brown provokes
various responses among historians and biographers. Judgments of Brown’s character range from a self-righteous, fundamentalist terrorist to a crusading abolitionist for freedom.

In 1831, abolitionist William Lloyd Garrison launched his newspaper, The Liberator, with the principled, uncompromising words about the abolition of slavery: “I will not equivocate—I will not excuse—I will not retreat a single inch—AND I WILL BE HEARD.” Brown was swept up by such unbending abolitionist thinking that was consistent with his Calvinist Puritan faith. He asserted that he had an “eternal war with slavery,” and dedicated himself to the cause when abolitionist editor, Elijah Lovejoy, was killed by a mob in 1837. “Here before God, in the presence of these witnesses, from this time, I consecrate my life to the destruction of slavery,” Brown said in a church meeting.

Over the next few decades, Brown failed in several business ventures and moved his family around a lot. He was more devoted to the cause of freeing enslaved persons from bondage. He moved near Lake Placid, New York, to manage a colony of free Blacks and organized a secret society to prevent slavecatchers from catching their quarry of runaway slaves in the North. However, Brown began to deceive himself into thinking that he could and must act violently to end the immoral slave system.

John Brown followed several of his sons who moved to the newly created Kansas Territory, which was organized under the principle of popular sovereignty, meaning that the people would decide whether Kansas would enter the Union as a free or slave state. Southerners and Northerners flooded the territory with settlers to decide the issue. They were deeply divided and set up rival territorial governments in different towns. Tension was rife and erupted into sporadic violence, threatening to cause civil war. Brown and his sons joined the Liberty Guards militia and the Pottawatomie Rifles militia to fight pro-slavery forces.

On the night of May 24, 1856, Brown unleashed his righteous vengeance against those he thought supported the evil slave system. He and his sons knocked on the doors of nearby cabins of several pro-slavery families (even if they were too poor to own enslaved persons). Armed with pistols, hunting knives, and swords, Brown and his sons
took five adult males prisoner at gunpoint and led them outside into the darkness while their wives and children cowered inside. The next day, the hostages were all discovered killed and their bodies grisly mutilated. When asked about the deeds, Brown said, “I did not do it, but I approved of it.” He proclaimed his godly righteousness in murdering pro-slavery advocates: “God is my judge. We were justified under the circumstances.” He went into hiding in the woods and soon went back to the Northeast to raise money, weapons, and recruits for his main action against Southern slavery. Brown deceived himself in believing that murder was morally permissible if done in the name of what he thought was right.

As he informed a few abolitionist friends, Brown intended to lead an army of anti-slavery advocates on a raid of the federal arsenal at Harper’s Ferry in Virginia. He planned to seize the weapons and then distribute them to liberated enslaved persons to start a massive uprising in which slaves killed their masters and fled to a revolutionary state in the mountains of Virginia. In the summer of 1859, he moved in disguise to a farm near Harper’s Ferry but only managed to recruit twenty-one men. He wrote a political manifesto entitled, “A Declaration of Liberty by the Representatives of the Slave Population of the United States of America,” modeled on the Declaration of Independence, and a new constitution guaranteeing equal rights to all races.

The small, but righteous band moved out in the dark on the night of October 16 to begin the war. They achieved easy early success when they broke into the armory and took a night watchman and an arsenal guard prisoner. Brown dispatched a handful of men in a wagon loaded with weapons to break into nearby homes and liberate their enslaved persons. The first victim of the war was ironically a free Black railroad worker whom the rebels shot. By the morning, Brown’s men had taken some forty prisoners of townspeople going to work, and word of the raid spread instantaneously across the nation by telegraph.

Daylight brought nothing but disaster for the ill-conceived raid. Brown’s rebels entered a shoot-out with the townspeople and lost one of the band. When Brown sent out three emissaries to negotiate a cease-fire, each one was shot. When five of his men tried to retreat to the Shenandoah River, two were shot and killed, one drowned, and two Blacks (one free and one slave) were captured and nearly hanged. In the chaos, some thirty prisoners escaped. By nightfall, Brown only had four or five healthy men. One of his sons was killed, and one was wounded, but he resolved to fight to the end to achieve his goal of liberating the slaves.

The following day, Colonel Robert E. Lee arrived with Lieutenant Jeb Stuart and ninety Marines. Stuart tried to negotiate a surrender, but Brown refused. The Marines battered down the heavy door and stormed into the building. After his other men went down, Brown was the last to fight and was slashed by a saber before being knocked unconscious.

Brown was tried for murder, inciting slave insurrection, and treason against the state of Virginia only a few days later. After five days, he was convicted on all the charges. Transcendentalist author, Henry David Thoreau, delivered an oration praising Brown for breaking an unjust law. “Are laws to be enforced simply because they are made?” Thoreau asked. During his sentencing, Brown was allowed to make a statement and finished by saying, “If it is deemed necessary that I should forfeit my life for the furtherance of the ends of justice, and mingle my blood further with the blood of my children and with the blood of millions
in this slave country, whose rights are disregarded by wicked, cruel, and unjust enactments, I submit. So let it be done!

On December 2, Brown was driven in a wagon to a gallows on a cornfield guarded by 1,500 militia to guard against any rescue attempt. He was bound, hanged, and placed in a coffin. That morning, he handed a scrap of paper with a prophetic warning: “I John Brown am now quite certain that the crimes of this guilty land will never be purged away; but with Blood.” The John Brown raid helped fuel the sectionalism in the late 1850s that led to the bloody Civil War between North and South that claimed more than 600,000 Americans.

Analysis Questions

1. What ideals encouraged John Brown to dedicate his life to abolitionism?

2. When John Brown dedicated his life to the destruction of slavery, what means did he use to achieve his goal? Were there other means at his disposal that were less violent? What other courses did abolitionists use to work for the end of slavery in the United States?

3. What is the difference between acting according to uncompromising principles and acting according to the classical idea of prudence, or practical wisdom? Which course guided Brown, and did it benefit his cause?

4. Why did John Brown move to Kansas? What actions against slavery did he take while he was there? Were his actions justified? Explain your answer.

5. What was Brown’s plan to rid the country of slavery? Was it a realistic plan? Were there other alternatives that he could have pursued to help end slavery? Had he deluded himself into thinking that it was the right and only path? Explain your answers.

6. Did the raid on Harper’s Ferry go according to plan? Were innocent people swept up in the violence and lost their lives? Did Brown consider the loss of life tragic or necessary to achieve his goals? Explain your answer.

7. Did Brown express any remorse for killing people or breaking the law? Did his righteous vision cloud his judgment regarding the rightness or wrongness of his actions? Explain your answer.

8. Did Brown consider the consequences of his raid for human lives? Did he consider the consequences if he had actually succeeded in raiding Harper’s Ferry and starting a race war in the South? Did he consider the consequences of fueling tensions between the North and South because of his violent plan? Explain your answers.

9. Why was John Brown considered by some to be a hero and by some to be a villain? Why is his life and legacy still debated as a hero or villain?
Primary Source Activity
Comparing John Brown, Abraham Lincoln, and Martin Luther King, Jr.

☐ I can understand the vice of self-deception by examining the story of John Brown.

☐ I can compare views of just and unjust laws across time.

☐ I can summarize the main ideas of historic texts.

☐ I can create an argument supported by evidence from primary sources.

Directions: Read the following primary sources from John Brown, Abraham Lincoln, and Martin Luther King, Jr. Fill out the following graphic organizer related to their views on just and unjust laws.

John Brown’s Speech to the Court at his Trial, November 2, 1859

Building Context
John Brown gave a speech when given an opportunity to address the court at his trial in Charles Town, Virginia (now West Virginia). Brown was found guilty of murder, inciting slave insurrection, and treason against the state of Virginia, and was executed on December 2, 1859.

Essential Vocabulary (See Glossary for Definitions)

<table>
<thead>
<tr>
<th>inciting/incite</th>
<th>To cause something to start or begin.</th>
</tr>
</thead>
<tbody>
<tr>
<td>insurrection</td>
<td>A rebellion or revolt.</td>
</tr>
<tr>
<td>In bonds</td>
<td>Enslaved.</td>
</tr>
<tr>
<td>endeavored</td>
<td>Sought or tried to.</td>
</tr>
<tr>
<td>forfeit</td>
<td>To give up or hand over something.</td>
</tr>
<tr>
<td>furtherance</td>
<td>Advancement.</td>
</tr>
</tbody>
</table>
I have, may it please the court, a few words to say. In the first place, I deny everything but what I have all along admitted — the design on my part to free the slaves. I intended certainly to have made a clean thing of that matter, as I did last winter when I went into Missouri and there took slaves without the snapping of a gun on either side, moved them through the country, and finally left them in Canada. I designed to have done the same thing again on a larger scale. That was all I intended. I never did intend murder, or treason, or the destruction of property, or to excite or incite slaves to rebellion, or to make insurrection.

I have another objection; and that is, it is unjust that I should suffer such a penalty. Had I interfered in the manner which I admit, and which I admit has been fairly proved (for I admire the truthfulness and candor of the greater portion of the witnesses who have testified in this case)—had I so interfered in behalf of the rich, the powerful, the intelligent, the so-called great, or in behalf of any of their friends—either father, mother, brother, sister, wife, or children, or any of that class—and suffered and sacrificed what I have in this interference, it would have been all right; and every man in this court would have deemed it an act worthy of reward rather than punishment.

This court acknowledges, as I suppose, the validity of the law of God. I see a book kissed here which I suppose to be the Bible, or at least the New Testament. That teaches me that all things whatsoever I would that men should do to me, I should do even so to them. It teaches me, further, to “remember them that are in bonds, as bound with them.” I endeavored to act up to that instruction. I say I am yet too young to understand that God is any respecter of persons. I believe that to have interfered as I have done—as I have always freely admitted I have done—in behalf of His despised poor was not wrong, but right. Now, if it is deemed necessary that I should forfeit my life for the furtherance of the ends of justice, and mingle my blood further with the blood of my children and with the blood of millions in this slave country whose rights are disregarded by wicked, cruel, and unjust enactments— I submit; so let it be done!

Analysis Questions

1. Why does Brown state his punishment is unjust?

2. What does Brown believe is acceptable in his goal of ending slavery?

Building Context

In 1838, Abraham Lincoln, a lawyer and state representative, delivered this address to the Young Men’s Lyceum, a debating society in Springfield, Illinois. His speech was a response to the killing of an abolitionist printer by a pro-slavery mob the previous year, and he cautioned against mob violence at the expense of the rule of law.

Essential Vocabulary:

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>sober</td>
<td>Serious.</td>
</tr>
<tr>
<td>disposition</td>
<td>A tendency to think in a certain way.</td>
</tr>
<tr>
<td>grating</td>
<td>Offensive.</td>
</tr>
<tr>
<td>posterity</td>
<td>Future generations.</td>
</tr>
<tr>
<td>reverence</td>
<td>Respect or esteem.</td>
</tr>
</tbody>
</table>

Text of Source

....

I hope I am over wary; but if I am not, there is, even now, something of ill-omen amongst us. I mean the increasing disregard for law which pervades the country; the growing disposition to substitute the wild and furious passions, in lieu of the sober judgement of Courts; and the worse than savage mobs, for the executive ministers of justice. This disposition is awfully fearful in any community; and that it now exists in ours, though grating to our feelings to admit, it would be a violation of truth, and an insult to our intelligence, to deny. Accounts of outrages committed by mobs, form the every-day news of the times....

Such are the effects of mob law; and such are the scenes, becoming more and more frequent in this land so lately famed for love of law and order; and the stories of which, have even now grown too familiar....

The question recurs “how shall we fortify against it?” The answer is simple. Let every American, every lover of liberty, every well wisher to his posterity, swear by the blood of the Revolution, never to violate in the least particular, the laws of the country; and never to tolerate their violation by others...
When I so pressingly urge a strict observance of all the laws, let me not be understood as saying there are no bad laws, nor that grievances may not arise, for the redress of which, no legal provisions have been made. I mean to say no such thing. But I do mean to say, that, although bad laws, if they exist, should be repealed as soon as possible, still while they continue in force, for the sake of example, they should be religiously observed.

There is no grievance that is a fit object of redress by mob law. In any case that arises, as for instance, the promulgation of abolitionism, one of two positions is necessarily true; that is, the thing is right within itself, and therefore deserves the protection of all law and all good citizens; or, it is wrong, and therefore proper to be prohibited by legal enactments; and in neither case, is the interposition of mob law, either necessary, justifiable, or excusable.

But, it may be asked, why suppose danger to our political institutions? Have we not preserved them for more than fifty years? And why may we not for fifty times as long?....

They were the pillars of the temple of liberty; and now, that they have crumbled away, that temple must fall, unless we, their descendants, supply their places with other pillars, hewn from the solid quarry of sober reason. Passion has helped us; but can do so no more. It will in future be our enemy. Reason, cold, calculating, unimpassioned reason, must furnish all the materials for our future support and defence. Let those materials be moulded into general intelligence, sound morality and, in particular, a reverence for the constitution and laws...

**Analysis Questions**

1. What are the dangers of mob rule, according to Lincoln?
2. How can society combat the dangers of mob rule?
3. What does Lincoln say should be done about bad laws?
4. What should comprise the “pillars of the temple of liberty”?

**Martin Luther King, Jr., Letter from Birmingham Jail, 1963**

**Building Context**

Martin Luther King, Jr. called for nonviolent methods to end segregation in the South. In the early 1960s, Birmingham, Alabama, was one of the most segregated cities in the United States. King traveled there in 1963 to fight against racial discrimination and was arrested. After his arrest, a group of white religious leaders wrote him a letter criticizing the means and timing of his fight for greater equality. The civil rights leader penned a response while in a jail cell and then rewrote it for publication when he was freed.
Essential Vocabulary

<table>
<thead>
<tr>
<th>term</th>
<th>definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>segregation</td>
<td>A policy that kept Black Americans and white Americans separate.</td>
</tr>
<tr>
<td>St. Augustine</td>
<td>A Roman theologian who greatly influenced Western philosophy and Christianity.</td>
</tr>
<tr>
<td>St. Thomas Aquinas</td>
<td>A medieval theologian who greatly influenced Western philosophy and Christianity.</td>
</tr>
<tr>
<td>1954 decision for the Supreme Court</td>
<td>Brown v. Board of Education, which ruled that separate but equal facilities were constitutional.</td>
</tr>
</tbody>
</table>

Text of Source

You express a great deal of anxiety over our willingness to break laws. This is certainly a legitimate concern. Since we so diligently urge people to obey the Supreme Court’s decision of 1954 outlawing segregation in the public schools, at first glance it may seem rather strange and paradoxical to find us consciously breaking laws. One may well ask: “How can you advocate breaking some laws and obeying others?” The answer lies in the fact that there are two types of laws: just and unjust. One has not only a legal but a moral responsibility to obey just laws. Conversely, one has a moral responsibility to disobey unjust laws. I would agree with St. Augustine that “an unjust law is no law at all.”

Now, what is the difference between the two? How does one determine whether a law is just or unjust? A just law is a man-made code that squares with the moral law or the law of God. An unjust law is a code that is out of harmony with the moral law. To put it in the terms of St. Thomas Aquinas: An unjust law is a human law that is not rooted in eternal law and natural law. Any law that uplifts human personality is just. Any law that degrades human personality is unjust. All segregation statutes are unjust because segregation distorts the soul and dam-ages the personality. It gives the segregator a false sense of superiority and the segregated a false sense of inferiority. Segregation, to use the terminology of the Jewish philosopher Martin Buber, substitutes an “I-it” relationship for an “I-thou” relationship and ends up rel-egating persons to the status of things. So segregation is not only politically, economically and sociologically unsound, it is morally wrong and sinful. Paul Tillich said that sin is separation. Is not segregation an existential expression of man’s tragic separation, his awful estrangement, his terrible sinfulness? Thus it is that I can urge men to obey the 1954 decision of the Supreme Court, for it is morally right; and I can urge them to disobey segregation ordinances, for they are morally wrong.
Let us consider a more concrete example of just and unjust laws. An unjust law is a code that a numerical or power majority group compels a minority group to obey but does not make binding on itself. This is difference made legal. On the other hand, a just law is a code that a majority compels a minority to follow and that it is willing to follow itself. This is sameness made legal.

Let me give another explanation. An unjust law is a code inflicted on a minority that, as a result of being denied the right to vote, had no part in enacting or devising the law. Who can say that the legislature of Alabama which set up that state’s segregation laws was democratically elected? Throughout Alabama all types of devious methods are used to prevent Negroes from becoming registered voters, and there are some counties in which, even though Negroes constitute a majority of the population, not a single Negro is registered. Can any law enacted under such circumstances be considered democratically structured?

Sometimes a law is just on its face and unjust in its application. For instance, I was arrested Friday on a charge of parading without a permit. Now, there is nothing wrong in having an ordinance which requires a permit for a parade. But such an ordinance becomes unjust when it is used to maintain segregation and to deny citizens the First Amendment privilege of peaceful assembly and protest.

I hope you are able to see the distinction I am trying to point out. In no sense do I advocate evading or defying the law, as would the rabid segregationist. That would lead to anarchy. One who breaks an unjust law must do so openly, lovingly, and with a willingness to accept the penalty. I submit that an individual who breaks a law that conscience tells him is unjust and who willingly accepts the penalty of imprisonment in order to arouse the conscience of the community over its injustice, is in reality expressing the highest respect for law.

**Analysis Questions**

1. How did King define an unjust law?

2. Explain what King means when he writes that “a law is just on its face and unjust in its application.”

3. When and why must one break the law, according to King?
**Graphic Organizer**

- Why is self-deception destructive to individuals and to a healthy political system and civil society?
- When can an individual or a group justifiably decide to break the law?

<table>
<thead>
<tr>
<th>Source</th>
<th>Context for Excerpt (Audience? Purpose? Historical Context?)</th>
<th>What is their view of the rule of law in the United States?</th>
<th>When can an individual or a group justifiably decide to break the law? How can laws be broken?</th>
</tr>
</thead>
<tbody>
<tr>
<td>John Brown's Speech to the Court at his Trial, November 2, 1859</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Martin Luther King, Jr., Letter from Birmingham Jail, 1963</td>
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</tbody>
</table>

**Analysis and Reflection Questions**

1. Think back to your response at the beginning of this lesson: Is it ever morally permissible to disobey the law? Explain your answer.

2. Having studied the example of John Brown and compared the writings of Brown, Abraham Lincoln, and Martin Luther King, Jr., has your response changed? Explain.
**Aaron Burr and Hubris**

**Estimated Time: 90 minutes**

**Hubris:** To have excessive pride, vanity, and arrogance that usually leads to a tragic fall.

**Essential Question**

How do you know when ambition is self-sacrificing and when it is self-serving?

**Guiding Questions**

Why is noble ambition directed toward self-sacrifice and public service a civic virtue, whereas self-serving ambition is a vice?

What are the differences between a healthy ambition to serve the public as a leader and an unhealthy ambition to serve only one’s own interests?

**Objectives**

Students will differentiate between self-sacrificing and self-serving ambition by naming examples of each and supporting their claims with evidence.

Students will use the story of Aaron Burr to understand the dangers of hubris and how serving the republic is a noble virtue, while pursuing one’s self-interest is a lowly vice.

Students will reflect on using their talents and ambition to serve others while avoiding hubris.

**Procedures**

The following lesson asks students to consider the vice of hubris to understand the differences between self-sacrificing and self-serving ambition. A self-sacrificing, or noble, ambition, can drive one to serve the public as a lawgiver, a military hero, a builder of art and culture, an inventor, or a business leader. On the other hand, hubris and self-serving ambition for power and glory can lead one to put their ambitions above those of the public and can sometimes lead to destruction and a tragic fall.

Students will engage with the story of Aaron Burr as a warning against self-serving ambition and hubris as they consider the question: **How do you know when ambition is self-sacrificing and when it is self-serving?**
The main activity in this lesson requires students to read and analyze a narrative that explores how Aaron Burr chose self-serving ambition over self-sacrificing ambition. Students may work individually, in pairs, or in small groups as best fits your classroom. The analysis questions provided can be used to help students comprehend and think critically about the content. As the teacher, you can decide which questions best fit your students’ needs and time restraints.

Lastly, the lesson includes sources used in this lesson for further reading and suggestions for cross-curricular connections.

**Resources**

**Student Resources**
- Engage: Ambition Graphic Organizer
- Aaron Burr & Hubris Narrative
- Assess & Reflect: Ambition Action
- Plan Organizer

**Teacher Resources**
- Analysis Questions
- Virtue in Action
- Journal Activity
- Sources for Further Reading
- Virtue Across the Curriculum

**Anticipate**

*Scaffolding Note:* You may use this activity as an entry point to your lesson.

Ask students to define the term “ambition” and come up with one person who comes to mind when they hear it. Ask students to explain why this person seems ambitious.

Pair up students, and have them share their definitions of ambition and their examples.

Create a class definition of ambition or a master list of examples.

**Transition by asking students,** *What do all of our examples have in common? Is there only one kind of ambition?*
Engage

Scaffolding Note: You may use this activity to prepare your students and introduce the vocabulary and ideas discussed in this lesson. Be sure students are clear on the definitions of and differences between self-serving and self-sacrificing ambition before completing the organizer.

Glossary term:

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hubris</td>
<td>To have excessive pride, vanity, and arrogance that leads to a tragic fall.</td>
</tr>
<tr>
<td>Self-serving</td>
<td>Using one’s talents and ambition to only serve oneself.</td>
</tr>
<tr>
<td>Self-sacrificing</td>
<td>Using one’s talents and ambition for the greater good.</td>
</tr>
</tbody>
</table>

Ensure students understand the difference between self-serving and self-sacrificing ambition, as described on the handout.

Break the students up into groups of 3-4. Have them brainstorm a few examples of self-serving ambition and betraying the public trust.

Distribute the Engage: Ambition Graphic Organizer and reflection questions and ask students to complete them. Make a list of three examples in stories or movies of characters who were ambitious to serve the larger good and three characters who pursued their own self-interest.

Invite the groups to share their answers and evidence to explain how those characters pursued self-sacrificing or self-interested ambition. As a large group, discuss: How do you know when ambition is self-sacrificing or self-serving?

- Ask a follow-up: Why is ambition directed toward self-sacrifice and public service a civic virtue, whereas self-interested ambition is a vice?

Explore

Transition to the Aaron Burr & Hubris Narrative. Students will learn and discuss the story of Aaron Burr to understand the complexities of ambition.

Scaffolding Note: It may be helpful to instruct students to do a close reading of the text. Close reading asks students to read and re-read a text purposefully to ensure students understand and make connections. For more detailed instructions on how to use close reading in your classroom, use these directions. Additional reading strategies (see Appendix) are provided for other options that may meet your students’ needs.
Essential Vocabulary:

<table>
<thead>
<tr>
<th>Hubris:</th>
<th>To have excessive pride, vanity, and arrogance that usually leads to a tragic fall.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Duplicitious</td>
<td>Someone who intentionally misleads people, especially by saying different things to different people or acting in different ways at different times.</td>
</tr>
<tr>
<td>Machinations</td>
<td>A scheming or crafty action or artful design intended to accomplish some usually evil end.</td>
</tr>
</tbody>
</table>

Transition to the analysis questions. Have students work individually, with partners, or as a whole class to answer the questions.

Scaffolding Note: If there are questions that are not necessary to your students’ learning or time restraints, then you can remove those questions.

Analysis Questions

1. What crime did Aaron Burr commit as a sitting vice president?
2. Should Burr have faced justice for his actions in the duel with Alexander Hamilton? Should the Senate have impeached and removed Burr from the vice presidency for his crimes and flight from the law?
3. Could Wilkinson and Burr really trust each other? Can conspirators in a criminal plot ever trust each other? Why or why not?
4. How could Burr give a farewell speech warning about threats to the republic and then act just like the dangerous person he described? Was Burr engaging in self-deception about the civic virtue of defending law and liberty? Did he knowingly betray the public and personal trust others placed in him?
5. What actions did Burr take in the West to prepare for his conspiracy? Why do you think he was so brazen and did not do a lot to hide his plot?
6. What benefit might Wilkinson have derived from betraying Burr?
7. Should Aaron Burr have been convicted of treason, even if the evidence did not exactly achieve the constitutional standard? Do you think justice was done in Burr’s trial for treason?
• George Washington demonstrated the republican virtues of public service, self-sacrifice, and patriotism through his long years as general and president, and then his surrendering of those powers to return to Mount Vernon. In what ways can we come closer to understanding the virtue of noble ambition and patriotic service to the republic by examining its opposite? How does Burr’s attempted treason against the republic help you understand civic virtue?

Assess & Reflect

Virtue in Action

Scaffolding Note: You may use this activity to help your students reflect on and apply the content they learned about Aaron Burr and hubris.

Have students think reflectively and create an actionable plan to practice self-sacrificing ambition that serves a greater purpose. Have students complete the Assess & Reflect: Ambition Action Plan Organizer and reflection questions.

AND/OR

Hubris Journal Activity

The hubris of human nature captivated real persons (such as Alexander the Great, Julius Caesar, and Adolf Hitler) as well as fictional characters (such as Hamlet, Anakin Skywalker, and Killmonger). They gamble everything on winning power and greatness for themselves, yet they frequently seem to have a tragic fall in the end because of their hubris.

Have students self-reflect and answer the following question in their journal: Why do self-serving persons and characters frequently seem to fall?

Extend

Sources & Further Reading

Explore the following list for additional sources and further reading on Aaron Burr.

• Aristotle, *Nicomachean Ethics*, Book IV


**Virtue Across the Curriculum**

Below are corresponding literature suggestions to help you teach about ambition and hubris across the curriculum. Sample prompts are 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.

• Julius Caesar in *Lives of the Noble Greeks and Romans* by Plutarch
  - How does Plutarch warn about the dangers of ambition in Caesar’s story?

• *Macbeth*, by William Shakespeare
  - Which character displays a more tragic hubris: Macbeth or Lady Macbeth? Explain your reasoning.

• Jay Gatsby in *The Great Gatsby* by F. Scott Fitsgerald

• Icarus and Daedalus (Greek Mythology)
  - How does ambition lead Icarus to a tragic fall?

• Arachne and Athena (Greek Mythology)
  - Who displays a greater hubris in this myth, Arachne or Athena? Explain your reasoning.

**OTHER WORKS**

• The Golden Fish (The Brothers Grimm)

• *Hamlet*, by William Shakespeare

• Alexander the Great in *Lives of the Noble Greeks and Romans*, by Plutarch

• Voldemort or Grindelwald in the *Harry Potter* series, by J.K. Rowling

• Saruman and Boromir in the *Lord of the Rings* Trilogy, by J.R.R. Tolkien
Engage: Ambition Graphic Organizer

☐ I can differentiate between self-sacrificing and self-serving ambition by naming examples and supporting my claims with evidence.

**Directions:** Make a list of three examples in stories or movies of characters who were ambitious to serve the larger good and three who pursued their own self-interested ambition. Then complete the rest of the chart. The first row is done for you as an example.

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**Essential Vocabulary**

<table>
<thead>
<tr>
<th>self-serving</th>
<th>Using one’s talents and ambition to only serve oneself</th>
</tr>
</thead>
<tbody>
<tr>
<td>self-sacrificing</td>
<td>Using one’s talents and ambition for the greater good</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Character from Movie/Book/Story</th>
<th>Self-Sacrificing OR Self-Serving</th>
<th>Ambition Evidence (What did they do?)</th>
<th>Why? (Explain your reasoning for labeling this character as self-sacrificing or self-serving.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Gingerbread Man</td>
<td>Self-serving</td>
<td>Bragging about how fast he is and how no one can catch him</td>
<td>Ultimately, failed for trusting a fox to help him in his ambition to be the fastest. His ambition blinded him to the fox’s interest of eating him.</td>
</tr>
</tbody>
</table>
### Reflection and Discussion Questions

1. How do you know when ambition is self-sacrificing or self-serving?

2. Why is ambition directed toward self-sacrifice and public service a civic virtue, whereas self-interested ambition is a vice?
I can identify the dangers of hubris and how serving the republic is a noble virtue, while pursuing one’s self-interest is a lowly vice.

Essential Vocabulary

<table>
<thead>
<tr>
<th>Vocabulary</th>
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<tbody>
<tr>
<td>hubris</td>
<td>To have excessive pride, vanity, and arrogance that usually leads to a tragic fall.</td>
</tr>
<tr>
<td>duplicitous</td>
<td>Someone who intentionally misleads people, especially by saying different things to different people or acting in different ways at different times.</td>
</tr>
<tr>
<td>machinations</td>
<td>A scheming or crafty action or artful design intended to accomplish some usually evil end.</td>
</tr>
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Narrative

Many historical figures, and characters in fiction, have demonstrated great ambition and risen to become important leaders in politics, the military, and civil society. Some people, such as Cicero, George Washington, and Martin Luther King, Jr., were interested in using their position of authority to serve the republic, promote justice, and advance the common good with a strong moral vision. Others, such as Julius Caesar, Napoleon Bonaparte, and Adolf Hitler, were often swept up in their ambitions to serve their own needs of seizing power and keeping it, personal glory, and their own self-interest. The former acted with a noble ambition for the health of the republic and civil society; the latter usually acted with hubris, or excessive pride and arrogance, before their fall.

Aaron Burr was a leading American political figure in the early republic and was not immune to the vice of hubris. On July 11, 1804, Vice President Burr faced off against his political nemesis, Alexander Hamilton, on a field in Weehawken, N.J. for a duel. Hamilton had called Burr an unprincipled and dangerous man, and Burr demanded a duel because of the insult. The two met, and Burr killed Hamilton. Burr then went into hiding to escape charges of dueling and murder in New York and New Jersey. Despite these pending charges, he had the audacity to preside over the U.S. Senate for the impeachment trial of a Supreme Court justice, Samuel Chase, while himself evading the law and justice.

During that summer and fall, Burr met with General James Wilkinson, the commander of the U.S. Army and a secret double-agent and traitor in the pay of the king of Spain. The two met privately in Burr’s boardinghouse and pored over maps of the West. They planned to
invade and conquer Spanish territories. His plans revealed a growing self-serving ambition for greater power and recognition, even if it meant betraying his country.

The duplicitous Burr also met secretly with British minister Anthony Merry to discuss a proposal to separate the Louisiana Territory and western states from the Union and form an independent western confederacy. Though he feared “the profligacy of Mr. Burr’s character,” Merry was intrigued by the proposal since the British sought the failure of the American republic and looked to stir up trouble on the frontier. Burr hoped the British would provide military and financial assistance as well as a generous payment to him. He informed his son-in-law that he was traveling out West to “seek another country.” Burr’s hubris was leading him to become involved with wild and dangerous intrigues against his country.

The plotting vice-president received great praise for dignity and impartiality as he presided over the impeachment trial of Justice Chase. However, this was not enough for President Thomas Jefferson to keep him in office as vice-president. He had engaged in machinations against Jefferson in the 1800 presidential election even though they were the same party. Eventually, the House had broken a tie between the two and selected Jefferson president. Jefferson witnessed Burr’s self-serving political ambitions and decided to dump his vice-president in favor of a new man. Burr then gave a tearful farewell to the Senate since he was being replaced as vice-president. He told his colleagues:

“The Senate, is a sanctuary and a citadel of law, or order, or liberty—and it is here—it is here—in this exalted refuge—here, if anywhere will resistance be made to the storms of popular frenzy and the silent arts of corruption; and if the Constitution be destined ever to perish by the sacrilegious hands of the demagogue or the usurper, which God avert, its expiring agonies will be witnessed on this floor”.

For the next two months, Burr traveled extensively in the West, ironically fulfilling his own warnings about the threat posed to the republic by a dangerous traitor practicing, as he had put it, the “arts of corruption.” He visited shipyards, military suppliers, banks, and forts. He also met with wealthy individuals and General Andrew Jackson to attempt to enlist their support. Many of the meetings bore fruit, winning promises of financial and military support. Burr then rode down the Mississippi River and reached his final destination of New Orleans. He forged ties with the Mexican Association, a group of powerful individuals who shared his dream of liberating Mexico from Spanish imperial rule. In addition, Burr learned that the city presently had more than 50 French cannons. Burr returned to the East with the groundwork laid to launch his plan. In all of this plotting, Burr saw himself as the leader of the expedition and any new country that was created. His plotting was part of a design aimed at his own lust for power and greatness rather than serving the American republic.

President Jefferson heard various rumors and received direct warnings about Burr’s machinations in the West. Burr returned to the nation’s capital and actually met with the president to demand a government position but was spurned. In August 1806, Burr headed back out to the West to accomplish his shadowy enterprise. He was frustrated in achieving his aims at several points. Burr was able to recruit a few dozen people to join him as a military force but not
the thousand he believed he could raise. In addition, he failed to gather enough boats and the weapons to carry out the plot. Burr’s design was unraveling fast.

James Wilkinson, like many plotters in a conspiracy, turned on Burr and warned New Orleans, the Spanish, and President Jefferson of Burr’s designs in order to stay in their good and generous graces. Wilkinson went to New Orleans to bolster its defenses and secure the artillery in case of Burr’s attack. Governor Claiborne declared martial law and arrested a few suspected conspirators. Jefferson issued a proclamation warning any Americans against participating in the Burr conspiracy to engage in treason against the United States by splitting off the West and crowning its would-be leader emperor. Federal prosecutors then seized Burr and sought to indict him with grand juries, but they determined there was not enough direct evidence. Nevertheless, officials in several states seized the boats and supplies of the conspiracy. Finally, the governor of the Mississippi Territory had Burr’s followers arrested. Burr fled from authorities in disguise and was eventually tracked down, arrested, and brought back to Richmond, Virginia for trial. The charge was treason.

Supreme Court Chief Justice John Marshall presided over the trial of former Vice President Aaron Burr for treason. Marshall was an impartial justice but had supported the Federalist Party. His distant cousin, President Thomas Jefferson, was a leader of the rival Democratic-Republican Party, and the two struggled personally and politically over the Burr trial. Jefferson was personally offended by Burr’s interference with his administration’s diplomacy with Spain and became heavily involved in the case. The president did everything in his power to pressure Marshall to return a guilty verdict.

The Framers of the Constitution believed it was important to use a specific and exacting definition of the crime of treason because of the seriousness of the crime. Article III, clause 3 of the Constitution reads:

“Treason against the United States, shall consist only in levying War against them, or in adhering to their Enemies, giving them Aid and Comfort. No Person shall be convicted of Treason unless on the Testimony of two Witnesses to the same overt Act, or on Confession in open Court.”
Marshall eventually decided that the evidence presented by federal prosecutors did not meet the constitutional standard of treason and acquitted Burr.

Aaron Burr may have been acquitted in a court of law, but that did not mean he was innocent of ambitious, unpatriotic machinations that might have split the new nation into separate confederacies with himself as the emperor of a western confederacy. Many Founders agreed that he was an unprincipled character only interested in his own power and ambitions. They thought him an American version of Cataline, a Roman senator who launched a conspiracy to overthrow the Roman Republic. The Founders believed serving the republic was a noble virtue, while arrogantly pursuing only one’s narrow self-interest and power was a lowly vice.

**Analysis Questions**

1. What crime did Aaron Burr commit as a sitting vice-president?

2. Should Burr have faced justice for his actions in the duel with Alexander Hamilton? Should the Senate have impeached and removed Burr from the vice presidency for his crimes and flight from the law?

3. Could Wilkinson and Burr really trust each other? Can conspirators in a criminal plot ever trust each other? Why or why not?

4. How could Burr give a farewell speech warning about threats to the republic and then act just like the dangerous person he described? Was Burr engaging in self-deception about the civic virtue of defending law and liberty? Did he knowingly betray the public and personal trust others placed in him?

5. What actions did Burr take in the West to prepare for his conspiracy? Why do you think he was so brazen and did not do a lot to hide his plot?

6. What benefit might Wilkinson have derived from betraying Burr?

7. Should Aaron Burr have been convicted of treason even if the evidence did not exactly achieve the constitutional standard? Do you think justice was done in Burr’s trial for treason?

8. George Washington demonstrated the republican virtues of public service, self-sacrifice, and patriotism through his long years as general and president and then surrendering these powers to return to Mount Vernon. In what ways can we come closer to understanding the virtue of noble ambition and patriotic service to the republic by examining its opposite? How does Burr’s attempted treason against the republic help you understand civic virtue?
Assess & Reflect: Ambition Action Plan Organizer

☐ I can make a plan to use my talents to serve the greater good.

☐ I can reflect on how to avoid or overcome hubris when considering my talents and ambitions and how they may serve others.

Directions: Complete the following Ambition Action Plan Organizer and reflection questions to think reflectively and create an actionable plan to practice self-sacrificing ambition that serves a greater purpose.

Start here.
Describe yourself in 1-3 sentences.

________________________________________________________________________

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Next, fill in this chart:

<table>
<thead>
<tr>
<th>Briefly describe three of your goals.</th>
<th>Brainstorm a list of things you do well.</th>
<th>Describe the best way(s) to motivate yourself.</th>
</tr>
</thead>
<tbody>
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</tbody>
</table>

Now that you considered your goals and strengths, brainstorm how you can use your talents and ambitions to serve others:

<table>
<thead>
<tr>
<th>What can I do</th>
<th>How it might serve others</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ex. Play the piano</td>
<td>Music generally lifts people’s spirits...could</td>
</tr>
<tr>
<td></td>
<td>I find a place to play music once a month?</td>
</tr>
<tr>
<td></td>
<td>Nursing home? Senior center?</td>
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<td></td>
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</table>

Star the option in the table above that seems the most feasible or realistic.
Create an action plan with 3-5 steps that achieves your starred option to assist your noble ambition to help other people. For example, the first step in the example might be to look up senior centers or nursing homes close to where you live.

1. 
2. 
3. 
4. 
5. 

Finally, remember the dangers of hubris: excessive pride, vanity, and arrogance. Consider how hubris could interfere with your plan. How could this be avoided or overcome?
Frederick Douglass and Responsibility

Estimated Time: 60 minutes

Guiding Questions

Responsibility: To strive to know and to do what is best rather than what is most popular or expedient. To be trustworthy for making decisions in the best long-term interests of the people and tasks of which one is in charge.

Essential Question

How can one individual’s responsibility influence a community?

Guiding Questions

What happens when one acts irresponsibly and “lets down” another?

Is there any connection between being responsible and being trusted? Between being responsible and being respected?

Objectives

Students will discuss the benefits of responsibility in civil society by analyzing the story of Frederick Douglass.

Students will reflect on ways that they can be responsible for themselves and for their communities.

Procedures

The following lesson introduces students to the civic virtue of responsibility. Acting responsibly for oneself and others is essential to the health of one’s community. Students will learn that responsibility is striving to know and do what is best, rather than what is most popular or expedient.

Students will engage with the story of Frederick Douglass as they consider the question: How can one individual’s responsibility influence a community?

The main activity of this lesson requires students to analyze the story and actions of Frederick Douglass. Students may work individually, in pairs, or in small groups as best fits your
The analysis questions provided can be used to help students comprehend and think critically about the content. As the teacher, you can decide which questions best fit your students’ needs and time restraints.

Lastly, the lesson includes sources used in this lesson for further reading and suggestions for cross-curricular connections.

### Resources

**Student Resources**
- Frederick Douglass and Responsibility Narrative

**Teacher Resources**
- Analysis Questions
- Virtue in Action
- Journal Activity
- Sources for Further Reading
- Virtue Across the Curriculum

### Anticipate

**Scaffolding Note:** You may use this activity to prepare your students and introduce the vocabulary and ideas discussed in this lesson.

Write or post the word “responsibility” on the board. Discuss, as a class, what it means. Then, post the following definition: *To strive to know and to do what is best rather than what is most popular or expedient. To be trustworthy for making decisions in the best long-term interests of the people and tasks of which one is in charge.*

Compare this definition with student definitions. *Would they change or add anything?*

**Transition:** *In the following activity, we will be thinking about individual responsibility and how that can translate as being responsible to the community.*

### Engage

Guide students in making their own responsibility maps.

Distribute a plain sheet of paper (8.5” x 11” or larger) to each student. Instruct them to fold it into fourths and then unfold, so that they have four sections to their paper. Have students do a “quick-draw” of each section, one at a time, as follows:

- Your home
- Your neighborhood
- The school
- Another place where you regularly spend time
All “quick-draws” should be simple line-drawings or maps, each completed in about one minute.

On each of the four drawings, in one color, have students identify and label places that represent where other people (parents, babysitters when young, teachers, coaches, neighbors, etc.) have shown responsibility for them and their families.

On each of the four drawings, in a second color, identify and label places that represent where you, in some regular way, show responsibility toward other people and places.

Instruct students to describe and explain their “responsibility maps” to a shoulder partner or members of their small group. If time allows, invite them to find commonalities among the kinds of responsibility they share in various places.

**Explore**

**Transition** to the Frederick Douglass and Responsibility Narrative. Students will learn and analyze the story of Frederick Douglass and how he acted responsibly in his decisions.

**Scaffolding Note:** You may want to use the Talk, Read, Talk, Write (TRTW) strategy with your students. TRTW is an engaging classroom strategy to help students access content. Students generally read an academic text with structured opportunities to talk and write about content and their understanding of it. For more specific information, use these directions. Additional reading strategies (See Appendix) are provided for other options that may meet your students’ needs.

**Essential Vocabulary:**

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Responsibility</td>
<td>Acting on good judgment about what is right or wrong even when it is not popular. Individuals must take care of themselves, their families, and their fellow citizens/others in civil society and a republic and be vigilant to preserve their own liberty and the liberty of others.</td>
</tr>
<tr>
<td>Gag rule</td>
<td>A regulation or directive that prohibits public discussion of a particular matter.</td>
</tr>
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</table>

**Transition** to the analysis questions. Have students work individually, with partners, or as a whole class to answer the questions.

**Scaffolding Note:** If there are questions that are not necessary to your students’ learning or time restraints, then you can remove those questions.

**Analysis Questions**

1. Historically, why had enslaved people been prevented from learning to read?
2. What important event took place when Douglass was 8 years old?
3. What were some of the more inventive ways Douglass worked to become a better reader? Would some of these options have been available to him if he had been less resourceful, or less humble? What principles did he learn from his reading and how did they shape his responsibility for achieving his freedom? Explain.

4. Douglass failed in his 1836 attempt to escape. Enslaved people were not permitted to leave their masters without permission, and fugitive slaves could be (and in some places were legally required to be) returned to their masters. In other words, Douglass’s attempt to escape was against the law. But was it virtuous? Explain.

5. Douglass fought back against the slavebreaker, Edward Covey. What effect did this have on Douglass’s views of his enslavement and freedom?

6. Douglass said, “If there is no struggle, there is no progress. Those who profess to favor freedom, and yet depreciate agitation, are men who want crops without plowing up the ground. They want rain without thunder and lightning. They want the ocean without the awful roar of its many waters. This struggle may be a moral one; or it may be a physical one; or it may be both moral and physical; but it must be a struggle.” How does this quotation help you understand the virtue of responsibility?

7. The Thirteenth Amendment to the Constitution banned slavery, yet Douglass did not consider his work finished. How did Douglass continue to show responsibility to his fellow man throughout the rest of this life?


9. Slavery was a terrible injustice that ended in the U.S. after people worked for over a century. What is the responsibility of citizens in a constitutional republic to protect others’ rights?

10. Given your responses to the previous two questions, what is the relationship between civic virtue among citizens and the effective running of a republic?

11. For what in your life are you responsible? For what will you be responsible in five years?
   • How do — and will — you act responsibly in your daily life?
Assess & Reflect

Virtue in Action

Have students return to their responsibility maps. On each of the four drawings, in a third color, identify and label places that represent where you have not yet, but could begin, to demonstrate responsibility toward other people and places.

Have students identify a person from whose responsibility they benefited from. Encourage them to look at their maps to see how others such as parents, caregivers, teachers, coaches, etc., affected them. Instruct them to write either and deliver a handwritten note or an email to that person, thanking them for the ways in which they affected their life.

AND/OR

Responsibility Journal Activity

Frederick Douglass stated “Once one learns to read, one is forever free.” Have students self-reflect and answer the following questions in their journal:

- Would he have said that simply being free without action is sufficient? What greater responsibility comes with learning? What does your responsibility have to do with your education? How will you live out that responsibility?

Extend

Sources & Further Reading

Explore the following list for additional sources and further reading on Frederick Douglass.


Virtue Across the Curriculum

Below are corresponding literature suggestions to help you teach about responsibility across the curriculum. Sample prompts are 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.

The Gettysburg Address (1863)

- How does Abraham Lincoln characterize the meaning of the Civil War? What responsibility does he place on the shoulders of Union soldiers and of all Americans? Why must they persevere in their fight?

I Hear America Singing by Walt Whitman

- Discuss or review 19th century growth and changes in the United States. What kind of changes and growth occurred? How is that conveyed in this poem? Who does Whitman indicate is driving the growth, change, and “singing” in the United States during this time period? Describe how this poem conveys the relationship between individual freedom and responsibility.
Frederick Douglass and Responsibility

I can discuss the benefits of responsibility in civil society by analyzing the story of Frederick Douglass.

Essential Vocabulary

<table>
<thead>
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Narrative

At the age of 20, Frederick Douglass stepped onto a northbound train and into freedom. A previous attempt two years earlier had landed him in jail. But this time, the plans, patience, and allies he had gathered over the previous years — and at the root of it, the idea that freedom was possible, his to take — all culminated in this bold act.

This was no impulsive escape. It was years in the making, driven by the power of literacy, the lamp of knowledge that was denied to slaves. Historically, the slave-holding South banned enslaved persons from reading and writing. Slaveholders feared that their enslaved would become exposed to these ideas of freedom and resistance. In 1826, at the age of 8, Douglass was sent to live in Baltimore, his master’s kind-hearted wife began to teach him the alphabet and basic reading skills before she was chastised for doing so.

Yet Douglass was bright and determined. He secretly continued to pursue literacy, often in ingenious ways.

Douglass spent time with young people his age who helped him, often unknowingly, in his quest to read. Sometimes he shared his allotment of bread with them, and in exchange they would share “that more valuable bread of knowledge” by showing him how to read. Later on, Douglass would challenge boys to writing contests, claiming he could write letters of the alphabet as well as any of them — knowing full well he could not! After writing a few letters on a fence post, he’d observe how they formed other letters that he did not know.

Douglass acquired a copy of the Columbian Orator, a book of speeches that contained principles of liberty and anti-slavery. He also read newspapers and learned about Nat Turner’s
slave rebellion and the efforts of John Quincy Adams fighting the gag rule in Congress. Douglass saw the importance of reading to recover his humanity. “From that moment, I understood the pathway from slavery to freedom … The argument which he [his former master] so warmly urged, against my learning to read, only served to inspire me with a desire and determination to learn,” Douglass later wrote in one of his autobiographies.

In 1833, Douglass was sent back to plantation life, which he found intolerable. Escape was never far from his mind. Another slaveholder acquired him and sent him to a “slavebreaker” who was an overseer employed to break the wills and degrade the human dignity of enslaved persons. The slavebreaker, Edward Covey, crushed Douglass’s spirit and dehumanized him. Douglass wrote of his horrific experience: “Mr. Covey succeeded in breaking me. I was broken in body, soul, and spirit … behold a man transformed into a brute!”

One day, Douglass found an inner spark to take responsibility for his dignity. He resisted and fought back after receiving a savage beating. Douglass battled Covey to a draw and was not beaten again after that. Douglass related the profound effect it had on him. “It rekindled the few expiring embers of freedom,” Douglass explained, “and revived within me a sense of my manhood. It recalled the departed self-confidence, and inspired me again with a determination to be free.”

Two years later, in 1838, Douglass was resolved to escape the clutches of slavery and become a free man. Douglass made his way to the North with the help of others in the Underground Railroad network. He enjoyed the rights and liberties of a free man. He took a new name and married. He secured a job and was ecstatic to earn wages and keep the fruits of his labor. He savored his freedom and eventually took up the mantle for the cause of abolition, putting his writing and oratory skills to use as an author and speaker. In his later writings, he asserted that “[g]reatness does not come to any people on flowery beds of ease. We must fight to win the prize.”

Caption: Frederick Douglass valued literacy, knowing its importance to his success. He worked tirelessly to advance the causes of education and equal rights for Black Americans until his death in 1895. Photo: Frederick Douglass National Historic Site, Washington, DC.

Douglass’s life was a testimony to taking responsibility for one’s freedom and equality. He escaped from an unjust system that systematically violated his rights and those of 4 million
other people. As an abolitionist and civil rights leader, he spent the rest of his life dedicated to ensuring that others enjoyed their natural and civil rights as well. He called on his country to live up to the principles of its Founding.

**Analysis Questions**

1. Historically, why had enslaved people been prevented from learning to read?

2. What important event took place when Douglass was 8 years old?

3. What were some of the more inventive ways Douglass worked to become a better reader? Would some of these options have been available to him if he had been less resourceful, or less humble? What principles did he learn from his reading and how did they shape his responsibility for achieving his freedom? Explain.

4. Douglass failed in his 1836 attempt to escape. Enslaved people were not permitted to leave their masters without permission, and fugitive slaves could be (and in some places were legally required to be) returned to their masters. In other words, Douglass’s attempt to escape was against the law. But was it virtuous? Explain.

5. Douglass fought back against the slavebreaker, Edward Covey. What effect did this have on Douglass’s views of his enslavement and freedom?

6. Douglass said, “If there is no struggle, there is no progress. Those who profess to favor freedom, and yet depreciate agitation, are men who want crops without plowing up the ground. They want rain without thunder and lightning. They want the ocean without the awful roar of its many waters. This struggle may be a moral one; or it may be a physical one; or it may be both moral and physical; but it must be a struggle.” How does this quotation help you understand the virtue of responsibility?

7. The Thirteenth Amendment to the Constitution banned slavery, yet Douglass did not consider his work finished. How did Douglass continue to show responsibility to his fellow man throughout the rest of this life?


9. Slavery was a terrible injustice that ended in the U.S. after people worked for over a century. What is the responsibility of citizens in a constitutional republic to protect others’ rights?

10. Given your responses to the previous two questions, what is the relationship between civic virtue among citizens and the effective running of a republic?

11. For what in your life are you responsible? For what will you be responsible in five years?

12. How do — and will — you act responsibly in your daily life?
Elizabeth Eckford and Courage

Lesson Estimated Time: 90 minutes

Courage: The ability to take constructive action in the face of fear or danger. To stand firm as a person of character and do what is right, especially when it is unpopular or puts one at risk.

Essential Question
Why is individual courage necessary for the success of the larger community or civil society?

Guiding Questions
What are the elements required to act courageously?
What are some possible consequences of doing nothing in the face of injustice?

Objectives
Students will analyze a primary source image to identify an example of courage through the story of Elizabeth Eckford.

Students will explain why the aftermath of Brown v. The Board of Education was not a seamless transition to equal education and describe how individuals acted bravely to implement the Court’s ruling.

Students will identify areas in their own lives that require them to act with courage.

Procedures
The following lesson asks students to consider the virtue of courage. Students will engage with the story of Elizabeth Eckford as they consider the essential question: Why is individual courage necessary for the success of the larger community or civil society?

The main activity in this lesson requires students to read and analyze a narrative that explores Elizabeth Eckford. Students may work individually, in pairs, or small groups as best fits your classroom. The analysis questions provided can be used to help students compre-
hend and think critically about the content. As the teacher, you can decide which questions best fit your students’ needs and time restraints.

Additionally, the lesson includes a primary source analysis activity that asks students to explore an image of Elizabeth Eckford and identify her as an example of courage.

Lastly, the lesson includes sources used in this lesson for further reading and suggestions for cross-curricular connections.

Resources

Student Resources
Anticipate Activity
Engage: Primary Source Analysis
Elizabeth Eckford and Courage Narrative
Virtue in Action Activity

Teacher Resources
Analysis Questions
Virtue in Action
Journal Activity
Sources for Further Reading
Virtue Across the Curriculum

Anticipate

Distribute the Anticipate Activity. Complete the short reading and questions as a class or have students complete the handout for homework.

In-class: Have students share their responses with a shoulder partner or in small groups.

Lead a brief class debrief to ensure students understand:

- The importance of the Brown v. Board of Education case; and
- The ruling in the case required local legislative and executive power to cooperate with the ruling.


Engage

Transition to the Engage: Primary Source Analysis.

Scaffolding note: Review directions and complete them as a class, in small groups, or individually.

Encourage students to make the connection between the role of individuals and government: Individuals (Linda Brown and family) and groups (the NAACP) brought a case to the Supreme Court to challenge segregation, the Court ruled in their favor, yet local govern-
ments resisted the ruling to integrate schools. Again, individuals like Eckford courageously chose to stand up for what was right (integrated schools) at great personal risk.

Explore

Transition to the Elizabeth Eckford and Courage Narrative. Students will learn and analyze the story of Elizabeth Eckford to understand the courage necessary to integrate public schools.

Scaffolding Note: It may be helpful to instruct students to do a close reading of the text. Close reading asks students to read and reread a text purposefully to ensure students understand and make connections. For more detailed instructions on how to use close reading in your classroom, use these directions. Additional reading strategies (See Appendix) are provided for other options that may meet your students’ needs.

Essential Vocabulary (See Glossary for Definitions)

<table>
<thead>
<tr>
<th>Desegregated</th>
<th>Integrate</th>
<th>Specter</th>
</tr>
</thead>
</table>

Transition to the analysis questions. Have students work individually, with partners, or as a whole class to answer the analysis questions.

Scaffolding Note: If there are questions that are not necessary to your students’ learning or time restraints, then you can remove those questions.

Analysis Questions:

- How did Elizabeth Eckford’s actions illustrate courage as a civic virtue?

- The federal district court ordered Governor Faubus to withdraw the National Guard, which he did. The Little Rock Nine students tried again three weeks later; this time escorted by city police. Protesters soon forced their way into the building, and police escorted the Black students out for their own safety. How do Eckford’s actions illustrate perseverance?

- In response to the crisis, President Eisenhower federalized the Arkansas National Guard. Troops from the 101st Airborne Division assisted in the integration of the high school. In his address to the nation on September 24, 1957, the president said that “mob rule cannot be allowed to override the decisions of our courts.” What kinds of respect are lacking when there is “mob rule”? Respect for the law? Respect for the rights of other people? What others? (Optional extension: Find primary sources that provide additional information about these events. Report back to the class on what you found, including a citation of the source or sources that you found.)
Use the photograph from the Engage: Primary Source Analysis, and ask students the following questions.

- The woman pictured screaming racial epithets at Eckford is Hazel Bryan. What virtues are absent in Bryan at that moment? What virtue(s) appears to be absent among the many bystanders in this photograph?

- One moment in time was captured in this photograph and may or may not have reflected the full dimension of each of the depicted students’

- How might this photograph have been different — and how might history have been different — if one of the bystanders had acted in defense of Eckford and the other Black students?

Assess & Reflect

Virtue in Action

Distribute the Virtue in Action Activity to students.

Review directions and allow students time to reflect and answer the prompts.

AND/OR

Courage Journal Activity

Have students self-reflect and answer the following questions in their journal:

- How did Eckford exercise courage to not only stand up for her rights but also the rights of others? Why do you think acting courageously for others is especially important in a free society?

Extend

Sources & Further Reading

Explore the following list for additional sources and further reading on Elizabeth Eckford.


Virtue Across the Curriculum

Below are corresponding literature suggestions to help you teach about courage 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.

- *To Kill a Mockingbird* by Harper Lee
  - Taking a stand for justice is more difficult — and more important — when you must stand alone. How does Atticus Finch display courage in agreeing to defend Tom Robinson? Note: The 1962 film adaptation, directed by Robert Mulligan, is not rated.

- *Remember the Titans* directed by Boaz Yakin (2002)
  - The film follows the true story of a Black coach and his high school football team during their first season as a racially integrated unit. What role does courage play in the success of the team? Note: This film is rated PG.

- *Amistad* directed by Steven Spielberg (1997)
  - This film follows the true story of an 1839 revolt aboard a Spanish ship *La Amistad* and the Supreme Court battle to ensure the freedom of the enslaved men on board. What role does courage play in this story?

OTHER WORKS

- *Through My Eyes* by Ruby Bridges
- *Half the Sky* by Nicholas D. Kristof and Sheryl WuDunn
Anticipate Activity

☐ I can summarize the context for the landmark Supreme Court case Brown v. Board of Education.

☐ I can make predictions based on historical evidence.

Essential Vocabulary

<table>
<thead>
<tr>
<th>Word</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>segregation</td>
<td>Legal separating groups of people based on race.</td>
</tr>
<tr>
<td>litigation</td>
<td>The process of taking legal action in the court system.</td>
</tr>
<tr>
<td>integrate</td>
<td>To de-segregate or end the policy of legally separating groups of people based on race.</td>
</tr>
</tbody>
</table>

Directions: Complete the short reading and answer the following questions.

Building Context

After the Civil War, the Fourteenth Amendment was passed to grant citizenship to former enslaved people and protect them from civil rights violations in their home states. Beginning in 1877, many states passed “Jim Crow” laws requiring segregation in public places. In 1896, the Supreme Court case Plessy v. Ferguson ruled there was nothing inherently unequal — nor anything unconstitutional — about separate accommodations for races. Public schools were relatively rare throughout the United States, but were often segregated by race where those existed.

In the twentieth century, the National Association for the Advancement of Colored People (NAACP) began a litigation campaign designed to bring an end to state-mandated segregation, calling attention to the shabby accommodations provided for Black Americans, as well as arguing the damaging psychological effects that segregation had on Black school children. One case was brought on behalf of Linda Brown, a third-grader from Topeka, Kansas. Several additional school segregation cases were combined into one, known as Brown v. Board of Education. This case reached the Supreme Court in 1953.

In Brown v. Board of Education, the court ruled that segregation violated the Fourteenth Amendment and was therefore unconstitutional, reversing its ruling in Plessy v. Ferguson. The court also urged that public schools be integrated with “all deliberate speed.” The Brown decision was a landmark in the fight for equal rights for African-Americans, but the work to desegregate schools was far from over. The Supreme Court cannot write or enforce laws. Local legislative bodies must write laws and the executive must enforce them.
Reading Comprehension Questions

1. Summarize this information in your own words. Try to use no more than two sentences.

2. Write two questions you have about the information you read above.

3. Based on the information you read above, what conclusions can you draw about how an individual (Eckford) might act after this Brown v. Board of Education ruling? What do you expect to see in her story?

For additional background on the Brown v. Board of Education case, watch the following Homework Help video (https://bit.ly/3gp0wce)
Enage: Primary Source Analysis

☐ I can analyze a primary source image to identify an example of courage through the story of Elizabeth Eckford.

Building Context

In the 1954 case Brown v. Board of Education, the Supreme Court ruled segregation was unconstitutional. The court urged public schools to be integrated with “all deliberate speed.” The Brown decision was a landmark in the fight for equal rights for Black Americans, but the work to desegregate schools was far from over. The Supreme Court cannot write or enforce laws. Local legislative bodies must write laws and the executive must enforce them. Young people, too, had an important part to play in desegregating schools. Elizabeth Eckford, a fifteen-year-old Black girl, and eight other young people volunteered to integrate Central High School in Little Rock, Arkansas. The image below shows Eckford on her way to school in 1957.

Directions: Study the image before filling in the chart below.

<table>
<thead>
<tr>
<th>Black student Elizabeth Eckford is jeered by white student Hazel Bryan as she attempts to enter Little Rock Central High School. Photo distributed by the Associated Press and published in numerous newspapers in 1957.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Source link: <a href="https://bit.ly/466HInd">https://bit.ly/466HInd</a></td>
</tr>
</tbody>
</table>
What inferences might you have about this image’s connection to the civic virtue of **courage**:
The ability to take constructive action in the face of fear or danger. To stand firm as a person of character and do what is right, especially when it is unpopular or puts one at risk?

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

Explain your reasoning.

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

How does this image connect to the information about the *Brown v. Board of Education* (1954) case?

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________
Narrative

Elizabeth Eckford and Courage

I can analyze the story of Elizabeth Eckford to identify an example of courage.

Essential Vocabulary

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>courage</td>
<td>The ability to take constructive action in the face of fear or danger. To stand firm as a person of character and do what is right, especially when it is unpopular or puts one at risk.</td>
</tr>
<tr>
<td>desegregated</td>
<td>To end a policy of legally required separation of races.</td>
</tr>
<tr>
<td>integrate</td>
<td>To bring separated races together.</td>
</tr>
<tr>
<td>specter</td>
<td>The idea of a disturbing event.</td>
</tr>
</tbody>
</table>

Narrative

The Supreme Court desegregated the nation’s schools in *Brown v. Board of Education* of Topeka 1954) because segregation was “inherently unequal” and unconstitutional. Many white southerners pledged to resist the Court and preserve segregated schools. Young Black students such as Elizabeth Eckford showed great physical and moral courage as they faced threatening mobs and hostile authorities who sought to prevent them from attending school. They demonstrated courage by persisting in fighting for justice and their constitutional rights.

On the morning of September 3, 1957, fifteen-year-old Eckford nervously prepared for school. She was one of the Little Rock Nine, a small group of black students who had volunteered to integrate Central High School in Little Rock, Arkansas. She and the other eight students and their families awaited word if they would be allowed to go to school. Because of strong opposition and threats, the school board asked them to stay away and try the next day. Whites who opposed integration drove by her home at night honking horns and yelling racial slurs. One of the Little Rock Nine had had a rock thrown through her window a few nights before with a note that read, “Stone this time. Dynamite next.”

The following day, Daisy Bates, the president of the Arkansas state chapter of the NAACP called the families to inform them of the plan to get the children safely to school. She had arranged for them to meet the police at a pre-arranged location and ride the police cars safely to school. The Eckford family, however, did not have a phone.

While Eckford ate breakfast and got ready for school, her parents watched the news and grew increasingly concerned about their daughter’s safety. She wanted an equal education and steeled her courage to attend school. She went to the public bus stop and headed to Central High.
When Eckford arrived at Central High School, she saw a wild scene of an angry mob filling the school grounds and surrounding streets. She found herself alone but found courage in the reassuring presence of the Arkansas National Guard, which she assumed was there to protect her. However, as she approached the main entrance, the guards blocked her way and pointed to another entrance.

The crowd followed and menaced her, calling Eckford racial slurs. She became increasingly terrified and shocked when more guards blocked her way — this time with bayonets. She walked quickly away from the school to get away from the intimidating crowd. Members of the mob spit on her and screamed at her. A person yelled, “Drag her over to a tree!” raising the specter of a lynching. Despite the threatening crowd, she kept her dignity and tried to move away from the danger without any help. She sought refuge at a bus stop, but members of the mob continued to follow her.

A New York Times reporter tried to comfort her and bolster her courage by raising her chin with his finger and encouraging her, “Don’t let them see you cry.” A kind white woman tried to usher her into a drug store to call a cab, but a member of the crowd slammed the door in their faces. Finally, the pair ran to a bus and quickly climbed aboard.

After weeks of negotiations between national and state authorities, the Little Rock Nine returned to school, but nervous school officials, fearing violence, immediately forced them to go home. On September 24, President Dwight Eisenhower federalized the Arkansas National Guard, placing it under his direct authority. He also ordered more than a thousand troops of the 101st Airborne to protect the Little Rock Nine.

Eckford and the other members of the Little Rock Nine courageously attended school. The federal troops drove them to school in armed jeeps. They drove off the mob and served as personal bodyguards. Several white students admired the courage of the Black students and treated them with respect. With relative peace restored, the troops left a week later, although the name-calling, tripping, shoving, and threats persisted.

Eckford’s strength flagged because of several incidents, and she wanted to quit. She went to the Vice Principal Elizabeth Huckaby’s office crying. “I want to go home,” she explained. Huckaby helped calm Elizabeth down and strengthened her resolve to bear up under the strain. Eckford walked back to history class and had renewed courage to face the crisis. She completed the year with seven of her brave companions.

The highly-publicized story of the Little Rock Nine was repeated in many other southern schools. Elizabeth Eckford and the other members of the Little Rock Nine had started their quest for an equal education and were pushed to the edge of human endurance. Nonetheless, she and the others were courageous in the face of great adversity. While the Supreme Court had unanimously decided that segregated schools were unconstitutional, brave young Black students made it a reality in their local communities.
Analysis Questions

1. How did Elizabeth Eckford’s actions illustrate courage as a civic virtue?

2. The federal district court ordered Governor Faubus to withdraw the National Guard, which he did. The Little Rock Nine students tried again three weeks later; this time escorted by city police. Protesters soon forced their way into the building, and police escorted the Black students out for their own safety. How do Eckford’s actions illustrate the virtue of perseverance?

3. In response to the crisis, President Eisenhower federalized the Arkansas National Guard. Troops from the 101st Airborne Division assisted in the integration of the high school. In his address to the nation on September 24, 1957, the president said that “mob rule cannot be allowed to override the decisions of our courts.” What kinds of respect are lacking when there is “mob rule”? Respect for the law? Respect for the rights of other people? What others? (Optional extension: Find primary sources that provide additional information about these events. Report back to the class on what you found, including a citation of the source or sources that you found.)

4. Use the photograph from the Engage: Primary Source Analysis, and ask students the following questions.

   □ The woman pictured screaming racial epithets at Eckford is Hazel Bryan. What virtues are absent in Bryan at that moment? What virtue (s) appears to be absent among the many bystanders in this photograph?

   □ One moment in time was captured in this photograph and may or may not have reflected the full dimension of each of the depicted students’ characters. Yet the people in the photograph must live with what they did on that day. What similar “moment in time” scenarios may exist in your life today? In what situations is it possible that you could do or say something that you can’t take back — and that people may never forget?

   □ How might this photograph have been different — and how might history have been different — if one of the bystanders had acted in defense of Eckford and the other Black students?
Virtue in Action Activity

☐ I can identify areas in their own lives that require them to act with courage.

Elizabeth Eckford showed courage in her willingness to join a group of young people who volunteered to desegregate their local high school, knowing it would come at a great personal cost. This display of courage took place at a pivotal moment in U.S. history on a national stage, but courage can also take place in smaller ways in daily life.

1. Create a list of things in your daily life that require courage.

2. Circle one item in your list to explore further.

3. Why must you show courage to do this task?

4. Using the example of Elizabeth Eckford as your guide, how can you motivate or challenge yourself to have courage in completing this task?
Dwight Eisenhower and Responsibility

Estimated Time: 90 minutes

Responsibility: Acting on good judgment about what is right or wrong, even when it is not popular. Individuals must take care of themselves, their families, and their fellow citizens/others in civil society and a republic and be vigilant to preserve their own liberty and the liberty of others.

Essential Question

How can a leader build trust with the people they lead by taking responsibility for their decisions and actions?

Guiding Questions

What happens when leaders refuse to accept responsibility for poor decisions?

Why is it important for leaders to take responsibility for decisions in a republic of self-governing citizens?

Objectives

Students will analyze the story of Dwight Eisenhower to identify benefits of responsibility in leadership.

Students will compare primary sources written for public and private audiences to analyze Eisenhower’s character.

Students will describe the importance of taking responsibility for one’s decisions, regardless of the consequences.

Procedures

The following lesson asks students to consider the importance of responsible leadership. The main activity in this lesson requires students to read and analyze a narrative that explores how Dwight Eisenhower continually chose to be a responsible leader.

Students will also conduct a primary source analysis of two statements written by Eisenhower regarding the success or failure of the D-Day invasion in World War II.
The lesson ends with reflection exercises to connect the historical example of Eisenhower with your students’ daily lives. You may choose to use either or both activities.

Lastly, the lesson includes sources used in this lesson for further reading and suggestions for cross-curricular connections.

**Resources**

**Student Resources**
- Primary Source Analysis
- Dwight Eisenhower and Responsibility Narrative
- Virtue in Action handout

**Teacher Resources**
- Analysis Questions
- Virtue in Action
- Journal Activity
- Sources for Further Reading
- Virtue Across the Curriculum

**Engage**

*Scaffolding Note:* You may use this activity to engage and introduce your students to this lesson.

Distribute the text of the Primary Source Analysis handout and read the building context section as a class.

Play the following recording of Eisenhower giving his speech before the D-Day invasion and have students follow along. Here is the link: bit.ly/3N78zrN

*Scaffolding note:* Play the speech a second time to have students look only at the images in the video and ask:

- *What do you think is going on in these photos?*
- *Are these images of victory or defeat? How do you know?*
- *What questions do these images bring up for you?*

**Explore**

*Transition:* Ask students, *can the content of a primary source be affected by whether it is intended for a private or public audience?*

Explain that what one writes for private use only, such as a diary, might be more honest and open. How one acts or what one writes in private might reveal a great deal about character. On the other hand, one might still advance an agenda if the person thinks that those actions or words will be seen by the larger public.

Read the second primary source “In Case of Failure Letter” as a class. Answer the analysis questions with particular emphasis on the public and private audience of the two documents and what they reveal about Eisenhower’s character.
**Transition** to the narrative. Read the Dwight Eisenhower and Responsibility Narrative.

**Scaffolding Note:** It may be helpful to instruct students to do a close reading of the text. Close reading asks students to read and reread a text purposefully to ensure students understand and make connections. For more detailed instructions on how to use close reading in your classroom, use these directions. Additional reading strategies (See Appendix) are provided for other options that may meet your students’ needs.

**Essential Vocabulary** (See Glossary for Definitions)

<table>
<thead>
<tr>
<th>Responsibility</th>
<th>Amphibious</th>
<th>Bolstered</th>
</tr>
</thead>
</table>

**Transition** to the analysis questions. Have students work individually, with partners, or as a whole class to answer the questions.

**Scaffolding Note:** If there are questions that are not necessary to your students’ learning or time restraints, then you can remove those questions.

**Analysis Questions**

1. What important qualities of leadership characterized Dwight Eisenhower?
2. What were some of the risks associated with the D-Day invasion?
3. Why did Eisenhower feel a sense of urgency about the early June target date for the invasion?
4. Based on the information in the narrative, how do we know that Eisenhower took his responsibilities as Supreme Commander seriously?
5. Explain Lt. Gen. Walter Bedell Smith’s statement: “I never realized before the loneliness and isolation of a commander at a time when such a momentous decision has to be taken, with the full knowledge that failure or success rests on his judgment alone.”

**Assess & Reflect**

**Virtue in Action**

**Transition:** Virtuous leadership requires that a leader take responsibility when things go wrong and share credit when things go well. However, it is not only leaders that must act responsibly.

Distribute the Virtue in Action handout.
Have students complete the scenarios in groups or with a partner.

**Scaffolding Note:** For the student-created example, you may:

- Have groups share out examples and discuss as a class how best to act responsibly.
- Have groups trade papers, so they consider another group’s scenario.
- Collect all papers, fold over names and distribute randomly to have groups compare and respond to other reactions.

**AND/OR**

**Responsibility Journal Activity**

Have students self-reflect and answer the following questions in their journal:

- **Why is it important for a leader to govern according to a moral vision of liberty and self-government and to take responsibility for decisions in a republic of self-governing citizens?**
- **What could happen in a self-governing society if leaders rule for their own benefit and refuse to accept responsibility for poor decisions?**

**Extend**

**Sources & Further Reading**

Explore the following list for additional sources and further reading on Dwight Eisenhower.

Virtue Across the Curriculum

Below are corresponding literature suggestions to help you teach about responsibility across the curriculum. Sample prompts are 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.

- **Twelve Angry Men (1959)**, directed by Sidney Lumet
  - Twelve jurors debate whether a young man is guilty of killing his father. Describe how this film is a commentary on the civic responsibility of serving on a jury. What challenges come with this responsibility? **Note**: This film is not rated.

- **Thor (2011)**, directed by Kenneth Branagh
  - Thor, the god of thunder, begins the film as the arrogant and disobedient son of King Odin, the most powerful of the gods. After a dispute, Odin takes Thor’s powers and weapons, and exiles him to Earth. Over the course of the film, why does Thor decide to take responsibility for the actions and what effects does that have? **Note**: This film is rated PG-13.

- **Band of Brothers** by Stephen Ambrose
  - This nonfiction book tells the story of Easy Company, 506th Regiment of the 101st Airborne Division, U.S. Army during World War II. How does the war challenge these men to act with responsibility for themselves and their fellow soldiers? What challenges do they face?
Primary Source:
General Eisenhower’s Two Statements

- I can compare two primary sources to analyze Eisenhower’s character.
- I can create an argument using evidence from primary sources.
- I can summarize the main idea of historic texts.

Essential Vocabulary

<table>
<thead>
<tr>
<th>Word</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>embark</td>
<td>To go on board a ship, aircraft, or other vehicle.</td>
</tr>
<tr>
<td>beseech</td>
<td>To ask (someone) urgently and fervently to do something</td>
</tr>
</tbody>
</table>

Directions: Start by reading the background text. Then read the two texts written by Dwight Eisenhower. After reading his two texts, answer the analysis questions.

Building Context

On June 5, 1944, General Eisenhower put the finishing touches on two statements. He delivered one speech to a courageous audience of citizen-soldiers about to face what was likely the greatest challenge of their lives. The other, thankfully, turned out to be unnecessary. Nevertheless, both statements reveal important attributes of leadership in a self-governing republic. The first is a public statement and the second was a private statement. Both demonstrate that Eisenhower was willing to take responsibility for the great undertaking of D-Day. It was the virtue of responsibility of leadership in a republic shaped by a moral vision of why they were fighting.
Soldiers, Sailors and Airmen of the Allied Expeditionary Force!

You are about to embark on the Great Crusade, toward which we have striven these many months. The eyes of the world are upon you. The hopes and prayers of liberty-loving people everywhere march with you. In company with our brave Allies and brothers-in-arms on other Fronts, you will bring about the destruction of the German war machine, the elimination of Nazi tyranny over the oppressed peoples of Europe, and security for ourselves in a free world.

Your task will not be an easy one. Your enemy is well trained, well equipped and battle-hardened. He will fight savagely.

But this is the year 1944! Much has happened since the Nazi triumphs of 1940-41. The United Nations have inflicted upon the Germans great defeats, in open battle, man-to-man. Our air offensive has seriously reduced their strength in the air and their capacity to wage war on the ground.

Our Home Fronts have given us an overwhelming superiority in weapons and munitions of war, and placed at our disposal great reserves of trained fighting men. The tide has turned! The free men of the world are marching together to Victory!

I have full confidence in your courage, devotion to duty and skill in battle. We will accept nothing less than full Victory!

Good luck! And let us all beseech the blessing of Almighty God upon this great and noble undertaking.

DWIGHT D. EISENHOWER
“In Case of Failure” Letter

“Our landings in the Cherbourg-Havre area have failed to gain a satisfactory foothold and I have withdrawn the troops. My decision to attack at this time and place was based upon the best information available. The troops, the air and the Navy did all that Bravery and devotion to duty could do. If any blame or fault attaches to the attempt it is mine alone.”

JUNE 5

Primary Source Analysis Questions

Orders of the Day June 6, 1944

- In the speech he delivered to the members of the Allied Expeditionary Force, what reasons for confidence did Eisenhower express?
- Why is it important for a leader in a self-governing republic to express confidence in those he leads and a moral vision of the purposes of their fighting?
- What, if anything, surprises you about this speech?

“In Case of Failure” Letter

- How does the “In Case of Failure” Letter help demonstrate Eisenhower’s commitment to responsibility in a self-governing republic?
- What similarities and differences do you note between the two letters?
Dwight Eisenhower and Responsibility

- I can analyze the story of Dwight Eisenhower to identify benefits of responsibility in leadership.

**Essential Vocabulary**

<table>
<thead>
<tr>
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<td>Acting on good judgment about what is right or wrong even when it is not popular. Individuals must take care of themselves, their families, and their fellow citizens/others in civil society and a republic and be vigilant to preserve their own liberty and the liberty of others.</td>
</tr>
<tr>
<td>amphibious</td>
<td>A military operation involving forces landed from the sea.</td>
</tr>
<tr>
<td>reverie</td>
<td>A state of being lost in one’s thoughts; a daydream.</td>
</tr>
<tr>
<td>bolstered</td>
<td>To support or strengthen; prop up.</td>
</tr>
</tbody>
</table>

**Narrative**

During the evening of June 2, 1944, Supreme Commander, Allied Expeditionary Force, General Dwight D. Eisenhower, met with British Prime Minister Winston Churchill, General Bernard Montgomery, and other military commanders at the Allied headquarters in England. They were discussing and planning Operation Overlord, the invasion of Normandy, which was scheduled to launch in a few days. D-Day was the largest amphibious invasion in history, and Eisenhower had overseen the highly complex military and intelligence preparations for the past six months. The objective of D-Day was to establish an immediate beachhead in order to begin the liberation of Nazi-occupied France. Ultimately, the Allies would fight their way through France and into Germany, forcing Germany’s surrender in World War II.

President Franklin D. Roosevelt had good reason to choose Eisenhower to be Supreme Commander the previous December. Eisenhower had mastered the art of working well with allies and had gained valuable ex-

General Dwight Eisenhower addresses American paratroopers prior to D-Day on 1944. Photo from the Library of Congress.
perience commanding the Allied invasions of Northern Africa, Sicily, and Italy. Eisenhower also followed a code of moral responsibility in leadership.

He believed a leader must be “self-effacing, quick to give credit, ready to meet the other fellow more than half-way, must seek to absorb advice . . . When the time comes that he feels he must make a decision, he must make it in a clean-cut fashion and on his own responsibility and take full blame for anything that goes wrong whether or not it results from his mistake.” The D-Day invasion would put that leadership to the test.

Eisenhower felt the heavy responsibilities of command for the invasion. The Allies would have only one attempt to invade northern France. If the attack failed due to circumstances beyond his control (such as the weather) or if the soldiers failed to dislodge the Nazi enemy from the beaches, the successful outcome of the war would be greatly jeopardized. Moreover, the certain deaths of thousands of young men from across America and the British Empire haunted him and caused him great anxiety.

After dinner, Eisenhower and his generals gathered in the study where they received a distressing weather report that a storm was blowing in and would delay the invasion. Eisenhower confided to his diary that he felt great stress. “Probably no one who does not have to bear the specific and direct responsibility of making the final decision as to what to do can understand the intensity of these burdens.”

Eisenhower received similar weather reports during the next two days that further postponed the attack. Eisenhower was more frustrated than ever because if the attack did not go off in the next two days, it would have to wait at least two weeks for the right combination of moonlight, tides, and weather. Much could happen in the course of the war in a two-week span, and every day the war continued brought much death and misery. With so many lives at stake, he had to be patient enough not to force the attack. But, with victory on the line, he had to be bold enough to seize any opportunity. Eisenhower tried to relax but strained under the awful burdens of command.

During the evening of June 4, the predicted storm slammed headquarters with driving wind and rain. Just as his hope was melting away, Eisenhower received a favorable weather report that would give him a small window to launch the attack. He only had half an hour in which to make the fateful decision. It was the most important decision of his life, and the course of the war hinged on it. He was quiet as he privately deliberated for several minutes. The decision was his alone to make. Finally, the Supreme Commander said, “I am quite positive we must give the order. I don’t like it but there it is . . . I don’t see how we can do anything else.”

Eisenhower had an opportunity to revisit his decision the following morning with one final weather report and last-minute discussion with his generals. He again paced the floor and silently considered the questions for five minutes. He broke his reverie, looked up, and said, “Okay. We’ll go.” The invasion began that night.

Eisenhower wrote out a message during the day that demonstrated his character. In an incredible act of moral courage, he took responsibility in case the invasion failed. He could
have blamed a thousand factors beyond his control, but instead he shouldered the entire responsibility.

“Our landings in the Cherbourg-Havre area have failed to gain a satisfactory foothold and I have withdrawn the troops. My decision to attack at this time and place was based upon the best information available. The troops, the air, and the Navy did all that bravery and devotion to duty could do. If any blame or fault attaches to the attempt it is mine alone,” he wrote.

During the evening before the attack, he visited with the troops of the 101st Airborne, looked them in the eye, spoke with them, learned their names, and bolstered their morale. Eisenhower also sent a message to all of the invading Allied forces to encourage them as they prepared to assault German defenses. The leader of the Allied forces of the free world did not shrink from his duty and responsibility of leadership.

On June 6, 1944, the invasion succeeded in establishing a beachhead for Allied troops. Eisenhower did not have to publish the message in his pocket, but he still felt the awful responsibility of every soldier who died invading France to destroy the Nazi scourge. His assistant, Lt. Gen. Walter Bedell Smith, finally understood the awesome responsibility of command that spring. “I never realized before the loneliness and isolation of a commander at a time when such a momentous decision has to be taken, with the full knowledge that failure or success rests on his judgment alone.” Dwight Eisenhower rose to that occasion with character and greatness.

**Analysis Questions**

1. What important qualities of leadership characterized Dwight Eisenhower?
2. What were some of the risks associated with the D-Day invasion?
3. Why did Eisenhower feel a sense of urgency about the early June target date for the invasion?
4. Based on the information in the narrative, how do we know that Eisenhower took his responsibilities as Supreme Commander seriously?
5. Explain Lt. Gen. Walter Bedell Smith’s statement: “I never realized before the loneliness and isolation of a commander at a time when such a momentous decision has to be taken, with the full knowledge that failure or success rests on his judgment alone.”
I can describe the importance of taking responsibility for decisions, regardless of the consequences.

**Directions:** Virtuous leadership requires that a leader take responsibility when things go wrong and share credit when things go well. However, it is not only leaders that must act responsibly. For each of the following scenarios, write down what would be the responsible course of action in each instance.

1. You are the captain of the sports team, and you lost a very close game to your biggest rival.

2. Your friends want you to go out with them, and you have a big math test tomorrow morning.

3. You have an important meeting for a school club, and you are scheduled to make up a chemistry exam at the same time.
4. You have a group project due in two weeks. You were assigned your group members by your teacher, and you do not know them well.

5. Create your own example:

Reflection Questions:

1. What are some challenges to acting responsibly?

2. How can you remind yourself to act with responsibility whenever possible?

3. Other than the example of General Eisenhower, who do you personally identify with the virtue of responsibility? Why? How can you learn from their example?
Irma Grese and Self-Deception

Estimated Time: 90 minutes

Self-Deception: Acting on a belief that a false idea or situation is true. Being deluded or deceived by ideas that endanger the humanity of others and movements that are unjust.

Integrity: To tell the truth, expose untruths, and keep one’s promises.

Essential Question

Why is self-deception destructive to a healthy civil society?

Guiding Questions

How can a person become so deceived by ideas that lead them to commit horrific acts against others?

How can one prevent themselves from being deceived by harmful ideas?

Objectives

Students will analyze the story of Irma Grese to identify the dangers of self-deception, and explain how self deception can lead to the endangerment of others.

Students will identify skills they can practice to avoid conforming to an ideology rather than thinking for oneself.

Students will reflect and plan how they can think critically to help prevent themselves from being deceived by harmful ideas.

Procedures

The following lesson asks students to consider the vice of self-deception and how it can cause us to endanger ourselves and others. As humans, we crave community and recognition within the group we belong. However, when we act on a belief that a false idea or situation is true, it can lead to unjust situations. Through activities, storytelling, and reflection, students will understand how to recognize self-deception and combat it with integrity.
Grese was a young person who was swept up by Nazi ideology. She allowed that ideology to deceive her into thinking injustice was permissible, Jews were a dangerous threat to society, and violence and extermination were normalized. Grese is an example of how self-deception can lead a person to get caught up in conformity to an ideology rather than thinking for oneself about right and wrong.

Students will engage with the story of Irma Grese as they consider the question: **Why is self-deception destructive to a healthy civil society?**

The main activity in this lesson requires students to read and analyze a narrative that explores Irma Grese. Students may work individually, in pairs, or small groups as best fits your classroom. The analysis questions provided can be used to help students comprehend and think critically about the content. As the teacher, you can decide which questions best fit your students’ needs and time restraints.

Lastly, the lesson includes sources used in this lesson for further reading and suggestions for cross-curricular connections.

**Resources**

**Student Resources**
- Anticipate: Photo Comparison Handout
- Engage: Analyzing Primary Sources Handout
- Irma Grese and Self-Deception Narrative

**Teacher Resources**
- Analysis Questions
- Virtue in Action
- Journal Activity
- Sources for Further Reading
- Virtue Across the Curriculum

**Anticipate**

**Scaffolding Note:** You may use this activity to prepare your students and introduce the vocabulary and ideas discussed in this lesson.

**Essential Vocabulary:**

| **Self-deception** | Acting on a belief that a false idea or situation is true. Being deluded or deceived by ideas that endanger the humanity of others and movements that are unjust. |

Distribute the **Anticipate: Photo Comparison Handout.**

Discuss with students how primary sources are important to the Holocaust for several reasons. Primary sources help preserve the memory of this terrible crime, so that it never happens again. Additionally, primary sources help us to remember the victims of the genocide. Since there are those who deny that the Holocaust happened or question its scope, primary sources provide
stark and comprehensive evidence that the Holocaust happened. Finally, primary sources like this one of the three women in the League of German Women can help start to explain how the people could have deceived themselves into thinking that it was morally acceptable to kill Jews.

Introduce the vocabulary word self-deception. Ask students if they can connect this term to the image of the League of German Women.

**Engage**

**Transition** to Engage: Analyzing Primary Source Handout. Use the primary source with your students to understand the condition of the concentration camps. Note that this source contains descriptions of graphic images.

Ask students to think back to the original images they viewed of the League of German Women. Ask them, *Do they think these women participated in the atrocities of the Holocaust? How could people deceive themselves into thinking such actions were permissible?*

**Explore**

**Transition** to the Irma Grese and Self-Deception Narrative. Students will learn and analyze the story of Irma Grese to understand how someone can be deceived to act against virtue.

**Scaffolding Note:** It may be helpful to instruct students to do a close reading of the text. Close reading asks students to read and re-read a text purposefully to ensure students understand and make connections. For more detailed instructions on how to use close reading in your classroom, use these directions. Additional reading strategies (See Appendix) are provided for other options that may meet your students’ needs.

**Essential Vocabulary** (See Glossary for Definitions)

<table>
<thead>
<tr>
<th>Martial Fuhrer Wanton</th>
</tr>
</thead>
<tbody>
<tr>
<td>Paramilitary Cadre</td>
</tr>
</tbody>
</table>

**Transition** to the analysis questions. Have students work individually, with partners, or as a whole class to answer the questions.

**Scaffolding Note:** If there are questions that are not necessary to your students’ learning or time restraints, then you can remove those questions.

**Analysis Questions**

1. Why do you think Irma was deceived by Nazi ideology?
2. Why was the ideology of Nazism so deceptive to the German people?
3. What experiences in Irma’s life may have influenced her views about Nazi ideology?
4. To what extent are individuals responsible for their deeds while participating in a collective action?
5. What do Irma Grese’s actions say about her views regarding the humanity of the individuals she was guarding?

6. How did tenants of Nazi ideology corrupt Irma’s view of humanity?

7. Do you think that Irma believed what she was doing was right or was she deceiving herself in order to find a sense of purpose and belonging? Does this change her level of moral culpability? If so, How?

8. Because she joined the League of German Women at a young age, was she responsible for the person who she grew to be, or was she merely a product of indoctrination?

9. If she was merely a product of indoctrination, does this reduce her level of moral culpability or is a person always responsible for his or her actions as an adult?

10. Considering her level of moral culpability, are any of her actions or choices forgivable? Explain.

11. Should she be looked at as a truly horrific person who is responsible for deplorable acts or as a tragic figure who was indoctrinated at a young age into a dangerous and evil ideology? Can she be both of these things at the same time?

12. What does it say about Irma that she denied or refused to admit to the charges that were arraigned against her?

13. In light of this story, how should we examine the actions of those who joined the Hitler Youth and the League of German Women? Are they all morally culpable for their actions? Does indoctrination excuse or mitigate their actions?

Assess & Reflect

Virtue in Action

Scaffolding Note: You may use this activity to help your students reflect on and apply the content they learned about Irma Grese and self-deception.

The following quote is attributed to the prominent German pastor Martin Niemöller. Niemöller was initially a supporter of the Nazi party, but eventually became an outspoken critic of their policies. For speaking out against the Nazis, he spent eight years as a political prisoner.

First they came for the socialists, and I did not speak out—because I was not a socialist.

Then they came for the trade unionists, and I did not speak out—because I was not a trade unionist.

Then they came for the Jews, and I did not speak out—because I was not a Jew.

Then they came for me—and there was no one left to speak for me.
Scaffolding Note: Ask students to answer the following question in their journals, with partners, or as a class.

- How does this quote speak to the vice of self-deception?

Ask students to write a list or make a plan on how they can think critically to help prevent themselves from being deceived by harmful ideas. You may use the following questions to help them brainstorm.

- How can you personally speak out against an issue that you feel is wrong? What methods might you use? What risks would you have to take?

AND/OR

Self-Deception Journal Activity

Have students self-reflect and answer the following question in their journal:

- How does a person come to be deceived by an evil or unjust idea? What are important things to keep in mind when reading about an idea? How is self-interest and self-delusion? What can one do to keep themselves grounded? How can a diversity of opinions in a civil society help prevent deception?

Extend

Sources & Further Reading

Explore the following list for additional sources and further reading on Irma Grese.


Virtue Across the Curriculum

Below are corresponding literature suggestions to help you teach about self-deception across the curriculum. Sample prompts are 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.

- **The Diary of a Young Girl** by Anne Frank
  - To what extent is self-deception evident in the society Anne lives in? How do the actions of Miep Gies counteract this?

- **Schindler’s List** directed by Steven Spielberg (1993)
  - Does Oskar Shindler fall victim to self-deception? Explain. Note that this film is rated R for graphic depictions of Nazi atrocities.

- **The Boy in the Striped Pyjamas** by John Boyne.

OTHER WORKS

- **Survival in Auschwitz** by Primo Levi
- **Night** by Elie Wiesel
Anticipate: Photo Comparison

Directions: Look at the image of the women in uniform. Write down as many observations about them as you can in one minute.
Directions: Now review the same image, uncropped. What changes your perception of the three women? Why?

Building Context

The girls in the photo were members of the League of German Women, the female arm of the Hitler youth. Several members of this league would go on to serve as female prison guards in concentration camps.
Primary Source Analysis:
Richard Dimbleby describes the Belsen Concentration Camp, April 19, 1945

☐ I can summarize the main ideas of text.

Building Context

Bergen-Belson was established as a prisoner of war camp by the Nazis in 1940, but later in the war became a concentration camp. The camp was liberated by the British on April 15, 1945, and the soldiers could not believe what they found in the camp. Richard Dimbleby was the first broadcaster to enter the camp to record a report of what the British experienced. Many of the scenes Dimbleby described are graphic in nature, and Dimbleby himself broke down several times in the course of his broadcast.

Source Link: https://bit.ly/43qXEi4

Primary Source Text

| I find it hard to describe adequately the horrible things that I’ve seen and heard but here unadorned are the facts. |

| There are 40,000 men, women and children in the camp, German and half a dozen other nationalities and thousands of them Jews. |

| Of this total of forty thousand, four thousand two hundred and fifty are acutely ill or dying of virulent disease. |

| Typhus, typhoid, diphtheria, dysentery, pneumonia and childbirth fever are rife |

| 25,600, three quarters of them women, are either ill from lack of food or are actually dying of starvation. |
In the last few months alone thirty thousand prisoners have been killed off or allowed to die.

Those are the simple horrible facts of Belsen.

But horrible as they are they can convey little or nothing in themselves.

... 

Dead bodies, some of them in decay lay strewn about the road.

And along the rutted tracks on each side of the road were brown wooden huts. There were faces at the windows. The bony emaciated faces of starving women too weak to come outside – propping themselves against the glass to see the daylight before they died.

... 

In the shade of some trees lay a great collection of bodies. I walked round them trying to count. There were perhaps a hundred and fifty flung down on each other – all naked, all so thin that their yellow skins glistened like stretched rubber on their bones.

Some of the poor starved creatures whose bodies were there looked so utterly unreal and inhuman that I could have imagined that they had never lived at all...

... 

We were on our way down to the crematorium where the Germans had burned alive thousands of men and women in a single fire. The furnace was in a hut about the size of a single garage – and the hut was surrounded by a small stockade...
Debrief Questions:

- Who was Richard Dimbleby? Summarize Dimbleby’s experience at the camp.
- Why do you think he shared his experience at the camp with the radio audience?

Background Information

The picture you just analyzed is believed to show shipyard worker August Landmesser (1910–1944) refusing to perform the Nazi salute at the launch of a naval training vessel in June 1936 in Hamburg, Germany. Landmesser joined the Nazi Party in 1931 but was expelled in 1935 and served jail time for his crime of Rassenschande (dishonoring the race) when he married a Jewish woman. He was later drafted to serve in World War II after being released, and was killed in action in 1944. His wife was taken by the Gestapo (Nazi political police) and sent to three different concentration camps. She is believed to have been killed at the Bernburg Euthanasia Center. The Landmessers’ two children survived the war.

Analysis Questions

1. In the photograph, what are most of the people doing? From this photograph, what might we infer about which of these people we may actually be most like?
2. When most of us look back at this period in history and at this picture, with whom are we more likely to identify — the people performing the Nazi salute or the individual refusing to salute?
3. Have you ever personally witnessed someone standing up for what they knew to be right when no one else was doing so?
4. Have you ever stood up for what you knew to be right when you could not see anyone else doing so?
5. Thinking of one or both of the questions above, describe the courage this requires.
6. Why is the virtue of courage especially important for citizens living in a society built on democratic principles?
I can identify and recognize the dangers of self-deception, and explain how self-deception can lead to the endangerment of others.

**Essential Vocabulary**

<table>
<thead>
<tr>
<th><strong>self-deception</strong></th>
<th>Acting on a belief that a false idea or situation is true. Being deluded or deceived by ideas that endanger the humanity of others and movements that are unjust.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>martial</strong></td>
<td>Another word for warlike.</td>
</tr>
<tr>
<td><strong>paramilitary</strong></td>
<td>A group that is organized to act as a military, but is not part of a country’s official armed forces.</td>
</tr>
<tr>
<td><strong>fuhrer</strong></td>
<td>German word for “leader” that is strongly associated with Adolf Hitler.</td>
</tr>
<tr>
<td><strong>cadre</strong></td>
<td>Extremely cruel.</td>
</tr>
<tr>
<td><strong>wanton</strong></td>
<td>To be careless.</td>
</tr>
</tbody>
</table>

**Narrative**

In the 1930s, the Nazi regime established total control over Germany with an ideology of racial purity, extreme nationalism, and national regeneration of the Volk (people) that called for the German people to subjugate themselves to the good of the state. The Nazis established totalitarian control over society, and mass culture subordinated the will and identity of the individual to the collective will of the people in the state. Many ruthless and ambitious individuals felt a sense of purpose and solidarity in carrying out the will of the state and its leader, Adolf Hitler. They deluded themselves into thinking that violently suppressing any perceived “enemies” and taking their human dignity and lives was an acceptable way to achieve their destiny.

Irma Grese was a young woman who was profoundly influenced by Nazi ideology when she was coming of age. Grese was born on a small farm in northeastern Germany in 1923. Her mother committed suicide when she was only 13, leaving her to be raised by her father. Her sister described her as a shy and meek child who would often avoid conflict instead of starting it. She was bored in school and dropped out when she was 14. She worked several odd jobs until she eventually began working at a local hospital, where she received training to be a nurse. She seemed to be an ordinary teenager until she was shaped by Nazi ideology.
The Nazis tried to mobilize all members of society to form a mass movement of the entire nation. The Nazis established the Hitler Youth and League of German Girls and banned all other youth organizations. Their purpose was to indoctrinate young people to the radical Nazi ideology. The League of German Girls specifically attempted to persuade young women to serve the state by encouraging them to become mothers and learn homemaking skills.

Grese became a fervent believer in Nazi racial ideology. She attended Nazi Party rallies, which were grand spectacles full of Nazi propaganda about racial purity and symbols of martial glory. Irma also began to meet Nazi party officials and was dedicated enough to be assigned to the Schutzstaffel (SS).

The SS was the paramilitary organization that brutally carried out the Fuhrer’s will. They were responsible for state security and enforcing Nazi racial policies against Jews. SS members were fanatically loyal to Hitler and Nazism. When Germany invaded the Soviet Union in June 1941, Hitler unleashed the SS to launch a racial war to cleanse western Russia of Jews, Slavic peoples, and others they considered “sub-humans” and enemies of the Third Reich.

The race war conducted by the SS was at first characterized by horrific mass shootings of thousands of people along the advance of the German army. The SS leadership thought the killing was proceeding at too slow a pace and mobile gas vans started killing thousands with carbon monoxide and a cyanide gas, Zyklon-B. At the Wannsee Conference in January 1942, the Nazi leadership decided on the Final Solution to liquidate the Jews more efficiently by employing modern technology of trains, factory-like extermination camps, and poison gas. The SS employed a cadre of bureaucrats and sadistic camp guards to execute its murderous plan.

In 1942, Grese joined the SS Auxiliaries and volunteered to serve as a prison guard. That summer, she was posted to the Ravensbruck concentration camp for training with other females and soon became a supervisor. The female guards were trained primarily to oversee female prisoners in the camps. The following year she was assigned to the notorious death camp at Auschwitz. She was quickly promoted to the rank of Senior SS-Supervisor and was the second highest-ranking female guard there. She was in control of some 30,000 Jewish women prisoners and acquired a reputation for wanton cruelty.

Grese saw the Jews as subhuman and treated them with disdain while other prisoners were forced to watch. She carried a whip which she used to inflict savage beatings that killed weakened prisoners. She had a pistol and would arbitrarily murder prisoners. She set attack dogs upon the helpless victims that tore them apart. She was also known to engage in the psychological torture of prisoners. She would often make them stand at roll call for hours, no matter the weather, to test their resolve and punish anyone who fell out of line.

Grese was also tasked with selecting “unfit” prisoners who could not perform forced labor to be sent to their deaths in the gas chambers. Many prisoners would do all they could to disguise their poor health during these inspections. Irma was known personally to poke and prod prisoners violently as part of the selection process. The shy farm girl had turned herself into a sadistic tormentor who was guilty of willingly participating in the Holocaust, or extermination of the Jews, to protect a pure German race. An estimated six million Jews and millions of others died in the Holocaust and other forms of mass killing.
As Soviet armies swept across Eastern Europe and into Germany, the SS tried to destroy evidence of the Holocaust at several concentration camps and moved prisoners to other camps in forced marches for many miles. Many died or were killed along the way. In March 1945, Grese went to the Bergen-Belsen camp. A month later, elements of British and Canadian armies captured Irma when they liberated the camp and were shocked by the horrors they witnessed.

In September of 1945 she went on trial for the atrocities she committed at Auschwitz and Bergen-Belsen. She denied the severity of the charges that were brought up against her during the trial and never sincerely apologized for them.

Grese stood trial with 44 others accused of acts of great barbarity. She was found guilty and hanged on December 13, 1945. She was only twenty-two but had committed unspeakable crimes. She was deluded by an extreme racial ideology of hatred. Instead of a normal, happy childhood, she had deceived herself and enthusiastically participated in genocide and one of the greatest crimes against humanity in world history. When she was executed, she was the age of most college seniors today.

Analysis Questions

1. Why do you think Irma was deceived by Nazi ideology?
2. Why was the ideology of Nazism so deceptive to the German people?
3. What experiences in Irma’s life may have influenced her views about Nazi ideology?
4. To what extent are individuals responsible for their deeds while participating in a collective action?
5. What do Irma Grese’s actions say about her views regarding the humanity of the individuals she was guarding?
6. How did tenants of Nazi ideology corrupt Irma’s view of humanity?

7. Do you think that Irma believed what she was doing was right or was she deceiving herself in order to find a sense of purpose and belonging? Does this change her level of moral culpability? If so, How?

8. Because she joined the League of German Women at a young age, was she responsible for the person that she grew to be or was she merely a product of indoctrination?

9. If she was merely a product of indoctrination, does this reduce her level of moral culpability or is a person always responsible for his or her actions as an adult?

10. Considering her level of moral culpability, are any of her actions or choices forgivable? Explain.

11. Should she be looked at as a truly horrific person who is responsible for deplorable acts or as a tragic figure who was indoctrinated at a young age into a dangerous and evil ideology? Can she be both of these things at the same time?

12. What does it say about Irma that she denied or refused to admit to the charges that were arraigned against her?

13. In light of this story, how should we examine the actions of those who joined the Hitler Youth and the League of German Women? Are they all morally culpable for their actions? Does indoctrination excuse or mitigate their actions?
Che Guevara and Injustice

Estimated Time: 60-120 minutes

**Injustice:** To harm others by applying unequal rules and damaging another’s inalienable rights and dignity.

**Justice:** Upholding of what is fair and right. Respecting the rights and dignity of all.

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**Essential Question**

What is the importance of justice in a healthy civil society?

**Guiding Questions**

How does justice support individual freedom and other founding principles? How does injustice violate individual freedom and founding principles?

When injustice occurs, what means are necessary to combat it? How do we know that our means are productive and just?

---

**Objectives**

Students will identify the benefits of justice in civil society by reflecting on their own ideas on just and unjust actions.

Students will analyze a primary source and use evidence to assess Che Guevara’s Marxist ideas and his brand of revolutionary justice for Cuba.

Students will reflect on the importance of individual freedoms in a healthy civil society.

---

**Procedures**

The following lesson asks students to consider the importance of justice. Students will engage with the story of Che Guevara as they consider the question: **What is the importance of justice in a healthy civil society?**

The main activity in this lesson requires students to read and analyze a narrative that explores how Che Guevara’s ideas on justice led to unjust choices in his leadership. If you edit the number of discussion questions, the lesson will take closer to 60 minutes than 120 minutes.
Students will also conduct a primary source analysis of a statement written by Guevara. The lesson ends with reflection exercises to connect the historical example of Guevara with your students’ daily lives. Additionally, the lesson includes sources used in this lesson for further reading and suggestions for cross-curricular connections.

Resources

**Student Resources**
- Engage: “Just or Unjust?”
- Che Guevara and Injustice Narrative
- Primary Source: “The Social Ideas Of The Rebel Army,” Che Guevara, JANUARY 27, 1959
- Extend: Justice and Injustice Across History

**Teacher Resources**
- Analysis Questions
- Virtue in Action
- Journal Activity
- Sources for Further Reading
- Virtue Across the Curriculum

Anticipate

Scaffolding Note: You may use this activity as an entry point to your lesson.

**Action Steps**

Ask students to come up with a definition and/or example of justice and injustice.

Ask the students to share their answers with a shoulder partner or in small groups.

Solicit examples from the class. Ask students to come to a class consensus on the definitions of justice and injustice. Compare student examples with BRI’s definitions of justice and injustice.

Engage

Transition to the next activity. Have students fill out their responses in the organizer Engage: “Just or Unjust?”

Scaffolding Note: You may use this activity to prepare your students and introduce the vocabulary and ideas discussed in this lesson.
**Essential Vocabulary:**

<table>
<thead>
<tr>
<th>Injustice</th>
<th>To harm others by applying unequal rules and damaging another’s inalienable rights and dignity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Justice</td>
<td>Upholding of what is fair and right. Respecting the rights and dignity of all.</td>
</tr>
</tbody>
</table>

Set and post discussion rules before leading a class debrief on the scenarios in the “Just or Unjust?” activity, such as:

- Only one person may speak at a time.
- If I wish to respond to another’s comment, I will raise my hand. (Keep a posted list of names if multiple students want to speak/respond to another student’s points).
- I am critical of ideas, not people.
- I am open to other points of view.

In their small groups, ask students to view other students’ responses to the last three scenarios on TikTok, minimum wage, and banning books on the Think the Vote platform.

- Think the Vote is a website run by the Bill of Rights Institute. We aim to connect students with resources to think critically about the things happening around them. It will equip students with the skills and information to engage in healthy civil discourse with fellow citizens.

If students are reluctant to share with the class, have them share with a partner or in small groups. Have partners and groups look at the Think the Vote platform and identify one comment they agree with and one that challenges their thinking about the issue.

**Explore**

**Transition** to the Che Guevara and Injustice Narrative. Students will read and analyze the story of Che Guevara to understand the complexities of fighting for justice.

**Scaffolding Note:** It may be helpful to instruct students to do a close reading of the text. Close reading asks students to read and re-read a text purposefully to ensure students understand and make connections. For more detailed instructions on how to use close reading in your classroom, use these [directions](#). Additional [reading strategies](#) (See Appendix) are provided for other options that may meet your students’ needs.

**Essential Vocabulary** (See Glossary for Definitions)

<table>
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<tr>
<th>Communism</th>
<th>Capitalism</th>
<th>Beleaguered</th>
<th>Injustice</th>
<th>Justice</th>
<th>Ardor</th>
</tr>
</thead>
</table>
Transition to the analysis questions. Have students work individually, with partners, or as a whole class to answer the questions.

Scaffolding Note: If there are questions that are not necessary to your students’ learning or time restraints, then you can remove them.

Analysis Questions

- Why did Che Guevara turn to Marxist ideology? What solutions did it seem to offer for the inequality and repression he found traveling around Latin America?
- What were some examples of the brutal violence carried out immediately by the Communist revolutionaries against the Batista regime? Cite specific evidence for your answer.
- How did Guevara justify the rebels’ violence against the Batista government? How did he justify their violence against the peasants he meant to help? How did Guevara justify his violence against members of his own revolutionary group?
- What was Guevara’s dream for Latin America, Asia, and Africa? Based upon the experience of the victorious Communist revolutions that were imposed from above, do you think that spreading the revolution elsewhere would have promoted justice throughout the world?

Transition to the primary source activity and assess Che Guevara’s Marxist ideas and his brand of revolutionary justice for Cuba.

- Use the primary source analysis document to explore Che Guevara’s story in his own words. You may use the suggested analysis questions included in the activity.
- Primary Source: “The Social Ideas Of The Rebel Army,” Che Guevara, JANUARY 27, 1959

Assess & Reflect

Virtue in Action

Scaffolding Note: You may use this activity to help your students reflect on and apply the content they learned about Che Guevara and injustice.

In his Letter from Birmingham Jail, Dr. Martin Luther King, Jr. said: “Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly.”

- Summarize this quote in your own words.
- How might your actions concerning justice and injustice affect our broader society?
Injustice Journal Activity

Have students self-reflect and answer the following prompt in their journals:

- Think about your favorite dystopian book or movie in which the government has total control over people’s lives. Describe the political, economic, and cultural means the government uses to control the people and rule unjustly. Is there a hero who values individual freedom and fights against the oppressive government? What means does the hero use to fight for freedom from oppression and justice?

Extend

Justice and Injustice Across History

You may use this activity as an extension to your lesson. It is not included in the timeframe of the total lesson.

Throughout history, Americans work to expose injustice and create a more just society. This activity asks students to look at examples across time and issues to make comparisons and draw conclusions about how to work for change.

Distribute the Extend: Justice and Injustice Across History organizer to students. Have them fill out the organizer and reflection questions. They may work individually, in pairs, or small groups.

Sources & Further Reading

Explore the following list for additional sources and further reading on Che Guevara.

- Guevara, Ernesto Che. *The Motorcycle Diaries*.
Virtue Across the Curriculum

Below are corresponding literature and film suggestions to help you teach about justice and injustice across the curriculum. Sample prompts are 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.

- **Star Wars: A New Hope** (1977), directed by George Lucas
  - In what ways were the actions of the Empire unjust? How did the Rebels fight back against the Empire?

- **Harry Potter and the Order of the Phoenix**, by J.K. Rowling
  - Consider the actions of the Daily Prophet and Dolores Umbridge toward Harry Potter after he claimed that Lord Voldemort returned. How did Harry push back against injustice? What obstacles were in his way, and how did he overcome them?

- **The Giver**, by Lois Lowry
  - How is the government in Jonas’ Community unjust? How does Jonas fight this?

**OTHER WORKS**

- F.A. Hayek, *The Road to Serfdom*
- Aldous Huxley, *Brave New World*
- Arthur Koestler, *Darkness at Noon*
- *Legend of the Guardians: The Owls of Ga’Hoole* (2010), directed by Zack Snyder
- George Orwell, 1984
- Alexander Solzhenitsyn, *Gulag Archipelago*
- Alexander Solzhenitsyn, *One Day in the Life of Ivan Denisovich*
Engage: “Just or Unjust?”

I can reflect on my own ideas on just and unjust actions.

**Directions:** In your group, fill out the following continuum of justice or injustice. Mark a spot on the continuum where you strongly agree or strongly disagree or somewhere in between.

<table>
<thead>
<tr>
<th>Statement</th>
<th>Strongly Agree</th>
<th>Strongly Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>“It is just for a teacher to allow a student with a sports injury extra days to study for a test.”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>“It is just for a teacher to give higher grades to students they like.”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>“It is just for a leader to appoint their friends to positions over other candidates.”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>“It is just for the government to ban TikTok.”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>“It is just for the United States to have a $15 minimum wage.”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>“It is just for parents to have control over banning books in school libraries.”</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Narrative

Che Guevara and Injustice

☐ I can use the story of Che Guevara to assess his Marxist ideas and his brand of revolutionary justice for Cuba.

☐ I can identify the benefits of justice in civil society and its complicated applications.

Essential Vocabulary

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>justice</td>
<td>Upholding of what is fair and right. Respecting the rights and dignity of all.</td>
</tr>
<tr>
<td>injustice</td>
<td>To harm others by applying unequal rules and damaging another’s inalienable rights and dignity.</td>
</tr>
<tr>
<td>communism</td>
<td>A political theory derived from Karl Marx, advocating class war and leading to a society where all property is publicly owned, and each person works and is paid according to their abilities and needs.</td>
</tr>
<tr>
<td>capitalism</td>
<td>An economic and political system in which a country’s trade and industry are controlled by private owners for profit.</td>
</tr>
<tr>
<td>ardor</td>
<td>Enthusiasm, or passion.</td>
</tr>
</tbody>
</table>

Narrative

Ernesto “Che” Guevara (1928 – 1967) was an Argentine former medical student and often unemployed wanderer who traveled around Latin America as a young man. He witnessed dismal poverty and great inequality of wealth in repressive regimes and blamed the troubles in part on American imperialism. His quest for perfect justice led him to embrace ideas that created an unjust regime.

Guevara believed he found the solutions to these social ills in the writings of Karl Marx and Vladimir Lenin, and became a committed Communist. Karl Marx, a nineteenth-century German economist, saw history as the continuing struggle of class warfare in which oppressors exploited the lower classes. According to Marx, the working class would one day rise to overthrow the oppressive capitalists. They would usher in a
classless society in which everyone worked and the community would meet everyone’s needs—communism. Therefore, communists such as Guevara believed that capitalism, private property, and the profit motive were evil. They saw the United States as the best example of capitalism run amok—cruelly creating great disparities of wealth as the few acquired great wealth on the backs of the beleaguered many. He also had great admiration for Soviet leader, Joseph Stalin.

In 1955, Guevara was living in Mexico City, where he joined Cuban revolutionaries Fidel and Raul Castro in plotting to overthrow the corrupt and repressive dictatorship of Fulgencio Batista in Cuba. Ironically, Guevara sought to implement his Marxist vision for a just society, but helped impose a regime on the Cuban people characterized by great injustice and which was much more oppressive than the Batista government and characterized by great injustice.

In May 1957, Guevara was traveling through the mountains of the Sierra Maestra of Cuba for six months with Fidel Castro and a handful of Communist rebels. They tried to turn the poverty of the peasants into discontent and revolution against the regime of President Batista. When the people showed little revolutionary ardor, Guevara and Castro turned to violence. The rebels received a cache of weapons, and Guevara gleefully wielded a machine gun. He was delighted by the “marvelous spectacle” of the instruments of death and knew he had “entered a new stage” in his life as “a full-time combatant.”

Over the next few years, Guevara and a few dozen Marxist revolutionaries launched attacks on army barracks to disrupt the Batista government and seize more weapons for the revolution. In several raids, they killed dozens of people and routinely executed prisoners without trials. He even personally ordered the summary execution of several rebels in his own band whom he deemed as insufficiently loyal. In addition, he killed several peasants accused of supporting the government.

Later explaining his principles of terror and guerilla warfare as he sought to follow the teachings of Marx and Lenin, Guevara wrote,

“We must come to the inevitable conclusion that the guerrilla fighter is a social reformer, that he takes up arms responding to the angry protest of the people against their oppressors, and that he fights in order to change the social system that keeps all his unarmed brothers in ignominy and misery.”
Guevara and Castro believed that their acts of violence were justified because they were carried out for the good of the revolution.

Guevara and Castro discovered that there was no strong revolutionary fervor among Cuba’s peasantry or among the urban workers. Far from being opposed to capitalism, these people aspired to earn the advantages of free enterprise themselves. They saw private property as the solution to their problems, not the evil backbone of a corrupt system. Ignoring the fact that most Cubans were opposed to a Communist revolution, Guevara and Castro believed that they must serve as leaders of a revolutionary vanguard of intellectuals who liberated a people who had not yet developed a “class consciousness.” They would impose the Marxist revolution on the people from above.

On January 1, 1959, Batista fled to the Dominican Republic while the rebels marched on the outskirts of the capital of Havana. There were those who rejoiced at the end of the corrupt Batista dictatorship. Unfortunately, the incoming regime did not usher in a new age of equality as promised, but rather remarkable injustice that belied its seemingly noble aims. Guevara immediately started signing death warrants for a dozen policemen of the regime because “they had committed crimes against the people.” A few days later, Castro and Guevara rode triumphantly in a tank and seized power in Cuba. Their communist regime would be more repressive and destructive than society under Batista’s government.

The communist government quickly imposed its form of revolutionary justice that destroyed the rule of law. Guevara presided over “show trials” that mocked real justice and executed at least 550 members of the old regime. The Communists lined up many “enemies” and machine-gunned them to death. They also held a public spectacle in the sports stadium in which many high-ranking officials were summarily found guilty and executed before cheering crowds. Untold hundreds of “war criminals” associated with the Batista government were killed across Cuba over the next few months. “Counter-revolution” was declared a crime punishable by death and “enemies of the state,” very broadly defined, were hunted down.

In the coming year, Guevara and Castro established a communist state that destroyed individual liberties, and economic and political justice. Guevara headed an agency for agrarian reform, which would confiscate all sugar plantations and cattle ranches for the “nation” and result in the wholesale government violation of property rights. The government also seized all rental properties and banned ownership of more than one house. Though Guevara had little economic or business knowledge, Castro appointed him to head an industrial agency and the national bank. However, they focused on nationalizing U.S. oil installations (and canceling $50 million of debt owed to those oil companies), American sugar properties, all banks, industrial and transport businesses, and 166 other American companies. All unions, which had been active under the Bautista government, were outlawed except the government-sponsored Communist one.

From his position in the Castro government, Guevara helped enforce Communist control over Cuban civil society and destroy freedom of thought. The government shut down all newspapers as it cracked down on freedom of the press and imposed absolute control over the media. The government also took over universities, and he informed students and pro-
fessors at the universities in Santiago that the government would impose a Marxist curric-
ulum and determine the career choices of students for the good of society. He also created
a Marxist political indoctrination program for the army which would now be a “people’s
army” to defend itself against all “counter-revolution.” He contributed to the systematic de-
struction of any civic association that could promote a healthy civil society. The communist
regime persecuted the Catholic Church, nationalizing Catholic schools, banning Catholic
publications, and deporting hundreds of priests. Instead of the promised justice and libera-
tion promised by the Marxist regime, individuals were deprived of their rights and coerced
into accepting the views of the government.

Whereas Fidel Castro was content to be the dictator of the Cuban Communist government,
Guevara devoted his life to spreading Marxist revolutions throughout Latin America. He
praised Marxist revolutions in Africa and Asia and dreamed of encouraging more wars like
the Vietnam War. In 1967, he was assassinated by the U.S. Special Forces-trained Bolivian
Army while supporting the revolutionary movement in that country.

Guevara was filled with great passion against injustice in Cuba and Latin America. The violent
means he chose to launch the revolution and the oppressive regime he helped to install was
marked by great injustice. For decades, Cubans endured a despotic government, an unhealthy
civil society, and economic squalor as they lacked natural rights and the most basic liberties.

Analysis Questions

1. Why did Che Guevara turn to Marxist ideology? What solutions did it seem to offer
   for the inequality and repression he found traveling around Latin America?

2. What were some examples of the brutal violence carried out immediately by the
   Communist revolutionaries against the Batista regime? Cite specific evidence for
   your answer.

3. How did Guevara justify the rebels’ violence against the Batista government?
   How did he justify their violence against the peasants he meant to help? How did
   Guevara justify his violence against members of his own revolutionary group?

4. What was Guevara’s dream for Latin America, Asia, and Africa? Based upon the
   experience of the victorious Communist revolutions that were imposed from
   above, do you think that spreading the revolution elsewhere would have promoted
   justice throughout the world?
Primary Source:

☐ I can assess Che Guevara’s Marxist words and ideas and his brand of revolutionary justice for Cuba.

Essential Vocabulary

<table>
<thead>
<tr>
<th>word</th>
<th>definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>justice</td>
<td>Upholding of what is fair and right. Respecting the rights and dignity of all.</td>
</tr>
<tr>
<td>vanguard</td>
<td>A group of people leading the way in new developments or ideas.</td>
</tr>
<tr>
<td>avowed</td>
<td>Something that has been asserted, admitted, or stated publicly.</td>
</tr>
</tbody>
</table>

Building Context

Soon after the Cuban Revolution successfully overthrew the Batista regime, Guevara gave the following speech outlining the ways in which his supporters would go about revolutionizing society to impose a new ideology. Besides what he discusses in the excerpt below, Guevara also called for other communist policies like nationalizing natural resources and certain utilities, as well as exporting revolution to other countries in the Americas.


<table>
<thead>
<tr>
<th>Document Text</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>“What tools do we have to carry out a program such as I have presented? We have the Rebel Army, and this must be our first instrument of struggle, the most positive and most vigorous one. All remnants of the Batista army will be destroyed. Let it be</td>
<td></td>
</tr>
</tbody>
</table>

I collect the tools such as I have presented, and this must be the first instrument of struggle, the most positive and most vigorous one. All remnants of the Batista army will be destroyed. Let it be

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clearly understood that we are not doing so out of vengeance, or solely out of a spirit of justice. Rather, we do so out of necessity, to assure that all these conquests by the people can be achieved in the shortest period of time.

We defeated an army vastly superior in numbers through popular support, through correct tactics, and through revolutionary morale…. We have to rapidly restructure the Rebel Army, because along the way we built an armed body of peasants and workers, many of them illiterate, uneducated, and without technical training. We must train this army for the great tasks its members have to face, and train them both technically and culturally.

The Rebel Army is the vanguard of the Cuban people, and in referring to its technical and cultural progress we have to know the meaning of these things in a modern sense.…

Taking back the nation involves the destruction of many privileges. We therefore must be prepared to defend the nation from its avowed or disguised enemies.…

Now, in the face of the experiences we have had, the question is raised of what our future will be, a future intimately linked to all the underdeveloped countries of Latin America. The revolution is not limited to the Cuban nation, since it has touched the conscience of the Americas and has given a serious wake-up call to the enemies of our peoples.”
Primary Source Analysis Questions

1. Guevara speaks of carrying out “justice” and “necessity” against members of the Batista regime. Was this true justice?

2. What parts of society did Guevara want to compose for the Rebel Army? Did those groups support the Communist revolution? Was the army’s task (or objective) just?

3. What is the danger of searching for “enemies of the state or revolution?” Who can be deemed an “enemy”? What possible outcomes could result from a search for “enemies?” Who gets to decide who an “enemy” is?

4. What “enemies” exist in other places outside of Cuba? What plans did Guevara have for those “enemies”?
I can recognize people in history who fought injustice to understand how the actions of the past relate to the present.

**Directions:** Research the following people in history. Identify the injustice they fought in their lives. Fill out the organizer below. After identifying these people and the justice they sought, answer the following reflection questions.

<table>
<thead>
<tr>
<th>Person or Group</th>
<th>Injustice they Fought</th>
<th>Was justice achieved?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ida B. Wells</td>
<td>Racism and discrimination toward African Americans, particularly lynching</td>
<td>Wells brought attention to the issue, but lynching continued into the twentieth century past her lifetime</td>
</tr>
<tr>
<td>Alice Paul</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Frederick Douglass</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Thurgood Marshall</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dorothea Dix</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Virtue in Action: Reflection

1. What patterns do you see in the work of these people?

2. Was justice achieved in all of these examples? Explain.

3. Consider the second half of Dr. Martin Luther King, Jr’s quote above: “We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly.” How might your actions concerning justice and injustice affect our broader society?
Prudence: Practical wisdom that applies reason and other virtues to discern right courses of action in specific situations.

Essential Question
How can prudence help leaders make decisions in difficult circumstances?

Guiding Questions
What does prudence mean? What are examples of prudence that you observe today?
How did Thomas Jefferson display prudence in his acquisition of the Louisiana Territory?
How can we apply prudence to decision making situations in our lives?

Objectives
Students will analyze the story of Thomas Jefferson and the Louisiana Purchase to identify examples of prudence in decision-making.
Students will practice roleplaying to understand the importance of prudence in a leader.
Students will apply prudence to make informed decisions in their own lives.

Procedures
The following lesson introduces students to the civic virtue of prudence.
Students will engage with the story of Thomas Jefferson as they consider the question: How can prudence help leaders make decisions in difficult circumstances?

The main activity of this lesson requires students to analyze the story and actions of Thomas Jefferson. Students may work individually, in pairs, or in small groups as best fits your classroom. The analysis questions provided can be used to help students comprehend and think critically about the content. As the teacher, you can decide which questions best fit your students’ needs and time restraints.

Lastly, the lesson includes sources used in this lesson for further reading and suggestions for cross-curricular connections.
Engage

Scaffolding Note: You may use this activity to prepare your students and introduce the vocabulary and ideas discussed in this lesson.

Essential Vocabulary:

Prudence  Practical wisdom that applies reason and other virtues to discern right courses of action in specific situations.

Distribute the Engage Handout to students to complete before class or silently for the first 2-3 minutes of class.

Put students in small groups and have them share the decision they came up with in the Anticipate handout.

Invite students to share their decision with the class. You may run a classroom poll using Kahoot, Poll Everywhere, or a similar platform allowed by your school district, or via a class discussion.

Ask for volunteers to explain their thought process behind their decision.

Introduce the term prudence: Practical wisdom that applies reason and other virtues to discern right courses of action in specific situations.

- Ask students if their decision in the scenario exemplified prudence. Why or why not?
- What additional information (if any) would they want to help them make their decision? Why?

Explore

Transition to the Thomas Jefferson and Prudence Narrative. Students will learn and analyze the story of Thomas Jefferson and his prudential decision.

Scaffolding Note: It may be helpful to instruct students to do a close reading of the text. Close reading asks students to read and reread a text purposefully to ensure students understand and make connections. For more detailed instructions on how to use close reading in your classroom, use these directions. Additional reading strategies (See Appendix) are provided for other options that may meet your students’ needs.
Essential Vocabulary (See Glossary for Definitions)

<table>
<thead>
<tr>
<th>Prudence</th>
<th>Consolidation</th>
<th>Consternation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sovereign</td>
<td>Assumption</td>
<td>Ecstatic</td>
</tr>
<tr>
<td>Yeoman</td>
<td>Apostates</td>
<td></td>
</tr>
</tbody>
</table>

Transition to the analysis questions. Have students work individually, with partners, or as a whole class to answer the questions.

Scaffolding Note: If there are questions that are not necessary to your students’ learning or time restraints, then you can remove those questions.

Analysis Questions

1. What were some principles that guided Jefferson’s political beliefs?
2. How did Jefferson display partisanship in ways that were problematic?
3. Why were many Americans anxious about Napoleon’s plans for North America? How did that influence Jefferson in his policy decision regarding the Louisiana territory?
4. Why did Jefferson consider calling for a constitutional amendment in order to acquire Louisiana? Why did he ultimately not do so? Do you think he made the right decision in doing so?
5. Think of another example from U.S. history when an American acted with prudence. How did his/her prudent actions help benefit the country, even if it may have contradicted their personal beliefs?

Assess & Reflect

Virtue in Action
Distribute the Virtue in Action handout.

Review the directions and the example scenario with students. Have students complete the handout and final reflection.

You may have students share their courses of action with a partner, in small groups, or ask for volunteers to share with the class.

AND/OR
Prudence Journal Activity

Have students self-reflect and answer the following questions in their journal:

- *Jefferson acted prudently by trying to unite the country after a contentious election. How are prudence and moderation related? How can both benefit a country with divided political beliefs?*

Extend

Sources & Further Reading

Explore the following list for additional sources and further reading on Thomas Jefferson.


Virtue Across the Curriculum

Below are corresponding literature suggestions to help you teach about prudence across the curriculum. Sample prompts are 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.

- *The Hunger Games* by Suzanne Collins
  - Collin’s dystopian novel follows Katniss Everdeen as she competes in a yearly spectacle to control the people living in the totalitarian state of Panem. To what extent does Katniss use prudence in making difficult decisions to survive? To protect those she loves?

  - In this thirty-eight minute podcast episode, Dr. Emily Krichbaum and Mary Patterson reflect on the movement for women to vote in the United States. To what extent did leaders in the women’s suffrage movement require prudence? Is their example relevant today? Explain.
Engage: Prudence

☐ I can practice roleplaying to understand the importance of prudence in a leader.

Directions: Follow the scenario below.

Scenario

You are the leader of a new nation. You were recently elected under a promise to ensure that the government would limit its power.

A sudden offer to expand your territory comes to your desk. You must accept or deny the offer within 24 hours and none of your closest advisors can be reached to help you come to a decision. The decision is yours alone and you must act quickly.

Things to consider

- There are no clear guidelines on the legality of this offer.
- You were elected to your current position under a promise of limiting the government’s power.
- You are unsure how your decision will be received by your advisors and the public.
- You are unsure of what people, goods, crops, territory, make up this territory you have been offered.
- This is a once-in-a-lifetime offer to greatly expand your territory.

My Decision (write your decision below)

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

My Rationale (Explain why you made the previous decision)

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________
Narrative

Thomas Jefferson and Prudence

☐ I can analyze the story of Thomas Jefferson and the Louisiana Purchase to identify examples of prudence in decision-making.

Essential Vocabulary

<table>
<thead>
<tr>
<th>prudence</th>
<th>Practical wisdom that applies reason and other virtues to discern right courses of action in specific situations.</th>
</tr>
</thead>
<tbody>
<tr>
<td>sovereign</td>
<td>To possess ultimate authority.</td>
</tr>
<tr>
<td>yeoman</td>
<td>An owner of a small amount of land.</td>
</tr>
<tr>
<td>consolidation</td>
<td>To combine to make into one.</td>
</tr>
<tr>
<td>assumption</td>
<td>To take responsibility for.</td>
</tr>
<tr>
<td>apostates</td>
<td>A person who renounces a previously held belief.</td>
</tr>
<tr>
<td>consternation</td>
<td>Another word for fear or anxiety.</td>
</tr>
<tr>
<td>ecstatic</td>
<td>Another word for overjoyed.</td>
</tr>
</tbody>
</table>

Narrative

Prudent leaders are guided by principles to help them make practical decisions in difficult circumstances about what is wise and for the common good. Prudence is at the heart of statesmanship, which is applying wisdom to decision-making in national and international affairs. American politicians are also constrained by constitutional boundaries in decision-making. Constitutionalism and the common good must inform and sometimes supersede their own personal preferences as they have a responsibility to do what is right for the country.

In the 1770s and 1780s, Thomas Jefferson was the draftsman of the Declaration of Independence, member of Congress, governor of Virginia, and a diplomat to France. Jefferson had a strong set of deeply-held political principles. He believed in limited government in a self-governing republic. State and local governments governed best because they were close to the sovereign people. Small yeoman farmers were economically independent and preserved republican civic virtues. Large national governments, standing armies, national banks, federal spending and debts, and religious establishments were all sources of corruption and a threat to liberty. While slavery remained a blind spot in his thinking about liberty and self-government, Jefferson brought these principles to bear in his statesmanship in the new nation.
Jefferson served as secretary of state in the Washington administration and quickly grew concerned about the consolidation of national power. Secretary of the Treasury Alexander Hamilton’s financial plans, including the assumption of the Revolutionary War state debts and creation of a national bank were particularly worrisome. The creation of a large national debt to be paid with taxes was deeply troubling to Jefferson. Moreover, he believed that the national bank was unconstitutional. He viewed the Necessary and Proper Clause in Article I, section 8 of the Constitution — which granted Congress the authority to make all laws “necessary and proper” to carry out its duties — narrowly and did not believe Congress had the power to authorize a bank. This viewpoint became known as “strict construction” of the Constitution.

The Founders universally despised political parties as factions. However, Jefferson formed the Republican Party (sometimes called the Democratic-Republicans) and helped to legitimize the idea of a loyal opposition, or a minority party that disagrees with the majority in power but remains loyal through commonly held principles. However, his partisanship was not always expressed prudently. Even though he was the Secretary of State, he quietly worked against the policies of the Washington administration he served. He hired publisher Phillip Freneau in the State Department, who started an opposition newspaper critical of the administration. He constantly urged his friend and political ally, James Madison, to “take up his pen” and counter the ideas of Hamilton with essays in Freneau’s paper.

While serving as Secretary of State under Washington and as Vice President under John Adams, Jefferson also made some unwise comments in correspondence with friends that embarrassed him when published. He warned about “political heresies which have sprung up among us” among his rivals in the Federalist Party. He later told a friend, Philip Mazzei, that an “Anglican, monarchical and aristocratical party” endangered the new republic. “It would give you a fever were I to name to you the apostates who have gone over to these heresies,” he stated. He feared that people would embrace what he thought were the dangerous ideas of his political opponents who had strayed from republican ideals.

Jefferson was so aggrieved by their views that he lost his sense of moderation. He complained to President George Washington several times that the ultimate object of Hamilton and others was “to prepare the way for a change, from the present republican form of government, to that of a monarchy, of which the English constitution is to be the model.” Washington grew tired of Jefferson’s exaggerated claims and the internal divisions that were “tearing our vitals.” He called on Jefferson — and Hamilton — to be more moderate, prudent, and respectful of each other’s political opinions for greater unity.

In 1800, Jefferson was elected president after a particularly contentious election in which political and personal attacks replaced reasonable debate. In his first inaugural address, however, the new president appealed to greater moderation and renewal of a common purpose as Americans united by republican principles and civic virtues. He said, “Every difference of opinion is not a difference of principle. We have called by different names brethren of the same principle. We are all republicans: we are all federalists.”

President Jefferson implemented his political ideals of limited government and individual liberty in what was called the “Revolution of 1800.” He shrunk the size of the national government,
reduced taxes, decreased military spending, and paid down the national debt. However, perhaps the greatest act of his presidency required him to act prudently for the good of the nation, whatever his political convictions.

The following year, Jefferson discovered that Spain had ceded the Louisiana Territory to France. The president was greatly concerned about French imperial designs in North America, especially regarding the Mississippi River and port of New Orleans, which were vital to American commerce. Napoleon Bonaparte sought to counter the British in Canada and crush the Saint-Domingue (modern-day Haiti) slave revolt. Napoleon sent 40,000 troops to quell the rebellion in the West Indies, which caused even greater consternation for the Jefferson administration.

Jefferson tasked minister to France, Robert Livingston, and special envoy, James Monroe, to negotiate a purchase of the territory. Napoleon was more interested in selling the territory when the force sent to Saint-Domingue suffered severe losses from disease and fighting. In addition, he needed money to wage war when hostilities were renewed with Great Britain.

Jefferson authorized Livingston and Monroe to exceed their congressional instructions and purchase the territory for a much higher price than authorized. Eventually, the price was settled at $15 million for 828,000 square miles of land in the American West. The president was ecstatic, but his Federalist opponents raised partisan objections.

Among their concerns, the Federalists were outraged by the immense cost and constitutional objections about purchasing foreign territory. Jefferson took these concerns seriously. He was in a bind because of his political philosophy about limited government and strict constitutional construction. He considered offering a constitutional amendment to authorize the purchase, but the French pressed hard for an answer and compelled the president to act.
Jefferson decided to act in the best interests of the country and submitted the treaty to the Senate, which quickly ratified it. He acted prudentially for the common good of a growing and expanding nation. He sought to build an “empire of liberty” for American farmers and to secure American national security and status as a great power. While questions about the expansion of slavery and conflict with Native Americans in the territory would cause serious debates during the mid-nineteenth century, Jefferson justifiably celebrated the purchase to advance continental expansion of the new republic. He soon dispatched the Lewis and Clark Expedition to explore the territory, and American settlers were not far behind.

Analysis Questions

1. What were some principles that guided Jefferson’s political beliefs?

2. How did Jefferson display partisanship in ways that were problematic?

3. Why were many Americans anxious about Napoleon’s plans for North America? How did that influence Jefferson in his policy decision regarding the Louisiana territory?

4. Why did Jefferson consider calling for a constitutional amendment in order to acquire Louisiana? Why did he ultimately not do so? Do you think he made the right decision in doing so?

5. Think of another example from U.S. history when an American acted with prudence. How did his/her prudent actions help benefit the country, even if it may have contradicted their personal beliefs?
Virtue in Action: Prudence

☐ I can apply prudence to situations that may arise in my life.

Essential Vocabulary

| Prudence | Practical wisdom that applies reason and other virtues to discern the right courses of action in specific situations. |

Directions: Prudence requires careful and deliberate choices before acting. For each of the following scenarios, think through how you would initially react to the situation (your gut response), then weigh the risks and benefits of such an action. Then, after reflecting on this initial response, decide on a final course of action. You may or may not decide to alter your decision, but you must explain your final decision. The first scenario has been done for you as an example, using the story of Thomas Jefferson and the Louisiana Purchase from the reading as an example.

Example Scenario

Napoleon is strapped for cash and offers the sale of the Louisiana Territory to President Jefferson.

| Initial Response to the Problem | Accepting this proposal may be an overreach of executive power, especially since Jefferson has been very critical in the Washington and Adams administrations about the power of the national government. |
| Risks | Such a move is at odds with Jefferson’s political ideals of limited government and individual liberty, Constitution does not address buying land from foreign territories. |
| Benefits | Will greatly expand the size of the nation and strengthen U.S. interests in North America at the expense of European rivals. |
| Final Course of Action | Accept the offer to buy the land and urge the Senate to ratify the treaty. |
| Why | Acting quickly to purchase the land was in the best interest of the growing and expanding nation. |
**Scenario**

Tryouts for the school play are coming up in two weeks. Your best friend is also auditioning for the part you would like to play.

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Scenario

Your close friend started hanging out with a group of people they know from their job. They act differently around this group of friends and they seem to have changed. You are thinking about confronting them.

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**Scenario**

You would like to follow a vegetarian diet. Your parents do not take this decision seriously and serve you meat.

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**Reflection**

How does using prudence in your personal behavior translate into civil society? In other words, will the habit of applying prudence affect how you interact with others at school, in the community, and elsewhere? Explain.
James Armistead Lafayette and Courage

Lesson Estimated Time: 90 minutes

**Courage:** The ability to take constructive action in the face of fear or danger. To stand firm as a person of character and do what is right, especially when it is unpopular or puts one at risk.

**Essential Question**
How does the maintenance of liberty and equality depend on individuals acting courageously?

**Guiding Questions**
What are the elements required to act courageously?
What are the risks of acting courageously?
When is it necessary to act courageously?

**Objectives**
Students will identify how and when an individual should act courageously through the story of James Armistead Lafayette.
Students will use historical literacy skills to analyze primary source images.

**Procedures**
The following lesson asks students to explore the virtue of courage. Students will engage with the story of James Armistead Lafayette as an example of courage, as they consider the question: **How does the maintenance of liberty and equality depend on individuals acting courageously?**

The main activity in this lesson requires students to read and analyze a narrative that explores how James Armistead Lafayette acted courageously thoughtout his life. Students may work individually, in pairs, or small groups as best fits your classroom. The analysis questions provided can be used to help students comprehend and think critically about the content. As the teacher, you can decide which questions best fit your students’ needs and time restraints.
Additionally, students will use historical literacy skills to analyze primary source images. Lastly, the lesson includes sources used in this lesson for further reading and suggestions for cross-curricular connections.

**Resources**

**Student Resources**
- Engage: See, Think, Wonder Handout
- Engage: Primary Source Images Handout
- James Armistead Lafayette and Courage Narrative

**Teacher Resources**
- Analysis Questions
- Virtue in Action
- Journal Activity
- Sources for Further Reading
- Virtue Across the Curriculum

**Engage**

Tell students that today they will learn about a patriot who played an important role in the Revolutionary War.

Ask students: What do you picture when I say Revolutionary War soldier?

Take a minute and sketch out your picture. Alternatively, ask students to just share a description with a partner or in small groups.

Ask for volunteers to explain their pictures to the class.

Distribute the Engage: See, Think, Wonder Handout and Engage: Primary Source Images Handout.

Allow students to choose one of the images to analyze. Allow them one or two minutes to silently make their own observations without any additional input.

Scaffolding Note: If students struggle to look closely, prompt them by asking the following questions:

- *What does the source line reveal about this image?*
- *Describe the person/people. Can you see their faces? Clothing? What are they holding?*
- *What is happening? In what types of activities are people engaged?*
- *How does this picture connect to our original question of what a soldier in the Revolutionary War soldier looked like?*
- *Ask students to share some of their observations and questions with a shoulder partner, in small groups, or as a class discussion.*
Notes for the teacher:

Source 1:

- Black soldiers fought for the Patriot cause in every major battle of the Revolutionary War, including the military engagement that began on April 19, 1775 -- the battles of Lexington and Concord.

- This watercolor image was drawn by a young French sublieutenant named Jean-Baptiste-Antoine DeVergerr. He sketched a watercolor image of four foot soldiers in his notebook, which shows the eclectic composition of the Patriot army and French alliance.

- One of the men is dressed in a fringed shirt, a hatchet in his belt and a flintlock in his hand (frontiersmen) Three of the four wear military dress, including the gold-braided uniforms of the French and the blue and buff worn by Patriot officers and a few of the foot soldiers. One of the uniformed soldiers is Black, a light infantryman of the first Rhode Island Regiment.

- The first Rhode Island Regiment was created on February 14, 1778 by the Rhode Island Assembly. It a “every able-bodied negro, mulatto, or Indian man slave in this state to enlist into either of the Continental Battalions being raised.” The regiment was present at Yorktown, when DeVergerr created this image.

Source 2:

- This portrait shows James Armistead Lafayette, a man who served as a double agent in the Revolutionary War. This was painted 41 years after the war ended.

- Born enslaved, James Armistead volunteered to join the Patriot army in 1781 with his owner’s consent. Armistead served as a spy for Marquis de Lafayette, and was instrumental in reporting troop movements that helped secure the Patriot victory at the Battle of Yorktown.

Explore

Transition to the James Armistead Lafayette and Courage Narrative. Students will learn and analyze the story of James Armistead Lafayette and his life of courage.

Scaffolding Note: It may be helpful to instruct students to do a close reading of the text. Close reading asks students to read and reread a text purposefully to ensure students understand and make connections. For more detailed instructions on how to use close reading in your classroom, use these directions. Additional reading strategies (See Appendix) are provided for other options that may meet your students’ needs.
Essential Vocabulary (See Glossary for Definitions)

<table>
<thead>
<tr>
<th>Courage</th>
<th>Seamstresses</th>
<th>Infamous</th>
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<td>Inconspicuously</td>
<td>Couriers</td>
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Transition to the analysis questions. Have students work individually, with partners, or as a whole class to answer the analysis questions.

Scaffolding Note: If there are questions that are not necessary to your students' learning or time restraints, then you can remove those questions.

Analysis Questions:

1. What were some ways that Blacks contributed during the Revolutionary War?
2. Why was James Armistead Lafayette effective as a double agent?
3. Why did serving as a spy require an especially large amount of courage?
4. If Armistead had fled from his owner and joined the British, he would have been guaranteed his freedom. Why do you think he risked his life and potentially remaining a slave after the war to serve on the side of the Patriots?
5. Why was Armistead not given his freedom after the war along with other enslaved individuals who served as soldiers for the Patriots? Why was this an injustice?
6. Cowardice is the opposite of courage and may be defined as, “Failing to take constructive action in the face of fear or danger.” How can knowing the definition of cowardice help us better understand and exhibit the virtue of courage?

Assess & Reflect

Virtue in Action

Have students respond to the following prompt:

- Despite his service and courage on behalf of the Patriot cause, James Armistead Lafayette was not granted his freedom until 1786. What is a worthy goal that you have that will likely take time to achieve? How can you remind yourself to have courage and persist in achieving your goal? How can you enlist the help of others to help you achieve your goal?

AND/OR
Courage Journal Activity

Have students self-reflect and answer the following prompt in their journal:

- One doesn’t need to be a soldier or a spy to be courageous. Brainstorm ways you can act courageously in your daily life and make a list. Consider the potential negatives you may face by acting courageously and explain why you ultimately think it is worth doing so.

Extend

Sources & Further Reading

Explore the following list for additional sources and further reading on James Armistead Lafayette.


Virtue Across the Curriculum

Below are corresponding literature suggestions to help you teach about courage 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.
- **Answering the Cry for Freedom: Stories of African Americans and the American Revolution** by Gretchen Woelfle, illustrated by R. Gregory Christie
  
  This book targeted for ages 9-12 tells the stories of thirteen individuals (including James Armistead Lafayette) during the time of the American Revolution. What paths were open to African Americans during the American Revolution? How did each require courage? Which character’s courage resonated most strongly with you?

- **Selma (2014)** directed by Ava DuVernay

  “Selma” tells the story of the nonviolent march from Selma, to Montgomery Alabama in 1965, at the height of the civil rights movement. Which character’s courage resonates the most with you after viewing this film? Note: This film is rated PG-13 for scenes of violence and language.

- **Hidden Figures (2016)** directed by Theodore Melfi.

  “Hidden Figures” tells the story of a team of female Black American mathematicians working for NASA during the early years of the U.S. space program. What challenges did these women face? Did they have any allies in overcoming their challenges? How did these women display courage in their work for NASA?

- **Glory (1989)** directed by Edward Zwick

  “Glory” is a historical war drama that tells the story of the 54th Massachusetts Infantry Regiment during the American Civil War. How do the soldiers in this regiment display courage? How does their courage compare with that of James Armistead Lafayette’s? Consider the men’s willingness to fight for a country founded upon ideals of equality, yet one that allowed slavery, Note: This film is rated R for images of war violence.
Engage: See, Think, Wonder


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<td>What do you see? What are your initial observations? What stands out to you as you look at this image? Be specific.</td>
<td>What do you think is happening in this image?</td>
<td>What questions are unanswered? What do you want to know about this image and/or topic?</td>
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Source 2: James Armistead Lafayette, (1748-1830) circa 1824 by John B. Martin, oil on canvas. Permission to use from The Valentine. Source: https://bit.ly/3CzexeA

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Primary Source Images
Handout

Source 1: “Soldiers at the siege of Yorktown” by Jean-Baptiste-Antoine DeVerger, 1781
Source: https://bit.ly/3Jh1qm9
I can identify how and when an individual should act courageously through the story of James Armistead Lafayette.

**Essential Vocabulary**

<table>
<thead>
<tr>
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<tr>
<td>courage</td>
<td>The ability to take constructive action in the face of fear or danger. To stand firm as a person of character and do what is right, especially when it is unpopular or puts one at risk.</td>
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<tr>
<td>seamstresses</td>
<td>A woman who makes clothing.</td>
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<tr>
<td>inconspicuously</td>
<td>Not attracting attention.</td>
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<tr>
<td>infamous</td>
<td>Having a reputation for bad reasons.</td>
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<td>couriers</td>
<td>People who deliver messages.</td>
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**Narrative**

Free and enslaved Black people served in the Revolutionary War in numerous capacities. More than 5,000 served in the Continental Army, and thousands ran to the British side and served in their military. Whether they chose to support the patriots or the British, Blacks performed a wide variety of important roles. They were soldiers, sailors, guides, spies, seamstresses, wagon drivers, and manual laborers for both sides throughout the war. Some of these jobs subjected them to great dangers and required remarkable courage.

James Armistead was one of the Black Americans who demonstrated that courage and served his country, despite his enslavement. He was born into slavery in Virginia, likely in the year 1748. The American Revolution began in 1775, and soon thereafter Patriot leaders like George Washington recognized the advantages of allowing free Black and enslaved men to fight for the cause. In 1781, the Marquis de Lafayette — a Frenchman who had joined the Americans in the war — was leading troops in Virginia. Armistead received permission from his owner to join Lafayette and assist in the campaign. Lafayette recognized the potential Armistead had to serve as an effective spy and admired his willingness to take on the dangerous task. Lafayette sent Armistead to the British army group commanded by General Charles Cornwallis and offered to spy on the Americans for them. Secretly though, he would be a double agent working for the Patriots and gaining information at the highest levels of the British command.
As a Black man, Armistead blended in inconspicuously when in the British camp. Officers assumed he was a simple servant, and so spoke freely in front of him. As a Virginia native, Armistead was well-acquainted with the terrain. His knowledge of the Virginia countryside allowed him to gain the trust of the British by helping the infamous traitor Benedict Arnold and his forces traverse the Virginia wilderness. This position and trust meant the British were comfortable discussing battle plans, strategy, and tactics when he was within ear shot. Armistead would write notes of what he heard the British were planning and passed it along to Lafayette via couriers. Additionally, he passed along false information to the British to mislead them. If he was discovered, the British would have executed him.

Later in 1781, Armistead discovered Cornwallis’s plan to remain in Yorktown, Virginia in order to refit his army. He depended on the British fleet to bring those supplies up the York River — a decision that left him vulnerable to being trapped by American forces. Armistead relayed this information to Lafayette and Washington, who marched two large armies to Virginia and utilized a French fleet to cut off the Royal Navy from supplying or rescuing Cornwallis’s army. Washington and his French allies soon forced Cornwallis to surrender at the Battle of Yorktown. This would be the final major battle of the war that led to American independence.

Armistead had demonstrated immense courage working as a spy. Captured spies at the time on both sides were immediately hanged. Sadly, when the Virginia legislature passed a law a few years after the war that allowed slave owners to manumit enslaved men who had fought as soldiers during the war, Armistead was not included. The law only applied to soldiers and not spies. He petitioned the Virginia legislature for his freedom for services rendered to his country during the war. In it, he made an appeal to the natural rights of the Declaration of Independence. It read:

“That your petitioner perswaded of the just right which all mankind have to Freedom, notwithstanding his own state of bondage [enslavement], with an honest desire to serve this Country in its defence thereof, did...he often at the peril of his life...kept open a channel of the most useful communications to the army of [this] state.”

When Lafayette heard about Armistead’s courageous appeal and struggle for his freedom, he personally wrote an appeal to the Virginia legislature requesting that an exception be made for Armistead.

He wrote:

“This is to certify that the bearer by the name of James has done essential services to me while I had the honour to command in this state. His intelligences from the enemy’s camp were industriously collected and faithfully delivered. He perfectly acquitted himself with some important commissions I gave him and appears to me entitled to every reward his situation can admit of.”

Since LaFayette was widely-known for serving at Washington’s side during the Revolutionary War, the Virginia assembly agreed to pass a law that allowed for Armistead’s manumission. As a sign of gratitude, Armistead added “Lafayette” to the end of his name. He lived as a free man and went on to raise a family and own a farm. Decades later, the Marquis de La-
fayette toured the United States. In Yorktown, he saw a familiar face in the cheering crowd. He rushed over and embraced Armistead, and the two old friends shared a joyful reunion.

**Analysis Questions**

1. What were some ways that Blacks contributed during the Revolutionary War?
2. Why was James Armistead Lafayette effective as a double agent?
3. Why did serving as a spy require an especially large amount of courage?
4. If Armistead had fled from his owner and joined the British, he would have been guaranteed his freedom. Why do you think that he risked his life and potentially remaining a slave after the war to serve on the side of the Patriots?
5. Why was Armistead not given his freedom after the war, along with other enslaved individuals who served as soldiers for the Patriots? Why was this an injustice?
6. Cowardice is the opposite of courage and may be defined as, “Failing to take constructive action in the face of fear or danger.” How can knowing the definition of cowardice help us better understand and exhibit the virtue of courage?
August Landmesser and Courage

Estimated Time: 45 minutes

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.

Essential Question

Why does being courageous and standing up for yourself when others think and act differently matter?

Guiding Questions

What are some possible consequences of doing nothing in the face of injustice?
What are the risks of acting courageously?
What are the elements required to act courageously?

Objectives

Students will identify the meaning of courage through the example of August Landmesser.

Students will discuss the complexities of choosing to act courageously in their daily lives.

Students will reflect on the importance of courage in a healthy civil society.

Procedures

The following lesson introduces students to the civic virtue of courage. It is challenging to act courageously when faced with pressure from a group. Many people in history displayed cowardice to protect themselves and their interests. Students will learn courage is when one stands firm and does what is right, especially when it’s unpopular or puts one at risk.

Students will engage with the story of August Landmesser as they consider the question: Why does being courageous and standing up for yourself when others think and act differently matter?
The main activity of this lesson requires students to analyze a historic photograph of August Landmesser and learn his story. Students may work individually, in pairs, or small groups as best fits your classroom. The analysis questions provided can be used to help students comprehend and think critically about the content. As the teacher, you can decide which questions best fit your students’ needs and time restraints.

Lastly, the lesson includes sources used in this lesson for further reading and suggestions for cross-curricular connections.

Resources

**Student Resources**

Primary Source Analysis Handout:
Unknown. Hamburg, Germany. 1936.

Assess & Reflect: Structured Dialogue

**Teacher Resources**

Analysis Questions
Virtue in Action
Journal Activity
Sources for Further Reading
Virtue Across the Curriculum

Engage

*Scaffolding Note:* You may use this activity to prepare your students and introduce the vocabulary and ideas discussed in this lesson.

**Action Steps**

1. Post the essential question on the board before class. Point it out to students and let them know they will be expected to answer it at the end of class.

2. Have students define courage and identify the bravest person they know. Ask, *What makes them brave? What characteristics do they have?*

3. Have students share with a shoulder partner or in small groups before leading a brief class share-out.

4. Based on the examples and characteristics shared by the class, have students write a definition of courage.

5. **Option:** Compare student definitions of courage with BRI’s definition.

6. Ask follow-up questions such as, *Is it easy to have courage? Why or why not?* Encourage students to make their thinking visible by asking questions such as, *What makes you say that? Explain what you mean*” or *How did you come to that conclusion?*

**Transition:** In this lesson, we will consider the story of August Landmesser as an example of acting with courage when it puts the individual at great risk.
Explore

Distribute the Primary Source Analysis Handout. Conduct a close reading of the photo, referring to the questions provided and allowing for additional discussion. When students discover the location of August Landmesser, allow time for those who find him to point it out to others and for their natural reactions and commentary.

Transition to the background information of August Landmesser and Courage included in the handout. Read and discuss it in relation to the primary source analysis students completed with the photograph.

Transition to the analysis questions. Have students work individually, with partners, or as a whole class.

Scaffolding Note: If there are questions that are not necessary to your students’ learning or time restraints, then you can remove them.

Analysis Questions

1. In the photograph, what are most of the people doing? From this photograph, what might we infer about which of these people we may actually be most like?

2. When most of us look back at this period in history and at this picture, with whom are we more likely to identify — the people performing the Nazi salute or the individual refusing to salute?

3. Have you ever personally witnessed someone standing up for what they knew to be right when no one else was doing so?

4. Have you ever stood up for what you knew to be right, when you could not see anyone else doing so?

5. Thinking of one or both of the questions above, describe the courage this requires.

6. Why is the virtue of courage especially important for citizens living in a society built on democratic principles?

Assess & Reflect

Virtue in Action

Scaffolding Note: You may use this activity to help your students reflect on and apply the content they learned about August Landmesser and courage.

Distribute the Assess & Reflect: Structured Dialogue activity.

Review directions with students.

Divide students into pairs. Each student will act as both the prompter and the responder in this activity.
Give students 1-2 minutes per prompt. After 4-8 minutes, have students switch roles.

Students should repeat prompts.

After students go through each role and all the prompts, give students time to answer the final reflection questions individually.

AND/OR

Courage Journal Activity

As humans, there is a great need to belong to a group, yet sometimes a group’s behavior may not be good for an individual’s health and well-being. Pressure to participate in activities that go against one’s values can be very challenging to overcome.

Have students self-reflect and answer the following question in their journals:

- Write about a time when you or someone you know was placed in a situation where they had to choose between their own values and the pressure to fit into a group. Was this pressure helpful or harmful? How did you or this person decide on how to act? What lessons did you learn from this experience?

Extend

Sources & Further Reading

Explore the following list for additional sources and further reading on “courage” and August Landmesser.


Virtue Across the Curriculum

Below are corresponding literature and film suggestions to help you teach about justice and injustice across the curriculum. Sample prompts are provided for the key corresponding works. For the other suggested works or others already part of your curriculum, create similar prompts.

- Kill a Mockingbird by Harper Lee
  - Harper Lee’s seminal coming-of-age story is set in the fictional southern town of Maycomb, Alabama. How does Atticus Finch display courage in agreeing to defend Tom Robinson?
- *The Alchemist* by Paulo Coelho
  - Paulo Coelho’s tale follows a Spanish shepherd who hopes to find his destiny on a journey to Egypt. How does Santiago display courage in his quest to find his personal treasure?

- *1984* by George Orwell
  - George Orwell’s dystopian vision of a totalitarian future is a classic cautionary tale. To what extent does Winston Smith display courage in challenging the Party? How does Winston’s fate connect to Orwell’s message about a government that denies personal freedom?

- *The Hunger Games* by Suzanne Collins
  - Suzanne Collins’ dystopian novels follow a young woman forced to compete in a series of violent games controlled by an authoritarian government. To what extent is courage responsible for Katniss and Peeta’s victory in the Hunger Games?
Primary Source Analysis Handout:
Unknown. Hamburg, Germany. 1936.

☐ I can explore the meaning of courage through the example of August Landmesser.

Directions: Use details in the picture, as well as what you know about history, to answer the following questions.

1. Describe the people in the photograph. Who do you see?
   a. Observe various individuals’ posture and gestures. What does this tell you about what is happening?
   b. Based on what you see in the photograph (clothing, hats, etc), your existing knowledge of history, and inferences based on both, identify the historical period during which this photograph was taken.
c. Given your response to the question above, identify the general place (region, country) where you believe it could have been taken.

2. What do you already know about the historical period this photograph depicts?

3. One person in the photograph is doing something different from everyone else. Find that person in the photograph. Describe what that individual is doing.

4. What statement might he be making?

5. Given your knowledge of the historical context, what risk is this person taking? Does that action, and that risk, require him to make a judgment? If so, what is your opinion of the judgment he has made?

6. How does this photograph illustrate courage?

**Background Information**

The picture you just analyzed is believed to show shipyard worker August Landmesser (1910–1944) refusing to perform the Nazi salute at the launch of a naval training vessel in June 1936 in Hamburg, Germany. Landmesser joined the Nazi Party in 1931 but was expelled in 1935 and served jail time for his crime of Rassenschande (dishonoring the race) when he married a Jewish woman. He was later drafted to serve in World War II after being released, and was killed in action in 1944. His wife was taken by the Gestapo (Nazi political police) and sent to three different concentration camps. She is believed to have been killed at the Bernburg Euthanasia Center. The Landmessers’ two children survived the war.

**Analysis Questions**

1. In the photograph, what are most of the people doing? From this photograph, what might we infer about which of these people we may actually be most like?

2. When most of us look back at this period in history and at this picture, with whom are we more likely to identify — the people performing the Nazi salute or the individual refusing to salute?

3. Have you ever personally witnessed someone standing up for what they knew to be right when no one else was doing so?

4. Have you ever stood up for what you knew to be right when you could not see anyone else doing so?

5. Thinking of one or both of the questions above, describe the courage this requires.

6. Why is the virtue of courage especially important for citizens living in a society built on democratic principles?
Assess & Reflect: Structured Dialogue

☐ I can discuss the complexities of choosing to act courageously in their daily lives.

☐ I can reflect on the importance of courage in a healthy civil society. **Directions:** Complete the following Ambition Action Plan Organizer and reflection questions to think reflectively and create an actionable plan to practice self-sacrificing ambition that serves a greater purpose.

**Directions:** Structured Dialogue is a technique to practice listening and reflection. Work with one partner. One person will state the prompts, and the other will answer them. While the responder is giving their answer, they cannot be interrupted. Try to keep your answers concise. When they have finished, say, “Thank you” and state the next prompt.

When all the prompts have been asked, switch roles. At the end of the activity, each person will have both stated the prompts and responded to them.

**Prompts**

1. Tell me about the bravest person you know.

   __________________________________________________________
   __________________________________________________________
   __________________________________________________________
   __________________________________________________________
   __________________________________________________________

2. Tell me the elements required to act courageously.

   __________________________________________________________
   __________________________________________________________
   __________________________________________________________
   __________________________________________________________
   __________________________________________________________
3. Tell me the risks of acting courageously.

4. Tell me why it is important to act with courage in today’s society.

Final Reflections

1. Think back to the beginning of this lesson when you discussed what makes a person brave. Did anything change in your understanding of the need for bravery and courage during these activities? Explain.

2. What does courage look like for you in today’s society? How can you act with courage as you navigate your future?
Huey Long and Immoderation

Lesson Estimated Time: 90 minutes

**Immoderation:** Acting in excess or to an extreme. Lacking restraint.

**Moderation:** The avoidance of excess or extremes.

**Essential Question**

Why is moderation important in a civil society? In leadership? In the general public?

**Guiding Questions**

What is immoderation? And why is Huey Long’s story an example of it?

How should leaders behave and make decisions in a democratic society?

When does ambition or trying to reach a goal become an act of immoderation?

**Objectives**

Students will describe the importance of moderation in a civil society.

Students will identify personal behaviors or habits that demonstrate the civic virtue of moderation or the vice of immoderation.

Students will analyze Huey Long’s story to examine examples of how immoderation or extremism can sabotage ambition.

**Procedures**

The following lesson asks students to consider the vice of immoderation.

Students will engage with the story of Huey Long as a warning against immoderation as they consider the questions: Why is moderation important in a civil society? In leadership? In the general public?

During the 1920s and Great Depression, Huey Long found a receptive audience for his populist attacks on the wealthy and corruption, as millions felt left out because of the rapid changes brought about by modernization and the development of a mass society. They overlooked his
corruption and immoderate politics that destroyed the rule of law and a healthy democracy because he promised them a better future.

The main activity in this lesson requires students to read and analyze a narrative that explores how Huey Long acted immoderately. Students may work individually, in pairs, or in small groups as best fits your classroom. The analysis questions provided can be used to help students comprehend and think critically about the content. As the teacher, you can decide which questions best fit your students’ needs and time restraints.

Students will reflect and make plans to ensure what they avoid or act immoderately and that their passions will serve the greater good.

Lastly, the lesson includes sources used in this lesson for further reading and suggestions for cross-curricular connections.

Resources

Student Resources

- Anticipate Moderation/Immoderation Organizer
- Huey Long and Immoderation (extremism) Narrative
- Virtue in Action Handout

Teacher Resources

- Analysis Questions
- Virtue in Action
- Journal Activity
- Sources for Further Reading
- Virtue Across the Curriculum

Anticipate

Scaffolding Note: You may use this activity to prepare your students and introduce the vocabulary and ideas discussed in this lesson.

- **Immoderation (extremism):** Acting in excess or to an extreme. Lacking restraint.
- **Moderation:** the avoidance of excess of extremes.

Distribute the Anticipate: Moderation/Immoderation Organizer and review the directions with students.

**Directions:** The Greek philosopher Aristotle urged people to seek a “golden mean” between extremes in their behavior, thoughts, and habits. In other words, Aristotle thought any habit or thought could be practiced with moderation, rather than extremism. Using the examples in the chart below, think about what would happen if you practiced the extreme of that behavior: Too little or a deficiency, or too much, or immoderation or extremism. The first behavior is done for you as an example.

Have students fill in the other two behaviors or habits on the chart on their own, with an option to create two of their own. Note that they only need to complete the portion of the
chart that applies to Huey Long. They will revisit the same activity when they learn about William “Boss” Tweed.

**Engage**

Pair students or create small groups to share their responses and examples in the Moderation/Immoderation Organizer.

Ask for volunteers to share their pair or group’s responses.

Ask students to look for patterns in the responses the class discussed:

- What happens when our habits or behaviors go to an extreme?
- Do you agree with Aristotle that moderation is the best course of action? Why or why not?

**Explore**

Transition to the Huey Long and Immoderation Narrative. Students will learn and analyze the story of Huey Long and immoderation.

*Scaffolding Note:* It may be helpful to instruct students to do a close reading of the text. Close reading asks students to read and reread a text purposefully to ensure students understand and make connections. For more detailed instructions on how to use close reading in your classroom, use these directions. Additional reading strategies (See Appendix) are provided for other options that may meet your students’ needs.

**Essential Vocabulary** (See Glossary for Definitions)

<table>
<thead>
<tr>
<th>Immoderation</th>
<th>Moderation</th>
<th>Demagogue</th>
</tr>
</thead>
<tbody>
<tr>
<td>Parish</td>
<td>Patronage</td>
<td></td>
</tr>
</tbody>
</table>

Transition to the analysis questions. Have students work individually, with partners, or as a whole class to answer the questions.

*Scaffolding Note:* If there are questions that are not necessary to your students’ learning or time restraints, then you can remove them from your analysis.

**Analysis Questions**

1. How did Long’s work as both a salesman and a lawyer prepare him for a later life in politics?

2. Especially in his early political campaigns, Long employed unconventional tactics and displayed a big personality. Why do you think this appealed to the people of Louisiana?
3. Long promised to provide free textbooks, modern roads, and toll-free bridges without raising taxes. What are the dangers in a republic of leaders promising citizens services that the country can’t afford? How is this an example of immoderation?

4. What tactics did Long use to win the position of the governor? How did they violate the rule of law?

5. What ideas did the “Share the Wealth” club propose? Why did these ideas appeal to Americans? In what ways did the proposals lack the virtue of moderation?

Assess & Reflect

Virtue in Action

Transition: Acting with moderation requires us to be vigilant about our thoughts and actions. Any virtue can become a vice if it is not governed by moderation. For example, courage is a virtue, but too much courage can lead to taking great risks, and having too little courage can be cowardice. Having talents and passions can benefit civil society, but it can also be unhealthy, as we saw with the story of Huey Long. He had a talent for speaking and connecting with people, but his immoderation in pursuing these talents and passions fed his corruption for power.

Distribute and review the directions and examples for the Virtue in Action handout.

Directions: Follow the prompts on the handout to create an action plan to guard against immoderation in something you are passionate about. An example of a passion for soccer is provided throughout the plan as an example.

Have students fill out this graphic organizer to plan how they will act moderately about something they are passionate about.

AND/OR

Immoderation Journal Activity

Have students self-reflect and answer the following question in their journal:

- Virtuous leaders do not necessarily lack ambition but rather they channel that ambition towards serving the greater good. What are some specific ways Long could have exercised moderation and better channel his ambition towards serving the greater good?
Extend

Sources & Further Reading

Explore the following list for additional sources and further reading on Huey Long.


Virtue Across the Curriculum

Below are corresponding literature suggestions to help you teach about immoderation 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.

- *Lord of the Flies* by William Golding
  
  □ *Lord of the Flies* has themes of extremism, leadership and governance. A group of boys are stranded on an uninhabited island and must govern themselves to survive. How is this novel a cautionary tale against the dangers of immoderation?

- *Animal Farm* by George Orwell
  
  □ *Animal Farm*, George Orwell’s satire of the Russian Revolution, has themes of cult of personality and propaganda. Which characters best exemplify the vice of immoderation? How does Orwell’s message in this dystopian novel relate to the importance of moderation in a government and society?

OTHER WORKS

- *All the King’s Men* by Robert Penn Warren
I can describe the “golden mean,” or middle between behaviors, to understand how moderation works in my habits.

**Directions:** The Greek philosopher Aristotle urged people to seek a “golden mean” between extremes in their behavior, thoughts, and habits. In other words, Aristotle thought any habit could be practiced with moderation, rather than extremism.

Two figures in history, Boss Tweed and Huey Long, typified the vice of immoderation. You will revisit this activity when learning about each of these characters. This activity will help you prepare for learning more about these figures and how moderation and immoderation are relevant across time.

Using the examples in the chart below, think about what would happen if you practiced the extreme of that behavior: Too little or a deficiency, or too much, or immoderation or extremism. The first behavior is done for you as an example.

**Essential Vocabulary**

<table>
<thead>
<tr>
<th>Immoderation (extremism)</th>
<th>Acting in excess or to an extreme. Lacking restraint.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Moderation</td>
<td>The avoidance of excess of extremes.</td>
</tr>
<tr>
<td>Behavior or Habit</td>
<td>...if practiced immoderately or to an extreme</td>
</tr>
<tr>
<td>-------------------------</td>
<td>----------------------------------------------</td>
</tr>
</tbody>
</table>
| Using social media      | Not enough: unaware of developments in friends/family’s lives  
                        | Too much: Anxiety or depression from comparing your life to others | Keeping up with important events in family/friends’ lives; entertainment |
|                        |                                              |                                |
| watching Netflix        |                                              |                                |
|                        |                                              |                                |
| Practicing a sport or musical instrument |                                              |                                |
|                        |                                              |                                |
| My example:             |                                              |                                |
|                        |                                              |                                |
| My example:             |                                              |                                |
**Directions:** Using the examples in the chart below, think about what would happen if you practiced the extreme of that behavior: Too little or a deficiency, or too much, or immoderation or extremism. The first behavior has been done for you as an example.

<table>
<thead>
<tr>
<th>Behavior or Habit</th>
<th>...if practiced immoderately or to an extreme</th>
<th>...if practiced with moderation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Exercising</td>
<td><em>Not enough: feeling unhealthy</em></td>
<td><em>maintaining good physical and mental health</em></td>
</tr>
<tr>
<td></td>
<td><em>Too much: Injuring yourself, missing out on fun opportunities or time with family and friends, losing perspective of other important things in life</em></td>
<td></td>
</tr>
<tr>
<td>watching Netflix</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Playing video games</td>
<td></td>
<td></td>
</tr>
<tr>
<td>My example:</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*My example:*

| My example:       | |
|-------------------| |
Narrative

Huey Long and Immoderation (Extremism)

☐ I can analyze Huey Long’s story to examine examples of how immoderation or extremism can sabotage ambition.

Essential Vocabulary

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>immoderation</td>
<td>Acting in excess or to an extreme. Lacking restraint.</td>
</tr>
<tr>
<td>moderation</td>
<td>The avoidance of excess or extremes.</td>
</tr>
<tr>
<td>demagogue</td>
<td>A political leader who seeks support by appealing to the desires and prejudices of the masses rather than by using rational arguments.</td>
</tr>
<tr>
<td>parish</td>
<td>The state of Louisiana is divided into 64 parishes, which are similar to counties in other states. There are various forms of government being used within the parishes.</td>
</tr>
<tr>
<td>patronage</td>
<td>In politics and government, a spoils system (also known as a patronage system) is a practice in which a political party, after winning an election, gives government jobs to its supporters, friends (cronyism), and relatives (nepotism) as a reward for working toward victory.</td>
</tr>
</tbody>
</table>

Narrative

Louisiana governor and senator, Huey Long, had an unrestrained ambition for power. During his political career, he dedicated himself to getting and keeping power. To that end, he believed he must destroy all his enemies. He also played a demagogue and used modern technology such as the radio, cars, and planes to appeal to the people. He promised them that he would destroy wealth and privilege and make “every man a king” in his popular slogan. In the process, he seized near total control of Louisiana, presided over an empire of corruption and ill-gotten wealth, and won widespread popularity in his state and across the country during the Great Depression. Huey Long practiced immoderation as a leader bent on having his will done.
Long was raised in rural northeastern Louisiana, where many struggling farmers lived. The struggling farmers had been supportive of the Populist movement in the 1890s and even voted for Socialists in high numbers. Long was an intensely active and moody youth who craved attention. He never finished high school but eagerly took to sales jobs. He loved traveling the countryside in his used car, talking with people, persuading them to buy his wares, and mostly selling his personality. He was actually learning a great deal about politics and campaigning.

Long took some classes at Tulane law school and passed the bar exam thanks to an intense period of reading law. After a halting start, he eventually earned good money in his legal practice, but most importantly, used it to make contacts and enter politics. He was elected to the Louisiana Railroad Commission in 1918 after campaigning hard with citizens and local leaders in the rural parishes of the state.

Long used his position on the commission (later renamed the Public Service Commission) to attack corporations like Standard Oil and the telephone company for the good of the common citizen. In 1924, he ran for governor on a platform of free textbooks in schools, modern roads, and toll-free bridges — all without raising taxes. He also challenged the power of the “Old Regular” political machine in New Orleans that controlled the state. He employed modern technology with cars, radio, and loudspeakers to reach the people. He had a loud voice, big personality, and colorful way of dressing that appealed to people. He came in third but was building his political base.

Four years later, Long ran for governor again and held nothing back. He amassed a large political war chest of unreported cash from his wealthy supporters and used the money to campaign and live extravagantly. He paid for radio time, and distributed circulars in every parish, and made generous bribes. He learned to use local leaders and sheriffs who fraudulently controlled elections in their parishes. The people of Louisiana saw him fighting for them against the corporations and New Orleans machine. They looked the other way at the excesses.

Governor Long immediately used the power of his office to amass great power. He used patronage to fire thousands of government workers and give the jobs to his supporters. All the state and local agencies, boards, and commissions came under his control. He strutted through the state legislature, ordering it to pass his bills for free textbooks, cheap natural gas, and taxes on oil companies. The National Guard raided gambling and prostitution houses in New Orleans without a warrant and seized hordes of untraceable cash for the governor. Contracts to build roads had a lot of money skimmed off the top, and the people thus drove on poorly-built, unfinished roads. The Long administration flaunted the rule of law.

Long ran into trouble when he called a special session of the legislature in early 1929. His political enemies organized resistance to his overbearing governance. They ejected him from the legislature, resisted his bills, and passed 19 articles of impeachment for corruption and other charges. The Louisiana house impeached Governor Long. He took his case to the people, holding mass rallies and using state vehicles and friendly sheriffs to circulate posters like a campaign. After 15 state senators signed a document that they would not vote to convict and remove the governor from office, the legislature was forced to drop the charges.
After his narrow victory, Long went after his enemies with a vengeance. He purged any who supported impeachment from legislative committees, fired friends and family of the impeachers in government jobs, and destroyed the New Orleans political machines by canceling projects for the city. His opponents complained that Long was a dictator and demagogue, but he wielded virtually uncontested authority in the state.

Long ran for the U.S. Senate in 1930 and employed his usual tactics. Massive amounts of patronage and money went to the parishes. Long took control of local government jobs such as police officers, firefighters, and teachers. State employees had 10 percent of their salaries withdrawn for political contributions to the governor’s campaign. The Long organization started a partisan newspaper, Louisiana Progress, to publicize his greatness.

Long easily won the seat in the senate thanks to the pervasive corruption. However, because he was concerned that his lieutenant governor would not faithfully execute his will in the state, Long did not leave the governor’s mansion until 1932. He only went to Washington, D.C. when a handpicked successor won the election. He was ready to win a national audience. He wanted to be president.

Over the next few years, Senator Long tried to bully his way into power. He claimed credit for Franklin Roosevelt’s presidential election in 1932 after making speeches for him in a few states. He filibustered many New Deal programs because he did not think they redistributed wealth to the people enough. He wrote an autobiography, Every Man a King, to try to make his name a household word across the country.

Long finally hit upon his big idea to win a national audience and the presidency. He began “Share Our Wealth” clubs with a populist message to destroy concentrated wealth and give it to the people. He proposed confiscating any incomes over $1 million and wealth over $5 million. Every family would get a guaranteed income of at least $2,500, every retiree over 60 would receive a government pension, every veteran would receive a bonus, every student would get a free college education, and every adult would be guaranteed a job. The problem with the unrealistic plan was that the numbers simply did not add up. Still, Americans joined the clubs and heard Long on the radio.

Long claimed 7.5 million Americans belonged to Share Our Wealth clubs. He was planning to use his following to run for president in 1936. He did not think he could win but rather prevent
FDR from getting elected. He would then win in 1940. However, on September 8, 1935, despite being surrounded by bodyguards, he was shot and killed by a young assassin in Louisiana.

During the 1920s and Great Depression, Huey Long found a receptive audience for his populist attacks on the wealthy and corporations as millions felt left out because of the rapid changes brought about by modernization and the development of a mass society. They overlooked his corruption, demagoguery, and immoderate politics that destroyed the rule of law and a healthy democracy because he promised them a better future. If they had looked more closely, they would have seen past the slogan that Long wanted to make himself a king.

**Analysis Questions**

1. How did Long’s work as both a salesman and a lawyer prepare him for a later life in politics?

2. Especially in his early political campaigns, Long employed unconventional tactics and displayed a big personality. Why do you think this appealed to the people of Louisiana?

3. Long promised to provide free textbooks, modern roads, and toll-free bridges without raising taxes. What are the dangers in a republic of leaders promising citizens services that the country can’t afford? How is this an example of immoderation?

4. What tactics did Long use to win the position of the governor? How did they violate the rule of law?

5. What ideas did the “Share the Wealth” club propose? Why did these ideas appeal to Americans? In what ways did the proposals lack the virtue of moderation?
Virtue in Action

☐ I can make a plan to ensure what I am passionate about will serve the greater good.

☐ I can reflect on how to avoid or overcome acting immoderately in pursuing my passions.

Directions: Acting with moderation requires us to be vigilant about our thoughts and actions, and to guard against immoderation, especially when it comes to things we are passionate about.

Follow the prompts below to create an action plan to guard against immoderation in something you are passionate about. An example of a passion for soccer has been provided throughout the plan as an example.

What are three things you are passionate about?
Example: Playing soccer

Choose one of your thoughts from your brainstorm above.

Next, think about how pursuing this passion serves you. In other words, does it make you happy? Proud? Feel accomplished?

Example: Proud of making the varsity team, keeps me healthy/strong, get to spend time with teammates and friends
How does pursuing this passion serve others?
Example: Doing well as a team reflects well on our school

How could pursuing this passion immoderately no longer serve you?
Example: Using soccer as an excuse not to do homework

How could pursuing this passion immoderately not serve others?
Example: Becoming arrogant because I’m a team captain
Based on what you brainstormed above, write down one specific and actionable behavior you can do to guard against immoderation when it comes to your personal passion(s).

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

On a scale of 1 (easy) to 10 (hard), how difficult do you think it will be to implement this plan? Explain.

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________
Douglas MacArthur and Hubris

Lesson Estimated Time: 60 minutes

**Hubris:** To have excessive pride, vanity, and arrogance that usually leads to a tragic fall.

**Humility:** A recognition that one's ignorance is far greater than one's knowledge. Putting others ahead of ourselves in thought, word, and deed. A willingness to give others credit and to admit when we are wrong.

**Essential Question**

How can excessive pride or hubris undermine our ambition and civic responsibilities/goals for our communities?

**Guiding Questions**

To what extent is some degree of ambition necessary for a person to carry out significant leadership roles?

What is the significance of humility in leadership?

What is the danger of hubris in a leader in a republic?

**Objectives**

Students will explain the benefits of humility in leadership by learning about the vice of hubris through the story of Douglas MacArthur.

Students will analyze a primary source and compare humility and pride in MacArthur’s own words.

Students will reflect on their own examples of hubris and the negative effects it has had on themselves and others.

**Procedures**

The following lesson asks students to consider how hubris in leadership can lead to downfall. As a constitutional republic, the United States needs leaders who encompass humility by putting others' needs ahead of themselves. Students will engage with the story of Douglas MacArthur as they consider the question: **How can excessive pride or hubris undermine**
our ambition and civic responsibilities/goals for our communities?

The main activity in this lesson requires students to read and analyze a narrative that explores how Douglas MacArthur fell victim to the vice of hubris.

Students will also conduct a primary source analysis of a speech by MacArthur. Additionally, the lesson includes reflection exercises to connect the historical example of MacArthur with your students’ daily lives. You may choose to use either or both activities.

Lastly, the lesson includes sources used in this lesson for further reading and suggestions for cross-curricular connections.

Resources

**Student Resources**
- Douglas MacArthur and Hubris Narrative
- Primary Source Analysis Handout
- Virtue in Action Organizer

**Teacher Resources**
- Analysis Questions
- Virtue in Action
- Journal Activity
- Sources for Further Reading
- Virtue Across the Curriculum

Anticipate

Write the word “hubris” on the board. Discuss, as a class, what it might mean. Post the following definition if students are unfamiliar with the term:

- To show excessive pride or vanity, arrogance, or conceit that usually brings about a downfall.

Explain the ancient Greeks are generally credited with creating our understanding of hubris and the fall of the tragic hero from greatness in their epic poetry and drama. However, the literature of many different civilizations and the texts of many different religions also warn against the dangers of pride.

Ask students for real and fictional examples of hubris and write them next to the definition.

Engage

Transition to an activity that creates a mind map of hubris.

Assign students to groups of 4 or 5. Have them take a sheet of paper and draw a mind map with hubris at the center of the diagram. Then, students should draw lines to 4-6 vices that result from hubris and give a brief explanation of why.

Then, ask the students in their groups to list an important real person or fictional character for each of the vices they tied to hubris.
Ask the students to share their reasoning about why a vice might result from hubris, which person/character they chose to represent the vice, and why? Ask: How did hubris lead to the downfall of the person/character?

As a large group, ask the students the following question and briefly discuss: Can a hero sometimes fall because of a character flaw related to pride? Explain.

Explore

Transition to the Douglas MacArthur and Hubris Narrative. Students will read and analyze the story of Douglas MacArthur to understand the downfall of hubris in leadership.

Scaffolding Note: It may be helpful to instruct students to do a close reading of the text. Close reading asks students to read and reread a text purposefully to ensure students understand and make connections. For more detailed instructions on how to use close reading in your classroom, use these directions. Additional reading strategies (See Appendix) are provided for other options that may meet your students’ needs.

Essential Vocabulary (See Glossary for Definitions)

<table>
<thead>
<tr>
<th>Hubris</th>
<th>Imperious</th>
<th>Admonished</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arrogant</td>
<td>Contempt</td>
<td>Insubordinate</td>
</tr>
</tbody>
</table>

Transition to the analysis questions. Have students work individually, with partners, or as a whole class to answer the analysis questions.

Scaffolding Note: If there are questions not necessary to your students’ learning or time restraints, then you can remove those questions.

Analysis Questions

1. To what extent, if at all, is some degree of ambition necessary in order for a person to carry out significant leadership roles? At what point does ambition become arrogance and affect military leadership in a republic?

2. What were MacArthur's accomplishments and adversities in the Philippines?

3. List examples from the narrative of MacArthur's arrogance and/or disrespect toward others during World War II and the Korean War.

4. To what extent did MacArthur's arrogance contribute to his adversities?

Transition to the primary source activity and assess MacArthur's statements to Congress.

- Read and analyze General MacArthur's Address to Congress, April 19, 1951 and explain whether you believe humility or pride takes precedence in this particular speech. Use specific examples.
Assess & Reflect

Virtue in Action

Transition: It is common to have excessive pride or hubris. Let’s look at a few examples and think about why each is or is not hubris, if other vices are connected to this behavior, and how moderation, the avoidance of excess or extremes, can help soften any excessive pride.

Distribute the Virtue in Action Organizer.

After completing the handout, transition to the journal activity for reflection and connection.

AND/OR

Hubris Journal Activity

Transition: As we saw in the Virtue in Action handout, hubris and pride can be difficult vices to avoid. It is a common human vice and a favorite subject of authors of literature and writers of screenplays. Even otherwise heroic people, such as Douglas MacArthur, can fall prey to the temptations of pride.

Directions: Identify a time in your life in which you showed hubris or excessive pride. You may use one of the examples from the handout. What effect did it have on yourself and others? How would you act more humbly in the same situation? How can you avoid the temptation to be prideful in the future? How can you make humility a habit?

Extend

Sources & Further Reading

Explore the following list for additional sources and further reading on Douglas MacArthur.

Virtue Across the Curriculum

Below are corresponding literature suggestions to help you teach civic virtues across the curriculum. Sample prompts are 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.

- **The Tortoise and the Hare, Aesops's Fables**
  - How does the hare demonstrate hubris before and after his race with the tortoise? What are the consequences of the hare’s actions?

- **The Iliad by Homer**
  - This classic epic poem of war is set in the Trojan War. Achilles is the greatest hero of the Greeks but he refuses to fight. Why does Achilles let his pride and vanity stand in the way of winning the war?

- **Iron Man 2 (2010), directed by Jon Favreau**
  - In Iron Man 2, Iron Man Tony Stark makes a grand entrance to a wildly cheering crowd at the industrial Stark Expo. When he addresses the crowd, Stark is rightfully proud of his contributions to ending threats to world peace, but how does his arrogance set him up for a tragic fall?

**OTHER WORKS**

- **Doctor Faustus**, by Christopher Marlowe
- **Frankenstein**, by Mary Shelley
- **Julius Caesar**, by William Shakespeare
- **Oedipus Rex**, by Sophocles
- **Things Fall Apart**, by Chinua Achebe
- **Paradise Lost**, by John Milton
I can explain the benefits of humility in leadership by learning about the vice of hubris through the story of Douglas MacArthur.

Essential Vocabulary

<table>
<thead>
<tr>
<th>hubris</th>
<th>to have excessive pride, vanity, and arrogance that usually leads to a tragic fall.</th>
</tr>
</thead>
<tbody>
<tr>
<td>arrogant</td>
<td>having or revealing an exaggerated sense of one's own importance or abilities.</td>
</tr>
<tr>
<td>imperious</td>
<td>assuming power or authority without justification; arrogant and domineering.</td>
</tr>
<tr>
<td>deference</td>
<td>a way of behaving that shows respect for someone or something.</td>
</tr>
<tr>
<td>contempt</td>
<td>the offense of being disobedient to or disrespectful.</td>
</tr>
<tr>
<td>admonished</td>
<td>warn or reprimand someone firmly.</td>
</tr>
<tr>
<td>insubordinate</td>
<td>defiant of authority; disobedient to orders.</td>
</tr>
</tbody>
</table>

Narrative

General Douglas MacArthur always stirred up controversy because of conflicting virtues and vices in his character. He loved serving his country in the military and usually did so brilliantly and courageously. Consequently, he was a highly-decorated soldier and became a hero to millions of Americans during World War II and the Korean War. On the other hand, he could be vain and arrogant, believing only he was right and seeking public adulation for his accomplishments. His hubris, or excessive pride or arrogance, led MacArthur to challenge the authority of the president and threaten the republican principle of military deference to the civilian government.

In December 1941, Japan launched a surprise attack on Pearl Harbor, the Philippines, American Midway, Wake and Guam Islands, British Hong Kong, Malaya, and other Pacific targets. This was an important step in Japan’s strategy to rapidly build a large Pacific empire. General MacArthur attempted to prepare the Philippines for an attack, but within a few weeks the Japanese army routed his overwhelmed forces all the way to the Bataan Peninsula. Even
though MacArthur bravely endured air attacks on the island fortress of Corregidor, his men satirized him as “Dugout Doug.”

American losses continued in the Philippines as the Japanese seized Manila in January. By February, knowing he could not afford to have General MacArthur captured as the Japanese took possession of the Philippines, President Franklin Roosevelt was forced to order MacArthur to abandon his soldiers, thousands of whom died in the Bataan Death March. MacArthur boldly promised the Filipinos, “I shall return!” when he finally obeyed the president’s order and reluctantly departed in March for the safety of Australia.

The American people thought the general was a hero for defiantly fighting the Japanese against overwhelming odds. General Dwight Eisenhower wrote, “I hope he can do the miracles expected and predicted; we could use a few [heroes] right now.” As commander of the Southwest Pacific, MacArthur performed great deeds in reversing Japanese conquests over the next three years. He advocated reconquering the Philippines both because he thought it was strategically sound and because he wished to remove the perception of personal dishonor from his humiliating exit. In 1944, MacArthur invaded the Philippines with the second largest amphibious force after the D-Day invasion in Normandy. MacArthur bravely went onto the most dangerous beach with reporters in tow for photographs. He soon proclaimed: “I have returned!” This expression reflected his view that he was the guardian of the Filipinos and had pressed the Allied command and President Roosevelt to rescue the Filipinos from Japanese domination.

However, MacArthur could be imperious and disrespectful towards his fellow commanders and even the president. He strutted around in a signature leather jacket, Field Marshall cap, sunglasses, and corncob pipe. Even though he made significant contributions to the Allied victory in World War II, he struggled with other American generals and admirals over command, strategy, and supplies. After a meeting in which MacArthur was disrespectful with the president, Roosevelt stated, “In all my life nobody has ever talked to me the way MacArthur did.” In short, his hubris and desire for military glory often overshadowed his real accomplishments. Nevertheless, MacArthur continued to provide important service to the United States by supervising the reconstruction of Japan following the war.
When Communist North Korea’s army crossed the 38th Parallel in a surprise invasion of South Korea in June 1950, President Harry Truman named MacArthur the supreme commander of the allied forces under the authority of the United Nations (UN). All the contradictions in his character came to the fore. After the North Koreans pushed allied forces south across the Korean peninsula to a tiny pocket called the Pusan Perimeter, MacArthur launched a brilliant amphibious landing at Inchon behind the North Korean forces. MacArthur went on the offensive and his armies drove northward again, across the 38th Parallel with explicit authorization from the UN and the approval of President Harry Truman. Indeed, the Joint Chiefs of Staff (JCS) informed MacArthur that, “Your military objective is the destruction of the North Korea armed forces.” In late September, the Secretary of Defense, George Marshall, informed him, “We want you to feel unhampered strategically and tactically to proceed north of the 38th Parallel.” Therefore, MacArthur felt empowered to pursue the enemy through North Korea to the Yalu River, which was the border with Communist China. Truman’s policy objective was to demonstrate the United States and United Nations commitment to protect the integrity of South Korea, without antagonizing the government of Communist China. MacArthur viewed this strategy of limited war with disdain, and publicly criticized the president’s approach, maintaining that the Korean conflict was the best opportunity the United States would have to stand up against communist powers. MacArthur’s position was that the United Nations force should press its advantage by annihilating Chinese forces in North Korea and bombing targets inside Manchuria. His hubris strained relations with the civilian authorities as he expected everyone, including the commander-in-chief, to yield to him.

As his army marched northward, MacArthur was annoyed to be pulled from the war zone when summoned by the president to an election-year meeting on Wake Island, where MacArthur would report on the progress of the war and Truman would personally clarify the difference between a general and a commander-in-chief. The irate general deliberately snubbed Truman several times during the conference. MacArthur met Truman at his plane and offered a handshake instead of greeting the president with a salute when he stepped off the plane. During private and public meetings, MacArthur could barely hide his contempt for Truman and gave rude answers to his questions. Finally, the general turned down a lunch invitation and departed.

MacArthur’s drive to the north pushed the North Korean army past the point established by the UN as the northernmost line he was authorized to attack. When the Joint Chiefs expressed their concern and ordered him not to bomb targets too close to the Chinese border, MacArthur shot back a blistering and insubordinate reply against their timidity. The Chinese then sent hundreds of thousands of troops against the allied forces in October. MacArthur responded by attacking the bridges on the Yalu, and again the Joint Chiefs ordered him to stop. The general admonished his superiors for issuing orders he believed threatened the destruction of his army. Meanwhile, U.S. forces heroically fought desperate battles in bitter cold and barely repulsed the massive Chinese invasion, though the U.S. forces were slowly forced to retreat all the way back to South Korea.
MacArthur was embarrassed by the defeat, since he had recently predicted the troops would be coming home for Christmas. He gave a media interview in which he blamed the defeat on the handicaps placed upon him by the administration. MacArthur also held a press conference and predicted a “savage slaughter” if he were not given greater leeway over the rules of engagement. A few weeks later, he threatened to cross the 38th Parallel again into North Korea (contrary to orders) and offered to meet with the Chinese commander to offer his own terms for a cease-fire (thereby bypassing the diplomatic efforts of the administration). Frustrated with the administration’s pursuit of a limited-war strategy geared toward a cease-fire, the general publicly promised to pursue the enemy anywhere in Korea and roundly defeat him. Although his military views were not far from the Allied commanders and President Truman, MacArthur believed too much in his own greatness, and his vanity led him to rank insubordination.

The last straw came when MacArthur wrote a letter to the Speaker of the House criticizing the administration and asserting that, “There is no substitute for victory.” President Truman immediately relieved MacArthur of command. MacArthur was deeply insulted when he learned about his dismissal on the radio rather than through formal channels. MacArthur felt vindicated when the American people supported him and gave him a hero’s welcome in the United States. He addressed Congress and tens of millions of people in a tearful farewell that was broadcast on television and radio. He reviewed his career, criticized American strategy in Korea, and dramatically ended the speech with the phrase, “Old soldiers never die, they just fade away.” Surprisingly, for a general who had exhibited such vanity in his career, he did gradually “fade away” from American public life before he died in 1964.

General MacArthur dedicated his life to public service in the military and was a heroic commander. However, he was often self-serving and self-promoting. He was consistently arrogant in dealing with his commander-in-chief, who has constitutional authority over the military and its officers. He was often insubordinate and threatened to upset the proper respect accorded the civilian authorities by members of the military as established by precedent since George Washington. Australian Field Marshall Sir Thomas Blamey said of MacArthur, “The best and the worst things you hear about him are both true.”

**Analysis Questions**

1. To what extent, if at all, is some degree of ambition necessary in order for a person to carry out significant leadership roles? At what point does ambition become arrogant and affect military leadership in a republic?

2. What were MacArthur’s accomplishments and adversities in the Philippines?

3. List examples from the narrative of MacArthur’s arrogance and/or disrespect toward others during World War II and the Korean War.

4. To what extent did MacArthur’s arrogance contribute to his adversities?
Primary Source Analysis
Address to Congress, Douglas MacArthur,
April 19, 1951

☐ I can connect actions taken by General Douglas MacArthur to an understanding of hubris and humility.

☐ I can summarize the main ideas of a historical text.

☐ I can create an argument supported by evidence from primary sources.

Essential Vocabulary

<table>
<thead>
<tr>
<th>rostrum</th>
<th>A raised platform on which a person stands to make a public speech, receive an award or medal, play music, or conduct an orchestra.</th>
</tr>
</thead>
<tbody>
<tr>
<td>humility</td>
<td>A recognition that one’s ignorance is far greater than one’s knowledge. Putting others ahead of ourselves in thought, word, and deed. A willingness to give others credit and to admit when we are wrong.</td>
</tr>
<tr>
<td>partisan</td>
<td>A strong supporter of a party, cause, or person.</td>
</tr>
<tr>
<td>rancor</td>
<td>Bitterness or resentfulness, especially when long-standing.</td>
</tr>
</tbody>
</table>

Building Context

After being relieved of his command in Korea, Douglas MacArthur returned to the United States and addressed Congress. Millions of Americans heard his speech that was broadcast on television and radio. MacArthur reviewed his career, continued to criticize American strategy in Korea, and dramatically ended the speech with the phrase, “Old soldiers never die, they just fade away.”
Address to Congress, Douglas MacArthur, April 19, 1951

<table>
<thead>
<tr>
<th>Document Text</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>“Mr. President, Mr. Speaker and Distinguished Members of the Congress:</td>
<td></td>
</tr>
<tr>
<td>I stand on this rostrum with a sense of deep humility and pride — humility in the weight of those great architects of our history who have stood here before me, pride in the reflection that this home of legislative debate represents human liberty in the purest form yet devised.</td>
<td></td>
</tr>
<tr>
<td>Here are centered the hopes and aspirations and faith of the entire human race.</td>
<td></td>
</tr>
<tr>
<td>I do not stand here as advocate for any partisan cause, for the issues are fundamental and reach quite beyond the realm of partisan considerations. They must be resolved on the highest plane of national interest if our course is to prove sound and our future protected.</td>
<td></td>
</tr>
<tr>
<td>I trust, therefore, that you will do me the justice of receiving that which I have to say as solely expressing the considered viewpoint of a fellow American.</td>
<td></td>
</tr>
<tr>
<td>I address you with neither rancor nor bitterness in the fading twilight of life, with but one purpose in mind: to serve my country....</td>
<td></td>
</tr>
<tr>
<td>But once war is forced upon us, there is no other alternative than to apply every available means to bring it to a swift end. War’s very object is victory, not prolonged indecision.</td>
<td></td>
</tr>
<tr>
<td>In war there can be no substitute for victory.... I have just left your fighting sons in Korea. They have done their best there, and I can report to you without reservation that they are splendid in every way.</td>
<td></td>
</tr>
</tbody>
</table>
It was my constant effort to preserve them and end this savage conflict honorably and with the least loss of time and a minimum sacrifice of life. Its growing bloodshed has caused me the deepest anguish and anxiety. Those gallant men will remain often in my thoughts and in my prayers always.

I am closing my 52 years of military service. When I joined the Army, even before the turn of the century, it was the fulfillment of all of my boyish hopes and dreams. The world has turned over many times since I took the oath at West Point, and the hopes and dreams have all since vanished, but I still remember the refrain of one of the most popular barracks ballads of that day which proclaimed most proudly that old soldiers never die; they just fade away. And like the old soldier of that ballad, I now close my military career and just fade away, an old soldier who tried to do his duty as God gave him the light to see that duty.

Good Bye.”

### Primary Source Analysis Questions

1. Who was the intended audience for this speech?
2. How does MacArthur describe Congress? What effect does this have?
3. According to this speech, what were the motivations behind MacArthur’s actions in Korea?
4. MacArthur told members of Congress, “I stand on this rostrum (stage) with a sense of deep humility and pride…”
5. Do you believe humility or hubris takes precedence in this particular speech? Use specific examples.
**Virtue in Action**

**Graphic Organizer**

☐ I can reflect on examples of hubris and how to moderate the behaviors to avoid extremes and excess.

Directions: Review the following examples of actions or behaviors. Think about why each is or is not hubris and how moderation, the avoidance of excess or extremes, can help soften any excessive pride. Fill out the organizer with your thoughts.

<table>
<thead>
<tr>
<th>Action or Behavior</th>
<th>Is it excessive pride/hubris? Why or why not?</th>
<th>How would you moderate the behavior?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Taking credit for someone else’s work</td>
<td>Yes, because it is boastful to not give thanks for help you received</td>
<td>Accept praise for a job well done, but acknowledge the contributions of others who helped you achieve something great</td>
</tr>
<tr>
<td>Bragging about your great accomplishments</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Refusing to admit a mistake</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Action or Behavior</td>
<td>Is it excessive pride/hubris? Why or why not?</td>
<td>How would you moderate the behavior?</td>
</tr>
<tr>
<td>--------------------------------------------------------</td>
<td>-----------------------------------------------</td>
<td>-------------------------------------</td>
</tr>
<tr>
<td>Being jealous of someone else's accomplishments</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Showing poor sportsmanship</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Not asking for help</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Thinking you are always right</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wanting to be the center of attention</td>
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</tr>
</tbody>
</table>
Joseph McCarthy and Irresponsibility

Lesson Estimated Time: 90 minutes

Irresponsibility: Acting on poor judgment or failing the trust others place in you.
Responsibility: To strive to know and to do what is best rather than what is most popular or expedient. To be trustworthy for making decisions in the best long-term interests of the people and tasks of which one is in charge.

Essential Question

How can irresponsibility create an unhealthy civic culture of fear and distrust?

Guiding Questions

What kind of actions can lead to failing the trust of others?
What happens when one acts irresponsibly and “lets down” another?

Objectives

Students will analyze the story of Joseph McCarthy to identify his actions as examples of irresponsibility in his leadership.

Students will recognize the ways that they can be responsible for themselves and for their communities.

Students will know the differences between acting responsibly and irresponsibly while describing how acting irresponsibly can fail the trust others have in you.

Procedures

The following lesson introduces students to the civic vice of irresponsibility. Acting responsibly for oneself and others is essential to the health of one’s community. However, individuals can act with poor judgment and fail the trust of others. Students will learn that irresponsibility can damage the health of civic culture with fear and distrust.

Students will engage with the story of Joseph McCarthy as they consider the question: How can irresponsibility create an unhealthy civic culture of fear and distrust?
The main activity of this lesson requires students to analyze the story and actions of Joseph McCarthy. Students may work individually, in pairs, or in small groups as best fits your classroom. The analysis questions provided can be used to help students comprehend and think critically about the content. As the teacher, you can decide which questions best fit your students’ needs and time restraints.

Lastly, the lesson includes sources used in this lesson for further reading and suggestions for cross-curricular connections.

Resources

**Student Resources**

- Engage: Responsible versus Irresponsible
- Joseph McCarthy and Irresponsibility Narrative

**Teacher Resources**

- Analysis Questions
- Virtue in Action
- Journal Activity
- Sources for Further Reading
- Virtue Across the Curriculum

Engage

Distribute the Engage: Responsible versus Irresponsible handout to students. Review the scenario and instructions.

Scaffolding note: This activity works best in small groups to allow for collaborative creativity but can be done individually.

Allow students approximately 15-20 minutes to choose their option and prepare their campaign materials.

Have students select their favorite creation to share with the class.

Debrief the activity by asking students to respond to the questions at the bottom of their handout:

**Scaffolding note:** Have students respond to these questions individually and discuss with a partner if they are reluctant to engage in a class discussion.

**Debrief Questions:**

1. Which candidate was more enjoyable to create a campaign for? Why?
2. Which candidate would you realistically want as your student body president?
3. What would be the likely outcome for the student government and school culture in Publius won? Brutus?
4. Which of the two candidates acted responsibly in their campaign? Which acted irresponsibly? How would you define responsibility and irresponsibility based on this scenario?

5. Is it important to consider the motivations and virtues of our elected leaders? Explain.

**Explore**

**Transition** to the Joseph McCarthy & Irresponsibility Narrative. Students will learn and analyze the story of Joseph McCarthy to understand a historic example of irresponsibility.

**Scaffolding Note:** It may be helpful to instruct students to do a close reading of the text. Close reading asks students to read and reread a text purposefully to ensure students understand and make connections. For more detailed instructions on how to use close reading in your classroom, use these directions. Additional reading strategies (See Appendix) are provided for other options that may meet your students’ needs.

**Essential Vocabulary** (See Glossary for Definitions)

<table>
<thead>
<tr>
<th>Irresponsibility</th>
<th>Fascists</th>
<th>Communism</th>
<th>Subversive</th>
</tr>
</thead>
</table>

**Transition** to the analysis questions. Have students work individually, with partners, or as a whole class to answer the questions.

**Scaffolding Note:** If there are questions that are not necessary to your students’ learning or time restraints, then you can remove those questions.

**Analysis Questions**

1. Why was the Cold War after World War II such a frightening place? Why did Americans believe that the Soviet Union and communism was “on the march” around the world?

2. Were there communist subversives committing treason in the American government? Could the danger of spies selling secrets to the Soviet Union be controlled while also supporting constitutional rights and the rule of law in the United States? Explain your answer.

3. Was the “red scare” of the 1940s and 1950s a product only of Joseph McCarthy? Which other individuals or groups contributed to government investigation of communist subversion during those decades? What constitutional rights seemed endangered by those laws and investigations?

4. How morally responsible is Joseph McCarthy for the red scare or “McCarthyism” during the Cold War? Is a person responsible only for his or her own actions or should they bear a general responsibility for larger related events over which they don’t have direct control?
5. How was Joseph McCarthy reckless in his accusations of a communist conspiracy to undermine American institutions and policy in the Cold War? Do you think he acted irresponsibly? Defend your answer with evidence.

6. Why do you think other government officials and the American people turned against Senator McCarthy? Did they show courage in battling him or rejecting his accusations? What constitutional principles and civic virtues did they stand for in denouncing McCarthy?

Assess & Reflect

Virtue in Action

Scaffolding Note: You may use this activity to help your students reflect on and apply the content they learned about Joseph McCarthy and irresponsibility.

Have students write a letter to their local congressperson in which they discuss the following points:

- Their study of Joseph McCarthy and what they learned about the importance of acting responsibly in the American republic; and

- The qualities and virtues that are important to them in choosing their elected representatives.

Share your class’s letters with your congressperson with an introductory letter from yourself. Encourage them to respond!

AND/OR

Irresponsibility Journal Activity

Irresponsible leaders present a challenge to republican self-government because they manipulate a popular idea to persuade the people to act unjustly.

Have students self-reflect and answer the following question in their journal:

- Make a list of the ways that people can fight back against irresponsible leaders with various forms of technology, media, and social media today. Explain briefly how each answer would work. Be prepared to share your answers with the class.
Extend
Sources & Further Reading

Explore the following list for additional sources and further reading on Joseph McCarthy.


Virtue Across the Curriculum

Below are corresponding literature suggestions to help you teach about irresponsibility across the curriculum. Sample prompts are 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.

- **Mockingjay, from the Hunger Games trilogy by Suzanne Collins**
  - Suzanne Collins’ dystopian trilogy follows a young woman forced to compete in a series of violent games controlled by an authoritarian government. Was Katniss’ execution of President Coin an example of responsibility or irresponsibility? Explain.

- **All the King’s Men, by Robert Penn Warren**
  - This classic novel tells the story of the rise and fall of a southern politician during the Great Depression. Out of all the characters in the novel, which do you find the most responsible? Irresponsible? Explain your reasoning.

OTHER WORKS

- *Citizen Kane* (1941), directed by Orson Welles
- *The Manchurian Candidate* (1962), directed by John Frankenheimer
- *Gladiator* (2000), directed by Ridley Scott
Engage: Responsibility versus Irresponsibility

☐ I can differentiate between acting responsibly and irresponsibly while describing how acting irresponsibly can fail the trust others have in you.

Part I: Campaign Headquarters

Publius and Brutus are running for the student government of your school. They each asked you to plan out their campaign. The school administration will allow candidates to put up posters around the hallways, make appeals on social media, and make a speech to the student body after reviewing each.

Publius is interested in bringing in food trucks for lunch, shortening the school day, and allowing unlimited retakes on exams. Brutus, by contrast, is interested in expanding the school recycling program and starting a student advisory board to meet with teachers and administrators on a monthly basis.

Plan out a brief campaign for each of the candidates by choosing one of the following options. All options must clearly communicate the goals and values of each candidate, their promises to the student body, and a catchy election slogan. Remember all campaign items must be approved by the administration so they must be appropriate.

- Option 1: Design one poster for each Publius and Brutus.
- Option 2: Create 3 social media posts for both candidates (6 total). Include your social media handle and the platform you are using (TikTok, Twitter, etc.).
- Option 3: Write a bulleted outline of each candidate’s speech that they will give to the school.

Part II: Debrief

- Which candidate was more enjoyable to create a campaign for? Why?
- Which candidate would you realistically want as your student body president?
- What would be the likely outcome for the student government and school culture in Publius won? Brutus?
- Which of the two candidates acted responsibly in their campaign? Which acted irresponsibly? How would you define responsibility and irresponsibility based on this scenario?
- Is it important to consider the motivations and virtues of our elected leaders? Explain.
Narrative

Joseph McCarthy and Irresponsibility

I can identify Joseph McCarthy’s actions as examples of irresponsibility in his leadership.

Essential Vocabulary

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>irresponsibility</td>
<td>Acting on poor judgment or failing the trust others place in you.</td>
</tr>
<tr>
<td>fascists</td>
<td>A follower of a fascist regime, which is a political system based on a very powerful leader, state control, and being extremely proud of country and race, and in which political opposition is not allowed.</td>
</tr>
<tr>
<td>communism</td>
<td>A political theory derived from Karl Marx, advocating class war and leading to a society in which all property is publicly owned and each person works and is paid according to their abilities and needs.</td>
</tr>
<tr>
<td>subversive</td>
<td>A person who attempts to weaken or destroy a political system or government.</td>
</tr>
</tbody>
</table>

Narrative

Political leaders in a republic have many responsibilities when they are elected or appointed to office. They have an obligation to preserve the Constitution and the rule of law. They must act prudently to exercise their powers for the common good. They also have a duty to respect the rights and liberties of the people in promoting a just government and society. Moreover, they must commit to respecting and upholding the dignity and integrity of their office and position as a public servant.

Irresponsibility compromises leadership and endangers the republic. Imprudence, demagoguery, and corruption are often related to leaders acting irresponsibly. The rule of law thus breaks down and injustice, self-interest, and uncertainty can result. The rights of the people are usually endangered, and citizens start to doubt they live in a free society. The people begin to question whether they can trust their leaders, which has a corrosive effect on self-government.

During the early 1950s, Joseph McCarthy, a Senator from Wisconsin, became well-known for rousing Americans to fear that subversives were spying for the Soviet Union and damaging the American fight against Communism around the globe. McCarthy’s name has become
synonymous with “McCarthyism,” which was characterized as a “witch-hunt” or “red scare” against Communists in America. Thousands of government employees, union members, Hollywood actors, military members, educators, and members of the Communist Party lost their jobs, were blacklisted, called to testify in congressional hearings, and sometimes convicted and jailed. McCarthyism generated great fear in the United States and sometimes led to the violation of civil liberties such as freedom of speech and thought.

The attempt to find subversives in government had a long history and was carried out by both political parties. A red scare had taken place under the Wilson administration after World War I because of fear generated by the communist Russian Revolution. More recently, Congress organized the House Un-American Activities Committee (HUAC) in 1938 which held hearings about communist subversion, passed the Hatch Act (1939) that banned Communists from working in government jobs, and passed the Smith Act (1940) which banned political groups advocating the violent overthrow of the United States. In 1947, President Harry Truman signed an Executive Order creating a loyalty review board to investigate suspected subversives in the federal government. Truman vetoed the Internal Security Act, or McCarran Act (1950), which forced Communist Party members to register with the government, but large majorities in Congress overrode the veto. FBI Director J. Edgar Hoover and his agents investigated communist subversives in the United States. But, if McCarthy did not create the climate of fear, he contributed to it and benefited politically.

When McCarthy and other Americans looked at the events during the start of the Cold War, they feared that communist subversives threatened American national security from within. Their fears were legitimate and justified by several acts of real subversion. The cases of Klaus Fuchs, the Rosenbergs, and Alger Hiss demonstrated that Americans in high positions of government were spying for the Soviet Union. The national government investigated the treasonous activities according to the rule of law and preserved the constitutional principles of due process and trial by jury. Several espionage rings for the Soviets were uncovered, and Manhattan Project scientist Klaus Fuchs was arrested for selling atomic secrets to the Soviets. In addition, Julius and Ethel Rosenberg were convicted and executed for participating in a Soviet spy ring. Most famously, spy Alger Hiss was convicted of perjury based upon evidence hidden in a pumpkin by his accuser Whitaker Chambers.
McCarthy was a relatively unknown senator until he delivered a speech in Wheeling, West Virginia, on February 9, 1950, warning of communist subversion and treason in the State Department. He said he had a list of alleged Communists who worked in the State Department. When the press gave him tremendous attention for his accusations, McCarthy continued the attack. He sincerely believed that Communists and spies were infiltrating the federal government — and he was correct that spies endangered national security — but he was irresponsible with the charges he leveled. He held a public trust as a senator to act for the good of the country, but broke it for his own political gain. The number of spies on his supposed list kept changing, and he began to lie and exaggerate for the media attention and increased political power.

The Senate Foreign Relations Committee created a subcommittee to investigate McCarthy’s allegations. McCarthy browbeat and bullied witnesses who appeared before the Tydings Committee. Anyone who pleaded the Fifth Amendment (the right to remain silent) and refused to answer questions was accused of being guilty of communist beliefs, party membership, or subversion. The outbreak of the Korean War, in which communist North Korea invaded South Korea in June 1950, added to the tense political climate. Finally, the committee report concluded that McCarthy’s accusations were “a fraud and a hoax,” but he continued his crusade. His irresponsibility seemed to know few boundaries of preserving civil liberties and treating others with respect.

McCarthy’s attack on communist spies took a reckless turn when he accused the upright World War II Army Chief of Staff and later Secretary of State George C. Marshall of “invariably serving the world policy of the Kremlin.” A cross-section of liberal and conservative Americans were outraged by McCarthy’s charges against Marshall, and many in the media began calling the senator a demagogue. When anyone attacked him, however, McCarthy called them a communist. McCarthy was trying to use the popular anti-communist issue for his own political fame and power. It increasingly seemed as if he were pursuing his own self-interest rather than protecting the public or even telling the truth. He was also drinking heavily and showed increasing signs of impaired judgment. McCarthy’s irresponsible charges undermined the legitimate anti-communist cause in the United States that advocated strength against the Soviet Union and uncovering spies in the government.

FBI Director Hoover and President Dwight Eisenhower both distanced themselves from McCarthy and worked against him behind the scenes. “I won’t go down into the gutter with that guy,” Eisenhower said. The president also asserted “it is imperative that we protect the basic rights of loyal American citizens” while honestly combating real subversion. Still, McCarthy sought the spotlight wherever he could find it, making wild accusations in committee hearings and trying to block the nomination of an anti-communist appointee at the State Department. McCarthy’s final downfall occurred in 1954 when he investigated lax security in the Army for contributing to communist subversion. He made horrific allegations, at one point accusing an Army general who had fought heroically at Normandy on D-Day of covering up communist spies. When one of his aides was drafted into the Army, McCarthy and his staff tried to get special privileges and assignments for him. In June, while being questioned in hearings to determine his role in his staff mem-
ber's special privileges, McCarthy accused the lawyer of sheltering a young lawyer in his law firm. McCarthy called the young man a communist. The lawyer angrily shot back: “Little did I dream you could be so reckless and so cruel as to do an injury to that lad .... Let us not assassinate this lad further, Senator. You have done enough. Have you no sense of decency, sir, at long last? Have you left no sense of decency.”

A few months later, the Senate voted to censure Joseph McCarthy by a vote of 67 to 22. Within a few years, the senator died of complications resulting from severe alcoholism. While the Cold War and fear of communism continued for decades, McCarthy seemed a symbol of the hysteria during the early 1950s and used the issue for his own interest. McCarthy irresponsibly subverted constitutional principles of due process and created an unhealthy civic culture of fear and distrust.

**Analysis Questions**

1. Why was the Cold War after World War II such a frightening place? Why did Americans believe that the Soviet Union and communism was “on the march” around the world?

2. Were there communist subversives committing treason in the American government? Could the danger of spies selling secrets to the Soviet Union be controlled while also supporting constitutional rights and the rule of law in the United States? Explain your answer.

3. Was the “red scare” of the 1940s and 1950s a product only of Joseph McCarthy? Which other individuals or groups contributed to government investigation of communist subversion during those decades? What constitutional rights seemed endangered by those laws and investigations?

4. How morally responsible is Joseph McCarthy for the red scare or “McCarthyism” during the Cold War? Is a person responsible only for his or her own actions, or should they bear a general responsibility for larger related events over which they don’t have direct control?

5. How was Joseph McCarthy reckless in his accusations of a communist conspiracy to undermine American institutions and policy in the Cold War? Do you think he acted irresponsibly? Defend your answer with evidence.

6. Why do you think other government officials and the American people turned against Senator McCarthy? Did they show courage in battling him or rejecting his accusations? What constitutional principles and civic virtues did they stand for in denouncing McCarthy?
Responsibility: To strive to know and to do what is best rather than what is most popular or expedient. To be trustworthy for making decisions in the best long-term interests of the people and tasks of which one is in charge.

Essential Question
Why is individual responsibility necessary for the civil society to be a successful self-governing society?

Guiding Questions
How can knowing others’ stories of responsibility help us to be more responsible for ourselves and others?
What kind of obstacles can we encounter when trying to act responsibly? How can we overcome these obstacles?
What are responsible acts in upholding our own liberty and the liberty of others?

Objectives
Students will interpret the meaning of responsibility as it relates to their own liberty and the liberty of others.
Students will analyze Alice Paul’s story as an example of facing adversity and choosing to act responsibly.
Students will identify specific responsibilities they hold and recognize how these responsibilities may shift and change over time.

Procedures
The following lesson asks students to consider the virtue of responsibility and how it relates to working toward their needs and the needs of others.

Alice Paul’s sense of responsibility was a testament to the perseverance of a decades-long struggle by American women to participate in the civic life of republican government by voting and offering their consent to the laws under which they lived.
Students will engage with the story of Alice Paul as they consider the question: **Why is individual responsibility necessary for the United States to be a successful self-governing society?**

The main activity in this lesson requires students to read and analyze a narrative that explores Alice Paul. Students may work individually, in pairs, or small groups as best fits your classroom. The analysis questions provided can be used to help students comprehend and think critically about the content. As the teacher, you can decide which questions best fit your students’ needs and time restraints.

Additional activities include comparing parts of primary sources to prepare students for the lesson and an exercise to recognize how these responsibilities may shift and change over time.

Lastly, the lesson includes sources used in this lesson for further reading and suggestions for cross-curricular connections.

**Resources**

**Student Resources**
- Anticipate: Two Preambles
- Alice Paul and Responsibility Narrative
- Virtue in Action

**Teacher Resources**
- Analysis Questions
- Virtue in Action
- Journal Activity
- Sources for Further Reading
- Virtue Across the Curriculum

**Anticipate**

_Scaffolding Note: You may use this activity to prepare your students and introduce the vocabulary and ideas discussed in this lesson. The Anticipate Activity gives more background to the women’s suffrage movement, so students may better understand Alice Paul’s place in the larger context of that fight for women’s rights._

**Essential Vocabulary:**

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sentiments</td>
<td>Views or opinions on a subject.</td>
</tr>
<tr>
<td>Resolutions</td>
<td>A formal statement of decisions or wishes of a group of people.</td>
</tr>
<tr>
<td>Self-evident</td>
<td>Another word for obvious.</td>
</tr>
<tr>
<td>Endowed</td>
<td>Another word for given.</td>
</tr>
<tr>
<td>Unalienable (inalienable)</td>
<td>Unable to be taken away.</td>
</tr>
<tr>
<td>Instituted</td>
<td>Another word for established.</td>
</tr>
<tr>
<td>Deriving</td>
<td>Another word for receiving.</td>
</tr>
</tbody>
</table>
Distribute the Anticipate: Two Preambles activity. Have students complete the Anticipate Activity for homework or in class.

Have students share the similarities and differences they identified in the two preambles with a shoulder partner.

Lead a class debrief by asking:

- How many years passed between the writing of these two documents?
- Why is it significant that Elizabeth Cady Stanton borrowed the language of the Declaration of Independence in the Declaration of Sentiments? What point was she trying to make?
- Whose responsibility is it to ensure that all people are protected equally in their ability to enjoy natural rights?
- Push students to define responsibility (“If we are all responsible, what does that mean?”)

Engage

Transition to the Alice Paul and Responsibility Narrative. Students will learn and analyze the story of Alice Paul and the virtue of responsibility.

“Over 60 years after the Declaration of Sentiments and resolutions was signed in Seneca Falls, New York, the push for women’s rights, including the right to vote, continued. In this reading, we will look at the work of Alice Paul as an example of displaying the virtue of Responsibility: Acting on good judgment about what is right or wrong even when it is not popular. Individuals must take care of themselves, their families, and their fellow citizens/others in civil society and a republic and be vigilant to preserve their own liberty and the liberty of others.”

Scaffolding Note: It may be helpful to instruct students to do a close reading of the text. Close reading asks students to read and reread a text purposefully to ensure students understand and make connections. For more detailed instructions on how to use close reading in your classroom, use these directions. Additional reading strategies (See Appendix) are provided for other options that may meet your students’ needs.

Essential Vocabulary (See Glossary for Definitions)

<table>
<thead>
<tr>
<th>Heckled</th>
<th>Concoction</th>
<th>Rebuffed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plight</td>
<td>Jeers</td>
<td></td>
</tr>
</tbody>
</table>
**Explore**

Transition to the analysis questions. Have students work individually, with partners, or as a whole class to answer the analysis questions.

**Scaffolding Note:** If there are questions that are not necessary to your students’ learning or time restraints, then you can remove them from your analysis.

**Analysis Questions**

1. For what cause was Alice Paul working?

2. What can you infer about Paul’s experience with force-feeding in England?

3. Paul returned to the U.S. in 1910 after her stay in England. As a member of the National Woman’s Suffrage Association (NWSA), she scheduled a parade to coincide with President Woodrow Wilson’s inauguration. The parade was not without its challenges. Men shoved and tripped the marchers, while police did little to assist. One hundred marchers were taken to the hospital. How do you think the virtue of responsibility helped Paul work to overcome the challenges of facing a hostile crowd?

4. The parade got the president’s attention. Paul went to the White House two weeks later, and the president promised to give the idea of voting rights for women his “most careful consideration,” but this promise did little to satisfy Paul. Should she have let that conversation be the end of it?

5. Paul and the 500 others who were arrested for speaking, publishing, peaceably assembling, and petitioning became known as political prisoners. Why might Wilson have ordered the suffragists to be released from prison?

6. If you were writing a eulogy for Alice Paul, what would you say, and why? How should Paul’s efforts on behalf of women’s suffrage be remembered?

7. Identify two other examples of responsibility in United States history. How has responsibility on the part of individuals helped the United States to be the kind of nation its founders envisioned? How can responsibility play a part in maintaining our republic?

**Assess & Reflect**

**Virtue in Action**

Distribute Virtue in Action handout. Review the direction and examples with students. Allow students time to reflect on and answer the prompts individually.

**AND/OR**
Responsibility Journal Activity

Have students self-reflect and answer the followings in their journal:

- *What are the specific responsibilities you hold as an individual? You may use the list you previously brainstormed in the Virtue in Action Activity. What challenges do you face when trying to fulfill these responsibilities? What are some ways you can overcome these challenges?*

Extend

Sources & Further Reading

Explore the following list for additional sources and further reading on Alice Paul.


Virtue Across the Curriculum

Below are corresponding literature suggestions to help you teach about responsibility 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.

- *The Lord of the Rings* trilogy by J.R.R. Tolkien:
  - Describe how the responsibility of carrying the Ring affects Frodo and how it affects the rest of Middle Earth. How do his companions help him bear the responsibility of carrying the Ring?

- President John F. Kennedy’s Inaugural Address (1961):
  - Discuss the responsibilities President Kennedy placed on Americans in his speech. How does he connect these responsibilities to Founding principles of the American Revolution?
Anticipate: Two Preambles

☐ I can analyze and compare primary sources.

Essential Vocabulary

<p>| | |</p>
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</table>

Building Context

After being denied entry to the World Anti-Slavery Convention in London because they were women, American abolitionists Elizabeth Cady Stanton and Lucretia Mott decided to call a meeting in the United States to address the rights of women. That meeting took place in Seneca Falls, New York, in 1848. Stanton introduced a document at this meeting called “The Declaration of Sentiments and Resolutions.” Like the Declaration of Independence, the Declaration of Sentiments began with a preamble or introduction to explain the purpose of the document.
Make a Prediction

- What do the titles of each of these documents indicate about possible similarities and differences between the two?

Directions: Read the sources below and then answer then fill in the chart that follows.

<table>
<thead>
<tr>
<th>The Declaration of Independence, 1776</th>
<th>The Declaration of Sentiments and Resolutions, 1848</th>
</tr>
</thead>
<tbody>
<tr>
<td>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, that among these are Life, Liberty and the pursuit of Happiness.—That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed</td>
<td>We hold these truths to be self-evident: that all men and women are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights governments are instituted, deriving their just powers from the consent of the governed.</td>
</tr>
</tbody>
</table>

Debrief

Write down at least two similarities and two differences between these documents. In comparing them, consider what they say, but who wrote them, the larger historical context, their purpose and/or intended audience.
Narrative

Alice Paul and Responsibility

☐ I can analyze Alice Paul’s story as an example of facing adversity and choosing to act responsibly.

Essential Vocabulary

<table>
<thead>
<tr>
<th>Vocabulary</th>
<th>Definition</th>
</tr>
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<tbody>
<tr>
<td>responsibility</td>
<td>To strive to know and to do what is best rather than what is most popular or expedient. To be trustworthy for making decisions in the best long-term interests of the people and tasks of which one is in charge.</td>
</tr>
<tr>
<td>Heckled</td>
<td>To interrupt a speaker at a public event.</td>
</tr>
<tr>
<td>Plight</td>
<td>A difficult situation.</td>
</tr>
<tr>
<td>Concoction</td>
<td>Another word for a mixture of things.</td>
</tr>
<tr>
<td>Jeers</td>
<td>Another word for insults.</td>
</tr>
<tr>
<td>Rebuffed</td>
<td>An unkind rejection.</td>
</tr>
</tbody>
</table>

Narrative

For decades after the 1848 Seneca Falls Convention, woman suffrage leaders such as Elizabeth Cady Stanton, Susan B. Anthony, and Lucy Stone took responsibility in the struggle for women to vote. They made different arguments for suffrage, but the central claim on the right to vote was equality in exercising consent in republican government. By the beginning of the twentieth century, a new generation of leaders demonstrated responsibility as they marched, lobbied, and spent time in prison fighting for equality.

Alice Paul was one of those leaders who showed determination and pushed the movement in a more radical direction. Paul was born to privilege as the daughter of a wealthy Quaker banker. She studied sociology and social work at elite colleges such as Swarthmore, the University of Pennsylvania, and the London School of Economics at a time when women (and most men) were rarely admitted to college. She was a progressive reformer who always assumed responsibility to help others. She worked at a New York City settlement house that sought to improve conditions and provide services for workers and immigrants in urban areas during an age of expanding industry.
While studying in England, Paul found her calling. She devoted herself completely to the cause of woman suffrage. She attended rallies held by Emmeline Pankhurst’s Women’s Social and Political Union (WSPU) and soon joined the cause selling newspapers and speaking on a soapbox on street corners. Soon, she was joining in more drastic measures to bring attention to the movement.

Paul joined with American suffragette, Lucy Burns, and others following the prime minister and cabinet officials to urge their support. They interrupted speeches, heckled the politicians, shattered stained-glass windows, and shouted “Votes for Women” at the audiences. They were arrested and chose a sentence of hard labor for a month to demonstrate their plight.

During her time in prison, Paul participated in a hunger and clothes strike. Wrapped only in a blanket, she endured the cold and was weakened from several days of not eating. Prison authorities had the doctors force-feed a concoction of eggs and milk through a long tube inserted into her nostril. She persevered through the adversity and showed her willingness to suffer for women’s equality.

In 1910, Paul returned to the United States and earned a doctorate from the University of Pennsylvania. Two years later, she and Burns joined the National American Woman Suffrage Association (NAWSA), which was led by Anna Howard Shaw. NAWSA pursued a state-by-state strategy for woman suffrage because the Constitution left voting eligibility to the states.

The strategy was bearing fruit, especially in western states, as Wyoming (1869), Utah (1870), Colorado (1893), and Idaho (1896) granted woman suffrage before the effort stalled and proposals lost in some states. From 1910 to 1912, Washington, California, Oregon, Arkansas, and Kansas approved woman suffrage. Nevertheless, Paul and Burns urged an alternative path.

Paul and Burns were members of NAWSA but organized the Congressional Committee (CC) in Washington, D.C. They advocated for a federal amendment for woman suffrage. Despite moving in a different direction within NAWSA, they joined the woman suffrage march during Woodrow Wilson’s presidential inauguration. The committee flier for the event read, “We march today to give evidence to the world of our determination that this simple act of justice be done.”

On March 3, 1913, Paul marched with 8,000 women dressed in white who were carrying American flags and “Votes for Women” banners. The marchers in the parade suffered jeers, curses, and even violence from a hostile crowd of onlookers. Paul and other leaders were
invited to the White House to meet with the new president. Wilson thought it was mostly a state issue due to federalism and brushed the request for support aside.

Paul persisted in her activism for woman suffrage. She joined other suffragettes meeting several more times with Wilson and with members of Congress. They marched to the Capitol and presented signed petitions to Congress asking for the right to vote. They were rebuffed time and again but refused to quit.

That year, Paul continued to push in a different direction within NAWSA. The CC changed its name to the Congressional Union (CU) and focused on a federal amendment. She started a weekly newspaper, The Suffragist. The first issue asserted that woman suffrage was “the elementary question of self-government for the women of America.” Later that year, the CU split with NAWSA over their irreconcilable strategic visions. Paul was unafraid to chart her own path for equality.

In 1916, Paul created the National Woman’s Party (NWP) wholly dedicated to the single issue of woman suffrage. That year, Carrie Chapman Catt, the leader of NAWSA, decided that the organization would adopt the amendment strategy. Late in the year, the House Judiciary Committee reported an amendment to the entire House of Representatives.

Still, Paul did not relent in publicizing the cause with suffragette marches in the capital. In early 1917, as the United States moved closer to intervention in World War I, she arranged for continuous daily parades past the White House. The banners had democratic slogans such as, “Governments Derive Their Just Powers from the Consent of the Governed” and “How Long Must Women Wait for Liberty?” She was arrested several times that summer and fall and participated in more hunger strikes.

In January 1918, the House voted for a woman suffrage amendment by the constitutional requirement of a two-thirds majority, but the Senate delayed action. Even though the president had no constitutional role in the amendment process, Wilson shifted to support the amendment publicly. He told the Congress, “The least tribute we can pay them is to make them equals of men in political rights as they have proved themselves their equals in every field of practical work they have entered.”

In May and June 1919, the House and Senate passed the woman suffrage amendment. The Constitution required that three-fourths of the states must ratify the amendment. On August 18, 1920, Tennessee became the thirty-sixth state to ratify the amendment and make it part of the fundamental law of the land. The Nineteenth Amendment read, “The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of sex.”

Alice Paul exhibited the civic virtue of responsibility as she spent more than a decade organizing, marching, and suffering so that women could vote in the United States. Paul saw it as her responsibility to stand up for woman suffrage, even if it meant personal sacrifice. Her sense of responsibility was a testament to her dedication to the idea that American women should be able to participate in the civic life of republican government by voting and offering their consent to the laws under which they lived.
Analysis Questions

1. For what cause was Alice Paul working?

2. What can you infer about Paul’s experience with force-feeding in England?

3. Paul returned to the U.S. in 1910 after her stay in England. As a member of the National Woman’s Suffrage Association (NWSA), she scheduled a parade to coincide with President Woodrow Wilson’s inauguration. The parade was not without its challenges. Men shoved and tripped the marchers, while police did little to assist. One hundred marchers were taken to the hospital. How do you think the virtue of responsibility helped Paul work to overcome the challenges of facing a hostile crowd?

4. The parade got the president’s attention. Paul went to the White House two weeks later, and the president promised to give the idea of voting rights for women his “most careful consideration,” but this promise did little to satisfy Paul. Should she have let that conversation be the end of it?

5. Paul and the 500 others who were arrested for speaking, publishing, peaceably assembling, and petitioning became known as political prisoners. Why might Wilson have ordered the suffragists to be released from prison?

6. If you were writing a eulogy for Alice Paul, what would you say, and why? How should Paul’s efforts on behalf of woman suffrage be remembered?

7. Identify two other examples of responsibility in United States history. How has responsibility on the part of individuals helped the United States to be the kind of nation its founders envisioned? How can responsibility play a part in maintaining our republic?
Virtue in Action

☐ I can identify specific responsibilities I hold.
☐ I can recognize how these responsibilities may shift and change over time.

Alice Paul’s work for women’s rights was a responsibility she worked for her entire life. We have many responsibilities in our lives that may shift and change over time.

Brainstorm a list of responsibilities you carry. Consider your role as a student, family member, friend, teammate, or other.

Example: Responsible for watching little sister

For Alice Paul, the equality of men and women was a core belief that motivated her work across time. Choose one of your responsibilities from your list above. Reflect on what motivates you to carry out this responsibility.

Consider your role as a student, family member, friend, teammate, or other.

Example: I help with my sister because I have to, but I love my family and they are important to me.
How might this core value motivate you to take on other responsibil-
ities in the future? For instance, Paul’s belief in the equality of men and women motivated her work for women’s suffrage. After women were given the right to vote with the Nineteenth Amendment, she worked to ensure equal rights for women and men.

Example: When I am older, I can make sure to have time to check in with my little sister to keep up with her life and offer her support and advice if I have any.
Maximilien Robespierre and Injustice

Estimated Time: 90 minutes

**Injustice:** To harm others by applying unequal rules and damaging another’s inalienable rights and dignity.

**Justice:** Upholding of what is fair and right. Respecting the rights and dignity of all.

### Essential Question

When does working toward justice turn into injustice and harm others?

### Guiding Questions

What are natural/inalienable rights? How are these rights expressed in a healthy civil society?

What are the dangers of taking the virtue of justice to an extreme (immoderation)?

### Objectives

Students will analyze the story of Maximilien Robespierre to recognize the dangers of injustice when pursuing ideological purity at the expense of diversity.

Students will analyze primary sources from the French Revolution to identify why they fought injustices.

Students will create a list of specific ways they can respectfully engage with those they disagree with, so everyone is heard and respected.

### Procedures

The following lesson asks students to consider the vice of injustice to gain a deeper understanding of the civic virtue of justice.

Students will engage with the story of Maximilien Robespierre as a warning against injustice as they consider the question: **When does working toward justice turn into injustice and harm others?**

The main activity in this lesson requires students to read and analyze a narrative that ex-
explores how Maximilien Robespierre’s decisions led to injustice. Students may work individually, in pairs, or small groups as best fits your classroom. The analysis questions provided can be used to help students comprehend and think critically about the content. As the teacher, you can decide which questions best fit your students’ needs and time restraints.

Additionally, students will analyze primary sources related to the French Revolution to understand why citizens were fighting for a more just government.

Lastly, the lesson includes sources used in this lesson for further reading and suggestions for cross-curricular connections.

Resources

**Student Resources**

- Primary Source Analysis
- Maximilien Robespierre and Injustice Narrative

**Teacher Resources**

- Analysis Questions
- Virtue in Action
- Journal Activity
- Sources for Further Reading
- Virtue Across the Curriculum

Anticipate

To prepare for the lesson, have students respond to the following questions:

- *How would you define an unjust government?*
- *What, if anything, would lead you to take part in a violent revolution?*

**Scaffolding note:** Students can share answers with a shoulder partner or in small groups.

After sharing their own hypothetical answers, guide students to consider the historical example of the American Revolution by asking:

- *Why did some of the colonists believe the King and Parliament to be unjust?*
- *Why did the colonists take up arms against Great Britain?*

Engage

**Transition** to the Primary Source Analysis handout and answer the questions that accompany the sources.

**Notes for Educator:** Below are some specific details when analyzing the Tennis Court Oath with students.

- The arms raised to show taking of an oath.
A clergyman, a noble, and an ordinary man are in the center to show the collaboration across sections of society.

Wind and light rushing in through the windows.

People clamoring to come in and join the group.

Energy of wind, commotion, noise, indicates the artist’s belief that something better is coming for France.

The artist, Jacques Louis David, was a member of the Third Estate and present at this event.

Explore

Transition to the Maximilien Robespierre and Injustice Narrative. Students will read and analyze the story of Robespierre and the French Revolution to understand when justice turns into injustice.

Scaffolding Note: It may be helpful to instruct students to do a close reading of the text. Close reading asks students to read and reread a text purposefully to ensure students understand and make connections. For more detailed instructions on how to use close reading in your classroom, use these directions. Additional reading strategies (See Appendix) are provided for other options that may meet your students’ needs.

Essential Vocabulary (See Glossary for Definitions)

<table>
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<tr>
<th>Injustice</th>
<th>Justice</th>
<th>Incorruptible</th>
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</table>

Transition to the analysis questions. Have students work individually, with partners, or as a whole class to answer the questions.

Scaffolding Note: If there are questions that are not necessary to your students’ learning or time restraints, then you can remove those questions.

Analysis Questions

1. What was the situation in France in 1792 that led to the execution of Louis XVI?

2. What stance against the old regime drove Robespierre’s support for executing Louis XVI? How would you compare Robespierre to the leaders of the American Revolution and their view of the society that preceded the American Revolution?

3. How did the Committee of Public Safety determine whether an individual was an “enemy” of the revolution? What is dangerous about this method? Who was susceptible to being declared an “enemy” of the revolution? What impact did it have on the health of the political culture and civil society of France?
4. How did the actions of the Committee of Public Safety contradict their stated beliefs in the revolutionary ideals of liberty, equality, and fraternity? How did it fail to uphold justice?

5. Did the Terror contradict the Declaration of the Rights of Man and Citizen? Or, can the roots of the Terror be found in the national sovereignty and “general will” of the document? Defend your answer using evidence from the declaration as well as the narrative.

6. How did Robespierre and the Committee of Public Safety seek to silence their opponents? Why is it important not to silence your opponents?

7. How was the French Revolution unjust?

8. Think back to the beginning of this lesson and your thoughts on the American Revolution. What comparisons can you draw between the American Revolution and the French Revolution? Consider the causes of each and the actions and effects of each revolution’s leaders, such as Robespierre and the National Assembly and George Washington and the Continental Congress.

Assess & Reflect

Virtue in Action

Robespierre’s refusal to tolerate disagreement led him to pursue a radical path of injustice. Though the stakes may not seem as high as they were under Robespierre’s Reign of Terror in the French Revolution, it is important to be open-minded and fair when conversing with others, especially when you disagree with them. Disagreement is a natural part of civil discourse. It’s easier said than done.

With partners or small groups, ask students to list out specific ways they can respectfully engage with those they disagree with.

- **Ask students:** What tactics can you use to ensure everyone’s opinions are able to be stated and listened to? How can you ensure that public discussions are open and civil?

After this initial brainstorming, ask students to share their top tactics with the class and make a list. You can post this list prominently in your classroom as a reminder to work justly with one another.

AND/OR
Injustice Journal Activity

Have students self-reflect and answer the following prompt in their journal:

- Think of an example either from current events or in your own life when an injustice was committed. Specifically, explain why it was an injustice. How could you have acted as an upstander who worked towards justice and upholding equal rights and dignity for all?

Extend

Sources & Further Reading

Explore the following list for additional sources and further reading on Maximilien Robespierre.


Virtue Across the Curriculum

Below are corresponding literature suggestions to help you teach about justice and injustice across the curriculum. Sample prompts are 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.
Tale of Two Cities by Charles Dickens

This classic novel by Charles Dickens takes place in England and France during the French Revolution. How does the injustice of the Reign of Terror affect the lives of Sydney Carton? The Manette family?

Note: The 1935 film version of the novel is not rated.

Art of Jacques by Louis David

The painter Jacques Louis David captured key moments in the French Revolution in his art. Research each of the following works to determine the context and symbolism in each painting. Can you tell what David’s intended message was about these events in the French Revolution? Were they constant, or did they change over time? Explain.

- The Tennis Court Oath, 1791
- The Death of Marat, 1793
- Napoleon Crossing the Alps or Bonaparte at the St Bernard Pass, 1800–01
- The Coronation of Napoleon, 1807
- The Emperor Napoleon in His Study in the Tuileries, 1812


A statesman and observer of the French Revolution, Edmund Burke wrote this famous pamphlet in 1790. How does Burke react to the injustices in the French Revolution?
Primary Source Analysis

The Tennis Court Oath and the Declaration of the Rights of Man and Citizen

☐ I can summarize the main ideas of historic images and texts.

☐ I can create an argument supported by historical evidence from primary sources.

☐ I can compare the major ideas of the Declaration of the Rights and Man and Citizen with the Declaration of Independence.

Building Context

In 1789, France was in a crisis. The French government was bankrupt, in part because of its role in helping the Americans win their revolution against Great Britain. The French King Louis XVI called a meeting of the Estates General, France’s legislative body, for the first time in 175 years to address the financial crisis. Three groups or estates made up the Estates General: the nobility (the First Estate representing roughly 1% of the population of France), the clergy (the Second Estate, or approximately 2% of the population), and everyone else (approximately 97% of the population). Tired of being outvoted by the nobility and clergy, the Third Estate broke into a nearby tennis court and declared themselves the National Assembly. The French painter Jacques Louis David captured the moment when the newly-created National Assembly took an oath to create a new government for France. David was a member of the Estates General and was present at this event. The National Assembly issued the Declaration of Rights of Man and Citizen in August 1789. Excerpts from the Declaration follow the image.
Analysis Questions

1. Take a few minutes to look closely at the image and make observations. What stands out to you?

2. Do you think the artist thought the oath to create a new government for France was a good or bad thing for France? Explain your reasoning.

Text Source

The Declaration of the Rights of Man and Citizen, Approved by the National Assembly of France, August 26, 1789

Note: This text was shortened. For the full text, please see the source link below.
Source link: https://bit.ly/42C7Ums
The Representatives of the French people, organized as a National Assembly, believing that the ignorance, neglect, or contempt of the rights of man are the sole cause of public calamities and of the corruption of governments, have determined to set forth in a solemn declaration the natural, unalienable, and sacred rights of man, in order that this declaration, being constantly before all the members of the Social body, shall remind them continually of their rights and duties in order that the acts of the legislative power, as well as those of the executive power, may be compared at any moment with the objects and purposes of all political institutions and may thus be more respected, and, lastly, in order that the grievances of the citizens, based hereafter upon simple and incontestable principles, shall tend to the maintenance of the constitution and redound to the happiness of all. Therefore the National Assembly recognizes and proclaims, in the presence and under the auspices of the Supreme Being, the following rights of man and of the citizen.
1. Men are born and remain free and equal in rights. Social distinctions may be founded only upon the general good.

2. The aim of all political association is the preservation of the natural and **impresscriptible** rights of man. These rights are liberty, property, security, and resistance to oppression.

3. The principle of all **sovereignty** resides essentially in the nation. No body nor individual may exercise any authority which does not proceed directly from the nation.

4. Liberty consists in the freedom to do everything which injures no one else; hence the exercise of the natural rights of each man has no limits except those which assure to the other members of the society the enjoyment of the same rights. These limits can only be determined by law.

5. Law can only prohibit such actions as are hurtful to society. Nothing may be prevented which is not forbidden by law, and no one may be forced to do anything not provided for by law.

6. 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.
<table>
<thead>
<tr>
<th>ARTICLES</th>
<th>Notes</th>
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<tr>
<td>7. No person shall be accused, arrested, or imprisoned except in the cases and according to the forms prescribed by law. Any one soliciting, transmitting, executing, or causing to be executed, any arbitrary order, shall be punished. But any citizen summoned or arrested in virtue of the law shall submit without delay, as resistance constitutes an offense.</td>
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<td>8. The law shall provide for such punishments only as are strictly and obviously necessary, and no one shall suffer punishment except it be legally inflicted in virtue of a law passed and promulgated before the commission of the offense.</td>
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<td>9. As all persons are held innocent until they shall have been declared guilty, if arrest shall be deemed indispensable, all harshness not essential to the securing of the prisoner's person shall be severely repressed by law.</td>
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<td>10. No one shall be disquieted on account of his opinions, including his religious views, provided their manifestation does not disturb the public order established by law.</td>
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<td>11. The free communication of ideas and opinions is one of the most precious of the rights of man. Every citizen may, accordingly, speak, write, and print with freedom, but shall be responsible for such abuses of this freedom as shall be defined by law.</td>
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Analysis Questions

1. What is the purpose of this document?

2. Is there one driving principle that informs the rest of the document? If so, what is it?

3. How is the rule of law treated in the document? What are the limits of an individual’s rights if it conflicts with the needs of the nation? What are the implications for individuals when the “nation” is given supreme authority?

4. The Declaration of the Rights of Man makes repeated references to “Citizens”. What significance does this word have?

5. Compare this document with the preamble to the Declaration of Independence:
   a. 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, that among these are Life, Liberty and the pursuit of Happiness.--That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, --That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness.

6. How is the Declaration of the Rights of Man and Citizen similar? What is the difference of sovereignty, or authority, residing in the nation or “general good” in France’s document as opposed to the people in the American document?
Narrative

Maximilien Robespierre and Injustice

I can analyze the story of Maximilien Robespierre to recognize the dangers of injustice when pursuing ideological purity at the expense of diversity.

Essential Vocabulary

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
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<tbody>
<tr>
<td>injustice</td>
<td>To harm others by applying unequal rules and damaging another’s inalienable rights and dignity.</td>
</tr>
<tr>
<td>justice</td>
<td>Upholding of what is fair and right. Respecting the rights and dignity of all.</td>
</tr>
<tr>
<td>incorruptible</td>
<td>Someone or an institution that cannot be caused to be dishonest or act immorally. It is the opposite of corruptible, which is used to describe those who can be corrupted, often easily.</td>
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Narrative

People who are influenced by just ideals and seek change can sometimes cause even greater injustice. This unfortunate turn of events usually occurs when they try to impose reform without prudence or moderation. They can mistakenly believe that their vision is the only correct way to achieve a just society.

The French Revolution began in 1789 with a just vision of a more equal society. The inspirational ideals of the Declaration of the Rights of Man and Citizen stated, “men are born and remain free and equal in rights.” The revolution promised the overthrow of the old regime controlled by the monarchy, nobles, and the Catholic Church that revolutionaries claimed was unjust due to their special privileges. Many Americans initially praised the revolution, but were then shocked by the unjust course it took.

In 1792, France was in turmoil. It was the third year of revolution, and instability reigned. Revolts were widespread in the provinces and foreign counter-revolutionary armies were on all its frontiers. Meanwhile, France’s new leaders desperately sought new ways to instill order among the chaos. The constitutional monarchy established in the Constitution of 1791 had failed to govern the country effectively. Revolutionary violence reached a fever pitch as thousands of imprisoned nobles and clergy were slaughtered in their jail cells in the “September Massacres.” The new government — the National Convention — voted to dissolve the monarchy and had to decide what to do with the deposed and imprisoned king.
The Revolution had reached a crisis. It was during this period that a little-known lawyer and Deputy of the National Convention, Maximilien Robespierre, began his rapid ascent to power. Known early on as “the incorruptible,” Robespierre’s fierce dedication to the principles of the revolution made him a popular figure. However, he had an uncompromising ideological allegiance to the purity of virtue and the principles of the revolution. As a result, he set out to destroy its enemies, real or imagined, led him to embrace bloody, state-sponsored violence to achieve his ends of a utopian state.

The consequence was the Reign of Terror. In early 1793, Robespierre supported executing Louis XVI and won popularity among the revolutionary masses. Many moderates opposed Robespierre’s position, but these voices soon were drowned out by the powerful revolutionary rhetoric employed by Robespierre and his allies. Declaring that “Louis must die so that the nation may live,” Robespierre helped convince the Convention to vote for the king’s death. The hopes for moderation in building a just and peaceful revolution died along with the king. Robespierre and many other revolutionaries were bent on destroying the old order in France and ushering in what they believed was a new age of liberty, equality, and fraternity.

For their part, Robespierre and his faction of political radicals became convinced that the views of the moderate group were hobbling the progress of the revolution and even constituted outright treason. By May 1793, Robespierre’s allies rebelled against the moderate government and urged the armed people of Paris to forcibly depose their deputies. In June, the moderates were expelled from the Convention and arrested.

In July 1793, Robespierre took control of the newly formed Committee of Public Safety. In most initiatives, the Committee was able to bypass the more deliberate National Convention and take direct action as committee members saw fit. The committee exercised virtually unlimited powers and effectively became a new government with Robespierre at its helm. Robespierre and his followers could now impose their vision of revolutionary virtue and ideological purity with the power of the state. The search for “enemies of the revolution”
and “enemies of the state” soon began in earnest. The result was widespread injustice and violation of natural rights.

In September 1793, Robespierre and the Committee of Public Safety sought to destroy any perceived opponents to the revolution within France. Inspired by a speech by Robespierre, they declared that “terror was the order of the day,” and inaugurated the Reign of Terror. This led to the wholesale execution of tens of thousands of political and religious dissidents, rebels, and anyone suspected of being an enemy of the revolution or failing adequately to embrace it with enough fervor. They were killed with the guillotine, which became a symbol of the excesses of the French Revolution and Reign of Terror. That same month, the Committee passed the Law of Suspects, naming large parts 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 support for the revolution.

By October 1793, the deposed moderate politicians were executed. In December, the Convention granted sole executive authority to the committee, making Robespierre the most powerful man in France. The unhealthy political and civic culture of revolutionary France now fed suspicion of fellow citizens and resulted in a murderous purge of “enemies.” This destruction of enemies of the state would become prevalent in totalitarian regimes in the twentieth century.

Outside of Paris, the Reign of Terror was carried out in gruesome ways. In Nantes, thousands of people were rowed out into the Loire River, weighted with large stones, and all drowned. Priests and nuns were especially targeted in this practice that became known as the “Republican Baptism.” In other instances, hundreds of political prisoners were gathered together and mowed down by cannon fire. No one was immune from the revolutionary injustice in its pursuit of a pure revolution.

During Robespierre’s reign as the head of the Committee of Public Safety, the barbarity and scope of the Reign of Terror continually widened. The wave of revolutionary violence peaked throughout the spring and summer of 1794. On July 26, Robespierre spoke before the Convention and claimed a new conspiracy was afoot to undermine the nation. The remaining deputies in the Convention grew afraid that Robespierre and his supporters intended to execute them on false charges of treason. The next day, the Convention ordered the arrest of Robespierre and several other members of the Committee of Public Safety. On July 28, Robespierre himself was executed by the guillotine. A more moderate government was installed, and the Terror was over.

The French revolutionaries thought that they were starting a new society rooted in justice and equality. However, Robespierre and many French revolutionaries often went to extremes in creating their new enlightened society. In the process, they created a government characterized by injustice and repressive violence.
Analysis Questions

1. What was the situation in France in 1792 that led to the execution of Louis XVI?

2. What stance against the old regime drove Robespierre’s support for executing Louis XVI? How would you compare Robespierre to the leaders of the American Revolution and their view of the society that preceded the American Revolution?

3. How did the Committee of Public Safety determine whether an individual was an “enemy” of the revolution? What is dangerous about this method? Who was susceptible to being declared an “enemy” of the revolution? What impact did it have on the health of the political culture and civil society of France?

4. How did the actions of the Committee of Public Safety contradict their stated beliefs in the revolutionary ideals of liberty, equality, and fraternity? How did it fail to uphold justice?

5. Did the Terror contradict the Declaration of the Rights of Man and Citizen? Or, can the roots of the Terror be found in the national sovereignty and “general will” of the document? Defend your answer using evidence from the declaration as well as the narrative.

6. How did Robespierre and the Committee of Public Safety seek to silence their opponents? Why is it important not to silence your opponents?

7. How was the French Revolution unjust?

8. Think back to the beginning of this lesson and your thoughts on the American Revolution. What comparisons can you draw between the American Revolution and the French Revolution? Consider the causes of each and the actions and effects of each revolution’s leaders, such as Robespierre and the National Assembly and George Washington and the Continental Congress.
Schecter Brothers and Integrity

Estimated Time: 90 minutes

**Hubris:** To tell the truth, expose untruths, and keep one’s promises.

**Essential Question**

Why is it important in a healthy civil society for individuals to act with integrity?

**Guiding Questions**

What are some possible consequences of not keeping one’s promises?

What are the elements required to act with integrity?

What are the risks of acting with integrity when it is unpopular or puts one at risk?

**Objectives**

Students will use the story of the Schecter Brothers to identify acts of integrity and how they affect civil society.

Students will reflect and analyze previous experiences to recognize integrity in their lives.

Students will identify beliefs that are important to themselves and how they can stay true to these beliefs when they are challenged.

**Procedures**

The following lesson asks students to consider the virtue of integrity. Students will engage with the story of the Schecter Brothers as they consider the question: **Why is it important for a healthy civil society for individuals to act with integrity?**

The main activity in this lesson requires students to read and analyze a narrative that explores how the Schecter Brothers made decisions based on integrity. Students may work individually, in pairs, or in small groups as best fits your classroom. The analysis questions provided can be used to help students comprehend and think critically about the content. As
the teacher, you can decide which questions best fit your students’ needs and time restraints. Additionally, students will apply what they learned about integrity to identify beliefs that are important to themselves and how they can stay true to these beliefs when they are challenged.

Lastly, the lesson includes sources used in this lesson for further reading and suggestions for cross-curricular connections.

Resources

Student Resources

Engage Handout: What does ‘integrity’ mean?
Schechter Brothers & Integrity Narrative
Virtue in Action Handout

Teacher Resources

Analysis Questions
Virtue in Action
Journal Activity
Sources for Further Reading
Virtue Across the Curriculum

Engage

Scaffolding Note: You may use this activity to prepare your students and introduce the vocabulary and ideas discussed in this lesson.

Distribute the Engage Handout: What does ‘integrity’ mean?

Introduce the vocabulary word integrity: To tell the truth, expose untruths, and keep one’s promises.

Have students read and respond to the quote in question 1 individually: “The time is always right to do what is right.” - Dr. Martin Luther King Jr, Oberlin College Commencement Address, June 1965.

Have students share their responses to the quote with a partner.

With the same partner or in a small group, have students think of a scenario in which they, someone they know, or a fictional character struggled to “do the right thing” or act with integrity. Students should discuss the prompts on the handout with their partner/group.

Ask for volunteer groups to briefly share the example they came up with.

Lead students in a class debrief by asking them to think of patterns they noticed across their examples.

- What was at the root of each person’s struggle? For instance, was it peer pressure or the influence of other groups, a conflict with conscience or core beliefs?
- Was something about the situation outside of their control?
Transition to the Schechter Brothers narrative: Next, we’ll look at the story of four brothers who struggled to keep true to their religious beliefs when faced with new regulations and oversight from the U.S. government.

Explore

Transition to the Schechter Brothers & Integrity Narrative. Students will learn and analyze the story of the Schecter Brothers to understand the virtue of integrity.

Scaffolding Note: It may be helpful to instruct students to do a close reading of the text. Close reading asks students to read and reread a text purposefully to ensure students understand and make connections. For more detailed instructions on how to use close reading in your classroom, use these directions. Additional reading strategies (See Appendix) are provided for other options that may meet your students’ needs.

Essential Vocabulary (See Glossary for Definitions)

| Integrity | Embezzlement | Persevered |

Transition to the analysis questions. Have students work individually, with partners, or as a whole class to answer the questions.

Scaffolding Note: If there are questions that are not necessary to your students’ learning or time restraints, then you can remove those questions.

Analysis Questions

1. Note the definition of “integrity” as a civic virtue that follows the Schechter Brothers and Integrity narrative. Describe the various ways the Schechter brothers acted with integrity in their communities.

2. With what crimes were they charged?

3. Describe your reaction to learning of the crimes with which they were charged. What does your instinctive response reveal about whether what happened to the Schechter brothers was right or wrong? How does this affect your ideas about whether an objective right and wrong exist?

4. “How did the actions of the Schechter brothers help the entire country?”


6. One scholar noted that, at the time the Schechter brothers’ case was being heard in court, much of the coverage of the case was biased against them: “[c]overage of the case …was highly tinged with the standard anti-Semitism of the time, especially because the Schechters were … immigrants with their Eastern European cadences
and traditional Jewish dress.” How does this information help you understand this historical event?

7. How do the Schechter brothers’ actions help you understand integrity as a civic virtue? Given the economic conditions of the time, how could many other individuals demonstrate integrity like the Schechter brothers and contribute to the social fabric of the whole United States?

8. In what ways does their story also help you understand courage? Explain. How does courage relate to integrity?

9. Explain how the level of freedom in a society relates to a person’s ability to demonstrate integrity in society.

10. Why might the U.S. Founders have believed that the virtue of integrity was essential in a constitutional republic?

**Assess & Reflect**

**Virtue in Action**

*Scaffolding Note:* You may use this activity to help your students reflect on and apply the content they learned about the Schecter Brothers and integrity.

Distribute the *Virtue in Action Handout* and review the direction with students.

Help students think of core truths or principles by using the concept of natural rights as an example think aloud:

- **A core principle in the United States is the equality of humans.** Where did this idea come from?
  - ☐ *The Declaration of Independence.*
- **What is the Declaration of Independence?**
  - ☐ *It is a Founding document that says that all humans are equal in their rights to life, liberty and the pursuit of happiness.*
- **How might this belief or principle be challenged?**
  - ☐ *Think of a time in U.S. history when this idea was challenged or threatened in some way (the most obvious example is the existence of slavery in the American republic until 1865).*
How can you remind yourself to stay true to this belief and act with integrity?

- Throughout history, men and women like Frederick Douglass and Sojourner Truth (just two examples of many) reminded Americans that slavery violated Founding principles of human equality through their words and actions.

How can you remind yourself to act in accordance with their belief when it is challenging?

- Learning about the example of abolitionists, activists, and agitators throughout U.S. history calling for a faithful application of the Founding principle of equality is both a tutorial on how to work for change and act as well as an inspiration on how to act with integrity.

AND/OR

Integrity Journal Activity

The Schechter Brothers were told that they needed to set aside their beliefs to obey laws designed to alleviate the unprecedented economic issues caused by the Great Depression. Consider a situation where you are told that you need to sacrifice your values for the good of others.

Have students self-reflect and answer the question in their journals:

- Would it be virtuous for you to do so? Explain. If not, how can you align your values so they align with the good of others?

Extend

Sources & Further Reading

Explore the following list for additional sources and further reading on the Schechter Brothers.


Virtue Across the Curriculum

Below are corresponding literature suggestions to help you teach civic virtues across the curriculum. Sample prompts are 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.

- *Narrative of the Life of Frederick Douglass (1845)* by Frederick Douglass
  - Frederick Douglass’ memoir recounts his time as an enslaved worker, his escape from slavery, and his new life as a free man. When does Douglass realize his own power? How does integrity play a role in his life from this point forward?

- *Harriet (2019)* directed by Kasi Lemmons
  - This biographical film follows the life of Harriet Tubman. How does Tubman live her life with integrity, from her time as an enslaved woman on the Eastern shore of Maryland to her service in the Union Army during the Civil War?

  Note: This film is rated PG-13.
Engage Handout
What does ‘integrity’ mean?

☐ I can define and recognize the civic virtue of integrity.

☐ I can reflect on and analyze previous experiences to recognize integrity.

Essential Vocabulary

| integrity | To tell the truth, expose untruths, and keep one’s promises. |

Directions: Read the following quote from Dr. Martin Luther King, Jr. and answer the following analysis questions.

In a commencement speech at Oberlin College in June 1965, Dr. Martin Luther King, Jr. said, “The time is always right to do what is right.”

1. What does this quote mean to you?

2. Share your response with a partner.
3. With your same partner or in a small group, think of a scenario in which you, someone you know, or a fictional character struggled to “do the right thing” or act with integrity.

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

4. Explain the context for this struggle.

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________
Narrative

Schecter Brothers and Integrity

I can identify acts of integrity and how they affect civil society.

Essential Vocabulary

<table>
<thead>
<tr>
<th>Word</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>integrity</td>
<td>To tell the truth, expose untruths, and keep one’s promises.</td>
</tr>
<tr>
<td>embezzlement</td>
<td>Theft or misappropriation of funds placed in one’s trust or belonging to one’s employer.</td>
</tr>
<tr>
<td>persevered</td>
<td>Continue in a course of action even in the face of difficulty or with little or no prospect of success.</td>
</tr>
</tbody>
</table>

Narrative

The year was 1934, and Joseph, Martin, Alex, and Aaron Schechter found themselves in jail. The four brothers were businessmen who operated two poultry butcher shops in Brooklyn, New York. As observant Jews, their butcher shops were kosher and adhered to the Jewish laws of kashruth. Swindling customers, committing fraud, and embezzlement — these are a few of the crimes that normally send a businessperson to prison. The Schechter brothers, however, were not in jail for such dishonest behavior. Rather, they were penalized for offering safe, reliable merchandise to their customers.

During the administration of President Franklin D. Roosevelt, many who wielded political power were afraid that if businesses competed too much, the prices of their goods would stay too low. They thought that if prices of goods and services were too low, incomes would also remain low. As part of the New Deal, Congress passed legislation called the National Industrial Recovery Act (NIRA), which they believed would help the faltering economy recover and grow. The National Recovery Administration (NRA) was an agency established by the Roosevelt Administration to craft a multitude of codes and regulations for different industries to tell them how they should conduct their affairs in order to keep competition low and prices high. The NRA was also tasked with making sure that all of these regulations and codes were followed. The goal of these new agencies and regulations was to prevent “unfair competition.”

The codes governing businesses were minute and specific. The one that applied to the Schechter brothers was called the “Code of Fair Competition for the Live Poultry Industry of the Metropolitan Area in and About the City of New York.” This code so strictly regulated the operations of the Schechter brothers’ butcher shops that it required them to violate some laws of kashruth that, as a kosher establishment, they were morally bound to uphold. The laws
of kashrut were concerned with more than dietary standards alone. They also ensured that the animals being dealt with were treated humanely and that no animal would pose a health risk to consumers. One of these customs, for example, required that the Schechter brothers perform inspections of the birds’ lungs to prevent unhealthy poultry from being sold to customers. Similarly, the customers themselves could also inspect the birds and reject any that seemed unfit to purchase. This double inspection helped ensure that the customer was purchasing healthy poultry. One of the NRA codes, however, specified that no customer could choose or refuse individual birds; customers could purchase the birds only in whole- or half-coop units. This meant that, by law, customers were not allowed to check the chickens’ lungs for signs of tuberculosis. The Schechter brothers’ own internal inspection process — which was one reason many in the community chose to buy chicken from them — was now illegal.

When the government regulations forced the Schechter brothers to violate the requirements of their Jewish tradition, the quality and safety of their products were compromised. Understandably, they lost a number of their devout Jewish customers. Those customers lost the benefits that came with the Schechters’ contribution to the community, as they had one less business from which to choose.

The Schechter brothers’ poultry shops underwent numerous inspections by the National Recovery Administration in 1934, and eventually they were taken to court for multiple violations of NRA codes. Ironically, one of the violations cited against them was selling “unfit” poultry. They were accused of allowing customers to select their own chickens, refusing inspections by regulators, and selling chickens to unlicensed purchasers. Other accusations included “competing too hard” and keeping prices “too low.” The brothers were found guilty and sentenced to serve a short time in prison. The Schechters knew that they had been providing a safe and affordable product to their customers. They believed the government had stepped outside its constitutional boundaries and not only prevented them from adhering to their Jewish traditions and doing their jobs well, but penalized them for it. The four Schechter brothers and their lawyer persevered. Their fight did not make them popular. Politically-connected competitors who wanted to drive them out of business tried to intimidate them. The brothers even found their truck damaged and vandalized on one occasion.

But the Schechters’ determination eventually propelled their case, A.L.A. Schechter Poultry Corporation v. United States, to the Supreme Court. In 1935, the Supreme Court decided in favor of the Schechter brothers and ruled that the National Industrial Recovery Act was unconstitutional. The Court reasoned that Congress had gone too far in delegating (or assigning) its lawmaking power to the President. The National Recovery Act did not make regulations; it simply empowered the President to do so. This violated the Constitution’s separation of powers.

The Court also held that many of the rules, regulations, and codes put in place by the NRA were beyond the limits of what the national government could constitutionally regulate. While the Commerce Clause permits Congress to regulate interstate commerce, the Schechter brothers’ business operated only within New York. Congress had stepped outside its constitutional bounds. Not a single justice dissented.
Analysis Questions

1. Note the definition of “integrity” as a civic virtue that follows the Schechter Brothers and Integrity narrative. Describe the various ways the Schechter brothers acted with integrity in their communities.

2. With what crimes were they charged?

3. Describe your reaction to learning of the crimes with which they were charged. What does your instinctive response reveal about whether what happened to the Schechter brothers was right or wrong? How does this affect your ideas about whether an objective right and wrong exist?

4. “How did the actions of the Schechter brothers help the entire country?”


6. One scholar noted that, at the time the Schechter brothers’ case was being heard in court, much of the coverage of the case was biased against them: “[c]overage of the case … was highly tinged with the standard anti-Semitism of the time, especially because the Schechters were … immigrants with their Eastern European cadences and traditional Jewish dress.” How does this information help you understand this historical event?

7. How do the Schechter brothers’ actions help you understand integrity as a civic virtue? Given the economic conditions of the time, how could other individuals demonstrate integrity like the Schechter brothers and contribute to the social fabric of the whole United States?

8. In what ways does their story also help you understand courage? Explain. How does courage relate to integrity?

9. Explain how the level of freedom in a society relates to a person’s ability to demonstrate integrity in society.

10. Why might the U.S. Founders have believed that the virtue of integrity was essential in a constitutional republic?
I can identify beliefs that are important to me and explain how I can stay true to these beliefs when I am challenged.

Essential Vocabulary

| integrity | To tell the truth, expose untruths, and keep one’s promises. |

The Schechter brothers’ story is an example of how staying true to one’s beliefs and promises can come at a cost. Even though their story is a dramatic example of integrity that went all the way to the Supreme Court of the United States, acting with integrity can take place on a much smaller scale in our everyday lives.

What beliefs are very important to you? In other words, what truths or principles do you think are foundational? Brainstorm a few ideas.

________________________________________
________________________________________
________________________________________
________________________________________
________________________________________

Choose one item from your brainstorm above to focus on. Star or circle this idea.

Think of a way in which this belief or principle might be challenged. How can you remind yourself to stay true to this belief and act with integrity? How can you remind yourself to act in accordance with their belief when it is challenging?

________________________________________
________________________________________
________________________________________
________________________________________
________________________________________
William Stoughton and Injustice

Estimated Time: 90 minutes

**Injustice:** To harm others by applying unequal rules and damaging another’s inalienable rights and dignity.

**Justice:** Upholding of what is fair and right. Respecting the rights and dignity of all.

**Essential Question**

How can injustice break down the convents, or agreements, we create with the people in our communities?

**Guiding Questions**

What does injustice look like in leadership? What does injustice look like among ordinary citizens?

How can injustice break down the convents, or agreements, we create with the people in our communities?

Why is it important for community leaders and ordinary people to treat each other justly in a civil society?

**Objectives**

Students will analyze William Stoughton’s story to identify examples of how injustice in leadership can hurt society or a community.

Students will analyze symbols of justice to create their own understanding of injustice.

Students will define their own worldview to understand the historical worldview of the people living in Salem, MA, at the time of the Witch Trials.

Students will create a list of actions they can take to ensure that justice is upheld in their communities.
Procedures

The following lesson asks students to consider the vice of injustice. Students will engage with the story of William Stoughton and the Salem Witch Trials as they consider the question: Why is it important for community leaders and ordinary people to treat each other justly in a civil society?

The main activity in this lesson requires students to read and analyze a narrative that explores how William Stoughton led the Salem Witch Trials. Students may work individually, in pairs, or small groups as best fits your classroom. The analysis questions provided can be used to help students comprehend and think critically about the content. As the teacher, you can decide which questions best fit your students’ needs and time restraints.

Students will also explore the meaning of ‘worldview’ to understand the perspectives of people living in the past.

Lastly, the lesson includes sources used in this lesson for further reading and suggestions for cross-curricular connections.

Resources

**Student Resources**

Anticipate: Worldview handout

William Stoughton and Injustice Narrative

**Teacher Resources**

Analysis Questions

Virtue in Action

Journal Activity

Sources for Further Reading

Virtue Across the Curriculum

Anticipate

*Scaffolding Note:* You may use this activity to prepare your students for the lesson about injustice and William Stoughton.

**Essential Vocabulary:**

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Justice</strong></td>
<td>Upholding of what is fair and right. Respecting the rights and dignity of all.</td>
</tr>
<tr>
<td><strong>Injustice</strong></td>
<td>To harm others by applying unequal rules and damaging another’s inalienable rights and dignity.</td>
</tr>
<tr>
<td><strong>Worldview</strong></td>
<td>Overall perspective through which you see and interpret the world.</td>
</tr>
</tbody>
</table>

Distribute to the *Anticipate: Worldview handout.*
Define worldview with students. Ask for examples of things that would influence one’s worldview (i.e. class, gender, race, religion).

Have students create a mental map following the directions on the handout. After five minutes, ask students to think about how this map shows their worldview by considering:

- What did you draw first?
- Where are your “blank spaces”?
- What looks the least like it should?

Have students write a sentence about their worldview based on this activity.

Read the final paragraph about the worldview of the Puritans with students.

Engage

Transition: In the Puritan worldview, it was just to try and execute witches if they were found guilty. Before we explore the story of William Stoughton and the Salem Witch trials, let us think about the concept of justice.

Essential Vocabulary:

<table>
<thead>
<tr>
<th>Justice</th>
<th>Upholding of what is fair and right. Respecting the rights and dignity of all.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Injustice</td>
<td>To harm others by applying unequal rules and damaging another’s inalienable rights and dignity.</td>
</tr>
</tbody>
</table>

Explore the symbolism of the image of justice from the Supreme Court. You can distribute or project this image. Use the following analysis structure to help your students explore the image.

Analysis:

- **Observe:** Describe what you see. What do you notice first? What people and objects are shown? How are they arranged? What is the physical setting? What other details can you see?

- **Reflect:** What do you think the objects/symbols mean? Who do you think was the audience for this image? What can you learn from examining this image? What’s missing from this image? If someone made this today, what would be different? What would be the same?

- **Wonder:** What do you wonder about...

After analyzing the image, instruct students to draw their own image of injustice and explain the symbolism they chose to include.
Explore

Transition to the William Stoughton and Injustice Narrative. Students will analyze the story of William Stoughton to understand injustice during the Salem Witch Trials.

Scaffolding Note: It may be helpful to instruct students to do a close reading of the text. Close reading asks students to read and reread a text purposefully to ensure students understand and make connections. For more detailed instructions on how to use close reading in your classroom, use these directions. Additional reading strategies (See Appendix) are provided for other options that may meet your students’ needs.

Essential Vocabulary (See Glossary for Definitions)

- Injustice
- Spectral evidence
- Empirical
- Covenant
- Immoderation

Transition to the analysis questions. Have students work individually, with partners, or as a whole class to answer the questions.

Scaffolding Note: If there are questions that are not necessary to your students’ learning or time restraints, then you can remove those questions.

Analysis Questions

1. Why did people believe that witchcraft posed a threat to their community?
2. How did responses to the perception of witchcraft outbreaks end up damaging communities?
3. Explain why the New England Puritans believed that it was important to act virtuously in their communities.
4. What was William Stoughton’s role in the Salem Witch Trials?
5. What is spectral evidence? Why was it unjust to use it in trial as opposed to empirical evidence?
6. Samuel Sewall later apologized for his role in the trials. Do you think that individuals who recognize that they committed an act of injustice should be forgiven? Why or why not? Should William Stoughton be forgiven despite not regretting his role in the trials? Why or why not?
7. Why is it important for justice to be carried out in order to have a healthy community?
8. What does injustice look like in leadership? What does injustice look like among ordinary citizens?
9. How can injustice break down the convents, or agreements, we create with the people in our communities?

10. Why is it important for community leaders and ordinary people to treat each other justly in a civil society?

**Assess & Reflect**

**Virtue in Action**

A “witch hunt” is a term commonly used to imply that individuals are being unjustly accused and found guilty of a crime.

Ask students to reflect on an instance of injustice they observed or experienced. Then instruct them to make a list of actions they can take to ensure that justice is upheld in their communities.

These lists can be displayed in the classroom or shared between partners or small groups.

**AND/OR**

**Injustice Journal Activity**

Have students self-reflect and answer the following questions in their journals:

- *What are the ties that bind us together today?* For example, what are the rules or responsibilities you have in the classroom that makes this space safe and productive for everyone? *What other civic virtues besides justice help us live in a just society?*

- *You may use this handout to explore other civic virtues.*

**Extend**

**Sources & Further Reading**

Explore the following list for additional sources and further reading on William Stoughton.


**Virtue Across the Curriculum**

Below are corresponding literature suggestions to help you teach about justice and injustice across the curriculum. Sample prompts are 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.

• *The Crucible* by Arthur Miller
  
  □ Arthur Miller’s play dramatizes the actions of the Salem Witch Trials. Which characters embody the virtue of justice? The vice of injustice? Explain your reasoning.

• *Good Night, and Good Luck (2005)* directed by George Clooney
  
  □ This film takes place in 1963 and focuses on the interaction between early broadcast journalism and Senator Joseph McCarthy’s accusations of communism. What is the role of the press in ensuring justice in a free society? The public?
Anticipate: Worldview

☐ I can explain the meaning of worldview from my own experiences and through the story of the Puritans.

**Essential Vocabulary**

<table>
<thead>
<tr>
<th>Worldview</th>
<th>Overall perspective through which you see and interpret the world.</th>
</tr>
</thead>
</table>

1. Draw an outline map of the world OR the United States.

2. Label as many things in this map as you can in 5 minutes. You might include things such as:
   - Physical features (mountains, oceans, bodies of water).
   - Political features (cities, countries, states)
   - Cultural features (birthplace of Islam, where Renaissance started, location of Statue of Liberty, Mount Rushmore, fan base for a specific team)

3. Based on your map, write one sentence about your worldview in the present day.
4. Would it be important for a future historian to consider your worldview if they were studying your life 350 years from now? Explain.

Worldview of the Puritans

Understanding the past requires historians to consider worldview. Otherwise, historians can become guilty of presentism, or using a modern lens to interpret the past. Puritans in 1692 had a very different worldview than modern students in the United States. To truly appreciate the story of justice and the Salem Witch Trials, historians must account for the Puritan worldview. Puritans, like most Europeans and colonists in North America, believed in witchcraft. Witches were not only real, but dangerous. Religion and community were a matter of life and death in the Puritan worldview. To find evidence of witchcraft in the community was a very serious matter that concerned everyone: Justice meant finding any so-called witches and executing them, so they could not harm the community.
Narrative

William Stoughton and Injustice

☐ I can analyze William Stoughton’s story to identify examples of how injustice in leadership can hurt society or a community.

Essential Vocabulary

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>injustice</td>
<td>To harm others by applying unequal rules and damaging another’s inalienable rights and dignity.</td>
</tr>
<tr>
<td>covenant</td>
<td>A usually formal, solemn, and binding agreement.</td>
</tr>
<tr>
<td>Spectral evidence</td>
<td>Witness testimony that the accused person’s spirit or spectral shape appeared to him/her witness in a dream.</td>
</tr>
<tr>
<td>empirical</td>
<td>Based on, concerned with, or verifiable by observation or experience rather than theory or pure logic.</td>
</tr>
<tr>
<td>immoderation</td>
<td>Acting in excess or to an extreme. Lacking restraint.</td>
</tr>
</tbody>
</table>

Narrative

Widespread outbreaks of fear over witchcraft were common in Europe before 1692, with government authorities executing as many as 40,000-70,000 suspected witches. Belief in witchcraft was widespread in Europe and the American colonies, including among the educated. Witches were suspected of acquiring special powers to harm others by making an illicit compact with the devil. Thus, they were considered a great threat to the welfare of the community. Witchcraft outbreaks usually represented a breakdown in civil society and conflict within a community. Members of the community used the opportunity to blame others for their misfortunes or to carry out a personal vendetta against someone.

New England Puritans believed that they had established a religious covenant with God and each other to form a godly society. If they were virtuous and obedient, they would be blessed; and, if they were sinful and disobedient, they would be punished. The covenant was also political, social, economic, marital, and familial as people were bound together in mutual obligation. The Mayflower Compact (1620) expressed their covenantal character:

[We] solemnly and mutually in the presence of God, and of one another, covenant and combine ourselves into a body politic, for our better ordering and preservation...to enact, constitute, and frame, such just and equal laws, ordinances, and constitutions...
In February 1692, nine-year-old Betty Paris and twelve-year-old Abigail Williams of Salem, Massachusetts experienced strange convulsions and fits. They claimed they were being stuck with invisible pins and blamed three women, Sarah Good, Sarah Osborne, and an enslaved West Indian, Tituba. Word spread around the community, and its members questioned the girls at the meetinghouse. The girls claimed to see specters (invisible spirits) flying around the room. The women were arrested and jailed, and the number of accused increased rapidly in the frightened community. The social covenant and the ties that bound the close-knit community began to fray quickly.

On May 14, the new royal governor, Sir William Phips, arrived in Boston amid the witchcraft outbreak. With a number of people in jail and more accusations being made, he decided to call a Special Court of Oyer and Terminer (meaning to “hear and determine”) to try the accused of Salem as well as Boston, where accusations were made. Phips selected Lieutenant Governor William Stoughton, to preside over the court as chief justice. Stoughton was a Harvard graduate and had judicial experience in his position in colonial government.

On June 2, the special court heard testimony against Bridget Bishop, who was found guilty and hanged. The case rested in part on spectral evidence — evidence that individuals could see invisible spirits — and evidence that she stuck dolls with pins to torture others. The colonies generally conformed to English law, which did not accept spectral evidence. The usual practice of following empirical fact was wholly ignored by accepting spectral evidence, which was highly questionable, suspect, and unprovable. Justice Nathaniel Saltonstall immediately resigned because he thought it was a gross injustice. Respected ministers from the area issued a statement, “The Return of Several Ministers,” criticizing the use of spectral evidence and asking for a greater burden of truth. Nevertheless, the trials and their suspect evidence continued.
More than 100 people were in jail that month. On June 29, the court convened again and tried more accused including Sarah Good. She was hanged along with four others a few weeks later and defiantly exclaimed to Stoughton and the other judges, “I am no more a witch than you are a wizard.” More trials were held in August, and five more were hanged. Elizabeth Proctor received a reprieve because she was pregnant, as it was thought wrong to take an innocent child’s life because of the guilt of the mother. Two more sessions of court in September resulted in the final executions.

In October, the community seemed to recover its sense of justice. The ministers again questioned the proceedings. Rev. Increase Mather told his congregation in a sermon that, “It were better that ten suspected witches should escape, than that one innocent person should be condemned.” The General Court called for a day of fasting and prayer for divine guidance and to consider what had been done. Finally, after meeting with Stoughton, Governor Phips ordered the court disbanded. The trials came to an end, and those in jail were released.

Fourteen women and five men had been hanged, and one man was pressed to death, after being found guilty of practicing witchcraft. **Immoderation** and **injustice** had torn apart the community and the social covenant. The use of spectral and other forms of questionable evidence led to the breakdown of reason and moderation in the application of the rule of law. Chief Justice Stoughton and the other judges presided over a miscarriage of justice, as some had pointed out.

One of the judges, merchant Samuel Sewall, soon regretted his role in the affair and struggled with his conscience. He publicly apologized five years later in his meetinghouse. He confessed that he was willing “to take the blame and shame of it, asking pardon of men, and especially desiring prayers that God, who has an unlimited authority, would pardon that sin.” William Stoughton never apologized for his role in the Salem Witch Trials.

A healthy civil society is **predicated** upon the expectation that community leaders in politics, law, churches, and business, and ordinary people of good sense, will treat each other justly. In 1692, the fear that witchcraft was endangering the community led to a breakdown in the practice of civic virtues, common purpose, and reason that should have stopped the injustice and destruction of the covenant that cemented society together.

**Analysis Questions**

1. Why did people believe that witchcraft posed a threat to their community?

2. How did responses to the perception of witchcraft outbreaks end up damaging communities?

3. Explain why the New England Puritans believed that it was important to act virtuously in their communities.

4. What was William Stoughton’s role in the Salem Witch Trials?
5. What is spectral evidence? Why was it unjust to use it in trial as opposed to empirical evidence?

6. Samuel Sewall later apologized for his role in the trials. Do you think that individuals who recognize that they committed an act of injustice should be forgiven? Why or why not? Should William Stoughton be forgiven, despite not regretting his role in the trials? Why or why not?

7. Why is it important for justice to be carried out in order to have a healthy community?

9. What does injustice look like in leadership? What does injustice look like among ordinary citizens?

10. How can injustice break down the convents, or agreements, we create with the people in our communities?

11. Why is it important for community leaders and ordinary people to treat each other justly in a civil society?
Roger Taney and Injustice

Estimated Time: 90 minutes

Injustice: To harm others by applying unequal rules and damaging another’s inalienable rights and dignity.

Justice: Upholding of what is fair and right. Respecting the rights and dignity of all.

Essential Question

How does the virtue of justice support liberty and equality for all?

Guiding Questions

How can you tell if a law is unjust?

How can you respect the rights and dignity of all people?

Objectives

Students will analyze the story of Roger Taney to identify examples of not upholding justice, which damages others’ inalienable rights and dignity.

Students will analyze primary sources to think critically about the decisions and opinions of the past related to justice.

Students will reflect on examples of injustice in the present day and how to redress them.

Procedures

The following lesson asks students to consider the vice of injustice through the hubris decisions made by Roger Taney in the Dred Scott decision. Students will engage with the story of Roger Taney as they consider the question: How does the virtue of justice support liberty and equality for all?

The main activity in this lesson requires students to read and analyze a narrative that explores how Roger Taney chose to act unjustly to try to save the Union. Students may work individually, in pairs, or small groups as best fits your classroom. The analysis questions provided can be used to help students comprehend and think critically about the content. As the teacher, you can decide which questions best fit your students’ needs and time restraints.
An extension activity is provided for students to analyze primary sources. In the activity, they will think critically about the decisions and opinions of the past related to justice.

Lastly, the lesson includes sources used in this lesson for further reading and suggestions for cross-curricular connections.

Resources

Student Resources
Roger Taney and Injustice Narrative
Analyzing Primary Source Documents

Teacher Resources
Analysis Questions
Virtue in Action
Journal Activity
Sources for Further Reading
Virtue Across the Curriculum

Anticipate

Ask the students to respond to the following prompt: Write about a time in your life when you had good intentions to solve a problem, but things didn’t turn out as planned.

After giving them some time to reflect and write, ask students to volunteer to share their experiences. Follow up with:

- Were your intentions well-meaning or selfish?
- Did you have enough information to offer a solution?
- Were you intervening in a problem you were ill-equipped to solve?
- Why do you think bad consequences resulted from your intervention despite your good intentions?

Transition: Explain that many important leaders in politics, the military, business, or local communities have made decisions that had good intentions but resulted in making the problem even worse. Tell students they will explore a famous example of such a scenario in the Dred Scot decision before the Civil War.
Explore

Transition to the Roger Taney and Injustice Narrative. Students will learn and analyze the story of Roger Taney and the Dred Scott decision to understand injustice.

Scaffolding Note: It may be helpful to instruct students to do a close reading of the text. Close reading asks students to read and reread a text purposefully to ensure students understand and make connections. For more detailed instructions on how to use close reading in your classroom, use these directions. Additional reading strategies (See Appendix) are provided for other options that may meet your students’ needs.

Essential Vocabulary (See Glossary for Definitions)

<table>
<thead>
<tr>
<th>Popular sovereignty</th>
<th>Secession</th>
<th>Combustible</th>
<th>Travesty</th>
</tr>
</thead>
<tbody>
<tr>
<td>Manumitted</td>
<td>Degraded</td>
<td>Ominous</td>
<td>Furor</td>
</tr>
<tr>
<td>Scrupulously</td>
<td>Impartial</td>
<td>Contentious</td>
<td>Avert</td>
</tr>
<tr>
<td>Conferred</td>
<td>Exacerbated</td>
<td>Maxim</td>
<td>Contemporaries</td>
</tr>
</tbody>
</table>

Transition to the analysis questions. Have students work individually, with partners, or as a whole class to answer the questions.

Scaffolding Note: If there are questions that are not necessary to your students’ learning or time restraints, then you can remove those questions.

Analysis Questions

1. Why was the United States in a combustible situation in 1857?
2. What was Roger Taney’s position regarding slavery and the rights of Blacks, and how did his position change over time in the years prior to his appointment to the Supreme Court? Why do you think his position regarding the slavery controversy changed so much from justice to injustice?
3. Once he was appointed to the Supreme Court, where did Taney’s sympathies lie? Did he act for justice or some other purpose?
4. What was Taney’s hope regarding the Supreme Court’s decision in the Dred Scott case?
5. What were the most important elements of the Dred Scott majority opinion written by Chief Justice Taney? Did they support the ideal of justice? Did Taney’s opinion promote a healthy constitutional republic and civic virtue?
6. Chief Justice Taney hoped that his opinion in Dred Scott’s case would be the solution to the nation’s slavery controversies. Why was this not the case?
7. How was President Lincoln’s approach to the slavery controversy different from that of Taney? How did Lincoln support the natural rights ideals of a constitutional republic and support the ideal of civic virtue?

8. How did Justice Benjamin Curtis’s dissent contradict Chief Justice Taney’s reasoning?

Optional Activity: Excerpts from the Majority and Dissenting Opinions

- You may use this additional activity to help students understand the opinions of the Dred Scott decision.
- Distribute the Analyzing Primary Source Documents handout. Read the excerpts and answer the following questions.

Assess & Reflect

Virtue in Action

Instruct students, based on the information available in the Roger Taney and Injustice narrative, what arguments would you have made for Dred Scott’s freedom if you had been his attorney? What arguments would you have made against his freedom if you had been the attorney for the opposing side?

Have students outline the arguments that might have been made by the attorneys in Dred Scott’s case.

After reading the excerpts from the majority and the dissent, ask students, in what ways, if at all, would you modify or enhance your previous attorney arguments? What do you think were the most persuasive arguments in each of the opinion excerpts?

AND/OR

Injustice Journal Activity

Have students self-reflect and answer the following questions in their journals:

- The Dred Scot decision is an example of injustice at the national level, but local and individual acts of injustice can have a great impact as well.

- Where have you witnessed or experienced injustice in your own life? If no examples come to mind, think of examples from current events or in the news that you have heard about, although you may not have experienced them personally. In what ways can you push back against these acts?
Extend

Sources & Further Reading

Explore the following list for additional sources and further reading on Roger Taney.

- David Blight: “Could the War have been Prevented?” https://bit.ly/43Se9nT

Virtue Across the Curriculum

Below are corresponding literature suggestions to help you teach about justice and injustice across the curriculum. Sample prompts are 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 Order of the Phoenix*, by J.K. Rowling
  - Consider the actions of Dolores Umbridge toward Harry Potter after he claimed that Lord Voldemort returned. Why do you think Umbridge thought she was right to treat Harry in that manner? How did she justify her unjust actions?

- *The Giver*, by Lois Lowry
  - How were the decisions made by the government in Jonas’ Community unjust? How do they rationalize their actions?
I can analyze the story of Roger Taney to identify examples of not upholding justice, which damages others’ inalienable rights and dignity.

**Essential Vocabulary**

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
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</thead>
<tbody>
<tr>
<td>popular sovereignty</td>
<td>A political policy under which residents of a territory voted on whether slavery would be allowed or not.</td>
</tr>
<tr>
<td>secession</td>
<td>Withdrawal from the Union of the United States of America.</td>
</tr>
<tr>
<td>combustible</td>
<td>Easily inflamed.</td>
</tr>
<tr>
<td>travesty</td>
<td>A grossly incorrect representation of something.</td>
</tr>
<tr>
<td>manumitted</td>
<td>To voluntarily free enslaved individuals.</td>
</tr>
<tr>
<td>degraded</td>
<td>To be inferior.</td>
</tr>
<tr>
<td>ominous</td>
<td>Another word for threatening.</td>
</tr>
<tr>
<td>furor</td>
<td>Another word for rage.</td>
</tr>
<tr>
<td>scrupulously</td>
<td>To do something carefully.</td>
</tr>
<tr>
<td>impartial</td>
<td>To be neutral</td>
</tr>
<tr>
<td>contentious</td>
<td>To be fierce.</td>
</tr>
<tr>
<td>avert</td>
<td>To prevent.</td>
</tr>
<tr>
<td>conferred</td>
<td>To be granted.</td>
</tr>
<tr>
<td>exacerbated</td>
<td>To make a bad situation worse.</td>
</tr>
<tr>
<td>maxim</td>
<td>A general truth.</td>
</tr>
<tr>
<td>contemporaries</td>
<td>People living at the same time as each other.</td>
</tr>
</tbody>
</table>
Narrative

In the 1850s, the United States was deeply divided over the issue of slavery and its expansion into the West. The northern and southern sections of the country had been arguing over the expansion of slavery into the western territories for decades. The Missouri Compromise of 1820 divided the Louisiana Territory at 36°30’ with new states north of the line free and south of the line slave. The issue simmered until the debate erupted again over territory acquired in the Mexican War of 1846. In 1850, Senator Henry Clay of Kentucky engineered the Compromise of 1850 to attempt to settle the issue, but only delayed the dispute. In 1854, the Kansas-Nebraska Act allowed settlers to decide whether the new states would be slave or free in a doctrine called “popular sovereignty.” As a result, pro and anti-slavery forces rushed to Kansas in order to vote on the issue, violence erupted between the two, and several people on both sides were murdered in what was called “Bleeding Kansas.” Meanwhile, southern talk of secession was in the air, and observers warned of an impending civil war. The United States faced this combustible situation when Chief Justice Roger B. Taney sat down in late February 1857, to write an infamous opinion in the case of Dred Scott v. Sandford that would go down as a travesty of constitutional interpretation and one of the greatest injustices laid down by the Supreme Court.

Taney was a lawyer and state legislator in the slave state of Maryland who disapproved of slavery earlier in his life. He had been a slaveholder who privately manumitted, or voluntarily freed, his enslaved persons and even provided financial support for the elderly slaves. In the state legislature, he supported efforts to protect free Blacks against illegal capture and being forced into slavery. He even defended the right of free speech for Jacob Gruber, an abolitionist preacher who attacked slavery. In his summation to the jury in Gruber’s 1819 trial for “inciting slaves to rebellion,” Taney called slavery “a blot on our national character” and thought that “every real lover of freedom confidently hopes that it will…be gradually wiped away.” Taney hoped that with an appeal to the “language of the Declaration of Independence, every friend of humanity will seek to lighten the galling chain of slavery.” He seemed to hold relatively enlightened views about slavery and race and acted in the name of justice. In the 1830s, Taney joined the Democratic Party and was appointed Attorney General under President Andrew Jackson. He became an advocate of states’ rights and reversed his earlier stance on the rights of the enslaved. Attorney General Taney offered the president an opinion on a case dealing with forcing free Blacks into slavery in South Carolina. He defended the right of states to enforce their own laws and asserted in an 1832 opinion that, “The African race in the United States even when free are everywhere a degraded class, and exercise no political influence.” He went on, “They were not looked upon as citizens by the contracting parties who formed the Constitution,” and were “not supposed to be included by the term citizens.” It was an ominous declaration when Taney replaced the deceased John Marshall as Chief Justice of the Supreme Court in March 1836. Over the next decade, the furor over slavery dominated national politics, though Taney scrupulously avoided public comment as the impartial Chief Justice.

Dred Scott was an enslaved person who had been owned by different masters in the slave states of Virginia and Missouri. One of his owners, Dr. John Emerson, was an Army sur-
A geon who was stationed at a fort in the free state of Illinois for three years and brought Scott with him. Emerson then moved to the free Wisconsin Territory, and again Scott accompanied him and even married another enslaved person. When Emerson moved back to Missouri with his slaves and soon died, Scott sued Emerson’s widow for his freedom, based on his having lived in Illinois and Wisconsin, where slavery was prohibited. Further, Missouri’s long-standing judicial rule was “once free, always free.” Many former enslaved persons who had returned to Missouri after living in a free state or territory had successfully sued in Missouri courts to establish their freedom. The case made its way through the Missouri and federal courts, and finally reached the Supreme Court.

Taney and the other justices heard oral arguments from the attorneys in February, 1856. The justices met in chambers and haggled over the case for months. They asked for re-argument the following December, which conveniently meant they would render a decision after the contentious 1856 presidential election. In the meantime, Taney privately expressed his political opinion that, “The South is doomed, and that nothing but a firm united action, nearly unanimous is every state can check Northern insult and Northern aggression.” He in effect supported a Union in which one race was kept in an inferior position and critics of slavery were effectively silenced. Thus, when the attorneys reargued their case in the Supreme Court chambers in the basement of the U.S. Capitol, Taney listened with these thoughts in mind.

The justices met in mid-February, 1857 to consider the case. They nearly agreed to issue a narrow legal opinion that addressed the status of a slave in a free state. However, this strategy unraveled. In a fateful move, they selected the Chief Justice to write a more expansive opinion. Taney looked at the slavery debates that wracked the country and feared that they
would destroy the Union. He developed the mistaken, and somewhat arrogant, notion that the Supreme Court could settle the political issue once and for all to avert possible civil war. His political objectives outweighed his ideas about justice and natural rights, or an impartial view of the historical facts.

On the morning of March 6, Taney read the shocking opinion to the Court for nearly two hours. Taney, speaking for seven members of the Court, declared that all Black Americans — enslaved or free — were not U.S. citizens at the time of the Founding and could not become citizens. He asserted that the Founders thought that Blacks were an inferior class of humans and “had no rights which the white man was bound to respect,” and no right to sue in federal court. This was not only a misreading of the history of the American Founding, but a gross act of injustice toward Black Americans. Taney could have stopped there, but he believed this decision could end the sectional conflict over the expansion of slavery. He declared that the Missouri Compromise was unconstitutional, that Congress had no power to regulate slavery in the territories, and that slavery could become legal throughout the nation. Finally, Taney pronounced that Dred Scott, despite the years he spent in the free state and territory that allowed other enslaved persons to claim their freedom, was still a slave.

The Dred Scott decision was not unanimous; Justices Benjamin Curtis and John McLean wrote dissenting opinions. Curtis’s painstakingly detailed research in U.S. history demonstrated that Taney was wrong on several points. First, Curtis wrote that, contrary to Taney’s assertion regarding citizenship, free Black Americans had been citizens and even voters in several states at the time of the Founding. According to Curtis, since there was no citizenship clause in the U.S. Constitution, once a state conferred citizenship, federal citizenship was automatic. Further, Curtis pointed out that by settled practice Congress did indeed have power to legislate regarding slavery. Curtis explained more than a dozen instances in which Congress had legislated with respect to slavery. The Dred Scott decision was supposed to calm sectional tensions in the United States, but it worsened them as northerners expressed great outrage, and southerners doubled down on the Court’s decision that Black Americans had no rights and Congress could not regulate slavery’s expansion. Indeed, the Court’s decision greatly exacerbated tensions and contributed directly to events leading to the Civil War. Leaving the debate over slavery to the people and their representatives might have averted or delayed the Civil War and settled the issue differently. After all, the people’s representatives had been debating and compromising on the issues that divided the North and South ever since the Philadelphia Convention of 1787. Most historians agree, though, that once the Dred Scott decision mandated that Congress had no power to legislate regarding the expansion of slavery in the territories, thus opening the entire nation including the free states to that possibility, there were no more political options available. As President Lincoln wrote in 1860, “The tug has to come & better now than later.”

Taney’s view of American republican government was that only one race enjoyed natural rights and self-government. Abraham Lincoln continually attacked the decision in his speeches and debates. He took a different approach than Taney. Lincoln stood for a Union of natural rights for all humans and did not believe that the country could survive indefi-
nately “half slave, half free.” He argued that the Declaration of Independence “set up a standard maxim for free society” of self-governing individuals. If the Court’s majority gained the final say on political decisions, Lincoln thought “the people will have ceased to be their own rulers.” Justice Curtis wrote that slavery itself is “contrary to natural right.” Chief Justice Taney’s reasoning in the *Dred Scott* decision sought to justify laws protecting slavery, but the injustice of those laws was evident to his contemporaries.

**Analysis Questions**

1. Why was the United States in a combustible situation in 1857?

2. What was Roger Taney’s position regarding slavery and the rights of Blacks, and how did his position change over time in the years prior to his appointment to the Supreme Court? Why do you think his position regarding the slavery controversy changed so much from justice to injustice?

3. Once he was appointed to the Supreme Court, where did Taney’s sympathies lie? Did he act for justice or some other purpose?

4. What was Taney’s hope regarding the Supreme Court’s decision in the *Dred Scott* case?

5. What were the most important elements of the Dred Scott majority opinion written by Chief Justice Taney? Did they support the ideal of justice? Did Taney’s opinion promote a healthy constitutional republic and civic virtue?

6. Chief Justice Taney hoped that his opinion in Dred Scott’s case would be the solution to the nation’s slavery controversies. Why was this not the case?

7. How was President Lincoln’s approach to the slavery controversy different from that of Taney? How did Lincoln support the natural rights ideals of a constitutional republic and support the ideal of civic virtue?

8. How did Justice Benjamin Curtis’s dissent contradict Chief Justice Taney’s reasoning?
Analyzing Primary Source Documents: Excerpts from Majority and Dissenting Opinions

☐ I can articulate how slavery was at odds with the principle of justice.
☐ I can create an argument supported by evidence from primary sources.
☐ I can succinctly summarize the main ideas of historic texts.

Essential Vocabulary

<table>
<thead>
<tr>
<th>Word</th>
<th>Definition</th>
</tr>
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<tbody>
<tr>
<td>plea</td>
<td>A formal statement made in a court case claiming that the law should comply; in this case, Scot’s claim that he was a free man under Wisconsin law.</td>
</tr>
<tr>
<td>sovereignty</td>
<td>A country.</td>
</tr>
<tr>
<td>subjugated</td>
<td>To be dominated.</td>
</tr>
<tr>
<td>rebuke</td>
<td>An expression of criticism.</td>
</tr>
<tr>
<td>reprobation</td>
<td>Disapproval.</td>
</tr>
<tr>
<td>municipal</td>
<td>Or, local.</td>
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</table>

Note: Due to a clerical error at the time, John Sanford’s name was misspelled (Sandford) in court records.
**DRED SCOTT V. SANFORD (1857) MAJORITY OPINION (CHIEF JUSTICE TANEY)**

**Source:**

<table>
<thead>
<tr>
<th>Document Text</th>
<th>Notes</th>
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<tbody>
<tr>
<td>“The question before us is whether the class of persons described in the plea...are constituent members of this sovereignty? We think they are not, and that they are not included, and were not intended to be included, under the word “citizens” in the Constitution, and can therefore claim none of the rights and privileges which that instrument provides for and secures to citizens of the United States. On the contrary, they were at that time considered as a subordinate and inferior class of beings who had been <em>subjugated</em> by the dominant race, and, whether emancipated or not, yet remained subject to their authority, and had no rights or privileges but such as those who held the power and the Government might choose to grant them....”</td>
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<tr>
<td>The language of the Declaration of Independence is equally conclusive: It begins by declaring that, “[w]hen in the course of human events it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth the separate and equal station to which the laws of nature and nature’s God entitle them, a decent respect for the opinions of mankind requires that they should declare the causes which impel them to the separation.”</td>
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<tr>
<td>It then proceeds to say: “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; that among them is [sic] life, liberty, and the pursuit of happiness; that to secure these rights, Governments are instituted, deriving their just powers from the consent of the governed.”</td>
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The general words above quoted would seem to embrace the whole human family, and if they were used in a similar instrument at this day would be so understood. But it is too clear for dispute that the enslaved African race were not intended to be included, and formed no part of the people who framed and adopted this declaration, for if the language, as understood in that day, would embrace them, the conduct of the distinguished men who framed the Declaration of Independence would have been utterly and flagrantly inconsistent with the principles they asserted, and instead of the sympathy of mankind to which they so confidently appealed, they would have deserved and received universal rebuke and reprobation....

Upon these considerations, it is the opinion of the court that the act of Congress which prohibited a citizen from holding and owning property of this kind in the territory of the United States north of the line therein mentioned is not warranted by the Constitution, and is therefore void, and that neither Dred Scott himself nor any of his family were made free by being carried into this territory, even if they had been carried there by the owner with the intention of becoming a permanent resident....

Upon the whole, therefore, it is the judgment of this court that it appears by the record before us that the plaintiff in error is not a citizen of Missouri in the sense in which that word is used in the Constitution.”
DRED SCOTT V. SANDFORD (1857) DISSENTING OPINION
(JUSTICE BENJAMIN CURTIS)

Source:

<table>
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<tr>
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<tbody>
<tr>
<td>One mode of approaching this question is, to inquire who were citizens of the United States at the time of the adoption of the Constitution...</td>
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<tr>
<td>At the time of the ratification of the Articles of Confederation, all free native-born inhabitants of the States of New Hampshire, Massachusetts, New York, New Jersey, and North Carolina, though descended from African slaves, were not only citizens of those States, but such of them as had the other necessary qualifications possessed the franchise of electors [the right to vote], on equal terms with other citizens...</td>
<td></td>
</tr>
<tr>
<td>I dissent, therefore, from that part of the opinion of the majority of the court, in which it is held that a person of African descent cannot be a citizen of the United States...</td>
<td></td>
</tr>
<tr>
<td>.... It will not be questioned that, when the Constitution of the United States was framed and adopted, the allowance and the prohibition of negro slavery were recognised subjects of municipal legislation; every State had in some measure acted thereon; and the only [federal] legislative act concerning the territory -- the ordinance of 1787, which had then so recently been passed -- contained a prohibition of slavery. The purpose and object of the clause being to enable Congress to provide a body of municipal law for the government of the settlers, the allowance or the prohibition of slavery comes within the known and recognised scope of that purpose and object...</td>
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</table>
Slavery, being contrary to natural right, is created only by municipal law. This is not only plain in itself, and agreed by all writers on the subject, but is inferable from the Constitution, and has been explicitly declared by this court. The Constitution refers to slaves as “persons held to service in one State, under the laws thereof.” …

It was certainly understood by the Convention which framed the Constitution, and has been so understood ever since, that, under the power to regulate commerce, Congress could prohibit the importation of slaves; and the exercise of the power was restrained till 1808. A citizen of the United States owns slaves in Cuba, and brings them to the United States, where they are set free by the legislation of Congress. Does this legislation deprive him of his property without due process of law? If so, what becomes of the laws prohibiting the slave trade? If not, how can a similar regulation respecting a Territory violate the fifth amendment of the Constitution? …

For these reasons, I am of opinion that so much of the several acts of Congress as prohibited slavery and involuntary servitude within that part of the Territory of Wisconsin … were constitutional and valid laws.

### Analysis Questions

1. Summarize the main points of the Dred Scot decision in your own words.

2. How does the majority opinion of the Supreme Court commit a great injustice against Black Americans?

3. Summarize the main points of the dissenting opinion from the case in your own words.

4. How does the dissent support constitutional principles and liberties for Black Americans and counter the arguments made by the majority decision?
Tiananmen Square and Courage

Estimated Time: 90 minutes

**Courage:** The ability to take constructive action in the face of fear or danger. To stand firm as a person of character and do what is right, especially when it is unpopular or puts one at risk.

**Essential Question**

Why does being courageous when faced with fear and danger matter?

**Guiding Questions**

What are some possible consequences of doing nothing in the face of injustice?

What are the risks of acting courageously?

What are the elements required to act courageously?

**Objectives**

Students will analyze the story of Tiananmen Square to identify acts of courage in the face of danger.

Students will describe the complexities of choosing to act courageously in their daily lives.

Students will observe primary source images using critical thinking and analysis skills.

Students will reflect on the importance of courage in a democratic society.

**Procedures**

The following lesson asks students to consider the virtue of Courage in the face of injustice.

Students will engage with the story of Tiananmen Square, as they consider the question: Why does being courageous when faced with fear and danger matter?

The main activity in this lesson requires students to read and analyze a narrative that explores how an unknown demonstrator courageous stood up against the Chinese Government. Students may work individually, in pairs, or small groups as best fits your classroom.
The analysis questions provided can be used to help students comprehend and think critically about the content. As the teacher, you can decide which questions best fit your students’ needs and time restraints.

Lastly, the lesson includes sources used in this lesson for further reading and suggestions for cross-curricular connections.

**Resources**

**Student Resources**
- Primary Source Images Handout
- Anticipate: See, Think, Wonder
- Tiananmen Square and Courage Narrative

**Teacher Resources**
- Analysis Questions
- Virtue in Action
- Journal Activity
- Sources for Further Reading?
- Virtue Across the Curriculum?

**Anticipate**

Distribute the Anticipate See Think Wonder Unknown Rebel image handout. Project or give students a copy of the student protests and the Unknown Rebel images. Allow students to choose one of the images to analyze. Allow them one or two minutes to silently make their own observations without any additional input.

If students struggle to look closely, prompt them by asking the following questions:

1. What does the source line reveal about when and where this photograph was taken?
2. Describe the people in the photograph. Can you see their faces? Clothing?
3. What is happening? In what types of activities are people engaged?
4. How would you describe the moment in time captured by the photograph? Why might the photographer have chosen that moment?
5. What moods or feelings are expressed in this photograph?
6. How much time has passed between the two photographs? Why might this be significant?
7. Describe the scale of the setting. How big is this gathering? What is the focal point? If students do not see him, point out the individual man in front of the tanks in the lower right in the second image.

Ask students to share some of their observations and questions with a shoulder partner, in small groups, or as a class discussion.
Engage

**Transition:** Now that we’ve looked at some primary source photographs, let’s watch a video that will give us a little more context for what is happening in June 1989 in Tiananmen Square.

Play the following 3-minute video of the Unknown Rebel from CNN’s coverage of the event on June 5, 1989: [https://bit.ly/42hd5YI](https://bit.ly/42hd5YI)

Ask students to come up with a list of questions they have about this event and the possible connections between the two photographs.

Post questions at the front of the classroom or on a class site.

If needed, prompt students with the following questions.

What do you know about the cultural or historic context in which this work was made?

What else might it be useful for you to know in understanding this image?

Does this work connect to your life or experiences in any way?

What does this photograph say about courage? What else do you need to know to answer this question?

Explore

**Transition** to the Tiananmen Square and Courage Narrative. Students will learn and discuss the story of a courageous individual who temporarily stopped military tanks at Tiananmen Square demonstrations.

**Scaffolding Note:** The reading can be completed in various ways: whole class, in small groups, jigsaw, or individually.

**Glossary term(s):**

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
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<tbody>
<tr>
<td><strong>Courage</strong></td>
<td>The ability to take constructive action in the face of fear or danger. To stand firm as a person of character and do what is right, especially when it is unpopular or puts one at risk.</td>
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<tr>
<td><strong>martial law</strong></td>
<td>The temporary substitution of military authority for civilian rule and is usually invoked in time of war, rebellion, or natural disaster. When martial law is in effect, the military commander of an area or country has unlimited authority to make and enforce laws.</td>
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</table>

Revisit the questions that students came up with after viewing the video of the Unknown Rebel. What questions were answered? Where are their gaps? How could they find answers to unanswered questions?
Transition to the analysis questions. Have students work individually, with partners, or as a whole class to answer the questions.

Scaffolding Note: If there are questions in the discussion guide that are not necessary to your students’ learning or time restraints, then you can remove them.

Analysis Questions:

1. Is the Unknown Rebel a hero, or was he reckless to risk his life?
2. Are stands such as the one he took “worth it”? How do you know?
3. How would the Unknown Rebel’s act of nonviolent defiance have been characterized by the Chinese government? If individuals in the People’s Liberation Army (of China) were awarded medals for bravery by the government, would those have been deserved? Explain.
4. When most of us look back at this period in history and at this picture, who are we more likely to see ourselves as—the people driving the tanks, the individual standing in front of the tanks, or perhaps others watching from a safe distance? Explain.
5. Do you believe the Unknown Rebel, or any of the other demonstrators, experienced fear? Or might they have acted in spite of fear? Describe a time that you, or someone you know, acted courageously in spite of fear.
6. Should everyone try to “block” actions of others with which they do not agree? What kinds of injustices, if any, warrant this kind of protest?
7. How can you show courage in your own life? Identify examples...
   - at home?
   - at school and in extra-curricular activities?
   - in your community?

Assess & Reflect

Virtue in Action

In her June 2014 commencement address at the National Cathedral School in Washington, DC, Washington Post journalist Dana Priest referred to a recent social media campaign, “Think of... tweets as phone calls that get louder as the volume of them increases...”

How can you use social media both responsibly and responsively—to create “volume” for people who either do not have a public voice, or who do not have a means to be heard? How might this help other people to find their courage?

Scaffolding Note: Students may answer these questions in their journals, small groups, or as a class.
Journal Activity

Ask students to use their journals to reflect on the following prompts.

- Civil disobedience is the nonviolent refusal to obey unjust laws, even when this means risking imprisonment. The unknown rebel risked much more than imprisonment with his refusal to yield to the tanks. He risked his life in what the Chinese government may have seen as a high-stakes game of “chicken.” Was it worth the risk?

- Prudence can be defined as, “Practical wisdom that applies reason and other virtues to discern right courses of action in specific situations.” When it comes to courage, prudence helps us determine if our actions are both brave and reasonable (courageous) or brave and reckless (foolhardy). How can you use prudence in your daily life to determine if your actions are virtuous or reckless?

Extend

Sources for Further Reading


Virtue Across the Curriculum

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

- *Fahrenheit 451* by Ray Bradbury
  - In Bradbury’s dystopian novel of a future America, books are outlawed and “firemen” burn any that are found. How does the character Clarisse McClellan display courage? How does her example challenge Guy to act courageously?

- *The Red Badge of Courage* by Stephen Crane
  - Henry, Fleming, a young private in the fictional 304th infantry regiment of New York, struggles with cowardice and courage in the American Civil War. How does the author describe Fleming’s vacillations between these two traits?

- *The Lord of the Rings* trilogy by J.R.R. Tolkien
  - In this epic fantasy novel, a group of often-underestimated hobbits must destroy an all-powerful ring to save Middle Earth. Compare the courageous acts of Frodo, Samwise, and Aragorn. How are they similar? Different?
## Anticipate: See, Think, Wonder

**Source 1:** College and university students march in Tiananmen Square, Beijing, China. May 1989. Licensed through the Associated Press.

| **I see:** What do you see? What are your initial observations? What stands out to you as you look at this image? Be specific. |
| **I think:** What do you think is happening in this image? |
| **I wonder:** What questions are unanswered? What do you want to know about this image and/or topic? |

**Source 2:** Unknown Rebel, Tiananmen Square, Beijing China, June 1989. Licensed through the Associated Press.

| **I see:** What do you see? What are your initial observations? What stands out to you as you look at this image? Be specific. |
| **I think:** What do you think is happening in this image? |
| **I wonder:** What questions are unanswered? What do you want to know about this image and/or topic? |
I can analyze the story of Tiananmen Square to identify acts of courage in the face of danger.

**Essential Vocabulary**

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Tiananmen Square, Beijing China, June 1989. Licensed through the Associated Press.
Narrative

In April 1989, China — and the rest of the world - saw the beginning of a 6-week demonstration. Protestors demanded freedom of speech and press, and greater accountability in the Communist Chinese government. Their demonstration gained momentum as the government initially appeared to concede to some of the demands.

In late May, however, Communist party leaders declared martial law. As President Yang Shangkun insisted, “The Martial Law Command must make it quite clear to all units that they are to open fire only as a last resort. And let me repeat: No bloodshed within Tiananmen Square — period.” Yang was China’s president and a confidante of the powerful chair of the Central Military Commission, Deng Xiaoping. Deng appears to have taken a more hardline stance than Yang.

On June 3, the People’s Liberation Army (PLA) entered Tiananmen Square and met the demonstrators with tanks and hundreds of thousands of troops. That night, Chinese soldiers fired into the crowd. International human rights groups estimate death tolls from the hundreds to the thousands. Protesters who survived were jailed. The Chinese government never released an official death toll.

On June 5, one day after the violent crackdown, a man temporarily stopped a line of tanks headed for the Square. When the leading tank tried to go around him, the man repeatedly stepped into its path. He then climbed onto the tank and seemed to speak to someone inside. After climbing down from the tank and again standing in its way, the man was pulled away by two people. Eyewitnesses disagree as to whether the two were government agents or concerned civilians. No one seems to know what happened to the man. Some say he is hiding somewhere in mainland China; others say he was shot by a firing squad weeks later. All film and images of the events had to be smuggled out of China, where censorship is the norm.

Almost a decade later, Time magazine included the “unknown rebel” as one of its “Most Important People of the Century.”

Analysis Questions

1. Is the Unknown Rebel a hero, or was he reckless to risk his life?

2. Are stands such as the one he took “worth it”? How do you know?

3. How would the Unknown Rebel’s act of nonviolent defiance have been characterized by the Chinese government? If individuals in the People’s Liberation Army (of China) were awarded medals for bravery by the government, would those have been deserved? Explain.

4. When most of us look back at this period in history and at this picture, who are we more likely to see ourselves as — the people driving the tanks, the individual standing in front of the tanks, or perhaps others watching from a safe distance? Explain.
5. Do you believe the Unknown Rebel, or any of the other demonstrators, experienced fear? Or might they have acted in spite of fear? Describe a time that you, or someone you know, acted courageously in spite of fear.

6. Should everyone try to “block” actions of others with which they do not agree? What kinds of injustices, if any, warrant this kind of protest?

7. How can you show courage in your own life? Identify examples:
   - at home?
   - at school and in extra-curricular activities?
   - in your community?
William “Boss” Tweed and Immoderation (Extremism)

Lesson Estimated Time: 90 minutes

Immoderation: Acting in excess or to an extreme. Lacking restraint.
Moderation: The avoidance of excess or to an extremes.

Essential Question

Why is greed associated with immoderation destructive to a healthy political system and civil society?

Guiding Questions

How does moderation ensure a healthy political system and civil society?
How do individual decisions to act with moderation or immoderation affect our society?

Objectives

Students will analyze the story of William “Boss” Tweed to explain the vice of immoderation or extremism.

Students will apply moderation and immoderation to their own behaviors and habits.

Procedures

The following lesson asks students to apply the virtue of moderation and identify the vice of immoderation or extremism to their own lives and to a historical example of William “Boss” Tweed.

Students will engage with the story of William “Boss” Tweed as a warning against immoderation as they consider the question: Why is greed associated with immoderation destructive to a healthy political system and civil society?

The main activity in this lesson requires students to read and analyze a narrative that explores how Tweed engaged in immoderation. Students may work individually, in pairs, or
small groups as best fits your classroom. The analysis questions provided can be used to help students comprehend and think critically about the content. As the teacher, you can decide which questions best fit your students’ needs and time restraints.

Additionally, the lesson includes primary source political cartoons for students to analyze how the press interpreted and reported on Tweed’s work and actions.

Lastly, the lesson includes sources used in this lesson for further reading and suggestions for cross-curricular connections.

**Resources**

**Student Resources**

- William “Boss” Tweed and Immoderation (Extremism) Narrative
- Anticipate: Moderation/Immoderation Organizer
- Primary Source Analysis: Political Cartoon
- Virtue in Action: My Moderation Log

**Teacher Resources**

- Analysis Questions
- Virtue in Action
- Journal Activity
- Sources for Further Reading
- Virtue Across the Curriculum

**Anticipate**

_Scaffolding Note:_ You may use this activity to prepare your students and introduce the vocabulary and ideas discussed in this lesson.

- **Immoderation (extremism):** Acting in excess or to an extreme. Lacking restraint.
- **Moderation:** the avoidance of excess of extremes.

Distribute the Anticipate: Moderation/Immoderation Organizer and review the directions with students.

- _Directions:_ The Greek philosopher Aristotle urged people to seek a “golden mean” between extremes in their behavior, thoughts, and habits. In other words, Aristotle thought that any habit or thought could be practiced with moderation, rather than extremism. Using the examples in the chart below, think about what would happen if you practiced the extreme of that behavior: too little or a deficiency, or too much, or immoderation or extremism. The first behavior has been done for you as an example.

Have students fill in the other two behaviors/habits on the chart on their own with an option to create two of their own. Note that they only need to complete the portion of the chart that applies to Boss Tweed. They will revisit the same activity when they learn about Huey Long.
Engage

Pair students or create small groups to share their responses on the Moderation Organizer.

Ask for volunteers to share their responses.

Ask students to look for patterns in the responses the class discussed:

- What happens when our habits or behaviors go to an extreme?
- Do you agree with Aristotle that moderation is the best course of action? Why or why not?

Explore

Transition to the William “Boss” Tweed and Immoderation (Extremism) Narrative.

Scaffolding Note: It may be helpful to instruct students to do a close reading of the text. Close reading asks students to read and reread a text purposefully to ensure students understand and make connections. For more detailed instructions on how to use close reading in your classroom, use these directions. Additional reading strategies (See Appendix) are provided for other options that may meet your students’ needs.

Essential Vocabulary (See Glossary for Definitions)

<table>
<thead>
<tr>
<th>Immoderation (extremism)</th>
<th>Moderation</th>
<th>Tenements</th>
</tr>
</thead>
<tbody>
<tr>
<td>Patronage positions</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Transition to the analysis questions. Have students work individually, with partners, or as a whole class to answer the questions.

Scaffolding Note: If there are questions that are not necessary to your students’ learning or time restraints, then you can remove those questions.

Analysis Questions

What problems did Boss Tweed and his political machine attempt to address in New York City?

1. What are some examples of immoderation of the Tweed Ring?
2. How did the greed of the Tweed Ring contribute to the corruption of the political system?
3. Did Boss Tweed accept justice for his greed and illegal activities?
4. Did he take responsibility for his actions? Or, did he seek to evade justice and responsibility to the end of his life? Explain your answers.
5. Why is immoderation, or acting without self-restraint, so destructive to a healthy political system and civil society?
Transition to and distribute Primary Source Analysis: Political Cartoon

- Have students analyze the political cartoons of Boss Tweed individually, in pairs/groups, or as a class. Collect or lead a class discussion on student answers.

Assess & Reflect

Virtue in Action

**Transition:** A healthy society is based on the virtues of the people. In other words, the actions of individuals like you and me matter, and we should try to govern ourselves by these virtues as well. Over the next week, we will keep a log of the times when we act with moderation or immoderation and then reflect on what we learned.

Distribute and review the directions and examples for the My Moderation Log activity.

**Scaffolding note:** Give students the option to use events they observe rather than from their own life.

AND/OR

**Immoderation (Extremism) Journal Activity**

Have students self-reflect and answer the following question in their journal:

- Are there ways that American culture promotes immoderation and fulfilling desires without self-restraint? How do advertising, media, social media, movies, or television shows promote rampant consumerism, debt, and greed? What effect does that have on our civil society? What people and institutions can you think of that contradict that selfishness and greed?

Extend

You may use the following resources to extend your lesson on Boss Tweed. Below is a podcast and video to explore with students.


- Watch the following video on Boss Tweed: [https://bit.ly/3Cnerqn](https://bit.ly/3Cnerqn)

Sources & Further Reading
Explore the following list for additional sources and further reading on William “Boss” Tweed.


**Virtue Across the Curriculum**

Below are corresponding literature suggestions to help you teach about immoderation 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.

- **Batman Begins (2005), directed by Christopher Nolan**
  - Bruce Wayne is a billionaire orphan who is trained in martial arts and assumes the identity of Batman to fight crime. The city of Gotham is filled with corrupt city officials and police officers, overrun by vice and crime, and controlled by a crime boss. As Batman, Wayne joins forces with a single good officer, Jim Gordon, and his friend, assistant district attorney, Rachel Dawes, to fight the rampant greed and corruption that plagues Gotham and its city government. Wayne never loses faith in the citizens’ desire and ability to create a better Gotham.

  - Veruca Salt is a greedy and spoiled child who demands that her every wish be fulfilled. In this early scene in the book (and in two different versions of the movie), Veruca screams at her father to spend a fortune on candy bars that might hold a Golden Ticket to tour Willy Wonka’s chocolate factory.
  - Her greed will later get her into trouble and cause Mr. Wonka not to select her to inherit the factory.
MR. SALT:

“As soon as my little girl told me that she simply had to have one of those Golden Tickets, I went out into the town and started buying up all the Wonka candy bars I could lay my hands on. Thousands of them, I must have bought. Hundreds of thousands! But three days went by, and we had no luck. Oh, it was terrible! My little Veruca got more and more upset each day, and every time I went home she would scream at me, ‘Where’s my Golden Ticket! I want my Golden Ticket!’ And she would lie for hours on the floor, kicking and yelling in the most disturbing way.”

OTHER WORKS

- The Adventures of Robin Hood, by Roger Lancelyn Green
- The Adventures of Huckleberry Finn, by Mark Twain
- “Midas—and Others” in Mythology by Edith Hamilton
- Mr. Smith Goes to Washington, (1939) directed by Frank Capra
- The Untouchables, (1987) directed by Brian De Palma
Narrative

William “Boss” Tweed and Immoderation (Extremism)

☐ I can analyze the story of Boss Tweed to explain the vice of immoderation or extremism.

Essential Vocabulary

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Immoderation</td>
<td>Acting in excess or to an extreme. Lacking restraint.</td>
</tr>
<tr>
<td>Moderation</td>
<td>The avoidance of excess or extremes.</td>
</tr>
<tr>
<td>Tenements</td>
<td>Low-rental apartment building, typically rundown, whose facilities and maintenance barely meet minimum standards. A room or set of rooms tenanted as a separate dwelling; apartment; flat.</td>
</tr>
<tr>
<td>Patronage positions</td>
<td>In politics and government, a spoils system (also known as a patronage system) is a practice in which a political party, after winning an election, gives government jobs to its supporters, friends (cronyism), and relatives (nepotism) as a reward for working toward victory.</td>
</tr>
</tbody>
</table>

Narrative

The streets of New York were a teeming place after the Civil War. The unpaved dirt streets were strewn with trash thrown from windows and horse manure from animals pulling carriages. Diseases like cholera and tuberculosis thrived in the unhealthy environment. Black smoke clogged the air from the burning coal and wood that heated homes and powered factories. Over one million people crowded into the city, and many lived in dilapidated tenements. Poverty, illiteracy, crime, and vice were rampant problems for the poor and for the Irish and German immigrants that comprised almost half the population. The city government offered very few basic services to alleviate the suffering, and churches and private charities were overwhelmed by the need.

By the mid-1850s, “Boss” William Magear Tweed (1823 – 1878) was one of the leading politicians in New York City. He headed the Tammany Hall political machine, which controlled the Democrat Party and most of the votes. He headed the Tammany Hall political machine which controlled the Democratic Party through corruption. Tammany Hall gained support by providing essential services to citizens and then used that support to win offices for
their preferred candidates to create dependence and loyalty through patronage. He had spent a lifetime in public service and held a wide variety of local positions including volunteer firefighter, Board of Education, Board of Supervisors, and state senator. Most importantly, in 1860 he was named the “Grand Sachem” of Tammany Hall and controlled the political machine. In 1870, the state legislature granted New York City a new charter that gave local officials, rather than those in the state capital in Albany, power over local political offices and appointments. It was called the “Tweed Charter” because he so desperately wanted that control that he paid hundreds of thousands of dollars in bribes for it.

After installing his own men as mayor and in other key positions, Boss Tweed helped the immigrants and poor out in many ways. Thousands of recent immigrants were naturalized as American citizens and thus had the right to vote. Tweed also made sure that the immigrants had jobs, found a place to live, had enough food, and even had enough coal money to warm their apartments during the cold of winter. In addition, Boss Tweed contributed millions of dollars to the civic institutions that benefited and cared for the immigrants such as their neighborhood churches and synagogues, hospitals, orphanages, and charities. Immigrants in New York were grateful for the much-needed services from the city and private charities. The Tweed Ring seemed to be creating a healthy society. In overwhelming numbers, immigrants happily voted for the Democrats who ran the city.

However, all was not well in New York. The “Tweed Ring” was corruptly raking in millions of dollars in graft and skimming off the top. Tweed doled out thousands of jobs as patronage and he expected favors, bribes, and kickbacks in return. Massive building projects such as new hospitals, elaborate museums, marble courthouses, paved roads, and the Brooklyn Bridge had millions of dollars of padded costs added that went straight to Boss Tweed and his cronies. They also gobbled up massive amounts of real estate, owned the printing company that did official city business such as ballots, and received large payoffs from railroads. Soon, Tweed owned an extravagant Fifth Avenue mansion and an estate in Connecticut, gave lavish parties and weddings, and owned diamond jewelry worth tens of thousands of dollars. In total, the Tweed Ring brought in an estimated $50 to $200 million in corrupt money. Boss Tweed’s greed knew few boundaries as evidenced by his immoderate, excessive lifestyle that demonstrated a lack of restraint and a lust for power.
The corruption and greed in the New York City government cheapened the rule of law and degraded a healthy civil society. Most people in local government received their jobs due to patronage rather than merit and talent. The Tweed Ring also manipulated elections in a variety of ways. They hired people to vote multiple times, and even had sheriffs and temporary deputies protect them while doing so. They stuffed ballot boxes with fake votes and bribed or arrested election inspectors who questioned their methods. Sometimes, they simply ignored the ballots completely and falsified election results. Tammany candidates often received more votes than eligible voters in a district. In addition, the ring used intimidation and street violence by hiring thugs or crooked cops and received payoff from criminal activities they allowed to flourish. Tweed and his machine lacked any restraint with its illegal activities to preserve political power and bring is large amounts of money.

In the end, Boss Tweed’s greed was too great, and his exploitation was too brazen. *The New York Times* exposed the rampant corruption, and the cartoons of Thomas Nast in *Harper’s Weekly* lampooned the Tweed Ring for its illegal activities. In October 1871, Tweed was arrested and indicted shortly thereafter. He was tried in 1873, found guilty of forgery and larceny, and sentenced to twelve years in prison. He escaped in disguise to Cuba and thence to Spain in 1875 by paying $60,000 in bribes, but he was recaptured, returned to New York, and died in jail in 1878.

The immoderation of Boss Tweed and Tammany Hall represented some of the worst political excesses of the late nineteenth-century Gilded Age. Many different groups of reformers would seek to restore principles of rule of law and equal opportunity in politics and society in the coming decades. American self-government depends upon moderate political leaders and citizens working toward the common good.

**Analysis Questions**

1. What problems did Boss Tweed and his political machine attempt to address in New York City?

2. What are some examples of immoderation of the Tweed Ring?

3. How did the greed of the Tweed Ring contribute to the corruption of the political system?

4. Did Boss Tweed accept justice for his greed and illegal activities?

5. Did he take responsibility for his actions? Or, did he seek to evade justice and responsibility to the end of his life? Explain your answers.

6. Why is immoderation, or acting without self-restraint, so destructive to a healthy political system and civil society?
I can describe the “golden mean,” or middle between behaviors, to understand how moderation works in my habits.

Directions: The Greek philosopher Aristotle urged people to seek a “golden mean” between extremes in their behavior, thoughts, and habits. In other words, Aristotle thought that any habit could be practiced with moderation, rather than extremism.

Two figures in history, Boss Tweed and Huey Long, typified the vice of immoderation. You will revisit this activity when learning about each of these characters. This activity will help you prepare for learning more about these figures and how moderation and immoderation are relevant across time.

Using the examples in the chart below, think about what would happen if you practiced the extreme of that behavior: too little or a deficiency, or too much, or immoderation or extremism. The first behavior has been done for you as an example.

Essential Vocabulary

<table>
<thead>
<tr>
<th>Immoderation (extremism)</th>
<th>Acting in excess or to an extreme. Lacking restraint.</th>
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<tbody>
<tr>
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<td>The avoidance of excess of extremes.</td>
</tr>
</tbody>
</table>

Immoderation and Boss Tweed

<table>
<thead>
<tr>
<th>Behavior or Habit</th>
<th>...if practiced immoderately or to an extreme</th>
<th>...if practiced with moderation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Using social media</td>
<td>Not enough: unaware of developments in friends/family’s lives</td>
<td>Too much: Anxiety or depression from comparing your life to others</td>
</tr>
<tr>
<td></td>
<td>Keeping up with important events in family/friends’ lives; entertainment</td>
<td>Keeping up with important events in family/friends’ lives; entertainment</td>
</tr>
<tr>
<td>watching Netflix</td>
<td></td>
<td></td>
</tr>
<tr>
<td>------------------</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>Practicing a sport or musical instrument</td>
<td></td>
<td></td>
</tr>
<tr>
<td>My example:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>My example:</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Directions: Using the examples in the chart below, think about what would happen if you practiced the extreme of that behavior: too little or a deficiency, or too much, or immoderation or extremism. The first behavior has been done for you as an example.

<table>
<thead>
<tr>
<th>Behavior or Habit</th>
<th>...if practiced immoderately or to an extreme</th>
<th>...if practiced with moderation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Exercising</td>
<td><em>Not enough</em>: feeling unhealthy</td>
<td><em>maintaining good physical and mental health</em></td>
</tr>
<tr>
<td></td>
<td><em>Too much</em>: Injuring yourself, missing out on fun opportunities or time with family and friends, losing perspective of other important things in life*</td>
<td></td>
</tr>
<tr>
<td>Watching Netflix</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Playing video games</td>
<td></td>
<td></td>
</tr>
<tr>
<td>My example:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>My example:</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Primary Source Analysis
Political Cartoons

☐ I can analyze political cartoons and apply my knowledge of the virtue of moderation and vice of immoderation (extremism).

Directions: Look closely at each image before answering the questions that follow.

Building Context
For several years, cartoonist Thomas Nast had attacked the corruption and outright theft carried out by the Tweed Ring and Tammany Hall in his memorable images published in Harper’s Weekly and The New York Times. In 1871, the Times published a series of news articles detailing the political machine’s abuses and naming the most powerful of its leaders. Nast redoubled his efforts to spotlight the perpetrators through his powerful cartoons. In fact, Tweed reportedly exclaimed, “I don’t care a straw for your newspaper articles; my constituents don’t know how to read, but they can’t help seeing them damned pictures!” The voters swept the Tweed Ring from power in the November election of 1871, and trials and prison followed shortly thereafter for Tweed and his henchmen. When Tweed escaped from prison in 1875 and fled to Spain, he was captured in Spain because the police there recognized him from Nast’s cartoons.
The caption reads: “The “Brains” that achieved the Tammany victory at the Rochester Democratic Convention.”

1. What is Nast implying about Boss Tweed’s political victory at the Democratic Convention?

2. How does this victory connect to the vice of immoderation?
3. Why was Tweed’s political victory a threat to a healthy republican government and healthy civil society?

Image Source:
THOMAS NAST, HARPER’S WEEKLY, NOVEMBER 11, 1871
Source link: https://www.masshist.org/database/viewer.php?item_id=5901&mode=large&img_step=1&

As is the case in most of his work, Nast used rich symbolism in this image. Tweed himself had selected the snarling tiger as the symbol for the firemen’s company that he established, but Nast used Tweed’s own symbol against him. The tiger is shown mauling the female figure, Republic, whose helmet (the ballot) and sword representing power, lie broken nearby. The banner of Law and the American flag are tattered beneath her. The other female figure represents Justice, with her broken scales and sword at her side. The male figure represents Mercury, Roman god of commerce, with his winged helmet smashed at his left side. The arena is filled with a large audience taking in the spectacle, and the large figure of Boss Tweed can be seen in the central box.
4. What does the tiger represent about Tammany Hall and the Tweed Ring?

5. Judging by the figures that have been mauled and killed by the tiger and what they represent, what is Nast’s commentary about the health of government and civil society and moderation?
Virtue in Action: My Moderation Log

☐ I can identify moderation and immoderation to their own behaviors and habits.

☐ I can practice applying moderation to my behaviors and habits.

Directions: Each day over the next week, think about your personal behaviors and habits or behaviors that you observe in others. Reflect on how these actions show the virtue of moderation or the vice of immoderation. Two entries have been done for you as examples. You should aim for one example each day. At the end of the week, answer the reflection questions.

Essential Vocabulary

| moderation | The avoidance of excess or extremes. |
| immoderation | Acting in excess or to an extreme. Lacking restraint. |

<table>
<thead>
<tr>
<th>Activity</th>
<th>Too little? Immoderation</th>
<th>Just right? Moderation</th>
<th>Too much? Immoderation</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Doom scrolling-</td>
<td>Not enough: feeling</td>
<td></td>
<td></td>
<td>Too much!</td>
</tr>
<tr>
<td>Sunday night (personal)</td>
<td>unhealthy</td>
<td></td>
<td></td>
<td>Lost track of time,</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>and then had a hard time</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>falling asleep</td>
</tr>
</tbody>
</table>

Lost track of time, and then had a hard time falling asleep.
### Activity

<table>
<thead>
<tr>
<th>Activity</th>
<th>Too little? Immoderation</th>
<th>Just right? Moderation</th>
<th>Too much? Immoderation</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yelling on the news (observed)</td>
<td></td>
<td></td>
<td>Name calling during interview</td>
<td>No one was listening to the other person—they were both just yelling</td>
</tr>
</tbody>
</table>

**Reflection Questions:**

1. Looking back over the last week, where did you have success acting or applying moderation? When was it challenging? Did logging your behavior help you to be more mindful of your actions and thoughts? Explain your response.

   ____________________________________________________________

   ____________________________________________________________

   ____________________________________________________________

2. How does moderating your personal behavior translate into civil society? In other words, will the habit of moderation affect how you interact with others at school, in the community, and elsewhere? Explain.

   ____________________________________________________________

   ____________________________________________________________

   ____________________________________________________________
Prudence: Practical wisdom that applies reason and other virtues to discern the right courses of action in specific situations.

Essential Question

How can prudence benefit decision-making?

Guiding Questions

What does prudence mean? What are examples of prudence that you observe today?

How did George Washington’s prudence influence the early republic? How did it influence what we value in both citizens and leaders?

Objectives

Students will identify George Washington’s actions as examples of prudence in leadership.

Students will analyze an image of Washington and the story of the Newburgh Conspiracy to understand how he used prudence to make decisions.

Students will describe the barriers that make it challenging to act with prudence. Students will identify ways to overcome these barriers to make reasoned decisions and discern the right course of action.

Procedures

The following lesson asks students to consider the virtue of prudence.

Students will engage with the story of George Washington as an exemplar of prudence as they consider the questions: How can prudence benefit decision-making?

The main activity in this lesson requires students to read and analyze a narrative that explores how George Washington led the early republic with prudence. Students may work
individually, in pairs, or small groups as best fits your classroom. The analysis questions provided can be used to help students comprehend and think critically about the content. As the teacher, you can decide which questions best fit your students’ needs and time restraints.

The lesson includes a variety of activities and suggestions for your classroom. Time estimates are included in the activities so that you can decide what’s most appropriate for your teaching.

Lastly, the lesson includes sources used in this lesson for further reading and suggestions for cross-curricular connections.

Resources

**Student Resources**
- Image: General George Washington Resigning by John Trumbull
- Anticipate: See, Think, Wonder
- Close-Reading Washington in Trumbull’s Art
- George Washington and Prudence Narrative
- Virtue in Action Organizer

**Teacher Resources**
- Analysis Questions
- Virtue in Action
- Journal Activity
- Sources for Further Reading
- Virtue Across the Curriculum

**Anticipate**

Before class, post the Image: General George Washington Resigning by John Trumbull. Have students complete the Anticipate: See, Think, Wonder handout prior to class.

**Time Estimate: 10 minutes**

**Engage**

Have students work in pairs or trios to share the observations and questions they came up with from viewing the image of General George Washington Resigning by John Trumbull.

Distribute the Close-Reading Washington in Trumbull’s Art. Review the context provided as a class or in pairs and have students complete a closer analysis of the painting.

Have students return to their Anticipate handout. Were they able to answer their questions? Are there any unanswered questions? Compile unanswered questions into a class parking lot.

Introduce this definition of **prudence**: Practical wisdom that applies reason and other virtues to discern right courses of action in specific situations.

- Ask, How does the Trumbull portrait of Washington resigning his commission demonstrate Washington’s prudence? Why is it significant that this painting hangs in the rotunda (central hall) of the U.S. Capitol in Washington, D.C.?
Transition to the George Washington and Prudence Narrative by asking: Given what you “read” in this painting, how did George Washington’s character demonstrate prudence? How did it influence what our society values in its citizens as well as its leaders?

Time Estimate: 20 minutes

Explore

Transition to the George Washington and Prudence Narrative. Students will learn and analyze the story of George Washington to understand he led with prudence.

Scaffolding Note: It may be helpful to instruct students to do a close reading of the text. Close reading asks students to read and reread a text purposefully to ensure students understand and make connections. For more detailed instructions on how to use close reading in your classroom, use these directions. Additional reading strategies (See Appendix) are provided for other options that may meet your students’ needs.

Essential Vocabulary (See Glossary for Definitions)

<table>
<thead>
<tr>
<th>Prudence</th>
<th>Coup</th>
<th>Tyranny</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shrewdly</td>
<td>Mollify</td>
<td>Restive</td>
</tr>
<tr>
<td>Forbearance</td>
<td>Malcontents</td>
<td>Despotism</td>
</tr>
<tr>
<td>Precedent</td>
<td>Resign</td>
<td></td>
</tr>
</tbody>
</table>

Transition to the following questions. Have students work individually, with partners, or as a whole class to answer the analysis questions.

Scaffolding Note: If there are questions that are not necessary to your students’ learning or time restraints, then you can remove those questions.

Analysis Questions:

1. What were George Washington’s troops considering doing in 1783?

2. Do you think Washington was tempted to seize power and become a dictator? Explain. If he was, how might prudence have helped him to make the right decision?

3. Why might Washington, while addressing the troops, have paused to put on his glasses and admit his eyesight was failing?

4. Prudence helps serve as a check against the “passions” of the people that can lead to the tyranny of the majority and violence. What are some ways that Washington exercised prudence to accomplish this?

5. Prudence also requires individuals to moderate their own passions, i.e., to put the public good ahead of their own self-interest. What are some ways Washington accomplished this?
6. Washington never abused the military power given to him as commander-in-chief of the continental army. He resisted the temptation to use the army as his personal bodyguard, to make himself a dictator, to become a Caesar, a Napoleon, or a Hitler. Instead, to what principles did Washington remain faithful?

7. Historian Stuart Leibiger notes the irony that by never abusing power, and by giving it back to people, Washington became more and more powerful. Why do you think this came about?

8. Think of other examples from history where individuals have voluntarily given up great power. Are they easy to find? In what ways can a leader demonstrate power by giving it up?

9. Why do you think Washington’s greatest fear was that he would die in office? How does this evidence show he put the public good ahead of his own interest?

10. Why does self-government at a societal level require prudence and self-governance on an individual level?

11. Moments after taking the oath of office for the first time, President Washington addressed the new nation and stated, “The preservation of the sacred fire of liberty, and the destiny of the republican model of government, are justly considered as deeply, perhaps as finally staked, on the experiment entrusted to the hands of the American people.” Discuss how you personally uphold the virtue of prudence and ensure the success of this experiment.

12. Return to the parking lot of questions from the Trumbull art analysis. Are there any questions that can be answered after reading more about Washington and having this discussion? Ask students to investigate remaining questions for homework.

Estimated Time: 60 minutes

Assess & Reflect

Virtue in Action

Distribute the Virtue in Action Organizer. Review the directions and examples with your students.

Directions: Fill in the chart by creating a solution to the presented scenario that requires prudence. Note what other virtues would be required to take this course of action by referring to your civic virtues handout. The first scenario has been done for you as an example, using the story of George Washington from your reading.

Discuss student responses either with partners or in small groups.

Debrief by asking students:
What similarities did you see across these scenarios? Was it difficult to come up with a solution that was governed by the virtue of prudence? Why or why not?

Estimated Time: 20 minutes

AND/OR

**Prudence Journal Activity**

Have students self-reflect and answer the following question in their journal:

- Prudence requires self-restraint and moderation. When is it difficult to act with prudence? List at least three examples of when and why it’s difficult to act with prudence.
- How can you overcome these barriers so that you make decisions with reason and discern the right course of action?

Estimated Time: 10 minutes

**Extend**

**Sources & Further Reading**

Explore the following list for additional sources and further reading on George Washington.

- Washington, George. “Farewell Address.” September 19, 1796
Virtue Across the Curriculum

Below are corresponding literature suggestions to help you teach about prudence 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.

- **Ender’s Game** by Orson Scott Card
  - To what extent does Ender embody the virtue of prudence?

- **The Odyssey** by Homer
  - To what extent does Odysseus represent a prudent leader? In what ways does he fall short of exemplifying this virtue?

- **Sense and Sensibility** by Jane Austen
  - Compare the behavior and temperament of sisters Marianne and Elinor. How do they act prudently or imprudently in their quest to survive after the death of their father and loss of their fortune?

- **George Washington as a prudent leader in American art**: This lesson from Life, Liberty and the Pursuit of Happiness has students analyze depictions of George Washington across time.
  - To what extent do these depictions demonstrate that Washington was a prudent leader?

**OTHER RESOURCES**

- Washington’s Farewell Address:

- Video: George Washington’s Farewell Address and First Inaugural Address | A Primary Source Close Read w/BRI

- George Washington, Farewell Address, 1796
# Anticipate: See, Think, Wonder

**Source:** General George Washington Resigning His Commission, oil on canvas by John Trumbull, 1826, U.S. Capitol Rotunda.

**Source link:** [https://bit.ly/3OYZeDz](https://bit.ly/3OYZeDz)

<table>
<thead>
<tr>
<th>I see: What do you see? What are your initial observations? What stands out to you as you look at this image? Be specific.</th>
<th>I think: What do you think is happening in this image?</th>
<th>I wonder: What questions are unanswered? What do you want to know about this image and/or topic?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
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</tbody>
</table>
Close-Reading: Washington in Trumbull’s Art

☐ I can use observation to analyze an image of Washington and make connections.

Building Context

In 1817, Congress commissioned the American artist John Trumbull to create four life-size scenes of the American Revolution to hang in the U.S. Capitol Rotunda. Trumbull considered Washington’s resignation to be “one of the highest moral lessons even given to the world”. The painting depicts the moment on December 23, 1783, when Washington presented his resignation to Congress in Annapolis, Maryland. Washington had served as commander-in-chief of the Continental army since 1775, and his surrender of his military power was unprecedented in world history. This act established the supremacy of civilian government over the military in the new republic.

For more information and a video analysis of this painting, watch this episode of BRIdge from the Past.

General George Washington Resigning His Commission, oil on canvas by John Trumbull, U.S. Capitol.
Source link: https://bit.ly/3OYZeDz
Analysis Questions

1. How did Trumbull make Washington the focal point of the painting?

2. Look at the faces of the other people in the room. At what is their attention directed? How many people are looking elsewhere? What does this communicate about their attitudes about Washington and what is occurring?

3. A large, throne-like chair is behind Washington. A regal-looking cloak is resting on the empty chair. What reference is Trumbull making about what Washington is doing in this painting?

4. What statement does this painting make about Washington, power, and self-restraint?
Narrative

George Washington and Prudence

☐ I can identify George Washington’s actions as examples of prudence in leadership.

Essential Vocabulary

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>prudence</td>
<td>Practical wisdom that applies reason and other virtues to discern right courses of action in specific situations.</td>
</tr>
<tr>
<td>coup</td>
<td>A sudden, violent, and unlawful seizure of power from a government.</td>
</tr>
<tr>
<td>tyranny</td>
<td>A cruel and oppressive government or rule.</td>
</tr>
<tr>
<td>shrewdly</td>
<td>In a way that shows sharp powers of judgment; astute.</td>
</tr>
<tr>
<td>mollify</td>
<td>Appease the anger or anxiety of someone.</td>
</tr>
<tr>
<td>restive</td>
<td>Unable to keep still or silent and becoming increasingly difficult to control, especially because of impatience, dissatisfaction, or boredom.</td>
</tr>
<tr>
<td>forbearance</td>
<td>Patient self-control, restraint, tolerance.</td>
</tr>
<tr>
<td>malcontents</td>
<td>A person who is dissatisfied and rebellious.</td>
</tr>
<tr>
<td>despotism</td>
<td>The exercise of absolute power.</td>
</tr>
<tr>
<td>precedent</td>
<td>An earlier event or action that is regarded as an example or guide to be considered in subsequent similar circumstances.</td>
</tr>
<tr>
<td>resign</td>
<td>Voluntarily leave a job or other position.</td>
</tr>
</tbody>
</table>

Narrative

It was 1783, and George Washington’s troops were stationed at Newburgh, New York. At this late stage of the American Revolution, Congress was flat-out broke, and the army had not been paid for months. On March 10, an anonymous address from a “fellow soldier” (most likely Major John Armstrong) circulated through camp, calling the officers to meet the next day to answer “a country that tramples upon your rights, disdains your cries, and insults your distress.” The announcement suggested that the army should, under Washington’s leadership, defy Congress and launch a military coup. At this moment the Revolution could
have spun out of control, ending in tyranny. Resistant to the allure of power, Washington was determined to quell the potential uprising.

Recognizing that the army’s patience had worn thin and that its grievances were legitimate, Washington knew he could neither cancel the meeting nor allow it to take place. Instead, he shrewdly called his own substitute gathering on March 15, hoping somehow to mollify the men and avert a coup. He would meet his disgruntled officers in person, face-to-face, either to stand them down or be removed.

On March 15, a “visibly agitated” Washington (according to an eyewitness) spoke to a tense, restive audience in an overcrowded assembly hall known as “The Temple of Virtue.” He begged the officers not to take a step that would bury their reputations in infamy. “My God,” he asked, “what evil could the author of the anonymous address have been up to? “Can he be a friend to the Country? Rather is he not an insidious foe,” perhaps even an enemy agent “sowing the seeds of discord & separation between the Civil and Military power of the Continent?”

Despite an eloquent and impassioned speech, Washington’s arguments for forbearance fell on deaf ears. As hostile murmurs welled up in the audience, he miraculously subdued the malcontents with a dramatic gesture: Washington pulled out his glasses. No one had ever seen him wear them in public before. Donning them, he remarked, “Gentlemen, you must excuse me. Not only have I gone gray, but I have also grown blind in the service of my country.” That poignant moment, that admission of weakness, that selfless dedication to duty, shattered the mutiny and left the officers in tears. After Washington left the room, the assemblage unanimously rejected a military coup in favor of peaceful negotiations with Congress. The new nation had survived its brush with despotism because its military commander prudently directed the army to support the civilian authority of the republican government.

Indeed, the American Revolution is unusual among modern world revolutions because it did not end in a dictatorship, like the French, Russian, and Chinese Revolutions. That the new nation instead ended up a republic had a lot to do with Washington’s careful use of power. Once the war was over and independence won, his job complete, Washington resigned as Commander-in-Chief and retired to his Mount Vernon plantation.

The irony is that by never abusing power, and by giving it back to people, he became more and more powerful. He again prudently set a precedent for upholding civilian authority over military rule by surrendering power. Washington won the trust of his countrymen, who repeatedly called for his services, not only as Commander-in-Chief, but also as president of the 1787 Constitutional Convention, and finally as president of the new nation for two terms, from 1789 to 1797. On four separate occasions the American people or their representatives thus unanimously elected Washington to lead them.

Washington’s contemporaries well understood his virtue. Consider the statue sculpted by the eighteenth-century French artist Jean Antoine Houdon. Instead of depicting one of Washington’s military victories, the statue shows Washington retiring from the army, hanging up his military cloak and sword, and going back to his plow. Similarly, artist John Trumbull’s
painting that hangs in the U.S. Capitol rotunda shows Washington **resigning** his military commission back to Congress and becoming an ordinary citizen again.

Washington always did the virtuous thing because he wanted “secular immortality.” He wanted to live forever in the pages of history books, and in the hearts and minds of the American people. He wanted to be a leader unlike any other in modern world history — greatest of them all. To do that, he had to walk away from power, unlike other leaders. He had to act prudently in each circumstance to support the creation of an American republic.

Washington kept answering the call of his country because he became the only one who could. Not until the nation gained maturity could another leader hold it together. As Thomas Jefferson cautioned him, “North and South will only hang together if they have you to hang onto.” By accepting two terms as President, Washington put his cherished reputation at stake. Had he died in office (his greatest fear was dying in office) he would have died holding power instead of giving it up, and his prized reputation would have been shot. Not until he retired for good did he secure his secular immortality once and for all. Without an “Indispensable Man” like Washington, the American experiment in republican government could never have succeeded or become a model and inspiration to the world.

**Analysis Questions:**

1. What were George Washington’s troops considering doing in 1783?

2. Do you think Washington was tempted to seize power and become a dictator? Explain. If he was, how might prudence have helped him to make the right decision?

3. Why might Washington, while addressing the troops, have paused to put on his glasses and admit his eyesight was failing?

4. Prudence helps serve as a check against the “passions” of the people that can lead to the tyranny of the majority and violence. What are some ways that Washington exercised prudence to accomplish this?

5. Prudence also requires individuals to moderate their own passions, i.e., to put the public good ahead of their own self-interest. What are some ways Washington accomplished this?

6. Washington never abused the military power given to him as commander-in-chief of the continental army. He resisted the temptation to use the army as his personal bodyguard, to make himself a dictator, to become a Caesar, a Napoleon, or a Hitler. Instead, to what principles did Washington remain faithful?

7. Historian Stuart Leibiger notes the irony that by never abusing power, and by giving it back to people, Washington became more and more powerful. Why do you think this came about?
8. Think of other examples from history where individuals have voluntarily given up great power. Are they easy to find? In what ways can a leader demonstrate power by giving it up?

9. Why do you think Washington’s greatest fear was that he would die in office? How does this evidence show he put the public good ahead of his own interest?

10. Why does self-government at a societal level require prudence and self-governance on an individual level?

11. Moments after taking the oath of office for the first time, President Washington addressed the new nation and stated, “The preservation of the sacred fire of liberty, and the destiny of the republican model of government, are justly considered as deeply, perhaps as finally staked, on the experiment entrusted to the hands of the American people.” Discuss how you personally uphold the virtue of prudence and ensure the success of this experiment.

12. Return to the parking lot of questions from the Trumbull art analysis. Are there any questions that can be answered after reading more about Washington and having this discussion? Ask students to investigate remaining questions for homework.
## Virtue in Action Organizer

☐ I can apply prudence and other relevant civic virtues to situations that may arise in my life.

### Essential Vocabulary

| prudence | Practical wisdom that applies reason and other virtues to discern the right courses of action in specific situations. |

### Directions:

Fill in the chart below by creating a solution to the presented scenario that requires prudence. Note what other virtues would be required to take this course of action by referring to your civic virtues handout. The first scenario has been done for you as an example, using the story of George Washington from your reading.

<table>
<thead>
<tr>
<th>Scenario</th>
<th>Washington addresses his men's concerns and appeals to their personal affection for him as a leader to put down any talk of rebellion</th>
<th>-Courage to stand up to a group of angry men -Moderation to avoid going to the extreme of starting a rebellion -Humility to admit to needing glasses/growing older and frail</th>
</tr>
</thead>
<tbody>
<tr>
<td>Upset about a lack of pay, Washington's army begins talking of a military coup</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Two major tests were assigned on the same day. A friend says they have a copy of the essay questions for one of the tests.</td>
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</tr>
<tr>
<td>A group of friends arranged to see your favorite performer in concert on the same day as your grandmother's birthday.</td>
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<tr>
<td>Your friend posted a picture of you sleeping with your mouth open on social media.</td>
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<tr>
<td>-----------------------------------------------------------------------------</td>
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<tr>
<td>Someone made a joke at your expense in class. The teacher did not address the situation and you are angry.</td>
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<tr>
<td>You did not make the varsity team as you hoped. You are embarrassed and very disappointed.</td>
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</tbody>
</table>

**Reflection**

How does using prudence in personal behavior translate into civil society? In other words, will the habit of applying prudence affect how you interact with others at school, in the community, and elsewhere? Explain.
# Glossary Organizer for Civic Virtues

Directions: Scan through the list of terms. Circle the terms that are unfamiliar to you. For each of those terms read the definition and highlight the keywords. Then, use the keywords to write a definition in your own words. Finally, draw or find an image of a real-world example to represent each term.

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>In My Words…</th>
<th>Image of a Real-World Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Courage</td>
<td>The ability to take constructive action in the face of fear or danger.</td>
<td></td>
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</tr>
<tr>
<td></td>
<td>To stand firm as a person of character and do what is right, especially</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>when it is unpopular or puts one at risk.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Honor</td>
<td>Demonstrating good character and being trustworthy.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Humility</td>
<td>A recognition that one’s ignorance is far greater than one’s knowledge.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Putting others ahead of ourselves in thought, word, and deed. A willingness</td>
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<tr>
<td></td>
<td>to give others credit and to admit when we are wrong.</td>
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</tr>
<tr>
<td>Integrity</td>
<td>To tell the truth, expose untruths, and keep one’s promises.</td>
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<td>-------</td>
<td>--------------------------------------------------------------------------------------------</td>
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</tr>
<tr>
<td>Justice</td>
<td>Upholding of what is fair and right. Respecting the rights and dignity of all.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Moderation</td>
<td>The avoidance of excess or extremes.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Prudence</td>
<td>Practical wisdom that applies reason and other virtues to discern right courses of action in specific situations.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Respect</td>
<td>Regard for and defending the equal rights and inherent dignity of all human beings, including oneself.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Responsibility</td>
<td>Acting on good judgment about what is right or wrong even when it is not popular. Individuals must take care of themselves, their families, and their fellow citizens/others in civil society and a republic and be vigilant to preserve their own liberty and the liberty of others.</td>
<td></td>
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</tr>
</tbody>
</table>
Close reading asks students to read and re-read a text purposefully. The goal is for students to understand what they read by carefully analyzing the text. When students “close read,” they focus on what the author has to say, what the author’s purpose is, what the words mean, and what the structure of the text tells us.

During close readings, the reader observes the facts and details about the text so they can interpret the observations and make meaning. Below are the major steps in a close reading strategy. It’s important to model and practice these steps with students as they grow as readers.

### Steps to Close Reading

1. **Set the purpose.**
   
   a. What are students looking for? Are students looking for the main idea or the author’s argument?

2. **Number paragraphs.**
   
   a. Have students number the paragraphs for easy citation of text.

3. **Read the text as individuals, whole class, pairs, etc.**
   
   a. It can be helpful to read the text out loud the first time. The teacher, a confident reader, or the class can take turns or in small groups to read the text out loud.

   b. At this time, students may circle words that are unfamiliar to them. After the first reading, ask students to share their circled words with the class. As the teacher, you may decide which words need defining immediately and which definitions students should uncover through careful reading.

4. **Re-read the text.**
   
   a. Ask students to re-read the text silently or with a partner. During the re-read of a text, students use close reading symbols to note specific words or phrases.

      i. For example, students may highlight important words, underline the main idea, label supporting details, identify questions for clarity, circle unknown words, and star interesting information.

5. **Read the text for a final time.**
   
   a. During the final reading, students can make connections and discuss their observations.
**Talk Read Talk Write**

Talk, read, Talk, Write (TRTW) is an engaging classroom strategy to help students access content. Students generally read an academic text with structured opportunities to talk and write about content and their understanding of it. Below are the four parts of this strategy.

**Talk #1**

Students engage in a short (2-5 minutes) conversation with other students and the teacher to engage in the topic of the reading, build context, and define purpose.

**Read**

Students read the text, which provides the information students need to meet the content goal of the lesson.

**Talk #2**

A dialogue is created among students to process what they read and prepare for the following writing section.

**Write**

Students write about the reading to deepen their understanding of the content.

**Jigsaw Reading**

Jigsaw is an organization technique that breaks up longer texts into smaller chunks (1-2 paragraphs), and students work together in groups to become experts. Each student then moves into a new group, where every member is an expert on a different part of the text.

**Teacher Read-Aloud and Modeling**

Reading is a skill that takes time and energy to develop. No matter the subject, all teachers are reading teachers. It is important to teach and model the process. As an example of modeling, as a teacher reads a text aloud, they may stop on any unfamiliar vocabulary to define the words. Additionally, teachers may read a complex sentence, stop, acknowledge the complexity, and re-read it for more clarity. These examples help students identify the skills of a strong reader.
The maintenance of our republican government requires the people be vigilant, informed, and virtuous, ensuring that governing institutions are orient themselves towards advancing the spirit of a common purpose. A list of those civic virtues are provided here.

**Virtues**

1. **Courage**
   - The ability to take constructive action in the face of fear or danger. To stand firm as a person of character and do what is right, especially when it is unpopular or puts one at risk.

2. **Cowardice**
   - Failing to take constructive action in the face of fear or danger. A lack of firmness or conviction.

3. **Honor**
   - Demonstrating good character and being trustworthy.

4. **Dishonor**
   - Failing to demonstrate good character, integrity, and acting deceptively.

5. **Humility**
   - A recognition that one's ignorance is far greater than one's knowledge. Putting others ahead of ourselves in thought, word, and deed. A willingness to give others credit and to admit when we are wrong.

6. **Hubris**
   - To have excessive pride, vanity, and arrogance that usually leads to a tragic fall.

7. **Integrity**
   - To tell the truth, expose untruths, and keep one's promises.

8. **Self-deception**
   - Acting on a belief that a false idea or situation is true. Being deluded or deceived by ideas that endanger the humanity of others and movements that are unjust.

9. **Justice**
   - Upholding of what is fair and right. Respecting the rights and dignity of all.

10. **Injustice**
    - To harm others by applying unequal rules and damaging another's inalienable rights and dignity.

11. **Moderation**
    - The avoidance of excess or extremes.

12. **Immoderation (Extremism)**
    - Acting in excess or to an extreme. Lacking restraint.

13. **Prudence**
    - Practical wisdom that applies reason and other virtues to discern right courses of action in specific situations.

14. **Imprudence**
    - Acting without care or thoughtfulness for consequences. Exercising lack of wisdom appropriate to situations.

15. **Respect**
    - Regard for and defending the equal rights and inherent dignity of all human beings, including oneself.

16. **Contempt**
    - Showing disregard, disdain, or lack of consideration for someone or something worthy of action or admiration.

17. **Responsibility**
    - Acting on good information about what is right or wrong. Being cautious and knowledgeable. To preserve the liberty of others, whether in government, in the private sector, or in civil society.

18. **Irresponsibility**
    - Failing to act on good information about what is right or wrong. Neglecting or failing to act when our country or community, or our fellow citizens, our families, or ourselves are at risk.

19. **Virtue**
    - The maintenance of our civic virtue.

**Vices**

- **Responsibility**
- **Courage**
- **Honor**
- **Integrity**
- **Justice**
- **Moderation**
- **Prudence**
- **Respect**
- **Responsibility**
- **Virtue**
Natural/Inalienable Rights

Rights which belong to humans by nature and can only be justly abridged through due process. Examples are life, liberty, and property.

Liberty
The power to think and act as one sees fit without restraint except by the laws of nature and interfering with someone else's rights.

Equality
All individuals have the same claim as human beings to natural rights and treatment under the law.

Justice
Having a political order that protects the rights of all equally and treats everyone equally under the law.

Majority Rule/
Minority Rights
Laws are made with the consent of the majority but do not infringe on the inalienable rights of the minority.

Consent of the Governed
The power of government comes from the people.

Democracy
A form of government in which ultimate authority is based directly on the will of the people.

Republic
A constitutional form of government with elected representatives who represent and “refine and enlarge” the will of the people.

Separation of Powers
Each division of government exercises distinct powers to carry out its functions and to prevent the accumulation of power.

Checks and Balances
The branches of government each have powers to limit the powers of the other branches and to prevent any branch from becoming too powerful.

Federalism
The national and state governments have a balance of separate and shared powers. The people delegate certain powers to the national government, while the states retain other powers; and the people retain all powers not delegated to the governing bodies.

Freedom of Religion
The right to choose one's religion or form of worship, if any, without interference; freedom of conscience.

Freedom of Speech, Press, and Assembly
The right to express one's opinions freely, orally or in writing and the right to gather with others in groups of one's choice without arbitrary or unreasonable restrictions.

Private Property
The natural right of all individuals to create, obtain, and control their possessions, beliefs, faculties, and opinions as well as the fruits of their labor.

Principles are fundamental truths, or first things, upon which other ideas are based. The principles listed here define the protections built into the United States Constitution for the purpose of maintaining our fundamental natural rights to life, liberty, and equality. In understanding these principles, We the People are better able to protect and advance liberty and opportunity for all.

The list is not comprehensive but provides a starting place for the investigation of the American experiment in self-government.

There is a natural order to the Constitution/auxiliary precautions.

CONSTITUTIONAL/ AUXILIARY PRECAUTIONS

CONSENT AND REPUBLICAN GOVERNMENT
## Glossary

### Essential Vocabulary

<table>
<thead>
<tr>
<th>TERM</th>
<th>DEFINITION</th>
<th>(Used in)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abolitionist</td>
<td>A person who favors the abolition of a practice or institution, such as slavery.</td>
<td>John Brown &amp; Self-Deception</td>
</tr>
<tr>
<td>Admonished</td>
<td>Warned or reprimanded someone firmly.</td>
<td>Douglas MacArthur &amp; Hubris</td>
</tr>
<tr>
<td>Amphibious</td>
<td>A military operation involving forces landed from the sea.</td>
<td>Dwight Eisenhower &amp; Responsibility</td>
</tr>
<tr>
<td>Annexed</td>
<td>Appended or added as an extra or subordinate part, especially to a document.</td>
<td>Benjamin Franklin &amp; Civic Virtue</td>
</tr>
<tr>
<td>Apostates</td>
<td>A person who renounces a previously held belief.</td>
<td>Thomas Jefferson &amp; Prudence</td>
</tr>
<tr>
<td>Ardor</td>
<td>Enthusiasm or passion.</td>
<td>Che Guevara &amp; Injustice</td>
</tr>
<tr>
<td>Arduous</td>
<td>Involving or requiring strenuous effort.</td>
<td>Benjamin Franklin &amp; Civic Virtue</td>
</tr>
<tr>
<td>Arrogant</td>
<td>Having or revealing an exaggerated sense of one’s own importance or abilities.</td>
<td>Douglas MacArthur &amp; Hubris</td>
</tr>
<tr>
<td>Assumption</td>
<td>To take responsibility for.</td>
<td>Thomas Jefferson &amp; Prudence</td>
</tr>
<tr>
<td>Word</td>
<td>Definition</td>
<td>Example</td>
</tr>
<tr>
<td>----------</td>
<td>---------------------------------------------------------------------------</td>
<td>----------------------------------------</td>
</tr>
<tr>
<td>Avert</td>
<td>To prevent.</td>
<td>(Used in Roger Taney &amp; Injustice)</td>
</tr>
<tr>
<td>Avowed</td>
<td>Something that has been asserted, admitted, or stated publicly.</td>
<td>(Used in Che Guevara &amp; Injustice)</td>
</tr>
<tr>
<td>Beleaguered</td>
<td>In a very difficult situation.</td>
<td>(Used in Che Guevara &amp; Injustice)</td>
</tr>
<tr>
<td>Beseech</td>
<td>To ask (someone) urgently and fervently to do something.</td>
<td>(Used in Dwight Eisenhower &amp; Responsibility)</td>
</tr>
<tr>
<td>Bolstered</td>
<td>To support or strengthen; prop up.</td>
<td>(Used in Dwight Eisenhower &amp; Responsibility)</td>
</tr>
<tr>
<td>Cadre</td>
<td>Extremely cruel.</td>
<td>(Used in Irma Grese &amp; Self-Deception)</td>
</tr>
<tr>
<td>Calamities</td>
<td>Events causing great and often sudden damage or distress; a disaster.</td>
<td>(Used Maximilien Robespierre &amp; Injustice)</td>
</tr>
<tr>
<td>Capitalism</td>
<td>An economic and political system in which a country’s trade and industry are controlled by private owners for profit.</td>
<td>(Used in Che Guevara &amp; Injustice)</td>
</tr>
<tr>
<td>Civil society</td>
<td>The various volunteer organizations and associations that are separate from the government that are dedicated to the well-being of society.</td>
<td>(Used in Student Introduction; Clara Barton &amp; Responsibility)</td>
</tr>
<tr>
<td>Combustible</td>
<td>Easily inflamed.</td>
<td>(Used in Roger Taney &amp; Injustice)</td>
</tr>
<tr>
<td>Term</td>
<td>Definition</td>
<td>Examples</td>
</tr>
<tr>
<td>--------------------</td>
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</tr>
<tr>
<td>Communism</td>
<td>A political theory derived from Karl Marx, advocating class war and leading to a society where all property is publicly owned, and each person works and is paid according to their abilities and needs. (Used in Che Guevara &amp; Injustice; Joseph McCarthy &amp; Irresponsible)</td>
<td></td>
</tr>
<tr>
<td>Conceived</td>
<td>Formed or devised (a plan or idea) in the mind. (Used in Benjamin Franklin &amp; Civic Virtue)</td>
<td></td>
</tr>
<tr>
<td>Concoction</td>
<td>Another word for a mixture of things. (Used in Alice Paul &amp; Responsibility)</td>
<td></td>
</tr>
<tr>
<td>Conferred</td>
<td>To be granted. (Used in Roger Taney &amp; Injustice)</td>
<td></td>
</tr>
<tr>
<td>Consecrate</td>
<td>To make or declare something sacred. (Used in John Brown &amp; Self-Deception)</td>
<td></td>
</tr>
<tr>
<td>Consolidation</td>
<td>To combine to make into one. (Used in Thomas Jefferson &amp; Prudence)</td>
<td></td>
</tr>
<tr>
<td>Conspiracy</td>
<td>A secret plan by a group to do something unlawful or harmful. (Used in Benedict Arnold &amp; Dishonor)</td>
<td></td>
</tr>
<tr>
<td>Consternation</td>
<td>Another word for fear or anxiety. (Used in Thomas Jefferson &amp; Prudence)</td>
<td></td>
</tr>
<tr>
<td>Contemporaries</td>
<td>People living at the same time as each other. (Used in Roger Taney &amp; Injustice)</td>
<td></td>
</tr>
<tr>
<td>Contempt</td>
<td>Showing disregard, disdain, or lack of consideration for someone or something worthy of action or admiration. (Used in Douglas MacArthur &amp; Hubris; Student Introduction Lesson: Defining Civic Virtue; Benjamin Franklin &amp; Civic Virtue)</td>
<td></td>
</tr>
<tr>
<td>Contentious</td>
<td>To be fierce. (Used in Roger Taney &amp; Injustice)</td>
<td></td>
</tr>
<tr>
<td>Word</td>
<td>Definition</td>
<td>Examples</td>
</tr>
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</tr>
<tr>
<td>Coup</td>
<td>A sudden, violent, and unlawful seizure of power from a government. (Used in George Washington &amp; Prudence)</td>
<td></td>
</tr>
<tr>
<td>Courage</td>
<td>The ability to take constructive action in the face of fear or danger. To stand firm as a person of character and do what is right, especially when it is unpopular or puts one at risk. (Used in August Landmesser &amp; Courage; Elizabeth Eckford &amp; Courage; James Armistead Lafayette &amp; Courage; Used in Tiananmen Square &amp; Courage; Student Introduction Lesson: Defining Virtue; Benjamin Franklin &amp; Civic Virtue)</td>
<td></td>
</tr>
<tr>
<td>Courier(s)</td>
<td>A person or people who deliver messages. (Used in Benedict Arnold &amp; Dishonor; James Armistead Lafayette &amp; Courage)</td>
<td></td>
</tr>
<tr>
<td>Covenant</td>
<td>A usually formal, solemn, and binding agreement. (Used in William Stoughton &amp; Injustice)</td>
<td></td>
</tr>
<tr>
<td>Cowardice</td>
<td>Failing to take constructive action in the face of fear or danger. A lack of firmness or conviction. (Used in August Landmesser &amp; Courage; Elizabeth Eckford &amp; Courage; James Armistead Lafayette &amp; Courage; Used in Tiananmen Square &amp; Courage; Student Introduction Lesson: Defining Civic Virtue; Benjamin Franklin &amp; Civic Virtue)</td>
<td></td>
</tr>
<tr>
<td>Deceive</td>
<td>To make someone believe something that is not true. (Used in John Brown &amp; Self-Deception)</td>
<td></td>
</tr>
<tr>
<td>Deception</td>
<td>The quality of being false or misleading; falseness; falsehood; deception; deceptiveness. (Used in Benedict Arnold &amp; Dishonor)</td>
<td></td>
</tr>
<tr>
<td>Degraded</td>
<td>To be inferior. (Used in Roger Taney &amp; Injustice)</td>
<td></td>
</tr>
<tr>
<td>Term</td>
<td>Definition</td>
<td>Usage</td>
</tr>
<tr>
<td>---------------</td>
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<td>----------------------------------------------------------------------</td>
</tr>
<tr>
<td><strong>Demagogue</strong></td>
<td>A political leader who seeks support by appealing to the desires and prejudices of the masses rather than by using rational arguments.</td>
<td>(Used in Huey Long &amp; Immoderation)</td>
</tr>
<tr>
<td><strong>Deriving</strong></td>
<td>Another word for receiving.</td>
<td>(Used in Alice Paul &amp; Responsibility)</td>
</tr>
<tr>
<td><strong>Desegregated</strong></td>
<td>To end a policy of legally required separation of races.</td>
<td>(Used in Elizabeth Eckford &amp; Courage)</td>
</tr>
<tr>
<td><strong>Despotism</strong></td>
<td>The exercise of absolute power.</td>
<td>(Used in George Washington &amp; Prudence)</td>
</tr>
<tr>
<td><strong>Dishonor</strong></td>
<td>Failing to demonstrate good character and integrity, and acting deceptively.</td>
<td>(Used in Benedict Arnold &amp; Dishonor; Student Introduction Lesson: Defining Civic Virtue; Benjamin Franklin &amp; Civic Virtue)</td>
</tr>
<tr>
<td><strong>Duplicitous</strong></td>
<td>Someone who intentionally misleads people, especially by saying different things to different people or acting in different ways at different times.</td>
<td>(Used in Aaron Burr &amp; Hubris)</td>
</tr>
<tr>
<td><strong>Ecstatic</strong></td>
<td>Another word for overjoyed.</td>
<td>(Used in Thomas Jefferson &amp; Prudence)</td>
</tr>
<tr>
<td><strong>Embark</strong></td>
<td>To go on board a ship, aircraft, or other vehicle.</td>
<td>(Used in Dwight Eisenhower &amp; Responsibility)</td>
</tr>
<tr>
<td><strong>Embezzlement</strong></td>
<td>Theft or misappropriation of funds placed in one’s trust or belonging to one’s employer.</td>
<td>(Used in Schetcher Brother &amp; Integrity)</td>
</tr>
<tr>
<td>Word</td>
<td>Definition</td>
<td>(Used in)</td>
</tr>
<tr>
<td>------------</td>
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</tr>
<tr>
<td>Empirical</td>
<td>Based on, concerned with, or verifiable by observation or experience rather than theory or pure logic.</td>
<td>(William Stoughton &amp; Injustice)</td>
</tr>
<tr>
<td>Endeavored</td>
<td>Sought or tried to; try hard to do or achieve something.</td>
<td>(John Brown &amp; Self-Deception; Benjamin Franklin &amp; Civic Virtue)</td>
</tr>
<tr>
<td>Endowed</td>
<td>Another word for given.</td>
<td>(Alice Paul &amp; Responsibility)</td>
</tr>
<tr>
<td>Enumeration</td>
<td>The action of mentioning a number of things one by one.</td>
<td>(Benjamin Franklin &amp; Civic Virtue)</td>
</tr>
<tr>
<td>Equivocate</td>
<td>To use unclear language, especially to deceive or mislead someone.</td>
<td>(John Brown &amp; Self-Deception)</td>
</tr>
<tr>
<td>Eradicate</td>
<td>To destroy completely; put an end to.</td>
<td>(Benjamin Franklin &amp; Civic Virtue)</td>
</tr>
<tr>
<td>Exacerbated</td>
<td>To make a bad situation worse.</td>
<td>(Roger Taney &amp; Injustice)</td>
</tr>
<tr>
<td>Fascists</td>
<td>A follower of a fascist regime, which is a political system based on a very powerful leader, state control, and being extremely proud of country and race, and in which political opposition is not allowed.</td>
<td>(Joseph McCarthy &amp; Irresponsibility)</td>
</tr>
<tr>
<td>Forbearance</td>
<td>Patient self-control, restraint, tolerance.</td>
<td>(George Washington &amp; Prudence)</td>
</tr>
<tr>
<td>Forfeit</td>
<td>To give up or hand over something.</td>
<td>(John Brown &amp; Self-Deception)</td>
</tr>
<tr>
<td>Fuhrer</td>
<td>German word for “leader” that is strongly associated with Adolf Hitler.</td>
<td>(Irma Grese &amp; Self-Deception)</td>
</tr>
</tbody>
</table>
| Furor       | Another word for rage.  
|            | (Used in Roger Taney & Injustice) |
| Furtherance| Advancement.  
|            | (Used in John Brown & Self-Deception) |
| Gag rule   | A regulation or directive that prohibits public discussion of a particular matter.  
|            | (Used in Frederick Douglass & Responsibility) |
| Grievances | Real or imagined wrongs or other causes for complaint or protest, especially unfair treatment.  
|            | (Used Maximilien Robespierre & Injustice) |
| Heckled    | To interrupt a speaker at a public event.  
|            | (Used in Alice Paul & Responsibility) |
| Honor      | Demonstrating good character and being trustworthy.  
|            | (Used in Benedict Arnold & Dishonor; Student Introduction Lesson: Defining Civic Virtue; Benjamin Franklin & Civic Virtue) |
| Hubris     | To have excessive pride, vanity, and arrogance that usually leads to a tragic fall.  
|            | (Used in Aaron Burr & Hubris; Douglas MacArthur & Hubris; Student Introduction Lesson: Defining Civic Virtue; Benjamin Franklin & Civic Virtue) |
| Humility   | A recognition that one’s ignorance is far greater than one’s knowledge. Putting others ahead of ourselves in thought, word, and deed. A willingness to give others credit and to admit when we are wrong.  
|            | (Used in Aaron Burr & Hubris; Douglas MacArthur & Hubris; Student Introduction Lesson: Defining Civic Virtue; Benjamin Franklin & Civic Virtue) |
| **Immoderation** | Acting in excess or to an extreme. Lacking restraint.  
(Used in Huey Long & Immoderation; William “Boss” Tweed & Immoderation; Student Introduction Lesson; Defining Civic Virtue; Benjamin Franklin & Civic Virtue) |
|------------------|--------------------------------------------------------------------------------------------------|
| **Impartial**    | To be neutral.  
(Used in Roger Taney & Injustice) |
| **Imperious**    | Assuming power or authority without justification; arrogant and domineering.  
(Used in Douglas MacArthur & Hubris) |
| **Imprescriptible** | Unable to be taken away.  
(Used Maximilien Robespierre & Injustice) |
| **Imprudence**   | Acting without care or thoughtfulness for consequences. Exercising lack of wisdom appropriate to situations.  
(Used in George Washington & Prudence; Thomas Jefferson & Prudence; Student Introduction Lesson: Defining Civic Virtue; Benjamin Franklin & Civic Virtue) |
| **In bonds**     | Enslaved.  
(Used in John Brown & Self-Deception) |
| **Inciting**     | Encourage or stir up (violent or unlawful behavior).  
(Used in John Brown & Self-Deception) |
| **Inclination**  | A person’s natural tendency or urge to act or feel in a particular way.  
(Used in Benjamin Franklin & Civic Virtue) |
| **Inconspicuously** | Not attracting attention.  
(Used in James Armistead Lafayette & Courage) |
| **Incontestable** | Not able to be disputed.  
(Used Maximilien Robespierre & Injustice) |
| **Incorruptible** | Someone or an institution that cannot be caused to be dishonest or act immorally. It is the opposite of corruptible, which is used to describe those who can be corrupted, often easily.  
(Used Maximilien Robespierre & Injustice) |
| **Infamous** | Being famous for doing something bad.  
(Used in Benedict Arnold & Dishonor; James Armistead Lafayette & Courage) |
| **Injustice** | To harm others by applying unequal rules and damaging another’s inalienable rights and dignity.  
(Used in Jourdon Anderson & Justice; Che Guevara & Injustice; Maximilien Robespierre & Injustice; Roger Taney & Injustice; William Stouton & Injustice; Student Introduction Lesson: Defining Civic Virtue; Benjamin Franklin & Civic Virtue) |
| **Instituted** | Another word for established.  
(Used in Alice Paul & Responsibility) |
| **Insubordinate** | Defiant of authority; disobedient to orders.  
(Used in Douglas MacArthur & Hubris) |
| **Insurrection** | A violent uprising against an authority or government.  
(Used in John Brown & Self-Deception) |
| **Integrate** | To de-segregate or end the policy of legally separating groups of people based on race.  
(Used in Elizabeth Eckford & Courage) |
| **Integrity** | To tell the truth, expose untruths, and keep one’s promises.  
(Used in Benedict Arnold & Dishonor; Schetcher Brother & Integrity; Irma Grese & Self-Deception; John Brown & Self-Deception; Student Introduction Lesson: Defining Civic Virtue; Benjamin Franklin & Civic Virtue) |
| **Irresponsibility** | Acting on poor judgment or failing the trust others place in you.  
(Used Joseph McCarthy & Irresponsibility; Alice Paul & Responsibility; Clara Barton & Responsibility; Dwight Eisenhower & Responsibility; Frederick Douglass & Responsibility; Student Introduction Lesson: Defining Civic Virtue; Benjamin Franklin & Civic Virtue) |
|----------------------|--------------------------------------------------------------------------------------------------------------------------|
| **Jeers**            | Another word for insults.  
(Used in Alice Paul & Responsibility) |
| **Justice**          | Upholding of what is fair and right. Respecting the rights and dignity of all.  
(Used in Jourdon Anderson & Justice; Che Guevara & Injustice; Maximilien Robespierre & Injustice; Roger Taney & Injustice; William Stouton & Injustice; Student Introduction Lesson: Defining Civic Virtue; Benjamin Franklin & Civic Virtue) |
| **Litigation**       | The process of taking legal action in the court system.  
(Used in Elizabeth Eckford & Courage) |
| **Machinations**     | A scheming or crafty action or artful design intended to accomplish some usually evil end.  
(Used in Aaron Burr & Hubris) |
| **Malcontents**      | A person who is dissatisfied and rebellious.  
(Used in George Washington & Prudence) |
| **Manumitted**       | To voluntarily free enslaved individuals.  
(Used in Roger Taney & Injustice) |
| **Martial**          | Another word for warlike.  
(Used in Irma Grese & Self-Deception) |
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Martial law</td>
<td>The temporary substitution of military authority for civilian rule and is usually invoked in time of war, rebellion, or natural disaster. When martial law is in effect, the military commander of an area or country has unlimited authority to make and enforce laws. (Used in Tiananmen Square &amp; Courage)</td>
</tr>
<tr>
<td>Maxim</td>
<td>A general truth. (Used in Roger Taney &amp; Injustice)</td>
</tr>
<tr>
<td>Moderation</td>
<td>The avoidance of excess of extremes. (Used in Huey Long &amp; Immoderation; William “Boss” Tweed &amp; Immoderation; Student Introduction Lesson; Defining Civic Virtue; Benjamin Franklin &amp; Civic Virtue)</td>
</tr>
<tr>
<td>Mollify</td>
<td>Appease the anger or anxiety of someone. (Used in George Washington &amp; Prudence)</td>
</tr>
<tr>
<td>Municipal</td>
<td>Or, local. (Used in Roger Taney &amp; Injustice)</td>
</tr>
<tr>
<td>Ominous</td>
<td>Another word for threatening. (Used in Roger Taney &amp; Injustice)</td>
</tr>
<tr>
<td>Oration</td>
<td>A formal speech. (Used in John Brown &amp; Self-Deception)</td>
</tr>
<tr>
<td>Paramilitary</td>
<td>A group that is organized to act as a military, but is not part of a country’s official armed forces. (Used in Irma Grese &amp; Self-Deception)</td>
</tr>
<tr>
<td>Parish</td>
<td>The state of Louisiana is divided into 64 parishes, which are similar to counties in other states. There are various forms of government being used within the parishes. (Used in Huey Long &amp; Immoderation)</td>
</tr>
<tr>
<td>Partisan</td>
<td>A strong supporter of a party, cause, or person. (Used in Douglas MacArthur &amp; Hubris)</td>
</tr>
</tbody>
</table>
| **Patronage** | In politics and government, a spoils system (also known as a patronage system) is a practice in which a political party, after winning an election, gives government jobs to its supporters, friends (cronyism), and relatives (nepotism) as a reward for working toward victory.  
(Used in Huey Long & Immodation) |
| **Patronage positions** | In politics and government, a spoils system (also known as a patronage system) is a practice in which a political party, after winning an election, gives government jobs to its supporters, friends (cronyism), and relatives (nepotism) as a reward for working toward victory.  
(Used in William “Boss” Tweed & Immoderation) |
| **Persevered** | Continue in a course of action even in the face of difficulty or with little or no prospect of success.  
(Used in Schetcher Brother & Integrity) |
| **Plea** | A formal statement made in a court case claiming that the law should comply; in this case, Scot’s claim that he was a free man under Wisconsin law.  
(Used in Roger Taney & Injustice) |
| **Plight** | A difficult situation.  
(Used in Alice Paul & Responsibility) |
| **Popular Sovereignty** | A political policy under which residents of a territory voted on whether slavery would be allowed or not.  
(Used in John Brown & Self-Deception; Roger Taney & Injustice) |
| **Precedent** | An earlier event or action that is regarded as an example or guide to be considered in subsequent similar circumstances.  
(Used in George Washington & Prudence) |
| **Precept** | A general rule intended to regulate behavior or thought.  
(Used in Benjamin Franklin & Civic Virtue) |
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>(Used)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Provost-Marshall-General</td>
<td>During the Civil War, the position of Provost-Marshall-General was responsible for managing recently liberated slaves.</td>
<td>Jourdon Anderson &amp; Justice</td>
</tr>
<tr>
<td>Prudence</td>
<td>Practical wisdom that applies reason and other virtues to discern right courses of action in specific situations.</td>
<td>George Washington &amp; Prudence; Thomas Jefferson &amp; Prudence; Student Introduction Lesson: Defining Civic Virtue; Benjamin Franklin &amp; Civic Virtue</td>
</tr>
<tr>
<td>Rancor</td>
<td>Bitterness or resentfulness, especially when long-standing.</td>
<td>Douglas MacArthur &amp; Hubris</td>
</tr>
<tr>
<td>Rebuffed</td>
<td>An unkind rejection.</td>
<td>Alice Paul &amp; Responsibility</td>
</tr>
<tr>
<td>Rebuke</td>
<td>An expression of criticism.</td>
<td>Roger Taney &amp; Injustice</td>
</tr>
<tr>
<td>Recompense</td>
<td>To compensate.</td>
<td>Jourdon Anderson &amp; Justice</td>
</tr>
<tr>
<td>Rectitude</td>
<td>Morally correct behavior or thinking; righteousness.</td>
<td>Benjamin Franklin &amp; Civic Virtue</td>
</tr>
<tr>
<td>Redound</td>
<td>Come back upon; rebound on.</td>
<td>Maximilien Robespierre &amp; Injustice</td>
</tr>
<tr>
<td>Reprobation</td>
<td>Disapproval.</td>
<td>Roger Taney &amp; Injustice</td>
</tr>
<tr>
<td>Resign</td>
<td>Voluntarily leave a job or other position.</td>
<td>George Washington &amp; Prudence</td>
</tr>
<tr>
<td>Resolution</td>
<td>A formal statement of decisions or wishes of a group of people.</td>
<td>Alice Paul &amp; Responsibility</td>
</tr>
</tbody>
</table>
| **Respect** | Regarding and defending the equal rights and inherent dignity of all human beings, including oneself.  
(Student Introduction Lesson: Defining Civic Virtue; Benjamin Franklin & Civic Virtue) |
| **Responsibility** | Acting on good judgment about what is right or wrong even when it is not popular. Individuals must take care of themselves, their families, and their fellow citizens/others in civil society and a republic and be vigilant to preserve their own liberty and the liberty of others.  
(Used in Alice Paul & Responsibility; Clara Barton & Responsibility; Dwight Eisenhower & Responsibility; Frederick Douglass & Responsibility; Joseph McCarthy & Irresponsibility; Student Introduction Lesson: Defining Civic Virtue; Benjamin Franklin & Civic Virtue) |
| **Restive** | Unable to keep still or silent and becoming increasingly difficult to control, especially because of impatience, dissatisfaction, or boredom.  
(Used in George Washington & Prudence) |
| **Reverie** | A state of being lost in one's thoughts; a daydream.  
(Used in Dwight Eisenhower & Responsibility) |
| **Rostrum** | A raised platform on which a person stands to make a public speech, receive an award or medal, play music, or conduct an orchestra.  
(Used in Douglas MacArthur & Hubris) |
| **Scrupulously** | To do something carefully.  
(Used in Roger Taney & Injustice) |
| **Seamstresses** | A woman who makes clothing.  
(Used in James Armistead Lafayette & Courage) |
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Used in</th>
</tr>
</thead>
<tbody>
<tr>
<td>Secession</td>
<td>Withdrawal from the Union of the United States of America.</td>
<td>(Used in Roger Taney &amp; Injustice)</td>
</tr>
<tr>
<td>Sectionalism</td>
<td>Loyalty to one’s own region or section of the country, rather than to the country as a whole.</td>
<td>(Used in John Brown &amp; Self-Deception)</td>
</tr>
<tr>
<td>Segregation</td>
<td>Legal separating groups of people based on race.</td>
<td>(Used in Elizabeth Eckford &amp; Courage)</td>
</tr>
<tr>
<td>Self-deception</td>
<td>Acting on a belief that a false idea or situation is true. Being deluded or deceived by ideas that endanger the humanity of others and movements that are unjust.</td>
<td>(Schetcher Brother &amp; Integrity; Irma Grese &amp; Self-Deception; John Brown &amp; Self-Deception; Student Introduction Lesson: Defining Civic Virtue; Benjamin Franklin &amp; Civic Virtue)</td>
</tr>
<tr>
<td>Self-evident</td>
<td>Another word for obvious.</td>
<td>(Used in Alice Paul &amp; Responsibility)</td>
</tr>
<tr>
<td>Self-sacrificing ambition</td>
<td>Using one’s talents and ambition for the greater good.</td>
<td>(Used in Aaron Burr &amp; Hubris)</td>
</tr>
<tr>
<td>Self-serving ambition</td>
<td>Using one’s talents and ambition to only serve oneself.</td>
<td>(Used in Aaron Burr &amp; Hubris)</td>
</tr>
<tr>
<td>Sentiments</td>
<td>Views or opinions on a subject.</td>
<td>(Used in Alice Paul &amp; Responsibility)</td>
</tr>
<tr>
<td>Shrewdly</td>
<td>In a way that shows sharp powers of judgment; astute.</td>
<td>(Used in George Washington &amp; Prudence)</td>
</tr>
<tr>
<td>Sovereign</td>
<td>To possess ultimate authority.</td>
<td>(Used in Thomas Jefferson &amp; Prudence)</td>
</tr>
<tr>
<td>Sovereignty</td>
<td>Power or authority.</td>
<td>(Used Maximilien Robespierre &amp; Injustice; Roger Taney &amp; Injustice)</td>
</tr>
<tr>
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<td>Definition</td>
<td>Usage</td>
</tr>
<tr>
<td>---------------</td>
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</tr>
<tr>
<td>Specter</td>
<td>The idea of a disturbing event.</td>
<td>(Used in Elizabeth Eckford &amp; Courage)</td>
</tr>
<tr>
<td>Spectral evidence</td>
<td>Witness testimony that the accused person’s spirit or spectral shape appeared to him/her witness in a dream.</td>
<td>(Used in William Stoughton &amp; Injustice)</td>
</tr>
<tr>
<td>Subjugated</td>
<td>To be dominated.</td>
<td>(Used in Roger Taney &amp; Injustice)</td>
</tr>
<tr>
<td>Subversive</td>
<td>A person who attempts to weaken or destroy a political system or government.</td>
<td>(Used Joseph McCarthy &amp; Irresponsibility)</td>
</tr>
<tr>
<td>Sunshine patriot</td>
<td>A soldier who only supports a cause when it is winning and not through challenging times. This phrase comes from an influential pamphlet by Thomas Paine, The American Crisis No. 1, written in 1776.</td>
<td>(Used in Benedict Arnold &amp; Dishonor)</td>
</tr>
<tr>
<td>Tenements</td>
<td>Low-rental apartment buildings, typically rundown, whose facilities and maintenance barely meet minimum standards. A room or set of rooms tenanted as a separate dwelling; apartment; flat.</td>
<td>(Used in William “Boss” Tweed &amp; Immoderation)</td>
</tr>
<tr>
<td>Travesty</td>
<td>A grossly incorrect representation of something.</td>
<td>(Used in Roger Taney &amp; Injustice)</td>
</tr>
<tr>
<td>Treason</td>
<td>The crime of betraying one's country, especially by attempting to kill the sovereign citizens or overthrow the government.</td>
<td>(Used in Benedict Arnold &amp; Dishonor)</td>
</tr>
<tr>
<td>Turncoat</td>
<td>Another word for traitor.</td>
<td>(Used in Benedict Arnold &amp; Dishonor)</td>
</tr>
<tr>
<td>Tyranny</td>
<td>A cruel and oppressive government or rule.</td>
<td>(Used in George Washington &amp; Prudence)</td>
</tr>
<tr>
<td>Term</td>
<td>Definition</td>
<td>Example</td>
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<tr>
<td>Unalienable</td>
<td>Unable to be taken away from or given away by the possessor.</td>
<td>(Used Alice Paul &amp; Responsibility; Maximilien Robespierre &amp; Injustice)</td>
</tr>
<tr>
<td>Under the auspices of</td>
<td>With the help and support of someone or something.</td>
<td>(Used Maximilien Robespierre &amp; Injustice)</td>
</tr>
<tr>
<td>Vanguard</td>
<td>A group of people or person leading the way in new developments or ideas</td>
<td>(Used in Che Guevara &amp; Injustice)</td>
</tr>
<tr>
<td>Victuals</td>
<td>Another word for food.</td>
<td>(Used Jourdon Anderson &amp; Justice)</td>
</tr>
<tr>
<td>Wanton</td>
<td>To be careless.</td>
<td>(Used in Irma Grese &amp; Self-Deception)</td>
</tr>
<tr>
<td>Worldview</td>
<td>Overall perspective through which one sees and interprets the world.</td>
<td>(Used in William Stoughton &amp; Injustice)</td>
</tr>
<tr>
<td>Yeoman</td>
<td>An owner of a small amount of land.</td>
<td>(Used in Thomas Jefferson &amp; Prudence)</td>
</tr>
</tbody>
</table>