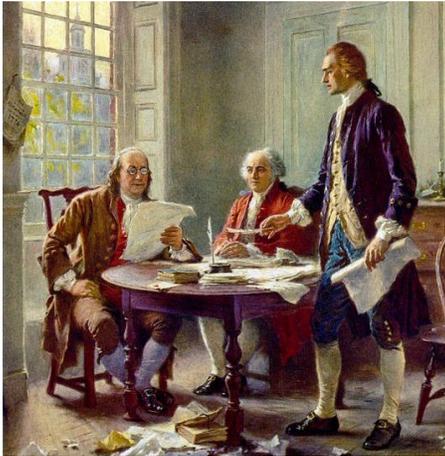


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History 316 Fall 2017: Interpreting American History -- Changing and Competing Explanations and Narratives of the American Past



This course is required for students who plan to seek secondary social studies licensure and is open to students seeking licensure in the middle grades social studies. As a class centrally concerned with changing and competing interpretations – changing interpretations among historians, as well as competing stories, interpretations, and silences among those who made and make history -- we will also consider how best to teach your future students.

History is what historians write, right? Or is it the sum of everything that happened in the past? Is it what past actors – ordinary folks and powerful elites alike – *did* and *made* with what they inherited, as they looked with hope and fear toward the future? Everyone has a past and stories and concepts that interpret personal and shared history, but what distinguishes memory and self-serving storytelling from historical thinking?

Our national conflicts of interest or ambition often express themselves as competing versions of “our” shared past -- lost national greatness; or democracy sacrificed at the altar of corrupting wealth or distant bureaucrats; or a common culture enriched, or threatened, by the otherness of newcomers to our shores, or the demands for

equality among citizens struggling to overcome historic oppressions. The boundaries of “we the people” are themselves contested.

Disciplined historical thinking and research can challenge both popular and elite interpretations of the past, overturning “conventional wisdom,” insisting that ideological thinking make room for nuances, contradictions, uncomfortable truths. In other words, as teachers and scholars, we can keep alive habits of evidence-based reasoning and interpretation, habits that might help us guide our students with more accurate understandings of how we got here and just why we are at odds.

Conflicts often express themselves in dispute over the meaning of keywords: democracy, “the people,” progress, war and peace, law and order, equality and hierarchy, liberty and oppression. We have often been odds as to whether America is an exceptional or a tragically typical nation in the use of its imperial power. Should we innovate and reform, even promote revolution, especially when our cherished traditions have a Revolution at their core? Should we return to traditions and ways that guided us in the past, to law and order, to active promotion of middle class security? Can we return, or are we living with nostalgic illusions? Has “free enterprise” ever been fully free of the support and regulation of government authority?

This course combines in-depth examinations of key episodes and consideration of long-term historical trends that are only captured through concepts and theory. By examining particular decisions in the past, we shed light on human agency and the scope of freedom and responsibility open to historical actors, from Thomas Jefferson to average viewers of the *Oprah Winfrey Show*. We will consider the content, concepts, and methods involved in making professional sense of the past, across wide terrains, and in small places. We will consider in some depth how historians' innovative research methodologies, discoveries, analyses of new sources, and changing convictions about who matters and who makes history, all have re-shaped professional interpretations of the past. Rigorous historical method can often challenge the popular “cultural curriculum” embedded in our own and others' understandings of the past, but we should also try to understand and respect how memory and narrative are inevitably different, and orient us all in common cultural efforts.

Historians continually revise their interpretations. So do citizens, often in heated debate akin to Frederick Douglass, who famously told a white audience in 1852:

The rich inheritance of justice, liberty, prosperity and independence, bequeathed by your fathers, is shared by you, not by me. The sunlight that brought life and healing to you, has brought stripes and death to me. This Fourth [of] July is yours, not mine. You may rejoice, I must mourn. To drag a man in fetters into the grand illuminated temple of liberty, and call upon him to join you in joyous anthems, [would be] inhuman mockery and sacrilegious irony.

Historical thinking demands empathy and sensitivity to human difference, and historical reconstruction of stories and explanations will always have elements of art or literature. But we also aim toward scientific rigor and utilize concepts that are not in common currency. This is as physicists must master gravity, waves, and particles, we must understand periodization, multiple causation. And we often challenge erroneous notions of progress, decline, or inevitability. How we divide history into periods -- “periodization” -- can vary with who we put at the center of our story (just as physicists will observe waves or particles depending upon how they structure their experiments). For example, for Indians, 1815 is the true watershed in American history, not 1776 or 1865 (that's when Native Americans lost the ability to play European empires against each other). Similarly, for African Americans, the expansive and optimistic “Progressive Era” is actually called the “Nadir,” the bottom, the worst hard time of racial control and oppression (when society became more segregated, lynching reached its peak, and the system of convict labor most intensively targeted black men).

Here is a sampling of the intellectual content of various “modules” we will consider:

How can *archaeology and ecology* change our understanding of European settlement and Indian displacement and decline in the 16th and 17th centuries? How can a deeper understanding of disease and public health change our appreciation of the extent and richness of pre-contact cultures?

How can *intellectual history, public discourse, and foundational texts* -- close attention to several drafts of the Declaration of Independence, for example-- provide a window into contradictions in the American experiment: how could a Republic dedicated to the proposition that all men were equal before their Creator also perpetuate and expand the largest slave system in world history?

How can *oral history* give insight into slaves who left no written records, taking into account ways in which testimony is shaped by hindsight and the passage of time, and the relations of power and deference between interviewer and interviewee?

How can analysis of *visual culture*, especially photography and film, open up appreciation of urban or wartime experience otherwise not visible to the public? How did pictures galvanize audiences to support social change (from tenement reform in New York in the 1890s to civil rights in the wake of Birmingham's dogs and fire hoses in 1963).

How can *social historians* use data from the census about migration or occupational mobility to get a fuller picture of how some groups advanced up the social ladder while others stayed working class or poor? How can numbers change our understanding of the multicultural peopling of the continent?

How can *a new theory* refocus attention on underappreciated people or causes of change? For example, what difference does it make to think of the West as a frontier of expanding democracy, or as a zone of conquest, or as a "middle ground" of exchange between European and indigenous cultures?

How can "*psychohistory*," the application of contemporary understanding of psychological disorders, help us understand controversial people such as the accusers of witches in Salem in 1692, or the violent anti-slavery martyr John Brown in 1859? Or must our attention to individual psychology always take into account social context-- the pervasive fear of Indian attacks, the paranoia about slave uprisings that gripped the antebellum South?

How could *legal history and famous murder cases* (such as the Sacco-Vanzetti trials of the 1920s) become lightning rods for conflicting ideas and mass anxieties about what America should be, who should belong, and how we should resolve conflicts between public order and the rights of marginal or radical people?

How can differing *models of decision making* re-focus our understanding of world-changing events like the use of the atomic bomb against Japan? What happens when we relocate aspects of "the decision" from the deliberations of specific "rational actors" -- Harry Truman and his immediate advisors -- and consider the international history of air war, or competition among branches of the largest military bureaucracy in human history?

How can *placing our heroes and symbols back in the contexts that made them possible* change our appreciation of leadership in history: Teddy Roosevelt, the champion the "public interest" against corporate greed; Martin Luther King, the visionary strategist of nonviolence; Woodrow Wilson, the defeated champion of international cooperation; Rosa Parks whose "tired feet" and quiet dignity started a revolution?

Roadmap: Doing history involves assessing the role of ideas, economic forces, individuals, and large organizations in making change. We will spend a great deal of time analyzing primary sources and addressing their use as tools for teaching. Much of the common discussion will revolve around assigned readings for

everyone. But short writing exercises will ask each of to clarify your own interpretation of the events and trends we all consider. Your interpretations need not be definitive. Sometimes posing “informed” questions is half the battle. Everyone will dive into the historiography of the Atomic Bomb controversy to better understand how we can use professional scholarship to sift the wheat from the chaff and ask informed questions. Everyone then will “do history,” working from exclusively primary sources, to gain a fuller picture of the mass coalition that made up the 1963 March on Washington. Each of you will end the course with “source dive” that takes a commonly accepted narrative and reconstructs a different interpretation based on primary and secondary sources. All three longer writing assignments will reflect individual interests and interpretations at the same time that they speak to questions the class is considering.

Student Learning Objectives [With Appropriate Key Words]

Upon successful completion of this course, students will be able demonstrate skills of historical analysis and interpretation including:

- **Combine evidence and theory to identify and explain broad patterns of change** in American history – social, economic, cultural, and political – and identify **key watersheds** and transformations. **Key Words: change, continuity, revolution, watersheds, periods, political and social structure, BIG history**
- **Interpret, compare, corroborate, and place in historical context partial and competing primary sources.** Extract evidence and make inferences based on that evidence and your own contextual knowledge. Discuss strength and weaknesses of using different kinds of evidence – oral history, photographs, cartoons, diaries, speeches, journalism, films and television programs. **Key Words: Primary Source Analysis; inferences, contextualization, corroboration, inconsistency, “reading the silences.”**
- **Analyze and evaluate debates among historians change their interpretations and questions in light of** new discoveries, new questions, new social movements, and new issues of concern to everyone. Compare these versions of the past to widely shared cultural beliefs (the “cultural curriculum”). **Key Words: Historiography; cultural curriculum; ideology; evidence and interpretation.**
- **Identify and evaluate popular, dominant, and insurgent historical narratives within our culture** and explain why they changed over time. **Key Words: Memory and Ideology.**
- **Challenge arguments of historical inevitability** – “it happened because it was bound to happen.” This common fallacy assumes that past actors exercised no choice or agency within what were admittedly constrained circumstances. It also minimizes the role of contingent, unpredictable events and irrational actions that changed the course of history. **Key Words: Agency and Structure. Contingency.**
- **Analyze and explain cause-and-effect relationships in terms of multiple causation;** distinguish among and evaluate the relative weights of different causes in any given historical explanation. Much of the difference among historians has to do with the relative importance they attach to different events, trends, and players. **Key Words: Multiple Causation; POV point of view.**
- As future history and social studies educators, you start developing a **repertoire of teachable history**, a approach to democratic pedagogy, **and a more inclusive understanding** of past actors. **Key Words: Vocation, pedagogy for democracy.**

Electronic Devices:

Because some our class period will be devoted to the evaluation of web sites and online information, I encourage you to bring laptops and tablets. Put away all phones and don't text. “Lids down” should signal: “time to give the face-to-face class 100% attention!” Classes suffer when students bury their heads in their laptops and fail to engage in real time the ideas of the professor and other students.

Email Etiquette and Efficiency – Required Subject Line “HIS 316 Question”

Please address questions to me via email regarding assignments, appointments, mishaps. **Subject line: “HIS 511A question.”** I have a filter and deal with them all at once. If you don't hear back from me in 24 hours (weekends excepted), please try me again.

Plagiarism:

Plagiarism is a serious offense of the academic code and is treated as such by faculty. Do your own work and clearly cite any sources you rely upon for your information. You may view the university's academic integrity policy for further information. Familiarize yourself with the responsibilities of the instructor and the options I have: <http://sa.uncg.edu/handbook/academic-integritypolicy/> I will report violations of the honor code to the Dean of Students through one of the two paths explained on the website, both of which involve conferences with me, agreed penalties or mediation of the Academic Integrity Board.

Watch: Plagiarism 2.0: Information Ethics in the Digital Age [Plagiarism 2.0 Video](#)

(Beware specifically "Patch Writing" a form of plagiarism that plagues undergraduates, starting at 4:30).

Required Reading:

Davidson, James West and Mark Hamilton Lytle. *After the Fact: the Art of Historical Detection*, 6th ed. New York: McGraw-Hill, 2010. Available for purchase in the campus bookstore.

Selections from James Loewen, *Lies My Teacher Told Me: What Your American History Textbooks Got Wrong* (1995, 2007). We will read a few chapters from this book. As it is available for 5 cents plus shipping on Amazon, it is well worth owning, reading and pondering.

Course Reader available only at Copy King, 611 W. Lee St., Greensboro, ph. 333-9900 (CALL THEM FIRST).

Hereafter referred to as the "**Red Reader.**" This is *only* available at Copy King, and is an excellent low cost alternative to published collections. Please don't ask about electronic versions; from repeated experience, these have been less conducive to class learning than face to face discussion without interference from screens. (I will announce when this is ready).

Supplemental primary sources, scholarly articles and links to websites related to doing and teaching history will be posted on Canvas. Check the Modules in CANVAS.

Strategic Reading with a Purpose

Expect to read about 60-70 pages per week— allow for careful preparation and focused analysis. The class will have more discussion and dialogue than lecture; hence it will rise and fall on your common fund of insight and each individuals' willingness to share, agree, and disagree. **Please make that commitment to reading, preparing, and collaborating on answering weekly questions.**

How to Read: Use the guiding questions at the end of textbook chapters and in each of the CANVAS modules. Employ your skills of **previewing, reading, highlighting, note taking,** and of course, **writing.** Good writing consists of accurate **paraphrase, summary, and selective quotation.** **Then you aim for grammatical sentences, coherent paragraphs** (each with one controlling idea), and **overall essay coherence** (this is frequently evident in good **transitions** between paragraphs). The University and I assume that every 3 credit hour course will involve 6 hours of reading and writing and preparation outside of class.

Graded Requirements:

I. Participation, Discussion, Peer Support (20%).

II. Quizzes on Canvas (15%):

III. Weekly Blog Posts and Comments -- before and after discussions on focused questions. (25%)

IV. Historiographical Analysis: Changing Interpretations and Evidence in the Atomic Bomb Controversy (10%) 4-5 pp. DUE October 26

- V. **“Doing History”**: Primary Source Analysis and Narrative on One of the Constituencies and Perspectives at the March on Washington for Jobs and Freedom August 28, 1963 4-5 pp. (10%)
DUE NOVEMBER 14 WITH IN-CLASS REPORT – SIGN UP for OPTIONS on Google Drive
- VI. Final Project – “Reinterpreting The Past” (20%) 8-10 pp. Peer Reviews Due 24 hours later.

I. Participation, Support, and Peer Reviews of Final Projects (20%)

Regular and punctual *attendance* is required. More than three unexcused absences will adversely affect your grade. Excused absences are granted within 24 hours of class only if they involve serious or contagious illness or personal and family emergency, so don't even request an excuse for conflicting work schedules, sports, or early vacation plans. I evaluate the clarity, pertinence, and conciseness of your comments and questions during the general class discussion. Quality is as important as quantity. *Preparation*, active speaking, cooperation, and respectful debate, is essential. I will lecture, but most of the time I will set up a framework of questions, then orchestrate – support small group discussions, help with presentations, synthesize and counterpoise your statements, spur you to deeper reflection. Since you all plan to be teachers, I'm not thinking anybody will be too shy to speak! Each of you will write up helpful peer evaluations of one of your peers' final projects, at a preliminary stage and final stage.

II. Quizzes on Canvas (15%)

Outside of Class, I will work up about 10 quizzes on course content, to take the pulse of student understanding. These will be quick “formative” assessments, outside of class through the CANVAS quiz function. **NO MIDTERM OR FINAL**. These will be short answer, identification, and multiple choice quizzes. I will open them Thursday evening or afternoon, and close them Sunday at midnight. **Academic Integrity** applies, of course: these are your responses alone. *Open book, open note*. (I will never give meaningless “facts and dates” questions— the questions will ALWAYS reflect important themes and ideas).

III. Weekly reflections before and after discussions on Canvas – “Blog Posts and Comments” -- always focused on questions about changing and competing interpretations of the past. (25%) Each person writes 400-500 words a week. These are informal but substantial assignments.

Soon I'll break you into groups of 4, and reshuffle the groups every 4 weeks. For each of the 2 classes each week, *at least* one person of the 4 will write before each class, and *at least* one of the 4 will write after each class, in response. *Everyone will write about an interpretation that they favor, and why, in terms of concepts that appeal to them and the evidence that backs them up. You will always have time to follow through in class discussions.*

These are minimum requirements and I encourage group members to follow a discussion through. If you agree, say so, but also say why, and reference different evidence. In encourage you to disagree, with clear counterarguments and compelling evidence! In other words, I want to give scope in these groups to competing interpretations and the evidence that best supports different interpretations. Note how historians changed their interpretations of the past. Or evaluate, contrast, contextualize the “voices” of past actors. How did they express their conflicts with their own interpretations, narratives, omissions, keywords? Pick up **one or more** of the questions that I posed that asks you to interpret past actors. What for example, was the most interesting piece of evidence or line of new inquiry a scholar employed to cast the past in a new light? Or again, contrast the perspectives of past actors on the same events. Be selective, not exhaustive, but be substantial!

IV. Historiographical Analysis: New Interpretations and Evidence in the Atomic Bomb Controversy (10%) 4-5 pp. (10%) DUE NOVEMBER 3 IN CLASS FOR DISCUSSION AND DEBATE

These papers examine in greater depth the ways in which historians have interpreted and re-interpreted the U.S. decision to defeat Japan with the atomic bomb. In the two week “module” on the Bomb, we will be talking about various historians' ideas and evidence, and referencing whose ideas they revised.

This asks you to go a step further and to identify a historian that no one else has read in the class, who has made a significant contribution since 1995 to “middle ground” discussion between extreme positions. The Walker summary historiography article and its footnotes, together with seven subtopics I post, will make this

process less daunting. *I do not want you to rely upon opinion editorials or textbook writings from anyone who has not done in-depth scholarship on the issues. This is an exercise in evaluating professional scholarship, not scoring polemical points.*

Obviously you won't be able to write about the whole controversy, just a piece, such as the assertion that the US was waging "atomic diplomacy" against the Soviets at the same time it was defeating Japan. (Follow Walker's footnotes, or look up reputable historians who have made contributions since 1995). You need only represent the views of one scholar, but your search will expose you probably to several —book chapters, or journal articles—representing extra points of view (beyond the assigned scholars). You need not read an entire book (indeed you should not) in order to understand the contribution a scholar made, the important evidence she unearthed, or the most productive line of questioning he opened. Students will discuss and debate positions in class November 3.

On Historiography: Getting on top of historiography is an *absolutely essential core skill* you must acquire if you are to be an effective history teacher. As James Loewen amply demonstrates, textbooks cannot be relied upon to give you the freshest material for effective pedagogy. Hint: the *OAH Magazine of History* is perhaps the most accessible and important **scholarly journal for history teachers**. But don't neglect websites with scholarly articles and links, such as BackStory With the American History Guys, or PBS Video's "American Experience."

V. Primary Source Analysis, or "Doing History": Constituencies and Perspectives at the March on Washington for Jobs and Freedom August 28, 1963. 4-6 pp. (10%). DUE November 22 for discussion.

The March on Washington is commonly commemorated as the mass platform for Martin Luther King's "I Have a Dream" Speech, almost as if there were not there a quarter million people, and 30 other speakers, each bringing common but distinctive demands for civil rights and racial equality and economic justice. On the Google Drive you will find folders with a range of primary sources I have collected. (See the bibliography that accompanies this assignment on Canvas). What you want to find and capture is the March on Washington in two or three **dimensions**, because the March of the Dream Speech has become one dimensional in our culture. Several **constituencies** had different reasons for coming to Washington, different levels of satisfaction with the outcome, different understandings of whether the March was supposed to "support" John Kennedy's civil rights Bill, or propose radically more far-reaching legislation and action. Compare and contrast them. (See Canvas Guidelines).

VI. Final Research Project. (20%) Due Dec 8 at 3:00 PM 8-10 pages.

Identify and provide a synopsis of a commonly accepted or popular interpretation of an event or person, as embodied in a news account, public speech, historic site, widely read textbook or general nonfiction book, or a policy announcement. Then, based on an equal share of primary sources and secondary sources, write up a "counter-narrative" or alternative explanation that you think more closely corresponds or more fully captures what we should learn (or at least consider) as a lesson from the past worth teaching and debating.

Using various document collections available in the library, edited online sources referenced in the books, or various links to *scholarly, curated* websites, put together a set of primary and secondary sources (at least two of each). Examples from the course: the core narrative of Buffalo Bill's Wild West show; the Air Force Association's critique of the Smithsonian exhibit on the *Enola Gay*; the *Miracle Worker* representation of Helen Keller as a plucky individualist; Howard Zinn's assertion that African Americans opposed participation in World War II; John Rambo's and Ronald Reagan's blaming the US Vietnam defeat on politicians who "would not let them [the military] win." Take as a model how the *After the Fact* authors, or James Loewen, or Sam Wineburg mix references to scholarship (secondary sources) and **actual voices from past actors** (primary sources).

All paper ideas must be cleared with me two weeks ahead of the due date, after a conference with me before Thanksgiving, in a one page annotated bibliography of sources that clearly identifies interpretations at the core of each cited source. Each student will peer review one proposal and one paper, and will receive extra credit for actively helping someone find good source material.

Pairs of students may submit papers of 14-15 pages that reflect a *dialogue* of legitimate and different interpretations with different evidence, as long as you *both* are revising a more incomplete and simplistic version of the past.

Grading Scale:

A (93 and above), A- (90-92); B+ (87-89), B (83-86), B- (80-82); C+ (77-79), C (73-76), C- (70-72); D+ (67-69), D (63-66), D- (60-62); F (less than 60, unacceptable work). We will assign points on a 1000 point scale to comprise the several components of assessment that follow.

SCHEDULE OF MEETINGS AND ASSIGNMENT DUE DATES ALWAYS CHECK CANVAS FOR FULL READINGS AND REFINED QUESTIONS

8/15: Introductions

Reviewing the Syllabus – Discussing structure and learning activities. Student introductions.

Please make sure your CANVAS profile is up to date with a photograph, and tells us something of your goals, background, and academic interests.

8/17: How We Think, Write, and Teach: Academic Disciplines and the “Cultural Curriculum”

Wineburg, Sam, and Susanne Wilson. "Peering at History through Different Lenses: The Role of Disciplinary Perspectives in Teaching History." In *Historical Thinking and Other Unnatural Acts: Charting the Future of Teaching the Past*, edited by Sam Wineburg, 139-54. Philadelphia: Temple University Press, 2001. (15)

Sam Wineburg, "Undue Certainty: Where Howard Zinn's *A People's History* Falls Short," *American Educator* (Winter 2012-2013), 27-34.

Questions: Wineburg admires and disparages certain practices of writing and teaching history. What are the core skills and values of historical thinkers and teachers? What do the best teachers assume about history and their students? Where do some teachers mislead students about historical thinking (hint: “Fred” and “Cathy”!)? Come in with your best example of how to do history and how not to do history, in Wineburg’s and Wilson’s view.

8/22: American Heroes, American History

Wineburg, Sam, and Chauncey Monte-Sano. "'Famous Americans': The Changing Pantheon of American Heroes." *Journal of American History* 94, no. 4 (2008): 1186-202. (14 pp.)

Loewen, *Lies My Teacher Told Me*, 1. "Handicapped by History: the Process of Hero-Making," 11-30 (19). (And a page from Helen Keller’s autobiography.)

Thomas F. Jackson, "Bread of Freedom: Martin Luther King Junior and Human Rights," *OAH Magazine of History* (April 2008), 14-16.

Theoharis, Jeanne. "'The Northern Promised Land That Wasn't': Rosa Parks and the Black Freedom Struggle in Detroit." *OAH Magazine of History* 26, no. 1 (January 2012): 23-27.

Packer, George, "Her Own: Oprah Winfrey," from *The Unwinding* (2014) (6) (National Book Award Winner).

Questions: If the pantheon of American heroes speaks to the popular historical “cultural curriculum” (education) that “schooling” plays only a small part in shaping, what do the popular choices and common understandings of these heroes tell us about how ordinary Americans think? Dr. Arthur Schlesinger is worried about the “disuniting of America” through multiculturalism. Wineburg and Monte-Sano are not. Why? I think it ironic that two of the heroes around which Americans found consensus were not “consensus leaders,” in King’s terms! Would they be as famous if they were known more fully than mainstream culture permits? How should historical thinking and teaching approach these revered figures? Contrast Wineburg’s and Packer’s different treatment of Oprah Winfrey’s mainstream success and its meanings.

For Further Inquiry (Optional): How can historians model historical thinking? Make sure you check out Sam Wineburg’s “Document Based Lessons” on the [Reading Like A Historian website of the Stanford History Education Group](#).

8/24: Before Written Records: Archaeology, Demography, and Ecology in the "Columbian Exchange"

Davidson and Lytle, *After the Fact*, 1. Contact, 1-30 (28)

You must read the final pages to solve the mystery of the pigs and buffaloes!! The English encounter with the New World's "pristine" and "unspoiled" ecology is only revealed at the end. See John Smith's *Historie* excerpted ([Google folder](#)) for a description of the American cornucopia. What suggests this may not have been the norm in the America's? How does revising our understanding of North American ecology before British settlement also compel a revision of North American Indian history?

Questions for Discussion: Hernando de Soto expected a Christian burial but died ignobly in Arkansas in 1541 after ransacking Indian villages. That's the familiar story. But Davidson and Lytle ask: why a century and a half later, when LaSalle made it down the Mississippi, had thousands of villages disappeared? What does this have to do with early English reports from John Smith of an abundance of wildlife in the New World? How did learning about the ecological changes made by native peoples, and what happened when they disappeared, change how our authors understood the "Columbian exchange"? How are historians and archaeologists compelled to reinterpret, not just reconstruct, the past?

Optional: for an extraordinary survey of the controversy over pre-Columbian population and Indian culture east of the Mississippi, see Charles C. Mann, "1491," *Atlantic* (March 2002), online archive.

8/29: "Nasty, British, and Short": Surviving Colonial Virginia and the Multiple Causes of Mortality

Davidson and Lytle, *After the Fact*, 2 Serving Time in Virginia, 31-50 (19). Get through the romance of Pocahontas and Smith's "initiation" into Powhatan's political sphere of tribute (31-35), and make sure you understand the point of the chapter that follows: the driving obsession with profit that Davidson and Lytle want you to conclude was the source of many ills.

Earle, Carville. "Environment, Disease and Mortality in Early Virginia." *YJHGE Journal of Historical Geography* 5, no. 4 (1979): 365-90. Core of story is on pp. 370-1, 373-4. (5) ([Google folder](#)). *Skim* this piece, focusing on the pages cited, and note where I've highlighted Earle's focus on deadly Jamestown. Shifts focus from starvation to disease. He gives remarkable credit to John Smith for saving lives before his policies were reversed in 1610. How? Controversial as was John Smith, he did two wise things for which he was not always given credit: he dispersed the population out of the estuarial zone (between fresh and salt water) of Jamestown, which was the worst kind of stagnant open sewer in summer. And he maintained alliances with the natives, so that the dispersed population was not so vulnerable.

Dr. Simmons account of the "Starving Time" in October 1609 Virginia, excerpted from John Smith *General Historie of Virginia, 1624: The Fourth Booke* included in *Narratives of early Virginia, 1606-1625*. Edited by Lyon Gardiner Tyler. New York, Barnes & Noble [1907]

Report of Nathaniel Butler, Governor of Bermuda, 1622, and "The Virginia Planters' Answer to Captain Butler, 1623," in *Narratives of early Virginia, 1606-1625*. Edited by Lyon Gardiner Tyler, ed. New York, Barnes & Noble [1907] **NOTE: Gov. Butler's allegations are quoted verbatim in each section before the Planters' self-defense.**

Questions: Why is the story of Pocahontas' rescue of John Smith the most enduring and popular narrative from the Virginia colony? How did Smith interpret (or misinterpret) her rescue of him? What did he learn from the Indians? **Larger issues of the colony's life and death:** What were the *principal* causes of such extraordinary mortality rates in the first twenty years of the colony? Starvation? Diseases? What do the authors of *After the Fact* place at the center of their explanation and what does Earle in "Environment, Disease and Mortality"? Contrast their economic explanation with his ecological explanation. How can obscure mandates to plant corn in the colonial legislature provide clues to the question of the colony's viability as a place to live as well as make money? **Primary Sources:** John Smith included a harrowing account of Virginia's "Starving Time" in 1609 in his *General Historie*, written by one "Dr. Simmons," an ally who lamented his return to England. What inferences (or guesses) can we make about what caused this especially acute period of starvation (other than Smith's departure, which he clearly would like us to think)? 13 years later, if Captain Nathaniel Butler is to be believed, the colony

was still in big trouble. What details does he supply that might help us understand the complex factors that Davidson, Lytle, and Earle identify?

BIG history: what choices, values, and power relations fueled the Atlantic commodity boom in sugar, slaves, and tobacco? FINALLY: Why did Virginia move from principal reliance on indentured servants to reliance on racial slavery? Davidson and Lytle cover some of the ground that helps explain the mystery of why the transition from indentured servants to African slaves did not occur for another 50 years.

8/31: New England – Conflict and Transformation – and a Look through Indian Eyes

Loewen, *Lies My Teacher Told Me*, "The Truth About the First Thanksgiving," 84-92. (8) COPY

John Winthrop, "Reason to be Considered for Justifying the Undertakers of the Intended Plantation in New England," 1629; and "A Modell of Christian Charity," 1630

Davidson and Lytle, *After the Fact*, 3: The Visible and Invisible Worlds of Salem 52-73 (21)

Questions: How do certain facts about the interaction of the "Pilgrim Fathers" and native peoples force a re-telling of the Thanksgiving story? Who did the British who settled in Massachusetts thank most often, and for what? What kind of community did John Winthrop envision? Do we still regard early New England as an exceptional "city on a hill"?

SIXTY YEARS LATER, WHAT WAS HAPPENING TO SPLIT WINTHROP'S COMMONWEALTH IN SALEM: Of the many interpretations and causes of the Salem witch craze -- rapid social change and commercialization; threats to gender hierarchy; religious diversity; legal abuse; the terror of Indian Wars -- which seem the most compelling to you? What larger context is necessary to explain why Salem became possessed? Which historian that they mention is most worth investigating? What can understanding developing historiography and multiple historians' perspectives tell us about how to understand and teach causation in history?

9/5: Republicanism and Independence from All Sides

Davidson and Lytle, *After the Fact*, 4. Declaring Independence, 75-96 (20)

James Loewen, "Juxtaposing Quotations to Misrepresent a Founding Father, D.C. Jefferson Memorial" in Loewen, *Lies across America: What Our Historic Sites Get Wrong*. New York: Simon & Shuster, 1999, 327-332.

Calloway, Colin G. *The Scratch of a Pen: 1763 and the Transformation of North America*. New York: Oxford University Press, 2006, 27-28, 97-100. On George Washington, Indians, and the Proclamation Line of 1763 restricting western settlement after the French and Indian War.

Selections from Massachusetts slave memorials 1775. From *Documentary History of the Negro People*.

Questions: What are the essential contexts necessary to explain Jefferson's Declaration of Independence and the ensuing revolutionary war? Enlightenment intellectual history? Virginia political history? Virginians land hunger beyond the Proclamation Line of 1763? How did the Founding Fathers reconcile liberty and slaveholding (or try)? Why do you think Jefferson's attempt to include slavery as one of King George's abuses was omitted from the Declaration? "**He has waged cruel war against human nature itself.**" Is any explanation of American independence inexplicable without reference to the *actions* of Blacks and Indians? How does considering the revolution from the perspective of Native Americans or Africans or loyalists change the received wisdom taught in schools and reflected in so many patriotic speeches? Finally: How has the Jefferson Memorial attempted to sanitize the history of slavery?

9/7: Westward Expansion – Jacksonian Democracy? Jacksonian Aristocracy? Jacksonian Aggression?

Davidson and Lytle, *After the Fact*, 6. Jackson's Frontier-and Turner's, 124-146 (22)

Wilson Lumpkin, Gov. Georgia, "Speech to Congress," for Removal, 1830 in "The Age of Jackson: the Removal of the Cherokees," ch. 9 in *the South in the History of the Nation: A reader* v. 1, ed. Link and Wheeler (Bedford 1999)

Excerpt, Andrew Jackson, "Address to Congress," December 1830, downloaded from

<http://www.loc.gov/rr/program/bib/ourdocs/Indian.html>.

Questions: There's no mistake this period is called the "Age of Jackson." What has this meant for successive generations of historians? What pictures of history and Indian culture do Jackson and Lumpkin deploy to make their cases for Indian removal? (see Canvas).

9/12: From "Middle Ground" to "Conquest" – Cherokee Acculturation and Cherokee Removal

Loewen, *Lies My Teacher Told Me*, 4. "Through Red Eyes," 100-134.

John Ross, et. al. "Excerpt from a letter from a Cherokee delegation to John C Calhoun, Sec. of War, during Pres. James Monroe's Administration. City of Washington, February 11, 1824 [What arguments do Ross, et.al. make to perpetuate Cherokee sovereignty?]

"Memorial of John Ross and others, delegates from the Cherokee Indians . . . To the honorable the Senate and House of Representatives," Senate Document 120 "On Cherokee Treaty of 1835," January 12, 1838.

Catharine Beecher, "Circular Addressed to Benevolent Ladies of the U. States," 1 December 1829. Printed in *Christian Advocate and Journal*, 25 December 1829, pp. 65-66 (*American Periodical Series, 1800-1850*, Microfilm, Reel 1749), by Catharine Esther Beecher. Included in [How Did the Removal of the Cherokee Nation from Georgia Shape Women's Activism in the North, 1817-1838?](#), by Kathryn Kish Sklar (Women and Social Movements in the United States database, accessed Sept 16, 2014).

Questions: Loewen's argument is nuanced and wide ranging, but supportive of the idea of the West as a zone of conquest and a "middle ground" of cultural exchange. What crucial events determined that the Cherokee, despite the roads they had travelled to assimilate to the American Republic, would nonetheless not be acceptable as partners in determining the future of Georgia? What happened when Indians lost their "conflict partners"? Compare Beecher's and Chief John Ross's pictures of Indian "civilization" with those of Governor William Lumpkin of Georgia and President Jackson. How do these interpretations of Cherokee society and history line up with their respective conflicting political aims?

9/14: Anti-Slavery and Sectional Crisis

Davidson and Lytle, *After the Fact*, 7. The Madness of John Brown, 148-169 (21) (long autobiographical letter of Brown's can be skimmed).

Loewen, *Lies My Teacher Told Me*, 4. "John Brown and Abraham Lincoln: The Invisibility of Antiracism in American History Textbooks," 172-195 only. (22)

David Reynolds, "Freedom's Martyr," *New York Times*, Dec 1, 2009; and Caleb McDaniel, "John Brown and Nonviolence," May 9, 2005 [HistoryNewsNetwork.org](#)

Sign up to read and discuss one of the primary source responses to the execution of John Brown: Frederick Douglass; Lincoln; Lydia Child, etc. See Canvas!

Questions: How have judgements of Brown's sanity and insanity dovetailed with political positions on the war and slavery over the decades? Is Loewen right, that not only in the textbooks but the culture, that the idealism of white anti-racists has been obscured by the imputation of insanity? How did interpretations of Brown's actions accelerate and reflect polarization of the country across sectional lines of north and south and political lines of Democrat and Republican? Has recent work on Brown been part of a troubling rehabilitation of violence as a means of social change?

9/19: Recovering Slavery and Emancipation from Below, Through Oral History

Davidson and Lytle, *After the Fact*, 8. The View from the Bottom Rail, 171-199 (28)

Read both ex-slave narratives FIRST, pp. 184-186; 188-190. Don't read any of the authors' discussion until after you have contrasted: 1) How each narrative interprets treatment of slaves and their responses. 2) How each recalls treatment of children and families. 3) How each recalls the collective histories of Africans in America, Indians, and whites.

Then read the rest: How did your approach to primary sources change as a result of this exercise? Explain how the concept "economy of deception" is absolutely crucial to understanding issues of "authenticity" and the kind of inferences you can make from any primary source. Again here, the last couple pages of the chapter are the

KEY(STONE) to understand everything they want us to take away. What kind of society produced such split performances of “personae”?

9/21: Clashing Pasts: White Supremacy, the “Lost Cause,” and Confederate Monuments

Loewen, *Lies My Teacher Told Me*, 4. “John Brown and Abraham Lincoln: The Invisibility of Antiracism in American History Textbooks,” 195-203.

Readings TBA on Canvas: Possible selections from Horwitz, *Confederates in the Attic* or recent writing on the Lee Monument in Charlottesville.

9/26: 19th Century Class Formation and Its Legacies

Loewen, *Lies*, 7 “The Land of Opportunity,” 194-207. (14 pp.).

Andrew Carnegie, *Triumphant Democracy* (London, 1886), 11-15.

Andrew Carnegie, “Wealth” *North American Review* (June 1889), 653-5. Better known as “The Gospel of Wealth.”

Henry George, *Progress and Poverty* (New York, 1935, 1885), 3-8, 544-6.

BIG history questions for today: What “hidden injuries of class” have afflicted Americans, in Loewen’s view? How real was the “rags to riches” story in the late 19th Century, or even the “rags to respectability” story? How has class mobility varied in different eras, across national boundaries, and with respect to race and ethnic group membership?

On Carnegie and George: The late 19th century is probably when the debate about wealth and poverty was most stark, and most widely debated. Compare Carnegie and George: Where does wealth come from? Does progress produce poverty, or is inequality the precondition for the advancement of everybody? Are concentrations of wealth consistent with republican government, or is everyone’s liberty at risk when inequality so pervades the structure of opportunity? How does each author understand the progress of “the race”? Find out about these guys: What about the biographies of Carnegie and George might help account for their different analyses?

9/28: The Immigrant City and the Scope of the Middle Class Conscience

Davidson and Lytle, *After the Fact*, 9. *The Mirror with a Memory*, 203-228 (25) *It’s a good chapter but doesn’t practice what it preaches: read texts and pictures together (so we will).*

Primary Source Analysis: Jacob Riis, *How the Other Half Lives*, 1890). Notice that many of the photographs that Riis took have been rendered as woodcuts, a less expensive and detailed reproduction method at the time. Riis draws upon a toolkit of concepts, symbols, labels, and prejudices – Progressive and Conservative (or “Victorian”). Concerned with the idea that **upward social mobility** may be breaking down, he seems constantly to be trying to sort out when people are being oppressed, and when they are the principal authors of their misfortune.

EVERYONE (Red reader): Introduction; (4) . ch. 3, *The Mixed Crowd*; (7). What statements suggest that Riis is blaming greedy slum profiteers for poor people’s woes? Who rises, and who “take their slums with them,” to quote his metaphor for culturally deficient people who cannot make the most of their situations?

SUBGROUPS: ON GOOGLE DRIVE, FIND VARIOUS CHAPTERS ABOUT PARTICULAR IMMIGRANT GROUPS THAT YOU WILL EXAMINE WITH THE SAME QUESTIONS IN MIND. Identify the **main points** and **best quotes and images that capture** Riis’ analysis of each group in the “queer conglomerate mass of heterogenous elements” that was New York City’s working class. Why does he make these distinctions?

Group A: Compare 9. Chinatown; 13. *The Color Line in New York* (compare Chinese and Blacks). **Photo titles:** “Chinese Opium Joint,” “Black-And-Tan Dive”

Group B: 10. Jewtown, first half; 11. *The Sweaters of Jewtown*, first half. 12. *The Bohemians--Tenement-House Cigarmaking* Photo titles: “Knee Pants,” “Bohemian Cigar Makers”

Group C: Compare: 20. *Working Girls of New York*, and 19. *The Harvest of Tares [criminals]*; **Photo Titles:** “Typical Toughs” “Sewing and Starving,” “I Scrubs”

Questions: What (who) causes poverty? Tenements and slumlords; exploitative employers; bad characters; warped cultures; degraded “races”; immigrant co-ethnic exploitation; saloons and politicians; mis-guided charity givers? All of these show up, but who are the offenders, who the victims? How does Riis slice up the victims and

the victimizers, the deserving and undeserving poor, those poor by dint of the cruel urban environment or exploitation, vs. those poor by dint of their own individual or ethnic-based flaws? Riis draws upon a toolkit of concepts, symbols, labels, and prejudices – Progressive and Conservative (or “Victorian”).

Optional: ch. 21. Pauperism in the Tenements (12). . Riis accepts the rigid categories of Scientific Charity (a movement of Charity Organization Societies that wanted to honor Christian charity but stop its purported corruptions of workers’ work ethic). Ch.21 makes it clear that he thinks in terms of the **worthy and unworthy poor** but has to admit that “the tenement” blurs the line between them.

To Browse the Photographs and Read His Captions: The best image quality has been reproduced by the Museum of Modern Art in New York: http://www.moma.org/collection/artist.php?artist_id=4928 and especially by the Museum of the City of New York:

<http://collections.mcny.org/C.aspx?VP3=SearchResult&VBID=24UAYWOHR64E>

Compare the homes and nationalities represented for example in the photos titled: “In Poverty Gap,” [I will lecture on this image]; “Knee Pants,” “An Italian Rag Picker,” “Five Cents a Spot,” and “Bohemian Cigar Makers.”

Final Paper Opportunity: Riis’ portrait of African Americans is fairer than most, but he still exhibits prejudices that make them seem victims of their own improvidence. W.E.B. DuBois published *The Philadelphia Negro* nine years later, a landmark in the field of sociology. How do DuBois’ findings and biases compare to Riis’? How does a relatively obscure (at the time) black sociological study represent black striving and white racism differently?

10/3: Progressive Symbolism and the Political Process

Davidson and Lytle, After the Fact, 10. USDA Government Inspected, 229-253. (24)

Sinclair, Upton, *The Jungle* (New York: Viking, 1906, 1946), 91-105 (14).

“Sinclair Gives Proof of Meat Trust Frauds,” *New York Times*, May 28, 1906. [Click here.](#)

Questions: Upton Sinclair’s lurid exposé of horrible working and sanitary conditions in the new mass-produced meatpacking facilities in Chicago lead to a defining crusade of the Progressive Era. President Theodore Roosevelt’s charismatic style transformed an expose into a moral crusade in the public interest. How much was the Meat Inspection Act of 1906 the result of potent symbolism manipulated by muckraking journalists and the colorful popular celebrity president Theodore Roosevelt? **Or Isn’t There Greater Importance in the Legislative Jungle?** Why is more tedious research into Congressional process and interest group pressure essential to unravelling the mysteries of why the Act’s greatest champions saw it as fatally compromised? Why is it equally important to pay attention to little known Senators and Congressmen, to divisions within the Republican Party, and to the enduring power of decidedly *not* progressive House Committee members (Mortimer and Larrimore)? How would Roosevelt’s and Senator Beveridge’s initial reform proposal have changed the balance of power between the federal government and private corporations? What did the Meatpackers fear most? Why was Sinclair apparently sidelined in the final push, as the news articles suggest? How did the final legislation differ, and bear the imprint of the meat industry itself? From what angle of vision could the meatpackers be said to be “revolutionaries,” in the view of some historians?

Note to students: This would be a great final paper, since I’ve dug up a wealth of newspaper coverage of Sinclair’s involvement. DID he deprive TR of his “ace in the hole?”

Optional in Google Drive: Neill-Reynolds Report, 4 Jun 1906: U.S. Congress. House of Representatives. *Conditions in the Chicago Stock Yards*. Message from the President transmitting the Report of James Bronson Reynolds and Commissioner Charles P. Neill. 59th Congress. 1st Session. Doc 873 (June 4, 1906) (EXCERPTED BY TJ 6)

10/5: Americanization and Nativism – Note: EITHER THIS DAY OR 10/12 WILL BE A “NO CLASS” DAY

Davidson and Lytle, *After the Fact*, 11. Sacco and Vanzetti, 256-280 (24).

Attorney General A. Mitchell Palmer, “The Case Against the ‘Reds.’” *Forum* (1886-1930), February 1920.

Lucian Parrish, Rep Tx, Rep Rosedale, NY, Rep. Raker, Tx April 20, 1921, debating immigration restriction
Congressional Record (Apr 20, 1921), 511-14.

Questions: The trial of the century, pitting civil libertarians and immigrant advocates against defenders of an older Anglo-Saxon America. How could a murder trial of two obscure radical Italian immigrants become an international cause célèbre? What social divisions, and conflicting ideas about America, did such a highly publicized trial reveal about the country in the 1920s? Why were Representatives Parish and Raker of Texas, and the Attorney General of the United States, A. Mitchell Palmer, so motivated to exclude and deport un-naturalized immigrants?

FALL BREAK

10/12 NO Class – USE this day to read ahead and DECIDE on your final project. We will discuss these in conferences next week. HERE.

10/17: Acts of God and Man – The Dust Bowl and the Great California Migrations

Davidson and Lytle, *After the Fact*, 12. Dust Bowl Odyssey, 284-308 (24).

John Steinbeck, "The Harvest Gypsies," *San Francisco News*, Oct 6-12, 1936.

Questions for class: The popular fiction of John Steinbeck and photography of Dorothea Lange created a symbolic landscape for understanding 1930s Dust Bowl migrants to California. What can quantitative social history and scholarship tell us about the majority of new Californians who fell outside that symbolic framework? What can we learn from Steinbeck's journalism that we can't learn from his novel, *The Grapes of Wrath*, the film, or the social historians that Lytle and Davidson synthesized: James Gregory and others, whose work is based on census data?

See on Canvas: Options to research Mexican American Repatriation (Deportation) in the 1930s and the photography of Dorothea Lange.

10/19: Introduction to the Atomic Bomb Debate

Assignment: 1. Davidson and Lytle, *After the Fact*, 13. The Decision to Drop the Bomb, 310-334 (24).

2. Read Harry Truman's diary entries for July 17-18, and July 25, 1945, link is on Canvas. From "Notes by Harry S. Truman on the Potsdam Conference, July 17-30, 1945," [Harry S. Truman Presidential Library](#),

EDITED AND HIGHLIGHTED VERSION: Barton Bernstein, ed., "Truman at Potsdam: His Secret Diary," *Foreign Service Journal* (July/August 1980), 92-36. (Google Folder and link in Canvas).

Questions: How can differing *models of decision making* re-focus our understanding of world-changing events like the use of the atomic bomb against Japan? What happens when we relocate aspects of "the decision" from the deliberations of specific "rational actors" in 1945 -- Harry Truman and his immediate advisors -- and consider the international history of air war, or competition among branches of the largest military bureaucracy in human history? But wasn't it Truman who said "the buck stops here"? What can a careful reading of Truman's diary tell us about his framework of thinking and decision making, especially with respect to the claim that Russian entry into the war might be enough to end the war without atomic weapons, and that Truman still felt restrained from inflicting "inhuman barbarism" on civilians through terror bombing.

10/24: Atomic Bomb Historiography and the Search for Middle Ground

Robert James Maddox, "Why We Had to Drop the Atomic Bomb," *American Heritage* (May/June 1995). Defense of the orthodox explanation.

Gar Alperovitz, "Hiroshima: Historians Reassess," *Foreign-Policy* 99 (Summer 1995). Still making the case for "atomic diplomacy."

John W. Dower, "Three Narratives of Our Humanity," in *History Wars: The Enola Gay and Other Battles for the American Past*, edited by Edward T. Linenthal and Tom Engelhardt. New York: Holt Paperbacks, 1996, 63-96.

Questions: In the argument between Alperovitz and Maddux, what pieces of evidence seem most compelling in their making their case? Be aware of how your own affinities--in this case, nationalism--may shape your interpretations. Be aware of your own opinion going in. And don't shrink from letting one author change your mind. Was it necessary? Was it a real decision? Where does Dower fall on the issues of atomic diplomacy, the options for Japanese surrender without nuclear weapons, and the importance of placing any narrative in a "tragic" rather than a "triumphalist" frame?

Read ahead into Walker's synthesis of the "middle ground" between these two positions.

10/26: A Piece of the Puzzle: Using Historiography to Explore Researchable Questions on the Atomic Bomb Decision -- 4-5 pp. Atomic Bomb Historiography Paper Due

This assignment calls for a critical evaluation of a scholar who you identify using footnotes in Samuel Walker's historiographical article (Walker's book is fair game too however). "Follow the Footnotes!" Don't quote Walker but read for yourself the scholar he cites and summarizes. What is the strongest line of argument, best evidence, and how does it compare to other scholars we have read?! Be prepared to support and debate.

Walker, J. Samuel. "Recent Literature on Truman's Atomic Bomb Decision: A Search for Middle Ground." *Diplomatic History* 29, no. 2 (April 2005): 311-34 (23 pages).

10/31: Women and Popular Culture: The Power of the Media

Davidson and Lytle, *After the Fact*, 14. From Rosie to Lucy, 339-363 (24).

Very Short Selections from Nancy A Walker, ed., *Women's Magazines: 1940-1960: Gender Roles and the Popular Press* (New York, Bedford St. Martin's: 1998)

View Segments of "Betty: Girl Engineer" a famous *Father Knows Best* episode.

Questions: How did gender norms for women change from World War II to the Cold War? Do you think the popular media reflected or shaped popular attitudes toward motherhood, housework, and women's paid work outside the home? How can we know? Women were certainly torn between old norms and new imperatives. Just at the time the culture seemed to reinforce domesticity (identification of women as wives and mothers first) in the 1950s unprecedented numbers of married women entered the labor force and stayed there. Why? Within the dominant patriarchal norms of the time, how much room could women like Lucy Ricardo carve for autonomy, even rebellion? Was Cold War culture uniformly down on married women's work, as reflected in the women's magazines and TV shows like *Father Knows Best*?

11/2: Feminism in the 1960s: the Challenge to Gender Inequality

John Hollitz, "From Mystique to Militance: Betty Friedan and Gloria Steinem," in *Contending Voices*, volume 2 (NY: Houghton Mifflin, 2003), 247-65. See esp. The National Organization for Women 1966 Statement of Purpose Tillmon, Johnnie. "Welfare Is a Women's Issue." *Liberation News Service* (415) February 1972, in Linda Gordon, ed., *America's Working Women* (1976), 355-358.

The Politics of Housework by Pat Mainardi of Redstockings

Questions: What kinds of "rights" were Betty Friedan, Gloria Steinem, Pat Mainardi, Johnnie Tillmon, principally interested in? What was the difference between women's rights and women's liberation? What changes did they think needed to happen before women could enjoy equality, and how did each think that gender equality was related to other struggles for peace and justice? How can anything so trivial as housework be considered "political"? Were the airline stewardesses fighting for inclusion, or equality, or both?

11/7: The Greensboro Sit-Ins and the Diffusion of Protest

Davidson and Lytle, *After the Fact*, 15. Sitting In, 366-387 (last part of chapter for next class).

Questions: Were the sit-ins that spread rapidly from the Greensboro epicenter in February 1960 spontaneous eruptions of protest or deeply rooted in past strategies, prefigured in ways hidden to us? Try to sort through all

the sociological theory to pick those concepts that really explain why 1960? Why Greensboro? Why did the protests spread so quickly?

Selected black and white newspaper articles on the Greensboro sit ins:

11/9: Black Revolution and Martin Luther King, Jr. (To Be Refined)

Davidson and Lytle, *After the Fact*, 15. Sitting In, 387-394, for a synopsis of protest up to the "Revolution of 1963."

Thomas F. Jackson, *From Civil Rights to Human Rights* (Philadelphia: University of Pennsylvania Press, 2006), chapter 6, "Jobs and Freedom."

Tom Kahn, "March's radical demands point way for struggle," *New America*, 9/24/63. Kahn was a democratic socialist close to Bayard Rustin who organized the March on Washington, AND was a member of SNCC, a white who went to historically black Howard University. How are Kahn's issues different from those summarized in ATF?

Martin Luther King, Jr., "The Unresolved Race Question," District 65 of the Retail, Department Store Union, October 23, 1963, in Michael Honey, ed., *All Labor Has Dignity* (Boston, Beacon, 2011)

Questions: To what degree are Davidson and Lytle correct, that the March on Washington marked the start of serious divisions within the movement, over violence and revolution, and to what degree was there still consensus over what would be necessary to bring freedom and jobs and justice to all?

11/14: Constituencies and Perspectives at the March on Washington for Jobs and Freedom August 28, 1963 "Doing History" 4-5 pp. paper is DUE

See Canvas and Google Drive Folder for a range of sources – Jackson's digital archive, if you will – on the planning and execution of the March on Washington. Your paper may not focus on Martin Luther King!

11/16: Vietnam and American Memory

Davidson and Lytle, *After the Fact*, 17. Where Trouble Comes, 420-446 (26).

Hal Wingo and Ronald Haerberle (Photographer), "The Massacre at Mylai: Exclusive Pictures, Eyewitness Accounts," *Life* (December 5, 1969) pp. 36-45. Google Books accessed November 11, 2014. Click [here](#).

PBS Frontline Documentary: "Remember My Lai"

Part 1: <http://www.youtube.com/watch?v=QcDa5IIFSMQ>: Varnado Simpson and Truong Thi Le, at 14:40-20:25

Part 2: http://www.youtube.com/watch?v=eN_gEAAGwfw: Ron Ridenhour and Varnado Simpson, 21:40-26:48

Questions: Why did it take over 15 years to have a realistic film made about Vietnam combat? What does the progression from *The Green Berets* to *Rambo: First Blood* to *Apocalypse Now* to *Platoon* say about our capacity to confront our own history? How was the Army able to keep details of the 1968 Son My massacre from the public for a year and a half, and how did it come to light? Does the story have any heroes and where did ultimate responsibility lie for the killing of over 300 unarmed civilians? Do the actions of Hugh Thompson and Ron Ridenhour and Ronald Haerberle vindicate the open-ness of the system? Was Son My (My Lai) an aberration, an extreme exception of what can happen in warfare? What enduring consequences did this kind of warfare entail for Vietnamese and Americans like Varnado Simpson, who is featured in both the Life Magazine story that broke the massacre and coverup, and the Frontline Documentary "Remember My Lai."

11/21: No class—conferences with professor on the final project

11/28: VERY LAST CLASS -- Discussion of Approved Plans for Final Project

12/7: FINAL PROJECT IS DUE IN MY OFFICE AT 3:00 PM! CONGRATULATIONS!!

12/8: Peer Reviews of Final Papers on Canvas