

# HEROES & VILLAINS

## Answer Key



### *Defining Civic Virtue (p. v)*

1. Answers will vary. Some students may say that when they encounter the term “civic virtue,” they assume it refers to religious morality, or some sort of general morality. Others may be more specific, saying that it refers to personal conduct that affects society in a positive way.
2. Answers will vary. Encourage open and thoughtful discussion of responses.
3. Sample responses: Because human beings are imperfect, no one person should have too much power—hence, separation of powers. Because no one group should have too much power—limited government.

### *Clarifying Civic Virtue (p. x)*

1. Students’ responses should expand on their previous answers and incorporate historical and philosophical context, perhaps including Aristotle and indicating that it may include, but does not require, religious belief. Some students should also note that it involves a balance between extremes, action rather than just ideals, regular habits, and must be related to just purposes.
2. If student response did change, response should be a reasoned explanation of what points in the reading contributed to this change. If the student response did not change, response should provide a reasoned explanation for why, based on the text, it did not.
3. Student responses should have expanded beyond their first response and make a direct

connection between the U.S. constitution and a constitutional republic, as well as to the ideas about human nature and the constitutional republic as addressed in the reading.

### *Identifying and Defining Civic Virtue (p. xi)*

Student responses will vary; accept answers that make a reasonable connection among the civic virtue, the person or character, and the justification based on the definition.

### *Benjamin Franklin and Civic Virtue - Questions to Consider (p. xix)*

1. Franklin understood virtue to be habits or traits that would reflect good conduct (“rectitude of conduct”) and bring a person closer to moral perfection. He refined his understanding as he concluded that moral perfection was not possible, but that the ambition and attempt toward it made him a better and a happier person.
2. Franklin ordered the virtues because he thought that working on all of them at the same time would be distracting and that focusing on one at a time would be a more effective way to work on them. He put them in an order so that virtues he acquired earlier might help him to develop others that were later on his list.
3. “Contrary Habits” or “Inclination” led him to keep slipping into habits that were not virtuous.
4. Given how frequently Franklin refers “habit” as a part of his attempt to become more “morally

perfect,” and the system he devised in order to increase his practice of virtues, he appears to have agreed with Aristotle that virtue was, indeed, a habit.

5. Franklin intended to master one virtue at a time, focusing on each one for a week and marking in his book the number of times he failed at that virtue. His goal was to keep each week clear of marks indicating when he had failed.
6. Franklin has difficulty living as virtuously as was his goal. He had difficulty keeping his weekly lines “marked clear of spots.” He did, however, see his faults diminish.

Moral perfection: Student responses will vary, but should be reasonable and related to the student’s overall beliefs and understandings. Challenge students to identify the bases of their motivations to act virtuously.

7. Franklin’s words are based on assumptions that right and wrong are universal and absolute, even while moral perfection may not be humanly impossible.
8. Franklin did not accomplish his initial goal of moral perfection because he never did rid himself of the faults he sought to eliminate because he found himself “so much fuller of Faults” than he had imagined.
9. He did eventually begin to see his faults diminish, and he did become a happier person than he would have been if he had not made the attempt, and he believes he was made better for having tried.
10. Student responses will vary, but should be based on the text.
11. Similarities students may find are:
  - Contribution – Industry.
  - Integrity – Sincerity.
  - Justice – Justice.
  - Perseverance – Industry.
  - Respect – Chastity.

- Responsibility – Resolution. Responsibility – Frugality. Responsibility – Temperance.
- Self-Governance – Silence. Self-Governance – Order. Self-Governance – Moderation.

Students may find several differences, including that some of Franklin’s virtues may not seem to correlate to those in the “Identifying and Defining Civic Virtue” list. Students may also identify differences in the definition of virtues that may otherwise seem similar.

12. Accept reasoned student responses.

### *Tanks in the Square (p. 3)*

1. Students may be somewhat familiar with this scene, including the fact that it is often referred to as “Tank Man” and that it took place in China. Some may know the decade or year it took place. Some may also know something about the political context and its place in history. Use responses to inform instruction.
2. Student responses will vary. Use responses to inform instruction throughout the rest of the activity. Provide answers, to students’ additional questions, or provide a means for them to research them in class.
3. Accept reasoned responses that are based on what can be observed in the photograph. Students should spot the man standing in front of the tank.
4. Students should identify the man standing in front of the tank on the left side of the photo. In the context of the size of the Square, and the size and number of the tanks, he appears quite small—and could almost be missed by someone not looking closely.

Students may say that he is making a statement about his determination in his protest, about his lack of fear of the tanks and troops, or of his willingness to sacrifice for what he is demanding.

likely that we can show respect for them. When we show this kind of respect, it makes it easier and more likely that the respect will be returned. Respect is essential in a society that places a high value on individual freedoms, particularly freedom of speech, because when people are free to hold and to express divergent opinions, members of that society must be able to do so respectfully. When they do not, it falls to others to reinforce the importance of respect and to model it.

### ***Courage: Analyzing Primary Source Documents (p. 67–68)***

1. Close-reading of photograph:
  - a. A dense gathering of men.
  - b. All are facing in the same direction, standing up straight and with faces raised toward someone or something in front of them. Almost all of them have their right arm raised, hand flat and facing downward. This indicates that they are gathered for a common purpose, and that whatever is in front of them is the focus of their attention and purpose.
  - c. The clothing and hats indicate the late 1930s or early 1940s.
  - d. Given the insignias on some of the hats, the right hands raised in a Nazi salute, and the time period, students should deduce that the photograph was taken in Germany or a German-occupied region.
  - e. Students should determine that the photograph was taken during (or immediately prior to) World War II, after Adolf Hitler had assumed dictatorial political control of Germany.
2. Student responses will vary; use responses to gauge background knowledge.

3. One man, in the top right quadrant of the photograph, is not raising his right hand in salute.
4. He may be making a statement about his disagreement with the ideas and principles of the regime to which others are saluting.
5. This man is risking arrest, imprisonment, and the life of himself and his family.

His action requires him to have made a judgment about the regime that is requiring the salute. Student opinions about the judgment he made may vary; accept reasoned responses based on an adequate close-reading of the photograph and an appropriate understanding of history.

6. Students may comment on the highly public setting and say that it was a small risk requiring little courage since he could be “lost in the crowd.” Others may say that various officials must have been present and could have seen, thus making this quite courageous. Some may also note that under the Nazi regime, the state-controlled police fostered fear and distrust among citizens; no one knew who, among the people around them, was an informant.

### ***August Landmesser’s Courageous Refusal: Discussion Guide (p. 69)***

1. Some students may identify themselves as being more like Landmesser. Others may identify themselves as part of the majority in the crowd. Use the question to probe students’ understanding of human nature and why the majority of people did not defy the Hitler regime.
2. Student responses may vary. Use the question to explore and to discuss why humans often do not make virtuous choices when the circumstances make it difficult or dangerous to do so.

3. Accept and discuss reasoned responses.
4. Student responses will vary; guide students toward a connection between the ideas in the text and their own life experiences.
5. In a society founded on democratic principles, tyranny of the majority can occur. When it does, it is important that citizens have the courage to speak their conscience and stand up for people with little or no voice.

*Benedict Arnold's Treason: Discussion Guide*  
(p. 82)

1. He led a difficult American invasion of Canada (it failed); he helped to turn back a British invasion from Canada; he played an important role in the British surrender at Saratoga.
2. His compatriots became apathetic and abandoned (or seemed to abandon) the cause.
3. Answers may vary; accept reasoned responses based on appropriate understanding of relevant historical facts.
4. List of betrayals: fellow Americans left the fighting to a small minority; they failed to financially support the army; he did not receive the commission he thought was owed to him. Some of these may have been either imagined or exaggerated in his mind or influenced by grudges that he held.

Answers will vary regarding whether Arnold was correct, or whether the U.S. had lost its virtue.

5. Accept reasoned responses.
6. Answers may include self-deception, self-pity, impatience, or pride. Accept additional responses that are reasonable and based on the text.
7. In both cases, acknowledgement is given that a general played an important role there, but does not offer him honor by attaching his name.

8. By looking at the flip side of a virtue, we have the opportunity to consider the consequences when people fail to embody those virtues, as well as to better understand the importance of that virtue in a person's development, in his or her relationship to other people, and in society as a whole.
9. Arnold may very well have convinced himself that he was acting in the best interests of Americans.

Other answers may vary; accept reasoned responses.

*Close-Reading Washington in Houdon's Art*  
(p. 89–90)

1. Washington is standing in a relaxed posture, with his left leg stepping forward and knee bent.
2. His left hand rests atop his cloak, which is draped atop a fasces, and his right hand leans on a cane. His right foot is planted, and his left foot is stepping slightly outward. The clock beneath his left hand is a military cloak, referencing his military career. His right hand holds a cane, referencing his identity as a farmer. The emphasis is on his military and farming vocations. (The statue was begun prior to Washington's presidency and sculpted between 1785 and 1791.)
3. Answers may vary. Some students may say that his forward-moving foot indicates action and vision; others may note that his planted foot is on the side with the cane and infer an emphasis on farming.
4. His facial expression appears relaxed, yet firm. His chin is slightly raised, and his gaze is directed upward and forward. The sculptor may have been indicating firmness, decisiveness, and a focus on the future.
5. Washington's choice of clothing may indicate a desire to be portrayed as a man of his time