Shaping the AMERICAN REPUBLIC to 1877

AUSTIN | EL PASO | FORT WORTH | HOUSTON | LAREDO | SAN ANTONIO

2010 INSTITUTES FOR TEXAS TEACHERS

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2010 INSTITUTES FOR TEXAS TEACHERS

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The University of Texas at San Antonio

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Any views, findings, conclusions, or recommendations expressed in this publication do not necessarily reflect those of the National Endowment for the Humanities.
INTRODUCTION

Shaping the American Republic to 1877

In June 2010, Humanities Texas partnered with leading Texas universities to host “Shaping the American Republic to 1877,” a series of six teacher enrichment institutes focusing on major topics in U.S. history through Reconstruction.

I believe teaching is the most vital and noblest of all professions. All of us, when asked who are some of the greatest influences in our lives, would name a teacher. To the 242 teachers participating in the Humanities Texas institutes, thank you for your compassion, your concern for your students, and your dedication to a profession that will determine our future.

MICHAEL L. KLEIN, TREASURER, HUMANITIES TEXAS BOARD OF DIRECTORS

BACKGROUND

The success of the Texas educational system depends on nurturing qualified teachers and keeping them in the classroom. According to the Texas State Board for Educator Certification, between 1996 and 2002 at least 8.3 percent of the teachers employed by the state left the profession at the end of each school year. This attrition is especially high among young teachers. The Texas Education Agency (TEA) estimates that 15.8 percent of teachers leave the classroom after their first year. Studies indicate that many of these teachers do so in part because they feel ill prepared to teach their subjects—a problem more common than is often assumed. A revealing study by the State Board for Educator Certification found that between 2001 and 2004, more than a quarter of Texas teachers were assigned to teach subjects for which they did not hold a standard teaching certificate.

For more than two decades, Humanities Texas has addressed these challenges by supporting the work of the state’s social studies and language arts teachers through a range of educational initiatives, including an awards program recognizing outstanding teaching and humanities curricula. More recently, we have held residential summer institutes with the support of the National Endowment for the Humanities, at major universities (see inset).

Humanities Texas also offers more than sixty traveling exhibitions and media resources to museums, schools, and libraries, and our grants help schools and organizations pay for humanities speakers, exhibitions, and other educational programs.

Among educators, however, Humanities Texas is perhaps best known for its teacher enrichment institutes. In collaboration with an array of cultural and educational institutions, we have held rigorous, innovative workshops for the state’s classroom teachers for more than a decade. Our “Teaching with Technology” summer workshops provided instruction in integrating digital resources into humanities curricula. More recently, we have held residential summer institutes with the support of the National Endowment for the Humanities We the People initiative and a number of the state’s major universities (see inset).

Humanities Texas designs these institutes so that teachers find them both professionally useful and personally rewarding. Emphasis is placed on expanding teachers’ command of the subjects that they teach. Participants work closely with leading scholars, as well as with colleagues from around

HUMANITIES TEXAS TEACHER INSTITUTES 2004–2009

2004 "Institute on Congress and American History”

with the Lyndon Baines Johnson Library and Museum, the National Archives and Records Administration, and the College of Liberal Arts and Dolph Briscoe Center for American History at The University of Texas at Austin.

2005 "Gateway on the Gulf: Galveston and American Immigration, 1845–1915”

with the Ball Ballard Texas State History Museum.

2006 "Southwest Vistas: The Border in American History”

with the University of Houston and The University of Texas at El Paso.

2007 "The West and the Shaping of America”

with Texas Christian University, Texas Tech University and the Amon Carter Museum of American Art.

2008 "From Disunion to Empire: The United States, 1850–1900”

with the University of North Texas and Trinity University.

2009 "The U.S. Constitution and American History”

with the College of Liberal Arts at The University of Texas at Austin, The University of Texas at San Antonio, and the Lyndon Baines Johnson Library and Museum.

2010 HUMANITIES TEXAS INSTITUTES FOR TEXAS TEACHERS

This institute was the most beneficial professional development I have attended. The faculty lectures were great. The chance to receive resources and discuss them in the primary source workshops was incredibly helpful. I plan to use many of the strategies to enhance student engagement in my classroom.

ANDREA KLINE, LANCASTER MIDDLE (LANCASTER)
In order to successfully administer an expanded number of institutes while maintaining their quality and rigor, Humanities Texas negotiated a partnership model that divided the components of institute planning and administration between our staff and those of other program sponsors. In the early spring, Humanities Texas and the universities worked together to shape the curriculum framework, develop the institute program, select faculty presenters, and plan the schedule. Humanities Texas staff assumed responsibility for promoting the institutes statewide, actively recruiting and selecting teacher participants, and providing books and instructional materials developed expressly for the institutes. To a greater extent than in previous years, the universities assumed primary responsibility for managing local program details and coordinating such on-campus logistics as housing, meals, transportation, and videotaping. Each university appointed a faculty director and institute coordinator to manage these responsibilities.

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The ambitious scope of “Shaping the American Republic to 1877”—with six programs involving more than 240 teachers taking place around the state during a single two-week period in June—was made possible with Humanities Texas’s first-ever state legislative appropriation. More than 240 teachers taking part in this state-wide program in June—was made possible with Humanities Texas’s first-ever state legislative appropriation.

Further, with the support from state legislators, Humanities Texas was able to secure funding for the development of new curriculum materials. In Fort Worth, TCU’s Center for Texas Studies also underwrote the stipends received by participants of the Fort Worth institute. Humanities Texas staff worked with the chief instructional officer of TCU’s twenty Educational Service Centers to ensure that the program would support the Agency’s own professional development goals and initiatives. Finally, in January 2010, we convened a planning conference with the support of scholars representing six Texas universities, educational experts from the National Archives and Records Administration, and a number of outstanding classroom teachers. The conference focused on the construction of a model that divided the components of institute planning and administration between our staff and those of other program sponsors. In the early spring, Humanities Texas and the universities worked together to shape the curriculum framework, develop the institute program, select faculty presenters, and plan the schedule. Humanities Texas staff assumed responsibility for promoting the institutes statewide, actively recruiting and selecting teacher participants, and providing books and instructional materials developed expressly for the institutes.

Each university appointed a faculty director and institute coordinator to manage these responsibilities. UT Austin associate professor of history Daina Ramey Berry served as faculty director of the Austin institute. Jennifer Echols was the institute coordinator. Keith A. Ennis, UTEP assistant professor of history and director of the university’s Center for History Teaching and Learning, directed the El Paso program, with support from institute coordinator Sandra I. Enziques. TCU associate professor of history Todd M. Kerstetter was faculty director of the Fort Worth institute, with Amber Surnmiller serving as institute coordinator. At the Houston institute, UH professor of history Michael L. Olguín was faculty director and Kristi Deville the institute coordinator. Humanities Texas worked with the chief instructional officer of TCU’s twenty Educational Service Centers to ensure that the program would support the Agency’s own professional development goals and initiatives. Finally, in January 2010, we convened a planning conference with the support of scholars representing six Texas universities, educational experts from the National Archives and Records Administration, and a number of outstanding classroom teachers. The conference focused on the construction of a model that divided the components of institute planning and administration between our staff and those of other program sponsors. In the early spring, Humanities Texas and the universities worked together to shape the curriculum framework, develop the institute program, select faculty presenters, and plan the schedule. Humanities Texas staff assumed responsibility for promoting the institutes statewide, actively recruiting and selecting teacher participants, and providing books and instructional materials developed expressly for the institutes.
Our other institutional partners made substantial contributions as well. Both the Center for Legislative Archives at the National Archives and Records Administration and the Amon Carter Museum of American Art provided a rich set of instructional resources to each of the 242 teachers who participated in the program. The Center for Legislative Archives also provided members of their staff to travel to Texas and participate in four of the six institutes. The Lyndon Baines Johnson Library and Museum provided a venue for the Austin institute and shared the cost of the opening banquet. The Amon Carter Museum, UTSA’s Institute of Texan Cultures, the Fort Worth Museum of Science and History, the National Cowgirl Museum and Hall of Fame, and the Museum of Fine Arts, Houston all provided venues for institute events at no charge.

Institute Curriculum

The 2010 institutes, titled “Shaping the American Republic to 1877,” explored themes within U.S. history and culture from the colonial period through Reconstruction that are central to Texas’s eighth-grade social studies curriculum. Particular emphasis was placed on topics stipulated by the state’s curriculum standards, such as the factors that encouraged European exploration during the colonial era; the challenges that faced the American government and its leaders in the early years of the republic; the effects of westward expansion on the political, economic, and social development of the nation; and the causes of the Civil War.

Augmenting a strong content-based curriculum, the institutes also incorporated pedagogical sessions led by master teachers and educational specialists from leading state and national cultural institutions. These sessions centered on relevant practices and skills, including teaching with primary sources, writing in a variety of contexts, and reaching the large number of students who have been enrolled in mainstream courses but are still struggling to learn the English language.

Institute Faculty

As in past years, Humanities Texas and the participating universities sought to assemble a superb institute faculty—one that included scholars who are not only experts in their respective fields, but also outstanding teachers and presenters. Faculty members included professors from the host universities as well as Brown University; the Ohio State University; Rice University; Saint Louis University; Shepherd University; Southern Methodist University; Texas A&M University; Texas State University; Texas Tech University; Trinity University; the University of California, Davis; the University of Florida; the University of Kentucky; the University of Tennessee, Knoxville; and the University of Virginia.

Among the faculty were two recipients of the Pulitzer Prize for History, authors of important works in Texas and U.S. history, and scholars with extensive experience working with secondary school teachers. Eighteen Texas middle and high school teachers—twelve of whom have received the Humanities Texas Outstanding Teaching Award—joined the institute faculty as master teachers. Educational specialists from the National Archives and Records Administration and the Amon Carter Museum of American Art provided their expertise and documentary resources for teachers’ classrooms.

Institute Programs

Each institute opened with a keynote presentation by a widely known and respected scholar. H. W. Brands (UT Austin), a two-time finalist for the Pulitzer Prize for History, launched the Austin institute with a public lecture on the life and times of Benjamin Franklin. In El Paso, Pulitzer Prize–winner Gordon S. Wood (Brown University) explored the history of the early Republic in a lecture drawn from his recent book, Empire of Liberty. Alan Taylor (UC Davis) opened the Fort Worth institute with his keynote address “From American Colonies to American Revolutions.” Taylor received the Pulitzer Prize for History in 1996 for his book William Cooper’s Texas: Power and Persuasion on the Frontier of the Early American Republic. In Houston, Peter S. Onuf, the Thomas Jefferson Memorial Foundation Professor at the University of Virginia and a cohost of the popular radio show BackStory, delivered a keynote presentation on Jefferson’s America. In Laredo, Lorri Glover, the John Francis Bannon, S.J., Professor of History at Saint Louis University, discussed recent scholarship on the American colonial period. Daniel Fuller, University of Tennessee historian and the editor and director of The Papers of Andrew Jackson, opened the San Antonio institute with an assessment of Jackson’s presidency and his place in popular memory.

During the days that followed, the classroom teachers were given the extraordinary opportunity to work alongside leading scholars of Texas and U.S. history to enrich their command of the subjects they teach and to develop new pedagogical strategies. In Austin, UT faculty members were joined not only by Onuf but also by noted historians Alwyn Barr (Texas Tech) and Kathi Kern (University of Kentucky). Richard H. Hunt and Charles Flanagan of the National Archives, Stacy Fuller of the Amon Carter Museum, and Marsha Sharp of the LBJ Library all shared their institutions’ resources with the teachers.

In El Paso, Diana Nápolitano, the president of UT El Paso, welcomed the teachers, faculty, and the hundreds of members of the general public who attended Gordon S. Wood’s opening lecture. Wood and Kern joined historians from the UTEP faculty in covering topics from the Great Awakening and the Bill of Rights to the Civil War and its legacy. Macco C. Dailey Jr. gave a stirring talk on slavery in America, and Flanagan and Fuller again shared their respective institutions’ educational resources. Teachers enjoyed a reception at the home of Dea and Adair Margo, a former Humanities Texas board member and the founder of the Tom Lea Institute.

At Texas Christian University in Fort Worth, the institute faculty included Taylor, former state historian Jesús F. de la Teja (Texas State University), Albert S. Broussard (Texas A&M University), GeorgeForge (UT Austin), and TCU faculty members such as Greg Castrell, Todd M. Kenettter, Rebecca Sharpless, and Gene Smith. Teachers appreciated the cultural riches of Fort Worth, taking trips to the Amon Carter Museum, the Fort Worth Museum of Science and History, and the National Cowgirl Museum and Hall of Fame.

At the University of Houston, visiting scholars Alexander X. Byrd (Rice University), Daniel Fuller, GeorgeForge, AlexisMcCrummen (SMU), and former Historian of the U.S. House of Representatives H. W. Brands (UT Austin), a two-time finalist for the Pulitzer Prize for History, launched the Austin institute with a public lecture on the life and times of Benjamin Franklin. In El Paso, Pulitzer Prize–winner Gordon S. Wood (Brown University) explored the history of the early Republic in a lecture drawn from his recent book, Empire of Liberty.
Representatives Raymond W. Smock (Robert C. Byrd Center for Legislative Studies at Shepherd University) joined UH historians on the institute faculty. The Museum of Fine Arts, Houston hosted an evening reception, and MFAH director of education Victoria L. Ramizer introduced participants to the museum’s educational resources. In Laredo, the institute faculty included Feller, James C. Schneider (UTSA), and Robert Wooster (Texas A&M University–Corpus Christi), as well as distinguished TAMU faculty members such as Jerry D. Thompson and Stanley C. Green. Tara Carlisle of the University of North Texas introduced teachers to the resources available through UNT’s Portal to Texas History.

In San Antonio, the faculty of the UTSA history department were joined by prominent scholars Michael Les Benedict of The Ohio State University and Kenneth Wither, chair of UTSA’s economics department. Lectures covered topics from “Slavery and the Transatlantic Economy” to “African American Life before the Civil War.” A trip to UTSA’s Institute of Texas Cultures complemented the institute program.

Participating Teachers

The expansion of the Humanities Texas teacher institute program, coupled with a new emphasis on reaching early-career teachers in low-performing schools, required a proactive recruiting effort to reach this target group. As in past years, we collaborated with officials at the Texas Education Agency, the state’s regional Educational Service Centers, and the teacher network. Humanities Texas has developed over the past decade to solicit applications from teachers across the state. We also invited each member of the state’s U.S. congressional delegation and the Texas legislature to nominate exemplary teachers in his or her district.

Since each of the six institutes took place in an area with a concentration of low-performing schools, Humanities Texas also worked with staff from school districts in Austin, El Paso, Fort Worth, Houston, Laredo, and San Antonio to recruit local teachers to attend the programs. Teachers from other areas such as Dallas, Midland, Odessa, and Waco were also recruited to attend the nearest institutes. The superintendents of large school districts in each area were invited to nominate teachers from their districts. Humanities Texas staff also contacted teachers directly, traveling to schools across the state to make presentations during departmental meetings. We met with social studies department chairs from their districts. Teachers at large school districts in each area were invited to nominate teachers from their districts.

Humanities Texas staff also contacted teachers directly, traveling to schools across the state to make presentations during departmental meetings. We met with social studies department chairs as they gathered for district-wide meetings, asking them to share information with teachers at their schools. In March, we spoke to attendees of the Texas Social Studies Supervisors Association conference, asking those present to disseminate information to their schools and districts. Audience members were invited to bring a Humanities Texas staff member to their region to speak about

Teaching Strategies

I feel that these institutes help teachers meet the new TEKS . . . By listening to college professors, we are given college-level activities to pass along to our students. Critical thinking skills and more rigor will hold a discussion on classroom strategies.

I feel that these institutes help teachers meet the new TEKS . . . By listening to college professors, we are given college-level activities to pass along to our students. Critical thinking skills and more rigor will hold a discussion on classroom strategies.
I appreciated the specialized presentations from the presenting faculty. It was validating as an educator to be in the midst of such research and revelatory work by academics in their fields. The master teacher panel was so insightful . . . I have never learned so much about teaching in such a short time.

Storm Vance, Martin Middle (Austin)

Outside Evaluations
This year marked the first time that Humanities Texas asked outside evaluators to attend and critique the institutes. Evaluators participated in the institutes in Austin, Fort Worth, and San Antonio. While each suggested embellishments and insights for expanding the program, all commended the institutes as rigorous, relevant, and inspiring.
The one-on-one—even during lunch—gave JOHN FERNANDEZ, I especially enjoyed talking to all the wonderful professors, historians, and speakers. The one-on-one—even during lunch—gave me renewed energy and inspiration to go on incorporating art into the social studies curriculum.

In Austin, Stacy Fuller of the Amon Carter Museum leads a primary source workshop at the Amon Carter Museum. She loves teaching teachers with passion and enthusiasm.

Distinguished educators John and Donna Britt evaluated the Austin institute. A faculty member at Lee College in Baytown, John Britt is currently a member of the Texas State Historical Association (TSHA) Education Committee and has received teaching awards from TSHA, the East Texas Historical Association, and the Association of Community College Trustees. Donna Britt, the social studies department chair at Baytown’s Ross Sterling High School, also serves on the TSHA Education Committee, and she has received teaching awards from TSHA and the East Texas Historical Association. In 2006, she was one of ten finalists for the Richard T. Farrell Teacher of Merit Award, which is presented annually by the National History Day organization.

The Britts appreciated the institute’s focus on teaching with primary sources and noted the wealth of materials teachers received to that effect: “Documents, primary source material, and lesson plans were distributed to each participant along with a CD from the National Archives and Records Administration, which included primary source material. Another outstanding resource was the Teaching with Primary Source [packet] given to each teacher by the LBJ Library. This type of information is invaluable to teachers who have their students researching historical topics.” The Britts also praised the organization of the institute and “the professionalism, helpfulness, and courtesy of the Humanities Texas staff.” The Britts offered suggestions for strengthening the program by more fully addressing the growing need for teachers to reach out to English language learners in the classroom.

Dr. Light T. Cummins, the Gay M. Bryan Professor of History at Austin College and the current State Historian of Texas, served as the evaluator of the Fort Worth institute. Cummins found the intellectual substance and rigor of the institute impressive. The faculty presentations, he wrote, “provided cogent, concise, and very accessible recent historiographical materials for the teachers.” Cummins also commended the program’s adherence to the TEKS. “The structure and content of the institute revolved around articulating and stressing the traditional historical points of reference in U.S. history through 1877 and provided descriptions of their defining characteristics. . . . In my personal conversations with the teachers, it was clear to me that they understood the overlapping organization scheme that fully supported the state curricular standards.” Cummins concluded his evaluation declaring that “Humanities Texas made a significant impact on the state this summer by sponsoring six such programs at various locations. . . . It is an absolutely impressive accomplishment for Humanities Texas to have had such a meaningful and direct impact on several hundred Texas teachers.”

The evaluator of the San Antonio institute was Mary Grace Ketner, a former schoolteacher who served as an educational specialist at UTSA’s Institute of Texan Cultures for more than a decade. In her evaluation, Ketner suggested that future San Antonio programs introduce teachers more broadly to the cultural riches of San Antonio, not just those affiliated with the host university, noting “the Daughters of the Republic of Texas Library at the Alamo or resources at the missions—or the missions themselves” as possible options. Of this year’s program she was particularly impressed by the content of faculty lectures and workshops and how the participants responded to the opportunity to strengthen their knowledge of the subjects they teach. She wrote that it would be difficult to say “too much about how this experience broadens and deepens teachers’ mastery of the humanities subjects they teach, reignites their passion for the topic, and embraces them in the thing they love most!” She concluded, “It was difficult to find improvable moments in the grand, smooth series of events. This institute, as others, was an excellent model of effective exchange between scholarship and experience.”
A at the Austin, El Paso, Fort Worth, Houston, Laredo, and San Antonio institutes, faculty and participating teachers addressed topics in U.S. history and culture from the colonial period through Reconstruction that are central to Texas’s eighth-grade social studies curriculum. Faculty members placed particular emphasis on topics stipulated by the state’s curriculum standards, such as the factors that encouraged European exploration during the colonial era; the American Revolution; the establishment of the Constitution; the challenges that the American government and its leaders faced during the early years of the Republic; the effects of westward expansion on the political, economic, and social development of the nation; and the causes of the Civil War. The following excerpts represent some of the significant insights that faculty members presented.

George Caleb Bingham (American, 1811–1879), The County Election, 1852. Oil on canvas, 38 x 52 in., Saint Louis Art Museum, Gift of Bank of America 44:2001

I: The Colonial Period

A Dialogue between the Past and the Present

Lorri Glover | Saint Louis University

The who and what of colonial American history has shifted, and people have been drawn to studying cultural developments: the formation of identity, what happens at the borderlands in the in-between, between older values and assumptions and new realities as they are counting racial and cultural others. And the emphasis is not on the thirteen colonies. History has always been and always is a dialogue between the past and the present. This has certainly been true for colonial American history. We have far fewer sources than any other chronological field in American history. Nothing written directly by Native Americans, only a handful of African-produced documents, a smattering of text from indentured servants, poor whites, white women outside of New England. In other words, the great majority of people who lived in colonial America are absolutely silent in what we traditionally think of as historical sources. This lack of traditional evidence has made colonial historians—especially those who are pushing beyond the Massachusetts, Virginia, Pennsylvania story—it’s made them particularly imaginative, innovative, and experimental. In fact, many of the most important trends in American history over the last generation or so have been introduced by colonialists: demographic analysis, interdisciplinary and theoretical approaches, even the study of identity has been, in a large measure, driven by colonial historians who have sought out these new methodologies because we don’t have the sources to tell the stories that we want to tell beyond the lives of whites and their political institutions. But this lack of traditional evidence also means that the story is a little bit more up for grabs, that it’s more subject to scholars’ values, especially those who want to, again, move beyond colonial leaders and their political and economic institutions. So there’s an irony that a world so fundamentally, thoroughly different from our own in every regard—colonial America—there’s at least as much as any other subject, and arguably even more, the imprint of the contemporary world. And one way it bears that imprint is in the who and the what of colonial America because the who and the what has shifted toward race, culture, and identity because these are issues that we privilege ourselves. Now if the who and the what have changed because of this dialogue between the past and the present, the where and the when have changed even more. In response to our global age, we now consider colonial America as part of that larger Atlantic world. I think that this is, to borrow (Thomas) Friedman’s expression, because we live in a flat world now. Because we live in a flat, global world, historians have become more aware of the importance of thinking about globalization in the past. What that has meant in colonial America is the rise again of this field of the Atlantic world. . . . The idea of the thirteen original colonies is a false, ahistorical construct. . . . We always have to remind our students that England had over two dozen New World colonies by the middle of the eighteenth century, and the majority of them remained loyal to the empire after 1763. It was only a minority group that joined the American Revolution and broke away. If you think about North America as a seat of colonial effort, then you have to acknowledge that the English are a minority presence there. The most lucrative and desirable lands in the New World of course were monopolized by the Spanish . . . but all of the three European colonizing powers carved a place for themselves, claimed territory, mapped part of North America.
The Spanish Empire as a Dynasty

Jesús F. de la Teja | Texas State University

Spain was a union of independent kingdoms brought together only in the form of the kings or queens—Isabel. There is no “Spain” at the beginning of the sixteenth century; there are the Spains. The old story about Isabel trading in her jewels in order for Columbus to make his trip, that comes out of the fact that the agreement for Columbus sailing under the auspices of the Crown of Castile meant that the New World was a Castilian possession. It did not belong to Spain; it belonged to Castile. Aragon, which Ferdinand represented, was an entirely different kingdom. They were together, and their children and grandchildren together inhabited both crowns, but the two crowns remained separate. And Aragon had its own empire. Aragon’s empire was in the Mediterranean. It controlled parts of Sicily and southern Italy and parts of Greece. So while Aragon looked toward the rest of Mediterranean Europe, the Middle East, and Asia beyond . . . Castile looked westward, looked into the Atlantic, looked southward toward Africa, but it did so with that medieval mindset. It continued to think about this development, this acquisition of territory very much in terms of royal houses, in terms of the old dynamic way of doing things that Spain inherited from the Middle Ages. I talk about the Spanish Empire in fact being a medieval empire, and that’s going to be very different from the British Empire, which is an empire of an entirely new outlook on things, the Renaissance and the Reformation. And as Alan Taylor said yesterday, the British Empire by the early eighteenth century is a commercial network. The Spanish Empire still is not. The Spanish Empire is still very much thought of as a collection of dynamic holdings. So much so that New Spain does not have a governor. Mexico doesn’t exist until 1821; before that it is the viceregal of New Spain. Well, where did viceroys come from? Viceroys came from the way the Crown of Aragon governed its Mediterranean possessions. The Castilians borrowed it to organize their empire in the New World. So the empire in the New World was organized as viceregalies, as kingdoms, because that’s what a viceroy is. A viceroy is a substitute for the king.

Even at the beginning of the eighteenth century, when there’s a dynamic change from the House of Habsburg to the House of Bourbon in Spain, even at that time, the Spaniards are still looking at their empire in dynastic terms, as dynastic possessions. It’s a very different kind of mindset. We have technology. We have politics. The other organizing principle is religion, which is extremely important because the Spaniards have thought of themselves as culturally Christian as far back as you can go in Christianity. In fact, Spaniards more than anybody else, think of themselves as the heirs of Rome. Those three organizing principles are technological innovations, political integration, and Christian uniformity. Everywhere that Spaniards go, they have a top-down approach to government, and they have a very clear picture of how everybody can be a part of the Spanish Empire by becoming Christian.

Spain’s Spiritual Conquest

Susan Kellogg | University of Houston

Conquest wasn’t a single event. It was actually a long-term process that occurred throughout much of the rest of the sixteenth century . . . Three additional aspects were fundamental for Spain to be able to consider the conquest something that was more or less complete and to consolidate its rule. The first aspect of that was that Spain had to maintain the momentum of its military expeditions. It did this in part, of course, to enlarge the area that Spain controlled, but it also was doing this in order to protect its core area. The continuity of military expeditions was very important. Two other aspects . . . were that Spain had to forge a colonial regime, and it had to undertake a spiritual conquest.

The Spanish depended upon the indigenous city-state structure that already existed, and began to transform it to their needs through the institution known as encomiendas, which were grants of tribute and labor to Spanish conquistador settlers, but in 1527 the king of Spain, Charles V, moved to take greater control over the region and instituted a high court known as the alcaldia to control the activities of the Spanish and curb abuses against the native population. In 1535, the king ultimately appointed a viceroy . . . who became the king’s direct representative in order to centralize control and cut off any development of a New World Spanish elite that was outside the king’s direct political and economic control. . . . From the top to the bottom, the Spanish were transforming the political structure that had existed in the late pre-Hispanic period.

The 1520s and 1530s also saw religious institutions created in order to spread the Catholic faith, and this was also fundamental to the Spanish effort. . . . The methods of conversion relied upon mass conversion, the learning of native languages by priests in order to preach and minister in those languages, which also entailed learning about past cultural beliefs in an effort to destroy those beliefs and substitute a new faith.

A new society was being created. A political, economic, and religious institutional structure was coming into being . . . Catholicism synthesized with indigenous beliefs and practices, and an indigenous kind of Catholicism, which melded aspects of pre- and post-conquest religious practice, developed. Cities also formed that were highly pluralistic, and in which the songs, dances, and street life of each group existed and over time blended together into a popular culture that reflected this early, dramatically multicultural society.

Cabeza de Vaca: The Accidental Voyager

Stanley C. Green | Texas A&M International University

[The initial Spanish exploration of this period [from 1528] was part of that early impulse that accompanied the conquest of Mexico by the Spaniards. We’re all familiar with the greater of these earlier explorers. He was somewhat of an accidental explorer because, as we all know, Cabeza de Vaca was exploring Florida and that area [and] gets shipwrecked. He [and his crew members] came on makeshift rafts after their ship was carried out to sea, and landed on the coast of Texas. It’s interesting that some of our earliest knowledge of the Native American peoples comes from Cabeza de Vaca. Some historians say that he probably is one of the great ethnographers of the early days, and that he was fairly accurate in what he put down. We’ve found . . . that historians and anthropologists can put considerable credence in some of these early Spanish explorers or military men, some of whom apparently were much more objective in studying peoples than we had earlier thought.

We always talk about Texas as being settled for defensive reasons, and of course the defensive reason was the arrival of the French in the area . . . As a result of the arrival of the French, the interest of the Spaniards peaked up in settling the area . . . The first Spanish settlement is usually considered the mission San Francisco de los Tejas. It only lasted for three years, and in general the missions of Texas were only moderately successful in the early days. They were unable to convince many of the Native Americans to come in. As a result the Spanish emphasis on missions led to what was really de facto slavery. The way that they populated these missions was to send out expeditions to capture Indians.
“The Myth of Conquest”
Juliana Barr | University of Florida

Texas has a direct trajectory from Columbus and Cortés. If you think about it, Cabrera de Vaca is going to be here in Texas nine years; only nine years after Cortés and Montezuma are fighting in Mexico City. And after that, we should think about these two great Spanish expeditions: Coronado and de Soto. They actually almost connected across Texas in 1541. … Texas absolutely is the perfect illustration of the myth of the conquest, or the myth of successful conquest, of all Indians in North America. … In the traditional narrative of early America, we start in Plymouth and we start in Jamestown, and as soon as we have these colonial outposts, hugging the Atlantic coast, then we declare all of America conquered, all of America can be deemed European domains, all Indian land suddenly becomes remarked and renamed. … We need to remind our students that all of America was Indian, not European, and it is in interactions with Indians that define every moment, pattern of European exploration, European settlement, conflict, competition across North America. … This was a continent controlled and populated by all these other nations that were not European. … It makes us rethink our terms for frontiers and borderland. … We tend to think then that somehow makes us rethink our terms for frontiers and borderland. …

In the Americas were not perfect; they were not even matriarchal. They were characterized by gender parallelism. These societies in the Americas were not perfect; they were not even matriarchal. They were characterized by gender parallelism. We tend to think then that somehow makes us rethink our terms for frontiers and borderland. 

Gender Parallelism
Julia Schiavone Camacho | The University of Texas at El Paso

In the Americas we have what scholars have called gender parallelism. Those societies in the Americas were not perfect; they were not even matriarchal. They were characterized by gender parallelism, which means that everyone in society had roles that complemented each other. It was perhaps more egalitarian than gender relations in Europe. Women did a variety of things in the society including working in the fields, and this gave them power in society. … Many of the societies in the Americas were matrilineal, which means that the naming and family and inheritance lines were drawn along female lines. In Europe, by contrast, there’s a stricter gender and class division of labor. You wouldn’t see women working in the field, certainly not middle- and upper-class women. … In Europe during this time, people look down on working with your hands. So we have a lot of courses in which European men are struck by seeing indigenous women working in the fields and, of course, they interpret this through their own cultural eyes, and they say things like “indigenous men are lazy” and “they’re forcing their women to work.” They interpret this as a way of mistreating women.

Rival Empires in the New World
Francis X. Galán | Northwest Vista College and Our Lady of the Lake University

In the case of New England, you have the breaking away from the Church of England and the whole idea of separatism, if you will. And in the case of Spanish colonization, you’re bringing all that baggage from the medieval period: the Roman institutions, Christianity—this very realistic effort at making people into Christian subjects of the king of Spain at the expense of Jews and Moors.

In terms of [British] settlement, you don’t have the same kind of pressure occurring in Spain as in England with the massive enclosures, the movement into overcrowded cities, and people coming over as indentured servants. In the case of the Spanish, they wanted to be like their forefathers of the Reconquista; they wanted to be like Hernán Cortés and gain these titles. So you have this stark contrast in terms of immigration. But I think that eventually Spain realizes that they cannot continue to hold out in terms of monopolizing trade by the eighteenth century because, from the Spanish perspective, they were not going to open up trade. From everybody else’s perspective, trade with the Spanish colonies was considered free trade. But as far as French settlement, they were going all the way down the Mississippi, establishing themselves in New Orleans. … [They were] basically looking in the British on the East Coast and, for the most part, settling along the ports. And the French did the same in Quebec and Montreal, but they moved down the Mississippi. And basically you have the British colonies that are hemmed in.

Mythology and Native Americans
R. Todd Romero | University of Houston

What we know about Squanto is that he was born sometime between the 1580s and 1590s, so that by the time he’s captured by Captain Thomas Hunt in 1604 and makes his way to Spain with about two dozen Patuxet Indians—some of them are sold into slavery, others, including Squanto, find themselves under the care of some Spanish monks—he’s in his twenties. The record about Squanto is very, very spotty, so we don’t know how he moves from Catholicism to being in London in 1617. … Here’s a guy that’s traveling widely, from North America to the Mediterranean, to Málaga, Spain, onto London. [Squanto] finds himself a year later in Newfoundland, where he meets a man named Thomas Darmor, a sailor and merchant. … [Squanto] finds himself back in New England a year before the pilgrims land. So he is someone who’s traveling widely, someone who is extremely culturally knowledgeable, knows Wampangans and other dialects from his region, knows English, is a savvy observer of people, more than just a friendly Indian. … Patuxet was a busy place. According to Squanto, before he returns to New England, there were about two thousand Indians that lived right around his area. When he returns, there had been a series of virgin soil epidemics between 1616 and 1619. Estimates range that between seventy-five and ninety percent of the population was wiped out. He returns to see his village, Patuxet, gone. … So it’s within this context that his narrative comes together with those pilgrims that presumably he was so friendly to. Samoset introduces him to the pilgrims. As the storybook version would have it, he’s just a friendly guy who pursues an agenda that fits with what the Plymouth colonists need and provides some sort of multicultural harmony in early America.
When I’m writing about [Benjamin] Franklin, my principal chore is to figure out how Franklin and his generation—and generations are problematical things. I’ll be the first to admit, but roughly Americans who lived in the eighteenth century—how they made this transition from, let’s call it “the age of witches” to the age of enlightenment. . . . This is the most important question that historians can ask of the past: what were they thinking? Now, to get at this requires a couple of things that historians are not trained to do. In fact, I would contend that historians are trained to do just the opposite. If you want to know what somebody was thinking in 1836, if you want to know what Benjamin Franklin was thinking in 1723 or 1750 or 1776, you as the historian have to forget everything that happened after that particular moment in time. . . . What was Benjamin Franklin thinking when he decided at the age of seventy to become a revolutionary? Now, I perhaps don’t have to impress upon you how remarkable this decision was, how strange this decision was. Septuagenarians are not typically the revolutionaries in society. It is young people who are revolutionaries.

**The Great Awakening and the Revolution**

Brad Cartwright | The University of Texas at El Paso

With the [Great] Awakening came an awareness of a larger community, a union of feline believers that extended beyond local villages, large cities, or colonies. Historians have, in turn, argued that evangelical religion helped bring scattered colonists into contact with one another for the first time, which led to the gradual creation of an American identity. . . . In other words, the Great Awakening is going to be a national experience before a nation actually existed. Others have suggested that the Great Awakening had important political implications as it offered colonists an opportunity to actively participate in a public debate that affected the direction of their lives. Choice about religious styles, ministers, doctrines were openly disputed and, thus, ordinary people began to believe their opinions actually counted for something. This line of interpretation suggests that members of the revolutionary generation had faced, as individuals, important choices about their fundamental religious beliefs, and that experience may have prepared them to make equally crucial decisions about their political beliefs. So there is this tying together of the Great Awakening and the American Revolution. The Great Awakening created this ability of Americans to see themselves as unique people who had already been schooled in the importance of self-determination and rebellion against the existing hierarchies of power.

**The Revolution: America’s First Civil War**

Alan Taylor | University of California, Davis

It was not actual oppression that the colonists were rising up against; it was the prospect of potential oppression. The British were changing the rules in an empire that had been working very nicely for the colonists, an empire which had been providing them with more liberty, more prosperity, and better protection than any other empire in the world. It was a very peculiar empire that was providing so many benefits for its colonies, but during the 1760s, the British proceeded to start eroding those privileges of the empire. And it was that erosion that invited the colonists to suspect that the British were up to no good. So it was to try to recover the empire that they had known before the 1760s that they initially resisted the British innovations. And it was only when it became clear that the British were not going to revert to the empire of 1763, that they were out to change the empire, that the Americans, with a great deal of reluctance, staged a revolution. And it was not a united American people that did so; it was a divided American people. By the end of the Revolution, a clear majority did support independence, but throughout a very long and hard war, they had to fight against a substantial minority of Americans who remained loyal to the empire. So the American Revolution was our first civil war.

**The Birth of Democracy**

Peter S. Onuf | University of Virginia

Jefferson is not your typical Democrat. He’s not an ordinary person by any stretch of the imagination, but he sees in the crisis of the British Empire the compelling need to mobilize popular support in order to defend provincial liberties. The American Revolution begins as a movement on behalf of provincial elites to defend themselves against reform efforts from the British parliament—their threat to deprive them of their political power and their wealth and position. . . . In many ways their response, their reactions are aristocratic. . . . In order to promote their interests, these assemblies, these privileged groups in the colonies, in order to resist royal authority, had to turn to the people. The democratizing impulse of the American Revolution comes from the mobilization of a broadening political public in order to secure and defend the rights of the colonies, and the rights particularly of the leading colonists. But to make a plausible argument on behalf of resistance, resistance leaders had to say: it’s not just our rights that are in jeopardy; your rights are as well. Here they played on a notion that Anglo-Americans had that they possessed the rights of Englishmen. There was widespread property holding; everybody had a stake in society. Your rights are in jeopardy just as mine are. This was the beginning of democracy in America, the idea of expanding the definition of the corporate interests of elite groups to a broader political public in order to resist the reform efforts of the British Empire.
Patriots and Loyalists
Alan Taylor | University of California, Davis

In American history, there is a tendency to divide people into heroes and villains. We are very good at saying who are the good guys and who are the bad guys. Now, how many of you have seen the movie The Patriot? It is pretty clear who the good guys are—the patriots. And it is pretty clear who the bad guys are; they are the British. It presents the American Revolution as pretty clearly a war of the Americans against the British, and that is how the Revolution in general is taught. It is a war of two nationalities, of this new nationality—the Americans—against the British, who have been oppressing them. . . . I want to argue [that] the American Revolution is a civil war in which Americans are on both sides. It's actually a much more interesting story if we look at it and see people divided by the Revolution. We can more clearly understand what the patriots were up against and what they stood for if we know who their enemies were. Their enemies were not simply the British; they were also the Loyalists, other Americans. We don't have any precise figures of how Americans broke down, but I would say that in general, historians would agree that in 1776, only a minority of Americans were staunchly committed to independence, about forty percent. That's not to say that sixty percent were opposed to independence. Those who were clearly opposed, the Loyalists, were a much smaller minority, probably twenty percent. So that leaves a lot of Americans who are out there still in play, still trying to decide whom they would support in this civil war. Probably forty percent were trying to lay low, trying to wait, trying to delay their decision as long as possible. They wanted to tend to their farms; they didn't want to get caught up in this violence if they could avoid it . . . . Over the course of the war this group will swing pretty decisively into the patriot column, so that by the end of the Revolution, the Revolution has much more support than it had at the start . . . . The argument I want to make today is that we have to bear in mind this twenty percent of American people who preferred the union of the empire, and that we should not just treat them as villains, as stooges, as the dupes of the British, or as people who were really just British in their hearts . . . . They are real Americans; they are conservative Americans of their time. If we take them seriously . . . it is really the best way to take the patriots seriously. Being a patriot wasn't easy . . . . It was something people had to wrestle with, to make a real commitment to, because their opponents were quite serious people in their own right.

Patriots and Propaganda
Robert Olwell | The University of Texas at Austin

The American radicals or patriots were very astute managers of opinion. They were playing to a British audience trying to influence British public opinion. They knew that whoever gets their message out first has a great advantage. After Lexington and Concord, the Massachusetts patriots hired the fastest ship they could find to carry their version of April 19, 1775, to London, and it beat the British official dispatch by a number of weeks. So for a couple of weeks all the British knew was, in a sense, the American version of what happened, and as you can imagine it was somewhat biased . . . . This idea of public relations or propaganda is, I think, an interesting one to think of, and it continues certainly through the Declaration of Independence.

American Exceptionalism
James Kirby Martin | University of Houston

A question that bubbles up to the surface and has been a hot button issue has to do with American “exceptionalism.” Is the United States—or the country that comes out of the Revolution—an exceptional nation? . . . If we’re so exceptional, why did women have to wait to gain the right to vote until 1920? If we’re so exceptional, why do we have all the problems on the borderlands with Mexico? . . . That’s one way to look at it. Then there’s another way to look at it, as some historians do, and that is that what the Revolution did in the end is establish certain fundamental principles . . . . [America] was to be a constitutional republic. It was not supposed to be a military dictatorship. Consider this—how do most of the major modern revolutions end? Let me mention some names—Mao Tse-tung, Nikolai Lenin, Joseph Stalin . . . . Compare those people with George Washington, who, by the way, when he died, provided that his slaves would be freed upon Martha’s death. . . . What I want you to understand is, with the theme of American exceptionalism, you can argue it either way.
The Articles of Confederation

Steven R. Boyd | THE UNIVERSITY OF TEXAS AT SAN ANTONIO

The Articles of Confederation are the logical culmination of the resistance to “British tyranny”—the creation of an institutional framework that fulfills, that implements that which those elite patriots said they wanted in 1765 and 1767. The key words in the Articles of Confederation are, “all powers not expressedly granted to the central government are reserved to the states,” because authority resides in the states after 1776 under the Articles. It took four years to get the Articles of Confederation ratified, and there were two issues involved in the opposition. One was the western lands problem. Maryland didn’t like the Articles because they didn’t have any western lands. Virginia has got western lands all the way to the Pacific theoretically. Connecticut has western lands, Maryland doesn’t. But the other more compelling problem was that many citizens of this nascent republic in 1777–1779 objected to the Articles of Confederation because they gave too much power to the center, far away from the citizens, and we don’t want that.

“Why the Constitution?”

Gordon S. Wood | BROWN UNIVERSITY

Why the Constitution? What happened? The Confederation was not doing too bad a job. Economic conditions weren’t all that desperate. Why did the Constitution have to be created? That is a major problem that we take for granted, of course, because we live with it and assume it had to be. Most people collapse that decade between 1776 and 1787. Some students don’t realize that there were two different things: the Declaration of Independence and the Constitution, separated by ten years. So what happened in those ten years to change all these minds?

The question is not easily answered, and the problem led the Progressive historians—that is, starting with people like Charles Beard and going up to the present time—to suggest that the making of the Constitution was something of a fraud, something foisted on the American people by a tiny minority who had certain kinds of commercial or economic interests. There was no justification, no social or economic reality for this traumatic change, so it had to be in the nature of a conspiracy. “The critical period,” wrote Charles Beard, “was perhaps not so critical after all, but a phantom of the imagination produced by some undoubted evils, which could have been remedied without a political revolution.” And so this notion of a conspiracy, “a sense of crisis,” writes Jackson Turner Main, who wrote into the 1970s and ’80s, “was conjured up by the Federalists when actually the country faced no such emergency.”

The crucial document in this whole interpretation is Charles Beard’s book, An Economic Interpretation of the Constitution, written in 1913. This book created a sensation. It is probably the most important book in American history ever written. At the time, it made the Founding Fathers seem to be a bunch of cynics who were looking after their bankbooks and not looking after the welfare of the country. You can’t imagine how much of a controversy this created. . . . Beard was probably the most prominent historian of the period. His interpretation, known as the Progressive interpretation, was based on a Progressive’s notion of reality: that politics went on in the back room . . . and that what really counts is what’s below the surface, not what people say.

I think we can combine the Federalist interpretation, the John Fiske interpretation, with the Progressive interpretation. I think the two, if you look at it rightly, complement one another. There is some truth in both of them. I think what you have to do is see the problem of the 1780s as two sets of problems. One, a national crisis, a crisis of the confederation. The other: a problem within the states. If you separate these two, I think you can analytically see the situation. There are really two reform movements in the 1780s. One, a national reform: to change the Articles of Confederation. The other, to do something about what is happening in the states. By 1786 and 1787, those bifurcated movements come together and coalesce to create the setting for the Convention of the summer of 1787.

One way of looking at the Convention Congress is as a substitute for the Crown, as many Americans did. Congress was given all the powers that the Crown hitherto had had, which is the power to declare war, to create post offices, to deal with the Indians—a whole host of problems that belonged to the Crown alone. They don’t have to get permission from Parliament, the legislature. The things they can’t do, which the Crown couldn’t do in England, is to tax or regulate trade. Congress does not have either of those two powers simply because it was a substitute for the king in ‘Americans’ minds. That is the best way to think of the Convention Congress. They do some things, like wage and declare war and print money, but not tax or regulate trade.

Eventually a consensus is reached by 1786 among political leaders that those two powers have to be given to the Confederation Congress. They cannot continue without some kind of tariff power.

II: Experiments in Self-Government

John Trumbull, Declaration of Independence, 1818, oil on canvas, 12 x 18 ft., the Architect of the Capitol

The Articles of Confederation

Steven R. Boyd | THE UNIVERSITY OF TEXAS AT SAN ANTONIO

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The Constitution’s Big Ideas

Charles Flanagan | CENTER FOR LEGISLATIVE ARCHIVES AT THE NATIONAL ARCHIVES AND RECORDS ADMINISTRATION

There are six big ideas—limited government, republicanism, checks and balances, federalism, separation of powers, and popular sovereignty—in the Constitution. I would challenge students to find those ideas. The kids have to work as historians, they have to read what’s in the document, they have to think about the context of the document, and sometimes things that are written on the documents in the margins will actually be helpful to them. But again, they are going to sort things out according to the six big ideas. And what they will see from that is that the six ideas weren’t just there at the Constitutional Convention. Throughout our history, those have been the six big topics that Americans have debated when it comes to constitutional questions.

Two Visions of America

Raymond W. Smock | ROBERT C. BYRD CENTER FOR LEGISLATIVE STUDIES, SHEPHERD UNIVERSITY

James Madison said it best . . . “if men were angels no government would be necessary.” So right away that says we’re dealing with imperfection. The task of the Founders was to build this new nation that would provide stability and safety for the citizens, and figure out a way to lead a better life than you could without government or with an inadequate government. They knew they needed a stable government, but they disagreed on what it should be like. And we have these two visions of America that were discussed at the time, even before, and certainly as the nation was built. We’ve come to see those as primarily the visions of Alexander Hamilton on one side . . . who wanted the United States to become this big commercial giant that would rival Great Britain and actually exceed Great Britain in its reach. And we have Jefferson, the rural agrarian, who saw a nation of farmers who would basically govern themselves, and that the government that governs best governs least.

All of these ideas that were going around in the eighteenth century—you hear them now every day . . . We’re still trying to figure some of these things out. Jefferson didn’t like big government. Hamilton did; he wanted a strong central government. . . . The Hamilton vision, the Federalist vision, has triumphed, and that’s the world that we have now. The U.S. Constitution reflects a lot of this. One of the things I think students need to understand, and all of us need to understand, is how little time has passed since the Constitution was drafted. . . . September 17, 1787—that’s the day the Constitution was adopted. Take an average lifetime of seventy-five years. . . . Go seventy-five years from the adoption of the U.S. Constitution, and where are you on September 17, 1862? You’re right in the middle of Antietam on the bloodiest single day of American history. You go another one lifetime, and you’re in the middle of the Depression in 1937. You’re encompassing most of American history here in a couple of full lifetimes.

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Rip Van Winkle was Washington Irving’s most popular story. Irving wrote it in the second decade of the nineteenth century and is looking, I think, at the changes that are taking place in the country as he had experienced it. Rip wakes up after twenty years and enters into his village, and everything is changed. The village was altered. There was a “busy, bustling, disputatious tone about it” instead of the accustomed “drowsy tranquility.” It was a terrifying situation for Rip, who had an “insuperable aversion to all kinds of profane labor.” That’s an important point because a big change that takes place in this period that I’m talking about is the celebration of work, the celebration of labor. “Even the language was strange,” writes Irving. “Rights of citizens—elections—members of Congress—liberty,” and other words were “a perfect Babylonish jargon to the bewildered Van Winkle.” When people asked him “on which side he voted” and “whether he was Federal or Democrat,” Rip could only stare in “vacant stupidity.”

The Bill of Rights
Charles Flanagan
CENTER FOR LEGISLATIVE ARCHIVES AT THE NATIONAL ARCHIVES AND RECORDS ADMINISTRATION

Congress created the Bill of Rights to fulfill political purposes and answer political questions that arose in several states at different times between 1776 and 1787. The Constitution’s first ten amendments are elements of legislation that Congress passed and the states ratified. Additional rights were subsequently added by the same legislative process. All this history and its legislative vernacular underscores the idea that we cannot take rights, such as those enshrined in the Bill of Rights, for granted. It is up to every generation to renew our commitment to those rights. That’s where you come in because your classes are the critical venue for preserving our civic legacy of the Bill of Rights. You train the next generation of voters. From your classroom to the voting booth is a trip that doesn’t have many intervening stops. Sometimes you’re the last one to teach students about civic life, so it becomes very important that you inspire your kids to think about how the Bill of Rights is an important part of our national heritage.

Senate revisions to House-passed amendments to the Constitution (Bill of Rights) September 9, 1789
Records of the U.S. Senate
National Archives

III: The Early Republic

James Hamilton (1819–1878), Scene on the Hudson (Rip Van Winkle), 1843. Oil on canvas, 96.6 x 145.1 cm
Smithsonian American Art Museum, Washington, D.C. / Art Resource, NY

Empire of Liberty
Gordon S. Wood
BROWN UNIVERSITY

(“Rip Van Winkle”) was Washington Irving’s most popular story. Irving wrote it in the second decade of the nineteenth century and is looking, I think, at the changes that are taking place in the country as he had experienced it. … Rip wakes up after twenty years and enters into his village, and everything is changed. The village was altered. There was a “busy, bustling, disputatious tone about it” instead of the accustomed “drowsy tranquility.” It was a terrifying situation for Rip, who had an “insuperable aversion to all kinds of profane labor.” That’s an important point because a big change that takes place in this period that I’m talking about is the celebration of work, the celebration of labor. “Even the language was strange,” writes Irving. “Rights of citizens—elections—members of Congress—liberty,” and other words were “a perfect Babylonish jargon to the bewildered Van Winkle.” When people asked him “on which side he voted” and “whether he was Federal or Democrat,” Rip could only stare in “vacant stupidity.” Now, as I say, this became the most popular of Irving’s many stories, and I think it was popular because it resonated with his readers. They felt, as Rip did, that everything had changed in a very short period of time. Before the Revolution of 1776, America had been merely a collection of disparate British colonies composed of some two million subjects huddled along a narrow strip of the Atlantic coast, a European outpost three thousand miles from the center of civilization, from London. By 1815, not a long period later, following a second war with Great
Britain—often called the second American Revolution—these insignificant provinces had become a single giant continental republic with nearly ten million citizens, many of whom had already spilled across the Appalachians into the land of the West. The cultural focus of this huge expansive nation was no longer abroad, but rather inward at its own directive, at its own boundless possibilities.

In this period, ordinary Americans develop a sense of their own worth, their sense of equality, which is, I think, quintessentially American. The sense that they’re as good as the next guy. Equality becomes the most powerful ideological force in our entire history, and it still is. An aristocracy of any sort was put on the defensive, and any pretension to aristocracy was attacked.

It strikes me that every generation lives with illusions, different ones for each generation, and that is how history proceeds. History, in a sense, is a record of exploded illusions, one generation after another. Each generation’s get exploded and replaced by a new set. And that’s what, in a sense, the historical process is really all about. So one lesson that I would hope would come out of reading my book is that of humility. Ultimately, that is what history teaches us, I think, humility.

A Fragile Republic
James C. Schneider | The University of Texas at San Antonio

In the early national period, the United States is characterized by an extraordinary and quite genuine sense of its own fragility. It is a republic. Republics in their understanding have a terrible track record. The one [the Founding Fathers] all knew about, of course, was the Roman Republic. It indeed had endured for a long time, and I would remind you that the political generation in that period was extensively schooled in classical education. The Roman Republic lasted for a long time, but it failed. The other examples of republics that they had came from Italy in the Renaissance, and those had proved extraordinarily ephemeral as well. So there is a tremendous sense of fragility here, which colored all kinds of events in that period.

{The early Republic} is a period characterized, quite markedly, by a tension between idealism . . . and practicality. And those things are at war time and time and time again. . . . We can use the same lens of fragility and practicality versus idealism for point after point after point, from Hamilton’s Bank of the United States to the Louisiana Purchase to the War of 1812.

Jefferson’s Presidency
Peter S. Onuf | University of Virginia

Jefferson enables us to get into some of the paradoxes, contradictions, and contingencies of American history. We have a highly skewed vision of American history, and it is not just that it is an East Coast perspective or a . . . Virginian perspective. . . . We don’t understand how our subjects saw the world. We are so determined to make use of them that we fail to understand their perspective. . . . They understood—that is “the Founders,” the people who drafted the Constitution—Jefferson understood that they very much lived in a dangerous world, that their world, their horizons were not confined to the United States, that the United States was an experiment, not only in republican government, or people capable of governing themselves, but also in an experiment in federal government. The idea that somehow you could combine independent state republics, sovereign in some sense of the word, into an effective collective security organization that would protect those states from dangers at home and abroad, dangers in Indian country. And of course much of the Americas, not just North America, was effectively under control of Indian peoples well into the nineteenth century.

What a vision of world peace! Here’s something to keep in mind—that’s what the Founders thought that they were doing. They didn’t know they were creating us. . . . They didn’t know that they were creating a great nation, a continental, indeed a global power. They didn’t have any idea of what was going to happen. What they did hope was given the realities that they lived with in the late eighteenth century in the wake of a successful war of independence—successful as we know because the Americans were fighting as proxies for the French in yet another Anglo-French war—they didn’t know that this experiment was going to survive. They created a peace plan, however. A pact among these states. Union is the key word . . . It is the word that Jefferson obsesses on. They created a union and they protected it. And they glorified it as providing an example to the world of how to guarantee peace.

Jefferson had a vision of the modern presidency and a new conception of presidential powers that is in many ways the direct opposite of that limited executive that Americans began their republican experiment with and the state constitutions. It comes perilously close, we might say, to a model of prerogative power in a king. And here’s our paradox: in some ways Jefferson becomes a kind of democratic king. The most unlikely person. And the usual response to this is when Jefferson did exceed the strict constitutional limits on his power, which he did frequently, Henry Adams—the great historian and the grandson of John Adams—suggested that this was a violation of constitutional limitations. For instance, the Louisiana Purchase just gives the lie to the whole Jeffersonian line of limited government. After all, Jefferson is supposed to be our libertarian icon—that is, the person who of all the Founding Fathers we now identify with “rights,” with a robust conception of “individual rights.” And of course, when the practicalities of governance confront him during his administration he does what he has to do against the Barbary pirates, the Louisiana Purchase, and ultimately in this disastrous effort at commercial warfare in the embargo when he cuts off trade.
The Republic in Transition

Gene Smith | Texas Christian University

The early Republic is not just this dark period from 1780–1830. It’s really a period that is a transition leading to the creation of modern America. All the things that we take for granted today in modern America—such as money—the foundations for this were laid during the early Republic. In fact, Congress gave the power to coin money, and between 1780 and 1830 more than three hundred banks opened across the country to store that money. This was a step forward. The early Republic is also a period of trade. Every story—every political, ideological story in the early Republic—centers on the question of trade. Whether it be the shipbuilding industry, whether it be the tea trade to China or the Pacific whaling trade, the conflicts with Spain, France, and England are all going to be centered around this question of trade. The period of the early Republic is also a period of territorial expansion. And then there’s that question that no one really wants to talk about: internal improvements (in the form of) dikes, roads, canals, bridges, dredging rivers, having the things that permit expansion to occur. Industrialization. After 1793, Eli Whitney’s cotton gin breaks a bottleneck in the transformation of cotton to finished cloth. And once you have Eli Whitney’s cotton gin, soon after that you have the industrialization of New England and Samuel Slater and other Englishmen helping textile mills take advantage of the flowing water of New England and the power of the rivers.

And as Americans move west because of roads, dredging rivers, and digging canals, you also will have Americans wanting the products that they were producing. Instead of sitting on wooden stools, how about chairs? Instead of using wooden bowls and plates, how about china, stoneware? In fact, what’s going to happen during this period is that by the 1830s, by the time we get to Jackson, you are going to have an established United States, which has a distinct culture. It’s a culture that’s going to be terribly, terribly hated by Washington Irving because it’s a culture that had discarded the elite in favor of the common average man. “Rip Van Winkle” is a social commentary on that, and if Irving understood today that students read this story as a parable about alcohol, [he] would be rolling over in his grave.

In all of these instances we find Jefferson seemingly violating a Constitution, a Constitution that guarantees legislative supremacy. Jefferson is a federalist with a small f. When asked to define what he meant by that he would say as he does in his inaugural address, it should be a limited government. The states are the bulwarks of our liberty, and we must preserve them in their integrity. But the national government is the sheet anchor. We need the national government to defend us collectively in the larger world. And when it comes to that larger world, if we had that perspective of looking out on that world, we understand that we are one great people. We may be Virginians, we may be from Massachusetts, but we are one people. We are all willing to make the ultimate sacrifice. That is the source of our power.
The Transportation Revolution

Kenneth Weiher | THE UNIVERSITY OF TEXAS AT SAN ANTONIO

Economic growth took off and accelerated between 1790 and 1840. ... One of the things that triggered it would be the transportation revolution that came in the early 1800s. First it was the steamboat... Then came the canals, the Erie Canal being the most famous canal... and that opened up the West. The United States had this problem: it was so big. There were a lot of people but they were so far spread out that the market for any one factory was relatively small because the people were so far away... The combination of steamboats on the lakes and the Erie Canal opened brought the markets to the factories, so the factories could then send their products out there and could bring the raw materials in. One of the disadvantages that the United States suffered was not enough market, not enough scale for their textile mills. So this allowed them to tap into scale economies.

The Erie Canal

Sean Patrick Adams | UNIVERSITY OF FLORIDA

So what you’re asking New Yorkers to pay for [in building the Erie Canal] is a project that we estimate probably cost in the billions in current dollars. And it broke down to five dollars per capita, so that’s five dollars for every man, woman, and child living in New York state... You can imagine why DeWitt Clinton had a hard time pitching this to New Yorkers. Imagine asking residents of Texas to pay for a program that would cost the equivalent of ninety-four thousand dollars per capita. We often don’t think about it because we know it was built, we know that it was really successful, but when Clinton was trying to get the legislature to actually pay for this thing he really faced an uphill struggle, and that was why they called it “Clinton’s big ditch.” But in 1817 he has the political capital to do it, he pushes it through, and it is a resounding success. It actually completed fairly quickly, it opens in 1825, and what we see is that the Erie Canal has an immediate impact on time and space.

The American North by the 1830s and 1840s is pretty well connected. But what’s going on in the South? I don’t mean to suggest that the American South is not dynamic, that the American South is not moving. Folks are moving, but they’re moving different things and different people... The internal slave trade—at the same time that the Erie Canal is reshaping the American North—the internal slave trade is reshaping the American South. This is the time of the cotton boom. This is the time in which, to make a little bit of money, all a white planter needed was land and labor, and the slave trade was a wildly profitable, although shameful, part of Southern history. It literally remakes, it creates, the Old South during the cotton boom of the 1820s and 1830s... The concentration of slavery by 1860 is very much limited to the Southern states. This is in part created by those migration patterns and by the fact that the Northern states are moving in opposite directions.

So although [John C.] Calhoun... talked about how internal improvements would bind the nation together—it did bind a particular part of the nation together, it bound the American North together—the American South was moving in a different direction... [The Southern slave economy] was moving and developing in the same way that the Northern economy was, it was just doing so in a dramatically different fashion. [Canals are] bringing a number of things that are also producing sectional differences. In addition to transporting goods, they’re also transporting people... The Midwest owes a lot of its settlement to the creation of the Erie Canal. What we also see is the movement of ideas—religious revivals along the Erie Canal and along the North’s canals... Temperance speakers used these canals to move from city to city to give temperance lectures. Historians of social reform refer to this as the “benevolent empire.”... The benevolent empire follows the lines of the canals... Along with those temperance ideas of social reform came abolition ideas, and it is one more way in which the North and the South were becoming different.
The Making of the President, 1828
Kenneth Stevens | Texas Christian University

The Jacksonians employed new kinds of methods—more democratic methods—to help their candidate win the presidency. They did things like organize; they had a central committee in Nashville, Tennessee, to raise money, to get people in the states to vote for Andrew Jackson. It was a very organized campaign. One important aspect of the Jacksonian campaign in 1828 was the impact of newspapers and of communications. It’s a new age of communications coming along, fostered greatly by the development of the steam rotary press. Thanks to the development of the steam rotary press, you can print out a lot more campaign materials than you could before. Something else that goes along with that is the postal system, which is starting to be developed and organized. So you can print out all these thousands and thousands of campaign materials and put them in the postal system, and they’ll be delivered. . . . In 1828, the Jacksonians take advantage of this new kind of organization and these new methods of communication to put their candidate into the presidency. If you were against Jackson, [you thought] this is a man that is totally unqualified for the presidency on the basis of his moral character. For the Jacksonians, it’s a contest between democracy and aristocracy. It’s a contest in 1828—a campaign—to reverse the corruption of 1824 [and] to restore government to the will of the people. It’s an issue of virtue versus corruption. And in 1828, Jackson won that election, and won it going away. This is how Jacksonian politics changes American politics. In 1824, 357,000 people voted . . . and about twenty-five percent of those eligible to vote, voted. In 1828, over one million people voted, and about fifty percent of those eligible to vote, voted. The Jacksonians, this Jacksonian political system, the main thing behind it was to get out the vote, and they are very good at doing that. In fact, the system continues, and by 1840, eighty percent of the people eligible to vote, voted . . . We don’t have anything like that today . . . So Jackson won the presidency on the basis of this new democratic politics . . . It didn’t include women, it didn’t include African Americans, even free African Americans, just white men. But, it’s democracy as they see it.

Assessing Andrew Jackson
H. W. Brands | The University of Texas at Austin

What do we do with these difficult characters in history? Why is it that Jackson doesn’t suit us these days? Why do we remember Jackson for [the Trail of Tears]? Jackson’s contemporaries by and large praised his Indian policy, and you may or may not know that Jackson’s Indian policy was comparatively humane—that is, compared to the policies of other presidents and, more precisely, the people on the frontier. And why is it that, shall I say, the good things that Jackson did have been forgotten? . . . When I was writing about Andrew Jackson, I knew first of all, that in a very broad sense Andrew Jackson was the most popular political figure in America during the first half, perhaps two-thirds, of the nineteenth century. And I knew that Andrew Jackson was considered a hero second only to George Washington. Washington had won American independence—Washington in the Revolutionary War, Jackson at the Battle of New Orleans, Jackson after the Battle of New Orleans at the beginning of 1815, for the rest of his life often was addressed simply as “the Hero,” and if you spoke of “the Hero,” everybody knew you were talking about Andrew Jackson. If you ask me, there are three parts of the indictment of Andrew Jackson. Number one is that he was a slaveholder. Now, this alone wouldn’t necessarily rule him out . . . but Jackson’s problem is that he was an unrepentant slaveholder. . . . Jackson simply accepted the world as it was. Slavery was just a part of his world, and he was going to leave it for another generation, another group of people, to deal with. He did know that slavery was trouble, and he thought that slavery might be the rock on which the union potentially would break, although he was determined if he were president, the union would not break . . . The second problem with Jackson is that he’s a militant expansionist. It was Jackson who seized Spanish Florida by force. It was Jackson who was going to push the Indians off the land that had been, not exactly set aside for them, but who was going to push them out into the West, and seize what’s now the southeastern portion of the United States. And Jackson made no apologies for the unreasonableness of that act. . . . The third problem with Jackson is that he’s a very much a product of the Jacksonian political system, in the 1820s and 1830s, a very much a product of the Jacksonian political system, in the 1820s and 1830s.

Jackson: the Symbol
Daniel Feller | University of Tennessee, Knoxville

Andrew Jackson has become a symbol, and I think, despite all of the qualifications, deservedly so. He is a conflicted symbol. Jackson’s own life story is a classic saga of a poor man grown up to be well-to-do. He became a national hero, became president. It’s a tale of resourcefulness, self-reliance, and perseverance. Looked at from another side—and you can look at it from that other side—it’s also a tale of a man who rose through brutality, domination, and exploitation, of a white man’s rise through the exploitation of black labor and through the eviction of Indians. Jackson symbolizes American democratic politics and I think correctly so, but it’s not democracy as some kind of textbook ideal. It’s democracy, warts and all. It’s practical democracy much as we know it today, with rabid partisanship, with politicians sometimes putting party above the interest of their county, with rabid demagoguery—anything you can say about the opposition. Jackson’s party newspaper in 1828 specialized—I will say it bluntly—in lying. I mean just plain lying about the opposition. It’s democracy by hook or by crook and win-at-all-cost campaigns. It appears in the 1830s and we certainly still have it today. Jackson and his era, in short, don’t make a simple picture. That’s precisely why I find him so fascinating.

Daniel Feller delivers the keynote address in San Antonio on the legacy of Andrew Jackson.
the fact that the United States was going to expand across North America by force. Now, this doesn’t suit us so well because there is this desire to think that the United States somehow achieved its modern form by the power of American example or values or something like that. But in fact it didn’t happen [like that] at all. It was accomplished by war, one war after another, or the threat of war. And in Jackson’s day, people understood that. In our day, we like to wish that part of our history away. So we’re certainly not going to celebrate Jackson as this armed expansionist.

The last thing of course is the Trail of Tears and Jackson’s Indian policy. This is one where it’s really tough to make a case for Andrew Jackson, because it’s really hard today not to find as though Native Americans really got the short end of the stick in relations with the white majority. Now again in Jackson’s day, that wasn’t considered a particularly bad thing. Jackson’s Indian policy, first of all, was quite akin to, was no worse than, the Indian policy of every president from George Washington to Ulysses Grant and furthermore, it was quite popular.

How do we deal with this when we try to teach the subject of Andrew Jackson? Can you, in your seventh-, eighth-, and ninth-grade classes, raise fundamental questions about the validity, let’s say the positive value of an institution like democracy? Can you suggest to your students that democracy sometimes doesn’t get things right? It seems to me that what we hold against Andrew Jackson—to the extent that we do hold stuff against Andrew Jackson—is really (if you want to call it an indictment) an indictment of democracy. Because the policies that Jackson pursued, the things that we remember him for, those three counts of the indictment, were popular policies endorsed by democracy in Jackson’s day. [There is] the fact that he was a slaveholder—do you know that every Southerner who became president before the Civil War was a slaveholder? Jackson’s Indian policy. I’ve tried to explain in the last couple minutes, was thoroughly popular. It might not have been right, but it was thoroughly popular. Jackson’s endorsement of the use of military force to expand, again this was overwhelmingly popular. There was an entire ideology built around it—Manifest Destiny.

VI: Westward Expansion

[Think about] the concept of Manifest Destiny and how it is put into action. In some ways, what is driving Manifest Destiny is U.S. racial superiority, but really the limits of Manifest Destiny are also U.S. racial superiority. Because you want land, and you say, “hey, this is our Manifest Destiny, this is our God-given right,” which basically means [indigenous people] don’t belong here. But then, when it comes right down to it, when you incorporate Mexican lands, what’s going to happen is . . . these racist ideas are going to kick in again. So what’s driving it is also, in some ways, stopping it . . . It breaks down when it comes to race . . . In this way, it helps us think about race in a more complex way.

Albert Bierstadt (1830–1902), Emigrants Crossing the Plains, 1867. Oil on canvas, 67 x 102 in., National Cowboy & Western Heritage Museum, Oklahoma City

Manifest Destiny

Ernesto Chávez speaks about Manifest Destiny to teachers in El Paso.
One of the things that has really influenced historians, or at least Western historians, is westward expansion and how [Frederick Jackson Turner] tried to explain it. Even though he is in some ways discredited or out of date, this article he wrote... shaped the way a lot of people have thought about it. His argument was that the so-called frontier explains American history. [It] made us who we were, made us as Americans uniquely equipped to put together a representative democracy and a republic. The frontier is this meeting point where civilization is expanding westward and running into savagery and wilderness. There were dynamic processes at work there that made people new, different, better, and able to be the Americans that we know and love.

**Texas Exceptionalism**

Charles H. Martin  |  The University of Texas at El Paso

The traditional narrative of Texas history is what most Texans—outside of El Paso and to some extent perhaps the lower Rio Grande valley—are familiar with. It is a very traditional, triumphalist narrative: the idea of Texas being a special place with special people. This is popular and, somewhat recently, professional history as well. It’s a kind of Texas exceptionalism, which goes along with American exceptionalism—Americans as a chosen people, divinely chosen for a special mission. Texas exceptionalism really works in the same way. Texas has a special people: divinely chosen to carry out this larger, preplanned mission. This kind of Texas traditional narrative takes the triumphalist narrative from Western history and from borderlands history. That is, culture and enlightenment coming in 1821, a dynamic Anglo society pushing aside a static and declining Mexican society. Also, Texas identity is formed out of conflict and bloodshed. The Texas Revolution was violent. It’s a bloody struggle for independence, so it constitutes a formative or foundational experience. Therefore, people who go through that kind of formative or foundational experience tend to be very strong in their identity. So the traditional narrative talks about chosen people, rugged individualism. Things really begin in 1821. The Texan is a strong, rugged individualist.

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**Turner’s “Frontier” Thesis**

Todd M. Kerstetter | Texas Christian University

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**Indian Removal as a Test**

Theresa Strouth Gaul  |  Texas Christian University

American Indians were extremely important players politically... Their history explains much to us about the current state of America—politics, race relations, culture... When you look at the areas that native tribes inhabited, as well as their removal patterns, you learn a lot about geography. [You also learn about] government—government policies, for example, and Americans’ and American Indians’ resistances and reactions to those policies. Citizenship: many early Americans argue that the treatment of Native Americans by the U.S. government was the very first crucial moral test that this country faced, and its answer to that would set the nation on a particular moral course for the future. As it worked out, many people felt that the United States government failed that test and implemented Indian removal. And the questions surrounding Indian removal were very much connected to the questions surrounding slavery as it was emerging as a major controversy in American society as well. Culture: perhaps most obviously, we have two cultures coming in contact and having all sorts of outputs from that... Understanding the various perspectives [and] putting various perspectives into dialogue with each other are very appropriate for studying American Indian history.

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**Theresa Strouth Gaul discusses the history of Indian removal at the Fort Worth institute.**

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Richard Caton Woodville (1825–1855), War News from Mexico, 1846. Oil on canvas, 27 x 25 in., Courtesy Crystal Bridges Museum of American Art, Bentonville, Arkansas

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Frances Flora Bond Palmer (ca. 1852-1920), Indian Removal, lithograph, 20.5 x 15.5 in., Courtesy Amon Carter Museum of American Art, Fort Worth, Texas.
Native American Nations Resist Manifest Destiny

Erika Marie Bsumek | THE UNIVERSITY OF TEXAS AT AUSTIN

The Sioux see themselves as equals to the United States; they don’t think much of the U.S. nation-state, or empire-building. There’s been a “French father.” They’ve encountered the “English father” through various traders. They’ve heard about these various “fathers,” but to them, they have a very strong nation. They think of themselves as strong as, if not stronger than, the representatives of the American government. So in the early nineteenth century the Sioux see themselves as, and really are, a force to be reckoned with.

[U.S.–Native American] interactions are framed by the ideology of Manifest Destiny, at least from the U.S. side, which means that native peoples are going to have to respond in turn. Manifest Destiny really represents a system of beliefs that form the basis of a political program, and political reactions on the part of Native Americans. The question that I think is worth considering is how do Native Americans respond to Manifest Destiny? [And] especially how is it that the U.S. empire that the United States’ political theorists envisioned really allows no place for Indians within it? The whole idea of Manifest Destiny—expansion from coast to coast, predicated [and] ordained by God—what’s going to happen to Native Americans within that process?

Where do Indians fit into this? Indian tribes for the government are viewed to some extent as nations with limited sovereignty, but the majority of U.S. policy makers, from military to political theorists, really envision nothing less than extinguishing all Indian land claims.

By the time we get to 1831, when things really heat up with the federal government and... the government needs the land or is negotiating with the Sioux for the land, the Sioux do something really interesting by adopting an American political strategy or at least American political rhetoric. The Sioux see themselves as equals to the United States; they don’t think much of the U.S. nation-state... they always were being forced to move, and I think that’s something to keep in mind when we talk about this policy. There’s a much longer history than just this episode during Jackson’s first term.

With Jackson’s election in 1828, there’s no doubt that a change occurs—that the pace and the strength of the sentiment for removing Indians increases dramatically... Jackson’s supporters argued that a new era had dawned when they came into office. Much of the controversy about the policy of Indian removal focused on the long, troubled relationship between the state of Georgia and the Cherokee nation, and it did so to a great extent because the Cherokees made the story of Cherokee removal about themselves. They sent delegates to Washington, D.C., to lobby. All the Indian nations sent delegates, but the Cherokees were very, very good. They talked to the media; they published their petitions. They were very, very good at making this whole story about themselves.

Cherokee Removal in Historical Perspective

Michael Leroy Oberg | UNIVERSITY OF HOUSTON

How unique was the Cherokees’ experience (of the Trail of Tears)? Why in Texas, why in New York, do we talk about Cherokee removal and not the many, many dozens of other native groups that experienced removal? Why do we talk about Cherokee removal and not the blood-drenched history of Indians in this state? What is it about Cherokee removal that absorbs so much of our attention?... When you mention Indian removal, it is the Cherokees’ Trail of Tears that comes to mind. A point that I always have to emphasize to my students in college is that removal is a fact of life in Native American history. Removals began long before Andrew Jackson ascended to the presidency. They began long before the United States existed. Removals were a part of the harrowing work of epidemic disease, of warfare, and of the encroachment of settlers on Indian lands. Native peoples always were being forced to move, and I think that’s something to keep in mind when we talk about this policy. There’s a much longer history than just this episode during Jackson’s first term.

With Jackson’s election in 1828, there’s no doubt that a change occurs—that the pace and the strength of the sentiment for removing Indians increases dramatically... Jackson’s supporters argued that a new era had dawned when they came into office. Much of the controversy about the policy of Indian removal focused on the long, troubled relationship between the state of Georgia and the Cherokee nation, and it did so to a great extent because the Cherokees made the story of Cherokee removal about themselves. They sent delegates to Washington, D.C., to lobby. All the Indian nations sent delegates, but the Cherokees were very, very good. They talked to the media; they published their petitions. They were very, very good at making this whole story about themselves.

The Cherokee Nation-State

Jeffrey P. Shepherd | THE UNIVERSITY OF TEXAS AT EL PASO

The Cherokees were essentially a nation and also a nation-state, in that they had laws and ordinances. They controlled their territory, and they controlled their boundaries. They policed the boundaries of their nation; they had a policed force to enforce their laws. This was a nation-state that was modeled in large part on the United States. This is a key issue in talking about Manifest Destiny, westward expansion, and discussions of citizenship... In particular, the Cherokees had a written language that had a dictionary. They used a newspaper—the Cherokee Phoenix—which is one of the things that some scholars of nationalism, in particular Benedict Anderson, feel is very important in creating a sense of national identity among people who have never met each other.

In the Cherokee cases, known as the Marshall trilogy, we have the base about the relationship between the United States federal government and Indian nations; the relationship between the Indian nations and the states; between the states and the federal government; and between the judicial branch in the rulings of John Marshall and Jackson, and the executive branch, responding saying we’re not going to follow what the judicial branch says. We also see the Cherokees’ use of standard measures of protest in American history: writing letters and petitions, getting signatures, appealing to Congress, and using the mechanisms of democracy, and then, at the same time, using the court system to defend what they thought were their aboriginal rights. These two cases highlight this contradictory phrase, “domestic dependent nations.” Marshall said the court can’t hear this particular court case because the Cherokees, as sovereigns, don’t have access to U.S. courts. But how can you have sovereignty inside the territorial boundaries of the United States? Thus this paradoxical phrase, “domestic dependent nations.”
Turney (left) for a discussion of westward expansion and Indian policy.

To chisel up, in large measure, a man of his times. That’s the debate that is raging right now about assimilation, removal, and annihilation. When Lincoln comes into office, he has the opportunity to make some great strides in changing or at least dealing with the so-called Indian problem. I think he ends up being, in large measure, a man of his times. That’s the debate that is raging right now about his Indian policy. In general, he is a man who has little experience, as all presidents before him, with Indian policy. He is a man who takes, as presidents before him, a paternalistic view of Native Americans in the Lincoln-Douglas debates, where he called them inferior as a race, but he did stop short of referring to them, as Douglas did, as savages. He had made references to

The institution of slavery is as old as human civilization. People of all races and nationalities have enslaved one another almost from the beginning of recorded history. Europeans, however, began enslaving Africans in the fifteenth century, and this trade in African slaves spread rapidly over the next three centuries. The peak in what we call the Atlantic slave trade occurred during the eighteenth century. About six million Africans were brought to the New World as slaves. By the time the Atlantic slave trade had concluded, approximately ten million Africans had reached the New World slave societies alive. About two to three million died en route, in capture, before they made it to the New World. About forty percent were taken to Portuguese Brazil and did not come to mainland North America. Indeed, only about four to five percent of that ten million reached the American mainland and what we call the American colonies, so a relatively small number. Slavery was of course an economic system; it was a system of forced labor. It was also a system of social control. And the most important contribution that slaves or enslaved people made to this society, the New World society, the American colonies, in my opinion, was their labor. Slave labor, combined with the labor of immigrants, indentured servants, and free white labor, built not only America but also all of the New World societies. In colonial South Carolina, for example, slaves were a majority of the population, a majority of the labor force, numbering about sixty percent of the colony’s population. [This was] the only American colony, in fact, that had a black majority. In colonial Virginia, slaves comprised about forty percent of that colony’s population. And slaves cultivated most of the tobacco in Virginia, the key cash crop, along with rice, South Carolina’s key cash crop during the colonial era. Slaves, although human, were considered property. The word frequently used in the eighteenth and nineteenth centuries was “chattel.” Chattel was movable property, so [slaves] could be bought, sold, and traded just like any other commodity. They were listed in the slave codes first and foremost as property, and most colonies, and later most states, gave their owners (or someone designated by their owners) the power of life and death over enslaved people. The Virginia slave code in 1669 contained a provision, for example, known as “an act about the casual killing of a slave” that gave owners the legal right to discipline their slaves as severely as they desired, including death in the course of that punishment. It gave owners the right to designate that punishment to someone else—an overseer,

VII: Slavery

The Institution of Slavery

Albert S. Broussard | Texas A&M University

Slavery remains, in my opinion, one of the most interesting and one of the most perplexing subjects we teach at any level because it forces us to confront some difficult issues about American society. Our values, our best belief in democracy, equality, fair play, our belief in the rights of man, [and] freedom are all put to the test when we teach this subject. Lurking behind this controversial and sensitive subject are the voices or the cries of four million former slaves asking the perplexing question, “Am I not a man? Am I not a brother? If I am indeed a man and a brother, how do you reconcile your treatment of me and my fellow slaves with these concepts, these abstractions of freedom and democracy?”

The institution of slavery is as old as human civilization. People of all races and nationalities have enslaved one another almost from the beginning of recorded history. Europeans, however, began enslaving Africans in the fifteenth century, and this trade in African slaves spread rapidly over the next three centuries. The peak in what we call the Atlantic slave trade occurred during the eighteenth century. About six million Africans were brought to the New World as slaves. By the time the Atlantic slave trade had concluded, approximately ten million Africans had reached the New World slave societies alive; about two to three million died en route, in capture, before they made it to the New World. About forty percent were taken to Portuguese Brazil and did not come to mainland North America. Indeed, only about four to five percent of that ten million reached the American mainland and what we call the American colonies, so a relatively small number. Slavery was of course an economic system; it was a system of forced labor. It was also a system of social control. And the most important contribution that slaves or enslaved people made to this society, the New World society, the American colonies, in my opinion, was their labor. Slave labor, combined with the labor of immigrants, indentured servants, and free white labor, built not only America but also all of the New World societies. In colonial South Carolina, for example, slaves were a majority of the population, a majority of the labor force, numbering about sixty percent of the colony’s population. [This was] the only American colony, in fact, that had a black majority. In colonial Virginia, slaves comprised about forty percent of that colony’s population. And slaves cultivated most of the tobacco in Virginia, the key cash crop, along with rice, South Carolina’s key cash crop during the colonial era. Slaves, although human, were considered property. The word frequently used in the eighteenth and nineteenth centuries was “chattel.” Chattel was movable property, so [slaves] could be bought, sold, and traded just like any other commodity. They were listed in the slave codes first and foremost as property, and most colonies, and later most states, gave their owners (or someone designated by their owners) the power of life and death over enslaved people. The Virginia slave code in 1669 contained a provision, for example, known as “an act about the casual killing of a slave” that gave owners the legal right to discipline their slaves as severely as they desired, including death in the course of that punishment. It gave owners the right to designate that punishment to someone else—an overseer,

“Acculturation, Assimilation, Removal, and Annihilation”

Elaine Turney | The University of Texas at San Antonio

Lincoln, as a Western president, has a very Western background. ... He was a self-described man of the West. He was also recognized by his followers and his fans as a man of the West for multiple reasons, not the least of which is that the three states he was raised in—Kentucky, Indiana, and Illinois—were all considered parts of the West when he was growing up. In 1760 his grandfather was killed by Indians in Kentucky—probably the Shawnees—and he said that this had a profound impact on his father’s life and subsequently on his own. In 1832, Abraham Lincoln fought in the Black Hawk War. He said it was probably the easiest thing that he ever did. He said he saw little action; in fact I think technically he saw no action. But this is leading into the Civil War period. This is the age of Jackson, and in the age of Jackson, Indian experience is a great political advantage. So he really played that up when he was running for office.

The nineteenth-century Indian policy can be summed up in four terms: ... acculturation, assimilation, removal, and annihilation. When Lincoln comes into office, he has the opportunity to make some great strides in changing or at least dealing with the so-called Indian problem. I think he ends up being, in large measure, a man of his times. That’s the debate that is raging right now about Lincoln and his Indian policy. In general, he is a man who has little experience, as all presidents before him, with Indian policy. He is a man who takes, as presidents before him, a paternalistic view of Indians, both in policy and in his interpersonal relations with them. ... He had made references to Native Americans in the Lincoln-Douglas debates, where he called them inferior as a race, but he did stop short of referring to them, as Douglas did, as savages. In his third annual message to Congress he refers to them as wards of the government. And of course by signing the Homestead Act and the Pacific Rail Act, he opens up millions of acres to European settlement at the cost, in many cases, of Indian lands.
INSIGHTS

Humanities Texas board member
Albert S. Beausoleil speaks to teachers in Fort Worth about slavery.

a driver, or anyone else for that matter. And there was an extensive body of these slave codes, also
interesting because Negro laws in Southern colonies [were] designed to regulate the behavior of
slaves so everyone knew what rights they had. Their rights as property always superseded under the
law their rights as human beings.

So what was life like for slaves on a day-to-day basis in the American colonies and later the
American states? Well this is not easy to answer because it varies widely depending on the era, the
region, and the size of the farm or the plantation. It also varied widely depending on the disposi-
tion, the attitude of the master and the overseer. In other words, slavery was not the same every-
where. Some of the most exciting research on slavery in the past decade or so has been conducted by
historians looking at the wide variations in slavery over time as well as in different regions. Plantation slavery, for example, could resemble a modern-day factory, where enslaved people were assigned specific tasks and rated by their masters or by overseers based upon their age, their gender, and what that owner perceived to be their capability. A full hand, an adult male or female slave in the prime of life, on a cotton plantation was expected to pick about 130 to 150 pounds of cotton per day. If you’ve ever picked cotton, you know that a lot of cotton. Some slaves picked up to 200 pounds of cotton per day. . . Children, elderly slaves, or pregnant women would be assigned a lighter load, but they would still be expected to work.

In the Chesapeake colonies, tobacco was a major staple crop, and slave labor was just as critical in the production of tobacco in colonies and states like Virginia and Maryland as cotton was in the Deep South. Slavery existed all over the American colonies, including the New England colonies as well as in the North. Slaves in New England, for example, worked small farms, often alongside their masters and other hired hands. The difference was that most New England farmers as slave owners owned one or two slaves per household, so they were hired much like servants. While slaves were used in every occupation in the North and in New England, most worked small farms producing foodstuffs and the like.

One of the several advantages that slaves had in the North and in New England was they were far
more literate. Their legal rights as human beings were recognized. They had the right to marry, they had the right to own property, they had the right to testify in court. It was a capital crime to kill a slave
owner. Owners owned one or two slaves per household, so they were hired much like servants. While slaves were used in every occupation in the North and in New England, most worked small farms producing foodstuffs and the like.

African slaves did not leave their cultural baggage on the European slave ships that brought
them to the New World. They brought their culture over with them, and that culture helped them
to survive. I argue that slave culture was one of the main survival mechanisms that African people
used not only to develop the New World societies but also to keep their sanity and their dignity.

The ship crew were assigned a lighter load, but they would still be expected to work.

The [slave] ship was a place of extreme insecurity and anxiety for everyone. We have to remember
that part of the story for everyone involved. The ship captain lived in fear of uprisings from the enslaved. The shipmate, or sailor, lived in fear of the captain’s wrath if things were not going as desired: too many deaths, too many slaves dying, too little provisions, too much resistance. The ship crew feared the captain. And they lived in fear of slave insurrections. The slave suffered at the hands of the enslavers on the African
continent, and once onboard feared both the crew and the
captain. So if you can imagine living on this vessel for more than three months, it wasn’t a place that was too comfortable materi-
ally or psychologically. Everyone was on edge. The idea in this
environment was to squash any semblance of self-determination through a clear message of violence. The vessel was one in which
the captain, the crew, and the slave experienced violence as the
predominant culture.

The Middle Passage

Rhonda M. Gonzales | The University of Texas at San Antonio

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that part of the story for everyone involved. The ship captain lived in fear of uprisings from the enslaved. The shipmate, or sailor, lived in fear of the captain’s wrath if things were not going as desired: too many deaths, too many slaves dying, too little provisions, too much resistance. The ship crew feared the captain. And they lived in fear of slave insurrections. The slave suffered at the hands of the enslavers on the African
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predominant culture.
The Dynamics of Slavery
Lorri Glover | Saint Louis University

Slavery was a fundamental part of colonization. We often think of slavery as a Southern institution, and after the 1820s or so it was, but that was an aberration in a 150-plus-year tradition on the mainland of North America and longer if you, as we should, look beyond the colonies that become a part of the American Republic. From both the North American and the larger Atlantic perspective, slave trading was a central part of colonization in the New World. From the sixteenth through the middle of the nineteenth century, somewhere between ten and twelve million Africans were forcibly transported to the New World, so in terms of numbers, that’s the majority of the people who made the trek from some part of the Old World into some part of the New World. So this is not something, in terms of numbers . . . that is ancillary; it is central. Most slaves went to Central and South America, so North America and the United States were not alone in embracing and profiting from racial slavery. It was not an English phenomenon; it certainly was not a Southern phenomenon. It was lawful, practiced, and mostly unquestioned in all of the mainland North American colonies, throughout the English Atlantic world, and flourished throughout most of the larger Atlantic world. If we were to narrow our focus just on the colonies that then become part of the United States, from Massachusetts to South Carolina, slavery was very much a part of the mainstream people’s economy, and of their worldview in the seventeenth and the first half of the eighteenth century.

There’s a shift after 1776 in the entire dynamics of slavery, and that is because increasing numbers of white Americans are seeing the hypocrisy of continuing slavery in a free republic . . . . The almost universal worldview in which slavery was not to be embarrassed about, not to be questioned, begins to shift in people’s minds. Now, we must underscore that none of the people debating the efficacy and morality of slavery in the early Republic period were racial liberals in the modern sense; they’re not even in the sense of abolitionists. . . . Some did oppose the institution, but most who were antislavery were in opposition to the international slave trade; Benjamin Franklin is an example of that. Some who owned slaves began gradual programs of emancipation; George Washington is a good example of that. It is debated within states, and many states begin gradual emancipation programs, although not immediate emancipation programs, and those gradual emancipation programs were not married to the integration of blacks as full, equal citizens.

I think our job is really twofold: to show how thoroughly ingrained racial slavery was in colonial enterprises and to explain how slavery shaped the fate of the American nation from its creation in 1776 to its attempted destruction in 1865. Slavery was central to the story of the Atlantic world and English America, and it was central to the story of the early American Republic, but for completely opposite reasons. In the first case, in the colonial period, slavery was virtually universally accepted. In the second, in the case of the American Republic, it became the most divisive issue in our nation’s history. And that provides us a window linking the colonial world, where slavery was promoted and advertised, to understanding the radicalism of the American Revolution, where it is first questioned, and then to understanding the long-term significance of the Civil War, where this great American hypocrisy was finally reconciled.
North of Slavery

LaGuana Gray | THE UNIVERSITY OF TEXAS AT SAN ANTONIO

What does it mean to be free in the North? Freedom for African Americans is a relative term. . . . Even as slavery is disappearing in the North, race is not. There are a lot of racialized issues and beliefs about African Americans, so that African Americans in the North don’t experience freedom the same way that white people in the North do. One reason for this was black laws, which are based on the idea that black people were inferior, incapable of being subsistent. White America wanted nothing to do with them, so you have widespread disfranchisement. Few black men voted in the North before the Civil War, and that’s pretty common except in New England. . . . In Jacksonian democracy—which is often credited with bringing more people the right to vote and into politics, and actually helped the system evolve or devolve, however you want to look at it—[the system transformed] from one in which voting rights are based on class into one in which voting rights are based, for men, on race. So it doesn’t bring everybody into electoral politics.

Slavery and Historiography

Maceo C. Dailey Jr. | THE UNIVERSITY OF TEXAS AT EL PASO

The scholarship on the American slave community was basically carried on by white scholars up until the civil rights movement. Now that’s not to say that there were not black scholars writing. We had some brilliant African American scholars: W.E.B. Du Bois in the 1890s, the first African American to graduate from Harvard with a Ph.D., and Dr. Carter Woodson, who became known as the father of Negro history when, in 1924, he created Negro History Week in the second week in February because we know Abraham Lincoln was born in that week, and we think Frederick Douglass may have been born in that week. These were profound scholars. . . . all were writing about slavery, but they had great difficulty getting their works published because they were producing scholarship in a period of prejudice and bigotry, and their works were not accepted. Indeed, many of these pioneering historians were self-published, and they spoke eloquently and cogently to the question of slavery, but by and large, that debate was monopolized by, if you will, Anglo scholars.

VIII: Antebellum Reform

The Rise of Reform Movements

Angela Murphy | TEXAS STATE UNIVERSITY

[In the middle of the nineteenth century] a lot of people are moving from rural areas into urban areas. A lot of people are now working for the first time as wage laborers. There was this enormous amount of freedom in that, but there was also a lot of anxiety because if you can go get a job, you can also lose a job. So there’s a lot of worry and concern about the instability of the new system. Many people questioned wage labor at this time as they did slave labor, probably more actually, I would say. So there were a lot of social changes going on. People were moving away from old communities, places where everybody knew everyone. Now people are moving about, moving into cities; there are more strangers. So how are you going to deal with all these problems? Well you come up with institutions and societies to try to help people because you’ve lost some of that personal connection of the past. So that’s one reason why you have the rise of reform movements.
The Reformers’ Influence
Deborah L. Blackwell | Texas A&M International University

Antebellum reform movements had very few followers compared to the number of people in the United States—very few followers, and lots and lots and lots of detractors. It’s really rare when we study antebellum reformers to think that they might have been a majority, or even just a lot of folks. The fact is these people are the fringes of Northern society for the most part. . . . So why do we know so much about these people, why do we think they’re dominant? Because they are a particularly well-educated and articulate bunch. One of the things to think about is that historians love written records, so the things they know the most about are the things that were written about. And the people who knew how to write were most likely going to be political, cultural, and social elites. The fact that these people write a lot and write very well is part of the reason why we think they’re a much bigger group than they are.

Women are an essential component of the antebellum reform process. Not just within the women’s reform movement . . . but in the move for abolition, in the temperance movement. They weren’t auxiliary; they were central. A lot of this has to do with this idea that women are more moral than men. This is a nineteenth-century notion that women should be segregated from public society, and because of that they are more moral, they are superior when it comes to issues of family. That moral superiority also means that they might have a moral imperative to help out the general public. And the women who will lobby for temperance, who will lobby for reform of women’s rights, for insane persons and so on, are going to play on that idea of their moral superiority to make that happen. You can’t ignore that fact, and the fact that the prejudice that they face in arguing for these things is going to feed into the antebellum women’s movement.

Women in the Public Sphere
Rebecca Sharpless | Texas Christian University

Antebellum women [reformers] in the North were primarily a group of white, relatively well-educated women . . . who leave their homes and go out into the public sphere for really the first time in the American experiment. . . . There [have] always been women who are exceptional, but the period from about 1830 on is really the first time that you see women out of their homes, advocating for things. The two things they were advocating for were abolishment—antislavery—and . . . women’s rights . . . and the two things go together.

When the Constitution and Declaration were created . . . there was a lot of really great rhetoric, but in all practicality, most of the legal rights belonged not just to white males, but to white males who owned property . . . but you’ve always got people—like Andrew Jackson’s friends, like the early abolitionists, like the early feminists—who are going, “Wait a minute. Where do I fit into this picture? They have something I want.” . . . It’s a slow process of opening up not just political rights, but property rights . . . . It’s a two-hundred-year process, but it starts with someone having the idea.

Women, prior to this period, have not had a huge public voice. There are always a few exceptional women here and there. You’ve got women cross-dressers serving as soldiers in the Revolutionary War . . . But you get this doctrine of so-called separate spheres—that men do everything that’s out in public, and women do everything in private . . . . This model applies to only a certain class of white people; it certainly doesn’t apply to slaves, and it certainly doesn’t apply to farm people . . . . But the idea is that women have their place, and men have their place, and this is a very powerful doctrine, up until today . . . . And what you have are these women reformers . . . [who] start to step out of their separate sphere, start to go out into the public, doing something really different.

Printing, Culture, and Change
Alexis McCrossen | Southern Methodist University

I think one of the most important achievements or expressions of culture in the antebellum period was in the realm of print culture. Americans were a highly literate society, and this largely was due to the fact that we were primarily a Protestant society and Protestantism depends on the ability to directly read the Bible— that is, to have no mediator between oneself and the written word of God. And so that religious mandate led to most Americans learning how to read, knowing how to read. This then, in turn, promoted and created a great deal of energy in the realm of print culture.

With steam printing ten thousand copies could be printed in a day, could be printed in an hour, and this introduces a revolution in the realm of print. Nowhere is this revolution more evident than in the United States, and nowhere is it more evident than in the realm of newspapers . . . By the 1830s there were twenty-five hundred newspapers being printed in the United States. Many of these were printed on a weekly basis, but two hundred and fifty of them were printed every single day . . . [This was] an explosion of information, but also an explosion of cultural expression.

To achieve change, abolitionists had to challenge the dominant value system. They had to challenge the prevailing culture. Yes, they formed advocacy organizations like the Anti-Slavery Society. Yes, they got involved in politics. Yes, they ran for office. But they did not neglect culture. They sought to change hearts and minds. They sought to do it with [John Greenleaf] Whittier’s poems, with ex-slave narratives delivered in person and print by people like Harriet Jacobs and Frederick Douglass. They sought to change hearts and minds through sermons. They sought to change hearts and minds with various publications, or through great works of literature like Uncle Tom’s Cabin, which not only went through hundreds of printings but also was performed onstage. So they sought to use culture to change hearts and minds. Culture here is a key component in change. Culture can cause change. It can also reflect changes in values.

As much as religion influenced American life and culture, American life—particularly our market-oriented, capitalist-focused culture—influenced religion. So at a camp meeting . . . not only were there enthusiastic preaching and conversions and Bible reading, but there was also the liquor trade . . . . There was also a sort of informal market set up in which all sorts of things were being sold. The revivals themselves took many of the same practices and forms as other kinds of traveling shows. So American life influenced the practice of religion just as much as religion influenced American life.
**IX: Sectionalism and Civil War**

"A Conflict among Three Regions"

Adam Arenson | THE UNIVERSITY OF TEXAS AT EL PASO

We should think about the Civil War as a conflict among three regions: the North, the South, and the West. If we can understand what the West wanted and the way the West fails to get what it wants, then we can understand the conflict between the North and the South better. Because in many ways we have this narrative of the North and South fighting over the West: western expansion or what was happening to slavery in the West—that's the key thing. But the West has some of its own ideas. [...] Western leaders are really interested in railroads, and how railroads are in a position to unite the country and bring it together—East and West, North and South. They think that putting money into railroads is the most important thing the federal government can do, ever more than expanding into new territories, to integrate that territory [...] which often means integrating the people who lived in that territory into the United States as they understood it.

[Western leaders] turn out to be kind of ascetic about slavery. [...] Because they think the West's climate is not going to support slavery—which is something I think they're wrong about—they hope the West's climate will prevent slavery from really growing to be a plantation society, and they can't figure out what else slaves might be used for. Because of that, they're not so worried about slavery, and so they're willing to welcome things like popular sovereignty as a way to compromise on slavery but get their railroad. That's what I see as the Western agenda. Where the North is very focused on stopping slavery, and the South is very focused on continuing slavery, the West is really interested in integration and making sure that those railroads get built, that the cost of moving things from California to St. Louis or to New York is not too expensive, and that's their key issue.

*Battle of Gettysburg, ca. 1887. Print, Library of Congress Prints and Photographs Division, Washington, D.C.*

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**Northern Views of Slavery**

Patrick J. Kelly | THE UNIVERSITY OF TEXAS AT SAN ANTONIO

Most Northern whites did not oppose the institution of slavery. What they opposed was the expansion of slavery. [...] The issue is the expansion of slavery as the United States organizes continually from the Atlantic to the Pacific. Would these areas be guaranteed? Would they be saved for free labor, for wage labor, or would slave labor be allowed to infiltrate these areas? This is the fight. Abraham Lincoln is the most notable example of the feeling of most Northern whites. Abraham Lincoln was explicitly willing to let slavery exist where it existed after he was elected. The Republican platform could not have been more clear about this. He wanted to put slavery on the road to "ultimate extinction." His view was that if you contain slavery where it existed in 1860, it would die out. So U.S. expansionism is a very dynamic process that leads directly to the Civil War because of this question: would these new territories, as they were developed... be slave or free? But it's also, you could argue, a dynamic process that ends slavery in the United States maybe more quickly than it would have ended otherwise because it culminates in a Civil War that leads to the elimination of slavery. Of course, Abraham Lincoln, as he grows, he realizes that he has to kill slavery by 1863 in order to defeat the South. [...] That's the greatness of Lincoln. By 1863 he realizes that you have to kill slavery to kill the South. And then, before he's assassinated, he's even amenable to some African Americans getting the vote.

*Patrick J. Kelly examines the roots of sectional conflict during his lecture to Lincoln.*

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**Secession**

Eric Walther | UNIVERSITY OF HOUSTON

The last secession movement, which was the only successful one—and it was not fully successful for the South in many ways—was the election of Abraham Lincoln. And it wasn't even Lincoln per se; it was because he embodied his new political party, the Republican party, which came to life very quickly as the Kansas-Nebraska Bill was proposed and went into effect. As Lincoln said after his election—he carried only Northern states, his name was not even on the ballot in most of the South—Lincoln said that his election represented a judgment and a feeling in the North against slavery, that people who just were uncomfortable with it, were embarrassed by it, felt it tarnished the Declaration of Independence, all the way to abolitionist extremists. The North was just tired of this. He was right. South Carolina, the best-organized state led by [Robert Barnwell] Rhett, was the first to go, followed by the other six Deep South states. Other states waited, and of course after the gunfire at Fort Sumter four more seceded. Four would remain, and there would be guerilla fighting in many of them, so again there was not a monolithic South about secession.

*In Houston, Eric Walther leads a discussion on secession and the Civil War.*
Why Secession? Why Civil War?

George Forgie | The University of Texas at Austin

As one historian said, “The United States was born perfect and then it was improved.” It started off with about three million people clinging to the East Coast, and by 1860 it had filled out pretty much our modern boundaries, except of course for Alaska and Hawaii, and had grown ten times to thirty million people, from a few states to thirty-some states, from reasonable prosperity to the richest nation on earth. And it was now bidding to become the most powerful nation on earth. It had everything going for it; Americans were convinced they were God’s chosen people. And then, all fell apart. Between 1845 and 1865, six hundred and twenty thousand Americans were killed in the Civil War, out of a population of thirty million. Now think about that, we have ten times that amount of people in our population today, and how much attention do we pay to the number of dead in Iraq and Afghanistan? Tiny by comparison. How did they bear it? Why did they do it?

Why secession? You need to begin by asking, “How did people become self-identified as Northerners and Southerners?” How did this sense of sectional consciousness develop among Americans? And once you’ve done that you really haven’t explained difference, maybe you’re beginning to, and once you have explained difference, you have not explained antagonism. You need to explain antagonism. And once you explain antagonism, you need to explain hostility, and violence, and murder, and death to this extent. Once you explain difference, you have not explained causation.

There are differences among us in this country: sectional, racial, sexual, class, etc., and we have only had one civil war. How did this difference lead to this kind of hostility and this kind of death?

You can make a very good case [that] the American people in 1860 were more homogeneous, more similar to each other than they have ever been since. Overwhelmingly white, overwhelmingly Protestant. Not only Protestant, but overwhelmingly Evangelical Protestant. They all spoke the same language. They had the same values: belief in private property, belief in democracy and republican-ism, at least in theory. And touching back to the economic argument, two-thirds of male adults in the Northern states and the Southern states were farmers of corn. Why is the farmer of corn from the Northern states and the Southern states so different? How did this economic argument impact them? And then we have the question of why did the North and South fight each other? Why did this sense of sectional consciousness develop?

One of the challenges that we have with the Civil War is that there is so much written about it. There are people who have written biographies of every general. Every soldier who left letters has been published. One of the preeminent historians of the Civil War, James McPherson, called the Civil War the Second Revolution. One of the reasons for the Thirteenth Amendment was the perception by people that the Supreme Court might step in at the end of the war and say that the Emancipation Proclamation was a war measure, and the war is over and it’s no longer necessary, it’s void. The only way you put freedom beyond constitutional question is to put it into the Constitution, and it’s the Thirteenth Amendment.

Lincoln didn’t free the slaves. He certainly didn’t move in that direction willingly or with any enthusiasm. So some people argue the slaves freed themselves. The slaves freed themselves by walking away from slavery, by abandoning slavery, by going behind Union lines and volunteering to help in the Union cause. Lincoln himself acknowledged by the end of 1863 that the United States would not be where it was in the war without black troops in the army. . . . Two hundred thousand African Americans were in the Union Army by the day the war ended. There are two ways of putting this that have never ceased to be striking to me. One is, on the day that Lee surrendered to Grant at Appomattox, there were more blacks in the Union Army than there were soldiers of any kind in the Confederate army. Another way of putting this is, did you know that more Mississippi men fought for the Union in the Civil War than fought for the Confederacy? How can that be? Because they were black.

Walking to Freedom

Jerry D. Thompson | Texas A&M International University

One of the ways some slaves freed themselves long before the Emancipation Proclamation was just by going into the Union lines. The Union generals refused to return these black men and women to slavery, saying that they were considered contrabands of war, saying under the Articles of War, these Rebels had declared war on the federal government, and the Union has the right to seize the Rebels’ property. . . . They freed thousands of “contraband” in northern Virginia and coastal Carolina long before the Emancipation Proclamation became reality.

The Second Revolution

Keith A. Erickson | The University of Texas at El Paso

One of the challenges that we have with the Civil War is that there is so much written about it. . . . The last time somebody counted was in 1993, and there were over fifteen thousand books just about Abraham Lincoln. In the Library of Congress, [Lincoln] has more [books about him] than any other person except Jesus Christ. We’re just talking about Lincoln. We’ve [also] got biographies of every general. Every soldier who left letters has been published. We have histories of battles. We have histories of the artillery. . . . There are people out there that know, to a very specific level of detail, about the Civil War. Because there is so much detailed information the big picture gets lost. One of the preeminent historians of the Civil War, James McPherson, called the Civil War the Second Revolution. . . . He is looking at the story of American nationhood, the issues that weren’t solved by the Founders, the revolutionary generation.
X: Reconstruction

We need to recognize that there are differences in opinion, different views of Reconstruction. If we think about the North, we have the majority party, the Republican party, which has led the government during the war and continues to lead or into Reconstruction, that clearly has as goals: the end of secession and the development of loyalty, the end of slavery and some clear proof that it has come to an end, that the lives of the former slaves are changing. At the same time, there is the minority party in the North, the Northern Democrats, who generally supported the war effort, but probably were less committed to the end of slavery. Their views were more mixed on the subject. They recognize that if they can get the former Confederate states back into the Union fairly quickly, they’ll get a good chance of developing among the white voting population, which is the only voting population at the end of the Civil War. They might very well be able to develop majorities in those states and thus strengthen their party, the Democratic party. So, their view of Reconstruction is a little different. They’re not as worried about those long-term goals as the Republicans are.

In the South, we have at least three different viewpoints. There are the ex-Confederates, who in those eleven states presumably made up a majority. They succeeded in getting secession passed and supporting the Confederacy. And obviously, their view is that, while they have been defeated, they would still like to hold on to as much as possible of antebellum Southern society. On the other hand, in support of the Confederacy. And obviously, their view is that, while they have been defeated, they might very well be able to develop majorities in those states and thus strengthen their party, the Democratic party. So, their view of Reconstruction is a little different. They’re not as worried about those long-term goals as the Republicans are.

Reconstruction vs. Restoration

We need to remember that Reconstruction is arguably the most controversial period in American history. The traditional historical interpretation was that Reconstruction was a terrible disaster because of the horrors it inflicted upon the South, that Southerners are punished unfairly by Reconstruction. By the late twenty-first century, historians have almost completely changed this viewpoint, and we are now arguing that Reconstruction was a failure, not because of what it didn’t do for African Americans. That is, African Americans don’t leave with full equality. [Andrew] Johnson is very sympathetic to Southerners. Some historians have even suggested that Johnson had a psychological need to get back at rich planters. Johnson hated rich planters and blamed them for the war. So Johnson’s plan was not a plan for Reconstruction, but rather for the South essentially as it is. Johnson’s plan for Reconstruction is often known as “Restoration.” Note the difference in terminology. To reconstruct means to suggest you’re really going to change, but to restore, you’re going to make a few minor changes but essentially turn it back to the way it was.
Racism and Equal Rights
Michael Les Benedict | The Ohio State University

One of the things that it’s hard for us to think about today is that it is possible both to be a racist and to believe that the people who you think are inferior are entitled to equal civil and political rights. Nowadays we identify racism itself as such an evil that we argue that the two are intimately linked, and that the only way to secure equality and equal treatment for people is to end racism itself. In the nineteenth century that wasn’t the view. Racism was extremely widespread. Very few white people in the United States thought that African Americans were equals of white people themselves, but a very large number, and ultimately the majority, felt that they were nonetheless entitled to equal civil and political rights, and that majority lasted for a long time. The willingness to use the powers of the federal government to enforce that understanding did not last as long. In the end, the effort to protect black rights was largely unsuccessful in the nineteenth century. And the dominant view among historians became—and probably still is—that racism was so strong among Southerners that they absolutely would not accept equal rights for African Americans, and that Northerners gave up trying to protect those rights of African Americans either because of their own racism or out of simple exhaustion.

Does Freedom Mean Citizenship?
Gregg Cantrell | Texas Christian University

I would argue that there are two basic positions on the question of the status of the black man in American society. The first position was the position largely advocated by the man who becomes president two weeks after the end of the Civil War—Andrew Johnson—and by political conservatives in the North, and by most white Southerners who were realistic. That position is that blacks in general in the South would occupy some status that was clearly different from the status of a citizen. I think it’s very useful, any time you’re teaching Reconstruction, to think about citizenship and what it means to be a citizen. The conservative position advocated by President Andrew Johnson, and ultimately advocated by most white Southerners, most former Confederates, and even many white Southerners who weren’t particularly enthusiastic about the Confederacy, was that former slaves, the freedmen, would occupy some sort of intermediate status between slave and citizen. A status that would guarantee their position as coerced laborers who would have some rights to own property, maybe to make contracts, but certainly would not have the rights and privileges guaranteed to U.S. citizens under the Constitution.

The second position, advocated by some in the North, was what we could call the radical Republican position. That was the position that argued black men should be guaranteed the rights of citizenship, the same rights that whites had—equality. And that black women would enjoy a parallel status to that of white women. The citizenship position would be very controversial and very radical position to say the least. It would require an activist role by the federal government, a proactive, indeed coercive role by the federal government that was in many ways unprecedented in American history. The lines are really drawn, in the first few years after the Confederates surrender, between these two major positions: blacks in some sort of subordinate position, something less than citizens, and blacks as citizens with rights equal to whites. When you think about it in those terms, then you can start making sense of all the rather complicated events that take place between 1865 and 1877. You can make sense of the black codes for equality, those harsh sets of laws that are drafted by the Southern states in 1865 and 1866 that were intended to define the status of former slaves. You can make sense of the Civil Rights Act of 1866, the first real attempt by radical Republicans in Congress to define former slaves as something approaching citizens. And you can make sense of the Fourteenth Amendment and later the Fifteenth Amendment, the tremendously important postwar additions to the Constitution that wrote into the Constitution the idea of black citizenship. And then you can make sense of the complicated process of congressional Reconstruction whereby the South was divided into military districts, placed under martial law, and required to go through a second Reconstruction process. Then you can make sense of the bitter battle between radical Republicans and white Southern Democrats to try to dispose those Republican governments. And then you can finally make sense of this so-called redemption of the Southern states, the overthrow of Reconstruction, and the return to power in the 1870s of Southern Democrats. You can set things up for your students about the next century of Southern and American history, and talk about which one of those visions of the future that the country faced in 1865—blacks as citizens, blacks as noncitizens—ultimately triumphed, and if that struggle is even over. You can make sense of the whole era of Jim Crow, segregation, and disfranchisement, and even get set up for the so-called second Reconstruction, the Civil Rights Movement in the 1960s.

Retrofitting the Fourteenth Amendment for Women
Kathi Kern | University of Kentucky

Does national citizenship exist in the years after the Civil War and during Reconstruction? This effort to retrofit the Reconstruction Amendments to women’s rights is part of a larger intellectual project begun by American women, particularly Susan B. Anthony and Elizabeth Cady Stanton, this idea of taking the concepts of natural rights and applying them to women. Similarly, women take on the issue of Republicanism and take what is often seen as a kind of gendered concept of virtue and apply it to women’s particular contributions as citizens. When you read the documents and papers of nineteenth-century suffragists, in particular during the Civil War and after, you come away with a sense that this is a foundational moment in the American Republic. And we have spent a lot of the historiography talking about the conflicts among American reformers and perhaps overlooked the powerful message of universal suffrage, or the ways in which black and white reformers in this period saw the Civil War as an attempt, a moment, to finally fix what was promising about the Republic, but what had not come to fruition. Women who fought for the abolition of slavery and then who become the leaders of the national women’s rights movement in the post–Civil War period were very interested in the idea of universal citizenship and universal rights. And the question was, could you take those Reconstruction Amendments and apply them to women? Were women covered by the Fourteenth and Fifteenth Amendments?

The “New Departure” was the testing of this legal theory—that the idea that women could assert a right to vote through the Fourteenth Amendment. Record numbers of women voted in 1868, 1869, 1870, and this becomes part of the strategy for the women’s rights movement. Susan B. Anthony is arrested nine days after voting. She enters a plea of not guilty and her attorney argues that she has the right to vote, that the Fourteenth Amendment took away the right of the state to deny or exclude a class of citizens.
Sean Patrick Adams | Austin

Sean Patrick Adams is an associate professor of history at the University of Florida. He received his B.A. in history at Purdue University (1998) and his M.A. (1992) and Ph.D. (1999) in U.S. history from the University of Wisconsin. His primary research interests are in nineteenth-century U.S. history, with a particular emphasis on political economy and energy policy. His latest books include Old Dominions, Industrial Commonwealth: Coal, Politics, and Economy in Amherst America (2004) and The Early American Republic: A Documentary History (2008). He has recently published articles in the Journal of American History, the Journal of Policy History, and Common-places.org, and has several chapters in published collections. His next book project is a study of the consumption of heat in early America. He is also working on a history of an anthracite iron furnace community in Montgomery County, Virginia.

Matthew Anderson | San Antonio

Matthew Anderson is an educational specialist at the Institute of Texan Cultures (ITC), located at The University of Texas at San Antonio HemisFair Park Campus. He is responsible for working with museum content to facilitate social studies and education curricula at various grade levels, from elementary school through college. Anderson has more than thirteen years of teaching experience. He came to the ITC from San Antonio’s North East Independent School District, where he was a ninth-grade geography teacher from 2006 to 2008. Anderson’s duties at the ITC include training college-level education majors of teaching experience. He came to the ITC from San Antonio’s North East Independent School District, where he was a ninth-grade geography teacher from 2006 to 2008. Anderson’s duties at the ITC include training college-level education majors of teaching experience. He came to the ITC from San Antonio’s North East Independent School District, where he was a ninth-grade geography teacher from 2006 to 2008. Anderson’s duties at the ITC include training college-level education majors of teaching experience. He came to the ITC from San Antonio’s North East Independent School District, where he was a ninth-grade geography teacher from 2006 to 2008. Anderson’s duties at the ITC include training college-level education majors of teaching experience. He came to the ITC from San Antonio’s North East Independent School District, where he was a ninth-grade geography teacher from 2006 to 2008. Anderson’s duties at the ITC include training college-level education majors of teaching experience. He came to the ITC from San Antonio’s North East Independent School District, where he was a ninth-grade geography teacher from 2006 to 2008. Anderson’s duties at the ITC include training college-level education majors.

Julia Aguilar | Austin, Fort Worth, Houston

Julia Aguilar joined Humanities Texas in August 2011. She graduated from The University of Texas at Austin (UT) with a B.A. in the Plan II Honors Program and a B.S. in advertising with a minor in business. She serves as principal assistant to Executive Director Michael L. Gillette, supporting activities of the board of directors, the capital campaign, and the development of promotional materials for council-conducted programs and events.

Judy Allen | Austin

Judy Allen is the events coordinator at the Lyndon Baines Johnson Library and Museum. She has been with the Library for twenty-one years. Allen was born in Bronx, New York. She is a U.S. Air Force veteran and met and married her husband of forty years, Herman Allen (SMgt, USAF, Ret.), when she was stationed at Clark Air Base, Republic of the Philippines. They have a daughter, Adrienne, who is an aircraft electrician in the U.S. Navy. Allen has lived in California, Arkansas, and Louisiana. Prior to joining the Library staff, she was a Department of Defense employee at Lindsey Air Base, Wiesbaden, Germany.

Brandon Aniol | San Antonio

Brandon Aniol has a B.A. in history from The University of Texas at San Antonio (UTSA) and is in the process of obtaining his M.A. in history from there as well. He works closely with the UTSA history department and is a teaching assistant for faculty members Patricia Thompson and Marian Aniches. His goal is to teach U.S. history at the university level. His current research is on early-Blackface minstrel performance and the popular racial stereotypes of the early American Republic.

Julia Barr | Austin

Julia Barr received her M.A. and Ph.D. (1999) in American economic history from the University of Wisconsin-Madison and her B.A. (1988) from The University of Texas at Austin. She is now associate professor at the University of Florida. She specializes in the history of early America, the Spanish borderlands, American Indians, and women and gender. Her book, Peace Comes in the Form of a Woman: Indians and Spaniards in the Texas Borderlands, was published by the University of North Carolina Press in 2007. She is now working on a new project on Spanish-Jewish religious exchanges across the seventeenth-century Iberian.

Elizabeth Bohman Barger is associate professor of history at the University of Mississippi. She received her Ph.D. in American history from the University of Missouri. Her first book, *Swing the Stake for the Harlem Le Rive: Gender and Slavery in Antebellum Georgia*, was published by the University of Illinois Press (2007). Barger has articles in *The Georgia Historical Quarterly*, the *Journal of African American History*, and the *Journal of Women’s History*. The Ford Foundation, the American Association of University Women, and the American Council of Learned Societies have all supported her research. Currently, she is completing a study of slave prices in the United States and editing an encyclopedia of enslaved women.

Jeffrey M. Brown is associate professor of psychology at Texas A&M International University, where he also serves as dean of student affairs. He received his Ph.D. in psychology from Texas A&M University. He has held various leadership positions at TAMU and currently oversees over twenty-five different graduate programs in four colleges, enrolling over one thousand students. He also manages the Lamar Brain Viruses Education Fund, which distributes over one million dollars annually in scholarships and assistantships and supports graduate education at TAMU. He supervises the operation of the Sue and Richard Killer Library and the Office of Grant Resources. He has also published in the areas of eyewitness memory, bilingual language processing, and tip-of-the-tongue phenomena, among other topics.

Erika Marie Busmek is associate professor of history at The University of Texas at Austin, where she specializes in Native American and Western U.S. history. She is the author of *Indians Made: Navajo Culture in the Marketplace, 1868–1940* and *Captives & Voyagers: Indian-Made* (forthcoming). She is past president of the Oral History Association; he received a Distinguished Teaching Award from Texas A&M University in 1997 and presented the University Distinguished Faculty Lecture in 2010. Busmek is currently writing a history of African Americans in the American West from 1850 to the present for Harlan Davidson. He earned his B.A. from Stanford University and his M.A. and Ph.D. from Duke University.

Albert S. Broussard is professor of history at Texas A&M University, where he has taught since 1985, and a Humanities Texas board member. Broussard has published five books: *Black San Franciscans: The Struggle for Racial Equality in the West, 1900–1916*, *American Oral History. The Early Years, 1872–1977*, *The American Republic Since 1867*, and *The American Visits* He is past president of the Oral History Association; he received a Distinguished Teaching Award from Texas A&M University in 1997 and presented the University Distinguished Faculty Lecture in 2010. Broussard is currently writing a history of African Americans in the American West from 1850 to the present for Harlan Davidson. He earned his B.A. from Stanford University and his M.A. and Ph.D. from Duke University.

H. W. Brands was born in Oregon, went to college in California, was a traveling salesman in a territory that spanned the American West, and taught high school for ten years before becoming a college professor. He is currently the Dickson, Allen, and Anderson Centennial Professor at The University of Texas at Austin, and is the author of *The First Americans: The Life and Times of Benjamin Franklin and Andrew Jackson*. His Life and Times, among many other books. Both *The First Americans* and his biography of Franklin Roosevelt, *Truman to His Close: The Privileged Life and Radical Presidency of Franklin Delano Roosevelt*, were finalists for the Pulitzer Prize.

Alexander X. Byrd is an associate professor of history at Rice University. He received his B.A. from Rice and his Ph.D. from Duke University. His area of expertise is Afro-Ameria, especially black life in the Atlantic world and the Jim Crow South. He recently completed a history of free and forced transatlantic black migration in the period of the American Revolution titled *Captives of the Seas*. Other published work addresses teaching the history of lynching and explores practices of civic engagement in African American studies research. Byrd’s oral history of Magdalene Dulin is included in *Remembrance for Cures: African Americans Tell About Life in the Segregated South*.
Gregg Cantrell | Fort Worth

Gregg Cantrell earned his Ph.D. from Texas A&M University in 1998. He has taught history at Sam Houston State University, Hardin-Simmons University, the University of North Texas, and Texas Christian University, where he currently holds the Lowe Chair in Texas History. Cantrell is the author of numerous books and articles, including Stephen F. Austin: Entrepreneur of Texas (Yale University Press, 1999), The History of Texas, 4th ed. (Hackett Davidson, Inc., 2006), and Lone Star Past: Memory and History in Texas (Texas A&M University Press, 2007).

Tara Carlisle | Laredo

Tara Carlisle is the project development librarian at the University of North Texas and is responsible for coordinating digitization projects for the Portal to Texas History. The content of the Portal embraces all geographic areas of Texas and covers prehistory through the twentieth century. Designed to appeal to historians, students, and lifelong learners, the Portal emphasizes access to primary sources. On a daily basis, Carlisle works with professionals from museums, archives, colleges, and public libraries to add new material to the Portal. She also oversees the Portal’s companion website, Resources 4 Educators, which features over fifty lesson plans designed for fourth- and seventh-grade classrooms. Tara earned her M.A. in art history and M.S. in information science from the University of North Texas.

Brad Cartwright | El Paso

Brad Cartwright is a lecturer in the history department at The University of Texas at El Paso. His scholarship focuses on race, gender, and nation in nineteenth-century America. He is particularly interested in the construction, deployment, and contestation of those notions in the North American West and throughout the Pacific Basin. Beyond teaching the U.S. history survey course, Cartwright currently offers undergraduate and graduate courses on American imperialism in the nineteenth and twentieth centuries, the U.S. war with Mexico, and the teaching of the U.S. history survey.

Lane C. Cartwright | Austin, El Paso

Lane C. Cartwright has been a program assistant with Humanities Texas for the past two years. He graduated summa cum laude from St. Edward’s University and received his M.A. in public history from Texas State University. While at Texas State, he worked for the department of history as an instructional assistant helping students meet their educational goals. Cartwright contributed an article to the Texas State Historical Association’s Handbook of Texas Music History. He also worked extensively on Texas State’s ongoing Aquaman Springs Historical Project. Cartwright managed promotions for Humanities Texas’s 2010 summer teacher institutes.

Larry D. Carver | Austin

Larry D. Carver holds the Doyle Professorship in Western Civilization at The University of Texas at Austin, where he specializes in eighteenth-century British literature and rhetoric. He received his Ph.D. from the University of Rochester. Carver also serves as director of the UT Liberal Arts Honors Programs and the Humanities Program, having previously served as associate dean of the College of Liberal Arts. His numerous honors include the UT Pro Bene Meritis Award, the Friar Centennial Teaching Fellowship, the Chad Oliver Lowe Chair in Texas History, and public libraries to add new material to the Portal. She also oversees the Portal’s companion website, Resources 4 Educators, which features over fifty lesson plans designed for fourth- and seventh-grade classrooms. Tara earned her M.A. in art history and M.S. in information science from the University of North Texas.

Lilia G. Castillo | Laredo

Lilia G. Castillo is a thirty-four-year veteran teacher with experience ranging from third grade to seventh grade and from freshmen to seniors. She has taught in diverse programs, from bilingual education to gifted and talented education, and from a communication and fine arts magnet school to an early college high school in partnership with a university. Castillo was recruited to the Laredo Early College High School at TAMU to teach English, support students taking English at the university, teach THREA (Texas Higher Education Assessment) and SAT strategies, and publish the first edition of a literary magazine, titled Explore Magazine. After previous school, Castillo served as faculty adviser for the literary magazine. She teaches U.S. and world history at the University of Texas. In 2009, she received an Outstanding Teaching of the Humanities Award from Humanities Texas while she was teaching at Laredo’s Vidal M. Treviño School of Communications and Fine Arts.

Meghan Chaney | Austin

Meghan Chaney joined Humanities Texas in December 2011. She grew up in Austin and attended Texas State University. She worked previously as an office manager and bookkeeper for various companies, including UVN Contracting, Spectrum Drywall, and Tripe Construction. Meghan assists with office management, bookkeeping, coordination of meetings, grant financial databases, and other administrative and program support.

Ernesto Chávez | El Paso

Ernesto Chávez is associate professor of history at The University of Texas at El Paso. He received his Ph.D. in U.S. history from UCLA in 1994 and specializes in Mexican American-Chicano/a history with an emphasis on the construction of identity, culture, and community. His works include (Mi Raza Princesa/My People First!): Nationalism, Identity, and Insurgency in the Chicano Movement in Los Angeles, 1966–1979 and The U.S. War with Mexico: A Brief History with Documents. He is currently working on a critical biography of Mexican-born actor Ramón Navarro. He serves on the National Council of the American Studies Association and is the Ford Foundation Diversity Fellowship’s regional liaison for Arizona, New Mexico, and west Texas.

Jay Clack | Fort Worth

Jay Clack is a sixth-generation Texan, his mother’s ranch has been in continuous operation by her family since 1900. He received his M.Ed. from the University of Akron in 1984. He has been teaching in Texas since 1985 and has taught English at Breckenridge High School for twenty-one years. Clack also teaches at the Cisco Junior College campus of the Abilene Education Center. He lives in Albany with his wife, Barbra, a teacher, illustrator, and children’s book author. He is an active trustee of the Old Jail Art Center in Albany, chairing both the exhibitions committee and the standards and acquisitions committee. Over the last decade, he and Barbra have taken ninety-five high school students on tours of Europe. One of his greatest pleasures in seeing so many of his former star students enter the teaching profession. Last year Humanities Texas presented Clack with the James F. Vining Outstanding Teaching of the Humanities Award.

Ellen Cohen | Houston

Texas State Representative Ellen Cohen was elected in 2010. She represents District 134, which includes the Houston areas of Bellaire, West University, River Oaks, and parts of Memorial and Montrose, as well as Rice University and the Texas Medical Center. A thirty - year resident of Houston, Representative Cohen served for eighteen years as the President and CEO of the Houston Area Women’s Center. In 2002, she was honored by the Equal Employment Opportunity Commission as an outstanding contributor to civil and human rights in Houston. Her other numerous awards include the Woman of Wisdom Award, the Woman of the Year Award, the NCACP Outstanding Service Award, and the Veritas Miles Lifetime Achievement Award. She also was a former president of Leadership Houston. A member of the House Committee on Appropriations and the House Committee on Higher Education, Representative Cohen has been instrumental in passing cancer research and prevention legislation.
Nancy Cooper has been teaching at Veribest Independent School District for the past six years. She currently teaches world cultures, U.S. history to 1877, world and regional geography, world history, U.S. history since 1877, U.S. government, economics, and journalism. Her husband Jim served in the U.S. Air Force for twenty years, and they were stationed in Clovis, New Mexico; Lajes Field, Azores, Portugal; Bonner City, Louisiana; Fairbanks, Alaska; and San Angelo, Texas. Cooper is active in her local church and enjoys reading and gardening.

Maceo C. Dailey Jr. received his Ph.D. from Howard University. He is the author of numerous studies of African American leaders, such as Emmett Jay Scott, Booker T. Washington, and W. E. B. Du Bois. He has extensive teaching experience at a variety of public and private institutions. He also has considerable editorial experience, having served as senior editor at the Marcus Garvey and UNIA Editorial Project at UCLA and as documents editor for the Journal of Negro History. He currently serves as director of the African American Studies Program at The University of Texas at El Paso. Dailey teaches graduate and undergraduate courses on African American history and is currently researching African American history in El Paso and the border region.

Christina T. Dancause is dean of social studies at Laredo Independent School District, where she oversees the district’s social studies curriculum and instruction program. Prior to holding this position, she served as assistant principal at Carrin Springs High School, and taught government, economics, and U.S. history at Laredo’s Valal M. Treviño School of Communications and Fine Arts.

Howard C. Daudistel received his Ph.D. from the University of California, Santa Barbara in 1976. He is professor of sociology at The University of Texas at El Paso and has served as dean of UTEP’s College of Liberal Arts since 1997. Throughout his scholarly career he has focused on legal decision making in the criminal courts and a variety of contemporary issues in higher education. Daudistel has served as director of the UTEP Elevation–Research Training Program, and was the coeditor for the UTEP W. K. Kellogg Foundation Expanded Community Partnership Program. He has also been chair of the department of sociology and anthropology and assistant vice president for academic affairs. He was a member of the American Council on Education President’s Task Force on Teacher Education and is now a member of the executive committee for the Carnegie Foundation–funded Teachers for a New Era Program at UTEP. Daudistel is also a Leadership Associate and has been a director of sociology and anthropology and assistant vice president for academic affairs. He was a member of the American Council on Education President’s Task Force on Teacher Education and is now a member of the executive committee for the Carnegie Foundation–funded Teachers for a New Era Program at UTEP. Daudistel is also a Leadership Associate and has been a member of the American Council on Education President’s Task Force on Teacher Education and is now a member of the executive committee for the Carnegie Foundation–funded Teachers for a New Era Program at UTEP. Daudistel is also a Leadership Associate and has been a member of the American Council on Education President’s Task Force on Teacher Education and is now a member of the executive committee for the Carnegie Foundation–funded Teachers for a New Era Program at UTEP.

Randy L. Diehl is dean of the College of Liberal Arts at The University of Texas at Austin. He served as chair of the department of psychology from 1995 to 1999, leading a period of expansion that included the construction of the state-of-the-art Sarah M. and Charles E. Stanley Building. Prior to assuming the leadership of UT’s College of Liberal Arts, he served as the department’s graduate advisor. Diehl is a well-respected psychology researcher in the areas of cognition and perception. As a member of the Center for Perceptual Systems, he researches perception and production of speech sounds and auditory category learning. He earned his B.S. in psychology from the University of Illinois and a Ph.D. in psychology from the University of Minnesota–Twin Cities.

Jennifer Eckel is a Ph.D. candidate in the history department at The University of Texas at Austin. She completed research on agrarian movements and the Woman’s Commonwealth of Belton, Texas, before settling into her dissertation project on higher education in the Progressive–Era South. Eckel came to Texas in 2005 from a middle-school classroom in New Jersey, where she spent two years as the social studies half of a team-taught humanities classroom. Originally from the Midwest, Eckel attended Washington University in St. Louis and graduated with a B.A. in political science and American culture studies.

Sandra I. Enriquez is the teacher education assistant for the Center for History Teaching & Learning at The University of Texas at El Paso. She was born and raised in Ciudad Juarez, Mexico, and moved to the United States in 2008. She obtained a B.A. in history with a minor in Spanish in May 2009 from UTEP and is working on an M.A. in U.S./Mexico border history. Her research focuses on Mexican American education in the Southwest, specifically in El Paso, as well as the Chicano movement in the border towns of El Paso.
Abigail Finch began her higher education at Mt. Holyoke College, where she studied closely under professor and historian Joseph Ellis and first fell in love with U.S. history. A Texan at heart, Finch transferred to The University of Texas at Austin, where she is planning on completing her B.A. from the College of Liberal Arts by the spring of 2012. She is an English and history major and also a student in the History Honors Program. In May 2010 she joined Humanities Texas as an intern and assists with education programs.

Charles Flanagan is director of educational programs at the Center for Legislative Archives at the National Archives and Records Administration in Washington, D.C. Previously, he was a high school teacher for thirty years. During his last two decades in the classroom, Flanagan was the humanities department chair and a history teacher at the Key School in Annapolis, Maryland. While at Key, he led the development of an interdisciplinary literature and history curriculum that featured hands-on learning with classic literature and primary sources in history. Flanagan has a B.A. from Amherst College, an M.A. from St. John’s College, and a Ph.D. in American studies from the University of Maryland.

George Forgie is associate professor of history and associate chair of the history department at The University of Texas at Austin, where he has taught since 1974. He received his undergraduate degree from Amherst College and a J.D. and Ph.D. from Stanford University. As UT he teaches courses in American history from the Revolution through Reconstruction. He is the author of Patriote in the House Divided: A Psychological Interpretation of Lincoln and His Age (1979). He is currently working on a book-length study of Northern political writing during the American Civil War.

Keith A. Erekson is an award-winning teacher, historian, and teacher educator. He is assistant professor of history at The University of Texas at El Paso, where he directs the department’s history and social studies teacher education program and the university’s Center for History Teaching & Learning. He is currently writing a book about popular interest in history.

Daniel Feller is Betty Lynn Hendrickson Professor of History and editor/director of The Papers of Andrew Jackson at the University of Tennessee, Knoxville. He received his Ph.D. from the University of Wisconsin and taught previously at Northland College and the University of New Mexico. His books include The Jacksonian Promise: America, 1825–1840, The Public Lands in Jacksonian Politics, and a new edition of Harriet Martineau’s 1838 American tour narrative Retrospect of Western Travel. Feller was the lead scholar for the PBS special Andrew Jackson: Good, Evil, and the Presidency and has appeared on History Detectives.

Signe Peterson Fourny currently teaches eighth-grade U.S. history at South Houston Intermediate School, where she has taught intermediate-level social studies for nine years and served as department co-chair for six years. She has a J.D. from the University of Houston Law Center and a B.A. in American studies from the University of Notre Dame. She received the Humanities Texas Outstanding Teaching of the Humanities Award for the 2008–2009 academic year. In addition to her classroom duties, she serves on the committees to write concept-based curricula for the district, creates benchmark exams for district use, serves as a mentor within her school district, participates as a campus coordinator for the Teaching American History grant, and has presented workshops on using interactive notebooks and implementing concept-based curriculum in the classroom.

Stacy Fuller began her tenure at the Amos Carter Museum of American Art as the Henry E. Luce Foundation Works on Paper Intern in June 2003. She later held the positions of the Laura Gilpin Canyon de Chelly Intern and instructional services manager. In September 2007, she was promoted to the Carter’s head of education, where she oversees all programs and services. She serves as the vice president for the Museum Education Roundtable (MER), an organization dedicated to furthering museum education. She holds a B.A. in museum management from Centenary College of Louisiana and an M.A. in art history from Texas Christian University.

Francis X. Galán teaches at Northwest Vista College and Our Lady of the Lake University in San Antonio. He completed his dissertation, a history of the Los Adaes tribe in Texas and Louisiana during the eighteenth century, at Southern Methodist University in 2006. In addition to extensive archival research, Galán located and translated many obscure documents that were later showcased in an exhibition about the Los Adaes. He is currently working on a book about the Los Adaes with Texas A&M University Press and is in the process of publishing several journal articles.

Karla Denise Garcia is an M.A. candidate in history at Texas A&M International University. A 2010 summa cum laude graduate of TAMU, she has worked for the University Learning Center as a history tutor and for the department of social sciences as a graduate assistant. She was one of a handful of students chosen for a special summer project at Texas A&M University in 2007, where she completed a research project on seventeenth- and eighteenth-century English multi-novels. Her M.A. thesis, currently in progress, examines the applicability of Betty Friedan’s Feminine Mystique to the lives of Hispanic women in the 1950s.
Theresa Strouth Gaul | Fort Worth

Theresa Strouth Gaul, associate professor of English at Texas Christian University, specializes in American literature before 1900 and women’s writing. She is editor of The Merry and The Indian: The Marriage of Harriett Gold and Elias Boudinot in Letters, 1822–1839 (University of North Carolina Press, 2005) and Letters and Cultural Transformations in the United States, 1763–1810, co-edited with Sharon M. Harris (Ashgate, 2008). She is also editor of Legacy: A Journal of American Women Writers, and author of numerous articles on Indian-white contacts and Native women in the early republic, as well as women’s writing. She is currently at work on a volume titled “The Life and Letters of Catharine Brown, Cherokee.”

Daniel J. Gelo | San Antonio

Daniel J. Gelo joined the faculty of The University of Texas at San Antonio in 1988. He was previously chair of the department of anthropology and interim director of the Division of Behavioral and Cultural Sciences. A cultural anthropologist who specializes in the symbolic study of American Indian expressive culture, he holds a Ph.D. from Rutgers University. He has an active field research program in Texas and Oklahoma and has produced numerous publications and films on such topics as the Comanche Indian language, Tigua Indian ritual and cultural identity, and Southern Plains Indian music. He is the author of an entry on Native North Americans in the Encyclopedia of Cultural Anthropology. Gelo is a recipient of the President’s Distinguished Achievement Award for Creative Activity and the Chancellor’s Council Outstanding Teaching Award.

Timothy J. Gette | San Antonio

Timothy J. Gette is executive director of the Institute of Texan Cultures, a part of The University of Texas at San Antonio, located downtown on UTSA HemisFair Park Campus. The 182,000-square-foot complex features 65,000 square feet of interactive exhibitions and displays that tell the stories of Texans. Prior to joining the ITC, Gette served as executive director of the Virginia Museum of Natural History, chief operating officer at the Dallas Museum of Nature and History, and director of operations for the Sixth Floor Museum at Dealey Plaza in Dallas. He holds a B.A. from the University of Arkansas and a B.A. from Angelo State University. Gette and his wife, Kristi, have been married since 1977 and maintain residences in both San Antonio and Arlington. They have two adult children, Brent and Rebecca.

Michael L. Gillette | Austin, El Paso, Fort Worth, Houston

Michael L. Gillette is executive director of Humanities Texas. Prior to his appointment in 2010, he held the position of director of the Center for Legislative Archives at the National Archives and Records Administration in Washington, D.C. He received a B.A. in government and a Ph.D. in history from The University of Texas at Austin. After joining the staff of the Lyndon Baines Johnson Library and Museum in 1972, he directed the Library’s oral history program from 1979 to 1991. He has served on the advisory board of the Bicentennial Commission’s National Digital Library Program and currently serves on the board of directors of the John Glenn Institute for Public Service and Public Policy at The Ohio State University. He is the author of Launching the War on Poverty: An Oral History and editor of Texas in Transition. He has also published numerous articles on politics and civil rights and has been an active member of the oral history profession.

Lorri Glover | Laredo

Lorri Glover is the John Francis Bannon, S.J., Professor in the department of history at Saint Louis University. She is the author of All Our Relations: Blood Ties and Emotional Bonds Among the Early South Carolina Gentry (2000); Southern Sons: Becoming Men in the New Nation (2007), and, with Daniel Blake Smith, The Shipwreck That Saved Jamestown: The Sea Venture Controversy and the Fate of America (2004). She teaches courses on colonial America, the American Revolution, and family and gender history.

Rhonda M. Gonzales | San Antonio

Rhonda M. Gonzales, assistant professor of history at The University of Texas at San Antonio, received her B.A., M.A., and Ph.D. from UCLA. She teaches courses on all areas of African American history, the African diaspora, and world history to 1500. Her research areas include comparative historical linguistics, the history of Bantu religion, and the African presence in colonial Mexico. She was awarded the 2018 American Historical Association Guttenberg Prize for Outstanding Dissertation in History. Her book Societies, Religion, and History: Central-East Tanzania and the World They Created, c. 200 B.C.E. to 1800 C.E. was published by Columbia University Press in 2019.

Yvonne D. González | El Paso

Yvonne D. González is deputy director of Humanities Texas. She joined the organization as fiscal officer in May 1988, served as director of finance from 1993 until October 1999, and was then promoted to the position of associate director and chief financial officer. She served as interim executive director for Humanities Texas from April through July 2002. A Texas native from Brownsville, she worked previously as a fiscal officer and consultant for nonprofit organizations funded in part by city, state, and federal grants. From 1980 to 1983, she served as fiscal agent for two City of Austin social service and housing grant award recipients. She holds a B.S. degree in accounting from St. Edward’s University in Austin. As deputy director of Humanities Texas, she is responsible for the organization’s finances, auditing, human resources administration, grant reporting, and compliance.

LaGuana Gray | San Antonio

LaGuana Gray, assistant professor of history at The University of Texas at San Antonio, received her B.A. and Ph.D. from the University of Houston and an M.A. from Louisiana Tech University. She teaches courses in recent U.S. history, African American history, and the construction of race and gender. Her current research areas include the South, black women's history, labor history, and black brown relations. Her research interests lie in centering the roles that women of color play in social movements, social policy, feminism, and the creation of alternative media. She is currently revising a manuscript that chronicles the history of the ITC in downtown San Antonio on the UTSA HemisFair Park Campus. The 182,000-square-foot complex features 65,000 square feet of interactive exhibitions and displays that tell the stories of Texans. Prior to joining the ITC, Gette served as executive director of the Virginia Museum of Natural History, chief operating officer at the Dallas Museum of Nature and History, and director of operations for the Sixth Floor Museum at Dealey Plaza in Dallas. He holds a B.A. from the University of Arkansas and a B.A. from Angelo State University. Gette and his wife, Kristi, have been married since 1977 and maintain residences in both San Antonio and Arlington. They have two adult children, Brent and Rebecca.

David Grebel | Fort Worth

David Grebel has served as director of extended education at Texas Christian University for thirteen years. As director, his responsibilities include support for outreach and engagement opportunities for the university. Grebel is a member of two community boards in Fort Worth and the university’s representative to the Association for Continuing Higher Education. He has a B.A. in history and an M.A. in both education and theology.

Stanley C. Green | Laredo

Stanley C. Green is professor of history at Texas A&M International University. He received his B.A. from The University of Texas at Austin and his M.A. and Ph.D. from Texas Christian University, for which he conducted research in Mexico City as a Juárez-Lincoln Fellow. He is the author of numerous publications about north Texas, including A History of the Washington Birthday Celebration (1999) and The Republic of Mexico: The First Decades (1997). In recent years, he has been involved in cataloging the valuable historic archives of Gladys Guerra. He teaches courses in Latin American, Mexican, religious, and Renaissance and Reformation European history, as well as world history and geography.
Tina Houston is deputy director of the Lyndon Baines Johnson Library and Museum. She served as acting director of the Library from May to October 2003. Houston joined the Library as an archivist in 1972, became supervisory archivist in 1976, and was appointed deputy director in 2003. Houston has a B.A. in history and government and an M.L.S. from The University of Texas at Austin.

Julie Hardwick is professor of history and director of the Institute for Historical Studies at The University of Texas at Austin. She works on early modern European history, especially family history and legal history. Her books include The Practice of Patricracy: Gender and Household Authority in Early Modern France (1998) and Family Business: Litigation and the Political Economy of Daily Life in Early Modern France (2019). Her research focuses on the histories of marriage, debt, domestic violence, and access to the legal system. Hardwick has a direct connection to social studies in Texas public schools through her work as an exhibitor and a member of the Board of Trustees of the Texas Historical Commission.

Susanna R. Hill is director of humanities exhibitions at Humanities Texas. She joined the organization in December 2007. She holds a B.A. in art history from Arizona State University and an M.S. in historic preservation from The University of Texas at Austin. Prior to joining Humanities Texas, she worked as an exhibition technician at the Blanton Museum of Art and as a graduate research assistant at UT’s Architectural Conservation Lab. Her combined focus on collections, exhibitions, and historic buildings developed in her previous role as conservation assistant for the Arizona State Museum Preservation Division at the University of Arizona in Tucson. As a member of the Texas State Historical Association and the National Council of Teachers of English, she has been recognized with the Outstanding Teaching of the Humanities Award by Humanities Texas.

Beth Hudson teaches U.S. and Texas history at O. Henry Middle School in Austin, where she also heads the Model U.N. program for twenty-two students. A former journalist, Hudson covered the Southwest for the Washington Post for ten years and taught journalism at The University of Texas at Austin before her love of history finally led her to the secondary classroom. Hudson is a sixth-generation Texan, the proud mother of Cole and May, an amateur musician, and will always be a writer. She completed her undergraduate work at the University of Oklahoma and her M.Ed. at Texas State University, and has studied U.S. history extensively in college classes and teacher institutes across the country. In 2006, she was recognized with the Outstanding Teaching of the Humanities Award by Humanities Texas.

Richard H. Hunt is director of the Center for Legislative Archives at the National Archives and Records Administration. He began his career at the Center in 1999 and has served as assistant director and congressional outreach specialist. Before coming to the National Archives, Hunt was a lecturer and visiting assistant professor for five years at the University of California, San Diego, and at Loyola Marymount University in Los Angeles, where he taught courses in U.S. history.

Melissa Huber is director of exhibitions at Humanities Texas. She joined the organization in December 2007. She holds a B.A. in art history from Arizona State University and an M.S. in historic preservation from The University of Texas at Austin. Prior to joining Humanities Texas, she worked as an exhibition technician at the Blanton Museum of Art and as a graduate research assistant at UT’s Architectural Conservation Lab. Her combined focus on collections, exhibitions, and historic buildings developed in her previous role as conservation assistant for the Arizona State Museum Preservation Division at the University of Arizona in Tucson. As a member of the Texas State Historical Association and the National Council of Teachers of English, she has been recognized with the Outstanding Teaching of the Humanities Award by Humanities Texas.

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Susanna R. Hill joined Humanities Texas in January 2010. She attended the University of Virginia, where she received a B.A. in history and government and an M.L.S. with an emphasis in archival enterprise from The University of Texas at Austin, a B.A. in history, and an M.A. in English from The University of Texas at Tyler.

Brenda Gunn is associate director for research and collections at the Dolph Briscoe Center for American History at The University of Texas at Austin. Active in professional organizations, she is past president of the Society of Southwest Archivists and received a Distinguished Service Award from that organization. She is also a certified archivist and has served as expert for examination development for the Academy of Certified Archivists. Gunn holds an M.L.S. with an emphasis in archival enterprise from The University of Texas at Austin, a B.A. in history, and an M.A. in museum studies from George Washington University.

Martha Grove is an archivist with the Center for Legislative Archives at the National Archives and Records Administration in Washington, D.C., where she specializes in making the historical records of Congress available to the general public. Her publications include Our Mother Before Us: Women and Democracy, 1789–1920. Grove created a traveling exhibition featuring women’s petitions to Congress, and was a curator of the recent political cartoons exhibition Running for Office: Candidates, Campaigns, and the Cartoons of Clifford Berryman. Grove joined the staff of the National Archives in 1988 and holds a B.A. in history from Bates College and her M.A. in museum studies from George Washington University.

Stacy Hricko is a T exas native who lives in Potherton with her husband. They have two grown children and one granddaughter. In her fourteen years of teaching, Hricko has taught every English course from grade seven through twelfth, as well as U.S. and world history classes and numerous electives. She is currently the student council advisor at Melina High School, a job of which she is very proud. Hricko is currently working on her M.A., although at this time she is not ready to leave teaching for a different position. In 2007, she received the Outstanding Teaching of the Humanities Award from Humanities Texas.

Richard H. Hunt is director of the Center for Legislative Archives at the National Archives and Records Administration. He began his career at the Center in 1989 and has served as assistant director and congressional outreach specialist. Before coming to the National Archives, Hunt was a lecturer and visiting assistant professor for five years at the University of California, San Diego, and at Loyola Marymount University in Los Angeles, where he taught courses in U.S. history.
Ray M. Kerstetter

Ray M. Kerstetter is president of Texas A&M International University in Laredo. Prior to assuming this post in 2011, he was a faculty member of the university and served as department chair and provost. He holds an A.B. and a Ph.D. in Romance languages and literatures from Princeton University. Kerstetter serves on various higher education boards in Texas and is a member of the Philosophical Society of Texas. Over his sixty-year scholarly career he has taught, studied, and written about Spanish literature with an emphasis on the Golden Age. Since his undergraduate days, he has also studied and played the organ, especially the music of J. S. Bach. Kerstetter has often performed with orchestras and ensembles and has served as director of church music for parishes in New Jersey, Connecticut, Massachusetts, Virginia, and Texas. In Laredo, Kerstetter has served as president of the regional P-16 council and as a Humanities Texas board member.

Susan Kellogg

Susan Kellogg is a scholar of Mexican and Latin American history whose research focuses on indigenous peoples, law, and women in Latin America, particularly Mexico. She also studies colonialism and cultural change and the impact of each on Latin American history. Kellogg received her Ph.D. in anthropology from the University of Rochester. She has been both chair and director of graduate studies at the University of Houston and currently serves as director of the Latin American Studies Program. Kellogg is author or editor of four books, including Law and the Transformation of Aztec Culture, 1530–1570 and Weaving the Past: A History of Latin America’s Indigenous Women from the Prehispanic Period to the Present.

Patrick J. Kelly

Patrick J. Kelly, associate professor of history at Texas Christian University, specializes in the history of the American Plains. His current research includes projects on popular culture and religion in the West.

Kathi Kern

Kathi Kern is associate professor of history at the University of Kentucky and serves as the Stanley Kelley, Jr. Visiting Associate Professor for Distinguished Teaching at Princeton University in 2009–2010. She is the author of Mrs. Stanton’s Bible (Cornell University Press, 2001). At the University of Kentucky, she has won several university-wide teaching awards. Kern has authored several successful grants funded through the Teaching American History Grant program, with awards totaling nearly four million dollars. In 2008, she was the co-recipient (with Linda Lovrić and Kathy Swan) of the National Technology Leadership Initiative Award in Social Studies for their research project on digital storytelling and history instruction.

Todd M. Kerstetter

Todd M. Kerstetter, associate professor of history at Texas Christian University, specializes in the history of the American West. His book, God’s Country, Uncle Sam’s Land: Faith and Conflict in the American West, examines religious conflict in the United States and the Church of Jesus Christ of Latter-day Saints, Lakota Ghost Dancers, and the Branch Davidians. His articles have appeared in the Western Historical Quarterly, Great Plains Quarterly, American Journalism, and Nevada History. His current research includes projects on popular culture and religion in the West.

Joseph R. Krier

Joseph R. Krier, a former Texas state senator. Michael L. Klein

Michael L. Klein is engaged in independent oil and gas exploration and production in Midland. He graduated from The University of Texas at Austin with a B.S. in petroleum engineering in 1958 and an LL.B. in 1963. While attending law school, he worked summers as a petroleum engineer with Continental Oil Company and later served as an attorney for that same company. He divides his time between Houston, Austin, Santa Fe, and Midland. He serves on the development board for The University of Texas at Austin and The University of Texas Press Advisory Council. He is also a member of the Longhorn Foundation, the Shaftesbury board of directors, and the board of trustees of the Hirshhorn Museum and Sculpture Garden in Washington, D.C. He has previously served as a member of the board of trustees for the Museum of Fine Arts, Houston, the Chiat Foundation, the Whitney Museum of American Art, and the Cate School in Carpinteria, California, and as the chair of the board at the Contemporary Arts Museum Houston. He serves as treasurer on the Humanities Texas board of directors.

Mark LaCroix

Mark LaCroix teaches world geography at Midland Freshman High School and serves as the social studies chairman. Originally from New Hampshire, LaCroix came to Texas as a firefighter in the United States Air Force. After his honorable discharge, LaCroix earned a B.B.S. in social studies secondary education from Hardin Simmons University. At HSU he met and married Jenny, his wife of twelve years, who is also a teacher. They have two children, Phillip and Avery. In his eleven years as an educator he has taught eighth-grade U.S. history, world history, and world geography. LaCroix has been a finalist for both the Texas Secondary Teacher of the Year Award and the HEB Secondary Teacher of the Year Award, and he currently serves as the Department of Texas Veterans of Foreign Wars High School Teacher of the Year. He also holds an M.A. in American history from The University of Texas of the Permian Basin. In 2010, Humanities Texas awarded him with the Outstanding Teaching of the Humanities Award.

Terry Loessin

Terry Loessin is a 1995 graduate of Southwestern University in Georgetown. He received his M.Div. from the Austin Presbyterian Theological Seminary in 1999. He received his history certification through Southwest Texas State University in 1994, after completing his student teaching at Round Rock High School. He began his high school teaching career there the following year, teaching his passion—world history. In 1999, he and several other Round Rock veterans joined the founding faculty of Austin’s Akins High School. In 2008, he was named one of the recipients of the Outstanding Teaching of the Humanities Award by Humanities Texas. In that same year, he also began his new job as a curriculum specialist in the Austin Independent School District Bureau of Curriculum’s social studies department. In 2009, Loessin received the Luce-Jesuit Award for Teaching Excellence in Law-Focused Education presented by the State Bar Association.
Eric Lupfer | El Paso, Laredo, San Antonio

Eric Lupfer is director of grants and education at Humanities Texas. He received a B.A. from Brandeis College (1997) and a Ph.D. in English (2003) and an M.S. in information studies (2006) from the University of Texas at Austin. He worked at UT’s Harry Ransom Center from 2002 to 2004, where he coordinated the center’s summer teacher institute. He has taught courses in literature and composition at both the high school and college levels. In the past few years, he has published articles and book reviews on U.S. literature and publishing history, including an essay in the five-volume collaborative scholarly work, A History of the Book in America.

Adair Margo | El Paso

Adair Margo was chairman of the President’s Committee on the Arts and the Humanities during the presidency of George W. Bush. During her eight-year tenure, Margo focused on international cultural diplomacy. She was a member of the White House delegation to Paris, France, for the United States’ reunion into UNESCO and served on the U.S. National Commission for UNESCO. Margo was recognized by President Felipe Calderón with the Agüila Azteca, the highest recognition given by the government of Mexico to a non-Mexican citizen, and by President George W. Bush with the Presidential Citizens Medal. In his citation, President Bush noted Margo’s “tall list of support for the cultural agencies and strengthening of international relationships from Mexico to China.” Since 1985, she has owned the Adair Margo Gallery in El Paso (now Adair Margo Fine Art). She is especially devoted to the legacy of Tom Lea and co-founded the Tom Lea Institute in 2009. She recorded Lea’s oral history; co-edited Tom Lea’s, An Oral History, which won the Border Regional Library Association Award; and wrote the forward to The Ten Thousand Yard Stone: Tom Lea’s World War II, winner of the Texas Institute of Letters Award. Margo also recorded the oral history of National Humanities Medallist José Conde, founding Joe Conde, Investigative Artist. She is a graduate of Vanderbilt University (B.A., art history) and New Mexico State University (M.A., art history). She is also a former member of the Humanities Texas board of directors.

Charles H. Martin | El Paso

Charles H. Martin received his B.A. from Texas A&M University and his M.A. and Ph.D. from Tulane University. He is currently associate professor of history at the University of Texas at El Paso and has also taught in Louisiana, Alabama, and New York. His publications include Breaking Jim Crow: The Rise and Fall of the Color Line in Southern Sports, 1895-1940 (University of Illinois Press), The Anglo-Hispanic Case and Southern Justice (LSU Press), and various articles and essays on Southern history, African American history, and sports history. He is also the director of El Paso History Day and Benching Jim Crow: The Rise and Fall of the Color Line in Southern College Sports, which won the Border Regional Library Association Award; and wrote the forward to Tom Lea’s World War II, winner of the Texas Institute of Letters Award. Martin has published scholarly articles on Hawthorne, Melville, Fuller, Keats, and Browning, and from 2002 to 2004 he reviewed the year’s work in Hawthorne-studies for American Literary Scholarship. His book Hawthorne’s Fuller Mystery was nominated in 1994 for the American Studies Association’s John Hope Franklin Publication Prize and for the 1995 Modern Language Association Prize for a First Book.

James Kirby Martin | Houston

James Kirby Martin chairs the department of history at the University of Houston. His research focuses on early American history, especially the era of the American Revolution, as well as American military and social history. He received his B.A. and Ph.D. from the University of Wisconsin. He began his teaching career at Rutgers University, where he helped found the Papers of Thomas Edison project. He was also on the advisory board of the Papers of William Livingston project. Martin is currently serving on the advisory board of editors for the Critical Historical Encounters book series sponsored by Oxford University Press. He has done consulting with some of the nation’s most eminent law firms in regard to the history of various consumer products, including alcohol and tobacco, and has both appeared on and advised television programs and by the History Channel.

Alexis McCrossen | Houston

Alexis McCrossen is associate professor of history at Southern Methodist University, where she teaches courses in American social and cultural history. She is the author of Holy Day, Holy Day: The American Sunday (University of Texas Press), and various articles and book reviews on U.S. literature and publishing history, including an essay in the five-volume collaborative scholarly work, A History of the Book in America.

Thomas R. Mitchell | Laredo

Thomas R. Mitchell is dean of the College of Arts and Sciences and professor of English at Texas A&M International University. He received his Ph.D. from Texas A&M University. He has served TAMU in a number of capacities, including Faculty Senate president from 2006 to 2008. He teaches a wide range of American and British literature courses, serves on the board of the National Hawthorne-Society, and is a past board member of the Margaret Fuller Society and Humanities Texas. Mitchell has published scholarly articles on Hawthorne, Melville, Fuller, Keats, and Browning, and from 2002 to 2004 he reviewed the year’s work in Hawthorne-studies for American Literary Scholarship. His book Hawthorne’s Fuller Mystery was nominated in 1994 for the American Studies Association’s John Hope Franklin Publication Prize and for the 1995 Modern Language Association Prize for a First Book.

William Monroe | Houston

William Monroe is a professor in the department of English as well as Nancy O'Connor Alexander Professor and dean of The Honors College at the University of Houston. In addition to his administrative duties, he teaches courses in contemporary American fiction and poetry and the interdisciplinary course Literature & Alienation. Since 1994, he has directed the Common Ground Teachers Institute, a summer program for secondary school teachers focusing on multicultural literature. This program falls under the aegis of Honors and the Schools, through which The Honors College supports K-12 teacher professional development and enrichment for their students. Recently, he was awarded the University of Houston Teaching Excellence Award. Monroe received his Ph.D. from the University of Chicago.

Maggie Moody | El Paso

Maggie Moody has taught for twenty-four years in most grades from pre-kindergarten through middle school. She is most passionate about developing readers and critical thinkers. She enjoys sharing history with her students and uses many hands-on activities in her teaching. In 2010, Humanities Texas awarded her the Outstanding Teaching of the Humanities Award.

J. Sam Moore Jr. | El Paso

J. Sam Moore Jr. was born in Kansas City, Missouri. A retired lawyer, he practiced law in El Paso from 1957 to 1999 with the law firm of Scott, Hulse, Marshall, Feuille, Finger and Thermond(formerly Burgess, Scott, Rainbowy and Hulse, founded in El Paso in 1899 by William H. Burgess). He was educated in the public schools of Lawrence, Kansas, and received a B.S. from the University of Kansas in 1952. During the Korean War, he went overseas to Korea with the United States Army from 1952 to 1954. He attended the School of Law at The University of Texas at Austin and graduated in 1957. He is a former chair of the Texas Council for the Humanities (now Humanities Texas). Moore has been heavily involved not only in the community of El Paso but also statewide. He is married to Conita Redmond Moore, and they have one son, Samuel Adams Moore, and a granddaughter, Mia Moore.
Angela Murphy is professor of history at Texas State University. She received her B.A. and M.A. from Texas A&M University and her Ph.D. from the University of Houston. Murphy specializes in 19th-century U.S. social history, with particular interest in issues of race and ethnicity and in the social reform movements of the era. She is the author of "Daniel O'Connell and the American Eagle in 1845," which appeared in the Journal of American Ethnic History, and "It Outlaws Me and I Outlaw It: Resistance to the Fugitive Slave Law in Syracuse, New York," which appeared in African Americans in New York Life and History. Her current research topics include black/white resistance to the Fugitive Slave Law of 1850 and Euro-American attitudes towards slavery and the abolition movement in the United States.

Marge Morton is a fifth-generation Texan. She began her career at the Lyndon Baines Johnson Library and Museum thirty-three years ago as social secretary to Mrs. Lyndon B. Johnson. In 1979 she relocated to the Library's administrative offices as special assistant to the director and events coordinator. She is married to Charles Morton, and they have two children: Maryann McMinnion and Charles Campbell.

Peter S. Onuf is a professor of history at the University of Virginia. Educated at the Johns Hopkins University, where he received his Ph.D. in 1973, Onuf taught at Columbia University, Wisconsin Polytechnic Institute, and Southern Methodist University before coming to Virginia in 1989. He worked on Thomas Jefferson’s political thought, culminating in Jefferson’s Empire: The Language of American Nationalism (2004) and The Mind of Thomas Jefferson (2007), both published by the University of Virginia Press. Growth of his earlier studies on history of Americans, foreign policy, and political economy. In 2006–2007, Onuf served as Harrop Professor of American History at the University of Oxford. He appears in the radio-program BackStory with the American History Guys with co-host Ed Ayers and Brian Balogh, available on many public radio stations and on the web at http://www.backstoryradios.org.

Cathy Patterson is a scholar of early modern British and urban history. She received her M.A. and Ph.D. from the University of Chicago. Patterson has been the director of undergraduate studies and the director of graduate studies in the University of Houston history department. She is currently the associate dean for graduate studies in the College of Liberal Arts and Social Sciences.

Monica Perales is assistant professor of history at the University of Houston and a member of the board of directors of Humanities Texas. She received her Ph.D. in history from Stanford University in 2004 and holds a B.A. in journalism and an M.A. in history from The University of Texas at El Paso. She is the author of Smeltertown: Making and Remembering a Southwest Border Community (University of North Carolina Press), which explores the creation, evolution, decline, and collective memory of Smeltertown, the predominantly ethnic Mexican “company town” for the American Smelting and Refining Company (ASARCO) copper smelter located in El Paso, Texas. Perales’ general research and teaching interests include Chicana/o labor and social history, memory and history, immigration, race and ethnicity in the American West, borderlands, and oral history.

Victoria L. Ramirez is the W. T. and Louise J.Moran Education Director at the Museum of Fine Arts, Houston (MFAH). She received her Ph.D. in curriculum and instruction from the University of Houston’s College of Education. She also holds an M.A.T. in museum education from George Washington University and a B.A. in History from the University of Maryland. Ramirez serves as the chair of the Texas Art Education Association’s museum division since 2007. In 2008, she was awarded the Museum Educator of the Year, Western Division, from the National Art Education Association, and in 2003, the Texas Art Education Association named her Museum Educator of the Year. From 1996 until she came to the MFAH in 1999, Ramirez served as curator of education at the Georgia Museum of Art, she was the 1999 museum representative to the Georgia Art Educators Association, and in 1998, she was a nominee for Georgia Arts Educator of the Year.

Raúl Ramos received his A.B. in history and Latin American studies from Princeton University in 1999 and his Ph.D. in history from Yale University in 1999. He joined the history faculty at the University of Houston in 2002 from his position as an assistant professor in history and ethnic studies at the University of Utah in Salt Lake City. Ramos was a fellow at the William P. Clements Center for Southeast Studies at Southern Methodist University from 2004 to 2001. His book, Beyond the Alamo: Forging Mexican Ethnicity in San Antonio, 1831-1861, won the winner of numerous prizes, including the 2008 T.R. Fehrenbach Book Award from the Texas Historical Commission and the 2009 NACCS-Tejas Book Award from the National Association for Chicana and Chicano Studies. His current research focuses on Mexican Independence periodists and Fiestas Patrias in the American Southwest during the early twentieth century.
SHAPING THE AMERICAN REPUBLIC TO 1877

Van A. Romans is the president of the Fort Worth Museum of Science and History. After more than twenty-five years with the Walt Disney Company, Romans was recruited to head the museum in February 2004. Through his leadership, the museum has undergone a dramatic transformation on multiple levels. As Disney’s executive director of cultural affairs, he founded the Disney gallery concept, negotiating with governments, cultural institutions, and private lenders from around the world, and overseeing the company’s exhibition development program for theme parks worldwide. For more than thirty years, Romans was also a professor of exhibit design and museum management at the college level. He has also served as a key advisor to numerous museums both in the U.S. and abroad. Romans received his B.A. at the University of California and his M.A. at the University of Southern California.

Jennifer Rodriguez was born in Seattle, Washington, but has lived in Texas for six years. She has taught in Texas and in Mexico since 2001 and currently teaches eighth-grade U.S. history and nonfiction studies at KIPP Aspire Academy in San Antonio. Jennifer loves to travel, and one of the highlights of her professional career was traveling to Kazakhstan in 2008 through a program sponsored by the U.S. Department of State to lead professional development workshops for teachers there. When not busy with school, she enjoys reading, traveling, and watching her husband coach soccer and basketball.

Kathleen Reid was born in Maryland, but spent most of her childhood in Germany. She has lived in San Antonio for the past twenty-five years. She teaches U.S. history, AP U.S. history, and Academic Decathlon at Memorial High School in Edgewood Independent School District. She is heavily involved in numerous extracurricular activities, including sponsoring the senior class, coaching UIL and Academic Decathlon, and serving as advisor for the National Honor Society. She has received numerous awards for her teaching, including the 2006 Trinity Prize. She enjoys traveling to Alaska in the summer to visit her nephews.

Shelley Sallee is originally from Cookeville, Tennessee. She attended Smith College in Northampton, Massachusetts, and graduated with a B.A. in American studies in 1999. After working for a year at the American Political Science Association in Washington, D.C., she enrolled in the graduate program in history at The University of Texas at Austin and earned her Ph.D. in 1999. Currently, she teaches history and serves as department chair at St. Stephen’s Episcopal School in Austin, where she lives with her husband and two children. She is the author of the book The Women of Child Labor Reform in the New South.

James C. Schneider is associate professor of history at The University of Texas at San Antonio. He received a B.A. from St. Lawrence University and an M.A. and Ph.D. from the University of Wisconsin–Madison. Schneider has taught courses in his areas of professional specialization—twentieth-century America and American foreign relations—as well as both halves of UTSA’s introductory readings courses in U.S. history. His dissertation on the foreign policy debate in America prior to Pearl Harbor was subsequently published to favorable reviews. Since then, he has published a number of short pieces on a variety of topics while working on a major project concerning the inception, development, and demise of the Model Cities program of the Great Society era.

Julia Schiavone Camacho is an assistant professor of history at The University of Texas at El Paso. She is working on her book manuscript, “Becoming Mexican across the Pacific: Expulsion from the Northern Mexican Borderlands, Community and National Identity, Formations in Southeastern China, and Repatriation in Mexico, 1910s–1940s.” Schiavone Camacho received research grants from the MacArthur Foundation to study Latin American families and their descendants in the former Portuguese colony in China in the summer of 2010. She teaches Mexican-U.S. borderlands history, U.S. history, and gender and sexuality studies at UTEP.

Marsha Sharp is education specialist at the Lyndon Baines Johnson Library and Museum, has been at the Library since November 1999. She uses primary documents and artifacts in the Library’s textual and museum archives to design curricula and activities for teachers and students, and conducts workshops, seminars, and presentations for educational professionals, other adults, and children. She holds a B.F.A. from The University of Texas at Austin and M.A.’s in education from both Southeast Texas State University (now Texas State University) and The University of Texas at Austin. She is also a certified mediator and a trained facilitator. After teaching art and counseling in the Austin and Round Rock Independent School Districts for twenty-nine years, she retired. Before working at the Library, she conducted financial advising and collaborated with a fabric designer to create unique handmade articles.
Rebecca Sharpless is associate professor of history at Texas Christian University, where she teaches courses in U.S. history, women's history, labor history, and Texas. Her first book was Fertile Ground, Narrow Choices: Women on Texas Cotton Farms, 1900–1940 (University of North Carolina Press, 1993). Her next book, Cooking in Other Women's Kitchens: Domestic Workers in the South, 1865–1990, is forthcoming in October 2010 (University of North Carolina Press). From 1993 to 2004, she directed the Institute for Oral History at Baylor University.

Jeffrey P. Shepherd, associate professor of history at The University of Texas at El Paso, received his Ph.D. from Arizona State University in 2002 and is interested in the histories of indigenous peoples, especially in the American Southwest and northern Mexico. His book, We Are an Indian Nation: A History of the Hualapai People, draws upon archival research, participant observation, and oral history to investigate the relationships between indigenous nation building and American colonialism. He received a grant and contract from the National Park Service to write an environmental history of the Guadalupe Mountains in west Texas and southern New Mexico. He is beginning a history of indigenous peoples along the Mexico-U.S.-Canada border titled, tentatively titled “Creating Homelands, Contesting Borders, Race, Space, and Belonging among the Tohono O’odham and Blackfoot Peoples.” He teaches graduate and undergraduate courses on indigenous, Western, border, and public history and is managing editor of Hi-Borderlands.

Gene Smith, professor of history at Texas Christian University, also serves as director of the Center for Texas Studies and Office of Texas History. He received his Ph.D. in history from the University of Virginia and is the author of numerous books and articles on a wide range of topics, including a two-volume collection of scholarly articles and book-length essays on the American Civil War. His most recent book is A British Eyewitness at the Battle of New Orleans: The Memoir of Royal Navy Admiral Robert Aitchison, 1808–1827 (University of North Carolina Press, 2007; translated into Chinese). He teaches undergraduate and graduate courses on the American Civil War, the U.S. presidency, and diplomatic history.

Raymond W. Smock, director of the Robert C. Byrd Center for Legislative Studies, is the former Historian of the U.S. House of Representatives (1983–1995). He is a graduate of Roosevelt University in Chicago and holds a Ph.D. in history from the University of Maryland at College Park. He was coeditor of the fourteen-volume documentary series The Booker T. Washington Papers. His latest book is The President’s Leadership in the Age of Ike and LBJ (2009). With Roger Bruce and David Herstetter, he is currently editing Congress Investigates, a two-volume compilation of scholarly articles and government documents covering the history of congressional investigations from 1789 to the present. Smock is a member of the adjunct history faculty at Shepherd University, where he teaches U.S. and public history. He is past president of the Association for Documentary Editing, the Society for History in the Federal Government, and the Association of Centers for the Study of American Politics. In 2009 he was appointed to the National Historical Publications and Records Commission, an independent agency of the federal government affiliated with the National Archives and Records Administration.

James Smoak has been an educator and coach for the past thirty years in Texas. He was an initial designer and curriculum writer for the Fulbright Humanities and Law Magnet for International Studies in the Austin Independent School District and served there as the law coordinator and teacher of various law classes. In addition, he taught the only AP human geography course in Texas at the middle school level. Smoak has served as the TACT Region XIII Director as well as on the ABA Pipeline for Diversity committee. He is a world traveler and governmental consultant. There are only eleven countries he has yet to visit. He currently teaches AP world history and is head tennis coach at Pflugerville High School, he is also completing his Ph.D. in international diplomacy. In 2010, he received the James F. Vining Outstanding Teaching of the Humanities Award from Humanities Texas.

Rachel Spradley, program officer, came to Humanities Texas in January 2010. After working as an intern during her last semester of college, she joined the staff full time in June 2010. Originally from Dallas, she moved to Austin in 2006 to attend The University of Texas at Austin. While at UT she interned for Billingcompany, a real estate development firm in Dallas, during the summer of 2006. Rachel studied abroad in Vienna, Austria, during the summer of 2007 and in Buenos Aires, Argentina, during the spring semester of 2009. She graduated with honors from UT in May 2010 with a B.A. in Plan II and Spanish and a minor in art history. Rachel supports the Humanities Texas education programs.

Kenneth Stevens is professor of history at Texas Christian University. He received his Ph.D. in American history from Indiana University. He is the author of Birder Diplomacy, a study of Anglo-American-British diplomacy in the 1830s and 1840s, and editor of two volumes of The Diplomatic Papers of Daniel Webster. He teaches, in addition to the U.S. history survey, courses on nineteenth-century America, American constitutional history, and the American presidency. He has published a number of articles, presented several papers at historical conferences, and served as consultant for historical journals, book publishers, and the National Endowment for the Humanities.

Marilee Stockton was born in Omaha, Nebraska, and moved to McAllen, Texas, when she was in the eighth grade. She graduated from Texas A&M University with a B.A. in history and English in 1975. After graduation, she attended The University of Texas Pan American in Edinburg, Texas, and received certifications in elementary, bilingual, and special education. Stockton has taught with the McAllen Independent School District since that time. Her professional experience includes positions in elementary special education and a third-grade classroom. For the past twenty years, she has been teaching eighth-grade U.S. history, which she plans to teach until retirement. Stockton has two children: a son, age twenty-six, and a daughter, age twenty-two.

Amber Surmiller received a B.A. in history from The University of Texas at Austin in 2001. She went on to obtain an M.A. in history and public history from the University of Georgia in 2006. Currently working toward her doctorate in history at Texas Christian University, her research concentration on early America and families. For the last two years, she has served as the graduate research assistant for the Center for Texas Studies, where she coordinates various outreach programs for both Texas Christian University and the Fort Worth community.
Alan Taylor | fort worth

Alan Taylor, professor of history at the University of California, Davis, teaches courses in early American history, the history of the American West, and the history of Canada, and is a contributing editor for the New Republic. He is active in UC Davis’s History Project, which provides curriculum support for K–12 teachers in history and social studies. Taylor has written five books: Liberty Men and Great Proprietors: The Revolutionary Settlement on the Maine Frontier, 1760–1820; William Cooper’s Town: Power and Persuasion on the Frontier of the Early American Republic; American Colonies; Writing Early American History; and The Divided Ground. American Colonies won the 2005 Gold Medal for Nonfiction from the Commonwealth Club of California and William Cooper’s Town won the 1996 Pulitzer Prize for History as well as the Bancroft and Beveridge prizes. In 2002, he won the UC Davis Prize for Undergraduate Teaching and Scholarly Achievement and the Phi Beta Kappa, Northern California Association, Teaching Excellence Award. His next book, The Civil War of 1812: American Citizens, British Subjects, Jocks Rebels, 67 Indian Allies, will be published in October 2010 by Alfred A. Knopf.

Jerry D. Thompson | Laredo

Jerry D. Thompson is Regents Professor of History at Texas A&M International University in Laredo. He is the author or editor of twenty-two books on the history of the Texas-Mexico borderlands. He has received awards from the Texas Historical Commission (T. R. Fehrenbacher Book Award), the Texas State Historical Association (Kate Breerlee Bates Award), the Historical Society of New Mexico (Casper Pérez de Villagé Award), and the Arizona Historical Society (Barry Goldwater Award). In 2009, he received the Carr P. Collins Award for Best Book of Nonfiction from the Texas Institute of Letters for his book Cerro: Defending the Mexican North in Texas. The previous year, he received the TIL Award for Most Significant Scholarly Book from the Texas Institute of Letters for his biography of General Samuel Peter Heintzelman. He is a fellow of the Texas State Historical Association and served as its president in 2009. Thompson received his B.A. from Western New Mexico University, his M.A. from the University of New Mexico, and his Ph.D. from Carnegie Mellon University.

Alan Tully | Austin

Alan Tully is professor of history and chair of the history department at The University of Texas at Austin. A scholar of early American history, he is the author of Forging American Politics: Ideals, Interests, and Institutions in Colonial New York and Pennsylvania (1994). He received his Ph.D. from The Johns Hopkins University.

Elaine Turney | San Antonio

Elaine Turney has worked with high school history teachers from all over the country for the last ten years through the Advanced Placement Program in U.S. History with Educational Testing Services. She is coeditor of the three-volume Encyclopedia of Tariffs and Trade in U.S. History, and is presently working on a manuscript examining sociocultural influences on wildlife policy in the National Park Service. She teaches various courses on subjects including Texas history and the history of the American West as a lecturer in the history department at UTSA.

Ron Tyler | Fort Worth

Ron Tyler, director of the Amon Carter Museum of American Art, received his Ph.D. from Texas Christian University. He was director of the Texas State Historical Association from 1999 to 2005 and is editor or author of more than two dozen books, including Alfred Jacob Miller: Artist as Explorer; Nature’s Classics: John James Audubon’s Birds and Animals; Views of America: Printmaker Artists in a New Land, Provincial Mexico; and The Image of America in Caricature and Cartoons. He has received numerous grants; published many articles in scholarly journals across the country; organized a number of major exhibitions; and lectured widely on exploration art, American and Western art and history, and John James Audubon in the United States as well as in Mexico, Poland, Romania, and Australia.

Mark K. Updegrove | Austin

Mark K. Updegrove was named director of the Lyndon Baines Johnson Library and Museum in October 2009. He is the fourth person to be appointed to the position since the Library’s opening in 1971. Updegrove is the author of two books on the presidency, Second Acts: Presidential Lives and Legacies After the White House, published in 2006, and Baptism by Fire: Eight Presidents Who Took Office in Times of Crisis, published in 2009. In a career that has spanned over twenty years, he served as publisher of Newsweek, Los Angeles Magazine’s manager of Time, president of Time Canada, and vice president of sales and operations of Yahoo Canada. As an historical and political commentator, Updegrove has appeared on CNN, ABC News, CBS News, Fox News, and NPR, among others, and has lectured on the presidency at the National Constitution Center and numerous universities. A native of Philadelphia, Updegrove earned a B.A. in economics in 1984. He and his wife, Evelyn, have two children.

Jude Valdez | San Antonio

Jude Valdez is vice president for community services at The University of Texas at San Antonio, where he oversees the university’s outreach services and extension programs, including the Institute for Economic Development, the Institute of Texas Cultures, the Office of Community Outreach, the Office of Extended Education/Special Events, the UTSA Mexico Center, and the Child and Adolescent Policy Research Institute. He was responsible for the planning and development of the university’s downtown campus. His twenty-year career at UTSA has included serving as associate dean of the College of Business; assistant to the president of the university; and founding director for the Institute of Economic Development. While at UTSA, he has taught and continues to teach in the department of management. He sits on the editorial board for two national small business and entrepreneurship journals. He obtained his Ph.D. from The University of Texas at Austin, where he later served as assistant dean in the College of Liberal Arts.

Ana Villarreal | Austin

Ana Villarreal was born in Mexico City, Mexico, but has resided in Texas for the past ten years. She is currently working on her B.A. in urban studies from The University of Texas at Austin. She currently serves as the education coordinator for the Eastside Community Connection. She has also been involved in numerous organizations devoted to social change such as Alma de Mayor, Blackbird, and Mobile Loaves and Fishes. In January 2010 she joined Humanities Texas as an intern and assists with grants and education programs.

Mary L. Volcansek | Fort Worth

Mary L. Volcansek, professor of political science and former dean of Texas Christian University’s AddRan College of Liberal Arts, serves as executive director of the Center for Texas Studies and vice chair of the board of directors for Humanities Texas. She specializes in judicial politics, comparative judicial politics, American constitutional law, and West European, Italian, and EU politics. She has published five monographs and edited or coedited seven collections.
Robert Wooster

Robert Wooster is Regents Professor of History at Texas A&M University-Corpus Christi, where he has taught since 1995. In 1998, he was named a Piper Professor for his distinguished teaching. A fellow and past president of the Texas State Historical Association, he is author of ten books, most recently The American Military Frontier: The United States Army in the West, 1783–1900 (University of New Mexico Press, 2009).

Edith E. Yáñez

Edith E. Yáñez is a lifelong borderland resident of El Paso, Texas–Ciudad Juárez, Mexico, and is a proud graduate of The University of Texas at El Paso with a B.A. in History and a minor in women’s studies. She joined the UTEP staff as an administrative assistant to the department of History in 2000 and previously worked in an industrial medical clinic as projects coordinator. She genuinely enjoys working with UTEP faculty, students, and staff and advising undergraduate students. Yáñez enjoys spending time with family and friends as well as reading, going to the movies, and traveling.

Lindsey Wall

Lindsey Wall is exhibitions coordinator at Humanities Texas. She graduated from Carnegie Mellon University with a B.A. in architecture. Prior to joining Humanities Texas in September 2008, she worked as the curatorial assistant for the Mattress Factory, a contemporary art museum and artists’ residence program in Pittsburgh, Pennsylvania. There she helped to coordinate the fabrication of exhibits and collaborated with artists, curators, staff, and contractors. She has also handled exhibits at the Regina Goodman Miller Gallery and the Pittsburgh Cultural Trust’s Wood Street Galleries. As exhibitions coordinator, she manages the circulation of exhibitions and the promotion of related programs.

Eric Walther

Eric Walther has taught U.S. history at the University of Houston since 1991. His specialty is the antebellum South and the coming of the Civil War. Walther received his B.A. in History and American Studies from California State University, Fullerton, and his M.A. and Ph.D. in history from Louisiana State University. Before coming to the University of Houston, he held a postdoctoral fellowship with the Papers of Jefferson Davis at Rice University and taught at Texas A&M University. Walther is the author of three books, numerous articles, and many book reviews. Shattering the Union: America in the 1850s was selected as a Choice magazine Outstanding Academic Title in 2004. His biography of the foremost leader of secession, William Lowndes Yancey and the Coming of the Civil War, was published by the University of North Carolina Press in the spring of 2006 and received the James Rawley Award from the Southern Historical Association and the Jefferson Davis Award from the Museum of the Confederacy.

Kenneth Weiher

Kenneth Weiher is chair of the economics department at The University of Texas at San Antonio. He published work includes America’s Search for Economic Stability: Monetary and Fiscal Policy Since 1862 (1992).
Sunday, June 6

OPENING PROGRAM
5:15–6:00 p.m. Participant introductions
6:00–6:15 p.m. Opening remarks
Tina Houston, Michael L. Klein, Larry D. Carver
6:15–7:00 p.m. “Ben Franklin and the Witches”
H. W. Brands
Great Hall, LBJ Library
7:00–8:30 p.m. Cocktails and dinner

Monday, June 7

MORNING PROGRAM
8:00–8:45 a.m. Breakfast
8:45–9:00 a.m. Announcements
9:00–9:45 a.m. “The Spanish Colonial Period”
Juliana Barr
9:45–10:30 a.m. “The Revolutionary Period”
Robert Olwell
10:30–10:45 a.m. Break
10:45–11:30 a.m. “The Constitution”
Charles Flanagan
11:30 a.m.–12:15 p.m. “Jefferson’s Presidency”
Peter S. Onuf
12:15–1:30 p.m. Lunch
“Amon Carter Museum Resources for Educators”
Stacy Fuller
AFTERNOON PROGRAM
1:30–2:15 p.m. “National Archives & President’s Office Teaching Resources”
Richard H. Hunt and Charles Flanagan
2:15–2:30 p.m. Break
2:30–4:30 p.m. Primary source workshops
Barr, Flanagan, Olwell, Onuf

Tuesday, June 8

MORNING PROGRAM
8:00–8:45 a.m. Breakfast
8:45–9:00 a.m. Announcements
9:00–9:45 a.m. “Economic Development and Expansion”
Sara Patrick-Adams
9:45–10:30 a.m. “Native Americans and Western Expansion”
Erika Marie Blotek
10:30–10:45 a.m. Break
10:45–11:30 a.m. “Slavery”
Kathi Kern
11:30 a.m.–12:15 p.m. “Social Reform Movements of the Nineteenth Century”
J. H. Latimore
12:15–1:45 p.m. Lunch
“Amon Carter Museum Resources for Educators”
Stacy Fuller
AFTERNOON PROGRAM
1:45–2:30 p.m. Master teacher panel discussion
Charlie Flanagan (chair), Jim Ferguson, Beth Hudson, James Sommerville
2:30–2:45 p.m. Break
2:45–4:45 p.m. Primary source workshops
Adams, Brands, Kern, Latimore

EVENING PROGRAM
Z’Tejas Southwest Grille
6:00–8:00 p.m. Reception

Wednesday, June 9

MORNING PROGRAM
8:00–8:45 a.m. Breakfast
8:45–9:00 a.m. Announcements
9:00–9:30 a.m. “LBJ Library Resources for Educators”
Marsha Sharp
9:30–10:15 a.m. “Sectionalism and the Civil War”
George Fong
10:15–10:30 a.m. Break
10:30–11:15 a.m. “Reconstruction”
Alice Barr
11:15 a.m.–12:45 p.m. Primary source workshops
Barr, Flanagan, Olwell, Onuf
CLOSING PROGRAM
12:45–2:00 p.m. Lunch
Closing remarks
2:00–3:00 p.m. Optional: Tour of LBJ Library

Unless otherwise specified, events took place on the tenth floor of the Lyndon Baines Johnson Library and Museum.
Andrea Eagle teaches Texas history at Richardson West Junior High in Richardson. She has taught for one year. She was nominated to attend the institute by State Senator Florence Shapiro.

Maribel Flores teaches U.S. history at Bowie Junior High in Odessa. She has taught for four years.

Nora Garcia teaches history at Carl O. Hamlin Middle in Corpus Christi. She has taught for twelve years. Garcia also attended a Humanities Texas teacher institute in 2009.

Brandy Gratten teaches U.S. history at Gus Garcia Middle in Austin. She has taught for three years.

Herschel Johnson teaches U.S. history at Covington Middle in Austin. He has taught for one year.

Andrew Collins teaches Texas history at Gus Garcia Middle in Austin. He has taught for one year.

Kathleen Connors teaches world geography, pre-AP world geography, and team leadership at A. N. McCallum High in Austin. She has taught for two years.

Mary Duty teaches U.S. history at Tennyson Middle in Waco. She has taught for eleven years.
Melissa Solis teaches Texas history at Live Oak Ridge Middle in Killeen. She has taught for three years.

Storm Vance teaches U.S. history at Martin Middle in Austin. She has taught for four years.

Eric Sosa teaches U.S. history at Martin Middle in Austin. He has taught for one year.

Larson Washington teaches social studies at Decker Middle in Manor. He has taught for three years.

Joe Thomasson teaches U.S. history, world geography, world cultures, government, and economics at Leon High in Leon. He has taught for twenty years. Thomasson also attended a Humanities Texas teacher institute in 2009.

Roger White teaches U.S. history at Alamo Heights Junior in San Antonio. He has taught for three years. He was nominated to attend the institute by Texas House Speaker Joe Straus.

Katherine Whitehurst teaches U.S. history and sociology at A. N. McCallum High in Austin. She has taught for three years.

John Underwood teaches U.S. history at Reagan High in Austin. He has taught for five years.

Ron Zachary teaches U.S. history at Decker Middle in Manor. He has taught for three years.

Doug Kubicek teaches Texas history and world geography at Hallettsville Junior High in Hallettsville. He has taught for twenty-three years. Kubicek also attended a Humanities Texas teacher institute in 2008. In 2010, he received the Linden Heck Howell Outstanding Teaching of Texas History Award from Humanities Texas.

Alonzo McAdoo teaches U.S. and Texas history at University Middle in Waco. He has taught for two years.

Gary Millikan teaches world geography at Manor High in Manor. He has taught for one year.

Elizabeth Ortiz teaches world cultures at Martin Middle in Austin. She has taught for eight years.

Marianne Pitts teaches U.S. and Texas history at Tennyson Middle in Waco. She has taught for four years.

Heather Ramirez teaches U.S. history at Brentwood Middle in San Antonio. She has taught for two years.

Mario Ramirez teaches U.S. history at Welsh Middle in Austin. He has taught for four years.

Stephen Ray teaches U.S. history at Munden Middle in Austin. He has taught for sixteen years.

Tina Senkel teaches U.S. history at Tennyson Middle in Waco. She has taught for one year.

Olinda Smith teaches Texas history and U.S. history at Bonham Middle in Temple. She has taught for three years.

Heather Ramirez

Mario Ramirez

Stephen Ray

Tina Senkel

Olinda Smith
1. Participants in the Austin institute.
2. Peter S. Onuf (left) leads a primary source workshop on Jefferson’s inaugural addresses.
3. Marsha Sharp, education specialist at the LBJ Library, speaks about the Library’s resources for teachers.
4. Participant Alonzo McAdoo raises a question after a lecture.
5. Associate professor of history and associate chair of the UT Austin history department George Pogue (left) discusses strategies for teaching the Civil War.
6. Tina Houston, deputy director of the LBJ Library, welcomes teachers to the institute.
7. Teachers and guests gather to hear H.W. Brands’s keynote lecture at the LBJ Library.
8. Teachers introduce themselves on the opening night of the institute.

AUSTIN INSTITUTE
TUESDAY, JUNE 8
OPENING PROGRAM
Undergraduate Learning Center
6:00–6:30 p.m.
Participant introductions
6:30–7:30 p.m.
Opening remarks
Howard C. Daudistel, Michael L. Gillette, Maceo C. Dailey Jr.
“Empire of Liberty”
Gordon S. Wood
President’s welcome
Diana Natalicio
7:30–9:00 p.m.
Reception and dinner

WEDNESDAY, JUNE 9
MORNING PROGRAM
8:00–8:45 a.m.
Breakfast
8:45–9:00 a.m.
Announcements
9:00–9:45 a.m.
“Life in the British and Spanish Colonies”
Julia Schiavone Camacho
9:45–10:30 a.m.
“The Great Awakening”
Brad Cartwright
10:30–11:00 a.m.
Break
11:00–11:45 a.m.
“The Articles of Confederation and the Constitution”
Gordon S. Wood
11:45 a.m.–12:30 p.m.
“The Bill of Rights”
Charles Flanagan
12:30–1:30 p.m.
Lunch
AFTERNOON PROGRAM
1:30–2:15 p.m.
Master teacher panel discussion
Charles Flanagan (chair), Mark LaCouvee, Maggie Moody
2:15–2:30 p.m.
Break
2:30–4:30 p.m.
Primary source workshops
Cartwright, Flanagan, Schiavone Camacho, Wood

EVENING PROGRAM
Home of Dee and Adair Margo
5:00–6:30 p.m.
Reception

THURSDAY, JUNE 10
MORNING PROGRAM
8:00–8:45 a.m.
Breakfast
8:45–9:00 a.m.
Announcements
9:00–9:45 a.m.
“The Native Americans and Westward Expansion”
Jeffrey P. Shepard
9:45–10:30 a.m.
“Slavery in America”
Maceo C. Dailey Jr.
10:30–11:00 a.m.
Break
11:00–11:45 a.m.
“Texas and the American Frontier”
Charles H. Martin
11:45 a.m.–12:30 p.m.
“Social Reform Movements of the Nineteenth Century”
Kathi Kern
12:30–1:30 p.m.
Lunch
AFTERNOON PROGRAM
1:30–2:35 p.m.
“National Archives and Records Administration and President’s Vision: Teaching Resources”
Charles Flanagan, Eric Lupfer
2:15–2:30 p.m.
Break
2:30–4:30 p.m.
Primary source workshops
Dailey, Kern, Martin, Shepard
EVENING PROGRAM
Union Building breezeway
5:00–6:30 p.m.
Dinner

FRIDAY, JUNE 11
MORNING PROGRAM
8:00–8:45 a.m.
Breakfast
8:45–9:00 a.m.
Announcements
9:00–9:45 a.m.
“The U.S.-Mexico War”
Ernesto Chávez
9:45–10:30 a.m.
“The Coming of the Civil War”
Adam Arenson
10:30–11:00 a.m.
Break
11:00–11:45 a.m.
“The Civil War and Its Legacy”
Keith A. Erekson
11:45 a.m.–12:45 p.m.
Lunch
CLOSING PROGRAM
12:45–1:30 p.m.
“Amon Carter Museum Resources for Educators”
Stacy Fuller
1:30–3:30 p.m.
Primary source workshops
Arenson, Chávez, Erekson, Fuller
Closing remarks

Unless otherwise specified, events took place in the El Paso Natural Gas Conference Center on the campus of The University of Texas at El Paso (UTEP).
SHAPING THE AMERICAN REPUBLIC TO 1877

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EL PASO PARTICIPANTS

Mark Levitt
Mark Levitt teaches U.S. history at Coronado High in El Paso. He has taught for fifteen years.

Cecilia Lizaola
Cecilia Lizaola teaches U.S. history at Bassett Middle in El Paso. She has taught for two years.

Chelse Malone
Chelse Malone teaches science, social studies, language arts, math, and reading at Canutillo Middle in Canutillo. She has taught for one year.

Lisa Marroquin
Lisa Marroquin teaches world geography, sociology, and psychology at Permian High in Odessa. She has taught for one year.

Lisa Borunda
Lisa Borunda teaches world geography and world history at Americas High in El Paso. She has taught for one year.

Barbara Fourzan
Barbara Fourzan teaches U.S. history at East Montana Middle in El Paso. She has taught for nineteen years.

Lisa Borunda
Cecilia Lizaola teaches U.S. history at Bassett Middle in El Paso. She has taught for two years.

Daniel Lopez
Daniel Lopez teaches U.S. history and Texas history at Guadalupe Middle in El Paso. He has taught for one year.

Kris Mena
Kris Mena teaches world history, U.S. history, and government at Franklin High in El Paso. She has taught for thirty-five years. Mena also attended a Humanities Texas teacher institute in 2016.

Mark Levitt
Mark Levitt teaches U.S. history and U.S. history at Desert View Middle in El Paso. He has taught for thirty years.

Nora Arenas
Nora Arenas teaches special education math, inclusion science, and inclusion social studies at Canutillo Middle in Canutillo. She has taught for four years.

Cecilia Lizaola
Cecilia Lizaola teaches U.S. history at Bassett Middle in El Paso. She has taught for two years.

Lisa Marroquin
Lisa Marroquin teaches world geography, sociology, and psychology at Permian High in Odessa. She has taught for one year.

Patricia A. Burton
Patricia A. Burton teaches Texas history at Eastwood Middle in El Paso. She has taught for five years. Burton also attended Humanities Texas teacher institutes in 2006 and 2007.

Linda Duncan
Linda Duncan teaches U.S. history at Morewood Middle in El Paso. She has taught for eight years.

Mike Higgins
Mike Higgins teaches Texas history, U.S. history, and world history at Morehead Middle in El Paso. He has taught for twenty-five years.

Myrna Mendoza
Myrna Mendoza teaches U.S. history and Texas history at Desert View Middle in El Paso. She has taught for thirty years.

José Holguín
José Holguín teaches social studies and athletics at Dell City School in Dell City. He has taught for fifteen years.

Mario Lopez
Mario Lopez teaches social studies at Noel Richardson Middle in El Paso. He has taught for five years.

Lynn Merchant
Lynn Merchant teaches U.S. history, speech, and study skills at Terence Hille Middle in El Paso. She has taught for twenty-six years.

Adriana Jimenez
Adriana Jimenez teaches gifted and talented humanities at Wiggs Middle in El Paso. She has taught for four years.

Jeanette Lozano
Jeanette Lozano teaches U.S. history, world history, and pre-AP world geography at Coronado High in El Paso. She has taught for three years.

Meredith Caffey
Meredith Caffey teaches world geography, Texas history, and U.S. history at Nazareth Middle in Nazareth. She has taught for five years. Caffey also attended Humanities Texas teacher institutes in 2007 and 2008.

Mike Higgins
Mike Higgins teaches Texas history, U.S. history, and world history at Morehead Middle in El Paso. He has taught for twenty-five years.

Barbara Fourzan
Barbara Fourzan teaches U.S. history at East Montana Middle in El Paso. She has taught for nineteen years.

Lisa Marroquin
Lisa Marroquin teaches world geography, sociology, and psychology at Permian High in Odessa. She has taught for one year.

Lisa Borunda
Lisa Borunda teaches world geography and world history at Americas High in El Paso. She has taught for one year.

Patricia A. Burton
Patricia A. Burton teaches Texas history at Eastwood Middle in El Paso. She has taught for five years. Burton also attended Humanities Texas teacher institutes in 2006 and 2007.

Meredith Caffey
Meredith Caffey teaches world geography, Texas history, and U.S. history at Nazareth Middle in Nazareth. She has taught for five years. Caffey also attended Humanities Texas teacher institutes in 2007 and 2008.

Linda Duncan
Linda Duncan teaches U.S. history at Morewood Middle in El Paso. She has taught for eight years.

Adriana Jimenez
Adriana Jimenez teaches gifted and talented humanities at Wiggs Middle in El Paso. She has taught for four years.
Laura Strelzin teaches geography, world history, and U.S. history at Franklin High in El Paso. She has taught for ten years.

Myriam Vargas teaches Texas history, U.S. history, Spanish, and reading for ESL at Jose Alderete Middle in Canutillo. She has taught for five years.

Jens Tillmanns teaches world history, AP world history, and dual-language world history at Eastwood High in El Paso. He has taught for three years.

Jose L. Vasquez teaches U.S. history, world history, world geography, government, and economics at Plato Academy in El Paso. He has taught for five years.

Hazel Tipton teaches U.S. history and AP U.S. history at Austin High in El Paso. She has taught for twelve years.

Ruth Zona teaches world cultures and U.S. history at Morehead Middle in El Paso. She has taught for six years.

Gabriel Valdez teaches world cultures at Rosemont Sixth Grade in Fort Worth. He has taught for two years.

Henry Zubiate Jr. teaches U.S. history and Texas history at Desert View Middle in El Paso. He has taught for ten years.

Adrian Valles teaches U.S. history at Indian Ridge Middle in El Paso. He has taught for nine years.

Edith Ramos teaches U.S. history at Bassett Middle in El Paso. She has taught for sixteen years.

Lourdes Reyes teaches world geography, government, and economics at Anthony High in Anthony. She has taught for two years.

Laura Strelzin teaches U.S. history at Pano Del Norte Elementary in El Paso. She has taught for five years.

Cesar Padilla teaches world history at Bowie High in El Paso. He has taught for one year.

Jaime Reyes teaches U.S. history at Pano Del Norte Elementary in El Paso. He has taught for five years.

Jens Tillmanns teaches world history, AP world history, and dual-language world history at Eastwood High in El Paso. He has taught for three years.

Hazel Tipton teaches U.S. history and AP U.S. history at Austin High in El Paso. She has taught for twelve years.

Ruth Zona teaches world cultures and U.S. history at Morehead Middle in El Paso. She has taught for six years.

Gabriel Valdez teaches world cultures at Rosemont Sixth Grade in Fort Worth. He has taught for two years.

Henry Zubiate Jr. teaches U.S. history and Texas history at Desert View Middle in El Paso. He has taught for ten years.

Adrian Valles teaches U.S. history at Indian Ridge Middle in El Paso. He has taught for nine years.

Edith Ramos teaches U.S. history at Bassett Middle in El Paso. She has taught for sixteen years.

Lourdes Reyes teaches world geography, government, and economics at Anthony High in Anthony. She has taught for two years.

Laura Strelzin teaches U.S. history at Pano Del Norte Elementary in El Paso. She has taught for five years.

Cesar Padilla teaches world history at Bowie High in El Paso. He has taught for one year.

Jaime Reyes teaches U.S. history at Pano Del Norte Elementary in El Paso. He has taught for five years.

2. Teachers and guests listen to Pulitzer prize–winning historian Gordon S. Wood’s keynote lecture, “Empire of Liberty.”

3. Teachers Myrna Mendoza and Evangeline Ramirez at the reception hosted by Dee and Adair Margo.

4. Charles Flanagan of the National Archives and Records Administration leads a panel discussion with master teachers Mark LaCroix and Maggie Moody.

5. Participant Mark Levitt shares his thoughts following a lecture on antebellum reform movements delivered by Kathi Kern, associate professor of history at the University of Kentucky.

6. Teachers examine works of art from the Amon Carter Museum during a primary source workshop led by the museum’s head of education, Stacy Feller (right).

7. Teachers examine the Constitution with Gordon S. Wood, Alva O. Ward University Professor and professor of history emeritus at Brown University.

8. Teachers discuss Texas history with UTEP associate professor of history Charles H. Martin (center).

9. Teachers attend a morning program.

10. Adam Arenson, assistant professor of history at UTEP, delivers a lecture on the sectional conflict preceding the Civil War.

It is natural for us to host events like this for teachers in our region, and from elsewhere in our state, because we understand that we share a responsibility with our colleagues in the K–12 schools for the young people whose future success will determine the quality of life in this region. These K–12 teachers are the ones who prepare eighty-three percent of UTEP’s twenty-one thousand students from this region who bring their dreams and aspirations to the UTEP campus. Because of these teachers’ good work, our students bring with them the knowledge and skills they need to be successful at UTEP. We, then, are able to launch them into a far higher orbit than they might have initially anticipated because of the fine preparation that they receive from teachers in this region. . . . The future of this region really is in our collective hands. We share that responsibility, and we greatly appreciate the opportunity to work with our colleagues in the schools.

Dr. Diana Natalicio, President, The University of Texas at El Paso
Sunday, June 13

OPENING PROGRAM
Brown-Lupton University Union, The Chamber, 3rd Floor
5:30-6:30 p.m.
Participant introductions

Brown-Lupton University Auditorium
6:30-6:45 p.m.
“From American Colonies to American Revolutions”
Alan Taylor

De J. Kelly Alumni and Visitors Center
6:30-9:00 p.m.
Dinner

MONDAY, JUNE 14

Brown-Lupton University Union cafeteria
8:00-8:45 a.m.
Breakfast

MORNING PROGRAM
Smith Entrepreneur Hall Room 314
8:45-9:00 a.m.
Announcements

9:00-9:45 a.m.
“The New Republic”
Gene Smith

9:45-10:30 a.m.
“Slavery”
Albert S. Broussard

10:30-10:45 a.m.
“Reconstruction”
Rebecca Sharpless

10:45-11:30 a.m.
“The Jacksonian Era”
Todd M. Kerstetter

11:30 a.m.–12:15 p.m.
“Signs of the Times”
Charlotte Flaggan

AFTERNOON PROGRAM
Amon Carter Museum of American Art
2:00–2:45 p.m.
“Amon Carter Museum Resources for Educators”
Stacy Faller

2:45–4:45 p.m.
Primary source workshops
Broussard, Faller, Kerstetter, Smith

EVENING PROGRAM
Fort Worth Museum of Science and History
5:00–6:00 p.m.
Tour

National Cowgirl Museum and Hall of Fame
6:00–7:30 p.m.
Reception and tour

WEDNESDAY, JUNE 16

Brown-Lupton University Union cafeteria
7:45–8:30 a.m.
Breakfast

MORNING PROGRAM
Smith Entrepreneur Hall Room 314
8:30–9:15 a.m.
“The Jacksonian Era”
Kenneth Stevens

9:15–10:00 a.m.
“Antiabolition Woman”
Rebecca Sharpless

10:00–10:45 a.m.
“Reconstruction”
Greg Cantrell

10:45–11:00 a.m.
Break

11:00 a.m.–12:30 p.m.
Primary source workshops
Broussard, Light T. Cummins, Sharpless

CLOSING PROGRAM
Los Vaqueros Restaurant
12:45–2:00 p.m.
Lunch
Closing Remarks

Unless otherwise specified, events took place on the campus of Texas Christian University (TCU).
Amber Bermudez teaches U.S. history at South Grand Prairie High in Grand Prairie. She has taught for two years.

Megan Boward teaches U.S. history at Shenandoah Middle in Plano. She has taught for three years.

Katherine Bozick teaches Texas history and U.S. history at Richard B. Hubbard Middle in Tyler. She has taught for five years. She was nominated to attend the institute by State Representative Leo Berman.

Michael Clear teaches U.S. history at John B. Hood Middle in Dallas. He has taught for three years.

Cynthia Cooper teaches U.S. history at Rosie Coleman Middle in Cedar Hill. She has taught for four years.

Aimee Dennis teaches world history, Texas history, and U.S. history at James H. Hogg Middle in Tyler. She has taught for three years. She was nominated to attend the institute by State Representative Leo Berman.

Dale Driskill teaches social studies at Gene Pike Middle in Justin. He has taught for eighteen years. He was nominated to attend the institute by U.S. Congressman Michael Burgess.

Loralea Epperson teaches English II and ESL at Brownsboro High in Brownsboro. She has taught for two years.

Carrie Faltysek teaches pre-AP and regular U.S. history at Forest Meadow Junior High in Dallas. She has taught for three years.

Sarah Fezio teaches social studies, science, math, and ELA at W. P. McLean Sixth Grade Center in Fort Worth. She has taught for five years.

Juliaann Foster teaches U.S. history at Athens Middle in Athens. She has taught for one year.

Jennifer Gilpin teaches Texas history at Keller Middle in Keller. She has taught for two years.

Kelan Grimes teaches U.S. history at Apollo Junior High in Richardson. She has taught for five years.

Ashley Hemphill teaches language arts and U.S. history at Braude Storrey Middle in Dallas. She has taught for three years.

Joanne Howard teaches Texas and U.S. history at Summer Creek Middle in Crowley. She has taught for twenty years.

Shareefah Mason teaches U.S. history at Braude Storrey Middle in Dallas. She has taught for four years.

Joanne Howard teaches Texas and U.S. history at Summer Creek Middle in Crowley. She has taught for twenty years.

Jennifer Hudson Allen teaches U.S. history, geography, Russian history, Texas history, African American history, and government at Bishop Lynch High in Dallas. She has taught for ten years.

Demetria Ivory teaches U.S. history at Lancaster Middle in Lancaster. She has taught for one year.

Sammy Johnson teaches U.S. history, government, and economics at Houston Heights High in Houston. He has taught for thirteen years. Johnson also attended Humanities Texas teacher institutes in 2008 and 2009. He was nominated to attend this year’s institute by U.S. Senator John Cornyn.

Andrea Kline teaches U.S. history at Lancaster Middle in Lancaster. She has taught for two years.

Shareefah Mason teaches U.S. history at Braude Storrey Middle in Dallas. She has taught for four years.

Jennifer Hudson Allen teaches U.S. history, geography, Russian history, Texas history, African American history, and government at Bishop Lynch High in Dallas. She has taught for ten years.

Demetria Ivory teaches U.S. history at Lancaster Middle in Lancaster. She has taught for one year.

Sammy Johnson teaches U.S. history, government, and economics at Houston Heights High in Houston. He has taught for thirteen years. Johnson also attended Humanities Texas teacher institutes in 2008 and 2009. He was nominated to attend this year’s institute by U.S. Senator John Cornyn.
Ryan McBryde teaches world geography, world history, U.S. history, government, and economics at Leverett’s Chapel High in LaRue. He has taught for three years.

Charles McGee teaches social studies at Sam Tasby Middle in Dallas. He has taught for twenty-four years.

Danna Orabo teaches U.S. history at Central Junior High in Euless. She has taught for nine years. Orabo also attended Humanities Texas teacher institutes in 2007 and 2008.

Stacy Reed teaches world history, pre-AP U.S. history, language arts, and reading at Dallas Environmental Science Academy in Dallas. She has taught for three years.

Stephen Smith teaches English at Lancaster Middle in Lancaster. He has taught for one year.

Brandon Reynolds teaches Texas history and world history at Liberty Hill Middle in Killeen. He has taught for two years.

Murray Sombrio teaches AP U.S. history at Cedar Hill High in Cedar Hill. He has taught for six years.

Sarah Rice teaches U.S. history at Brandonburg Middle in Garland. She has taught for four years. She was nominated to attend the institute by State Representative Joe Driver.

Schretta Stewart-Mays teaches English and language arts at Bonnie Coleman Middle in Cedar Hill. She has taught for eight years.

Erin Shanks teaches U.S. history and athletics at A. O. Callison Middle in Denton. She has taught for two years.

John Tabor teaches U.S. history at Howard Eighth Grade Center in Waxahachie. He has taught for seven years.

Nicholas Taylor teaches Texas history and U.S. history at Colina Middle in Colina. He has taught for four years. Taylor also attended a Humanities Texas teacher institute in 2008.

Stacy Reed teaches world history, pre-AP U.S. history, language arts, and reading at Dallas Environmental Science Academy in Dallas. She has taught for three years.

Stephen Smith teaches English at Lancaster Middle in Lancaster. He has taught for one year.

Brandon Reynolds teaches Texas history and world history at Liberty Hill Middle in Killeen. He has taught for two years.

Murray Sombrio teaches AP U.S. history at Cedar Hill High in Cedar Hill. He has taught for six years.

Sarah Rice teaches U.S. history at Brandonburg Middle in Garland. She has taught for four years. She was nominated to attend the institute by State Representative Joe Driver.

Schretta Stewart-Mays teaches English and language arts at Bonnie Coleman Middle in Cedar Hill. She has taught for eight years.

Erin Shanks teaches U.S. history and athletics at A. O. Callison Middle in Denton. She has taught for two years.

John Tabor teaches U.S. history at Howard Eighth Grade Center in Waxahachie. He has taught for seven years.

Nicholas Taylor teaches Texas history and U.S. history at Colina Middle in Colina. He has taught for four years. Taylor also attended a Humanities Texas teacher institute in 2008.
Jenilee Tuttle teaches U.S. history and athletics at Sam Houston Middle in Garland. She has taught for one year. She was nominated to attend the institute by State Representative Joe Driver.

Mara Webster teaches U.S. history and Texas history at Westwood Junior High in Dallas. She has taught for two years.

Vickie Williams teaches U.S. history and U.S. history at Sarah Zumwalt Middle in Dallas. She has taught for fourteen years.

Allison Wood teaches Texas history at Handley Middle in Fort Worth. She has taught for three years. Wood also attended a Humanities Texas teacher institute in 2010.

Julie Wooten teaches world history and U.S. history at Brownsboro High in Brownsboro. She has taught for sixteen years. Wooten also attended a Humanities Texas teacher institute in 2009.

Allison Wood teaches Texas history at Handley Middle in Fort Worth. She has taught for three years. Wood also attended a Humanities Texas teacher institute in 2010.

Julie Wooten teaches world history and U.S. history at Brownsboro High in Brownsboro. She has taught for sixteen years. Wooten also attended a Humanities Texas teacher institute in 2009.

1. Fort Worth institute faculty director Todd M. Kerstetter (left) leads a primary source workshop at the Amon Carter Museum.
2. Participants in the Fort Worth institute.
3. TCU professor of history Kenneth Stevens leads a primary source workshop at the Amon Carter Museum.
4. State Historian of Texas Light T. Cummins (center) discusses two “President’s Vision” posters with teachers.
5. Teachers explore the Constitution with Charles Planagan (left) of the National Archives and Records Administration.
Tu esday, June 8
OPENING PROGRAM
Philip Guthrie Hoffman (PGH) Room 212
5:00–6:00 p.m. Participant introductions
6:00–6:15 p.m. Opening remarks
Cathy Patterson, Monica Perales, Michael Leroy Oberg
6:15–7:00 p.m. “Jefferson’s America”
Peter S. Onuf
Honors Commons, 2nd Floor, MD Anderson Memorial Library
7:00–9:00 p.m. Reception and dinner

WEDNESDAY, JUNE 9
MORNING PROGRAM
Science and Engineering Classroom Building (SEC) 212 & 213
8:00–8:45 a.m. Breakfast
8:45–9:00 a.m. Announcements
9:00–9:45 a.m. “Early Spanish Colonization in Texas and Latin America”
Susan Kellogg
9:45–10:30 a.m. “The Colonial Era”
R. Todd Romero
10:30–10:45 a.m. Break
10:45–11:30 a.m. “The Revolutionary Era”
James Kirby Martin
11:30 a.m.–12:15 p.m. “The Constitution”
Raymond W. Smock
AF TERNOON PROGRAM
Melcher Board Room, UH Athletics and Alumni Center (ATH)
12:30–1:30 p.m. Lunch
“President’s Vision: Teaching Resources”
Shelley Saffie
1:30–2:30 p.m. Master teacher panel discussion,
Saffie (chair), Cynthia Humphries, Signe Peterson Fruyney
2:30–2:45 p.m. Break
2:45–4:45 p.m. Primary source workshops
Kellogg, Martin, Romero, Saffie, Smock

eVENING PROGRAM
The Museum of Fine Arts, Houston
5:00–6:30 p.m. Reception and museum tour

F RIDAY, JUNE 11
MORNING PROGRAM
SEC 212 & 213
8:00–8:45 a.m. Breakfast
8:45–9:00 a.m. Announcements
9:00–9:45 a.m. “Dissolution of the Union”
Eric Waller
9:45–10:30 a.m. “The Civil War and Reconstruction”
George Forgé
10:30–10:45 a.m. Break
10:45–11:30 a.m. “Women’s Petitions to Congress and Other National Archives Educational Resources”
Martha Grove
CLOSING PROGRAM
Melcher Board Room, UH
11:45 a.m.–1:00 p.m. Lunch
1:00–2:30 p.m. Primary source workshops
Grove, Forgé, Waller, Saffie
2:30–2:45 p.m. Closing remarks

C HANGE THE AMERICAN REPUBLIC TO 1877
Faculty Directors
Michael Leroy Oberg
Monica Perales

EXCEPT OTHERWISE SPECIFIED, EVENTS TOOK PLACE ON THE CAMPUS OF THE UNIVERSITY OF HOUSTON (UH).
Mary Claire Ford teaches U.S. history at Nolan Ryan Junior High in Pearland. She has taught for two years. She was nominated to attend the institute by State Senator Mike Jackson.

Jerry Frazier teaches Texas history and U.S. history at Moore MST Magnet in Tyler. He has taught for twenty-two years. He was nominated to attend the institute by State Representative Leo Berman.

San Juana Gamez teaches Texas history and science at Spring Creek Middle in Houston. She has taught for six years.

Kari Johnson teaches U.S. history and Texas history at Quint Valley Middle in Missouri City. She has taught for fourteen years.

Staci Jones teaches U.S. history at Humble Middle in Humble. She has taught for eleven years.

Joan Linsley teaches U.S. history and community service learning at Pine Vista Middle in Bellaire. She has taught for twenty-nine years.
Laura McIntyre teaches art, technology, and global studies at Galveston Early College High in Galveston. She has taught for two years.

La Rita Merritt teaches Texas history at Thomas J. Stovall Middle in Houston. She has taught for nine years. Merritt also attended Humanities Texas teacher institutes in 2003 and 2006.

Alexandra Pederson teaches U.S. history at Daniel Ortiz Middle in Houston. She has taught for one year.

Ola Mohamed teaches social studies at Parker Intermediate in Houston. She has taught for one year.

Michael Moser teaches world cultures and U.S. history at Ross Sterling Middle in Humble. He has taught for three years.

Adelheid Murphey teaches U.S. history at Hudson Middle in Lufkin. She has taught for six years. Murphey also attended a Humanities Texas teacher institute in 2008.

Renae Redmond teaches pre-AP English and pre-AP reading at Henderson Middle in Sour Lake. She has taught for five years.

Dylan Robertson teaches Texas history at Weiss Middle in Galveston. She has taught for three years.

George Tzannis teaches U.S. history, government, and economics at W. R. Wood Alternative in Sugar Land. He has taught for ten years. Tzannis also attended a Humanities Texas teacher institute in 2004.

Cassandra Sanford teaches U.S. history at Carthage Junior High in Carthage. She has taught for one year.

Mark Vetitoe teaches U.S. history at Creekside Middle in Kingwood. He has taught for four years.

Catherine Stephens teaches U.S. history at Blocker Middle in Texas City. She has taught for one year.

Karen Wenske teaches Texas history at Ruby Sue Clifton Middle in Houston. She has taught for nineteen years.

Cherry Williams teaches U.S. history at Knox Junior High in The Woodlands. She has taught for thirteen years.

Tracey Williams teaches Texas history at Stella Cluflton Middle in Houston. She has taught for twelve years.
It speaks volumes about all of you that you are here today because you have obviously sought out professional development on your own. If we want our children to have the brightest futures, we must attract the brightest individuals to teach them. We must recruit and retain the best teachers for our public schools. And in order to attract those individuals, we must pay our teachers commensurate with their skill sets.

REp. ELLen CoHEN
Unless otherwise specified, events took place on the campus of Texas A&M International University (TAMIU).

**Sunday, June 6**

**Opening Program**
Western Hemispheric Trade Center 111
6:00–7:30 p.m. Participant introductions
Dinner
7:30–7:45 p.m. Opening remarks Ray M. Keck III
7:45–8:30 p.m. “The American Colonial Period” Loui Glier

**Monday, June 7**

**Opening Program**
Student Center 236
8:00–8:45 a.m. Breakfast
8:45–9:00 a.m. Announcements
9:00–9:45 a.m. “The Spanish Colonial Period” Stanley C. Green
9:45–10:30 a.m. “The Constitution and the Bill of Rights” Steven R. Boyd
10:30–11:00 a.m. Break
11:00–11:45 a.m. “The Early Republic” James C. Schneider
11:45 a.m.–12:30 p.m. “Slavery” Loui Glier

**Afternoon Program**
Student Center 236
1:30–2:15 p.m. Master teacher panel discussion
Dawn Garvin, Christina T. Donoso, Marilyn Nickerson
2:15–2:30 p.m. Break
Student Center 238
2:30–4:30 p.m. Primary source workshops
Boyd, Glier, Green, Schneider

**Tuesday, June 8**

**Opening Program**
Student Center 236
8:00–8:45 a.m. Breakfast
8:45–9:00 a.m. Announcements
9:00–9:45 a.m. “Jacksonian Democracy” Daniel Feller
9:45–10:30 a.m. “Native Americans and Western Expansion” Jeffrey P. Shepherd
10:30–11:00 a.m. Break
11:00–11:45 a.m. “Antebellum Reform and Abolition” Deborah L. Blackwell
11:45 a.m.–12:30 p.m. “Sectional Controversy” Patrick J. Kelly

**Afternoon Program**
Student Center 238
1:30–3:30 p.m. Primary source workshops
Blackwell, Feller, Kelly, Shepherd
3:30–3:45 p.m. Break
Student Center 203B
3:45–4:30 p.m. Master teacher-led discussions

**Evening Program**
Student Center
5:00–6:30 p.m. Reception

**Wednesday, June 9**

**Opening Program**
Student Center 236
8:00–8:45 a.m. Breakfast
8:45–9:00 a.m. Announcements
9:00–9:45 a.m. “The Civil War” Jerry D. Thompson
9:45–10:30 a.m. “Reconstruction” Robert Wooster
10:30–11:00 a.m. Break
Student Center 238
11:00 a.m.–12:30 p.m. Primary source workshops, including an introduction to the “Presidential’s Vision” teaching resources
Blackwell, Thompson, Wooster

**Closing Program**
Student Center 203A
12:30–2:00 p.m. Lunch
“Portal to Texas History Resources for Educators” Tara Castille
Closing remarks
Maria Elena Estrada teaches U. S. history at Katherine F. Tarver Elementary in Laredo. She has taught for thirty years.

Lonnie Gignac teaches world history and world geography at Lyndon B. Johnson High in Laredo. He has taught for three years.

Vita Gilpin teaches math and social studies at United Day School in Laredo. She has taught for forty-five years.

Elsa Rebecca Gonzalez teaches world history at United South High in Laredo. She has taught for three years.

Mary Louise Gonzalez teaches reading and English at Raymond & Tirza Martin High in Laredo. She has taught for seven years.

Gina Lara teaches world history at M. B. Lamar Middle in Laredo. She has taught for two years.

Blanca Aguilar teaches U.S. history and world history at United South Middle in Laredo. She has taught for six years.

Elisa Barry teaches Texas history and U.S. history at Spring Branch Middle in Houston. She has taught for nineteen years.

Maria Elena Estrada teaches U. S. history at Katherine F. Tarver Elementary in Laredo. She has taught for thirty years.

Marie Neuman Gray teaches U.S. history and AP U.S. history at Royal High in Pattison. She has taught for twenty-three years. Gray also attended Humanities Texas teacher institutes in 2010 and 2017.

Leticia Henry teaches world history at Dr. Louisana G. Cigarroa High in Laredo. She has taught for twenty-two years.

Guillermo Jimenez teaches world history and U.S. history at L. J. Chitrino Middle in Laredo. He has taught for two years.

Judith Kilburn teaches world geography and history, Texas geography and history, and U.S. history at Los Obispos Middle in Laredo. She has taught for three years.

Gina Lara teaches world history at M. B. Lamar Middle in Laredo. She has taught for two years.
Laredo Participants

Cynthia Leyendecker
Cynthia Leyendecker teaches U.S. history at Trautmann Middle in Laredo. She has taught for one year.

Rebeka Longoria
Rebeka Longoria teaches world geography, world history, U.S. history, and social studies TAKS at Zapata High in Zapata. She has taught for three years.

Maria Elena Olivares
Maria Elena Olivares teaches English language arts at Dr. Leonides G. Cigarroa High in Laredo. She has taught for thirty-six years.

Lizette Lozano
Lizette Lozano teaches Texas history at L. J. Christen Middle in Laredo. She has taught for thirty years.

Julian Palacios
Julian Palacios teaches social studies at S.T.E.P. Academy in Laredo. He has taught for seven years.

Roberto Luna
Roberto Luna teaches Texas history at Dr. Joaquin C. Cigarroa Middle in Laredo. He has taught for one year.

Jaime Peryam
Jaime Peryam teaches U.S. history at L. J. Christen Middle in Laredo. He has taught for one year.

Monica Y. Martinez
Monica Y. Martinez teaches world history and geography at Los Obispos Middle in Laredo. She has taught for one year.

Angelica Ramirez
Angelica Ramirez teaches social studies and ESL at L. J. Christen Middle in Laredo. She has taught for three years.

Carlos Ramirez
Carlos Ramirez teaches Texas history at United Middle in Laredo. He has taught for one year.

Pedro Saenz
Pedro Saenz teaches U.S. history at L. J. Christen Middle in Laredo. He has taught for four years.

Edward Teniente
Edward Teniente teaches U.S. history at Trautmann Middle in Laredo. He has taught for one year.

Alicia Trevino
Alicia Trevino teaches Texas history at Memorial Middle in Laredo. She has taught for two years.

Eduardo Valdez II
Eduardo Valdez II teaches Texas history and U.S. history at St. Augustine Middle in Laredo. He has taught for five years.

Monica Y. Martinez
Monica Y. Martinez teaches world history and geography at Los Obispos Middle in Laredo. She has taught for one year.

Ernie Vela
Ernie Vela teaches world geography and cultures, Texas history, and U.S. history at Brownsville Academic Center in Brownsville. He has taught for three years.

Sara Villanueva
Sara Villanueva teaches English and reading at Laredo Early College High at TAMU in Laredo. She has taught for four years.

Roy Wigen
Roy Wigen teaches AP U.S. history and world geography at Port Isabel High in Port Isabel. He has taught for twenty-three years. Wigen also attended a Humanities Texas teacher institute in 2009.

Sarah Wilson
Sarah Wilson teaches English at PSJA North High in Pharr. She has taught for two years.
Tara Carlisle and Daniel Feller join teachers Lonnie Gignac, Judith Kilburn, and Adriana Cardenas during a reception (left to right).
6 Teachers share ideas on how to use “President’s Vision” posters in the classroom.
7 Betty Lynn Hendrickson Professor of History at the University of Tennessee and editor/director of The Papers of Andrew Jackson. Daniel Feller leads a discussion about the presidency of Andrew Jackson.
Sunday, June 13
OPENING PROGRAM
5:15–6:00 p.m.  Participant introductions
6:00–6:45 p.m.  Dinner
Opening remarks
Jude Valdez, James C. Schneider
“Andrew Jackson: Hero or Villain?”
Daniel Feller

Monday, June 14
MORNING PROGRAM
8:00–8:45 a.m.  Breakfast
8:45–9:00 a.m.  Announcements
9:00–9:45 a.m.  “The Spanish Colonial Period”
Francis X. Galán
9:45–10:30 a.m.  “Slavery and the Transatlantic Economy”
Rhonda M. Gonzales
10:30–11:00 a.m.  Break
11:00–11:45 a.m.  “The Articles of Confederation and the Constitution”
Steven R. Boyd
11:45 a.m.–12:30 p.m.  “Andrew Jackson and Jacksonian Democracy”
Daniel Feller
12:30–1:30 p.m.  Lunch
AFTERNOON PROGRAM
1:30–3:30 p.m.  Primary source workshops
Boyd, Feller, Galán, Gonzales
3:30–3:45 p.m.  Break
3:45–4:30 p.m.  Master teacher panel discussion
Larry Summers (chair), Stacy Hecht, Kathryn Reid, Jennifer Rodriguez

Tuesday, June 15
MORNING PROGRAM
8:00–8:45 a.m.  Breakfast
8:45–9:00 a.m.  Announcements
9:00–9:45 a.m.  “The Early Republic”
James C. Schneider
9:45–10:30 a.m.  “Native Americans and Western Expansion”
Elaine Tierney
10:30–11:00 a.m.  Break
11:00–11:45 a.m.  “Economic Growth and Industrial Expansion”
Kenneth Wolter
11:45 a.m.–12:30 p.m.  “Antebellum Reform Movements”
Angela Murphy
12:30–1:30 p.m.  Lunch
AFTERNOON PROGRAM
1:30–3:30 p.m.  Primary source workshops
Murphy, Schneider, Tierney, Wolter
EVENING PROGRAM
Institute of Texan Cultures
4:30–6:00 p.m.  Museum tour
Matthew Anderson

Wednesday, June 16
MORNING PROGRAM
8:00–8:45 a.m.  Breakfast
8:45–9:00 a.m.  Announcements
9:00–9:45 a.m.  “African American Life before the Civil War”
LaGuerre Gaye
9:45–10:30 a.m.  “Sectionalism and the Civil War”
Patrick J. Kelly
10:30–11:00 a.m.  Break
11:00–11:45 a.m.  “Reconstruction”
Michael Lee Benedict
11:45 a.m.–1:00 p.m.  Lunch
Remarks
Joseph R. Krier
CLOSING PROGRAM
1:00–3:00 p.m.  Primary source workshops and introduction to the “President’s Vision” teaching resources
Benedict, Gaye, Kelly, Shelley Sallee
3:00–3:30 p.m.  Closing remarks
<table>
<thead>
<tr>
<th>Name</th>
<th>Institution</th>
<th>Years Taught</th>
<th>Additional Information</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nadina Barreiro</td>
<td>teaches world history at Gladys Porter High in Brownsville. She has taught</td>
<td>1</td>
<td>for one year. Barreiro also attended a Humanities Texas teacher institute in 2009.</td>
</tr>
<tr>
<td>Katherine Burch</td>
<td>teaches Texas history at Gus Garcia Middle in San Antonio. She has taught</td>
<td>4</td>
<td>for four years.</td>
</tr>
<tr>
<td>Crystal Dillard-Mack</td>
<td>teaches U.S. history at Richard Dowling Middle in Houston. She has taught</td>
<td>8</td>
<td>for eight years.</td>
</tr>
<tr>
<td>Nicholas Furman</td>
<td>teaches U.S. history at Southmore Intermediate in Donna. He has taught for</td>
<td>5</td>
<td>five years.</td>
</tr>
<tr>
<td>Harry Ferrell</td>
<td>teaches social studies and Texas history at Katherine Stinson Middle in San</td>
<td>10</td>
<td>Antonio. He has taught for ten years.</td>
</tr>
<tr>
<td>John Gonzalez</td>
<td>teaches world cultures, Texas history, and U.S. history at Abraham Kazen</td>
<td>2</td>
<td>Middle in San Antonio. He has taught for two years.</td>
</tr>
<tr>
<td>Gilbert Flores</td>
<td>teaches U.S. history at Edgar Allan Poe Middle in San Antonio. He has</td>
<td>3</td>
<td>taught for three years.</td>
</tr>
<tr>
<td>Elizabeth Guerrero</td>
<td>teaches Texas history and U.S. history at Rhodes Middle in San Antonio.</td>
<td>13</td>
<td>She has taught for thirteen years.</td>
</tr>
<tr>
<td>Todd Freese</td>
<td>teaches Texas history at San Jacinto Junior High in Midland. He has taught</td>
<td>3</td>
<td>for three years.</td>
</tr>
<tr>
<td>Erin Gutierrez-Harbor</td>
<td>teaches world history and AP world history at Sidney Lanier High in San</td>
<td>7</td>
<td>Antonio. She has taught for seven years.</td>
</tr>
<tr>
<td>Patricia Delgado</td>
<td>teaches world cultures and Texas history at Coke R. Stevenson Middle in</td>
<td>13</td>
<td>San Antonio. She has taught for thirteen years.</td>
</tr>
<tr>
<td>Ann Brugger</td>
<td>teaches world history at Alice High in Alice. She has taught for one year.</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Mary Jane Cheuvront</td>
<td>teaches U.S. history at Whittier Health Science Academy in San Antonio.</td>
<td>13</td>
<td>She has taught for thirteen years.</td>
</tr>
<tr>
<td>David Freshour</td>
<td>teaches U.S. history at Southmore Intermediate in Donna. He has taught for</td>
<td>6</td>
<td>six years.</td>
</tr>
<tr>
<td>Sylvia Hinojosa</td>
<td>teaches social studies at the District Alternative Education Program in</td>
<td>1</td>
<td>Donna. She has taught for one year.</td>
</tr>
</tbody>
</table>
Christina Reyna teaches U.S. history and world cultures at Kinser Middle in San Antonio. She has taught for ten years.

Juan Rodriguez teaches Texas history at Rhodes Middle in San Antonio. He has taught for eight years.

Jeanette Shakesnider teaches Texas history at Richard Dowling Middle in Houston. She has taught for eleven years.

Eduardo Sifuentes teaches U.S. history at Robert C. Zamora Middle in San Antonio. He has taught for five years.

Nancy Wilson teaches Texas history and ESL at Andrews Middle in Andrews. She has taught for nine years. Wilson also attended Humanities Texas teacher institutes in 2006.

Samantha Hopkins teaches U.S. history at Barbara Bush Middle in San Antonio. She has taught for thirteen years.

Mary Pacheco teaches world history and U.S. history at Raymond & Tirza Martin High in Laredo. She has taught for six years. Pacheco also attended a Humanities Texas teacher institute in 2009.

Nathan Pipes teaches social studies at Earl Warren High in San Antonio. He has taught for three years.

Mylissa Pannell teaches world cultures, Texas history, and U.S. history at Alan B. Shepard Middle in San Antonio. She has taught for one year.

Yolanda Moran teaches U.S. history, sociology, and psychology at Thomas A. Edison High in San Antonio. She has taught for twenty-three years.

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Kenneth Weiher, chair of UTSA’s Department of Economics, delivers a lecture on U.S. economic expansion in the early nineteenth century.

Teachers join Patrick J. Kelly, associate professor of history at UTSA, for an afternoon workshop.

Teachers examine a primary source document with UTSA associate professor of history James C. Schneider.

Francis X. Galán of Northwest Vista College and Our Lady of the Lake University speaks about competing powers in colonial America.

Teachers discuss primary sources related to Reconstruction with Michael Lee Benson (right), professor emeritus at The Ohio State University.
In 2009, the Texas Legislature appropriated funding to expand the Humanities Texas teacher institute program targeting teachers in their first or second year of service in geographic areas with low student achievement on state assessments. Humanities Texas responded to this challenge, focusing recruitment efforts on early career teachers in low-performing schools and districts throughout the state.

There was significant overlap in the two teacher populations that Humanities Texas sought to reach.

- Fifty-one participants (21%) were teachers in their first two years of service who work in schools or districts rated Academically Unacceptable between 2004–2009 and/or areas with a high concentration of low-performing schools.
- Forty-eight participants (20%) were teachers in their third to fifth years who work in schools or districts rated Academically Unacceptable between 2004–2009 and/or areas with a high concentration of low-performing schools.
- An additional twenty-one teachers in this “overlap” population applied and were invited to attend the 2010 institutes but ultimately decided not to participate. Applicants from the institute waiting list were invited to attend in their stead.

The 2010 institutes also drew more teachers from low-performing schools and districts than any previous Humanities Texas institute. One hundred and three of the participants (42%) teach in schools or districts that were rated Academically Unacceptable in the past six years. An additional seventy-nine (33%) teach in areas with a high concentration of low-performing schools. In sum, 182 of the 242 participants (75%) work in schools, districts, or areas of the state that struggle with student performance.

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Humanities Texas conducted daily evaluations at each of the six institutes, asking participants to rate each day’s program and its relevance to their work in the classroom.

As indicated here, the evaluations were overwhelmingly positive, with many participants describing the institute as the best professional development program they had ever attended. One Austin participant wrote, “[Teachers] so rarely get the opportunity to meet and hear the leaders in our field, and I love this opportunity to learn from them. In addition, teaching is a very nurturing profession, and we are always called upon to tend to others. To suddenly be in a situation where the tables are turned, where we are nurtured, where we are fed and taken care of, and told just to sit and learn—it really is an opportunity to renew our commitment to teaching and to remember why we’re doing this.”
The 242 teachers who participated in “Shaping the American Republic to 1877” represented 189 different schools in seventy-seven towns and cities throughout the state.
While each institute drew largely from the region in which it took place, the overall reach of the program was statewide, with the 242 participants representing thirty-one of the state’s thirty-two U.S. congressional districts.

REACHING TEACHERS STATEWIDE

GEOGRAPHICAL DISTRIBUTION OF ALL INSTITUTE PARTICIPANTS

INSTITUTE ATTENDED
- UT AUSTIN
- UT EL PASO
- TEXAS CHRISTIAN UNIVERSITY
- UNIVERSITY OF HOUSTON
- TEXAS A&M INTERNATIONAL
- UT SAN ANTONIO

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Humanities Texas, the state affiliate of the National Endowment for the Humanities, conducts and supports public programs in history, literature, philosophy, and other humanities disciplines. These programs strengthen Texas communities and ultimately help sustain representative democracy by cultivating informed, educated citizens.

www.humanitiestexas.org

PARTNERS

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Amon Carter Museum of American Art
The Museum of Fine Arts, Houston
Tom Lea Institute
The Institute of Texan Cultures
National Cowgirl Museum and Hall of Fame
Fort Worth Museum of Science and History

MADE POSSIBLE WITH SUPPORT FROM THE STATE OF TEXAS

A WE THE PEOPLE INITIATIVE OF THE NATIONAL ENDOWMENT FOR THE HUMANITIES

Additional funding from the Albert and Ethel Herzstein Charitable Foundation, the Philip R. Jonsson Foundation, the George and Anne Butler Foundation, Dee and Adair Margo, the UTEP Teachers for a New Era Program: A Model for Teacher Preparation, and the Tenneco Lecture Series