THE KNOX SCHOOL

Honors/Pre-AP U.S. History Grade 11
Winter Break Assignments 2020-21

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**** Please reach out for help via email/to Zoom ahead of deadlines!*

Assignment #1 - counts as an assessment for Semester II

Deadline: Monday, 7 December 2020, 5 PM via Google Classroom

- no submissions accepted after this date/time.

1. ***Read and annotate*** ***Race Relations in Colonial America: Bacon's Rebellion*** (following below in this document);
2. Watch the video (you can bypass the sign-in by indicating that you are a student) Race: The Power of an Illusion (The Story We Tell) by Facing History and Ourselves. Take notes.
3. Answer the questions using MLA format (template provided in Google Classroom). ***Complete sentences, proper English & well-supported by facts & evidence.***

Assignment #2 - counts as an assessment for Semester II

Deadline: Monday, 21 December 2020, 5 PM via Google Classroom

- no submissions accepted after this date/time.

1. Answer the Compelling Question, "Does it matter who ended slavery?"

2. ***Read and annotate*** the article that follows below from The Washington Post, "*On Emancipation Day in D.C., two memorials tell very different stories*" by Joe Heim. Following the article are the images of the two memorials. All can be found below in this document.

3. Construct an argument using MLA format (template provided in Google Classroom) that addresses the compelling question, "Does it matter who ended slavery?". Use specific claims and relevant

evidence from the article. Also include your informed opinion about the compelling question. ***Complete sentences, proper English & well-supported by facts & evidence.***

Assignment #3 - counts as an assessment for Semester II

Deadline: Friday, 08 January 2020, 5 PM via Google Classroom *- no submissions accepted after this date/time.*

1. ***Read and annotate*** the three documents (below) on the Compelling Question, "How did the framers protect slavery in the Constitution?":

Source A: ***Selections from the Constitution*** (Article 1, Section 2, Clause 3; Article 1, Section 9, Clause 1; and Article 4, Section 2, Clause 3) (1787).
Source B: ***Notes of Debates in the Federal Convention of 1787*** by James Madison, Excerpt.
Source C: ***Speech by Benjamin Franklin***, Excerpt (1787).

2. Using MLA format (template can be found in Google Classroom): Write a paragraph explaining how the framers protected slavery within the Constitution. ***Complete sentences, proper English & well-supported by facts & evidence.***

Assignment #1 *Race Relations in Colonial America: Bacon's Rebellion*

Read the following, watch the video "Race: The Power of an Illusion" (The Story We Tell), & answer the questions that follow in the template provided on Google Classroom.

In Virginia in the 1600s, Anthony Johnson secured his freedom from indentured servitude, acquired land, and became a respected member of his community. Elizabeth Key successfully appealed to the colony's legal system to set her free after she had been wrongfully enslaved. By the 1700s, the laws and customs of Virginia had begun to distinguish black people from white people, making it impossible for most Virginians of African descent to do what Johnson and Key had done.

Why did Virginia lawmakers make these changes? Many historians point to an event known as ***Bacon's Rebellion*** *in 1676 as a turning point. Nathaniel Bacon was a wealthy white property owner and relative of Virginia's governor, William Berkeley. But Bacon and Berkeley did not like each other, and they disagreed over issues about how the colony should be governed, including the colony's policy toward Native Americans. Bacon wanted the colony to retaliate [hit back] for raids by Native Americans on frontier settlements and to remove all Native Americans from the colony so landowners like himself could expand their property. Berkeley feared that doing so would unite all of the nearby tribes in a costly and destructive [damaging] war against the colony. In defiance [to go against - disobedient] of the governor, Bacon organized his own* ***militia*** *[a local army], consisting of white and black indentured servants and enslaved black people, who joined in exchange for freedom, and attacked nearby tribes. A power struggle followed with Bacon and his militia on one side and Berkeley, the Virginia*

House of Burgesses, and the rest of the colony's elite [wealthiest/important members] on the other. Months of conflict followed, including armed battles between militias. In September 1676, Bacon's militia captured Jamestown and burned it to the ground.

Although Bacon died of fever a month later and the rebellion fell apart, Virginia's wealthy planters [plantation owners/landowners] were shaken by the fact that a rebel militia that united white and black servants and slaves had destroyed the colonial capital. Legal scholar Michelle Alexander writes:

The events in Jamestown were alarming to the planter elite, who were deeply fearful of the multiracial alliance of [indentured servants] and slaves. Word of Bacon's Rebellion spread far and wide, and several more uprisings of a similar type followed. In an effort to protect their superior status and economic position, the planters shifted their strategy for maintaining dominance. They abandoned their heavy reliance on indentured servants in favor of the importation of more black slaves.

After Bacon's Rebellion, Virginia's lawmakers began to make legal distinctions between white" and "black" inhabitants. By permanently enslaving Virginians of African descent and giving poor white indentured servants and farmers some new rights and status, they hoped to separate the two groups and make it less likely that they would unite again in rebellion. Historian Ira Berlin explains:

Soon after Bacon's Rebellion they increasingly distinguish between people of African descent and people of European descent. They enact [pass] laws which say that people of African descent [ancestry] are hereditary [inherited] slaves. And they increasingly give some power to independent white farmers and land holders . . .

Now what is interesting about this is that we normally say that slavery and freedom are opposite things—that they are diametrically [absolutely] opposed. But what we see here in Virginia in the late 17th century, around Bacon's Rebellion, is that freedom and slavery are created at the same moment.

According to the Oxford English Dictionary, the first appearance in print of the adjective white in reference to "a white man, a person of a race distinguished by a light complexion [skin]" was in 1671. Colonial charters

and other official documents written in the 1600s and early 1700s rarely refer to European colonists as white.

As the status of people of African descent [ancestry] in the British colonies was challenged and attacked, and as white indentured servants were given new rights and status, the word white continued to be more widely used in public documents and private papers to describe the European colonists. People of European descent were considered white, and those of African descent were labeled black. Historian Robin D. G. Kelley explains:

Many of the European-descended poor whites began to identify themselves, if not directly with the rich whites, certainly with being white. And here you get the emergence of this idea of a white race as a way to distinguish themselves from those dark-skinned people who they associate with perpetual [continuous] slavery.

The division in American society between black and white that began in the late 1600s had devastating consequences for African Americans as slavery became an institution that flourished for centuries. Lawyer and civil rights activist Bryan Stevenson explains:

[S]lavery deprived the enslaved person of any legal rights or autonomy [independence] and granted the slave owner complete power over the black men, women, and children legally recognized as property . . .

American slavery was often brutal, barbaric, and violent. In addition to the hardship of forced labor, enslaved people were maimed or killed by slave owners as punishment for working too slowly, visiting a spouse living on another plantation, or even learning to read. Enslaved people were also sexually exploited [oppressed].

Leaders and scientists from the United States and around the world would rely more on the "differences" between the black and white races to explain the brutal and inhuman treatment of slaves.

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- Watch the video (you can bypass the sign-in by indicating that you are a student) Race: The Power of an Illusion (The Story We Tell) by *Facing History and Ourselves.* Use MLA format. ***Submit via Google Classroom***

to answer the Connection Questions that follow. Complete sentences, proper English & well-supported by facts & evidence.

Connection Questions

1. Why was Bacon's Rebellion a turning point for the status and rights of people of African descent in Virginia?
2. What motivated [drove] Virginia's lawmakers to make legal distinctions [differences] between white and black inhabitants [populations who lived in the colonies]?
3. What effect did those differences have on Virginia's duties?
4. Can laws influence the way people think about who belongs and who does not? ***How***?
5. What does Ira Berlin mean when he says that freedom and slavery were created at the same moment? How does creating an "out" group strengthen the identity and status of the "in" group?
6. In the documentary Race: The Power of an Illusion (The Story We Tell), historian Mia Bay says that "***part of where the idea of race comes from [is] in the tendency for people to see existing power relationships as having some sort of natural quality to them.***" What does she mean? Why would people of European descent in the late 1600s begin to believe that people of African descent were naturally or biologically inferior to them?
7. What role might economics have played in encouraging this belief?
8. What role might have been played by the insecurity some felt about their social status?
9. How does the history of Bacon's Rebellion complicate your understanding of the history of racism and slavery in North America? Provide detailed facts and evidence to support your answer.

Assignment #2 - Compelling question: Does it matter who ended slavery?

Using MLA format (template can be found in Google Classroom):

1. Answer the compelling question, “Does it matter who ended slavery?”
2. ***Read and annotate*** the article from The Washington Post, “*On Emancipation Day in D.C., two memorials tell very different stories*” by Joe Heim. Following the article are the images of the two memorials.
3. Construct an argument that addresses the compelling question, “Does it matter who ended slavery?” using specific claims and relevant evidence from the article. Also include your informed opinion about the compelling question. ***Complete sentences, proper English & well-supported by facts & evidence.***

On Emancipation Day in D.C., two memorials tell very different stories
By Joe Heim
April 15, 2012

Separated by about three miles and 116 years, two Washington memorials tell vastly different stories about the Civil War, African Americans and their journey to freedom. Both were funded in large part by blacks. Both mark the first steps of what would be a long, arduous and often treacherous march to emancipation and civil rights. And on Saturday morning, both were the settings for ceremonies kicking off D.C. Emancipation Day events commemorating the 150th anniversary of the freedom of slaves in the District, an act that came a full nine months before the Emancipation Proclamation.

But the two memorials have little else in common.

The Emancipation Memorial in the heart of Lincoln Park on Capitol Hill and the African American Civil War Memorial at Vermont and U Streets NW reflect not just the eras in which they were created, but the dramatic shift of sensibilities about race and the growing sense of African American empowerment that took place in the intervening years. They are both very much of their time.

That’s the thing with statues, of course. Once they’re set in stone — or bronze — they become fixtures, even as the world and the people around them evolve. A statue represents a thought entrenched. It stays mute and immutable as the conversation and thinking around it continues to swirl and morph.

And the conversation never ends.

An unwelcome image

Lincoln Park is a leafy urban oasis. Couples hold hands. Dogs romp and ramble. Toddlers squeal and scrape their knees. It would escape the attention of most visitors that the statue that gives the park its name has long been a source of controversy and even resentment.

Dedicated in 1876, the Emancipation Memorial depicts President Abraham Lincoln standing elegantly while, kneeling next to him, a former slave looks up with a forlorn expression. In one hand Lincoln holds a copy of the Emancipation Proclamation, the document that declared slavery illegal in 1863. Lincoln's other hand rests above the head of the freed slave (the model for the figure was Archer Alexander, a former slave made famous in a biography written by William Greenleaf Eliot). He is naked but for a loincloth. His broken shackles lie at his side.

The statue had its opponents even before it was cast.

Though former slaves paid for the memorial, its design was overseen by an all-white committee. Its sculptor, Thomas Ball, also was white.

Some critics felt the statue was paternalistic, that it ignored the active role blacks played in ending slavery. An alternate proposal for the memorial depicted a statue of Lincoln as well as statues of black Union soldiers wearing uniforms and bearing rifles. That option was considered too expensive.

And so we have Lincoln and the kneeling slave, a nation's narrative cast in bronze: Lincoln the freer of the black man, the savior of a race that couldn't save itself.

It's an image that grates, says Hari Jones, assistant director of the African American Civil War Museum, which sits across Vermont Avenue from the African American Civil War Memorial in the U Street corridor. "I've never met anyone who said they liked it or that they were happy with it. I think it's one that people kind of wish away."

Jones says that when he first arrived in Washington years ago a friend of his grandfather took him on a tour of the city, showing him neighborhoods and houses and churches and statues that either had a particular significance or were sources of pride for African Americans.

He didn’t take him to Lincoln Park.

‘You can’t ignore its significance’

A little history: The dedication of the Emancipation Memorial on April 14, 1876, the 11th anniversary of President Lincoln’s assassination, was not a low-key affair. This was Washington’s original Lincoln Memorial. President Ulysses S. Grant attended the ceremony, as did members of his cabinet and of Congress. Frederick Douglass provided the keynote address. A crowd of some 25,000 listened.

It was a source of great pride for many blacks at the time — and still for many today — that the cost of the memorial was funded by former slaves. They recognize that the imagery of the statue isn’t ideal. But they embrace it nonetheless.

“I was attracted to it because it was the only monument paid for by former slaves,” says Loretta Carter Hanes, the 85-year-old educator and historian who was instrumental in leading the movement that created Emancipation Day as a holiday in the District in 2005. “The statue is something that is of that time and that place, but we need to study it as part of our history. We owe it to [our ancestors].”

That message was echoed at the Lincoln Park ceremony early this past Saturday morning.

“It may seem outdated and it may seem subservient, but no one can ignore its historical significance,” Washington historian and writer C.R. Gibbs told the small group of activists, onlookers and reporters in attendance. “It meant something to the people of its time and if it meant something to them, it means something to us.”

Also at the ceremony was Anise Jenkins, president of Stand Up! For Democracy, an advocacy group for D.C. statehood. She understands the mixed feelings about the statue.

“It’s part of our history and it depends what you bring to it,” Jenkins says. “If you’re ashamed of our history of slavery, then that’s what you bring to it. But we have to be honest. Enslaved people loved Abraham Lincoln. They called him Father Abraham. You can question [the statue] from a modern perspective, but you can’t ignore its significance.”

In his book, “Standing Soldiers, Kneeling Slaves: Race, War, and Monument in Nineteenth-Century America,” Kirk Savage, a historian and professor at the University

of Pittsburgh, points out that opposition to the Emancipation Memorial isn't a modern phenomenon.

Savage quotes a witness to Douglass's oration at the memorial who wrote that Douglass said the statue "showed the Negro on his knees when a more manly attitude would have been indicative of freedom." The image of the kneeling slave was very common at the time, says Savage, but it rarely found its way into monuments. That it was used in such a prestigious one was offensive to many.

"It was resented by a lot of people," Savage says. "It was like African Americans had done nothing for their own liberation. Lincoln's Emancipation Proclamation piggybacked on a process that had already begun by the slaves themselves." The role black Union soldiers played in fighting for emancipation was ignored, Savage says, and that furthered the negative reaction to the statue.

Some of the hard feelings lingered.

The memorial originally faced the Capitol, with a direct line of vision to the nation's most powerful building. But when a statue celebrating African American educator Mary McLeod Bethune was erected in the eastern half of Lincoln Park in 1974, the Emancipation Memorial was rotated 180 degrees to face it.

The introduction of the Bethune memorial had an unintended effect. Some African Americans unhappy with the Lincoln statue began referring to the park as Bethune Park. The name didn't stick for long, Gibbs says, but it remains part of the lore.

Full of purpose

Later Saturday morning, at Vermont and U streets NW, a larger Emancipation Day ceremony took place at the African American Civil War Memorial, which faces the U Street Metro entrance.

The focal point of this late 20th-century memorial is a statue bearing the images of three black Union infantrymen and one black Union sailor. All four men are standing. The looks on their faces are determined, full of purpose. The soldiers carry guns. There is nothing meek about it. An inscription reads: Civil War to Civil Rights and Beyond. Two messages are clear: Blacks fought for their freedom; that work is not yet finished.

The memorial, the product of a years-long effort led by former D.C. Councilman Frank Smith, was not built as a response to the Emancipation Memorial and yet it can feel like one.

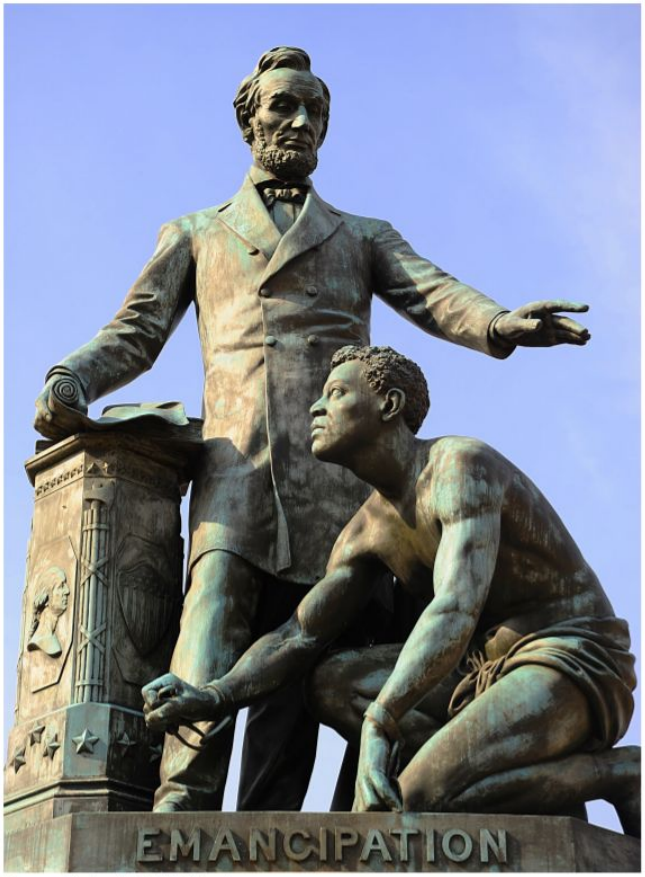
“I prefer the more accurate image of African Americans fighting for our place at the table,” Smith says. “And it has been a fight, too.”
On panels along the walls of the memorial are the names of African Americans who served in the Union forces in all-colored regiments.

It’s a long list. Booker Swope . . . Craddock Jefferson . . . Cornelius Coffin . . . Whitfield Oliver . . . Martha Nunley . . . James Bristol . . . Paddy Chapple . . . Pompey Way . . . Peter Ferguson . . . Grief Harper.

There are 209,145 names. Names not forgotten, ignored or shunted aside.

The memorial was dedicated on July 18, 1998, 133 years after the Civil War ended. History takes its time.

IMAGE 1 The Emancipation Memorial honors President Abraham Lincoln and is located in Washington D.C. It was designed and sculpted by Thomas Ball and has stood in Lincoln Park since 1876.



Karen Bleier/AFP/Getty Images

IMAGE 2 The African American Civil War Memorial, also called The Spirit of Freedom, honors the African-American sailors and soldiers who fought in the Civil War. Located near the African American Civil War Museum, the statue was designed and sculpted by Ed Hamilton and has stood in Washington D.C. since 1997.

Peter Fitzgerald/CC BY-SA, 2008

Assignment #3 - Read and annotate the following documents, then answering the Compelling Question: Using MLA format (template can be found in Google Classroom) write a paragraph explaining how the framers protected slavery within the Constitution.

Source A: ***Selections from the Constitution*** (Article 1, Section 2, Clause 3; Article 1, Section 9, Clause 1; and Article 4, Section 2, Clause 3) (1787).

ARTICLE I

Section 2, Clause 3

Representatives and direct Taxes shall be apportioned among the several States which may be included within this Union, according to their respective Numbers, which shall be determined by adding to the whole Number of free Persons, including those bound to Service for a Term of Years, and excluding Indians not taxed, three fifths of all other Persons.

Section 9, Clause 1

The Migration or Importation of such Persons as any of the States now existing shall think proper to admit, shall not be prohibited by the Congress prior to the Year one thousand eight hundred and eight, but a Tax or duty may be imposed on such Importation, not exceeding ten dollars for each Person.

ARTICLE IV Section 2, Clause 3

No Person held to Service or Labour in one State, under the Laws thereof, escaping into another, shall, in Consequence of any Law or Regulation therein, be discharged from such Service or Labour, but shall be delivered up on Claim of the Party to whom such Service or Labour may be due.

Source B: ***Notes of Debates in the Federal Convention of 1787*** by James Madison, Excerpt. Recorded in Notes on the Debates in the Federal Convention of 1787 by James Madison and available through The Avalon Project at Yale Law School.

Introduction: In this section of Madison's Notes, he records a debate at the Constitutional Convention on August 21, 1787. In this excerpt, he provides the discussion about the taxes that would be levied on slavers and others who imported enslaved people.

Mr. L MARTIN proposed to vary the Sect: 4. Art VII so as to allow a prohibition or tax on the importation of slaves. In the first place, as five slaves are to be counted as three freemen, in the apportionment of Representatives, such a clause would leave an encouragement to this traffic. In the second place, slaves weakened one part of the Union, which the other parts were bound to protect; the privilege of importing them was therefore unreasonable. And in the third place, it was inconsistent with the principles of the Revolution, and dishonorable to the American character, to have such a feature in the Constitution.

Mr. RUTLIDGE did not see how the importation of slaves could be encouraged by this section. … Religion and humanity had nothing to do with this question. Interest alone is the governing principle with nations. The true question at present is, whether the Southern States shall or shall not be parties to the Union. If the Northern States consult their interest, they will not oppose the increase of Slaves, which will increase the commodities of which they will become the carriers.

Mr. ELSEWORTH was for leaving the clause as it stands. Let every State import what it pleases. The morality or wisdom of slavery are considerations belonging to the States themselves. What enriches a part enriches the whole, and the States are the best judges of their particular interest. The old confederation had not meddled with this point, and he did not see any greater necessity for bringing it within the policy of the new one.

Mr. PINCKNEY. South Carolina can never receive the plan if it prohibits the slave trade. In every proposed extension of the powers of the Congress, that State has expressly and watchfully excepted that of meddling with the importation of negroes.

Source C: ***Speech by Benjamin Franklin***, Excerpt (1787). Excerpt (1787). Recorded in Notes on the Debates in the Federal Convention of 1787 by James Madison andavailable through The Avalon Project at YaleLaw School.

Introduction: In this speech, which Benjamin Franklin gave to the assembled delegates of the Constitutional Convention on September 17, 1787, he promotes the strengths of the new U.S. Constitution.

I confess that there are several parts of this constitution which I do not at present approve, but I am not sure I shall never approve them. For having lived long, I have

experienced many instances of being obliged by better information, or fuller consideration, to change opinions even on important subjects, which I once thought right, but found to be otherwise. It is therefore that the older I grow, the more apt I am to doubt my own judgment, and to pay more respect to the judgment of others. Most men, indeed, as well as most sects in religion, think themselves in possession of all truth, and that wherever others differ from them, it is so far error.

[…] In these sentiments, Sir, I agree to this Constitution, with all its faults, … I doubt too whether any other Convention we can obtain may be able to make a better Constitution. For, when you assemble a number of men to have the advantage of their joint wisdom you inevitably assemble with those men all their prejudices, their passions, their errors of opinion, their local interests, and their selfish views. From such an assembly can a perfect production be expected? It therefore astonishes me, Sir, to find this system approaching so near to perfection as it does; ... Thus I consent, Sir, to this Constitution, because I expect no better, and because I am not sure, that it is not the best. The opinions I have had of its errors, I sacrifice to the public good. … Much of the strength and efficiency of any Government in procuring and securing happiness to the people depends, on opinion, — on the general opinion of the goodness of the Government, as well as of the wisdom and integrity of its Governors. I hope, therefore, that for our own sakes as a part of the people, and for the sake of posterity, we shall act heartily and unanimously in recommending this Constitution (if approved by Congress and confirmed by the Conventions) wherever our influence may extend, and turn our future thoughts and endeavors to the means of having it well