



Heritage Academy's

INDEPENDENCE

Summer 2016

CHANGING TIDES

OUR MISSION

Thomas Jefferson stated, "If a nation expects to be ignorant and free, in a state of civilization, it expects what never was and never will be." It is the goal of Independence and Heritage Academy as a whole to keep our nation from a state of ignorance. To accomplish this, Independence will promote learning through the essays of Heritage Academy scholars.

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A NOTE FROM THE EDITORS:

You are reading something beautiful. Twenty years ago, Mr. Earl Taylor founded Heritage Academy to teach America's youth the principles upon which their country is founded. Now, Heritage has three campuses, and its message of founding principles has reached thousands of scholars. But we, those fortunate who are learning of the genius of the Founders, and of the exceptional nature of America, believe this message must reach farther. The ideas of self-government and independence should be sung from sea to shining sea. Only then can this, the last true bastion of freedom, be preserved.

So as you ponder these words, don't simply agree and move on, don't simply dismiss them as the ramblings of idiot teenagers. Learn, realize, apply, and live these principles, because you are reading something beautiful. Join Heritage Academy in saving America and building her heroes.

Thank you!

FREEDOM IN MY EYES

SHANNON ERICKSON

Freedom is, as Saturday's Warrior puts it, "knowing who you are." How then are we to come to the knowledge of finding ourselves? "The ancient precept, 'Know thyself,' and the modern precept, 'Study nature,' become at last one maxim" (Emerson 132). Therefore, we understand ourselves when we understand nature, the feeling we get when we fully comprehend nature is what he is talking about. Something works inside of you. It's not just about science. In nature, it's fully comprehending the splendor and magnitude of God's creations. Comparing this to man Emerson states, "it resembles his own spirit whose beginning, whose ending, he can never find, - so entire, so boundless" (Emerson 130). In order to absorb the definition of freedom, one has to create one for themselves. Only then are we able to feel, rather than just repeat. "In self trust, all the virtues are comprehended" (Emerson 135). Freedom then is trusting yourself; therefore it is a verb. It's trusting, feeling, learning, and most importantly, acting, for "Help must come from the bosom alone" (Emerson 135). Ideas may come from other people, but freedom comes from within.

No one feels or thinks exactly alike, some, like John Stark who said, "Live free or die, death is not the worst of evils" and Patrick Henry who said, "Give me liberty or give me death" (Henry 33), valued their freedom more than life itself. As Tocqueville put it, "[Man] was obligated to earn an asylum for repose and for freedom by the sword" (Tocqueville 120). This is not a transient idea that others can just up and decide to believe in. This is where feeling comes in; these men had a burning passion for freedom. Transcendentalism played an important role in their lives. The importance of freedom could

not be proven to them, nor to anyone else for that matter. Faith had to carry them the rest of the way. The Founding Fathers had to believe freedom was the right way to go, not just believing, but comprehending to the point where they could put a price, an endless price on their freedom. Maybe we aren't all ready to die for our freedom yet, but that's okay, because we are the authors of our freedom. Each one of us is in control of our own freedoms;

we do with them as we please. We decide how much they mean to us. Defining freedom helps us define a part of ourselves. We are "boundless" (Emerson 130). We can take freedom to the level of Stark and Henry if we so desire. We continue to build upon our basic building blocks. It starts with understanding someone's idea, and ultimately through inspiration and feeling, making it your own with your personalized building blocks. To me, freedom is having the courage to be yourself. Freedom is being confident in sharing your ideas. We each decide and define what freedom is.

If this is what freedom is, how does it work? In other words,

how does freedom last? What foundations must we build upon? The law is part of freedom, but should not be our main focus. It's there to protect us and establish justice. Bastiat defined law as, "the organization of the natural right of lawful defense" (139). Freedom is more than just not being forced to do or be something. It's about standing on your own two feet. It's not about letting someone else make all your decisions. Freedom is your voice and every voice deserves to be heard. Freedom will only work if we collectively make it work. It must be what we unwaveringly stand for.

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According to the 1828 Noah Webster's dictionary, freedom is a synonym for liberty. Liberty is "an acknowledgement of faith in God and His works" (Bastiat 142). Freedom is possible because of God. Bastiat encourages us to "try liberty"(142). Since faith is alive in our works, then trying liberty is having faith (faith being a verb). For "faith without works is dead" (James 2:36). Emerson supports this when he says, "life is our dictionary" (132). If we are to truly recognize what freedom is and define it, one must act upon it. If we are to try our freedom, we ourselves need to be the ones who step in. We need to be leaders. We are all leaders in our own way. Becoming a leader tests our faith in our country, thus we are trying liberty when we express our faith through actions.

Maybe you might not lead someone else, but we need to lead ourselves. We are after all our greatest teacher. If one is to be truly free, one must not rely completely on someone else. Simply being a follower is not enough. We need to exercise self-government. Each one of us is in charge of at least one person, even if that person is ourselves. Yet, if we exercise our own freedom wisely, we've already made a difference. Freedom is where everyone matters because like Mrs. Palmer says, "you're not just a piece of the puzzle". It's about being a team. No one rules over anyone else because freedom goes hand-in-hand with equality. In conclusion, we determine whether or not we are going to make freedom work. Freedom is a choice. Freedom doesn't work unless you start working for it. We feel it, we define it, we act upon it..

NOT BAD AT ALL

BENJAMIN HILL

With all of the unfairness and injustices dealt by the American government in modern times, there is no doubt that the Constitution has phased out of importance in our society. There are numerous people who claim that the Constitution is flawed, and that the principles and laws therein are outdated. So many people disbelieve that the country can be fixed, or, for some, that the country even requires fixing. Clearly, our society has fallen incredibly far from the high bar of patriotism set by the Founders in the Constitution. However, despite all of this degradation in the country, hope still remains; there is always hope.

But this hope, like all hopes, requires excruciatingly hard work. The first step in the long process of reform is retrieving new leaders, as those whom we have now neither understand nor respect the Constitution or what it stands for. Furthermore, all of their misguided wills, hidden agendas, and empty promises have taken their toll; not just upon the American people, but upon the American culture itself. Apathy as pertaining to actions of government is awfully deprecating to the American spirit, as it lowers the respect and care of the people for what the government does. To fix this, we need better

leaders; leaders like Washington, Franklin, Lincoln, and Reagan, who, for this cause, "mutually pledge to each other [their] lives, [their] fortunes, and [their] sacred honor" (Jefferson 41). It is the duty of the citizens of the nation to raise up such leaders instead of putting them down, as has been done far too often in the past. In the words of Ronald Reagan, "You and I have a rendezvous with destiny... If we fail, at least let our children and our children's children say of us we justified our brief moment here. We did all that could be done" (Reagan 146). We, as part of the citizenry of the nation, are no exceptions; it is our duty to raise up such leaders.

But where can such leaders be found? And where were they for the past six score years or so when the nation needed them most? When the world was in turmoil, where did they hide? Among the citizens; that is where they hid, and that is where they can still be found. Any citizen can be a great and powerful leader if he sets his mind to it. The pollution of apathy plays a role here, introducing the mindset of: "someone else will take the reins and steady the country." This is a dangerous frame of mind in that it leaves the doors wide open for any malevolent person who wants to seize power. Moreover, even though the Constitution prevents abuse of power

like this, it has become so totally neglected that soon our once-free country may be changed into a monarchy from a simple and “innocent” overreach of power. But this situation can be easily avoided, if all good citizens aid in the effort. If it leads to war, “we must fight! I repeat it, sir, we must fight!” (Henry 32). These responsibilities are on the shoulders of all people in the nation. Thomas Paine emulated this sympathy perfectly when he stated: “I call not upon a few, but upon all: not on this state or that state, but on every state: up and help us... Say not that thousands are gone, turn out your tens of thousands... ‘Tis the business of little minds to shrink” (Paine 50). His words ignite a fire in the very soul; a desire to fight for one’s freedom.

Having good leaders today like our Founding Fathers from years past can do many good things for this country; things such as increased and more highly secured liberty. Many people believe that modern laws make us freer, when in reality, gun restrictions, for example, restrict freedom and increase crime rates, both of which are unwanted effects. Even modern voting is biased, as far too many Americans refuse their opportunity to vote. This causes the country to verge on dissolution of democracy, as the vote tallies do not completely accurately represent the general interest any more. So, America needs to be awoken. Leadership needs to be developed by taking initiative – in voting and otherwise – in the matters of the nation, and by participating in the community to the fullest possible. Such action automatically secures liberty without much more work required. This is the seed that can grow and mature into a tree of liberty.

Participation in one’s community can even have an international and worldwide effect. A single, ordinary citizen is invisible to the world, but he can make a difference in the community, which can do the same for

the city, for the county, for the state, for the region, and for the entire nation. This domino effect is the process by which the branches of the tree of freedom are grown. This, in turn, can be seen by other nations not as fortunate as we are now, and the citizens of those nations, and it may spark in their hearts the same ideas that brought liberty to the United States: “I call not upon a few, but upon all” (Paine 49). Those foreign citizens worldwide will look to America for inspiration in its success, and “We will again be the exemplar of freedom and a beacon of hope for those who do not now have freedom” (Reagan 148).

And so the seed of freedom can be spread from its source to the edges of the world, and every nation can cultivate its own, beginning on the level of the individual and working its way up the ladder. As a Heritage scholar once stated, “Let us take a stand...and be heard around the world saying: ‘Government of the people is not dead, is not gone, but reformed, stronger than before!’” (Berglund 158). What results is a world covered in not just a few secluded trees, but an entire unified forest of liberty, spanning the globe.

All of this is perfectly possible, but can only be accomplished with the help of great leaders; Washington, Franklin, Lincoln, Reagan; simple citizens who rose to the task of securing the freedom of an entire nation. We are simple citizens, just as they were, and it is our duty to rise to the task to “secure the Blessings of Liberty to ourselves and our Posterity” (National Center for Constitutional Studies 1). And when that happens, we can say, as Reagan did: “My friends: We did it. We weren’t just marking time. We made a difference. We made the [world] stronger, we made the [world] freer, and we left her in good hands. All in all, not bad, not bad at all” (Reagan 153).

CHIVALRY LILLI JEWELL

What is chivalry? Well, according to the world, chivalry is kindness towards a woman to show that she is weaker than a man. *Since when did being kind become a sin?*

Being kind towards a child isn’t sexism. Being kind to your elders isn’t sexism. Being kind to the homeless man on the street corner isn’t sexism! Because sexism is

“devaluation based on a person’s sex or gender” (“Sexism”). And yet, being kind to a woman is sexism. But wait, what is sexism again? It’s the “devaluation based on a person’s sex or gender” (“Sexism”). “*Devaluation*”: a decrease in value! When a man opens your door for you, is he devaluing your worth? No! He’s doing the opposite! He’s trying to show you your worth! He’s giving you a glimpse of *how much* he values you, despite the fact that you might be a complete stranger. Let’s take this situation as an example. A man, Samuel Proctor, was one day waiting in the elevator. A young woman entered, and as she did so, Mr. Samuel Proctor tipped his hat towards her. ““What is that supposed to mean?”” were her fiery words (Smith). With hardly any hesitation, he responded:

“Madame, by tipping my hat I was telling you several things. That I would not harm you in any way. That if someone came into this elevator and threatened you, I would defend you. That if you fell ill, I would tend to you and if necessary carry you to safety. I was telling you that even though I am a man and physically stronger than you, I will treat you with both respect and solicitude. But frankly, Madame, it would have taken too much time to tell you all of that; so, instead, I just tipped my hat.” (Smith)

But what if actions like this make a woman feel weak? She doesn’t need help carrying anything, she can open the door for herself, whines the feminist. So let me ask you this question in comparison: *What if it makes a man feel weak? What if it makes a man feel unwanted or worthless?* A strange thought right? But think about it.

Jay is walking into his work building one morning, and he opens the door for a young lady that is also heading into work. But she stops just shy of the open door, a disgusted look on her face. “I can do it myself,” she practically spits in Jay’s face. The woman opens a different door and rushes off to run her many errands.

She forgets about the encounter; it was no big deal. But what about Jay? Well, after the less-than-kind remark, he sadly watched as she pulled open another door and hurried away. On the outside, Jay looks completely fine, as if that happens every day (which it probably does). But on the inside, something else is going on. His thoughts are whirling, but there is one central plea that all the others branch off of: *why doesn’t she care?*

Have you ever given a birthday gift that someone didn’t appreciate? Yeah, of course you have; who hasn’t? When women refuse to accept the chivalry offered by men, it’s like taking a birthday gift, throwing it in the mud, trampling on it, and then laughing in the face of the giver. Every day, women take the offered gift of chivalry, and not only refuse to accept it, but they throw it on the ground like it’s trash. Now tell me, doesn’t that sound like devaluation?

In an article published in *The Atlantic*, it states that “Chivalry is about respect.... It is about putting other people first and serving others...It is about being polite and courteous. In other words, chivalry in the age of post-feminism is another name we give to civility” (Smith). If this is what chivalry is, then why is it considered sexist? Chivalry, according to this, ought to be practiced by all people. But instead, it’s practiced by fewer and fewer every day.

We talk about how men and women need to be equals and how men are “degrading” women by doing things like opening doors. But being chivalrous is not degrading. It is not saying that she can’t do it herself. In fact, being chivalrous should be telling a woman the complete opposite. By being chivalrous, men are showing that a woman is valuable, she is worth that extra effort, even if she is a stranger. He has put you above him by doing these things. “Yes, [chivalry] does not treat women as equals; it treats them as better than equals...” (McGinley). So women, be flattered that he opened your door, or offered to carry that box, or tipped his hat, or smiled. *Because he’s not being sexist, he’s being good. He’s being a man; a real man.*

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