

**HOA SUMMER ASSIGNMENT: 2017-2018****DO NOT LOSE THIS PACKET!!! YOU WILL NOT GET ANOTHER ONE!!!****60 Points**

Welcome to HOA!

History of the Americas is a challenging, but rewarding course. It demands nightly reading and requires significant motivation from students. The class is both SOL and IB driven. As a result, it is an intensive course which addresses a vast amount of material and some in great depth. The nature of the course requires students to stay organized and not fall behind. For this reason, it is essential that students arrive to school on Monday, August 28, 2017 having completed the summer assignment.

THIS ASSIGNMENT MUST BE HANDWRITTEN. TYPED WORK WILL NOT BE ACCEPTED!!!!

**\*\*STUDY THIS MATERIAL BEFORE SCHOOL STARTS. THERE WILL BE A QUIZ AND A DISCUSSION ON THIS INFORMATION ON THE FIRST DAY OF CLASS.**

- 1. Read “Why Historians Disagree” and complete web summary of the assertions; at least two sentences for each – in your own words – are expected. (A summary is NOT a direct transfer of the author’s words)**
- 2. Read the 2 articles on the Causes of the Civil War. Write a strong APEC paragraph to answer the question.**
- 3. Define terms from ‘HOA Summer Mastery Vocabulary list’ following the guidelines provided.**
- 4. Label and Color the maps**

HOA Summer Assignment - Points

<b>Assignment</b>	<b>Points Possible</b>	<b>Points Earned</b>
Web Summary	7	
APEC Paragraph	16	
Key Terms	27	
Maps	10	

This work is all in preparation for our first units of study in IB HOA – Colonization, War of Independence, the New Government and the Civil War. By the end of these units, you will also be expected to write a strong 5 paragraph essay. The activities in this packet will help you.

✓Web Summary

✓APEC Paragraph

✓Key Terms

✓Maps

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Have a great summer and we look forward to a fantastic year of HOA with you!

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## **WHY HISTORIANS DISAGREE: *Facts Versus Interpretations***

<http://amstd.spb.ru/Library/Current/amhist3.htm>

Brinkley, Alan. *American History: A Survey*. 12<sup>th</sup> Edition, McGraw Hill 2007

Unlike some other fields of scholarship, history is not an exact science. We can establish with some certainty many of the basic "facts" of history— that the United States declared its independence in 1776 for example; or that the North won the Civil War; or that the first atomic bomb was detonated in 1945. But wide disagreement remains, and will always remain, about the *significance* of such facts. There are as many different ways of viewing a historical event as there are historians viewing it. In reading any work of history, therefore, it is important to ask not only what facts the author is presenting but how he or she is choosing and interpreting those facts.

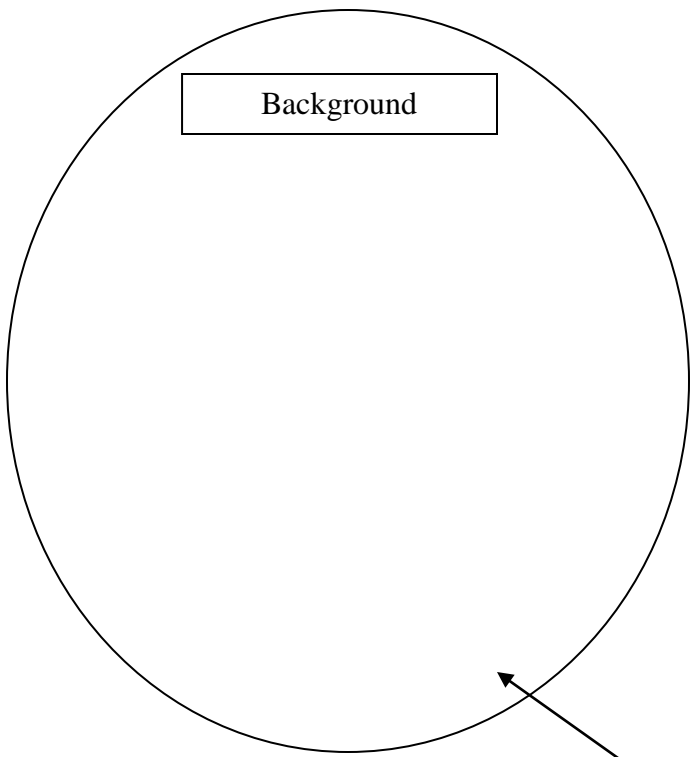
Historians disagree with one another for many reasons. People of different backgrounds, for example, often bring different attitudes to their exploration of issues. A black historian might look at the American Revolution in terms of its significance for the members of his or her race and thus draw conclusions about it that would differ from those of a white historian. A Southerner might view Reconstruction in terms different from a Northerner. Social, religious, racial, ethnic, and sexual differences among historians all contribute to the shaping of distinctive points of view.

Historians might disagree, too, as a result of the methods they use to explore their subjects. One scholar might choose to examine slavery by using psychological techniques; another might reach different conclusions by employing quantitative methods and making use of a computer. Because history is an unusually integrative discipline—that is, because it employs methods and ideas from many different fields of knowledge, ranging from science to the humanities, from economics to literary criticism—the historian has available an enormous range of techniques, each of which might produce its own distinctive results.

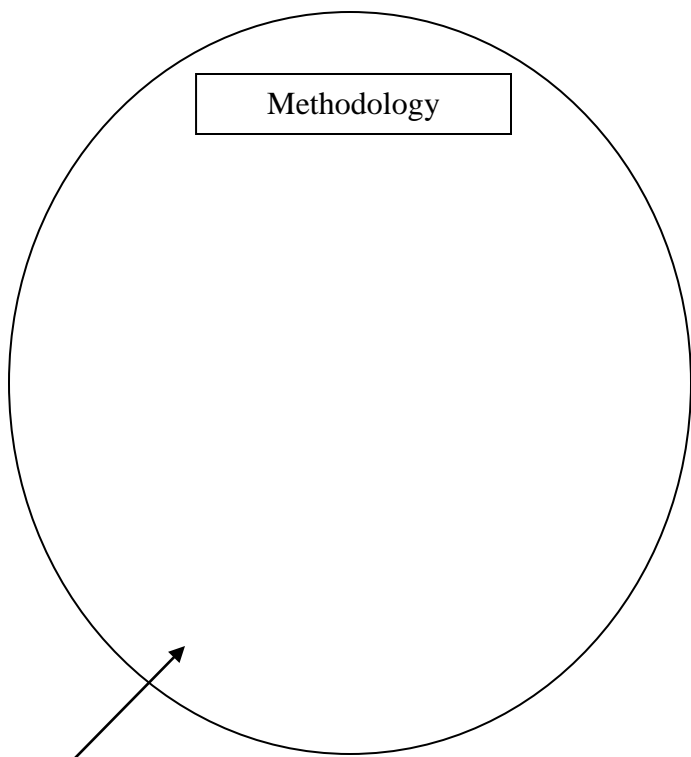
One of the greatest sources of disagreement among historians is personal ideology—a scholar's assumptions about the past, the present, politics, society. Historians who accept the teachings of Karl Marx and others that economics and social classes lie at the root of all historical processes will emphasize such matters in their examination of the past. Others might stress ideas, or the influence of particular individuals, or the workings of institutions and bureaucracies. A critic of capitalism, for example, might argue that American foreign policy after World War II was a reflection of economic imperialism. A critic of communism would be more likely to argue that the United States was merely responding to Soviet expansionism.

Perhaps most important, historical interpretations differ from one another according to the time in which they are written. It may not be true, as many have said, that "every generation writes its own history." But it is certainly true that no historian can entirely escape the influence of his or her own time. Hence, for example, historians writing in the relatively calm 1950s often emphasized very different issues and took very different approaches from those who wrote in the turbulent 1960s, particularly on such issues as race and foreign policy. A scholar writing in a time of general satisfaction with the nation's social and political system is likely to view the past very differently from one writing in a time of discontent. Historians in each generation, in other words, emphasize those features of the past that seem most relevant to contemporary concerns.

All of this is not to say that present concerns dictate, or should dictate, historical views. Nor is it to say that all interpretations are equally valid. On some questions, historians do reach general agreement; some interpretations prove in time to be without merit, while others become widely accepted. What is most often the case, however, is that each interpretation brings something of value to our understanding of the past. The history of the world, like the life of an individual, has so many facets, such vast complexities, so much that is unknowable, that there will always be room for new approaches to understanding it. Like the blind man examining the elephant, in the fable, the historian can get hold of and describe only one part of the past at a time. The cumulative efforts of countless scholars examining different aspects of history contribute to a view of the past that grows fuller with every generation. But the challenge and the excitement of history lie in the knowledge that that view can never be complete.

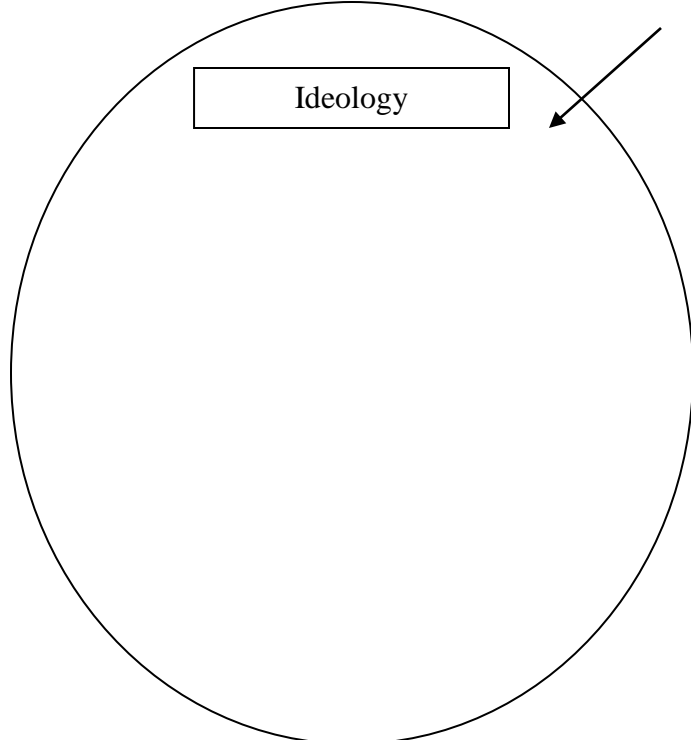


Background

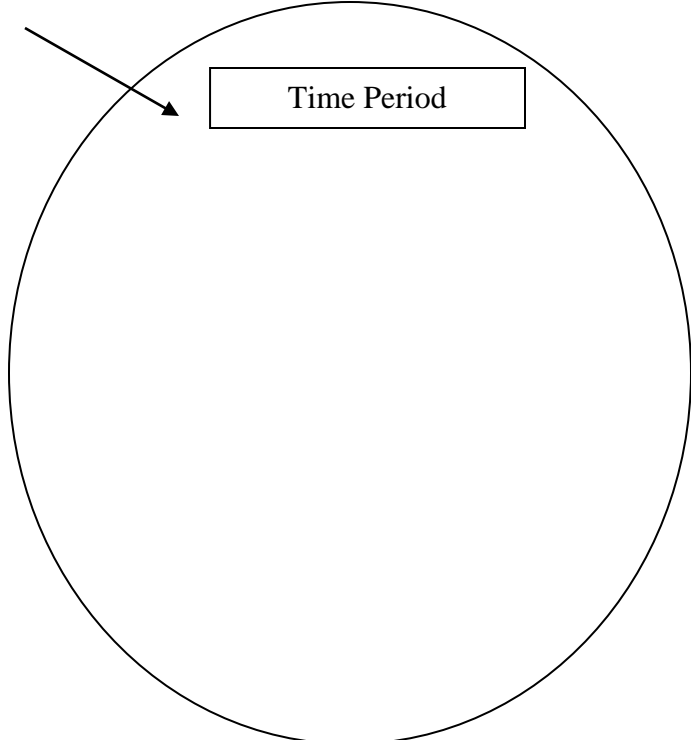


Methodology

We can establish with some certainty many of the basic \_\_\_\_\_ of history...but wide disagreement remains, and will always remain, about the \_\_\_\_\_ of such facts.



Ideology



Time Period

NOTE: This assignment must be handwritten. Typed work will not be accepted!!!

**Why  
Historians  
Disagree**

**# 1**

## Where Historians Disagree- The Causes of the Civil War

# #2

[http://glencoe.mheducation.com/sites/0012122005/student\\_view0/chapter14/where\\_historians\\_disagree.html](http://glencoe.mheducation.com/sites/0012122005/student_view0/chapter14/where_historians_disagree.html)

In his second inaugural address in March 1865, Abraham Lincoln looked back at the beginning of the Civil War four years earlier. "All knew," he said, that slavery "was somehow the cause of the war." Few historians in the decades since Lincoln spoke have doubted the basic truth of Lincoln's statement; no credible explanation of the causes of the Civil War can ignore slavery. But historians have, nevertheless, disagreed sharply about many things. Was the Civil War inevitable, or could it have been avoided? Was slavery the only, or even the principal, cause of the war? Were other factors equally or more important?

This debate began even before the war itself. In 1858, Senator William H. Seward of New York took note of two competing explanations of the sectional tensions that were then inflaming the nation. On one side, he claimed, stood those who believed the sectional hostility to be "accidental, unnecessary, the work of interested or fanatical agitators." Opposing them stood those (like Seward himself) who believed there to be "an irrepressible conflict between opposing and enduring forces." For at least a century, the division Seward described remained at the heart of scholarly debate.

The "irrepressible conflict" argument was the first to dominate historical discussion. In the first decades after the fighting, histories of the Civil War generally reflected the views of Northerners who had themselves participated in the conflict. To them, the war appeared to be a stark moral conflict in which the South was clearly to blame, a conflict that arose inevitably as a result of the militant immorality of slave society. Henry Wilson's *History of the Rise and Fall of the Slave Power* (1872–1877) was a particularly vivid version of this moral interpretation of the war, which argued that Northerners had fought to preserve the Union and a system of free labor against the aggressive designs of the South.

A more temperate interpretation, but one that reached generally the same conclusions, emerged in the 1890s, when the first serious histories of the war began to appear. Preeminent among them was the seven-volume *History of the United States from the Compromise of 1850 . . .* (1893–1900) by James Ford Rhodes. Like Wilson and others, Rhodes identified slavery as the central, indeed virtually the only, cause of the war. "If the Negro had not been brought to America," he wrote, "the Civil War could not have occurred." And because the North and South had reached positions on the issue of slavery that were both irreconcilable and unalterable, the conflict had become "inevitable."

Although Rhodes placed his greatest emphasis on the moral conflict over slavery, he suggested that the struggle also reflected fundamental differences between the Northern and Southern economic systems. In the 1920s, the idea of the war as an irrepressible economic, rather than moral, conflict received fuller expression from Charles and Mary Beard in *The Rise of American Civilization* (2 vols., 1927). Slavery, the Beards claimed, was not so much a social or cultural institution as an economic one, a labor system. There were, they insisted, "inherent antagonisms" between Northern industrialists and Southern planters.

Each group sought to control the federal government so as to protect its own economic interests. Both groups used arguments over slavery and states' rights largely as smoke screens.

The economic determinism of the Beards influenced a generation of historians in important ways, but ultimately most of those who believed the Civil War to have been "irrepressible" returned to an emphasis on social and cultural factors. Allan Nevins argued as much in his great work, *The Ordeal of the Union* (8 vols., 1947–1971). The North and the South, he wrote, "were rapidly becoming separate peoples." At the root of these cultural differences was the "problem of slavery," but the "fundamental assumptions, tastes, and cultural aims" of the two regions were diverging in other ways as well.

More recent proponents of the "irrepressible conflict" argument have taken different views of the Northern and Southern positions on the conflict but have been equally insistent on the role of culture and ideology in creating them. Eric Foner, in *Free Soil, Free Labor, Free Men* (1970) and other writings, emphasized the importance of the "free-labor ideology" to Northern opponents of slavery. The moral concerns of the abolitionists were not the dominant sentiments in the North, he claimed. Instead, most Northerners (including Abraham Lincoln) opposed slavery largely because they feared it might spread to the North and threaten the position of free white laborers. Convinced that Northern society was superior to that of the South, and increasingly persuaded of the South's intentions to extend the "slave power" beyond its existing borders, Northerners were embracing a viewpoint that made conflict almost inevitable. Eugene Genovese, writing of Southern slaveholders in *The Political Economy of Slavery* (1965), emphasized Northerners' conviction that the slave system provided a far more humane society than industrial labor, that the South had constructed "a special civilization built on the relation of master to slave." Just as

Northerners were becoming convinced of a Southern threat to their economic system, so Southerners believed that the North had aggressive and hostile designs on the Southern way of life. Like Foner, therefore, Genovese saw in the cultural outlook of the section the source of an all but inevitable conflict.

Historians who argue that the conflict emerged naturally, even inevitably, out of a fundamental divergence between the sections have therefore disagreed markedly over whether moral, cultural, social, ideological, or economic issues were the primary causes of the Civil War. But they have been in general accord that the conflict between North and South was deeply embedded in the nature of the two societies, that slavery was somehow at the heart of the differences, and that the crisis that ultimately emerged was irrepressible. Other historians, however, have questioned that assumption and have argued that the Civil War might have been avoided, that the differences between North and South were not so fundamental as to have necessitated war. Like proponents of the "irrepressible conflict" school, advocates of the war as a "repressible conflict" emerged first in the nineteenth century. President James Buchanan, for example, believed that extremist agitators were to blame for the conflict, and many Southerners writing of the war in the late nineteenth century claimed that only the fanaticism of the Republican Party could account for the conflict.

The idea of the war as avoidable gained wide recognition among historians in the 1920s and 1930s, when a group known as the "revisionists" began to offer new accounts of the origins of the conflict. One of the leading revisionists was James G. Randall, who saw in the social and economic systems of the North and the South no differences so fundamental as to require a war. Slavery, he suggested, was an essentially benign institution; it was in any case already "crumbling in the presence of nineteenth century tendencies." Only the political ineptitude of a "blundering generation" of leaders could account for the Civil War, he claimed. Avery Craven, another leading revisionist, placed more emphasis on the issue of slavery than had Randall. But in *The Coming of the Civil War* (1942), he too argued that slave laborers were not much worse off than Northern industrial workers, that the institution was already on the road to "ultimate extinction," and that war could therefore have been averted had skillful and responsible leaders worked to produce compromise.

More recent students of the war have kept elements of the revisionist interpretation alive by emphasizing the role of political agitation and ethnocultural conflicts in the coming of the war. In 1960, for example, David Herbert Donald argued that the politicians of the 1850s were not unusually inept, but that they were operating in a society in which traditional restraints were being eroded in the face of the rapid extension of democracy. Thus the sober, statesmanlike solution of differences was particularly difficult. Michael Holt, in *The Political Crisis of the 1850s* (1978), emphasized the role of political parties and especially the collapse of the second party system, rather than the irreconcilable differences between sections, in explaining the conflict, although he avoided placing blame on any one group.

Holt, however, also helped introduce another element to the debate. He was, along with Paul Kleppner, Joel Silbey, and William Gienapp, one of the creators of an "ethnocultural" interpretation of the war. The Civil War began, the ethnoculturalists argue, in large part because the party system—the most effective instrument for containing and mediating sectional differences—collapsed in the 1850s and produced a new Republican Party that aggravated, rather than calmed, the divisions in the nation. But unlike other scholars, who saw the debate over slavery as the central factor in the collapse of the party system, the ethnoculturalists argue for other factors. For example, William Gienapp, in *The Origins of the Republican Party, 1852–1856* (1987), argued that the disintegration of the party system in the early 1850s was less a result of the debate over slavery in the territories than of such ethnocultural issues as temperance and nativism. The Republican Party itself, he argued, was less a product of antislavery fervor than one of sustained competition with the Know-Nothing Party over ethnic and cultural issues. Gienapp and the other ethnoculturalists would not entirely dispute Lincoln's claim that slavery was "somehow the cause of the war." But they do challenge the arguments of Eric Foner and others that the "free labor ideal" of the North—and the challenge slavery, and its possible expansion into the territories, posed to that ideal—was the principal reason for the conflict. Slavery became important, they suggest, less because of irreconcilable differences of attitude than because of the collapse of parties and other structures that might have contained the conflict.

Reading #2 Link

[http://www.digitalhistory.uh.edu/teachers/lesson\\_plans/pdfs/unit5\\_17.pdf](http://www.digitalhistory.uh.edu/teachers/lesson_plans/pdfs/unit5_17.pdf)







## HOA Summer Mastery Vocabulary List

### VUS 2 & 3: Colonial Era (10)

Puritan	Mercantilism	Joint-stock company
Cavaliers	Great Awakening	
Middle Passage	Columbian	
Indentured servants	Exchange	
Quaker	House of Burgesses	

### VUS 4: Revolutionary Period (16)

Patriot	John Locke	Thomas Paine/Common
Stamp Act	Marquis de	Sense
Loyalist	Lafayette	Coercive Acts
Minutemen	Social Contract	Townshend Acts
Boston Massacre	Battle of Saratoga	Battle of Yorktown
George Washington		
John Adams	Salutary Neglect	

### VUS 5: Constitution (13)

Virginia Plan	<i>Madison v Marbury</i>	Articles of
James Madison	Bill of Rights	Confederation
Federalists	<i>Maryland v</i>	Great Compromise
Anti-Federalists	<i>McCulloch</i>	Three Fifths
VA Declaration of	<i>Gibbons v. Ogden</i>	Compromise
Rights	VA Statute for	
	Religious Freedom	

### VUS 6: Federal Era (16)

Mexican War	Sacajawea	Florida
Federalist Party	Democratic-Republicans	Alamo
Manifest Destiny	John Adams	Eli Whitney
Thomas Jefferson	Lewis and Clark	Railroads and Canals
Alexander Hamilton	Jay Treaty	
Oregon Territory	Monroe Doctrine	

## HOA Summer Mastery Vocabulary List

### Goal:

The purpose of this exercise is to help you master some essential vocabulary even before our class begins. If you learn these key terms and generally understand the historical context for each, it will make it a lot easier for you to take part in the tougher task of analysis that will be a major focus of this class.

### Instructions:

Using clean sheets of lined paper, record the following information for each term—

- | Term | Date |
|------|------|
|      |      |
|      |      |
|      |      |
- The importance of the event or a definition
  - Details associated with the term
  - Impact or historical significance associated with the term

### Examples:

Muckrakers                      ~1900

- A term used to describe investigative journalists of the Progressive Era
- Causes taken up by muckrakers included lynching (Ida B. Wells) and food safety (Upton Sinclair); the term was originally coined by Theodore Roosevelt during a speech in 1906
- Muckrakers were instrumental to many key reforms of the Progressive Era

James G. Blaine                      January 31, 1830 – January 27, 1893

- Secretary of State under Garfield and Arthur
- Pushed for greater US involvement in Latin America (including a canal zone) resulting in the first Pan-American Conference
- Blaine's approach to Latin America would lay the groundwork for US diplomacy in the region from the Dollar Diplomacy of Taft to the Moral Diplomacy of Wilson

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