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Chapter 25, Section 3 Copyright © Pearson Education, Inc. Slide 8. • No one can receive more than five years of benefits and recipients must work or take part in vocational training or community service. • The number of people on welfare has dropped, but States face a challenge helping those who remain. Public Safety.

~~Chapter 25: Local Government and Finance Section 3~~

24 Unit 7, Chapter 25 Name Date CHAPTER GUIDED READING American Society in a Conservative Age Section 3 A. As you read, identify specific issues in each of the following areas that concerned Americans in the 1980s. B. Take notes about the gains, losses, and chief concerns of each of the following groups. C.

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Chapter 25: Beyond Our Solar System. Earth Science. Guided Notes. 25.1 Properties of Stars. Characteristics of Stars. A _____ is an apparent group of stars originally named for mythical characters. The sky contains _____ constellations. Star Color and Temperature _____ is a clue to a star ' s _____.

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Published by OpenStax College, U.S. History covers the breadth of the chronological history of the United States and also provides the necessary depth to ensure the course is manageable for instructors and students alike. U.S. History is designed to meet the scope and sequence requirements of most courses. The authors introduce key forces and major developments that together form the American experience, with particular attention paid to considering issues of race, class and gender. The text provides a balanced approach to U.S. history, considering the people, events and ideas that have shaped the United States from both the top down (politics, economics, diplomacy) and bottom up (eyewitness accounts, lived experience).

The contemporary African writer's classic novel depicting the destruction of traditional tribal life by the white man

Considered by many to be mentally retarded, a brilliant, impatient fifth-grader with cerebral palsy discovers a technological device that will allow her to speak for the first time.

During World War II a community called Manzanar was hastily created in the high mountain desert country of California, east of the Sierras. Its purpose was to house thousands of Japanese American internees. One of the first families to arrive was the Wakatsukis, who were ordered to leave their fishing business in Long Beach and take with them only the belongings they could carry. For Jeanne Wakatsuki, a seven-year-old child, Manzanar became a way of life in which she struggled and adapted, observed and grew. For her father it was essentially the end of his life. At age thirty-seven, Jeanne Wakatsuki Houston recalls life at Manzanar through the eyes of the child she was. She tells of her fear, confusion, and bewilderment as well as the dignity and great resourcefulness of people in oppressive and demeaning circumstances. Written with her husband, Jeanne delivers a powerful first-person account that reveals her search for the meaning of Manzanar. Farewell to Manzanar has become a staple of curriculum in schools and on campuses across the country. Last year the San Francisco Chronicle named it one of the twentieth century ' s 100 best nonfiction books from west of the Rockies. First published in 1973, this new edition of the classic memoir of a devastating Japanese American experience includes an inspiring afterword by the authors.

"I too am not a bit tamed—I too am untranslatable / I sound my barbaric yawp over the roofs of the world."—Walt Whitman, "Song of Myself," Leaves of Grass The American Yawp is a free, online, collaboratively built American history textbook. Over 300 historians joined together to create the book they wanted for their own students—an accessible, synthetic narrative that reflects the best of recent historical scholarship and provides a jumping-off point for discussions in the U.S. history classroom and beyond. Long before Whitman and long after, Americans have sung something collectively amid the deafening roar of their many individual voices. The Yawp highlights the dynamism and conflict inherent in the history of the United States, while also looking for the common threads that help us make sense of the past. Without losing sight of politics and power, The American Yawp incorporates transnational perspectives, integrates diverse voices, recovers narratives of resistance, and explores the complex process of cultural creation. It looks for America in crowded slave cabins, bustling markets, congested tenements, and marbled halls. It navigates between maternity wards, prisons, streets, bars, and boardrooms. The fully peer-reviewed edition of The American Yawp will be available in two print volumes designed for the U.S. history survey. Volume I begins with the indigenous people who called the Americas home before chronicling the collision of Native Americans, Europeans, and Africans.The American Yawp traces the development of colonial society in the context of the larger Atlantic World and investigates the origins and ruptures of slavery, the American Revolution, and the new nation's development and rebirth through the Civil War and Reconstruction. Rather than asserting a fixed narrative of American progress, The American Yawp gives students a starting point for asking their own questions about how the past informs the problems and opportunities that we confront today.

As a botanist, Robin Wall Kimmerer has been trained to ask questions of nature with the tools of science. As a member of the Citizen Potawatomi Nation, she embraces the notion that plants and animals are our oldest teachers. In Braiding Sweetgrass, Kimmerer brings these two lenses of knowledge together to take us on " a journey that is every bit as mythic as it is scientific, as sacred as it is historical, as clever as it is wise " (Elizabeth Gilbert). Drawing on her life as an indigenous scientist, and as a woman, Kimmerer shows how other living beings—asters and goldenrod, strawberries and squash, salamanders, algae, and sweetgrass—offer us gifts and lessons, even if we've forgotten how to hear their voices. In reflections that range from the creation of Turtle Island to the forces that threaten its flourishing today, she circles toward a central argument: that the awakening of ecological consciousness requires the acknowledgment and celebration of our reciprocal relationship with the rest of the living world. For only when we can hear the languages of other beings will we be capable of understanding the generosity of the earth, and learn to give our own gifts in return.

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