

Chapter 1 : Religion in American Politics | Teaching American History

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She is remembered as an advocate for people with disabilities , amid numerous other causes. The Deaf community was widely impacted by her. In she and George A. This organization is devoted to research in vision, health and nutrition. Keller traveled to over 40 countries with Sullivan, making several trips to Japan and becoming a favorite of the Japanese people. Keller met every U. President from Grover Cleveland to Lyndon B. Keller and Twain were both considered radicals at the beginning of the 20th century, and as a consequence, their political views have been forgotten or glossed over in the popular mind. When the Rockefeller-owned press refused to print her articles, she protested until her work was finally published. Debs in each of his campaigns for the presidency. Before reading Progress and Poverty , Helen Keller was already a socialist who believed that Georgism was a good step in the right direction. The editor of the Brooklyn Eagle wrote that her "mistakes sprung out of the manifest limitations of her development. At that time the compliments he paid me were so generous that I blush to remember them. But now that I have come out for socialism he reminds me and the public that I am blind and deaf and especially liable to error. I must have shrunk in intelligence during the years since I met him. Oh, ridiculous Brooklyn Eagle! Socially blind and deaf, it defends an intolerable system, a system that is the cause of much of the physical blindness and deafness which we are trying to prevent. She wrote for the IWW between and In Why I Became an IWW, [38] Keller explained that her motivation for activism came in part from her concern about blindness and other disabilities: I was appointed on a commission to investigate the conditions of the blind. For the first time I, who had thought blindness a misfortune beyond human control, found that too much of it was traceable to wrong industrial conditions, often caused by the selfishness and greed of employers. And the social evil contributed its share. I found that poverty drove women to a life of shame that ended in blindness. The last sentence refers to prostitution and syphilis , the former a frequent cause of the latter, and the latter a leading cause of blindness. In the same interview, Keller also cited the strike of textile workers in Lawrence, Massachusetts for instigating her support of socialism. In she wrote in favor of refusing life-saving medical procedures to infants with severe mental impairments or physical deformities, stating that their lives were not worthwhile and they would likely become criminals. One of her earliest pieces of writing, at age 11, was The Frost King There were allegations that this story had been plagiarized from The Frost Fairies by Margaret Canby. It recounts the story of her life up to age 21 and was written during her time in college. Keller wrote The World I Live In in , giving readers an insight into how she felt about the world. It advocates the teachings of Emanuel Swedenborg , the Christian revelator and theologian who gives a spiritual interpretation of the teachings of the Bible and who claims that the second coming of Jesus Christ has already taken place. Adherents use several names to describe themselves, including Second Advent Christian, Swedenborgian , and New Church. Keller described the progressive views of her belief in these words: Since His Life cannot be less in one being than another, or His Love manifested less fully in one thing than another, His Providence must needs be universal He has provided religion of some kind everywhere, and it does not matter to what race or creed anyone belongs if he is faithful to his ideals of right living. She died in her sleep on June 1, , at her home, Arcan Ridge, located in Easton, Connecticut , a few weeks short of her eighty-eighth birthday. A service was held in her honor at the National Cathedral in Washington, D. She appeared in a silent film , Deliverance , which told her story in a melodramatic, allegorical style. The various dramas each describe the relationship between Keller and Sullivan, depicting how the teacher led her from a state of almost feral wildness into education, activism, and intellectual celebrity. He adapted it for a Broadway production in and an Oscar-winning feature film in , starring Anne Bancroft and Patty Duke. It was remade for television in and In a remake , Patty Duke played Anne Sullivan. Posthumous honors Helen Keller as depicted on the Alabama state quarter A preschool for the deaf and hard of hearing in Mysore , India, was originally named after Helen

Keller by its founder, K. In , Alabama honored its native daughter on its state quarter.

Chapter 2 : American Federation of Teachers President: 'We're Becoming More Political'

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A political party offers candidates for public office. It sets out positions on issues that may range from war and taxes to how children should be educated. When people in a democracy disagree about what the government should do, voters express their opinions by voting for the candidates that most closely reflect their views. Political parties may be large or small, national or local. Large political parties generally have millions of members and supporters. In democratic election campaigns, parties compete freely for votes. Such competition is one of the hallmarks of democracy. How Parties Began Political parties as we know them did not begin to develop until the late s. The ancient Greeks, who were pioneers in developing democracy, had no organized political parties in the modern sense. The senate of the ancient Romans had two groups that represented people with different interests – the Patricians and the Plebeians. The Patricians represented noble families. The Plebeians represented the wealthy merchants and the middle class. Although these two groups often mingled, at times they voted as factions, or parties, on particular issues that were important to the groups they represented. For many centuries after the fall of Rome AD , the people of Europe had little voice in politics. Thus there were no true political parties – only factions that supported one noble family or another. Political parties developed as representative assemblies gained power. In England, this change began after what was called the Popish Plot of But to King Charles II, Parliament seemed to be challenging royal authority, and he struck back by dissolving Parliament. Those who urged the king to call a new Parliament were called Petitioners. Before long the two factions took on other names. Petitioners were called Whigs. These old names took on new meanings. The basic difference between Whigs and Tories in the s was their view of what government should do and how strong it should be. Tories wanted rule by a strong king. Whigs wanted ordinary people to have more rights and gain more control of their government. In time, as Parliament took greater control, the Whigs and Tories developed into organized parties. Political Parties in the United States The leaders of the American Revolution did not like the idea of parties and political battles between parties. Upon his retirement from public life in , George Washington warned Americans against "faction" parties. James Madison thought parties were probably necessary, although he did not entirely approve of them. Alexander Hamilton thought that faction was a vice to be guarded against at all times. Thomas Jefferson declared in , "If I could not go to heaven but with a party, I would not go there at all. Parties Hamilton and other leaders who wanted a strong central government banded together to put over their policies. In they began calling themselves the Federalists. This was the first United States political party. In , anti-Federalists gathered around Jefferson. Northern businessmen, bankers, and merchants supported the Federalists. They believed in a strong national or federal government. The Democratic-Republican Party drew its followers from planters, small farmers, and artisans. These people wanted government to leave them alone as much as possible. In foreign affairs the Federalists generally leaned toward England, while the Democratic-Republicans sympathized with Revolutionary France. Early leaders such as John Adams, who succeeded George Washington as president, had Federalist sympathies. But the Federalists lost control of the government to Jefferson and his party in The Federalists lingered on as a minority party, especially in New England, for 20 years. By , American political life was being influenced by sharp differences of opinion between sections of the country. In time, these quarrels led to the Civil War. The slave-holding planters of the South, the frontier farmers of the West, and the manufacturing and banking industries based in the North each wanted the government to follow a different course of action. His party had great support in the South and West. Between and , Whigs gave Democrats strong opposition. By the issue of slavery overshadowed all political debate. If a state government was in conflict with the national government, which government had the final authority? Northern Abolitionists – people who wanted to abolish slavery – left the Whig party. The Whigs also lost voters to the "Know-Nothing" Party, a new party that violently opposed Roman Catholics and foreigners. The Whig Party began to go to pieces. Extremists among them believed that a state had a right to secede leave the

Union if the national government tried to interfere with slavery. The Republicans ran their first presidential candidate, John C. Strong antislavery feeling helped Republicans capture the presidency for Abraham Lincoln. In the Southern states seceded and the Civil War began. For many years the Republicans were the major party. They favored business interests and high tariffs taxes on imports. The Democrats supported free trade. They attracted farmers and the immigrants who poured into the country between the Civil War and the turn of the century. The two major parties were not so deeply divided again until the s. At that time the Great Depression struck the country. The presidential election of brought in Franklin D. Roosevelt and his New Deal programs. Roosevelt Democrats thought that the federal government must actively help people who had been hurt by the Depression. Under the New Deal the government passed economic relief measures, social security, laws helping unions, and other bills. Republicans thought the government was taking too much power and moving the country toward a welfare state. They fought against governmental interference with business. Today both parties agree in general on social security, unemployment insurance, basic foreign policy, and civil rights. The issues on which they disagree often are not goals so much as means: In general, Republicans tend to oppose government programs as solutions to national problems. Democrats tend to believe that government can and should act for good.

Third Parties The United States has a two-party system. However, nothing in the Constitution requires two parties. The Democrats and Republicans have alternated in power since before the Civil War mainly because they have put forward candidates and policies that appeal to most Americans. But minor parties, or third parties, have often played a role in politics. Third parties focus attention on issues and ideas. Sometimes they draw enough support to affect the outcome of elections. New political parties helped focus attention on these issues. In , for example, Victoria Woodhull became the first woman to run for president. In a disagreement among Republicans produced a splinter group called the Progressive, or "Bull Moose," Party. But the Republican split only helped the Democratic candidate, Woodrow Wilson, win the election. The Progressives opposed big business monopolies and favored the interests of farmers and workers. The Socialist Party favored wider social welfare measures. It reached its greatest strength in the s, during the Great Depression. It was a factor in the presidential election of The Libertarian Party, formed in the s, stressed individual rights. The s saw the growth of the Reform Party, formed by Texas businessman H. And the Green Party has formed as an outgrowth of the environmental movement. Like earlier third parties, these groups have helped focus attention on important social and political issues.

Parties Work The major U. The precinct is the smallest local division. The parties are run by county and state committees. Committee members may be elected at primaries, chosen at state conventions, or appointed by party officers. The two major parties also have national committees, made up of one man and one woman from each of the 50 states and U. Every four years, parties hold national conventions. Delegates are chosen in primaries, by state conventions, or at gatherings called precinct caucuses. These delegates gather at the conventions to nominate a presidential and a vice-presidential candidate.

Chapter 3 : PBS Online: Only A Teacher: Teaching Timeline

, *The political life of American teachers* Prentice-Hall Englewood Cliffs, N.J Wikipedia Citation Please see Wikipedia's template documentation for further citation fields that may be required.

In many states, first-year teachers pay the union dues, even if they do not formally join the union, but get no protection. In school districts across the country, rank politicization has become commonplace. Another New Jersey teacher admitted to protecting a teacher who had had sex with a student. Steve Wentz , President of the United Teachers of Wichita, Kansas, admitted to hitting, abusing, and threatening kids. View Cartoon One would think that the press would look out for us. Consider this passage in the Trentonian over the Dave Perry debacle: The article then slams Project Veritas as a dubious organization, then practically covers for the cover-up, not noting the crimes perpetrated by union members. Where has the press been all these decades, anyway? Thankfully, the empire of American teachers unions is on the wane. This short yet devastating judicial setback to end coerced dues from individual employees has given way to a more likely victory this year with Janus v. That case asks the fundamental question should a public sector employee be forced to pay dues to a union, even if they have not and do not want to join? Public sector unions and their fawning press are predicting the worst. Despite legal inertia in the court system, states have already enacted comprehensive collective bargaining reforms Wisconsin, Michigan, Iowa. Now in blue states, a bitter fight has broken out over how left-wing the unions haveâ€”and shouldâ€”become. The infighting shows the decreasing power of top union leaders over their own members, many who are chafing under the cronyism and inattention of their leaders. The Nevada Education Association is losing money as well as political influence, especially in a crucial swing state for and What precipitated this break-up besides the excessive union dues? Unions are squandering their diminished political capital for wage increases at the cost of their purported mission to care for studentsâ€”and all coinciding with a contentious political year. Smaller unions are breaking away from the larger union fold. A half-century ago, teachers unions had a place in the American public. Now they have forgotten their place, going from protectors of innocent teachers to enablers of greed and malfeasance. Their political demise in civil society is welcome and timely.

Chapter 4 : American Political Science Association > TEACHING > Civic Education & Engagement

The Political World of the High School Teacher. By Harmon Zeigler. (Eugene: Center for the Advanced Study of Educational Administration, University of Oregon, Pp. \$).

Filmmakers talk about "panning" and "fading. What exactly do politicians mean when they talk about a "lame duck" or a "rubber chicken"? What is "red tape" and who is the "Silent Majority"? This glossary is designed to demystify some of these terms and explain their origins. A cooperative effort by two political parties Bleeding Heart: A term describing people whose hearts "bleed" with sympathy for the downtrodden; used to criticize liberals who favor government spending for social programs Bully Pulpit: The Presidency, when used by the President to inspire or moralize. Whenever the President seeks to rouse the American people, he is said to be speaking from the bully pulpit. When the term first came into use, "bully" was slang for "first rate" or "admirable. The system of dividing power among the three branches of government executive, legislative, and judicial to prevent any one from having too much power. Each branch has some authority to check the power of the others, thereby maintaining a balance among the three. The power of a popular candidate to gather support for other candidates in his or her party. Winning candidates are said to have coattails when they drag candidates for lower office along with them to victory. A long-shot candidate Delegate: Each state is assigned a certain number of delegates based on its population. A leader whose impassioned rhetoric appeals to greed, fear, and hatred, and who often spreads lies. Joseph McCarthy see McCarthyism is often cited as a classic demagogue. What politicians do when they visit their electoral districts to explain an unpopular action. The term originated in , when Ohio Senator John Sherman made a trip home that most people considered a political visit. Sherman insisted, however, that he was home "only to repair my fences. An attempt by a Senator or group of Senators to obstruct the passage of a bill, favored by the majority, by talking continuously. Because there is no rule in the Senate over how long a member can speak, a Senator can prevent a bill from coming up for a vote by talking endlessly. Senator Strom Thurmond of South Carolina set the record in by speaking for more than 24 hours without stopping. An investigation with no defined purpose, often by one party seeking damaging information about another. Such inquiries are likened to fishing because they pull up whatever they happen to catch. Where an issue is placed when it must be dealt with immediately Gerrymander: The reorganization of voting districts by the party in power to insure more votes for their candidates. The term originated in , when Governor Elbridge Gerry of Massachusetts signed a bill that changed districts to favor the Democrats. The shape of one new district supposedly resembled a salamander, provoking a Boston newspaper editor to say, "Salamander? Call it a Gerrymander! Political activity that originates locally, or arises from ground level Ideology: An integrated system of ideas about politics, values, and culture. Those who espouse an ideology are sometimes criticized as rigid and narrow-minded. A current officeholder Inside the Beltway: The area inside the Capital Beltway, a highway that encircles Washington, D. An issue described as "inside the Beltway" is believed to be of concern only to the people who work in and with the federal government and of little interest to the nation at large. An officeholder whose term has expired or cannot be continued, who thus has lessened power Left-wing: The labeling system originated from the seating pattern of the French National Assembly, which put liberals on the left, moderates in the middle, and conservatives on the right. A group seeking to influence an elected official, or the act of doing so. Politics controlled by a tightly-run organization that stresses discipline and rewards its supporters. Machines are usually found in large cities and are frequently accused of corruption. The practice of smearing people with baseless accusations. Refers to the tactics of Senator Joseph McCarthy, who in the s destroyed the careers of many prominent Americans by branding them Communists. A journalist who seeks out the scandalous activities of public officials. When a political party chooses its official candidate for a particular office Nominee: The candidate chosen by a political party to run for a particular office Photo-Op: Short for "photo opportunity," an event staged specifically for news cameras to help a politician appear in magazines and newspapers, on television, or online Platform: The positions that a party adopts, and stands on, at the beginning of an election campaign Political Party: An organization that seeks to achieve political power by

electing its members to public office
Political Suicide: A survey used to gauge public opinion concerning issues or to forecast an election
Pork Barrel: Wasteful and unnecessary projects that politicians secure for their local districts, usually to gain favor with local voters. The term dates from the days when salted pork was occasionally handed out to slaves from large barrels.
Primary: A state election in which party members vote for a candidate from within their party.
Opinion Columnist: A political analyst, commentator, or columnist who usually works for a newspaper or magazine, or in broadcasting. Derived from a Hindi phrase meaning "learned one."
Conservative: A militant conservative; opposite of "radical," which means ultraliberal
Red Tape: Government paperwork and procedures that are slow and difficult. Stems from an eighteenth-century British practice of binding official papers with a reddish twine.
Public Dinner: The endless series of public dinners and luncheons politicians must attend to raise funds and make speeches. The food often includes chicken, which is cooked hours earlier and then reheated, giving it a rubbery texture.
Silent Majority: The mass of Americans whose opinions are not loud and public, but who together have enormous power. Popularized by President Richard Nixon, who claimed that Vietnam War protesters comprised a minority, while a "silent majority" supported the war.
Running as a Team: Candidates for various offices running as a team; or a group of delegates running on behalf of one candidate
Smoke-Filled Room: The sort of place where behind-the-scenes political wheeling and dealing, often devious, occurs. Refers to the penchant of many political operatives for smoking cigars.
Spin Doctors: Political advisers who spin are known as "spin doctors."
Swing State: To campaign in person on a local level
Swing Vote: The undecided, usually independent, portion of the electorate that can "swing" the outcome of an election one way or the other
Trial Balloon: An idea a politician suggests in order to observe the reaction. If public reaction is favorable, the politician takes credit for it; if not, the idea dies quickly.
Whip: The party member who makes sure that all other members are present for crucial votes and that they vote in accordance with the party line. The term originated in British fox hunting, where the "whipper-in" was responsible for keeping the hounds from straying.
Whistle-stop: The practice of making speeches in many towns in a short time, often during a single day. When politicians traveled by train, small towns were called whistle-stops. Politicians would use the stop to deliver a quick campaign speech, often from the back of the train, before heading to the next stop.
Salem Witch Trials: A vindictive, often irrational, investigation that preys on public fears. Refers to witch hunts in 17th-century Salem, Massachusetts, where many innocent women accused of witchcraft were burned at the stake or drowned.

Chapter 5 : Catholics in Political Life

The American Federation of Teachers is a union of professionals that champions fairness; democracy; economic opportunity; and high-quality public education, healthcare and public services for our students, their families and our communities.

November 8, at 1: They were the authorities. Yes, exactly “ but my point is that the mob mentality can become institutionalized. In the Jim Crow South, the difference between the white mob and the governing authorities was hard to discern. I took as a given that only the best people would rise to the top. Blame the West Wing, I suppose. BenOp is intriguing because it works on subsidiarity. People making decisions are close to the consequences of those decisions. Persons are valued first and foremost, and with prudence and judgement can dictate when authority has to be exercised or rules need to be bent. Perhaps this is why Christianity was kept alive in the dark ages in monasteries. Without getting theological, this survival mode happened prior to the Catholic medieval synthesis of Aristotelian philosophy with Christianity. No social programs or strategic plans can bring that about. Ray November 8, at 1: We moved around a lot and from Grades 6 to 11 I attended a different school each year “ some in Canada and some in the US. I was always a bit nerdy so with being new I was an easy target, especially in the US where my accent was funny as well. That experience created in me a strong desire to protect the weak, as well as a heightened sense of justice. I decided in high school that I wanted to fight bullies. So I became a soldier. Nerdy I might have been, but I grew up to be physically large and strong. I had never been aggressive as a kid, but training and motivation has made me a confident, capable fighter. Our soldiers are as imperfect as anyone else, but we at least strive to serve morally and justly. Finally, while many of our enemies are just slobbs trying to do a job, some of them are the kinds of scumbags that rape women, torture or murder children and attack schools. These are the guys I joined to fight. The world is a little bit better every time we kill one of these bastards and, may God forgive me, it gives me great satisfaction when we do. Franklin Evans November 8, at 1: In 8th grade “ I was short of 14 years old “ the entire grade sat in the school auditorium and watched the compilation of the news film footage of the liberation of the death camps, the ones Eisenhower ordered released to the public without censorship. I complained to my mother, that I should have at least known about it before seeing it. She nodded and said what still resides prominently in my mind: I mentioned her stories of fleeing from her home “ Zagreb, Croatia “ and hiding in northern Italy. She made me pause. She said the thing I needed to know is that she and her family, unknowingly at the time, were very lucky. That 8th grade trauma made me completely averse to any other telling of those stories. At the time, the main exhibit was a linear walk through the events and realities of the period. I made it through, I examined everything as my mother would have wanted me to do. At the end, I sat on a bench and wept for several minutes. When I looked up, I saw others weeping, and looking around I realized that the museum had designed the space for that very reason and purpose, a place to stop, feel, react and recover. I still feel no motivation to see movies or read books about the Holocaust. However, that moment in the museum gave me the opportunity to release my trauma, to give it voice and to let it go. I realized that we cannot stop at defining or identifying evil. We must in some way assimilate it, understand it viscerally, because we are all called to oppose it, in the manners in which we are capable. We cannot, we must not wait until evil visits us personally, harms us and our loved ones. There but for the grace of God go I. Derek November 8, at 1: I sat in on one of her classes. I was shocked to see how much time she had to spend disciplining the class. It had been invisible to me before, because I had never known classrooms to be different. In the first six weeks at my new public school, teachers never had to discipline their students. Everybody was quiet, well-behaved, and wanted to learn. The problem is that the school in question is an accredited classical Christian school. Which, in my mind, suggests two things. First, that of course classical Christian education is no guaranteed educational utopia. Nevertheless, when even a small segment of the student body goads each other on in snarkiness, indifference, and passive-aggressive disobedience, then that junior mob mentality is like a pathogen that runs amok and negatively effects those that are at school trying to respect their instructors and learn all they can to the glory of God. Somewhere around Obama promised to

eliminate homelessness in 5 years. Think of all the people whose livelihoods depend on there being homeless people. Academics doing studies, social workers, government agencies, and so forth. Similarly with Democrats who promise to do something about poverty. Never going to happen. Best to keep them on the plantation. The purpose of government programs is not to solve problems but to perpetuate them.

Chapter 6 : Helen Keller - Wikipedia

This article studies the role of religion in American culture and political life. It uses the concept of culture in two different ways—traditionally and in the discipline of political science—before exploring culture and religion through an alternative framework.

Looking for an interactive experience? Explore the history of teachers and education using our multimedia timeline! It uses the shockwave v. Any Person qualified as above, and well recommended, will be put into immediate Possession of the School, on applying to the Minister of Charles Parish, York County. There were, of course, career schoolmasters, but, especially in smaller and rural schools, the people who stood in front of the classroom might well be farmers, surveyors, even innkeepers, who kept school for a few months a year in their off-season. The more educated and ambitious schoolmasters were young men who made the schoolroom a stepping-stone on their way to careers in the church or the law. The connections they made with local ministers and school committees in securing teaching jobs often helped them when they moved on to their real professions. The Common School Era "The grammar school teachers have rarely had any education beyond what they have acquired in the very schools where they have to teach. Their attainments, therefore, to say the least, are usually very moderate. But as new public schools, called Common Schools, sprang up everywhere, there simply were not enough schoolmasters to staff them. Mann and his fellow reformers like James Carter, Henry Barnard and Catharine Beecher saw that the schools needed not only more teachers, but better teachers. Many of the most promising young men continued to be siphoned off by more prestigious professions, as well as by new industries and the lure of the western frontier. So where would the army of new teachers come from? There was, of course, another ready source of labor, if reformers could convince the public to accept it. Women were poised to take over the schoolroom. In the late s, the reformer Horace Mann of Massachusetts proposed a system of free, universal and non-sectarian schooling. Each district would provide a school for all children, regardless of religion or social class hence the term Common School. Previously, church groups or private schools had provided most education for children, for which students generally had to pay tuition. The new schools would be funded by taxes and special fees paid by parents. In addition to teaching basic literacy and arithmetic skills, the new schools would, according to reformers, instill a common political and social philosophy of sound republican principals. Mann and others hoped such democratic consensus would ward off much-feared political instability and upheaval. Children would gain needed knowledge while learning how to be productive democratic citizens. The advent of the Common School significantly affected teachers and the teaching profession. The increasing number of new schools across the country demanded greater numbers of educated teachers. In order to staff the schools, communities turned to women, spurring the feminization of the teaching profession -- the entry and eventual domination of women in the workforce. It also led to the formalization of teacher training, often through Normal Schools. Feminization Begins "God seems to have made woman peculiarly suited to guide and develop the infant mind, and it seems While the dame-school teachers were not particularly well educated, they did demonstrate that women could teach. In any case, younger women were becoming better educated; the United States, in fact, had a very high degree of female literacy. The Common School reformers seized on the idea of hiring women to teach in the new schools. But they often added, in an aside, that women need be paid only a third what men received. The reformers argued that women were by nature nurturing and maternal, as well as of high moral character. As Mann wrote in , "The school committee are sentinels stationed at the door of every school house in the State, to see that no teacher crosses its threshold, who is not clothed, from the crown of his head to the sole of his foot, in garments of virtue. Teachers were moral exemplars, the models and instructors of upright living. In many schools, the new schoolmarms were young - some only fourteen or fifteen years old. They had finished the equivalent of eighth grade and, in some schools, that qualified them to teach. Their pupils might well be taller and older than they - at least when the farm boys put in their periodic appearances in the classroom. Nineteenth-century female teachers often complained that teaching was most challenging when the "big boys," who would either flirt or tease and defy them, arrived. Yet women were becoming better educated than ever before, and state

officials took notice. In this period, most states began to put in place requirements for teachers: Many beginning with Massachusetts in had inaugurated Normal Schools, institutions devoted to teacher education. Normal Schools Normal Schools were originally established to provide systematic training of teachers. Their goal was to prepare teachers for work in the emerging Common Schools at a level beyond the simple grammar-school education many teachers previously brought to the classroom. Normal Schools prided themselves on their thorough, cohesive and "scientific" curriculum. They would provide a norm for all teachers hence the term Normal School that would assure a level of quality generally unavailable previously. The first state-sponsored Normal School was established in Lexington, Massachusetts in , under the guidance of Cyrus Peirce and at the urging of Horace Mann. While the idea of Normal Schools achieved great popularity for a period and many states moved to set up their own schools, in fact, the heyday of Normal Schools was relatively short-lived. Around the turn of the twentieth century, as reformers sought to professionalize teaching to a greater degree, education courses increasingly moved into regular colleges and universities. But the impact of Normal Schools on the concept of teacher training was enormous, as states recognized the need to provide teachers with stimulating and demanding preparation courses. Admittedly, the curriculum was generally not very demanding -- reading, writing, basic arithmetic, a little geography and history. The texts often took the form of simple moral tracts and primers of childish virtues. Still, women flocked to teaching. Not only were they grateful for the salary, however meager; they also welcomed the independence and sense of purpose teaching gave them. No doubt some regretted having to leave their homes and earn their own livings. Many assumed they would teach only a few years until they married. But many others welcomed the escape from a life of drab labor, isolation or frivolity. Teaching gave women a window onto a wider world of ideas, politics and public usefulness. Ironically, the women teachers could effect change precisely because they had no longstanding, vested interest in teaching careers. They were, in a sense, outsiders. But they formed associations, went to summer training institutes, exchanged ideas and friendships, and unobtrusively contributed to the transformation of their communities. The feminization of teaching changed not only how society perceived women, but how women perceived themselves. When Union forces began an assault on St. Helena Island on the Port Royal Sound, the plantation owners fled, leaving behind their homes, possessions, and 10, slaves. Philanthropic Northerners, including Laura Towne and Charlotte Forten, undertook to educate the soon-to-be freedmen. Their goals were literacy, economic independence and civil rights. Their efforts to bring the freedmen into "white society" became known as the Port Royal Experiment. Hampton Institute Founded in during southern Reconstruction, Hampton Institute in Virginia began as an agricultural college and Normal School for newly freed slaves. Armstrong, who led Hampton until , perceived a need for vocational training for black Americans and convinced the American Missionary Association to establish Hampton. Its emphasis on practical manual skills rather than strict academic pursuits was seen at the time as enlightened and important for African-Americans in a period of crucial transition. Americanization Since the Common School era , bringing diverse people into the American mainstream has been one of the primary goals of public education. Around the turn of the 20th century, immigrants flooded into the United States. In alone, authorities recorded the arrival of more than 1., newcomers. The movement to assimilate and Americanize these foreigners took on new urgency. Especially in cities, schools were not only expected to teach English, but to instill American customs, manners mores. Still, many immigrant families were grateful for the job the schools did; they saw the school as a bridge to a new and better life. And it often was. Students looked to teachers as role models, exemplars of gentility and success in the new land. The Native Americans were practicing the Ghost Dance ritual, which foretold the return of the buffalo and the fall of the white man. While many observers, including the teacher Elaine Goodale Eastman, were convinced that the Sioux had no intention to wage war, the U. Government troops opened fire on unarmed men, women and children, killing nearly two hundred of them and injuring countless others. This action was among the last skirmishes of the American Indian Wars, but its legacy has lived on in uneasy relations ever since. I became increasingly aware of this subservience to an ever growing number of authorities with each succeeding year, until there is danger today of becoming aware of little else. But women made up a far smaller percentage of administrators, and their power decreased with each higher level of authority. Their department had always

been closely watched; increasingly their work in the schoolroom was not only scrutinized, but rigidly controlled. Teacher autonomy was on the decline, and teachers resented it. Especially in big city schools, teachers at the turn of the 20th century felt like the most insignificant cogs in a huge machine. They felt dictated to and spied upon. Furthermore, they were badly paid and lacked pension benefits or job security. Many teaching positions were dispensed through political patronage. Married women were often barred from the classroom, and women with children were denied a place in schools. And daily conditions could be deplorable. The often-cited developments of immigration, urbanization and westward expansion had swelled, and changed the face of, the student population. Teachers had little flexibility in how they were to teach their myriad charges, who in urban schools particularly, might well come from impoverished families who spoke little English. They taught in classrooms that were overcrowded, dark and poorly ventilated. Schools felt like factories. For rural teachers, conditions were not necessarily much better. They had limited resources, with the added burden of keeping up run-down schools. African-American teachers especially suffered from inadequate materials and funding. Though their communities were eager for schooling, teachers found that money was rarely abundant.

Chapter 7 : Politician - Wikipedia

Catholics in Political Life We speak as bishops, as teachers of the Catholic faith and of the moral law. We have the duty to teach about human life and dignity, marriage and family, war and peace, the needs of the poor and the demands of justice.

Catholics in Political Life We speak as bishops, as teachers of the Catholic faith and of the moral law. We have the duty to teach about human life and dignity, marriage and family, war and peace, the needs of the poor and the demands of justice. Today we continue our efforts to teach on a uniquely important matter that has recently been a source of concern for Catholics and others. This is the constant and received teaching of the Church. It is, as well, the conviction of many other people of good will. To make such intrinsically evil actions legal is itself wrong. This is the point most recently highlighted in official Catholic teaching. The legal system as such can be said to cooperate in evil when it fails to protect the lives of those who have no protection except the law. In the United States of America, abortion on demand has been made a constitutional right by a decision of the Supreme Court. Failing to protect the lives of innocent and defenseless members of the human race is to sin against justice. Those who formulate law therefore have an obligation in conscience to work toward correcting morally defective laws, lest they be guilty of cooperating in evil and in sinning against the common good. As our conference has insisted in Faithful Citizenship, Catholics who bring their moral convictions into public life do not threaten democracy or pluralism but enrich them and the nation. The separation of church and state does not require division between belief and public action, between moral principles and political choices, but protects the right of believers and religious groups to practice their faith and act on their values in public life. Our obligation as bishops at this time is to teach clearly. It is with pastoral solicitude for everyone involved in the political process that we will also counsel Catholic public officials that their acting consistently to support abortion on demand risks making them cooperators in evil in a public manner. We will persist in this duty to counsel, in the hope that the scandal of their cooperating in evil can be resolved by the proper formation of their consciences. Having received an extensive interim report from the Task Force on Catholic Bishops and Catholic Politicians, and looking forward to the full report, we highlight several points from the interim report that suggest some directions for our efforts: We need to continue to teach clearly and help other Catholic leaders to teach clearly on our unequivocal commitment to the legal protection of human life from the moment of conception until natural death. Our teaching on human life and dignity should be reflected in our parishes and our educational, health care and human service ministries. We need to do more to persuade all people that human life is precious and human dignity must be defended. This requires more effective dialogue and engagement with all public officials, especially Catholic public officials. We welcome conversation initiated by political leaders themselves. Catholics need to act in support of these principles and policies in public life. It is the particular vocation of the laity to transform the world. We have to encourage this vocation and do more to bring all believers to this mission. As bishops, we do not endorse or oppose candidates. Rather, we seek to form the consciences of our people so that they can examine the positions of candidates and make choices based on Catholic moral and social teaching. The Catholic community and Catholic institutions should not honor those who act in defiance of our fundamental moral principles. They should not be given awards, honors or platforms which would suggest support for their actions. We commit ourselves to maintain communication with public officials who make decisions every day that touch issues of human life and dignity. The Eucharist is the source and summit of Catholic life. Therefore, like every Catholic generation before us, we must be guided by the words of St. This means that all must examine their consciences as to their worthiness to receive the Body and Blood of our Lord. This examination includes fidelity to the moral teaching of the Church in personal and public life. The question has been raised as to whether the denial of Holy Communion to some Catholics in political life is necessary because of their public support for abortion on demand. Given the wide range of circumstances involved in arriving at a prudential judgment on a matter of this seriousness, we recognize that such decisions rest with the individual bishop in accord with the established canonical and pastoral principles. Bishops can legitimately make

different judgments on the most prudent course of pastoral action. Nevertheless, we all share an unequivocal commitment to protect human life and dignity and to preach the Gospel in difficult times. The polarizing tendencies of election-year politics can lead to circumstances in which Catholic teaching and sacramental practice can be misused for political ends. Respect for the Holy Eucharist, in particular, demands that it be received worthily and that it be seen as the source for our common mission in the world. It was approved for publication by the full body of bishops at their June General Meeting and has been authorized for publication by the undersigned.

Chapter 8 : Culture, Religion, and American Political Life - Oxford Handbooks

Thankfully, the empire of American teachers unions is on the wane. First, there's the federal court system. Friedrichs vs. CA ended in a sad stalemate with the death of Justice Scalia.

This Note is directed to the Bishops of the Catholic Church and, in a particular way, to Catholic politicians and all lay members of the faithful called to participate in the political life of democratic societies. A constant teaching 1. The commitment of Christians in the world has found a variety of expressions in the course of the past years. One such expression has been Christian involvement in political life: Christians, as one Early Church writer stated, "play their full role as citizens". Among these, Saint Thomas More, who was proclaimed Patron of Statesmen and Politicians, gave witness by his martyrdom to "the inalienable dignity of the human conscience". Indeed, all can contribute, by voting in elections for lawmakers and government officials, and in other ways as well, to the development of political solutions and legislative choices which, in their opinion, will benefit the common good. The present Note does not seek to set out the entire teaching of the Church on this matter, which is summarized in its essentials in the Catechism of the Catholic Church, but intends only to recall some principles proper to the Christian conscience, which inspire the social and political involvement of Catholics in democratic societies. Central points in the current cultural and political debate 2. Civil society today is undergoing a complex cultural process as the end of an era brings with it a time of uncertainty in the face of something new. The growth in the sense of responsibility towards countries still on the path of development is without doubt an important sign, illustrative of a greater sensitivity to the common good. A kind of cultural relativism exists today, evident in the conceptualization and defence of an ethical pluralism, which sanctions the decadence and disintegration of reason and the principles of the natural moral law. Furthermore, it is not unusual to hear the opinion expressed in the public sphere that such ethical pluralism is the very condition for democracy. The history of the twentieth century demonstrates that those citizens were right who recognized the falsehood of relativism, and with it, the notion that there is no moral law rooted in the nature of the human person, which must govern our understanding of man, the common good and the state. Such relativism, of course, has nothing to do with the legitimate freedom of Catholic citizens to choose among the various political opinions that are compatible with faith and the natural moral law, and to select, according to their own criteria, what best corresponds to the needs of the common good. From the specificity of the task at hand and the variety of circumstances, a plurality of morally acceptable policies and solutions arises. Democracy must be based on the true and solid foundation of non-negotiable ethical principles, which are the underpinning of life in society. It should not be confused, however, with an ambiguous pluralism in the choice of moral principles or essential values. The legitimate plurality of temporal options is at the origin of the commitment of Catholics to politics and relates directly to Christian moral and social teaching. It is in the light of this teaching that lay Catholics must assess their participation in political life so as to be sure that it is marked by a coherent responsibility for temporal reality. The Church recognizes that while democracy is the best expression of the direct participation of citizens in political choices, it succeeds only to the extent that it is based on a correct understanding of the human person. The democratic structures on which the modern state is based would be quite fragile were its foundation not the centrality of the human person. It is respect for the person that makes democratic participation possible. As the Second Vatican Council teaches, the protection of "the rights of the person is, indeed, a necessary condition for citizens, individually and collectively, to play an active part in public life and administration". Scientific progress has resulted in advances that are unsettling for the consciences of men and women and call for solutions that respect ethical principles in a coherent and fundamental way. At the same time, legislative proposals are put forward which, heedless of the consequences for the existence and future of human beings with regard to the formation of culture and social behaviour, attack the very inviolability of human life. Catholics, in this difficult situation, have the right and the duty to recall society to a deeper understanding of human life and to the responsibility of everyone in this regard. John Paul II, continuing the constant teaching of the Church, has reiterated many times that those who are directly involved in lawmaking bodies have a "grave and clear obligation to oppose" any law that attacks human life.

For them, as for every Catholic, it is impossible to promote such laws or to vote for them. The Christian faith is an integral unity, and thus it is incoherent to isolate some particular element to the detriment of the whole of Catholic doctrine. Nor can a Catholic think of delegating his Christian responsibility to others; rather, the Gospel of Jesus Christ gives him this task, so that the truth about man and the world might be proclaimed and put into action. When political activity comes up against moral principles that do not admit of exception, compromise or derogation, the Catholic commitment becomes more evident and laden with responsibility. In the face of fundamental and inalienable ethical demands, Christians must recognize that what is at stake is the essence of the moral law, which concerns the integral good of the human person. This is the case with laws concerning abortion and euthanasia not to be confused with the decision to forgo extraordinary treatments, which is morally legitimate. Such laws must defend the basic right to life from conception to natural death. In the same way, it is necessary to recall the duty to respect and protect the rights of the human embryo. Analogously, the family needs to be safeguarded and promoted, based on monogamous marriage between a man and a woman, and protected in its unity and stability in the face of modern laws on divorce: The same is true for the freedom of parents regarding the education of their children; it is an inalienable right recognized also by the Universal Declaration on Human Rights. Certain pacifistic and ideological visions tend at times to secularize the value of peace, while, in other cases, there is the problem of summary ethical judgments which forget the complexity of the issues involved. Peace is always "the work of justice and the effect of charity". Principles of Catholic doctrine on the autonomy of the temporal order and on pluralism. This is not a question of "confessional values" per se, because such ethical precepts are rooted in human nature itself and belong to the natural moral law. Moreover, it cannot be denied that politics must refer to principles of absolute value precisely because these are at the service of the dignity of the human person and of true human progress. The appeal often made to "the rightful autonomy of the participation of lay Catholics" in politics needs to be clarified. In practice, the identification of religious law with civil law can stifle religious freedom, even going so far as to restrict or deny other inalienable human rights". The state must not interfere, nor in any way require or prohibit these activities, except when it is a question of public order. The right and duty of Catholics and all citizens to seek the truth with sincerity and to promote and defend, by legitimate means, moral truths concerning society, justice, freedom, respect for human life and the other rights of the person, is something quite different. The fact that some of these truths may also be taught by the Church does not lessen the political legitimacy or the rightful "autonomy" of the contribution of those citizens who are committed to them, irrespective of the role that reasoned inquiry or confirmation by the Christian faith may have played in recognizing such truths. It would be a mistake to confuse the proper autonomy exercised by Catholics in political life with the claim of a principle that prescind from the moral and social teaching of the Church. The social doctrine of the Church is not an intrusion into the government of individual countries. The branch, engrafted to the vine which is Christ, bears its fruit in every sphere of existence and activity. In democratic societies, all proposals are freely discussed and examined. Those who, on the basis of respect for individual conscience, would view the moral duty of Christians to act according to their conscience as something that disqualifies them from political life, denying the legitimacy of their political involvement following from their convictions about the common good, would be guilty of a form of intolerant secularism. Such a position would seek to deny not only any engagement of Christianity in public or political life, but even the possibility of natural ethics itself. Were this the case, the road would be open to moral anarchy, which would be anything but legitimate pluralism. The oppression of the weak by the strong would be the obvious consequence. The marginalization of Christianity, moreover, would not bode well for the future of society or for consensus among peoples; indeed, it would threaten the very spiritual and cultural foundations of civilization. Considerations regarding particular aspects 7. In recent years, there have been cases within some organizations founded on Catholic principles, in which support has been given to political forces or movements with positions contrary to the moral and social teaching of the Church on fundamental ethical questions. Such activities, in contradiction to basic principles of Christian conscience, are not compatible with membership in organizations or associations which define themselves as Catholic. Similarly, some Catholic periodicals in certain countries have expressed perspectives on political choices that have been ambiguous or incorrect, by

misinterpreting the idea of the political autonomy enjoyed by Catholics and by not taking into consideration the principles mentioned above. Faith in Jesus Christ, who is "the way, the truth, and the life" In The presentation of the fruits of the spiritual, intellectual and moral heritage of Catholicism in terms understandable to modern culture is a task of great urgency today, in order to avoid also a kind of Catholic cultural diaspora. It is insufficient and reductive to think that the commitment of Catholics in society can be limited to a simple transformation of structures, because if at the basic level there is no culture capable of receiving, justifying and putting into practice positions deriving from faith and morals, the changes will always rest on a weak foundation. Christian faith has never presumed to impose a rigid framework on social and political questions, conscious that the historical dimension requires men and women to live in imperfect situations, which are also susceptible to rapid change. For this reason, Christians must reject political positions and activities inspired by a utopian perspective which, turning the tradition of Biblical faith into a kind of prophetic vision without God, makes ill use of religion by directing consciences towards a hope which is merely earthly and which empties or reinterprets the Christian striving towards eternal life. At the same time, the Church teaches that authentic freedom does not exist without the truth. In this regard, it is helpful to recall a truth which today is often not perceived or formulated correctly in public opinion: The principles contained in the present Note are intended to shed light on one of the most important aspects of the unity of Christian life: The Council exhorted Christians "to fulfill their duties faithfully in the spirit of the Gospel. It is a mistake to think that, because we have here no lasting city, but seek the city which is to come, we are entitled to shirk our earthly responsibilities; this is to forget that by our faith we are bound all the more to fulfill these responsibilities according to the vocation of each

Chapter 9 : The Origins and Functions of Political Parties | Scholastic

Political Parties in the United States The leaders of the American Revolution did not like the idea of parties and political battles between parties. Upon his retirement from public life in , George Washington warned Americans against "faction" (parties).