

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.

Eisenhower's Two Statements (p. 206)

1. Orders of the Day June 6, 1944
 - A. Eisenhower's reasons for confidence include the following:
 - The hopes and prayers of liberty-loving people
 - The support of the Allies and brothers-in-arms
 - The Allies had inflicted great defeats on the Germans and reduced their strength, turning the tides of the war.
 - Because of the support of the home front, they had superiority in weapons and munitions.
 - The men were courageous, dutiful, and skilled.
 - B. Accept reasoned responses regarding surprises. Students may note that Eisenhower began with a reference to hopes and prayers, and closed his remarks with a prayer.
2. "In Case of Failure" Letter: Regardless of the many unknowns and variables beyond his control, Eisenhower gave full credit to the efforts of others and personally claimed any blame or fault.
3. Accept reasoned responses support by evidence from the letters. Similarities might include Eisenhower's faith in the troops under his command, his commitment to responsibility, and his recognition of the significance of confident leadership. Differences are related to the intended time of delivery of the two passages: one at the beginning and the other at the end.

Eisenhower and Responsibility: Discussion Questions (p. 209)

1. Eisenhower's qualities of leadership included working well with allies, valuable command experience, code of moral responsibility, his belief that a leader must be self-effacing, quick to give credit and absorb advice, as well as a

commitment to act decisively and accept full responsibility.

2. Among the risks associated with the D-Day invasion were the fact that they would only have one chance to get it right, there were many variables beyond Eisenhower's control, the success or failure of the invasion would have a strong impact of the overall results of the war, and the certainty that many young men would die whether the invasion was a success or a failure.
3. Eisenhower felt a sense of urgency about the early June target date for the invasion because, if they could not carry out the attack as planned, it would have to wait for at least two more weeks for the right combination of moonlight, tides, and weather. Much could happen in the course of the war in a two-week span, and every day the war continued brought much death and misery.
4. Clues that Eisenhower took his responsibility seriously include the following: He listened to information and advice from others, but deliberated in silence at some length before giving the final order to launch the attack. Before the attack ever started, he was troubled by the possibility of failure, and, in an act of courageous commitment he wrote a statement to be used accepting any blame that might have been directed against the Allies. He personally visited the troops, encouraging them and expressing his faith in them.
5. Accept reasoned responses in which a student demonstrates understanding of the solemn burden of responsibility.

Che Guevara and Injustice: Discussion Guide (p. 218)

1. Guevara, along with Marx, Lenin, and others believed that Communism, would solve the inequality between the wealthy and poor classes. When Guevara traveled around Latin America, he saw endemic poverty and widespread inequality. He started reading Marx and believed

that he had found the answers to the ills troubling Latin American societies.

2. These Communist nations experienced revolutions led by Marxist intellectuals who imposed their ideology on the masses. They were all characterized by agricultural societies in which industrialization had not progressed very far, and there was a very small working class. Far from being opposed to capitalism, these people were mostly poor farmers who aspired to earn the advantages of wealth themselves. They saw private property as the solution to their problems, not the evil backbone of a corrupt system. None of these countries experienced a true Communist revolution as Marx predicted; nor has any wealthy, industrialized country experienced a Communist revolution.
3. Guevara did not find any revolutionary potential among the peasants so he and others following Castro turned to violence both to intimidate and threaten the peasantry as well as attract some followers enthusiastic about taking up arms against wealthy landowners.
4. Guevara romantically tied revolutionary violence to social reform and justice in his Marxist-Leninist view. The vanguard or intellectual leadership of the revolution would use violence to overthrow the corrupt regime that supported inequality and keep the peasants in line to provide material support for the revolution even if they were opposed to it.
5. Guevara and the revolutionaries believed they were destroying an unjust regime and replaced it with a just and equal Marxist regime. Some of their first actions against the regime were rounding up several hundred people associated with the Batista regime and shooting them, and continuing to round up any “enemies of the revolution.”
6. The Communist revolutionaries quickly confiscated the sugar plantations, banks, oil companies, and other businesses supposedly for the good of the nation, but usually for the benefit of the members of the Communist leadership. Ordinary peasants in the countryside and workers in the city did not enjoy the benefit of any greater equality or standard of living under the new Communist government.
7. No, the Communist government under Castro and Guevara restricted freedom of speech and other forms of expression by shutting down newspapers, controlling university curricula, and imposing ideological indoctrination in the army.
8. Guevara dreamed that Communist revolutions would spread throughout Latin America, Africa, and Asia to bring inequality to other corrupt regimes. His dream went largely unfulfilled, and where countries in those places did experience a Communist revolution, they had the same state-sponsored violence, state control over people’s lives, unhealthy civil societies, inequality, dictatorship, and repression that Cuba had under Fidel Castrol.
9. In the 1960s and now, young people have been drawn to Guevara as a romantic revolutionary who was going to bring greater justice and equality to oppressed peoples of the world. They were ignorant of the great violence done by the Communists and the destruction of individual liberties and civil society that occurred in Cuba and other Communist nations.

Che Guevara Primary Source Discussion Questions (p. 220)

1. Guevara speaks of justice and necessity but these are words to justify the vengeance of the Communist revolutionaries against members of the Batista regime and the murder of anyone deemed an “enemy of the revolution” or “enemy of the state,” which was defined broadly to include anyone who disagreed with them.
2. Guevara wants the Rebel Army to be composed of peasants and workers even though the vast majority of these groups did not support the

Communist revolution. He wants to build support for Communist ideas from within the army by indoctrinating and brainwashing these groups in the army. The goal was using the army to help the revolution progress by changing all aspects of society and destroying any sign of “privilege” and inequality in society by imposing equality on everyone.

3. Building on the experience of the Terror in the French Revolution, the search for “enemies” in the Chinese Revolution, Russian Revolution, Cuban Revolution, and other Communist Revolutions in Cambodia, Vietnam, and African nations resulted in the purging and killing

of nearly 100 million persons in the twentieth century. Anyone in the country could be considered an “enemy,” and even eventually turned on party members in many of these revolutions.

4. As with the French Revolution and many Communist revolutions, Guevara sought to spread the revolution to destroy capitalists and anyone deemed an “enemy” in other places beyond the country’s borders to root out inequality and oppression everywhere. This utopian goal was usually conducted in a violent way and was imposed on other countries which did not want revolution.