

# FOUNDATIONS OF AMERICAN GOVERNMENT

**COURSE MANUAL**

SOC305\_23A



**LESSON PLANS - TESTS - QUARTER REPORT FORMS**

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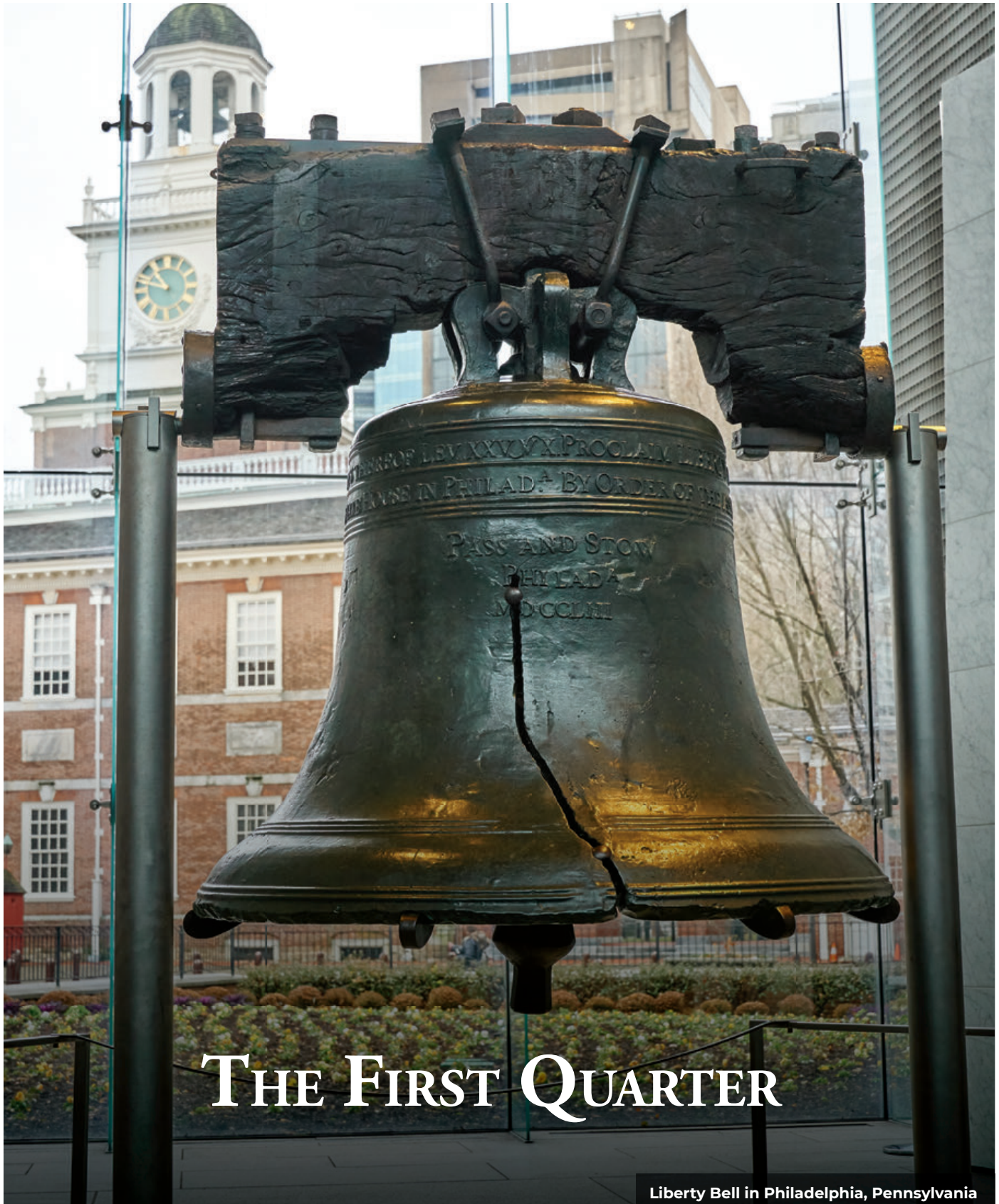
## FOUNDATIONS OF AMERICAN GOVERNMENT

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### Textbook

*American Government in Christian Perspective (3rd Edition)*





# THE FIRST QUARTER

Liberty Bell in Philadelphia, Pennsylvania



# Week One

## Day 1

You can check off work as you complete it!



### Read the following:

As you begin this course, think about how much you know about America. Why do you call yourself an American? What does that identification mean to you? Remember that before July 4th, 1776, everyone in the 13 colonies considered themselves *English* men and women and subjects of King George III. In 1775, the 13 colonies had only about 2.5 million inhabitants, not including slaves or Native Americans. The city of Boston boasted a population of some 16,000 people. During the War of Independence, roughly 20% of the population remained loyal to England, and were known as *Loyalists* or *Tories*. Over 33% of the people were neutral. They traded and communicated with both sides and did have strong feelings about who won the war. Only about 40% of the people were *Patriots*, who opposed the way that the England treated the colonies and, as a result, sought independence.

While many Patriots desired independence, most did not actually fight for it. For example, the wives of leading Patriots, e.g. Abigail Adams and Martha Washington, favored independence but *could not* fight for it. At the beginning of 1776, Washington's army consisted of only 20,000 men, a much smaller force than the British army. As you study American Government, remember that a rather small number of people created America. They accomplished great things because they were willing to make the sacrifices demanded of them.

As Catholics look at the cultural decay of American society, many are discouraged by the culture of death and the assaults on organized religion, especially on the Catholic

Church in general and individual churches and religious statues in particular. Yet, as an American, you are a member of this society, if only as a pilgrim journeying to your final reward. If you understand society's problems, you can change them. If you are determined to make things better, as men like Samuel Adams and Patrick Henry believed they were doing in 1775, and if you are willing to make personal sacrifices for the advancement of the greater good, political and societal change can happen. As Catholics, we are called by Christ in Baptism and Confirmation to spread His Holy Word, to stand up for the Revealed Truth He gave us, and to help everyone follow the path to the Heavenly City, as St. Augustine encourages us to do.

Yet, just having the right ideas, while absolutely necessary, may still not be enough. You also need to understand other important things, like how political power flows in government; how the American government has become anti-religious, especially anti-Catholic despite the number of Catholics in leading government positions; your rights as a citizen and the ways that government sometimes impinges on those rights; how the institutions of government function; and how you can work to obtain social change, especially involving life issues, such as the right to life. This course is designed to help you understand these things about American Government, so that you as an American Catholic can act to "restore all things to Christ" by entering into society as an informed American voter who understands how it was founded, the fundamental values upon which it was founded, and how it has changed since it was founded.



**Now read Romans 13:1-7 in your Bible.** This is a very important passage as its sets forth St. Paul's understanding of government. In the New American Bible, the bishops have included the following passage to explain this section:

*Paul must come to grips with the problem raised by a message that declares people free from the law. How are they to relate to Roman authority? The problem was exacerbated by the fact that imperial protocol was interwoven with devotion to various deities. Paul builds on the traditional instruction exhibited in Wisdom 6:1-3, according to which kings and magistrates rule by*

*consent of God. From this perspective, then, believers who render obedience to the governing authorities are obeying the one who is highest in command. At the same time, it is recognized that Caesar has the responsibility to make just ordinances and to commend uprightness; cf. Wisdom 6:4–21. That Caesar is not entitled to obedience when such obedience would nullify God's prior claim to the believers' moral decision becomes clear in the light of the (next) verses.*

## Day 2



Read Chapter 1, pp. 2-5.



**Answer the Review questions either orally or in writing.** These Review Questions will help you answer the end of Chapter Review Terms and Identify Sections from which your Quarter Tests will come.

## Day 3



Read pp. 6 to 11.



**Answer the Review questions on page 11 either orally or in writing.**



**Carefully study the flag-folding ceremony.** While most people will only see this on television or in the movies, if you have a loved one who has served in the Armed Forces, they will perform this ceremony at their burial and present the flag to a family member.



**To learn more about the construction of the Washington Monument visit the National Parks Department website:** <https://www.nps.gov/wamo/learn/historyculture/index.htm>.

## Day 4



Read the section on Patriotism from page 11 to page 13.



**Answer the Review questions.** Note that the definition of patriotism on page 11 is almost an exact quote from Romans 13:1-7.

**Read the following:**

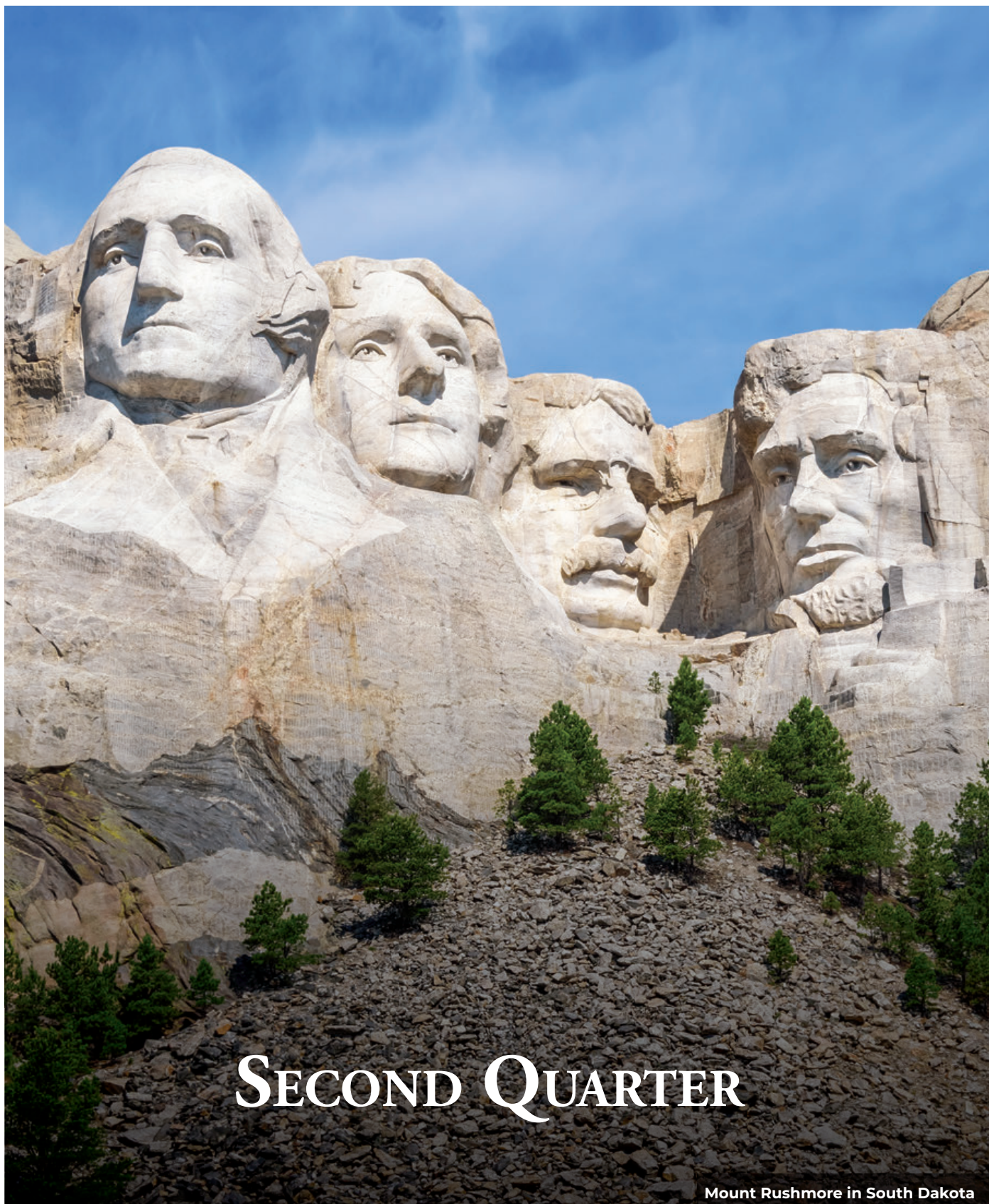
Although the book does not mention it, for many years, Protestant Americans thought that Catholic Americans could not be patriots. They said that Catholics owed allegiance to the Pope rather than the President. They claimed that this allegiance to a foreign power meant that Catholics were not good Americans. Of course, this notion is illogical. Catholics have served in the American military and government since the United States was founded. During World War I, a greater percentage of Catholics served in the Armed Forces than the percentage in the general population. Catholics have been among the most out-spoken anti-Communists in the 20<sup>th</sup> and 21<sup>st</sup> centuries. Catholics do owe allegiance to the Pope, as the Vicar of Christ on Earth, and need to follow his teachings. Catholics are good Americans, because they support America's fundamental virtues such as the right to life, the right to free speech, and freedom of worship.

**Day 5**

**Do the Chapter 1 Review.** You can answer orally or in writing; although we recommend writing the answers to create a study guide you can use to review for your Quarter Tests.



*The Signing of the Constitution, Howard Chandler Christy*



# SECOND QUARTER

Mount Rushmore in South Dakota

## WEEK 10

## Day 1



Read pp. 118 to page 128. Note especially the Focus section on page 119.



Reagan was not technically correct when he said that the bureaucracy was the “fourth branch of government,” but he was making an important point which he illustrated with examples about Napoleon and the Virgin Islands. Reagan would also say, “No government ever voluntarily reduces itself in size. Government programs, once launched, never disappear. Actually, a government bureau is the nearest thing to eternal life we’ll ever see on this earth!”

Part of the reason that government programs are never cut lies in the reluctance of Congressmen and Senators to upset potential voters. For example, how long did horse breeders pressure Congress to allow them to sell horses to the U.S. cavalry? Congressmen and Senators from horse-breeding states would not want their constituents to lose income. Therefore, they continue the policy. In a sense, it’s not their money, it’s yours! Reagan also said that “Government is like a baby. An alimentary canal with a big appetite at one end and no sense of responsibility at the other.” As you read this section keep that quote in mind.



Ronald Reagan



Examine the chart on pages 122 and 123.



First, note the number of executive departments. Second, note the size of their budgets and the number of employees. They are all larger today than ten years ago. Finally, consider whether some of these departments are necessary. For example, education is supposed to be a matter for the states. Why is there a federal agency? Some agencies are necessary, as the government needs a national policy. Departments of defense, state, and treasury are necessary. They were also the three departments that existed in 1789, although “defense” was called the “Department of War.” (Defense sounded better so the name was changed.) As you look at these pages consider which are necessary and which are not.

## Day 2




Answer the review questions on page 128.








**Day 3**

 Read pp. 128-133.

 Examine the chart on p. 132.

 Answer the questions in the Section 2 Review on p. 133.



Roosevelt Signs the Social Security Act into Law, 1935



Read the following:



## SOCIAL SECURITY

When you look at the chart on page 132, notice that with the exception of national defense, social security is the largest budget item for the Federal government. Social security was enacted as part of Franklin Roosevelt's *New Deal* in August 1935. Since then, it has had more impact on the United States than almost any other piece of legislation. Currently, nearly everyone, both Republicans and Democrats, agree that Social Security has significant problems which need to be addressed. Sadly, almost any attempt to correct the problems faces charges that the fix will destroy the program.

Yet, some solution is absolutely necessary as many economists estimate that Social Security will be insolvent by 2035. Every year that Congress fails to act means that the problem only intensifies and future generations will be saddled with greater debt. (This means people currently in high school!) Younger workers will have to contribute more of their paychecks into the Social Security fund — although most young workers do not believe it will even exist by the time they are ready to retire. When Social Security began, workers paid a 2% tax on their wages. They now pay 12.4% and it is estimated they would have to pay 15.5% to keep Social Security solvent.

### Day 4



Read pp. 134-137.



Answer the questions in the Section 3 Review on p. 140.



The number of government regulations that now exist are incomprehensible, both in the numbers and their applications. For example, an attorney recently represented a business in a lawsuit against OSHA (Occupational Safety and Health Administration), the government department dedicated to providing safe workplaces. OSHA had two regulations. One said that the business had to *wet mop* its floors every hour. The other regulation said those same floors had to remain dry! Often, regulators are acting in the best interests of America's citizens, but they have created so many regulations that no one can comply with them. Businesses are forced to spend tremendous time and money simply trying to understand the regulations.

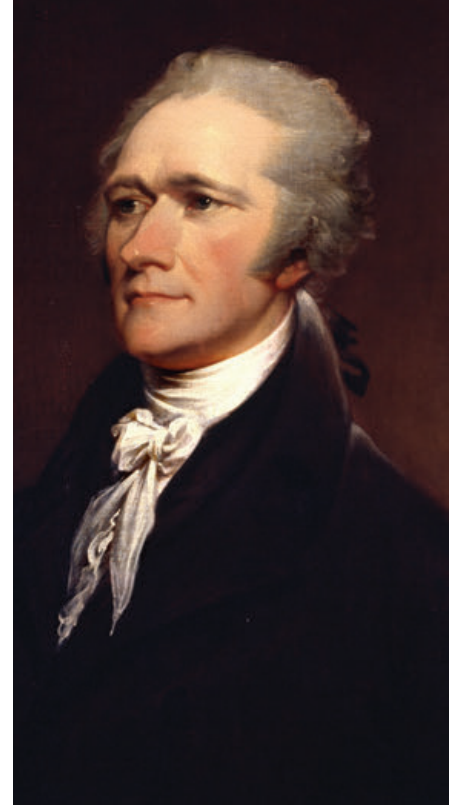
### Day 5



Do the Chapter 7 Review on p. 140. Define the 17 Terms. Complete the Identify section.



You do not need to memorize the fifteen executive departments as Question 1 in the Identify section seems to require. Be generally aware that there are 15 departments. Take a quick look back at the chart on pp. 122-123. The Terms are more important, so make sure you know these definitions.



SELECTIONS FROM  
**THE FEDERALIST PAPERS**



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## Federalist No. 1: General Introduction

**Author: Alexander Hamilton**

[**Summary:** In this Introductory Essay, Hamilton reviews the situation that currently exists under the present government, which he calls “inefficient,” and then explains that he (Publius) will present a series of essays explaining why the new Constitution is necessary and addressing the objections that its opponents have presented.]

To the People of the State of New York:

AFTER an unequivocal experience of the inefficiency of the subsisting federal government, you are called upon to deliberate on a new Constitution for the United States of America. The subject speaks its own importance; comprehending in its consequences nothing less than the existence of the UNION, the safety and welfare of the parts of which it is composed, the fate of an empire in many respects the most interesting in the world. It has been frequently remarked that it seems to have been reserved to the people of this country, by their conduct and example, to decide the important question, whether societies of men are really capable or not of establishing good government from reflection and choice, or whether they are forever destined to depend for their political constitutions on accident and force. If there be any truth in the remark, the crisis at which we are arrived may with propriety be regarded as the era in which that decision is to be made; and a wrong election of the part we shall act may, in this view, deserve to be considered as the general misfortune of mankind.

This idea will add the inducements of philanthropy to those of patriotism, to heighten the solicitude which all considerate and good men must feel for the event. Happy will it be if our choice should be directed by a judicious estimate of our true interests, unperplexed and unbiased by considerations not connected with the public good. But this is a thing more ardently to be wished than seriously to be expected. The plan offered to our deliberations affects too many particular interests, innovates upon too many local institutions, not to involve in its discussion a variety of objects foreign to its merits, and of views, passions and prejudices little favorable to the discovery of truth.

Among the most formidable of the obstacles which the new Constitution will have to encounter may readily be distinguished the obvious interest of a certain class of men in every State to resist all changes which may hazard a diminution of the power, emolument, and consequence of the offices they hold under the State establishments; and the perverted ambition of another class of men, who will either hope to aggrandize themselves by the confusions of

their country, or will flatter themselves with fairer prospects of elevation from the subdivision of the empire into several partial confederacies than from its union under one government.

It is not, however, my design to dwell upon observations of this nature. I am well aware that it would be disingenuous to resolve indiscriminately the opposition of any set of men (merely because their situations might subject them to suspicion) into interested or ambitious views. Candor will oblige us to admit that even such men may be actuated by upright intentions; and it cannot be doubted that much of the opposition which has made its appearance, or may hereafter make its appearance, will spring from sources, blameless at least, if not respectable--the honest errors of minds led astray by preconceived jealousies and fears. So numerous indeed and so powerful are the causes which serve to give a false bias to the judgment, that we, upon many occasions, see wise and good men on the wrong as well as on the right side of questions of the first magnitude to society. This circumstance, if duly attended to, would furnish a lesson of moderation to those who are ever so much persuaded of their being in the right in any controversy. And a further reason for caution, in this respect, might be drawn from the reflection that we are not always sure that those who advocate the truth are influenced by purer principles than their antagonists. Ambition, avarice, personal animosity, party opposition, and many other motives not more laudable than these, are apt to operate as well upon those who support as those who oppose the right side of a question. Were there not even these inducements to moderation, nothing could be more ill-judged than that intolerant spirit which has, at all times, characterized political parties. For in politics, as in religion, it is equally absurd to aim at making proselytes by fire and sword. Heresies in either can rarely be cured by persecution.

And yet, however just these sentiments will be allowed to be, we have already sufficient indications that it will happen in this as in all former cases of great national discussion. A torrent of angry and malignant passions will be let loose. To judge from the conduct of the opposite parties, we shall be led to conclude that they will mutually hope to



evinced the justness of their opinions, and to increase the number of their converts by the loudness of their declamations and the bitterness of their invectives. An enlightened zeal for the energy and efficiency of government will be stigmatized as the offspring of a temper fond of despotic power and hostile to the principles of liberty. An over-scrupulous jealousy of danger to the rights of the people, which is more commonly the fault of the head than of the heart, will be represented as mere pretense and artifice, the stale bait for popularity at the expense of the public good. It will be forgotten, on the one hand, that jealousy is the usual concomitant of love, and that the noble enthusiasm of liberty is apt to be infected with a spirit of narrow and illiberal distrust. On the other hand, it will be equally forgotten that the vigor of government is essential to the security of liberty; that, in the contemplation of a sound and well-informed judgment, their interest can never be separated; and that a dangerous ambition more often lurks behind the specious mask of zeal for the rights of the people than under the forbidden appearance of zeal for the firmness and efficiency of government. History will teach us that the former has been found a much more certain road to the introduction of despotism than the latter, and that of those men who have overturned the liberties of republics, the greatest number have begun their career by paying an obsequious court to the people; commencing demagogues, and ending tyrants.

In the course of the preceding observations, I have had an eye, my fellow-citizens, to putting you upon your guard against all attempts, from whatever quarter, to influence your decision in a matter of the utmost moment to your welfare, by any impressions other than those which may result from the evidence of truth. You will, no doubt, at the same time, have collected from the general scope of them, that they proceed from a source not unfriendly to the new Constitution. Yes, my countrymen, I own to you that, after having given it an attentive consideration, I am clearly of opinion it is your interest to adopt it. I am convinced that this is the safest course for your liberty, your dignity, and your happiness. I affect not reserves which I do not feel. I will not amuse you with an appearance of deliberation when I have decided. I frankly acknowledge to you my convictions, and I will freely lay before you the reasons on which they are founded. The consciousness of good intentions disdains ambiguity. I shall not, however, multiply

professions on this head. My motives must remain in the depository of my own breast. My arguments will be open to all, and may be judged of by all. They shall at least be offered in a spirit which will not disgrace the cause of truth.

I propose, in a series of papers, to discuss the following interesting particulars:

THE UTILITY OF THE UNION TO YOUR POLITICAL PROSPERITY THE INSUFFICIENCY OF THE PRESENT CONFEDERATION TO PRESERVE THAT UNION THE NECESSITY OF A GOVERNMENT AT LEAST EQUALLY ENERGETIC WITH THE ONE PROPOSED, TO THE ATTAINMENT OF THIS OBJECT THE CONFORMITY OF THE PROPOSED CONSTITUTION TO THE TRUE PRINCIPLES OF REPUBLICAN GOVERNMENT ITS ANALOGY TO YOUR OWN STATE CONSTITUTION and lastly, THE ADDITIONAL SECURITY WHICH ITS ADOPTION WILL AFFORD TO THE PRESERVATION OF THAT SPECIES OF GOVERNMENT, TO LIBERTY, AND TO PROPERTY.

In the progress of this discussion I shall endeavor to give a satisfactory answer to all the objections which shall have made their appearance, that may seem to have any claim to your attention.

It may perhaps be thought superfluous to offer arguments to prove the utility of the UNION, a point, no doubt, deeply engraved on the hearts of the great body of the people in every State, and one, which it may be imagined, has no adversaries. But the fact is, that we already hear it whispered in the private circles of those who oppose the new Constitution, that the thirteen States are of too great extent for any general system, and that we must of necessity resort to separate confederacies of distinct portions of the whole. This doctrine will, in all probability, be gradually propagated, till it has votaries enough to countenance an open avowal of it. For nothing can be more evident, to those who are able to take an enlarged view of the subject, than the alternative of an adoption of the new Constitution or a dismemberment of the Union. It will therefore be of use to begin by examining the advantages of that Union, the certain evils, and the probable dangers, to which every State will be exposed from its dissolution. This shall accordingly constitute the subject of my next address.

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# FOUNDATIONS OF AMERICAN GOVERNMENT

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