Engage: See, Think, Wonder


<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>
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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
Narrative

James Armistead Lafayette and Courage

☐ I can identify how and when an individual should act courageously through the story of James Armistead Lafayette.

Essential Vocabulary

<table>
<thead>
<tr>
<th>Word</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>seamstresses</td>
<td>A woman who makes clothing.</td>
</tr>
<tr>
<td>inconspicuously</td>
<td>Not attracting attention.</td>
</tr>
<tr>
<td>infamous</td>
<td>Having a reputation for bad reasons.</td>
</tr>
<tr>
<td>couriers</td>
<td>People who deliver messages.</td>
</tr>
</tbody>
</table>

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 persuaded 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>
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</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>
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<tbody>
<tr>
<td>Moderation</td>
<td>The avoidance of excess of extremes.</td>
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## 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 Too much: Anxiety or depression from comparing your life to others</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>Practicing a sport or musical instrument</td>
<td></td>
<td></td>
</tr>
<tr>
<td>My example:</td>
<td></td>
<td></td>
</tr>
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**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.

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<thead>
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<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&lt;br&gt; <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><em>maintaining good physical and mental health</em></td>
</tr>
<tr>
<td>watching Netflix</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Playing video games</td>
<td></td>
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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>
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<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 can-
celing projects for the city. His opponents complained that Long was a dictator and dema-
gogue, 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 pa-
tronage 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 audi-
ence. 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 pres-
idency. He began “Share Our Wealth”
clubs with a populist message to de-
stroy 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).

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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>
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</thead>
<tbody>
<tr>
<td>Arrogant</td>
<td>Contempt</td>
<td>Insubordinate</td>
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</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**, *Aesop'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>
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</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>
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**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 Philippines 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.”
"Mr. President, Mr. Speaker and Distinguished Members of the Congress:

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.

Here are centered the hopes and aspirations and faith of the entire human race.

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.

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.

I address you with neither rancor nor bitterness in the fading twilight of life, with but one purpose in mind: to serve my country....

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.

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.
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>
<td></td>
<td></td>
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</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
  
  Susan 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.
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

<table>
<thead>
<tr>
<th>Sentiments</th>
<th>Views or opinions on a subject.</th>
</tr>
</thead>
<tbody>
<tr>
<td>resolution</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>Established.</td>
</tr>
<tr>
<td>deriving</td>
<td>Receiving.</td>
</tr>
</tbody>
</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.
I can analyze Alice Paul’s story as an example of facing adversity and choosing to act responsibly.

**Essential Vocabulary**

<table>
<thead>
<tr>
<th><strong>Responsibility</strong></th>
<th>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.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Heckled</strong></td>
<td>To interrupt a speaker at a public event.</td>
</tr>
<tr>
<td><strong>Plight</strong></td>
<td>A difficult situation.</td>
</tr>
<tr>
<td><strong>Concoction</strong></td>
<td>Another word for a mixture of things.</td>
</tr>
<tr>
<td><strong>Jeers</strong></td>
<td>Another word for insults.</td>
</tr>
<tr>
<td><strong>Rebuffed</strong></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 responsibilities 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>
<thead>
<tr>
<th>Injustice</th>
<th>Justice</th>
<th>Incorruptible</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 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.
Image Source:

“The Tennis Court Oath” by Jacques Louis David, 1791


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.
<table>
<thead>
<tr>
<th>ARTICLES</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Men are born and remain free and equal in rights. Social distinctions may be founded only upon the general good.</td>
<td></td>
</tr>
<tr>
<td>2. The aim of all political association is the preservation of the natural and <strong>impresscriptible</strong> rights of man. These rights are liberty, property, security, and resistance to oppression.</td>
<td></td>
</tr>
<tr>
<td>3. The principle of all <strong>sovereignty</strong> resides essentially in the nation. No body nor individual may exercise any authority which does not proceed directly from the nation.</td>
<td></td>
</tr>
<tr>
<td>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.</td>
<td></td>
</tr>
<tr>
<td>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.</td>
<td></td>
</tr>
<tr>
<td>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.</td>
<td></td>
</tr>
<tr>
<td>ARTICLES</td>
<td>Notes</td>
</tr>
<tr>
<td>----------</td>
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</tr>
<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>
<td></td>
</tr>
<tr>
<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>
<td></td>
</tr>
<tr>
<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>
<td></td>
</tr>
<tr>
<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>
<td></td>
</tr>
<tr>
<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>
<td></td>
</tr>
</tbody>
</table>
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:
   - 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>
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<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, often easily.</td>
</tr>
</tbody>
</table>

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 Schechter 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)

<table>
<thead>
<tr>
<th>Integrity</th>
<th>Embezzlement</th>
<th>Persevered</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. 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.
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 cus-
tomers. 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 pur-
chasing 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 require-
ments 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 vio-
lations 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 adher-
ing 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 intim-
idate 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 as-
signing) 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 reg-
ulate. 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.

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________________________

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________________________

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?

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________________________
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>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>Worldview</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)

<table>
<thead>
<tr>
<th>Injustice</th>
<th>Spectral evidence</th>
<th>Empirical</th>
</tr>
</thead>
<tbody>
<tr>
<td>Covenant</td>
<td>Immoderation</td>
<td></td>
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</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 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**

| Worldview | Overall perspective through which you see and interpret the world. |

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>
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<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
- Newmyer, R. Kent. *The Supreme Court under Marshall and Taney*. Arlington Heights, IL: Harlan Davidson,

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?
Narrative

Roger Taney and Injustice

☐ I can analyze the story of Roger Taney to identify examples of not upholding justice, which damages others’ inalienable rights and dignity.

Essential Vocabulary

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<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>
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<td>avert</td>
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<td>conferred</td>
<td>To be granted.</td>
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<tr>
<td>exacerbated</td>
<td>To make a bad situation worse.</td>
</tr>
<tr>
<td>maxim</td>
<td>A general truth.</td>
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<tr>
<td>contemporaries</td>
<td>People living at the same time as each other.</td>
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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-
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 before the 1820 Missouri Compromise.

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-
nitely “half slave, half free.” He argued that the Declaration of Independence “set up a stand-
dard **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>
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<tr>
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<th>Definition</th>
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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>
<td></td>
</tr>
<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>
<td></td>
</tr>
<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>
<td></td>
</tr>
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</table>
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.”
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...

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...

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...

....

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...
...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

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>
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<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>
</tr>
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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


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I can analyze the story of Tiananmen Square to identify acts of courage in the face of danger.

**Essential Vocabulary**

| **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. |
| **martial law** | The temporary substitution of military authority for civilian rule and is usually invoked in times 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. |

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>
<th>Patronage positions</th>
</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

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
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>
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<tr>
<td>Immoderation</td>
<td>Acting in excess or to an extreme. Lacking restraint.</td>
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<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 in 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>
</tr>
</thead>
<tbody>
<tr>
<td>Moderation</td>
<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&lt;br&gt;Too much: Anxiety or depression from comparing your life to others&lt;br&gt;Keeping up with important events in family/friends' lives; entertainment</td>
<td></td>
</tr>
</tbody>
</table>

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HEROES & Villains | THE QUEST FOR CIVIC VIRTUE 293
<table>
<thead>
<tr>
<th>watching Netflix</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<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

<table>
<thead>
<tr>
<th>moderation</th>
<th>The avoidance of excess or extremes.</th>
</tr>
</thead>
<tbody>
<tr>
<td>immoderation</td>
<td>Acting in excess or to an extreme. Lacking restraint.</td>
</tr>
</tbody>
</table>

<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—Sunday night (personal)</td>
<td>Not enough: feeling unhealthy</td>
<td></td>
<td></td>
<td>Too much! Lost track of time, and then had a hard time falling asleep</td>
</tr>
<tr>
<td></td>
<td>Too much: Injuring yourself, missing out on fun opportunities or time with family and friends, losing perspective of other important things in life</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Activity</td>
<td>Too little? Immoderation</td>
<td>Just right? Moderation</td>
<td>Too much? Immoderation</td>
<td>Notes</td>
</tr>
<tr>
<td>--------------------------------</td>
<td>--------------------------</td>
<td>------------------------</td>
<td>------------------------</td>
<td>----------------------------------------------------------------------</td>
</tr>
<tr>
<td>Yelling on the news (observed)</td>
<td></td>
<td></td>
<td></td>
<td>Name calling during interview</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></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 Appendxi) 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.


| 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? |
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?
I can identify George Washington’s actions as examples of prudence in leadership.

**Essential Vocabulary**

<table>
<thead>
<tr>
<th>Word</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.

| Scenario                                                                 | Washington addresses his men’s concerns and appeals to their personal affection for him as a leader to put down any talk of rebellion | -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 |
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></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>
<td></td>
<td></td>
</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>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Your friend posted a picture of you sleeping with your mouth open on social media.

Someone made a joke at your expense in class. The teacher did not address the situation and you are angry.

You did not make the varsity team as you hoped. You are embarrassed and very disappointed.

**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. To stand firm as a person of character and do what is right, especially 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. Putting others ahead of ourselves in thought, word, and deed. A willingness to give others credit and to admit when we are wrong</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Integrity</td>
<td>To tell the truth, expose untruths, and keep one’s promises.</td>
<td></td>
<td></td>
</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>
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<tr>
<td>-----------------</td>
<td>--------------------------------------------------------------------------------</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>
<td></td>
</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.

**Civic Virtues**

- **Responsibility**
  - 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.

- **Cowardice**
  - Failing to take constructive action in the face of fear or danger. A lack of firmness or conviction.

- **Honor**
  - Demonstrating good character and being trustworthy.

- **Dishonor**
  - Failing to demonstrate good character, integrity, and acting deceptively.

- **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.

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

- **Integrity**
  - To tell the truth, expose untruths, and keep one's promises.

- **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.

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

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

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

- **Immoderation (Extremism)**
  - Acting in excess or to an extreme. Lacking restraint.

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

- **Imprudence**
  - Acting without care or thoughtfulness for consequences. Exercising lack of wisdom appropriate to situations.

- **Responsibility**
  - Acting on good information that 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.

- **Irresponsibility**
  - Acting on poor judgment or failing to act on good information that is right or wrong even when it is not popular. Failing to act on good information that is right or wrong even when it is not popular.

- **Respect**
  - Regard for and defending the equal rights and inherent dignity of all human beings, including oneself.

- **Contempt**
  - Showing disregard, disdain, or lack of consideration for someone or something worthy of action or admiration.

- **Humility**
  - Demonstrating good character and being trustworthy.

- **Humility**
  - Demonstrating good character and being trustworthy.

- **Honor**
  - Demonstrating good character and being trustworthy.

- **Comrade**
  - The ability to their constitutive action in the face of fear or danger. A lack of firmness or conviction.

- **Comrade**
  - The ability to their constitutive action in the face of fear or danger. A lack of firmness or conviction.
Natural Rights Foundation

Limited Government

Due Process

Rule of Law

Right to choose one's religion or form of worship, if any, without interference; freedom of conscience.

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.

Constitutional Auxiliary Precautions

Consent and Republican Government

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.

Constitutional Rights

Freedom of Religion

The right to choose one's religion or form of worship, if any, without interference; freedom of conscience.

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 federal government, while the states retain other powers; and the people retain all powers not delegated to the governing bodies.

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.

Majority Rule/Minority Rights

Laws are made with the consent of the majority but do not infringe on the inalienable rights of the minority.

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.
# Glossary

## Essential Vocabulary

<table>
<thead>
<tr>
<th>TERM</th>
<th>DEFINITION</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abolitionist</td>
<td>A person who favors the abolition of a practice or institution, such as slavery. (Used in John Brown &amp; Self-Deception)</td>
</tr>
<tr>
<td>Admonished</td>
<td>Warned or reprimanded someone firmly. (Used in Douglas MacArthur &amp; Hubris)</td>
</tr>
<tr>
<td>Amphibious</td>
<td>A military operation involving forces landed from the sea. (Used in Dwight Eisenhower &amp; Responsibility)</td>
</tr>
<tr>
<td>Annexed</td>
<td>Appended or added as an extra or subordinate part, especially to a document. (Used in Benjamin Franklin &amp; Civic Virtue)</td>
</tr>
<tr>
<td>Apostates</td>
<td>A person who renounces a previously held belief. (Used in Thomas Jefferson &amp; Prudence)</td>
</tr>
<tr>
<td>Ardor</td>
<td>Enthusiasm or passion. (Used in Che Guevara &amp; Injustice)</td>
</tr>
<tr>
<td>Arduous</td>
<td>Involving or requiring strenuous effort. (Used in 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. (Used in Douglas MacArthur &amp; Hubris)</td>
</tr>
<tr>
<td>Assumption</td>
<td>To take responsibility for. (Used in Thomas Jefferson &amp; Prudence)</td>
</tr>
<tr>
<td><strong>Avert</strong></td>
<td>To prevent.</td>
</tr>
<tr>
<td>------------</td>
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<tr>
<td></td>
<td>(Used in Roger Taney &amp; Injustice)</td>
</tr>
<tr>
<td><strong>Avowed</strong></td>
<td>Something that has been asserted, admitted, or stated publicly.</td>
</tr>
<tr>
<td></td>
<td>(Used in Che Guevara &amp; Injustice)</td>
</tr>
<tr>
<td><strong>Beleaguered</strong></td>
<td>In a very difficult situation.</td>
</tr>
<tr>
<td></td>
<td>(Used in Che Guevara &amp; Injustice)</td>
</tr>
<tr>
<td><strong>Beseech</strong></td>
<td>To ask (someone) urgently and fervently to do something.</td>
</tr>
<tr>
<td></td>
<td>(Used in Dwight Eisenhower &amp; Responsibility)</td>
</tr>
<tr>
<td><strong>Bolstered</strong></td>
<td>To support or strengthen; prop up.</td>
</tr>
<tr>
<td></td>
<td>(Used in Dwight Eisenhower &amp; Responsibility)</td>
</tr>
<tr>
<td><strong>Cadre</strong></td>
<td>Extremely cruel.</td>
</tr>
<tr>
<td></td>
<td>(Used in Irma Grese &amp; Self-Deception)</td>
</tr>
<tr>
<td><strong>Calamities</strong></td>
<td>Events causing great and often sudden damage or distress; a disaster.</td>
</tr>
<tr>
<td></td>
<td>(Used Maximilien Robespierre &amp; Injustice)</td>
</tr>
<tr>
<td><strong>Capitalism</strong></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></td>
<td>(Used in Che Guevara &amp; Injustice)</td>
</tr>
<tr>
<td><strong>Civil society</strong></td>
<td>The various volunteer organizations and associations that are separate from the government that are dedicated to the well-being of society.</td>
</tr>
<tr>
<td></td>
<td>(Used in Student Introduction; Clara Barton &amp; Responsibility)</td>
</tr>
<tr>
<td><strong>Combustible</strong></td>
<td>Easily inflamed.</td>
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<tr>
<td></td>
<td>(Used in Roger Taney &amp; Injustice)</td>
</tr>
<tr>
<td>Term</td>
<td>Definition</td>
</tr>
<tr>
<td>--------------------</td>
<td>-----------------------------------------------------------------------------</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. (Used in Che Guevara &amp; Injustice; Joseph McCarthy &amp; Irresponsibility)</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>
</tr>
<tr>
<td>Concoction</td>
<td>Another word for a mixture of things. (Used in Alice Paul &amp; Responsibility)</td>
</tr>
<tr>
<td>Conferred</td>
<td>To be granted. (Used in Roger Taney &amp; Injustice)</td>
</tr>
<tr>
<td>Consecrate</td>
<td>To make or declare something sacred. (Used in John Brown &amp; Self-Deception)</td>
</tr>
<tr>
<td>Consolidation</td>
<td>To combine to make into one. (Used in Thomas Jefferson &amp; Prudence)</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>
</tr>
<tr>
<td>Consternation</td>
<td>Another word for fear or anxiety. (Used in Thomas Jefferson &amp; Prudence)</td>
</tr>
<tr>
<td>Contemporaries</td>
<td>People living at the same time as each other. (Used in Roger Taney &amp; Injustice)</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>
</tr>
<tr>
<td>Contentious</td>
<td>To be fierce. (Used in Roger Taney &amp; Injustice)</td>
</tr>
</tbody>
</table>
| **Coup** | A sudden, violent, and unlawful seizure of power from a government.  
(Used in George Washington & Prudence) |
|----------|-------------------------------------------------------------------|
| **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.  
(Used in August Landmesser & Courage; Elizabeth Eckford & Courage; James Armistead Lafayette & Courage; Used in Tiananmen Square & Courage; Student Introduction Lesson: Defining Virtue; Benjamin Franklin & Civic Virtue) |
| **Courier(s)** | A person or people who deliver messages.  
(Used in Benedict Arnold & Dishonor; James Armistead Lafayette & Courage) |
| **Covenant** | A usually formal, solemn, and binding agreement.  
(Used in William Stoughton & Injustice) |
| **Cowardice** | Failing to take constructive action in the face of fear or danger. A lack of firmness or conviction.  
(Used in August Landmesser & Courage; Elizabeth Eckford & Courage; James Armistead Lafayette & Courage; Used in Tiananmen Square & Courage; Student Introduction Lesson: Defining Civic Virtue; Benjamin Franklin & Civic Virtue) |
| **Deceive** | To make someone believe something that is not true.  
(Used in John Brown & Self-Deception) |
| **Deception** | The quality of being false or misleading; falseness; falsehood; deception; deceptiveness.  
(Used in Benedict Arnold & Dishonor) |
| **Degraded** | To be inferior.  
(Used in Roger Taney & Injustice) |
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Example(s)</th>
</tr>
</thead>
<tbody>
<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>
<td>(Used in Huey Long &amp; Immoderation)</td>
</tr>
<tr>
<td>Deriving</td>
<td>Another word for receiving.</td>
<td>(Used in Alice Paul &amp; Responsibility)</td>
</tr>
<tr>
<td>Desegregated</td>
<td>To end a policy of legally required separation of races.</td>
<td>(Used in Elizabeth Eckford &amp; Courage)</td>
</tr>
<tr>
<td>Despotism</td>
<td>The exercise of absolute power.</td>
<td>(Used in George Washington &amp; Prudence)</td>
</tr>
<tr>
<td>Dishonor</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>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>
<td>(Used in Aaron Burr &amp; Hubris)</td>
</tr>
<tr>
<td>Ecstatic</td>
<td>Another word for overjoyed.</td>
<td>(Used in Thomas Jefferson &amp; Prudence)</td>
</tr>
<tr>
<td>Embark</td>
<td>To go on board a ship, aircraft, or other vehicle.</td>
<td>(Used in Dwight Eisenhower &amp; Responsibility)</td>
</tr>
<tr>
<td>Embezzlement</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>
</tbody>
</table>
| **Empirical** | Based on, concerned with, or verifiable by observation or experience rather than theory or pure logic.  
(Used in William Stoughton & Injustice) |
| **Endeavored** | Sought or tried to; try hard to do or achieve something.  
(Used in John Brown & Self-Deception; Benjamin Franklin & Civic Virtue) |
| **Endowed** | Another word for given.  
(Used in Alice Paul & Responsibility) |
| **Enumeration** | The action of mentioning a number of things one by one.  
(Used in Benjamin Franklin & Civic Virtue) |
| **Equivocate** | To use unclear language, especially to deceive or mislead someone.  
(Used in John Brown & Self-Deception) |
| **Eradicate** | To destroy completely; put an end to.  
(Used in Benjamin Franklin & Civic Virtue) |
| **Exacerbated** | To make a bad situation worse.  
(Used in Roger Taney & Injustice) |
| **Fascists** | 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.  
(Used Joseph McCarthy & Irresponsibility) |
| **Forbearance** | Patient self-control, restraint, tolerance.  
(Used in George Washington & Prudence) |
| **Forfeit** | To give up or hand over something.  
(Used in John Brown & Self-Deception) |
| **Fuhrer** | German word for “leader” that is strongly associated with Adolf Hitler.  
(Used in Irma Grese & Self-Deception) |
| 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.  
<pre><code>        | (Used in Aaron Burr &amp; Hubris; Douglas MacArthur &amp; Hubris; Student Introduction Lesson: Defining Civic Virtue; Benjamin Franklin &amp; Civic Virtue) |
</code></pre>
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Usage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Immoderation</td>
<td>Acting in excess or to an extreme. Lacking restraint.</td>
<td>(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>Impartial</td>
<td>To be neutral.</td>
<td>(Used in Roger Taney &amp; Injustice)</td>
</tr>
<tr>
<td>Imperious</td>
<td>Assuming power or authority without justification; arrogant and domineering.</td>
<td>(Used in Douglas MacArthur &amp; Hubris)</td>
</tr>
<tr>
<td>Imprescriptible</td>
<td>Unable to be taken away.</td>
<td>(Used Maximilien Robespierre &amp; Injustice)</td>
</tr>
<tr>
<td>Imprudence</td>
<td>Acting without care or thoughtfulness for consequences. Exercising lack of wisdom appropriate to situations.</td>
<td>(Used in George Washington &amp; Prudence; Thomas Jefferson &amp; Prudence; Student Introduction Lesson: Defining Civic Virtue; Benjamin Franklin &amp; Civic Virtue)</td>
</tr>
<tr>
<td>In bonds</td>
<td>Enslaved.</td>
<td>(Used in John Brown &amp; Self-Deception)</td>
</tr>
<tr>
<td>Inciting</td>
<td>Encourage or stir up (violent or unlawful behavior).</td>
<td>(Used in John Brown &amp; Self-Deception)</td>
</tr>
<tr>
<td>Inclination</td>
<td>A person’s natural tendency or urge to act or feel in a particular way.</td>
<td>(Used in Benjamin Franklin &amp; Civic Virtue)</td>
</tr>
<tr>
<td>Inconspicuously</td>
<td>Not attracting attention.</td>
<td>(Used in James Armistead Lafayette &amp; Courage)</td>
</tr>
<tr>
<td>Incontestable</td>
<td>Not able to be disputed.</td>
<td>(Used Maximilien Robespierre &amp; Injustice)</td>
</tr>
<tr>
<td>Term</td>
<td>Definition</td>
<td>Usage</td>
</tr>
<tr>
<td>--------------</td>
<td>-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------</td>
<td>-----------------------------------------------------------------------------------------------</td>
</tr>
</tbody>
</table>
| 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) |                                                                                               |
<p>| Infamous     | Being famous for doing something bad.                                                                                                                                                                      | (Used in Benedict Arnold &amp; Dishonor; James Armistead Lafayette &amp; Courage)                      |
| Injustice     | To harm others by applying unequal rules and damaging another’s inalienable rights and dignity.                                                                                                             | (Used in Jourdon Anderson &amp; Justice; Che Guevara &amp; Injustice; Maximilien Robespierre &amp; Injustice; Roger Taney &amp; Injustice; William Stouton &amp; Injustice; Student Introduction Lesson: Defining Civic Virtue; Benjamin Franklin &amp; Civic Virtue) |
| Instituted    | Another word for established.                                                                                                                                                                              | (Used in Alice Paul &amp; Responsibility)                                                          |
| Insubordinate | Defiant of authority; disobedient to orders.                                                                                                                                                                | (Used in Douglas MacArthur &amp; Hubris)                                                           |
| Insurrection | A violent uprising against an authority or government.                                                                                                                                                      | (Used in John Brown &amp; Self-Deception)                                                          |
| Integrate     | To de-segregate or end the policy of legally separating groups of people based on race.                                                                                                                     | (Used in Elizabeth Eckford &amp; Courage)                                                          |
| Integrity     | To tell the truth, expose untruths, and keep one’s promises.                                                                                                                                             | (Used in Benedict Arnold &amp; Dishonor; 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) |</p>
<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. (Used Joseph McCarthy &amp; Irresponsibility; Alice Paul &amp; Responsibility; Clara Barton &amp; Responsibility; Dwight Eisenhower &amp; Responsibility; Frederick Douglass &amp; Responsibility; Student Introduction Lesson: Defining Civic Virtue; Benjamin Franklin &amp; Civic Virtue)</td>
</tr>
<tr>
<td>Jeers</td>
<td>Another word for insults. (Used in Alice Paul &amp; Responsibility)</td>
</tr>
<tr>
<td>Justice</td>
<td>Upholding of what is fair and right. Respecting the rights and dignity of all. (Used in Jourdon Anderson &amp; Justice; Che Guevara &amp; Injustice; Maximilien Robespierre &amp; Injustice; Roger Taney &amp; Injustice; William Stouton &amp; Injustice; Student Introduction Lesson: Defining Civic Virtue; Benjamin Franklin &amp; Civic Virtue)</td>
</tr>
<tr>
<td>Litigation</td>
<td>The process of taking legal action in the court system. (Used in Elizabeth Eckford &amp; Courage)</td>
</tr>
<tr>
<td>Machinations</td>
<td>A scheming or crafty action or artful design intended to accomplish some usually evil end. (Used in Aaron Burr &amp; Hubris)</td>
</tr>
<tr>
<td>Malcontents</td>
<td>A person who is dissatisfied and rebellious. (Used in George Washington &amp; Prudence)</td>
</tr>
<tr>
<td>Manumitted</td>
<td>To voluntarily free enslaved individuals. (Used in Roger Taney &amp; Injustice)</td>
</tr>
<tr>
<td>Martial</td>
<td>Another word for warlike. (Used in Irma Grese &amp; Self-Deception)</td>
</tr>
<tr>
<td>Term</td>
<td>Definition</td>
</tr>
<tr>
<td>-----------------</td>
<td>----------------------------------------------------------------------------------------------</td>
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<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.</td>
</tr>
<tr>
<td>Maxim</td>
<td>A general truth.</td>
</tr>
<tr>
<td>Moderation</td>
<td>The avoidance of excess of extremes.</td>
</tr>
<tr>
<td>Mollify</td>
<td>Appease the anger or anxiety of someone.</td>
</tr>
<tr>
<td>Municipal</td>
<td>Or, local.</td>
</tr>
<tr>
<td>Ominous</td>
<td>Another word for threatening.</td>
</tr>
<tr>
<td>Oration</td>
<td>A formal speech.</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.</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>Partisan</td>
<td>A strong supporter of a party, cause, or person.</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 & Immoderation) |
| **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) |
| **Provost-Marshall-General** | During the Civil War, the position of Provost-Marshall-General was responsible for managing recently liberated slaves.  
(Used Jourdon Anderson & Justice) |
|-------------------------------|-------------------------------------------------------------------------------------------------|
| **Prudence**                 | Practical wisdom that applies reason and other virtues to discern right courses of action in specific situations.  
(Used in George Washington & Prudence; Thomas Jefferson & Prudence; Student Introduction Lesson: Defining Civic Virtue; Benjamin Franklin & Civic Virtue) |
| **Rancor**                   | Bitterness or resentfulness, especially when long-standing.  
(Used in Douglas MacArthur & Hubris) |
| **Rebuffed**                 | An unkind rejection.  
(Used in Alice Paul & Responsibility) |
| **Rebuke**                   | An expression of criticism.  
(Used in Roger Taney & Injustice) |
| **Recompense**               | To compensate.  
(Used Jourdon Anderson & Justice) |
| **Rectitude**                | Morally correct behavior or thinking; righteousness.  
(Used in Benjamin Franklin & Civic Virtue) |
| **Redound**                  | Come back upon; rebound on.  
(Used Maximilien Robespierre & Injustice) |
| **Reprobation**              | Disapproval.  
(Used in Roger Taney & Injustice) |
| **Resign**                   | Voluntarily leave a job or other position.  
(Used in George Washington & Prudence) |
| **Resolution**               | A formal statement of decisions or wishes of a group of people.  
(Used in Alice Paul & Responsibility) |
| **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) |
| **Secession** | Withdrawal from the Union of the United States of America.  
(Used in Roger Taney & Injustice) |
| **Sectionalism** | Loyalty to one’s own region or section of the country, rather than to the country as a whole.  
(Used in John Brown & Self-Deception) |
| **Segregation** | Legal separating groups of people based on race.  
(Used in Elizabeth Eckford & Courage) |
| **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.  
(Schetcher Brother & Integrity; Irma Grese & Self-Deception; John Brown & Self-Deception; Student Introduction Lesson: Defining Civic Virtue; Benjamin Franklin & Civic Virtue) |
| **Self-evident** | Another word for obvious.  
(Used in Alice Paul & Responsibility) |
| **Self-sacrificing ambition** | Using one’s talents and ambition for the greater good. (Used in Aaron Burr & Hubris) |
| **Self-serving ambition** | Using one’s talents and ambition to only serve oneself.  
(Used in Aaron Burr & Hubris) |
| **Sentiments** | Views or opinions on a subject.  
(Used in Alice Paul & Responsibility) |
| **Shrewdly** | In a way that shows sharp powers of judgment; astute.  
(Used in George Washington & Prudence) |
| **Sovereign** | To possess ultimate authority.  
(Used in Thomas Jefferson & Prudence) |
| **Sovereignty** | Power or authority.  
(Used Maximilien Robespierre & Injustice; Roger Taney & Injustice) |
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>(Example)</th>
</tr>
</thead>
<tbody>
<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>(Used in)</td>
</tr>
<tr>
<td>------------------</td>
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</tr>
<tr>
<td>Unalienable</td>
<td>Unable to be taken away from or given away by the possessor.</td>
<td>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>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>Che Guevara &amp; Injustice</td>
</tr>
<tr>
<td>Victuals</td>
<td>Another word for food.</td>
<td>Jourdon Anderson &amp; Justice</td>
</tr>
<tr>
<td>Wanton</td>
<td>To be careless.</td>
<td>Irma Grese &amp; Self-Deception</td>
</tr>
<tr>
<td>Worldview</td>
<td>Overall perspective through which one sees and interprets the world.</td>
<td>William Stoughton &amp; Injustice</td>
</tr>
<tr>
<td>Yeoman</td>
<td>An owner of a small amount of land.</td>
<td>Thomas Jefferson &amp; Prudence</td>
</tr>
</tbody>
</table>