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Page 1 of 7. 376 CHAPTER 12 MAIN IDEA Terms & Names One American's Story The Politics of Reconstruction WHY IT MATTERS NOW As a young man, Andrew Johnson—who succeeded Abraham Lincoln as president—entered politics in Tennessee.

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Section 1 embodies the conflict between individual rights, as protected by the Charter, and the goals of the collective, as represented by legislative initiative, making the judiciary umpires of the

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Section 1.3. Government- the protection of individuals based on what the individuals give power to. The founding fathers decided that our government would be a democracy. Public good- the well-being of the public. Government is often in charge of public good as one of their duties. They have the power and authority to make decisions for public good.

### ~~Chapter 1: The Nature of Power, Politics, and Government ...~~

Chapter 4, Section 1: The Divisive Politics of Slavery Disagreements over slavery heighten regional tensions and leads to the breakup of the Union. CA Social Science Content Standards: 11.1.3, 11.1.4, 11.2.1, 11.2.2, 11.7.3, 11.10.2, 11.10.7

Opening Activity: In a paragraph discuss some issues that you could never compromise. What happens when

### ~~Chapter 4, Section 1: The Divisive Politics of Slavery~~

This chapter explains what comparative politics could be relevant for, such as informing the public debate and giving policy advice. It argues that comparative politics has a huge but sometimes underdeveloped potential for being relevant for the various aspects of human well-being, economic prosperity, and social justice that most people care deeply about.

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### ~~Section 1 The Divisive Politics Of Slavery~~

Aristotle, Politics, Book 1 [ 1252a ] Every state is as we see a sort of partnership, 1 and every partnership is formed with a view to some good ( since all the actions of all mankind are done with a view to what they think to be good ) .

### ~~Aristotle, Politics, Book 1~~

[1253a] [1] and self-sufficiency is an end, and a chief good. From these things therefore it is clear that the city-state is a natural growth, and that man is by nature a political animal, and a man that is by nature and not merely by fortune citiless is either low in the scale of humanity or above it ( like the “ clanless, lawless, hearthless

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