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M, W Lectures: 1:00-1:50 PM
Ferguson 100

History 212-01-06
Spring 2013 (WI)
The United States Since 1865:
Freedom and Equality in Multicultural America

Friday Discussion Sections:

212-01 12:00-12:50 MHRA 3204 Ms. Summey
212-02 12:00-12:50 MHRA 2211 Mr. Peach
212-03 12:00-12:50 Curry 303 Ms. Licata
212-04 1:00-1:50 Ferguson 248 Ms. Licata
212-05 1:00 MHRA 2208 Mr. Peach
212-06 1:00-1:50 MHRA 3204 Ms. Summey
Ms. Justina Licata j_licata@uncg.edu
Ms. Virginia Summey vsumme2@uncg.edu
Mr. Steven Peach SJPEACH@uncg.edu
28 Lectures; break after 8 weeks
15 Discussion TA meetings, all weeks
No in-class mid-term or final



This Writing Intensive course affirms that history is not simply a record of what happened in the past, but a means of discovering our world and ourselves. History is a way of thinking, researching, interpreting, explaining, and reconstructing the past in ways that aspire to be true. Ordinary people and professional historians alike weave together stories and explanations in line with their changing interests as they themselves move through history. So this “truth” will always be shaped by the concerns of the observer and the moment. History as an active means of discovering *why* the past happened the way it did, what truly *matters* about the past, and how *we became who we are*. History aims for the rigor of social science and the graceful story-telling found in great literature.

This syllabus is long, because it contains all the full citations to all the sources you will read, and because I believe that the syllabus should be sort of a contract. Once you know what you are in for, you can’t say it wasn’t spelled out! Honestly, most questions you have will be found if you read this carefully.

Historians work with two major tools, and so will you in this course. **Primary sources** are produced by people who made history close to the time of historical action. These human expressions and records are the building blocks that historians routinely use to construct **secondary sources**: scholarship found in books and articles, exhibits in museums, or in professionally constructed web-sites. Sometimes historians put evidence together very differently to reach very different conclusions. Some conclusions are more complete and sound than others. They may not be completely “objective” in a scientific or mathematical sense. But we rise above mere opinion to form settled convictions that are based on broad exposure and analysis of reliable evidence. Yet even the questions we ask often reflect the concerns and issues of the time in which we live. For example, the 1960s, with its many popular social movements, opened the field of social history, the study of ordinary people’s lives and fields of action. Today, globalization has forced the historical profession to think across boundaries of the nation state – a 19th century machinery increasingly seen as inadequate to many global challenges. This course mixes a more traditional form of political and intellectual history with insights from the new social and cultural history.

Upon completion of this course, you should be able to:

Demonstrate comprehension of the events, decisions, ideologies, and larger trends of U.S. history since the Civil War in a way that rises above recitation of facts and dates to the level of *interpretation*. You will be able to identify these things accurately, because they will *matter* in explaining patterns of human experience and change.

Discuss and debate the merits of differing interpretations offered by those who lived history *and* by historians who write about it (analysis of primary and secondary sources). Write journal entries and short essays that compare, contrast and explain the points of view and actions of historical actors in terms of their *contexts* of opportunity and constraint.

Through regular writing exercises, remove the stress from writing, and learn how to use writing to discover what you think.

Write coherently and clearly on a focused problem in a deep analytical way (one paper about a case study that you write at a time of your choice in the semester). Write clearly and coherently in a broadly synthetic way (the midterm short paper and longer revised final paper).

You will be quizzed on analytical problems and factual knowledge through clickers on almost every day. This factual knowledge will also be important to higher-level written assignments. But you will never be evaluated on the basis of retention of meaningless facts or dates that do not have significant relationship to the broad themes of the course or the burning questions that keep Americans so interested in their own past. Anyone who thought Presidential Reconstruction followed Congressional Reconstruction, for example, would not understand how popular protest emboldened Congress to confront President Johnson, and helped trigger a constitutional crisis which revolutionized citizenship and for the first time guaranteed the vote to any man born within the boundaries of the nation. That formal right to citizenship, as you know, was *substantively* lost to African Americans and many whites for 70 years. But the 13th, 14th, and 15th amendments form the cornerstones of everyone's rights.

What would a course whose main textbook is named *Give Me Liberty* be without student freedom to sift through and select some of the big questions? I have identified **four clusters of questions and controversies**. They will structure your writing options for **journal entries**, the **mid-term paper**, and the **final revised paper**. On one of the weekly case studies you will write more formally and deeply than in your online journals. The midterm and final will be 5-6 pages and 10-12 pages respectively, with endnotes. The final will reflect revisions and guidelines developed after clear feedback from the instructors, one of your peers, and the Writing Center.

Each student will choose one framework of thinking and questioning by the end of the third week that will guide your writing assignments. You will gather and reflect upon material from the textbook, the lectures, the assigned primary and secondary readings, and do a bit of independent research. Then with the midterm and final paper you will compare several episodes, collective experiences, or themes across the range of the whole course and craft an interpretation, integrating your insights.

An optional **social media site** will be set up for each, where you can discuss and debate with each other. Good questions are always in search of becoming better informed and more precise and productive questions. These are some of the **big questions** of American history. **Your trick will be in configuring the questions in ways that you find compelling, and then gathering manageable and representative examples where evidence can be put in dialogue with interpretation.**

You should only select one option, one thematic “cluster” reflecting central problems of inquiry and debate. Over the course of the semester you will need to narrow your question and gather evidence. There are many questions on this syllabus, PURPOSEFULLY. None of us expect you to answer all of them. If you take some time and choose wisely according to your best lights, you are likely to get some great knowledge. DON'T BITE OFF MORE THAN YOU CAN CHEW, BUT DON'T NIBBLE AROUND THE EDGES EITHER!

OPTION ONE: Inclusion and Exclusion -- The Circle of “We the People” In Law and Practice.

Consider these competing interpretations, and find evidence:

1. Over the course of its history the United States has become a progressively more inclusive nation, offering wider and wider circles of citizenship and opportunity, despite inevitable conflicts and bumps in the road, and usually nonviolently. This is true even for groups that had been historically most subordinated in society, politics, and the economy: women, Native Americans, and African-Americans (you could certainly focus your paper principally on these).
2. Over the course of its history, the United States has occasionally lurched forward to broaden the circle of “We the People,” and never without struggle and many setbacks that included widespread loss of life. Moreover, inclusion was always partial: some women and African-Americans gained full political and economic citizenship, but others remained outside the circle. And it seems for every advance in the boundaries of citizenship, you can point to persistent or even new forms of exclusion of even more marginalized outsiders. As I mentioned, even in the decades before the Civil War when white men without property won the vote, state after state voted to disenfranchise free people of color in the North, for example. How often did this kind of thing happen?

OPTION TWO: Political Economy -- Business, the State, Labor, and the Challenge of Inequality.

These questions obviously have always been debated and contested in rhetoric and action:

When and how did free business enterprise advance the general welfare, and when did markets as they were structured by law and politics narrowly promote the interests of business elites? Did self-interested profit-seeking in the free market benefit everyone, as Andrew Carnegie argued in the 19th century? Or did concentrated wealth ("monopoly") and the profit motive inevitably drive others down into poverty, as Henry George alleged? When did markets work and for whom?

When classes or interests came into conflict, with whom did governments ally, and with what result? When workers organized for collective action against combinations of employers, what ideals and rhetoric of rights did each deploy in defense? When did labor unions win or lose power?

What role did government, including the courts, play in mediating between interest groups? When did business, labor, consumer, and other interest groups successfully shape the political economy to their ends? Were inequalities more pronounced in certain periods of US history, and how much did that have to do with the balancing of these interests and powers? How was social mobility, the chance to get ahead, or social safety and security affected? When organized business groups developed strategies of opposition to welfare state power and market regulation, how successful were they? Most industrial countries have "mixed economies" but how does the United States compare? How have publicly subsidized institutions – defense contractors, prisons – changed the balance of power?

These are questions that have to do with your analysis of the balance of power, and require some political and economic analysis. Other questions have to do with how you see popular ideology and political culture: When did working-class and middle-class Americans seem to accept the rules of the game and agree that "equality of opportunity" did not require "equality of result," that rich people might be envied but never be resented in such a way as to suppress their property rights, as long as hard working people or their children might themselves become rich or at least comfortable? And when did working and middle class Americans act on the premise that markets were rigged and only collective measures could counteract concentrated economic power? When did some working-class groups ally with economic elites in opposition to government power or other working-class groups?

OPTION THREE: Global America -- Imperialists and Migrants: The World in America, and America in the World: the Quest for Freedom and Material Security. When did events and peoples beyond US borders decisively shape American political and economic and social and cultural development? Was the United States, militarily and economically, a force for advancing freedom abroad? When and why? When might the United States have stumbled in the dark, blind to complex foreign cultures and peoples? Has the US always pursued its ideals of freedom or has it more often used power to protect its economic interests in controlling foreign resources or markets? Was the United States principally a force for empire, like all the other advanced industrial nations? Was

it a different kind of empire, where territorial control was less important than managing "the open door," an international order of free trade?

And when the world's people came to American shores, were they motivated by dreams of freedom or more basic economic needs? Did they realize their dreams, and what hardships today encounter in the process? (This bears on the questions of social mobility and class formation outlined above). How did native born opponents of immigration or ethnic pluralism try to control and limit the cultural freedom or freedom of movement of immigrants? How did immigrants push back? Is it too simple to say everyone was driven by the prosaic search for jobs or foreign markets or great wealth? [Incidentally, as Foner correctly argues in his Preface to the Third edition, this is one of the hottest topics in the last fifteen years. Can you imagine why?]

OPTION FOUR: Consensus and Conflict within the Equal Rights Tradition

Have Americans more often agreed than disagreed about the cornerstones of their freedom and the most important rights in our equal rights tradition? Considering a range of ordinary people, political, business and labor leaders, activists, and public intellectuals, how have Americans sought to define and sift priorities among the many rights, "privileges and immunities" guarantee to American citizens and potential citizens by the 14th amendment to the Constitution? In one sense, freedom has meant the right to compete unequally in a capitalist economy where some people achieve wildly unequal incomes. But don't those unequal rewards skew the playing field and require that all Americans share some basic rights before they can fairly be said to be equally ready to run the race for success? Since the Civil War, groups of Americans – in competition, conflict, and coalition – continually debated the meanings of freedom and equal citizenship. What rights – civil, political, cultural, economic and social should American citizens (and newcomers) enjoy as a free people? How should these rights be defended or expanded? Were American freedoms somehow dependent upon the expansion of freedom and human rights abroad? How did various groups use languages of American freedom and equal rights to protect their interests? Did the rights of one group inevitably come into conflict with others, such as in the contemporary conflict between women's abortion rights and the rights of the unborn? Is there a basic tension between liberty and equality in the American rights tradition? Many historians have noted how United States Americans share a language of rights and tend to express so many of their conflicts in rights language. Is "rights talk" itself equal to helping us think about our obligations, communities, and national unity? Do groups also have rights? Does it make sense to speak of the "rights of nature"?

Weekly questions are intended as guides through the full scope of the readings. TAs in sections and I in lectures might ask you to talk about any or all of them, **but in your journals you are encouraged to select the questions and the "voices" that speak to your principal arena of interest or "cluster" of questions.** You don't have to write every week, but at least 10 of the weeks should have journal entries of 300 words.

Two weeks into the semester after everyone has selected their arena of questions, I will ask you to set up a social media site (preferably a Facebook page) where you **might choose** to engage each other on the meaning of the big questions and the significant examples. These will help your participation grade and you can help each other here, maybe posting things relevant to today resonant with the past (like I did with the *New York Times* articles). **But this is absolutely no substitute for Friday section participation.** For people who are thoughtful but relatively quiet in class, this form of discussion will help. It will also give the Instructors a sense of what you are and are not getting. Volunteers will set these up and admit those who selected their cluster.

Course Requirements and Assignments:

Reading:

Eric Foner, *Give Me Liberty! An American History*, vol. 2 (New York: Norton Seagull Edition, 2010). If you bought the second edition as I allowed, please align chapters and page references to 3e with the help of a classmate. I will make a list soon of pages you will want to copy or scan that have been added.

Textbook Website: <http://www.wwnorton.com/college/history/give-me-liberty3/> has chapter summaries and help with key concepts, interviews with the author, supplementary primary source text, audio, and video. For the final paper, you will do well to research these and other sources relevant to your interests.

Course Reader available only at Copy King, 611 W. Lee St., Greensboro, ph. 333-9900 (CALL THEM FIRST). This is *only* available at Copy King, and is an excellent low cost alternative to published collections. I assign several short excerpts each week that speak to themes of the course. Purchasing this convenient reader ensures you will always bring pertinent texts to class.

As material becomes available, I may ask you to read short articles or review short PowerPoint presentations or images. You will always find these on a convenient location, either Google Docs or Blackboard. Always check your email on Friday afternoon for any clarifications of strategy for the following week.

Expect to read about 70 pages per week. Nineteenth-century language is more challenging and florid than today's (that's good for vocabulary, actually). So you should really use those guiding questions and employ your skills of **previewing, reading, highlighting, notation**, and of course, **writing**. Good writing consists of accurate **paraphrase, summary, selective quotation, grammatical sentences, coherent paragraph construction** (one controlling idea), and **overall coherence** (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.

Attendance and Class Preparation: We will give you 5 absences and then your grade starts to go down. We are building frameworks of understanding day by day. **Rationale:** Lectures, discussions, readings, and writing are all legs of a stool. Each class broadens and deepens your individual *and* group understanding of American freedom, identity, inclusion, political and economic power, equal rights, fields of opportunity, and America's global role. It's amazing to watch when a critical mass of committed individuals creates a high level of discussion, a rich and informed dialogue. Individuals in turn benefit immeasurably more from groups. So each of you can enrich or cheapen the class's trove of learning. Any exceptions to the attendance rule may be approved in person by the professor during his office hours. The only possible adjustment will be in cases of prolonged illness, personal or family emergency. We can't afford to think about day by day mishaps. So if you are not feeling well or are unprepared, come anyway, unless really contagious.

Try to arrive a little bit early and settle because the group is large. As I mentioned, I want to keep your attention for conclusions, so please wait to gather up your things and go—I'll always stop at 1:49:30. As of yet I don't have a late arrival policy, but in the interests of the group I might.

iClicker Quizzes and Lecture Session Participation: 20%

We will use these every day, to mix up opinion polling, instant feedback, and questions that spark discussion and allow for "formative assessment" as you learn a daily basis. Many questions will have more than one right answer, and are meant to spark thought and discussion. *You will get a point if you answer 75% of the questions in any given class.* On a question by question basis, I will also award points for participating, even if you get incorrect answers. But of course you also get points for correctness on the more formal questions. Soon you will be able to check blackboard's grade book and get a running tally of your scores. At the end of the semester, your 3 lowest scoring days will be thrown out. You will *not* get dumb and meaningless factual questions without any thought content or context! You might find wrong facts embedded in plausible interpretations or unwarranted interpretations that just don't follow from true facts. These are meant to spark thinking, spur discussion, keep you

attending to the issues, and eliminate the need for in-class exams. I can turn on anonymous polling, and will use this for periodic honest feedback from you.

Participation in Discussion Sections and Social Media 20%

My co-instructors will run Friday discussions, which focus on competing perspectives in primary sources and scholarship relevant to case studies outlined under “**Discussion Sections**”. You will **absolutely need the course reader** on these days, marked up and dogeared, following a substantial portion of the lines of questions provided for each week. But the structure of the course and my “case study” questions ensure that everyone will have written *something* for that day, and hence, have something to say! You will probably not raise, much less answer, *all* the questions. **Guidelines:** Make sure that what you say is pertinent to the question. When you raise questions, **stay focused on what the class has read**, and discuss different options for interpretation. At least one person will have written a formal paper on each discussion day; these people should consider themselves “**co-facilitators**” of discussion. Painfully shy people may purchase at a discount Dr. Jackson's Miracle Shyness Elixir, and lessen the pain. (You will self-report on your social media contributions if you want them considered at mid-semester and end-semester). **Meantime, in class:** Engage each other -- not just the professor or TAs -- critically but respectfully. Balance listening and talking. Respect everyone's opinions and their settled convictions, but don't shrink from challenging them. “Settled convictions” are the opinions or inherited ideas that stand the tests of **reasoning and evidence**, and these are always the result of **dialogue and effort**. We are all works in progress.

Rev. Jackson Preaches: *“If you are never willing to risk saying anything ‘stupid,’ you will never learn to say anything smart.”* -- Rev. Jackson

Journal Entries on Blackboard (or comparable): 20%.

(Your ten best will count). 300 words. You will receive Credit+, Credit, or N/C, no credit. These are due Thursday night before Friday's class. If requested, give your TA a paper copy as well. These entries will not count at all after the class, because one of their purposes is to enrich class discussion. If unfinished or not submitted on time, they will still be useful for your mid-terms and finals. Through clear and grammatical but informal writing, you are collecting reflections in a low-pressure format. Then you can test them out in discussions, and later select, refine, and use in the midterm and final. **Revision** is a core requirement of Writing Intensive, so you will not do well if you simply cut and paste at each stage. Again, on any Friday, you can't answer all the questions I posed, but you can use questions to develop your insights. Be ready to talk about more than you write, however, by reading all assigned material and using all the questions to guide *active* reading. **Evaluation:** “Credit” journal entries will offer interpretations supported by evidence from the *voices of past actors* and/or the main points or examples of assigned scholars. Keep any notes from Foner, *Give Me Liberty*, **out** of these, but you may reference his main arguments, and even dispute them! Credit+ essays will do all this in a coherent and sustained way, add a couple points from optional materials, tie these into the themes of the course, or make connections between past and present, or different periods in the past.

One Longer Essay on a Case Study in Advance of Friday Discussion Groups – 4-5 Pages -- 10% (Sign ups are coming; not everyone will get his or her first pick, so have a couple in mind –papers are due the day of the discussion, when you will co-facilitate). Pose and answer a few of the questions, bringing evidence to bear on interpretation. Bring into this paper at least one *extra primary or secondary source* available on the textbook website, posted on Google Docs, or best of all, discovered in the Library. In no way should you quote another textbook, an anonymous website author, or God forbid, Wikipedia. Get a scholar's perspective as revealed in a library book or get it from a primary source, the “horse's mouth” -- through online documentary sources or any number of documentary collections available in Jackson Library. *Students sometimes just pick the first thing they find and I don't give much credit for that.* Aim to contribute a perspective equal to or greater than the sources we have provided. And 80% of your essay should really grapple with the **assigned** readings; don't neglect them on account of this small but important step we are asking you to take in the direction of independent research. Everything is a matter of balance and proportion.

Midterm Paper: 5-6 pages 10% Due March 15 in SafeAssign and Paper Copies Monday March 18.

Take one of the four themes of the course, sharpen a couple of its questions, and compare several historical episodes when those questions came into focus. Trace the development of a process (like inclusion or globalization) or a tradition (like equal rights) over time. What changes and continuities do you see? How did Americans resolve their conflicts, who won, who lost, and what ideology and rhetoric did they employ? What caused these changes? Make sure you draw upon multiple sources of thought and evidence: no more than 50% from the textbook, lectures, and related content I post; 50% or more from the assigned primary and scholarly readings for Friday, including extra research you can do. I would like to see that you have checked out or consulted at least one scholarly historical book from Jackson library – learn to use the catalog -- and at least 2 primary sources not assigned to the class. Again, primary documents may be found on the web or in bound paper collections, or the [wnorton.com/fooner](http://www.norton.com/fooner) companion website.

The TAs, the professor, and one peer reviewer will give you feedback on these essays. You should revise this part and use the insights you gain in drafting the completed final essay. When necessary, we will ask you to visit the Writing Center. We will discuss the elements of good writing with you, but this class is large, and we may not be able to give the depth of individual attention you may need. The Writing Center is an invaluable resource. In a society where returns to your investment in education can be crucial, make sure you develop what the majority of employers repeatedly tell us they want: clear writers and analysts!

Final Essay: 20%. Due Monday May 6, 6:30 PM, paper copies in the History Department and on Blackboard SafeAssign.

Continue the **revised** analysis past 1940 to at least the late 20th century and double the paper, taking into account feedback. Rubrics will be posted on blackboard.

FORMATTING: The three formal papers should be formatted with Times New Roman font, 11 or 12 point, with .75-1 inch margins. The page requirement is exclusive of endnotes. You must cite your sources in endnotes, the way historians do. Guidelines and rubrics will be forthcoming on Blackboard Course Documents.

CITATION: I guarantee this is easier than learning to ride a bike or program a TV remote. We expect what is commonly called Chicago Manual of Style Notes and Bibliography style, “IN TEXT CITATIONS” are only needed, and **Endnotes, not** footnotes. **No** “Works Cited or Bibliography “ needed. See:

<http://www.lib.unc.edu/instruct/citations/>

http://www.lib.unc.edu/instruct/citations/index.html?page=chicago_hintext

You may cut and paste assigned reading citations from the syllabus into your endnotes (that’s the **only** thing you should – **please don’t cut and paste the questions to fill up space**, or if you do, selectively “quote” and paraphrase.

EVALUATION AND GRADING: Coursework will be graded according to the following criteria:

- 1) Level of analysis/argumentation.** Students must present a thoughtful argument and interpretation, *not* a mere summary of facts. (Note: it does not matter which side of an issue one argues, only how well or how poorly one makes the argument. Usually students see elements of validity in contrasting arguments). When analyzing primary sources, be clear about authorship, audience, and truth claims, and explain them by putting them in the *context* of debate, conflict, or conciliation in which they were embedded. With secondary scholarship, appreciate the author’s **evidence and argument**, and be able to explain how he or she **analyzes** past controversies with evidence. Everyone has a point of view.
- 2) Use of evidence.** The material you select to support your thesis must be relevant and must clearly back up your argument. In the three formal writing assignments, you must use footnotes (if citing course material you are permitted to cut and paste from complete citations in the syllabus).
- 3) Clarity of communication.** You must present the evidence and express your argument in a clear, comprehensible manner, in writing and orally.

4) Comprehension of events, personalities, developments in the context of interpretation. This pertains to the i>Clicker scores.

A = excellent performance on all four criteria.

B = above average on all four, or excellent on some tempered by flaws in others.

C = average across the board, or above average in part but with significant flaws.

D = below average overall performance.

Grading Scale: A+: 98-100; A: 93-97; 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: 59 and lower; N/C: 0 (as in No Credit in cases of failure to produce any work, and oh yes, in cases of plagiarism).

Course policy on use of electronic devices in class:

All cell phones must be turned off unless you are a caretaker or emergency responder. No text messaging will be permitted. The class deserves your full attention. Laptops should be used for activities exclusively related to class. This is not meant to curtail "freedom," rather to protect the energy of the class, which visibly declines when people are distracted by those attention-grabbing screens!

Course policy on sustainability: Campus-wide policies are being adopted that ask us to act in ecologically conscious ways here. Students should strive to: recycle plastic bottles or bring your own bottles; turn off lights, computers, and projectors when you see an empty room; recycle office paper, newspapers, and cardboard; try to print papers on two-sided paper. No grade, no points for this, just the grade the biosphere gives us at the end of the century! Here are a few links to sustainability information at UNCG, including a recycling guide.

<http://sustain.uncg.edu/> <http://www.uncg.edu/rcy/index.htm>

UNCG's Academic Integrity Policy (<http://saf.dept.uncg.edu/studiscp/Honor.html>).

Violations of this policy include, but are not limited to 1) Cheating on exams; 2) Plagiarism on written work.

Violations of the Academic Integrity Policy will be handled in accordance with University procedures (see link above). **Know the definition of plagiarism and the rules of quoting, citing, and paraphrasing sources.** We will be using SafeAssign on Blackboard for paper submissions. We report plagiarism through university channels and usually favor the Resolution Program except in cases of repeat plagiary. Take the UNC Chapel Hill "What is Plagiarism" Tutorial: <http://www.lib.unc.edu/instruct/plagiarism/how/>

Schedule of Meetings and Due Dates

1/14: Introductions and Review of the Syllabus

1/16: Dangerous History—Choosing Your Paths

Foner, *Give Me Liberty!* "Preface" – read carefully for his analytical framework.

Read under Course Documents:

Jason, DeParle, "Harder for Americans to Rise from Lower Rungs," *New York Times*, January 4, 2012.

Alexander Stille, "The Paradox of the New Elite," *New York Times*, October 22, 2011.

1/18 Discussion Sections: History and Lived Experience

Foner, *Give Me Liberty!* Ch. 28, "September 11 and the Next American Century"

Writing assignment: Write a Blackboard Discussion Board thread, with 250 words, on the Combination site. HIS-212-01CMB-Spring2013/The US Since 1865. Discussion Board will be used occasionally for public class discussions. We want to use this exercise to learn a bit about you and for you to learn a bit about each other.

Answer: How have the developments that textbook-writers consider "history" shaped the world as you came to understand it growing up in the same period under consideration? Or what might you have missed entirely in this larger world? Connect *concepts* (like globalization or technological innovation) to concrete *illustrations* from what you may have followed in the news, studied in school, or personal experience.

WEEK 2: Reconstruction and African American Rights

1/21: Martin Luther King Holiday – No Class – But Read about African-American Freedom!

Reading: Foner, *Give me Liberty!* Ch. 15

Notice how blacks protested when land that had been distributed to them under Sherman's field order 15 was returned to ex-Confederates in 1865 (Foner, p. 558).

Read Amendments 13-15 of the U.S. Constitution, reprinted in Foner, *Give me Liberty!* A-30-31.

Listen to Foner explain the comparative international dimensions of emancipation and the significance of the Reconstruction constitutional amendments on the companion website, ch. 15 videos 1 and 3.

<http://www.wwnorton.com/college/history/give-me-liberty3/ch/15/audio-video.aspx>

1/23: Reconstruction -- The Promise and Betrayal of Biracial Democracy

Reading: "Setting," "Investigation," and "Thomas W. Wilson (1906)" in "Historians and Textbooks," from *Thinking Through the Past, 2e*, John Hollitz, ed. (New York: 2001): 12-13.

Compare what Foner argues to Wilson's account. How does each evaluate the Republican Party bi-racial state governments under Reconstruction? What do they say about the "agency" and smarts of ex-slaves and their Northern Republican ("carpetbaggers") coalition partners?

1/25 Discussion Sections: Land, Labor, Voting and the "Social Conditions of Freedom"

Readings:

1. Jourdan Anderson, "To My Old Master," *Cincinnati Commercial*, August 7, 1865.
2. **John David Smith**, ed., *Black Voices from Reconstruction, 1865-1877* (Gainesville: University Press of Florida, 1997), selections.

Questions: **1.** How did the **freed people define freedom**? Jordan Anderson was an exceptional man who escaped to the North and worked for wages. How did his experience and dreams of freedom compare with the majority of African American ex-slaves who remained behind to work in Southern fields? **2.** How did freedmen and women **respond to the Black Codes** that limited their freedom under Andrew Johnson's Presidential Reconstruction (*Black Voices*, 45-49, 60-61)? **3.** The **two labor contracts** in *Black Voices* (pp. 70-73) typify what the **Freedman's Bureau** helped arrange. What can these detailed documents tell us about the relationship between ex-slaveholders who owned land, landless former slaves, and the federal officials who supervised the contracts? What did blacks think about the federal Freedmen's Bureau? **4.** Why was **land ownership** so important to newly freed African Americans? Why did ex-slaves resist working for wages on plantations?

WEEK 3: Cities and the West as Zones of Conquest and Cultural Crossroads

1/28: Urban Crucibles and Gilded Age Elites

Reading: Foner, *Give me Liberty!* Ch. 16

1/30: Incorporating the West -- Mexican American and Native American Dispossession

2/1: Discussion Sections: "Indian Rights" and Indian Freedom

Readings: 1. **David Wallace Adams**, "Schooling the Hopi: Federal Indian Policy Writ Small, 1887-1917," *Pacific Historical Review* 48 (1979), 335-356.

2. On **land:** **Merrill Gates**, "Land and Law As Agents in Educating Indians" (1885), 58-59; **Wooden Leg**, "A Cheyenne Tells His Son about the Land" (ca. 1876) 62-63; **John Stands in Timber**, "Cheyennes try Farming" (ca. 1877): 63-64; **Ella C. Deloria**, "A Sioux Recalls Severalty" (1900), 64-65, all from *Thinking Through the Past, 2e*, John Hollitz, ed. (New York: Houghton Mifflin, 2001).

3. On **education:** **Luther Standing Bear**, Selection from "Viewpoint 4 on Indian Assimilation," from William Dudley, ed., *Native Americans: Opposing Viewpoints* (Greenhaven, 1998), 183-201.

Questions: The white “**Indian rights reformers**” of the 1880s had a view of what it would take to save the Indians from extinction and make them citizens. What kinds of **skills and values and habits** did they hope to inculcate? What understandings of “civilization” did they hold and what was the Indian’s place in the spectrum from barbarism to civilization? How did “**allotment in severalty**” work in practice (look at the chart)? Did the Native Americans and their advocates have notions of native rights and social rituals that conflicted with the white reformers’ policies of land allotment and education? (Make sure you finish this reading: Luther Standing Bear’s concluding observations are crucial to understanding the whole project; Ella Deloria’s poignant description of male gift culture (potlatch) at the end of her testimony contrasts sharply with Adams’ quotation of Merrill Gates’s approach to silver dollars). What kinds of **inner psychological conflicts and interpersonal conflicts** did Indians returning to reservations from boarding schools experience? Can you think of ways in which Indians **resisted or creatively adapted** to the narrowed options that followed conquest and loss of land and ways of life based on earlier means of survival?

Week 4: The Crucible of the 1890s

2/4: Capitalist Development and the Labor Wars

Reading: Foner, *Give me Liberty!* Ch. 17

2/6: Imperialists and Empire

2/8 Discussion Sections: Andrew Carnegie and the American Working Class

Reading: 1. “**Andrew Carnegie** on the Triumph of America, 1885” (from *Triumphant Democracy*), “**Henry George** and the Paradox of Capitalist Growth, 1879” (from *Progress and Poverty*), in Leon Fink, ed., *Major Problems in the Gilded Age and Progressive Era* (1993), 1-7, 10-11.

2. **Baker, James Thomas.** *Andrew Carnegie: Robber Baron as American Hero.* Creators of the American Mind. Belmont, CA: Wadsworth/Thomson Learning, 2003, selections.

3. “More Slavery at the South: by a **Negro Nurse**,” (January 25, 1912), , in *America Firsthand: Volume II, from Reconstruction to the Present 2e* (New York Saint Martins, 1992,) 115-121.

Questions: As a poor immigrant and the son of radicals who made good -- the nation’s richest man, the emperor of steel -- Andrew Carnegie had complex ideas about **democratic equality** and **social mobility**. Carnegie is his own best champion—how does he explain his rise from poverty and the value of honest poverty? Did he recognize the rights of workingmen, and did he honor them? What really made America a democracy? What did he have in common with other champions of the self-made man such as Russell Conwell? What did his critics have in common, people as diverse as **Henry George, Mark Twain, Emma Goldman, Eugene Debs**? How did **Carnegie’s workers** at Homestead view Carnegie’s neglect of the rights of labor? Finally, what can we glean about black working class life and the possibilities for social mobility from the anonymous “**Negro nurse**”?

WEEK 5: Progressivism -- Women's Public Sphere and National Reform

2/11: Progressive Women: From “Social Housekeeping” to Citizenship

Reading: Foner, *Give me Liberty!* Ch. 18: The Progressive Era, 1900-1916

2/13: Progressive Men and the Nationalizing of American Life

2/15 Discussion Sections: Woman Suffrage and Women's Rights

Reading: 1) **Victoria Bissell Brown**, “**Jane Addams**, Progressivism, and Woman Suffrage: An Introduction to ‘Why Women Should Vote’ (and Text by Jane Addams).” In *One Woman, One Vote*, pp. 182-201 (read Addams’ 1910 essay *first*). How can efficient city government and social democracy be realized by enfranchising immigrant women?

- 2) Speeches of **Caroline Lowe and Leonora O'Reilly**, 1912 in "On Behalf of 7,000,000 Wage Earning Women," from *One Half the People: The Fight for Woman Suffrage*, eds. Anne Firor Scott and Andrew MacKay Scott, 122-128.
- 3) **Adela Hunt Logan**, "Colored Women As Voters," 1912 in *The South in the History of the Nation*, eds. Link and Wheeler, 117-118.
- 4) **Alice Miller**, *Are Women People? A Book of Rhymes for Suffrage Times* (1915), excerpts in Belmonte, *Speaking of America*, 562-565.

Questions: As middle class women invented new roles and sought new freedoms for themselves in the public sphere, working-class women sought protection in the workplace through joining unions, forming alliances with middle-class women, and advocating for suffrage. How did they see their new rights and duties in the private and public spheres, especially as they relate to other women in other classes or ethnic groups? Do you see a difference in how **middle class reformers like Jane Addams**, working class spokeswomen such as **Leonora O'Reilly and Carolyn Lowe** spoke of women's rights and duties in the public sphere? **Adela Hunt Logan** was African American—how did this shape her view of women's rights? **Are these women speaking mainly as mothers or as citizens?** What tradition does black suffragist Logan alone express? What serious hypocrisies is Miller uncovering in her comedic verses? What is the use of humor in social movements?

WEEK 6: World War, Revolution and Counter-Revolution

2/18: Mobilizing for War: A Trojan Horse For Reform or Repression?

Reading: Foner, *Give me Liberty!* Ch. 19: Safe for Democracy: the United States and World War I, 1916-1920 and ch 20, "The Court and Civil Liberties," 776-777.

2/20: 1919: The Red Scare and the Birth of Modern Conservatism

2/22 Discussion Sections: Enforcing Americanism in War and Revolution

Reading: 1. "**Roosevelt** Bars The Hyphenated: No Room in this Country for Dual Nationality, He Tells Knights of Columbus," *New York Times*, Oct 13, 1915, p. 1.

2. **Woodrow Wilson**, "Americanism and the Foreign Born," (May 1915) in Norman Forrester, ed., *American Ideals* (NY: Houghton-Mifflin, 1917), 178-180.

3. **Randolph S. Bourne**, "Transnational America," *Atlantic Monthly* 118 (July 1916), 86-95.

4. "**Eugene Debs** lashes out against World War I and calls on the crowd to join the Socialist party, Canton, Ohio, June 16, 1918." www.pbs.org

5. **Attorney General [A. Mitchell] Palmer**, "The Case Against The "Reds," *Forum* (February 1920), 173-187. excerpted.

Questions: When does a war for democracy abroad and at home become repressive of democratic freedoms? Many progressives thought making war or at least military preparation might also be a "Trojan horse" in which needed reforms could be hidden. The expansion of federal power might become an instrument of controlling capitalism in the service of national community and purpose. What do Woodrow Wilson and Theodore Roosevelt's speeches reveal about their dreams for reform? Why did ethnic identity pose such a problem to them? To what degree did this impetus for social justice in fact become a machinery for social control? On what basis did Randolph Bourne criticize both the war and ethnocentrism? Why did fear of immigrants turn into fear of class revolution, and how did Eugene Debs respond to both?

WEEK 7: Tightening the Circle of We the People: the 1920s

2/25: Business, Consumers, Sexual Freedom, and the Golden Glow

Reading: Foner, *Give me Liberty!* Ch. 20: From Business Culture to Great Depression: the Twenties, 1920-1932

2/27: The Tribal Twenties

Reading: Ngai, Mae M. "Nationalism, Immigration Control, and the Ethnoracial Remapping of America in the 1920s." *OAH Magazine of History* 21, no. 3 (2007): 11-15.

3/1 Discussion Sections: The Rights and “Character” of Newcomers: Immigration Restriction and the Execution of Sacco and Vanzetti

Reading: 1. “Sacco and Vanzetti,” Chapter 11 from James West Davidson and Mark Hamilton Lytle, *After The Fact: the Art of Historical Detection*, volume 2, 4th edition (New York: McGraw-Hill, 2000), 262-284.
2. Calvin Coolidge, “Whose Country is This?” *Good Housekeeping* 72, 2 (February 1921). 13-14, 106, 109.
3. Roy L. Garis, “Quota Acts Carry Out the Will of the American People,” and Edith Terry Bremer, “Quota Acts are Inhumane,” from *Immigration: Opposing Viewpoints* (Greenhaven, 1992) pp. 243-260.

Questions: The arguments for, and against, immigration restriction up to and including the 1924 quota act, involved assumptions about the racial “character” of the “new” immigrants arriving since 1880, as well as ideas regarding the ability of American institutions to assimilate them. (Make sure you understand why the machinery of the Johnson-Reed act was neutral on its face but effectively racist against Southern and Eastern Europeans. Make sure you also understand the reasons behind excluding Asians and not setting quota limits on Western Hemisphere immigration). What fears and convictions lay at the core of arguments for restricting immigration, and how did defenders of immigrants try to address them? How does the criminal case of Sacco and Vanzetti shed important light on the 1920s rights of criminal defendants, the rights of immigrants, an understandable fear of terrorism, and the conservative pressures for 100% Americanism? How does Vice President Coolidge mix *laissez faire*, social Darwinism, and racial hierarchy? What kind of electorate would elect him president in the year of the Johnson-Reed Quota Act? What happened to this kind of racialism?

WEEK 8: Depression and New Deal

3/4: The Great Depression and the Challenge to American Individualism

Foner, *Give me Liberty!* Ch. 21: The New Deal, 1932-1940,

3/6: The New Deal and the New Social Contract

3/8 Discussion Sections: Self-Reliance, Relief, and Security in the Depression – Letters from Forgotten Men and Women

Reading: Robert S. McElvaine, ed., *Down and Out in the Great Depression: Letters from the Forgotten Man* (Chapel Hill: University of North Carolina Press, 1983), selected letters: 1, 2, 11 (Hoover years debate), 38, 43, 54 (racial politics of relief), 56, 73-5 (elderly and children), 81, 82, 83 (“idleness,” alcoholism, pride), 104-108 (varieties of conservatives), 140-143 (radicals), 170-171 (the grateful and hopeful).

Questions: Who or what did people **blame** for the Great Depression? On what grounds did **middle class homeowners and others claim to be “deserving”** of help? How much did they hold to **self-reliance** as a value, shunning the “welfare chiseler” stereotype? How much did they make the moral case that **all citizens were “intitled” to assistance and security**? Did the elderly and disabled base their demands for government pensions on any consistent themes? Most people seemed to prefer work relief to “the dole.” So why was work relief so controversial in practice? Many people were grateful for relief. Yet it seems that many harbored either resentments against other ethnic groups or a deep sense of unfairness against the local relief “racket.” Who was getting what at whose expense? **When did criticism of the “relief” bureaucracy spill over into criticism of the class system and political system?** How did **blacks** see themselves in relation to poor whites? How did whites who wrote in feel about the administration of relief for Negroes (contrast, for example, # 49, #54, and # 81)? In the debate between **conservatives** and **radicals**, what were the most important citizenship rights that each side referred to in their arguments?

As you think through this one, consider the historians and their analytical claims:

“But as Roosevelt’s landslide reelection indicated, most Americans by 1936 had come to accept the view that freedom must encompass economic security, guaranteed by the government.”

--Foner, *Story of American Freedom*, p. 205

“Working-class Americans had never quite accepted the values of acquisitive individualism and market-place economics so often associated with the middle and upper class in this country. . . Throughout the letters run the themes of equity, justice, compassion, and humanitarianism.”

--McElvaine, *Down and Out*, “Introduction,” p. 15-16

“McElvaine’s argument that workers’ letters to FDR abounded in ‘ethical themes’ is weak: many of the passages he quotes express more resentment than reasoned morality . . . The New Deal may have nicked those ancient American attitudes briefly, but it made no lasting dent in them. . . We are still a people in thrall to the small government, radically individualistic philosophy of Thomas Jefferson.”

--David M. Kennedy, “The Changing Image of the New Deal” a book review of *The Great Depression*, by Robert McElvaine, *Atlantic Monthly*, January 1985

Last Day to Drop without Penalty -- SPRING BREAK

March 15 Friday: Mid-term essay is due., 5-6 pp. to Section Leaders and SafeAssign on Blackboard.

WEEK 9: World War II and the Meanings of the Four Freedoms

3/18: World War II: V Was for Victory

Reading: Foner, *Give me Liberty!* Ch. 22: Fighting for the Four Freedoms: World War II, 1941-1945,

3/20: World War II: American Pluralism and the Boundaries of Race

3/22 Discussion Sections: War without Mercy: Dropping the Bomb and Internment of Japanese

Reading: 1. Davidson and Lytle, *After the Fact*, ch. 12, “The Decision to Drop the Bomb: The Uses of Models in History.” 284-309.

2. “Hiroshima: **Harry Truman’s Diary** and Papers” excerpted from the Truman Presidential Library.

3. “**Charles Kukuchi** on Life in a Japanese Internment Camp 1942”, in Belmonte, *Speaking of America*, 716-721

Discussion: Some argue that Truman dropped to atomic bomb to save American lives the might be lost in a fierce mainland invasion of Japan. Others argue that he rejected opportunities for negotiating surrender, or hastened to use the bomb before Russia entered the war against Japan, practicing a kind of “atomic diplomacy” by showing the world, especially the Soviets, America’s fearsome nuclear war-making capacity. Others charge racism, quoting his famous statement “when you are dealing with a beast, you must treat him as a beast,” a racism entirely consistent with the internment of over 100,000 Japanese Americans during the war. **But was dropping the bomb really a decision that Truman made** or did he half consciously implement an assumption that was widely shared in the Roosevelt administration, especially the bureaucracy? What do his own diary entries suggest about how much choice and ethical reasoning he was exercising? How would you characterize the “Americanism” of Charles Kikuchi? Is there evidence his internment sensitized to other injustices in society?

WEEK 10: Cold War Freedom and the Broken Dream of International Human Rights

3/25: Engineering the Freeze –Leadership in the Cold War

Reading: Foner, *Give me Liberty!* Ch. 23: The United States and the Cold War, 1945-1953

3/27: Anti-Communism: Blunting and Bifurcating Human Rights

3/29 Discussion Sections: From FDR's Four Freedoms to Eleanor Roosevelt and the Racial and Cold War Politics of the "United Nations Universal Declaration of Human Rights"

Reading: 1) FDR's Address to Congress, January 6, 1941; "The Atlantic Charter, August 14, 1941"; "Declaration by the United Nations (January 1942)"; "FDR's 1944 State of the Union Address," 11 January 1944 (excerpt), in *Bringing Human Rights Home*, eds. Soohoo, et. al., 164-167.

2) Hope Lewis, "New Human Rights: US Ambivalence toward the International Economic and Social Rights Framework," in *Bringing Human Rights Home*, eds. Soohoo, et. al., 103, 108-121.

3) The United Nations "The Universal Declaration of Human Rights," in Foner, ed. *Voices of Freedom*, 186-191.

Questions: In what ways does the UN Universal Declaration expand upon the ideals of the Four Freedoms, Atlantic Charter, and Economic Bill Of Rights? How was it possible to pass such a Declaration in 1948, when the Cold War was entering a deep freeze? When translating the Declaration into more binding Covenants, why did the United Nations "bifurcate" the covenants into a political and civil rights category and a separate economic, social, and cultural rights category? When the NAACP and other African American rights groups tried to take their case to the United Nations, why did Eleanor Roosevelt and other US officials try to prevent their gaining a hearing? Who led the charge against adopting the Human Rights Covenants and why? How did African Americans conceive of the relationship between political and economic rights?

WEEK 11: "Affluent" 1950s? New Landscapes of Suburbia and Metropolitan Segregation

4/1: Suburban Life and the Paradoxes of Domesticity

Reading: Foner, *Give Me Liberty*, ch. 24, 914-942

[NB: Reading is lighter this week than next, so plan ahead]

4/3: The Social Engineering of Suburbs and Ghettos

4/5 Discussion Sections: Defended Neighborhoods in the Urban North of the 1950s—The Hidden History

Reading: Thomas J. Sugrue, "Crabgrass-Roots Politics: Race, Rights, and the Reaction against Liberalism in the Urban North, 1940-1964," *Journal of American History* (September 1995), 551-552, 564-578.

Questions: As masses of Southern black migrants poured into Northern cities in the 1940s and 1950s, African Americans sought "open housing" opportunities in restricted whites-only neighborhoods. How did white homeowners groups in Detroit (with what language and rationales) seek to defend their "homeowners rights" against black "civil rights?" How did they twist the New Deal language of "social and economic" rights? Why did these blue collar union workers and homeowners vote Republican? Were they forerunners of a sort?

Read Also for Discussion ONLINE: Thomas J. Sugrue's op-ed, "The New American Dream: Renting," *Wall Street Journal*, August 15, 2009,

<http://online.wsj.com/article/SB10001424052970204409904574350432677038184.html>

How does history help us understand our current economic crisis of homeownership and how might it change your understanding of the relationship between government and private "free markets"?

WEEK 12: The Black Freedom Movement and the Spirit of the 1960s

4/8: From Civil Rights to Black Power and the Rights Revolution

Reading: Foner, *Give Me Liberty*, ch. 24, 942-54, and ch. 25, 956-977 on black movement, Kennedy Johnson liberalism, and black power

4/10: Civil Rights, Kennedy-Johnson Liberalism, and Economic Opportunity

4/12 Discussion Sections: Freedom Now! The Black Freedom Struggle and Working Class America

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

Michael Honey, "Forty Years since King: Labor Rights Are Human Rights," *OAH Magazine of History* (April 2008), 18-20.

Martin Luther King, Jr., "If the Negro Wins, Labor Wins," December 11, 1961, in Washington, ed., *A Testament of Hope*, Harper, 1986, pp. 201-207.

Martin Luther King, Jr., "The American Dream, Delivered at Ebenezer Baptist Church, Atlanta, Georgia, on 4 July 1965" <http://www.stanford.edu/group/King/>

Martin Luther King, Jr. "Testimony," December 15, 1966, in U.S. Senate, Subcommittee on Executive Reorganization, Committee on Government Operations, *Federal Role in Urban Affairs* (Washington, GPO, 1967), pp. 2967-2977, 2980-85, 2990-96.

"Chicago Student Nonviolent Coordinating Committee Leaflet, 1967" in Johnson, ed., *Reading the American Past*, 230-234.

Questions: Martin Luther King spoke in terms of winning fundamental rights necessary to achieve African American equality. How did his sense of the priorities, and relationship, among these rights change? What social and economic rights did he see as essential to the full realization of black civil rights and human rights? What caused him to re-define his American dream, and how did he try to reconcile multi-cultural inclusion and socio-economic equality? How specifically did he envision civil rights organizations, unions, and government as actors in the "revolution of values"? **How viable is King's American Dream today? Is the US still a World House?** How did black power advocates see the problem of poverty and the Great Society differently?

WEEK 13: A Movement of Movements: The Meanings of Liberation

4/15: Crossing Boundaries of American Aspiration: The Counterculture, Consumer, and Environmental Movements

Foner, *Give Me Liberty*, ch. 25, 977-1101.

4/17: From Women's Rights to Women's Liberation to the New Right

4/19 Sections: Women's Liberation and the Reaction to Feminism

Friday Discussions: Women's Rights and Women's Liberation? 34 pp.

John Hollitz and A. James Fuller, "From Mystique to Militance: Betty Friedan and Gloria Steinem," in *Contending Voices*, volume 2 (NY: Houghton Mifflin, 2003), 247-65.

"The Politics of Housework" privately published by Pat Mainardi of Redstockings

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.

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?

Week 14: “Conservative America?” Or Red-Blue Stand Off?

4/22: Turning Right in the 1970s

Foner, *Give Me Liberty*, ch. 26

4/24: Reagan’s America

4/26 Discussion Sections: —“Two Cheers for Capitalism”

1. John Hollitz, "Conservatism and the Limits of Consumer Capitalism: **Irving Kristol** and **Ralph Nader**," in *Contending Voices* v. 2 (New York, 2007), 292-314.
2. **Milton Friedman**, "Capitalism and Freedom," (1962), 66-68;
3. **Nathan Glazer**, "Affirmative Discrimination," (1975), 97-100;
4. **George Gilder**, "Wealth and Poverty," (1981), 122-125;
5. **Ronald Reagan**, "Speech to the National Association of Evangelicals," (March 1983), 126-129, all in Story and Laurie, eds., *The Rise of Conservatism in America* (Boston, 2008).

Week 15 Final Considerations on the Future of Us All

4/29: Globalization and Immigration in the 1990s

Foner, *Give Me Liberty*, ch. 27

4/30 Discussion Sections: Inclusion or Racial-Ethnic Conflict at the Bottom of Society?

Reading:

1. Mike Davis, "In L.A., Burning All Illusions," *Nation* (June 1, 1992), 743-746.
2. Millman, Joel, "NEWCOMERS" *New Republic*, 11/24/97, Vol. 217, Issue 21
3. Charlie LeDuff, "At the Slaughterhouse **Some Things Never Die**: Who Kills, Who Cuts, Who Bosses Can Depend on Race" *New York Times* June 16, 2000.
4. Anne Hull, "In N. C., Anxiety and Animosity Put an Edge on an Old Dream," *Washington Post* (November 25, 2001).

Questions: In the 1990s, did prospects for working class blacks and Latinos improve, or had the old American dream of inclusion and class mobility faded? Was it ever a reality for working class people? More to come.

Final Paper 10-12 pp. Due the Day of the Final Exam, Monday May 6, 6:30 PM, paper copies in the History Department and on Blackboard SafeAssign.